

Carrying the Fire



Creative Learning Guide
Written by Southern Edge Arts



Acknowledgement of Country

We respectfully acknowledge the Noongar people, the traditional custodians of the land on which we create, and we pay our respects to Elders past, present and emerging.

Carrying the Fire is initiated, produced and presented by FORM Building a State of Creativity in collaboration with Creative Producer Southern Edge Arts and Artistic Director Annette Carmichael. It is presented as part of the City of Albany's Albany 2026 program.

Front Cover: FORM's Carrying the Fire workshops, Albany WA, 2026. Photo by Southern Edge Arts and Nic Duncan.



Project Producer



Project Partner



Major Supporter



Lead Partner



Government Partner



Creative Producer



Table of Contents

4	What is Carrying the Fire
6	Phases of the Project
8	Menang Culture and Language
9	Get Involved
10	How to use this Learning Guide/Engagement Guide
11	Key Themes
13	Learning Outcomes
14	Carrying the Fire Symbols
15	Through Country
15	Into Our Homes
16	Across Seas
16	With Spirit
17	Beyond Time
18	Lantern Designs
20	Biyarra / Banksia Lantern
22	Kwornt Lantern
24	Sea Star Lantern
28	Moodjar Lantern
30	Other Activities
30	Educators Guide
31	Further Concepts to Explore
31	Spread the Word
32	Story: Songline of Djorna
32	About FORM
32	About Southern Edge Arts
33	Artist Credits

What is *Carrying the Fire?*

The Event

Join us for a truly memorable tribute to Albany's stunning landscapes and its vibrant people. You are invited to be part of *Carrying the Fire*, a breathtaking lantern walk and performance that will illuminate the night and the spirit of our community.

On Saturday, November 7, 2026, one of Australia's largest lantern walks will take place at various locations around Binalup, Middleton Beach, Western Australia. We need at least 2,000 people to create this spectacular event that will transform the landscape into a mesmerising river of light, flowing gracefully through the landscape.

As the Albany 2026 celebrations draw to a close, this event offers a chance for us to walk together. It is a moment to reflect on our shared history and our individual hopes for the future.

Carrying the Fire will be crafted by communities across the Great Southern and beyond, uniting us all in a shared creative journey.

Initiated, produced, and presented by FORM, *Carrying the Fire* is brought to life in collaboration with Creative Producer Southern Edge Arts and Artistic Director Annette Carmichael.

Lantern Making

Be part of the experience: Create your own lantern.

Everyone is invited to create a lantern and join the walk. Southern Edge Arts is inviting community groups, schools, businesses, sporting clubs, service organisations, and individuals to participate in the project.

Our Creative Learning Pack will guide your group in crafting beautiful lanterns to carry during the event. Our team of Teaching Artists are also available to support groups and, in some instances, lead workshops. These workshops are a wonderful way to connect with others and start conversations about our collective hopes for the future.

Workshops are adaptable to all ages and abilities.

Register your group for the event at:
southernedge.org.au/carryingthefire

Any questions contact:

E ctf@southernedge.org.au

P 0493 717 689



Phases of the Project

Build Momentum (Term 2, June 2026)

- [Register](https://www.southernedge.org.au/carryingthefire) your school or group to receive project updates
<https://www.southernedge.org.au/carryingthefire>
- Build awareness in your school or community organisation by inviting a Southern Edge Arts Teaching Artist to speak at a meeting or gathering.
- Select your preferred symbols and lantern designs (see further on in the pack)
- Gather your lantern materials

Make your Lanterns (Term 3 & 4, July–Nov 2026)

- Make your lanterns with your class, school or community group. Follow the instructions in this pack or create your own lantern design that reflects on the core questions 'What do you carry into our shared future?'

Event preparation (Term 4, Nov 2026)

- Receive customised instructions for your group from the event organisers. This will include your start and end points for your walk, parking options and additional support.
- Watch instructional video on what to do at the event.

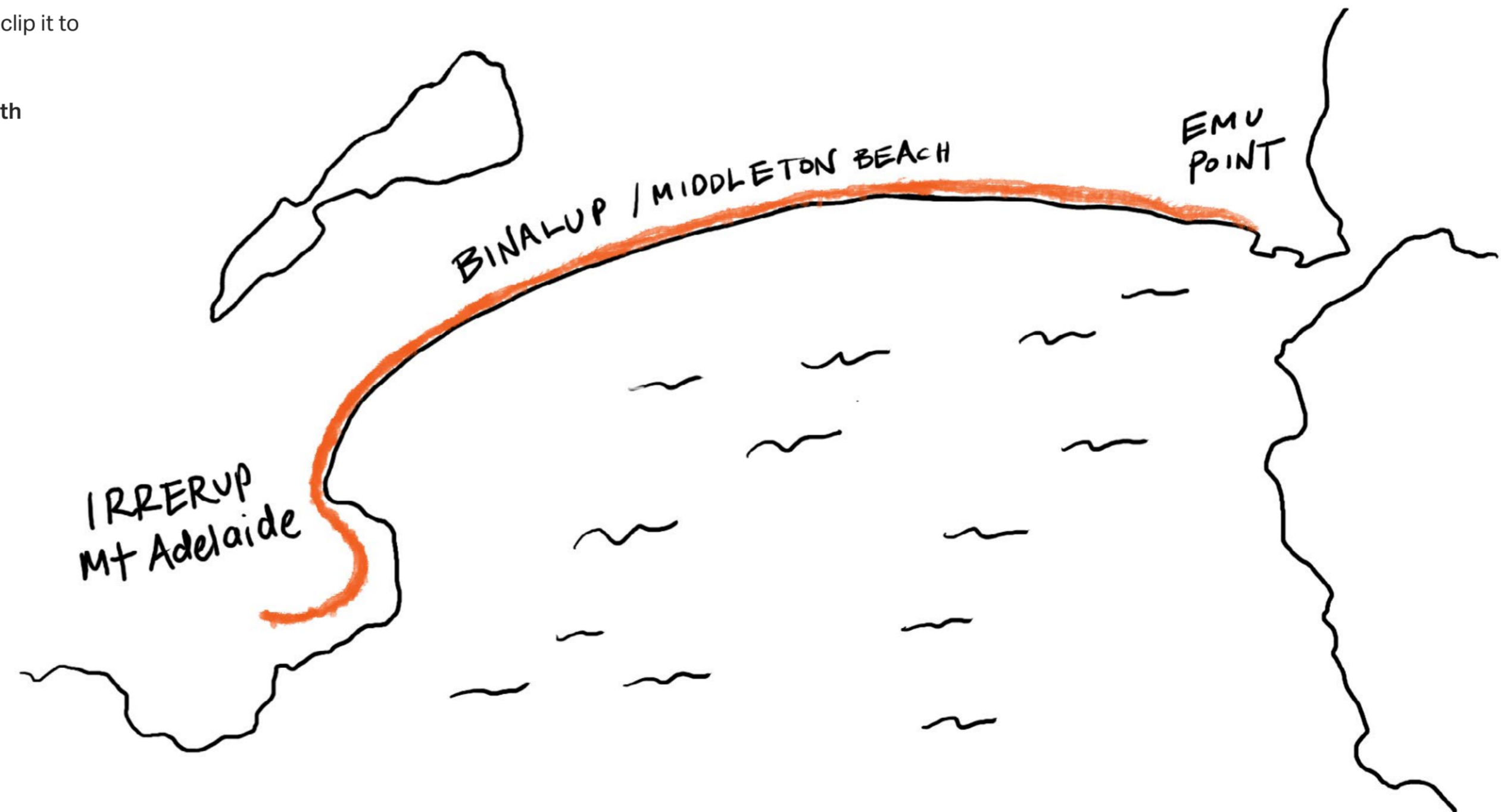
Participate in Carrying the Fire Lantern Walk (Term 4, Week 4)

- Grab a torch or your mobile phone and clip it to your lantern.
- Participate in *Carrying the Fire* on the 7th November, 2026.

The Trail

Carrying the Fire will take place at various locations around Binalup, Middleton Beach. Participants will line the shores from Ellen Cove Board Walk to Emu Point. Each group or individual registered will receive customised instructions for their start and end points.

These instructions are based on the preferences you select when you register. Consider how far your group can walk and the surfaces that suit them (e.g. beach sand, flat path, boardwalk).



Menang Culture and Language

USE OF MENANG NOONAR LANGUAGE AND CULTURAL KNOWLEDGE

Carrying the Fire is initiated, produced and presented by FORM. *Carrying the Fire* is brought to life in collaboration with Creative Producer Southern Edge Arts and Artistic Director Annette Carmichael.

Content for the project has been developed in consultation with Albany 2026 Cultural Sub-Committee, co-ordinated by Wagyl Kaip Southern Noongar Aboriginal Corporation.

Elders have approved the use of the symbols in *Carrying the Fire* and have given feedback at critical points throughout the project.

Penny Williams has been engaged as a cultural consultant from the early stages of developing the work and is a member of the Southern Edge Arts creative team. Specific cultural information and use of language and concepts have been developed by Penny Williams.

Place Names: In this project, where possible, traditional Menang place names are used when referencing locations in the project. We recognise, as an oral language, there are many names and spellings for Minang / Menang places and we are using some of those names.

Menang Noongar culture and language is used in this project to acknowledge the ongoing connection and custodianship Menang people have to this Country and the 60,000+ years they have been caring for this place.

We invite everyone, no matter your heritage or background, to engage with this project.



Get Involved

REGISTER FOR THE EVENT

- For everyone

We need at least 2,000 people to carry lanterns for the event. Register for the event to participate and join us with your lantern. By signing up you will receive all correspondence including event logistics, trail access points and more.

