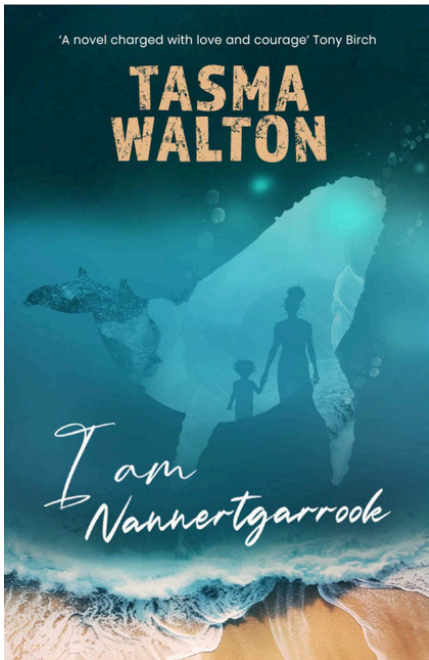


'A novel charged with love and courage' Tony Birch

TASMA WALTON

*I am
Nannertgarrook*





I Am Nannertgarrook

Tasma Walton

EDUCATIONAL RESOURCE

THEMES INCLUDE

Connection to Biik/Country, Warrayin/Sea Country, Wooroor/Sky Country; Connection to family; Kinship; Babayin/Mother Whale Dreaming; values; slavery; greed; kidnapping; colonialism; exile; displacement; invasion; truth-telling; sex trade; racism; seal trade; mother–child bonding; relationships between women; totem; Creator beings.

We acknowledge the traditional custodians of all Aboriginal and Torres Strait Islander lands and waterways. We pay respects to Elders both past and present and extend respects to all Aboriginal and Torres Strait Islander peoples today.

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The Education Hub

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About *I Am Nannertgarrook*:

Written in the first-person narrative *I Am Nannertgarrook* explores events detailed in the colonial records through the exclusive experience of a strong Aboriginal woman enduring untold brutality.

It tells the true story of Tasma’s ancestor, abducted from her homeland on the shores of Nerrm (Port Phillip Bay), and taken by sealers to islands off the coast of Tasmania. Sold in a cruel slavery market alongside other Aboriginal women and children, she was then transported by her captor over 3000 kilometres away from her Homelands. Nannertgarrook was condemned to a life of brutal servitude to the sealer that bought her.

Through her eyes, we experience the full depravity and cruelty of the invading force. This perspective challenges the notions of the invaders as the ‘civilising’ saviours of the ‘black savages’. Immersed in the torturous experience of Nannertgarrook, we may well begin to question who is indeed the ‘savage’ and what it really means to be ‘civilised’.

After thirty-four years of enslavement, her captor finally died and Nannertgarrook told anyone who would listen that she was a Boonwurrung woman who needed to get home, that her whale (her totem) was waiting for her.

Nannertgarrook died in 1867, on foreign soil, 3000 kilometres from her Country. Her spirit remains trapped, adrift on a furious Southern Ocean wind.

Nannertgarrook’