[Register here.](#)

HOST A WORKSHOP

- For community groups

Register to host a lantern making workshop with your community group and create your lanterns together for the event. A Teaching Artist will deliver up to 2 x 45 min workshops or 1 x 2 hr workshop, designed to meet the needs of your group. Workshops will run May - Oct.

[Register here.](#)

ATTEND A PUBLIC WORKSHOP

- For individuals and families

From July to October, there will be free public workshops for individuals and families to join to make a lantern for *Carrying the Fire*.

[Register to receive updates on workshop times here.](#)

WITH YOUR SCHOOL

- For teachers and educators

Use the learning outcomes and activities in this guide to incorporate lantern-making into your Term 3 & 4 activities and classes.

[Ask your students and their families to register for the event to receive all relevant event information.](#)

MAKE YOUR OWN LANTERN

- For individuals and families

Using this guide, make your lantern at home with your family and friends.

[Register for the event to receive more information and further instructions to participate in the event.](#)

This learning guide is designed to give information and activities to use with your class or group to engage and participate in *Carrying the Fire*. The project culminates in a community-engaged artwork that celebrates community participation and connection.

The activities provided are designed as a guide that you can adapt to suit your group's interests, age, capacity and needs.

- Community and Belonging
- Shared responsibility
- Language
- Connection to place
- Creativity
- Identity

"Carrying the Fire is our chance to reflect on the whole experience of 2026. Happening as the year draws to a close, it is an invitation for families, community and sporting groups and individuals to ask 'What do we carry into our shared future?' For some, this will be hope, kindness or a challenge, for others it might be an intent to learn more about language and Country."

ANNETTE CARMICHAEL
Artistic Director, Southern Edge Arts

"Carrying the Fire is about community."

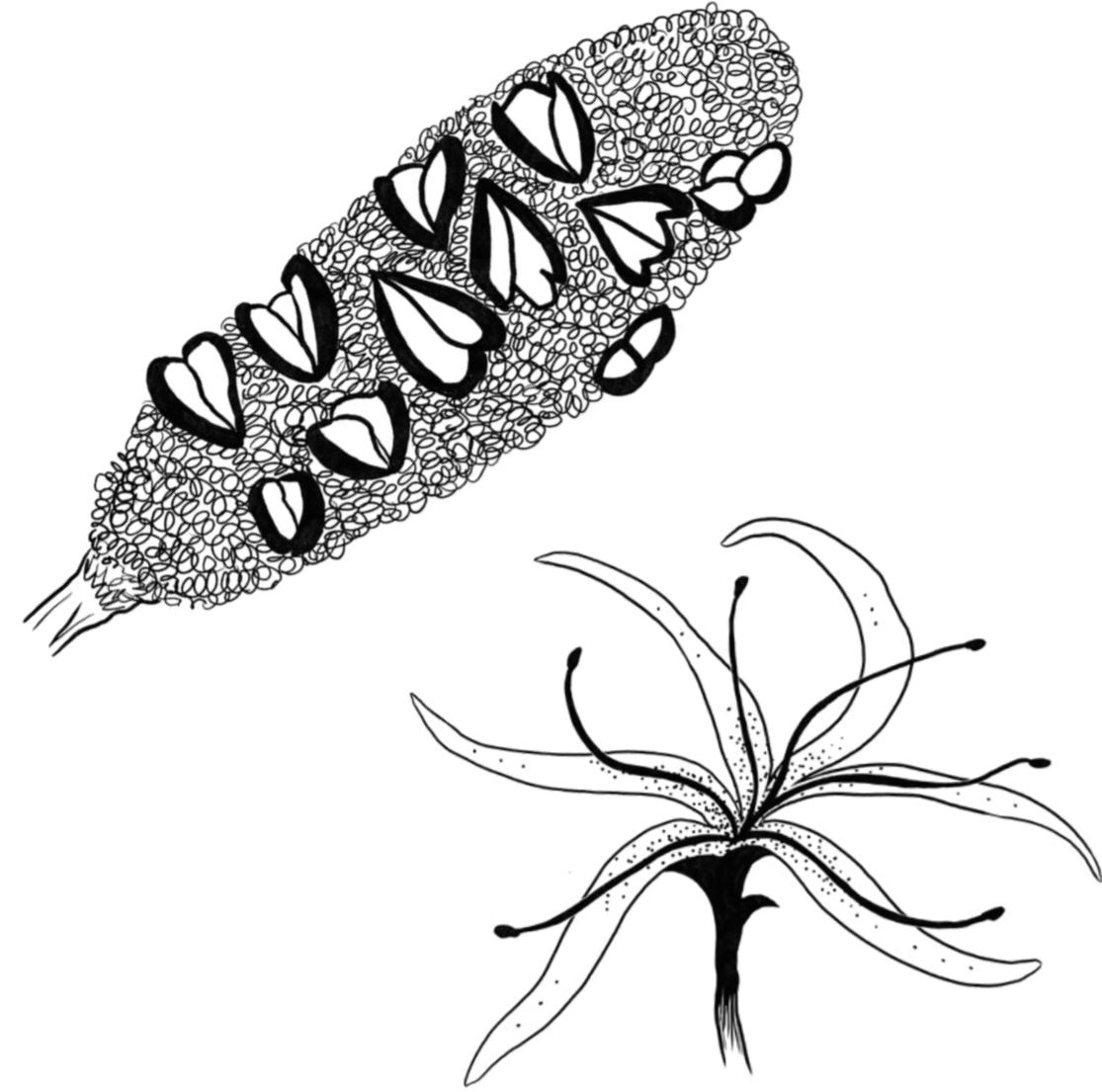
PENNY WILLIAMS



Learning Outcomes

This education resource aligns with outcomes required for:

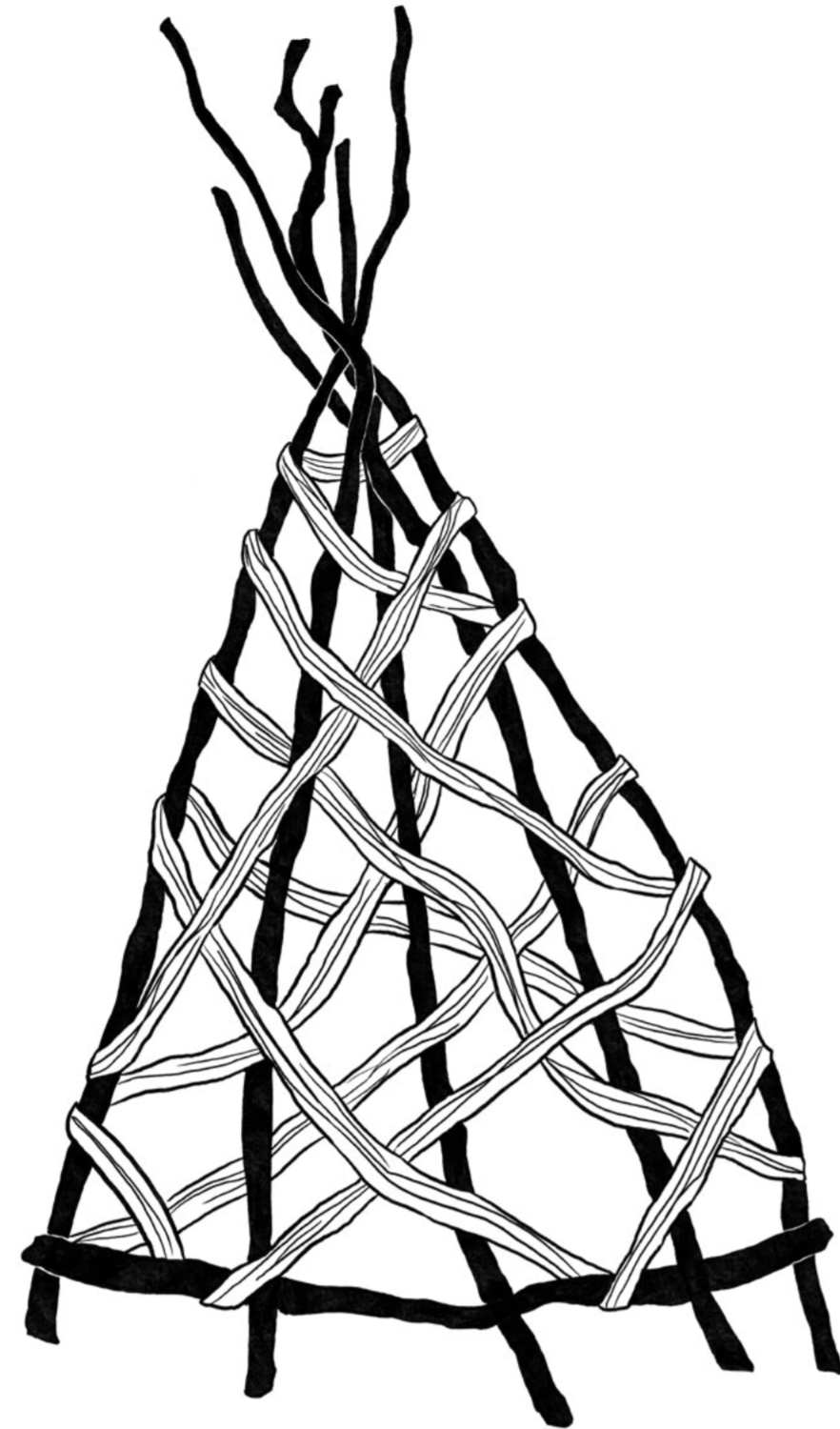
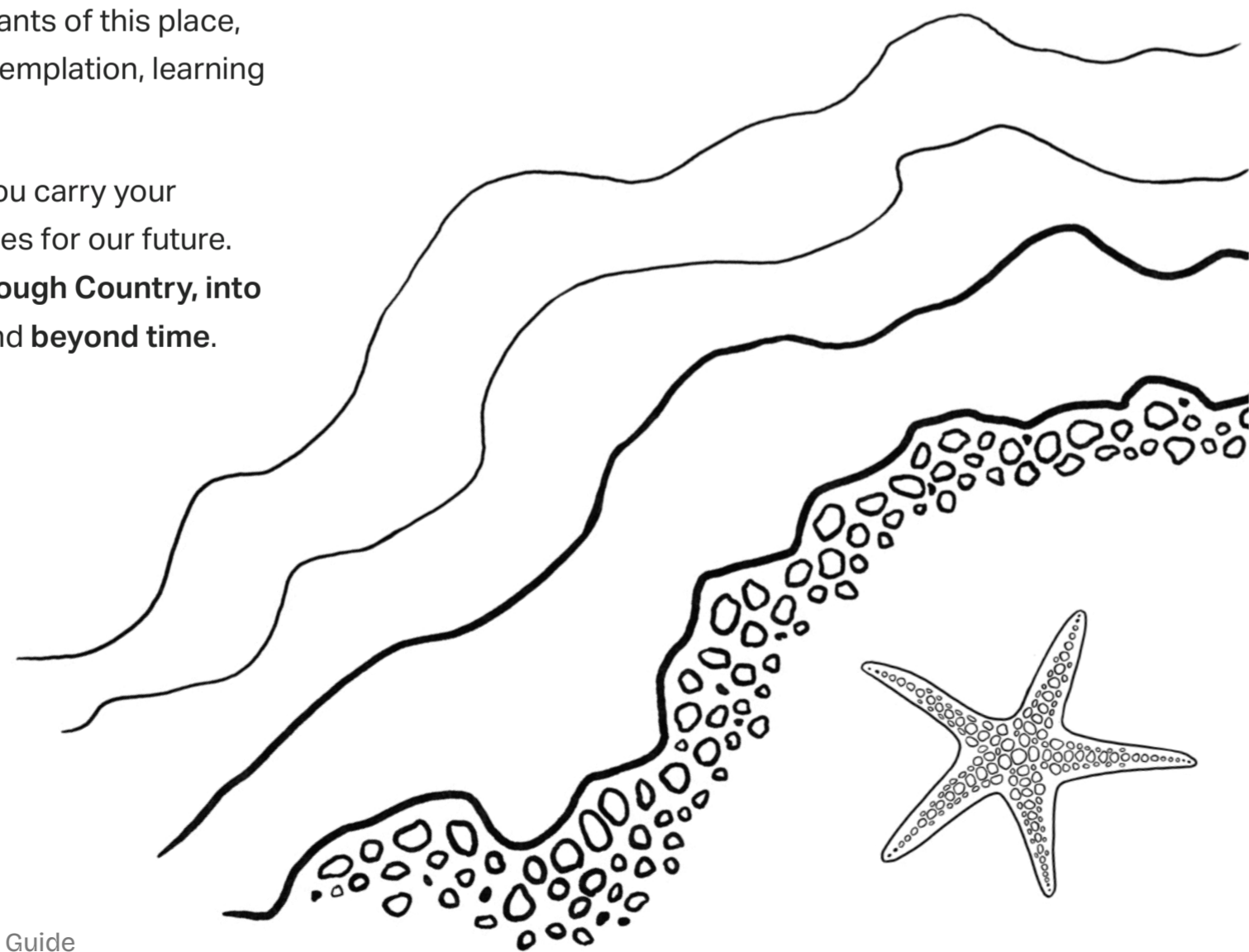
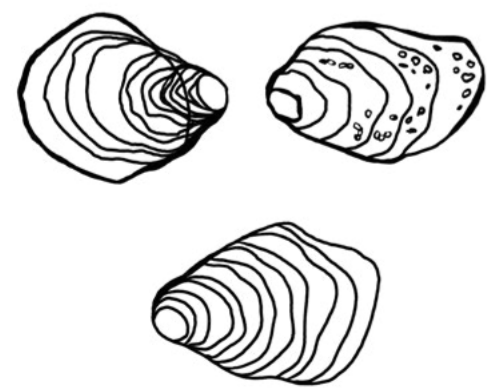
- *'My Time, Our Place'* Out of School Hours Care Framework
- *'Being, Belonging, Becoming'* Early Years Learning Framework
- WA Schools Curriculum
 - **Subject Areas:** Science, Arts, HASS, English
 - **Cross curricular priorities:** Aboriginal and Torres Strait Islander Histories and Cultures and Sustainability



Carrying the Fire Symbols

Carrying the Fire asks the question 'what do you carry into our shared future?'. The following symbols offer different pathways to explore this central question. Inspired by the people, animals and plants of this place, these symbols are invitations for contemplation, learning and reflection.

With your lantern, you carry the fire. You carry your connection to this place and your hopes for our future. Explore how you can carry the fire **through Country, into our homes, across seas, into spirit and beyond time.**



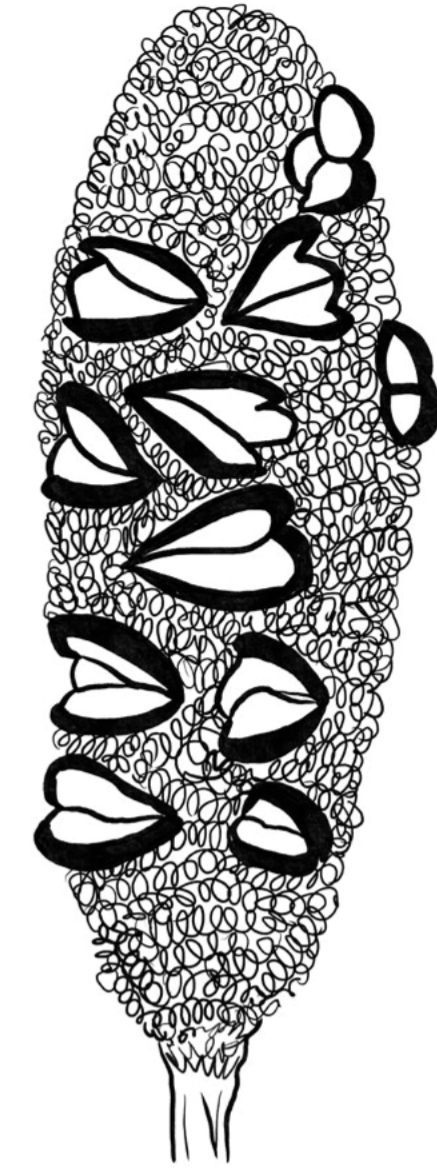
Through Country

BIYARRA / BANKSIA

A symbol of resilience, the biyarra / banksia was traditionally used by Noongar people to carry fire from camp to camp. The embers of the burning banksia nut were kept alive under a booka , a kangaroo skin cloak, and sustained life through the movements of the seasons.

The biyarra / banksia lantern recognises the first way of carrying the fire through Country. When we light our biyarra lantern, we carry the fire of knowledge and life into our future.

Reflection question:
How do you care for Country and the natural world?



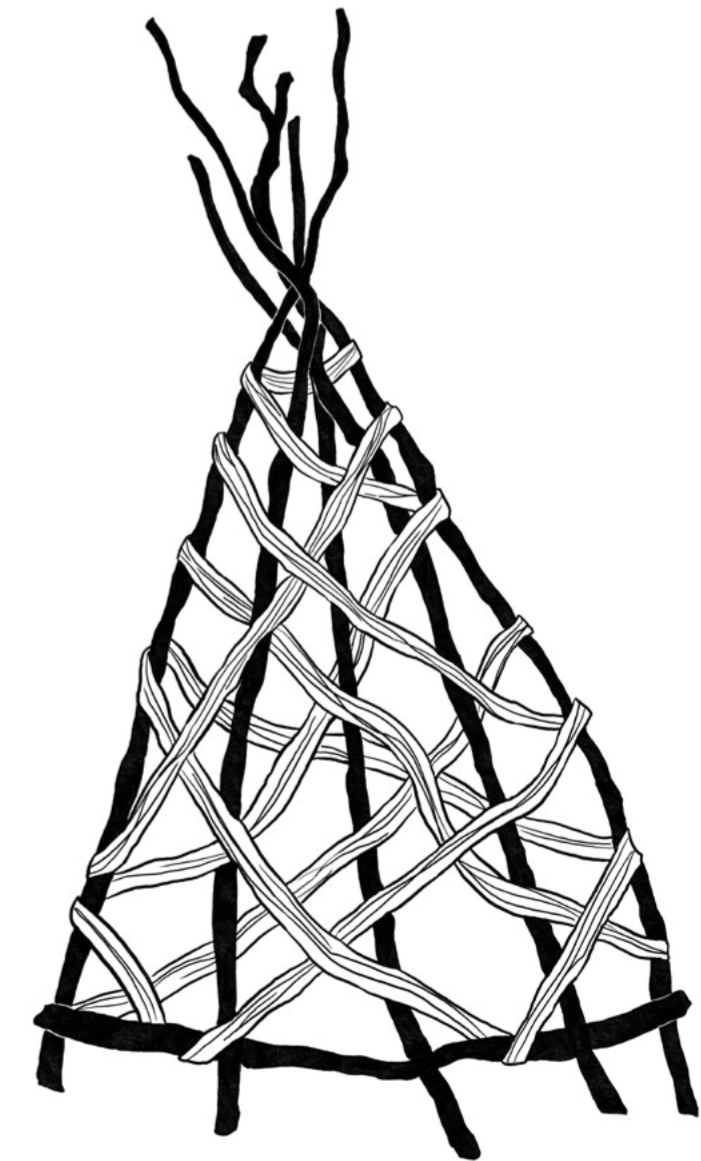
Into Our Homes

KWORNT / KOORNT

The kwornt / koornt is a traditional Noongar shelter, created with natural materials, shifting with the changing seasons. All of us, no matter where we come from, use materials from the natural world to build our homes, creating warmth and shelter and a place for loved ones to gather together.

By creating the kwornt lantern, we recognise the first forms of shelter on this Country and all the forms of home that have been created since.

Reflective question:
What creates a sense of home?



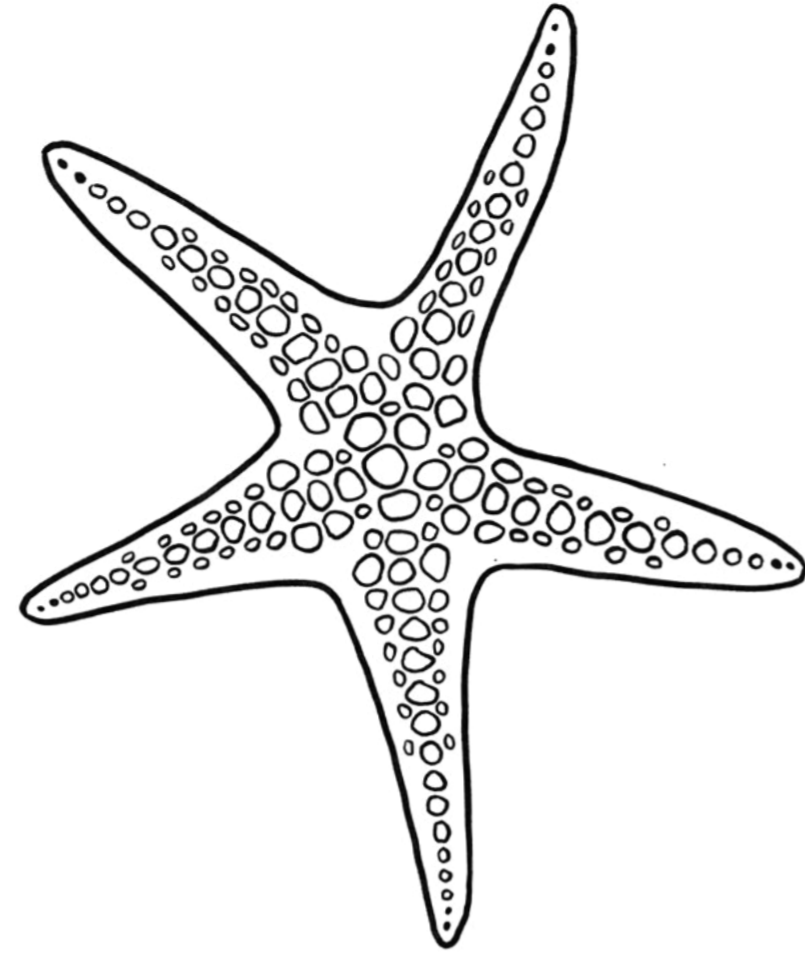
Across Seas

SEA STAR

A symbol of regeneration, the sea star has the ability to regrow lost and broken limbs as long as part of the central disc is intact.

By creating the sea star lantern we see our own capacity to regenerate, regrow and expand. When we light our sea star lantern, we see reflections of the skies and the oceans, showing us how vast our world can be.

Reflection question:
What keeps you strong when things change?



With Spirit

MOODJAR / CHRISTMAS TREE

The moodjar tree, also known as the Western Australia Christmas Tree, is a plant native to South-West Western Australia that blooms with vibrant orange flowers at the end of the year. The moodjar tree is very special for Noongar people. Menang Noongar people believe it is where spirits rest on their journey to Kuranup – the sacred place where the spirits of their people return to the Dreaming.

By carrying the moodjar, we honour the special spiritual connection that exists between Menang people and the Country. We also remember those who have gone before us, lighting the way forward. We are all moving through the cycles of life and death, carrying the fire to light the way.

Reflective question:
Who are you remembering as you carry your lantern?



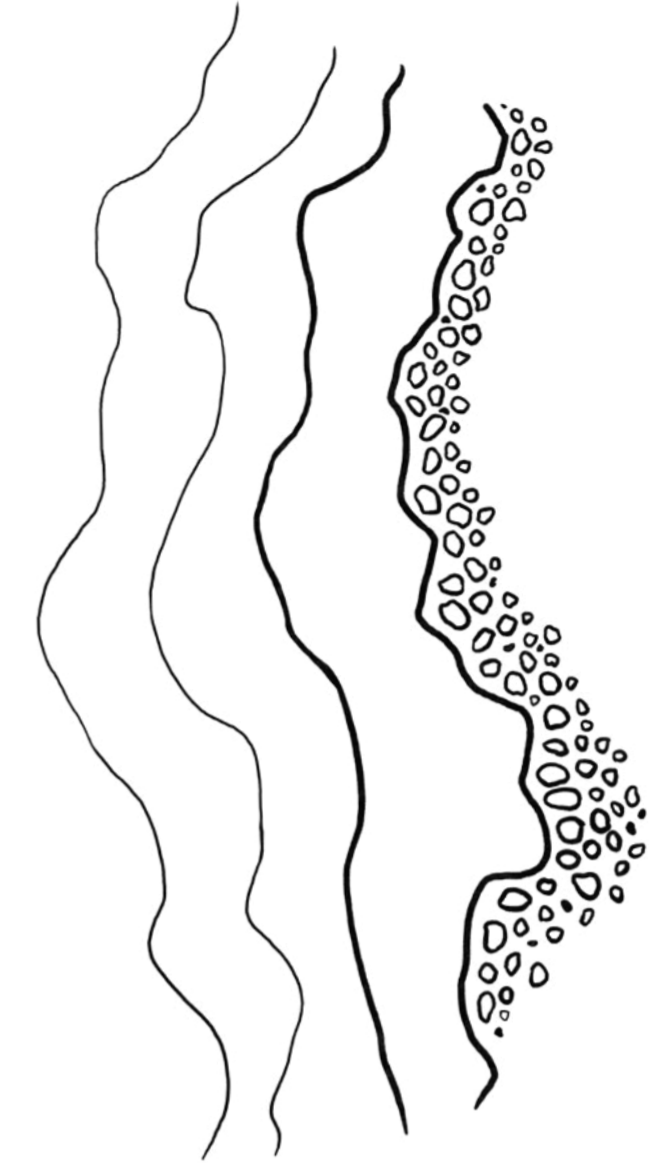
Beyond Time

TIDELINES

Tidelines capture a moment in time, offering pathways into past, present and future. As we walk the shorelines, we see rhythms of arrivals and departures, moments of time marked in the sand and then washed away. Carried by the tide, water holds the memories of our many histories, pasts, and possibilities for the future.

Reflection question:
Can your lantern capture a special moment in your life?

Note: This learning pack does not include a lantern design for this symbol. This is intentional. We invite the community to create their own lantern designs to represent their ideas of time as we reflect on 200 years of European settlement.



Lantern Designs

Local artists have designed a range of lanterns that are inspired by our stunning natural world. They celebrate the resilient banksia, the regenerative sea star, the warmth of a Kwornt (home) and the spiritual Moodja (Christmas tree) flower. There are simple designs suitable for children and more intricate designs for those that want to learn new skills.

Select the lantern that suits the needs of your group and context and/or adapt instructions to create your own lantern design.

We welcome artistic interpretation and making your own designs. The most important part is creating a lantern that feels special to you.

Light source: Lanterns must be lit with a torch or phone. **No open flame is permitted due to fire restrictions.**



Biyarra / Banksia Lantern

This is a simple upcycled tetra pack lantern design. It requires use of a stanley knife or exacto knife. In a school or education context this will require safety precautions and a cutting station. Recommended age 12+

FOR EACH LANTERN YOU WILL NEED

- 1 x tetra pack, washed and cut open
- Exacto knife or stanley knife
- Cutting mat or surface
- Paint or PVA glue and tissue paper (red, orange and yellow are best for glowing effect)
- 1 x 25cm length of 10mm wide elastic sewing band or large elastic band (black or white)
- Paintbrush for glue/paint
- Hole punch
- Stapler

INSTRUCTIONS

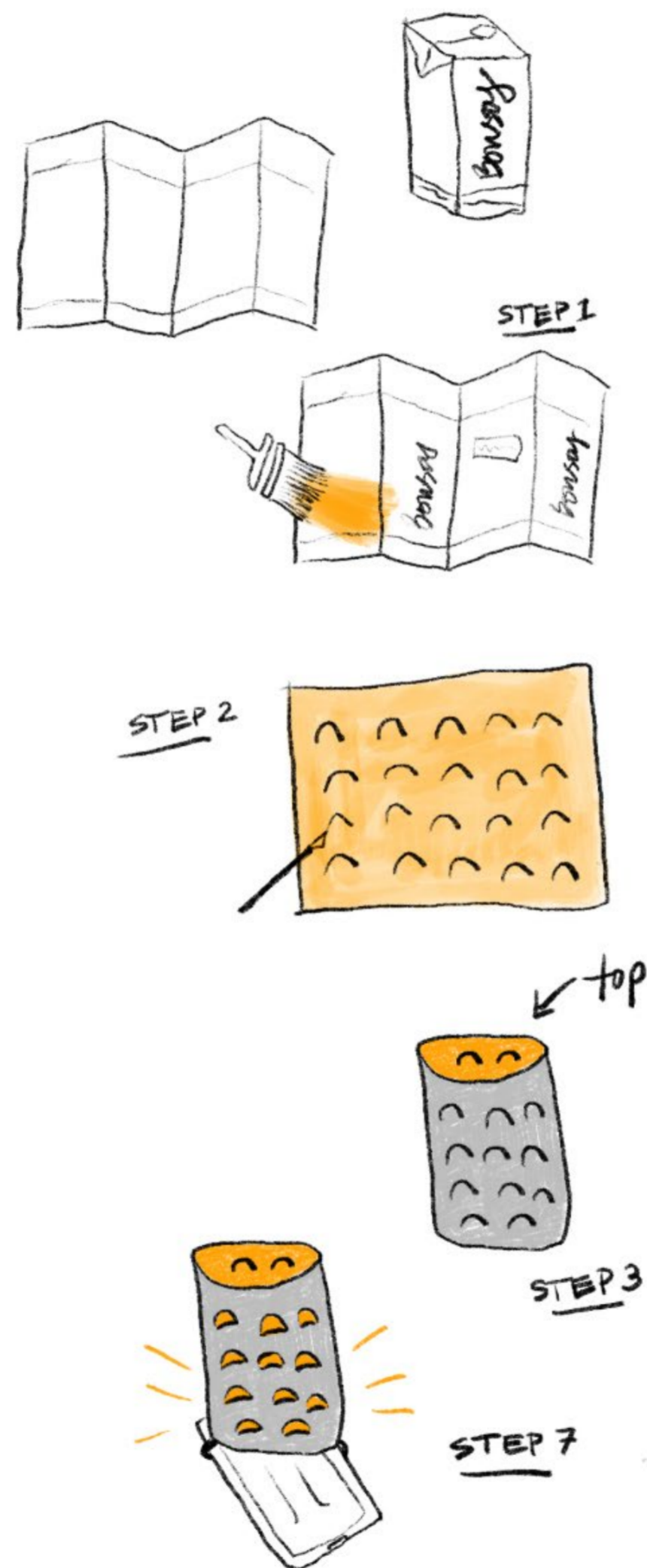
1. Using your clean tetra pack, paint or tissue with PVA to cover the label side of tetra pack. Leave silver side uncovered. Allow paint or glue to dry completely.
2. Once dry, cut a series of semi-circles on the tetra pack surface to create perforations. They can be different sizes or evenly spaced.
3. With the silver surface on the outside, form your tetra pack into a cylinder or box like shape and staple together. You can choose to close the top or leave open to let light out.
4. Punch holes in opposite sides at the bottom (be sure to orient the semi circles like a rainbow).
5. Thread elastic band through holes at the bottom of the lantern and tie off, creating a loop of elastic to hold your phone. Your phone should be securely held by the elastic and you should be able to turn your phone upside down easily with your lantern attached.
6. Open the perforations to let the light out.
7. Turn on your phone torch and let your biyarra/ banksia shine.

LIGHT SOURCE

Designed for phone light source or torch

MATERIALS TO COLLECT

Tetra packs (recycled nut milk or long life milk containers)



Kwornt Lantern

This lantern uses materials foraged from the natural environment to create a simple structure of a traditional kwornt. Recycled fabric is then used to weave around the wooden structure. Recommended age 10+

FOR EACH LANTERN YOU WILL NEED

- Twine (1m)
- Scissors
- Secateurs
- Peg
- 9 x gathered wooden sticks (4-7mm in diameter), cut down to 25-30cms long.
- 1 x flexible tree stem or wire (50cm long)
- Recycled fabric, cut into 30 cm long strips, approximately 1cm wide
- 1 x 25cm length of 10mm wide elastic sewing band or large elastic band (black or white)

INSTRUCTIONS

Create Base

1. Using the 50cm flexible tree stem or wire, make overlapping oval to create a base structure about 12-18 cm in diameter.
2. Tie your elastic around your base structure.

Attach uprights

3. Take your 9 branches and tie a bow around the top of the bunch, with about 5-10 cm sticking past the bow.
4. Using twine, firmly tie each branch to the outside of the oval base having 1-2 cm sitting below the base. You should end up with a shape a bit like a kwornt.
5. When the structure is complete, undo the top bow, and tie up the top firmly. The base stems can be trimmed with secateurs if needed

Weaving

6. Tie your fabric strip to the base of the structure and then weave your fabric in and out of the uprights. Allow enough space between the weave for light to come out.

To light

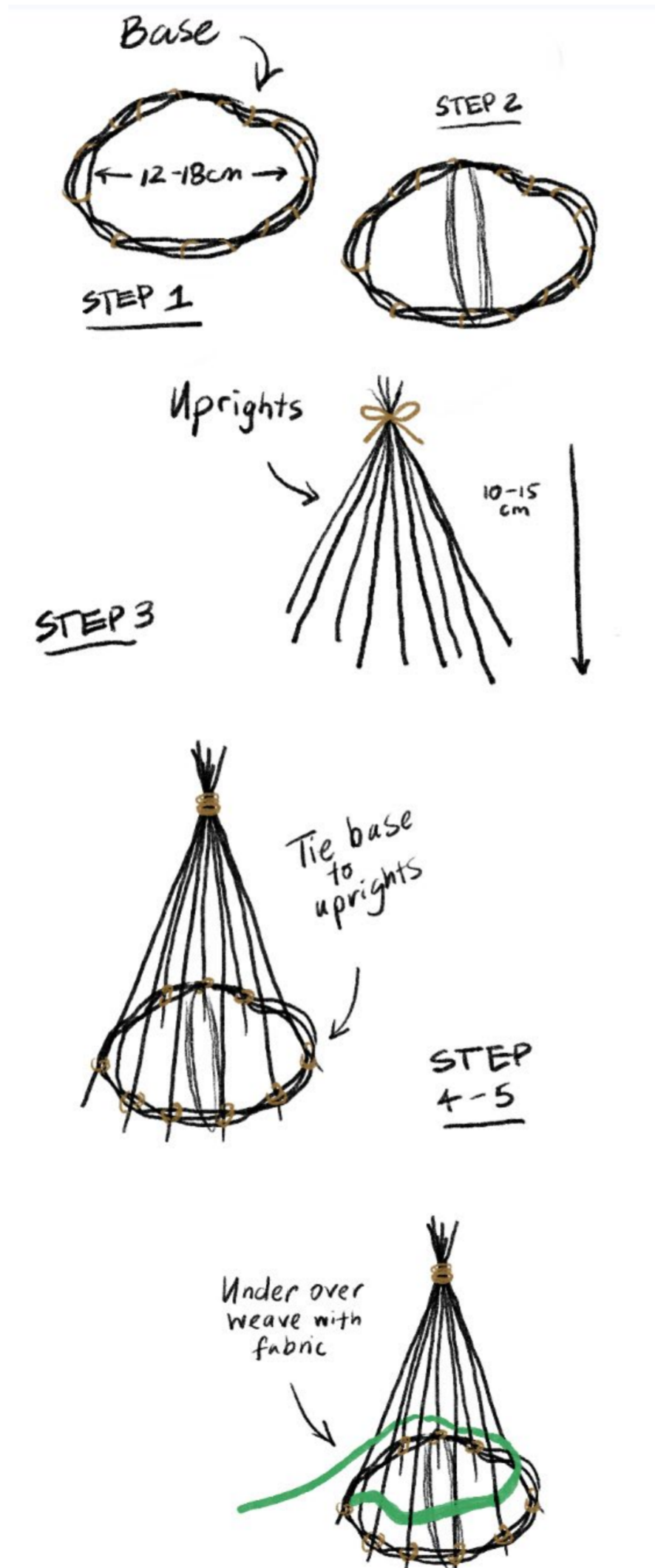
7. Slide your phone into elastic band beneath the kwornt lantern

LIGHT SOURCE

Designed for phone light source or torch

MATERIALS TO COLLECT

Strips of recycled materials, collected sticks from natural environment



Sea Star Lantern

This lantern uses upcycled plastic milk bottles and tetra packs to create a glowing lantern that creates beautiful patterns when the light shines through. Suitable for ages 5+ with assistance, 10+ unassisted

LIGHT SOURCE

Designed for phone light source or torch

MATERIALS TO COLLECT

2L milk bottles, tetra packs

FOR EACH LANTERN YOU WILL NEED

- 1 x 2L milk bottle, washed, labels removed and cut in half
- 1 x tetra pack, washed and cut open
- Scissors
- Hole punch
- Coloured tissue paper
- PVA glue
- Brushes for PVA glue
- Small torch

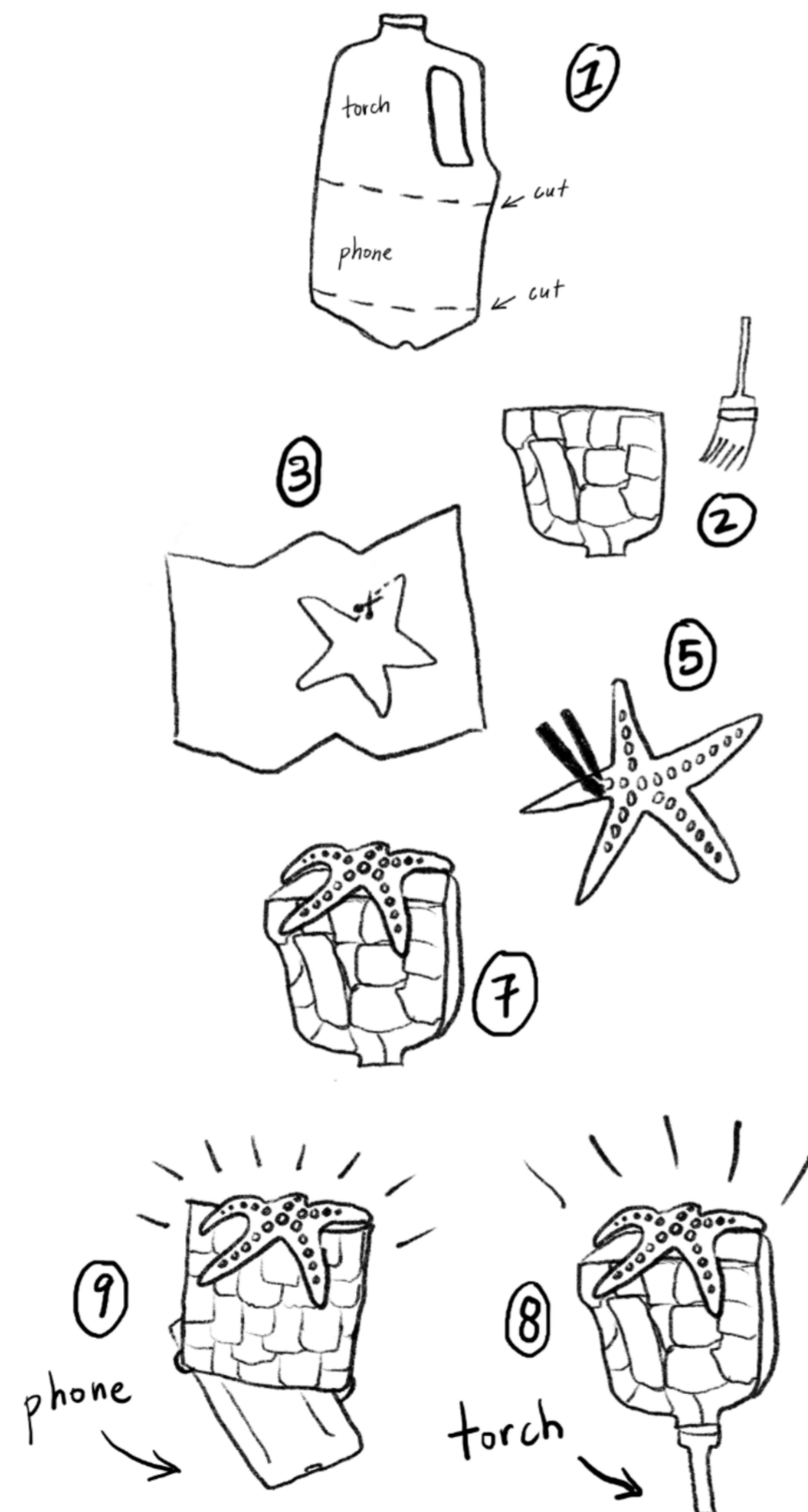
INSTRUCTIONS

Create Base

1. Choose your light source. To light with a phone, use the bottom half of the milk bottle. To light with a torch, use the top part of the milk bottle (with handle).
2. Using tissue paper and PVA glue, cover the outside of the milk bottle with tissue paper. Ensure each layer of tissue paper is covered with glue. Put aside to dry.
3. Take tetra pack and draw your design on the label side. Use sea star template (attached) or design your own.
4. Cut out your design with scissors.
5. Using a hole punch, create perforations along each arm of the sea star
6. Once tissue paper lantern is dry, write or draw the hopes you are carrying into the future onto your lantern.
7. Staple the tetra pack sea star across the opening of the lantern. This will create beautiful patterns when the lantern is illuminated.
8. **To light with torch:** Tape torch to the milk bottle opening of your lantern.
9. **To light with phone:** Follow steps 6-7 in biyarra/ Banksia lantern instructions.

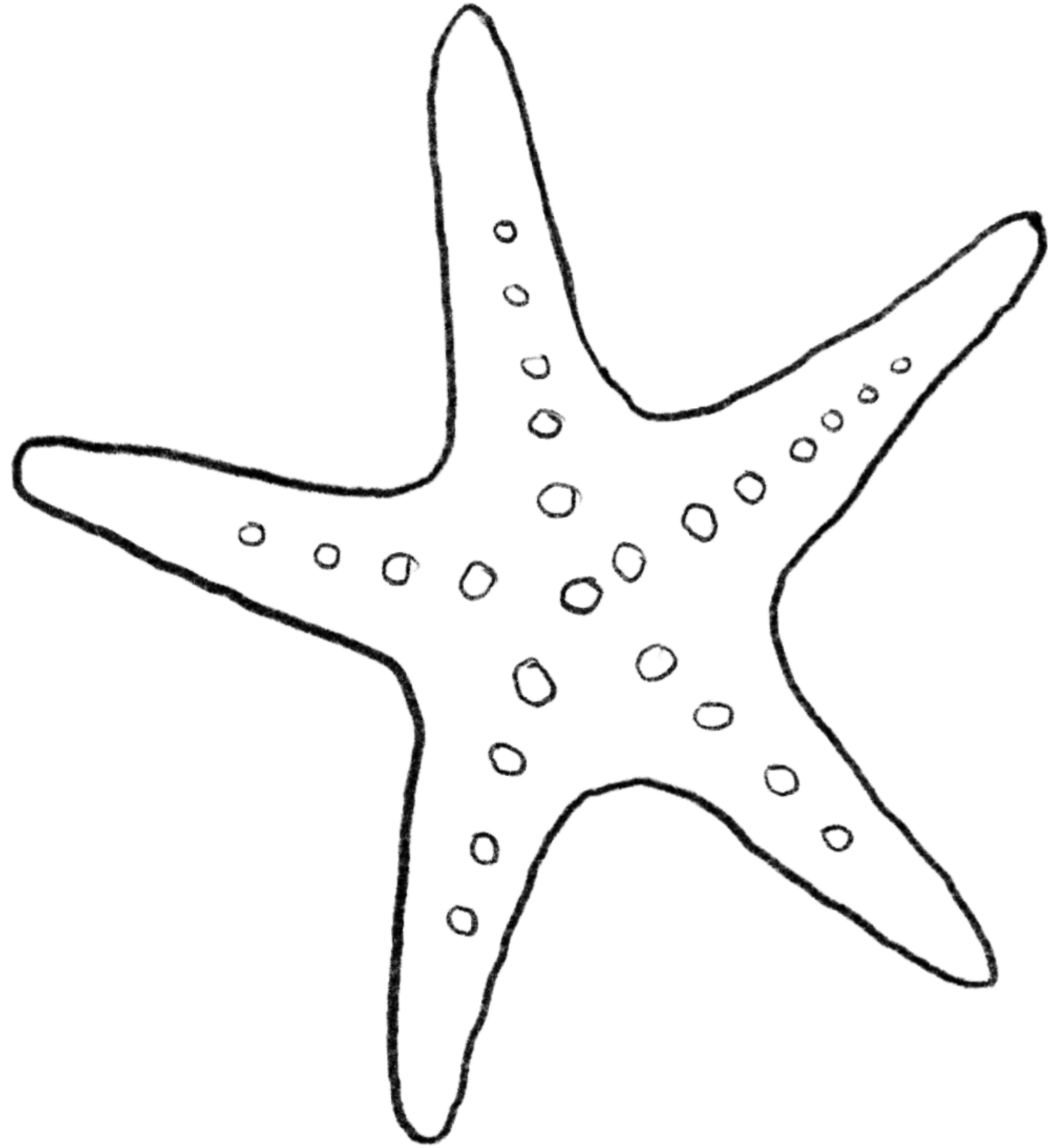
Optional extra

Use posca paint pens to design and decorate your tetra pack sea star.



FORM's Carrying the Fire workshops, Albany WA, 2026.
Photo by Southern Edge Arts and Nic Duncan.

Sea Star Template



Moodjar Lantern

A colourful lantern with the exuberance of Moodja (WA Christmas Tree) flower. This lantern uses upcycled plastic bottles and tetra packs. It requires use of a stanley or exacto knife. Recommended ages 12+

FOR EACH LANTERN YOU WILL NEED

- 1.5L plastic bottle - washed, cut in half and labels removed
- 3 x tetra pack cartons - clean and opened flat,
- Orange spray paint, acrylic or orange tissue paper and PVA glue
- Pen
- Scissors
- Exacto knife or stanley knife

INSTRUCTIONS

Flowers

1. Paint or tissue-paper the label side of your 3 tetra packs. Allow to dry completely.
2. On your dry tetra packs, draw 6 moodjar flowers. Use template provided or draw your own design.
3. Cut out your flower designs with scissors
4. Using a craft knife, cut a long narrow stamen into each petal, then lift stamen up from the silver side: this is the outside of the flower.
5. Make two small cross cuts in the centre, these are the holes to stitch the flowers to the bottle.

Assembly

6. Using the base half of the bottle, stitch flowers onto bottle with needle and thread using holes created by awl.

Note: For a simpler assembly, glue the flower to the bottle with a glue like tarzan's grip general purpose glue. This is a flexible solvent-based glue, not a PVA glue. It needs to be used in an area with good ventilation.

To light

7. Punch holes in opposite sides at the bottom
8. Thread elastic band through holes at the bottom of the lantern and tie off, creating a loop of elastic to hold your phone. Your phone should be securely held by the elastic and you should be able to turn your phone upside down easily with your lantern attached

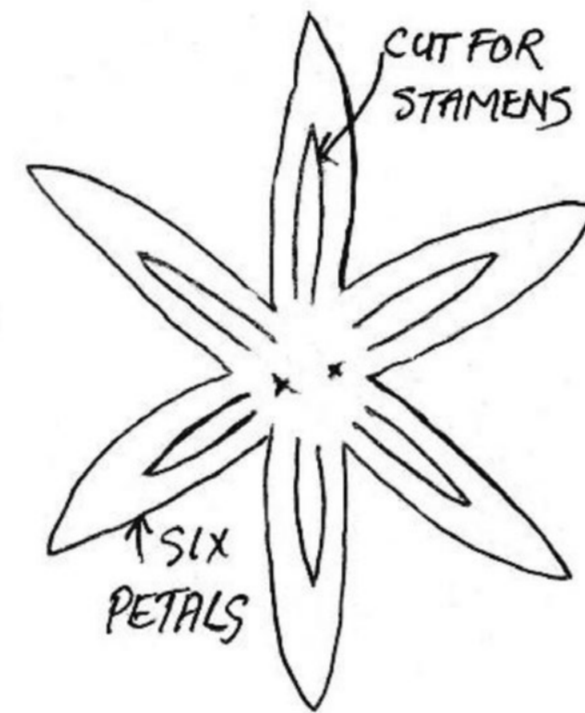
LIGHT SOURCE

Designed for phone light source or torch

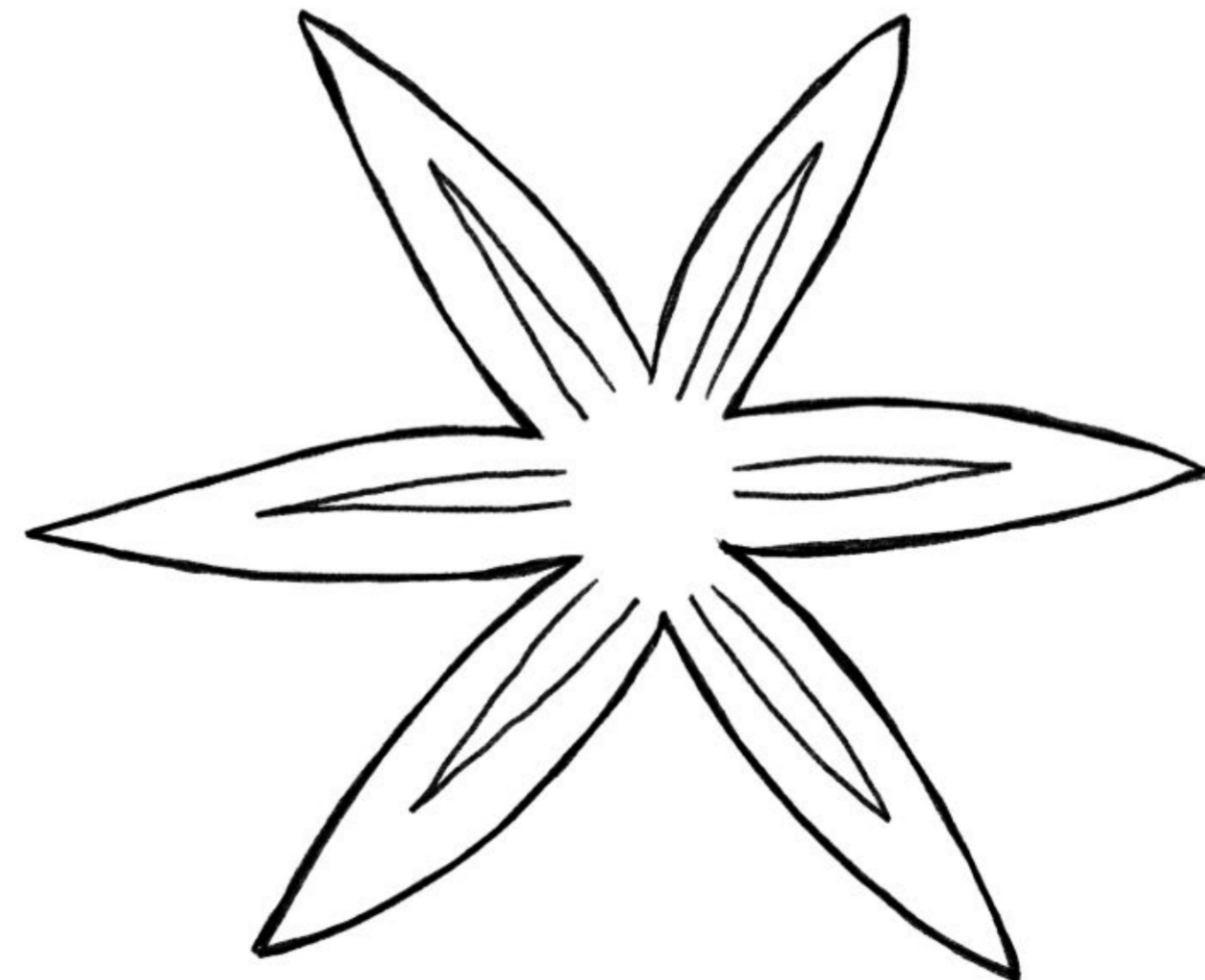
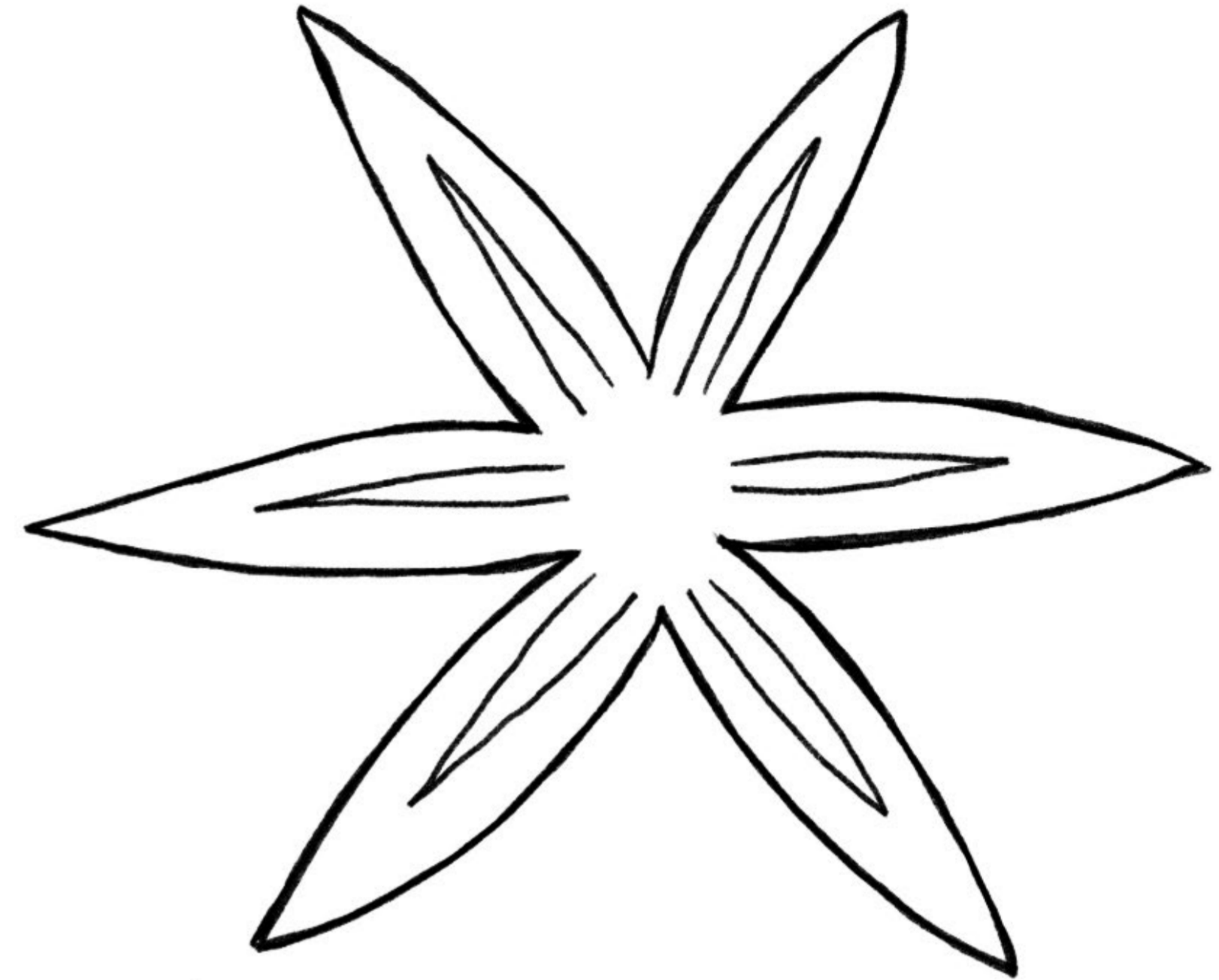
MATERIALS TO COLLECT

1.5L plastic soft drink / water bottles, tetra packs

- Sharp awl or large needle
- Cutting mat
- Needle and thread
- Hole punch
- Elastic



Moodjar Flower Template



Other Activities

Educators Guide

Guidelines to incorporate themes, symbols and lantern making into your classroom or group activities. **This is a guide only.** Please take this content and adapt to suit your needs.

INSTRUCTIONS

1. LEARN ABOUT THE PROJECT

Use the slidedeck provided to tell your class or group about *Carrying the Fire*

2. CHOOSE YOUR SYMBOL

Choose one of the *Carrying the Fire* symbols and lanterns that aligns with your subject area, learning outcomes or interests.

3. ENGAGE WITH THE REFLECTIVE QUESTION

Have a class/group discussion to engage with the themes and reflective question of your chosen symbol

4. MAKE YOUR LANTERN

Use the corresponding lantern design to make your lantern OR ask students to design their own lantern, using the reflective question as a creative inquiry prompt.

5. PREPARE FOR EVENT

Prepare your class or group for the event by

- Direct parents or group members to register for the event to receive important information at southernedge.org.au/carryingthefire
- Learning the simple movements with your lanterns by following the video provided
- Practice walking with your lanterns around your school or venue
- Practice using your lanterns in the dark and seeing what shapes they make

Further Concepts to Explore

These are topics we encourage you to explore further in the context of *Carrying the Fire*:

TRUTHTELLING AND HISTORY

2026 / 1826 - truth telling and history of this place

CONNECTION TO PLACE

Your connection to Binalup (Middleton Beach), Menang Boodjar and the animals, plants and stories here

SUSTAINABILITY

The life cycle of materials being used to create your lanterns. E.g. research life cycle of tetra packs.

IMAGINATIONS OF THE FUTURE - OUR SHARED FUTURE

Shared and individual responsibility in creating our future. Imagining the future that we want to create.

TRUTHTELLING AND HISTORY (for art students)

What is community engaged art, what is participatory art?

CREATIVE WRITING TASK

Invite students to write a story that incorporates the symbols of the project. See the Songline story written by Penny Williams overleaf.

Spread the word

Share your lantern design with the community. Help build momentum by taking photos of your lantern and uploading to social media:

HASHTAGS

#carryingthefire
#southernedgearts
#Albany2026
#BalgangAlbany

Story: Songline of Djorna

This story has been written by Minang Cultural Consultant Penny Williams using the symbols of *Carrying the Fire* as inspiration. It weaves Noongar language and knowledge throughout.

SONGLINE OF DJORNA - KEEPER OF THE BIYARA (BANKSIA KARL)

Long before ships crossed the southern ocean, before strangers came to Minang Boodja, there lived a young girl named Djorna.

Djorna belonged to the people of Minang, where the rivers meet the sea and the forests stretch inland to the mountains. In those days the world was still close to the Dreaming. Spirits moved through the land, animals spoke through signs, and every hill, river and stone carried memory.

Djorna was a joyful child. She laughed easily and ran barefoot through the bush, her feet knowing the tracks of her ancestors. She loved the smell of the wet earth after rain and the warm sun on the granite rocks. When the wind came from the ocean it carried the voices of the old ones.

But Djorna was not just any child. Her totem was Karl — fire. From a young age the women of her family watched her carefully, for those chosen by Karl must learn to carry life itself.

THE BIYARA

Djorna’s grandmother and the elder women were keepers of the Biyara — the burning banksia nut.

When the biyara was lit, it glowed slowly and steadily, never rushing, never dying. Only the chosen women carried it wrapped safely inside their booka, the kangaroo-skin cloak, protecting it from rain and wind so the fire was alive wherever the family travelled.

Djorna would sit quietly beside the old women, watching on as the fire flickered outside the newly built Kwornt - their hearth.

“Fire is alive,” her grandmother told her softly.

“It must be fed, respected, and never forgotten. Fire keeps our people safe.”

One day, the elder said, the fire would be hers to carry.

MAKARU - THE SEASON OF FERTILITY

When the cold winds of Makaru arrived, the storms rolled in from the southern sea. Lightning split the sky and rain filled the creeks and valleys. During Makaru the Minang families moved inland, following their ancient run to the mountains.

They travelled toward Pwakkenbak — the place of the booka, now called Mount Barker — and further toward Borongur, the mountain of totems, known today as the Porongorup. There the tall forests gave shelter from the wild coastal storms.

Food was plentiful in Makaru. The men hunted yonger — kangaroo — for meat and for the warm skins that became booka cloaks. In the cold months the fur faced inward to keep warmth close to the body. When the warmer seasons returned, the cloaks were turned outward to cool the skin.

Djorna helped the women gather food. They found kaarda (goanna), koomal (possum), and kwent (bandicoot). Fresh marron came from the streams and the gnamma, the rock waterholes, brimmed with clear rainwater. But the children were always warned:

“Do not wander too far from the elders.”

For sometimes jaanuks, the wandering spirits of the bush, moved silently through the trees. And children taken by jaanuks were never seen again.

DJILBA - SEASON OF CONCEPTION

When the heavy rains softened and the winds calmed, Djilba arrived.

This was the season of change.

Flowers began to appear and animals moved again through the bushland. It was time for the families to move camp, to new places where food and water were waiting and a kwornt yet to be built.

Djorna walked beside her grandmother, watching the glowing biyara being carefully carried inside the cloak.

“Fire must travel with the people”, the elder said.

KAMBARANG - SEASON OF BIRTH

When Kambarang arrived the land burst alive with colour. Wildflowers covered the hills like bright stars on the earth. Bees hummed through the bush and birds filled the sky with song.

For Djorna this was the happiest time. She and the other children ran through the bush collecting quondong fruit and chewing kwonnert, the sweet gum from the trees.

But Kambarang was also a time of ceremony. Across the hills, the families lit signal fires. Smoke rose into the sky and travelled across the country, carrying messages between distant camps. When the smoke signals were seen, other families followed the tracks and came together. They gathered for song, ceremony and trade. Stone tools were exchanged. Food was shared. Stories were told through dance and song beneath the stars. And every night the ceremonial fires burned bright.

Djorna watched them carefully, knowing one day she would help tend those flames.

BIRAK - SEASON OF THE YOUNG

When the heat of Birak arrived, the winds shifted and the land began to dry.

This was when the men travelled to the kalla — the fire grounds — closer to the coastline. There they carried out careful mosaic burns, lighting small, controlled fires that crept gently across the land. The flames cleared old grass and bush, bringing fresh new growth and driving

animals into the open where they could be hunted. Certain members of the family held responsibility for certain kalla places, and permission was always sought before hunting on another group’s ground.

Djorna watched the fires moving across the hills. She could feel Karl calling to her.

BUNURU - SEASON OF ADOLESCENCE

In Bunuru, the hottest time of year, the people moved toward the estuaries. The waters of Miaritch — now called Oyster Harbour — shimmered beneath the summer sun.

Djorna and the other children splashed and played along the shoreline. They climbed trees, laughed loudly, and ran through the sand until evening. The elders worked quietly nearby.

Stone fish-traps had been built generations before. When the tide came in, fish swam over the walls. When the tide left, they remained trapped in the shallow pools. When the water receded, the people walked out and gathered fish — whiting, herring, and trumpeter — filling baskets for the evening meal.

At night, around the fire, the elders shared the old stories. They spoke of Maitrukan, the great freshwater serpent, who travelled the rivers shaping the valleys and bringing life. And they spoke of Mawitch, the powerful spirit of the saltwater sea.

Long ago, the elders said, Maitrukan and Mawitch fought where the river met the ocean. Their battle was so fierce that the cliffs rose from the earth — forming the great headland now known as Bald Head. But after the struggle they understood that both freshwater and saltwater must exist together. So they made peace, meeting only where the river and tide touch. Places like Miaritch. That is why the fish traps were built there — between two worlds, where balance lives.

The elders reminded the children:

“Never travel far into Mawitch’s deep sea.

But take what is given where the waters meet — with respect.”

DJERAN - SEASON OF ADULTHOOD

When the winds softened and the nights cooled, Djeran arrived. This was the time to hunt waitch (emu), gather meean (bloodroot), find wild potatoes, and track yonger across the plains.

By now Djorna was older. She had learned the songs of country, the paths of animals, and the careful tending of fire. Her grandmother watched her closely, “You are ready,” she said.

THE JOURNEY OF SPIRITS

One day, when an elder’s life comes to its end, the people grieve. But the spirit does not disappear.

The spirit travels first to the Moodja tree, resting there quietly until the season of Kambarang, when the yellow blossoms fill the branches with light. When the tree blooms fully, the spirit continues its journey. It travels to Kuranup — the sacred place where the spirits of the people return to the Dreaming.

Djorna listened to these teachings with deep respect.

THE KEEPER OF KARL

As the seasons passed, Djorna grew. And the day would come when her grandmother would place the glowing biyara into her hands. She would carry the banksia fire inside her booka, just as the women before her had done for countless generations.

For Karl must never die.

Fire protects the people.

Fire renews the land.

Fire carries the memory of ancestors.

And so the Songline tells us:

As the seasons turn — Makaru, Djilba, Kambarang,
Birak, Bunuru, Djeran — the life of the Minang
people continues.

And somewhere on that ancient path walks Djorna, the
young girl of Minang,

*Keeper of the Biyara,
Guardian of Karl,
and daughter of Minang Boodja.*

About FORM

PRODUCER AND PRESENTER

FORM is an independent, not-for-profit arts and cultural organisation based in Perth and operating across Western Australia and beyond.

Our mission is to drive the growth of a dynamic creative economy that enhances the wellbeing of all Western Australian communities.

At FORM, we envision Western Australia as a flourishing and interconnected contributor to the global creative economy. We aspire to showcase the richness and excellence of Western Australian cultural expression, sharing it with audiences and communities both locally and internationally. This vision is brought to life through our core values: creativity, excellence, integrity, community empowerment and collaboration.

FORM

Level 4, 99 St Georges Terrace
Perth, Western Australia, 6000

form.net.au

[f](#) [@](#) @formwa

About Southern Edge Arts

CREATIVE PRODUCER

Founded in 1985, Southern Edge Arts (SEA) is a thriving community organisation dedicated to sparking imagination and creativity in children, young people and the communities in which they live. SEA's rich history includes collaborations with nationally and internationally acclaimed artists to create performances that connect people and ideas. Our work extends beyond our home base in Kinjarling Albany, reaching out to schools, community groups, and public spaces across the Great Southern region.

We take pride in our long-standing relationships with First Nations communities and continue to ensure cultural safety through respectful partnerships and the employment of First Nation artists. As one of Western Australia's largest and most enduring youth organisations, SEA is a creative oasis, where every workshop, event and performance is a step towards building a vibrant, inclusive, and artistic future for all.

SOUTHERN EDGE ARTS
77 Sanford Road, Albany
Western Australia 6330

southernedge.org.au

seamail@southernedge.org.au

0466 123 393

Artist Credits

ARTISTIC DIRECTOR

Annette Carmichael

CULTURAL CONSULTANT AND ARTIST

Penny Williams

ASSOCIATE PRODUCER

Jenna Costello

SOUND DESIGN / TECHNOLOGY

Andy O'Neil

LANTERN DESIGN

Mae Elliott, Janine McCrum, Zoe Street

CREATIVE LEARNING GUIDE

Zoe Street

PHOTOGRAPHY

Nic Duncan

ILLUSTRATION RENDERING

Katherine McKenzie



Carrying the Fire is initiated, produced and presented by FORM Building a State of Creativity in collaboration with Creative Producer Southern Edge Arts and Artistic Director Annette Carmichael. It is presented as part of the City of Albany's Albany 2026 program.

Project Producer



Project Partner



Major Supporter



Lead Partner



Government Partner



Creative Producer

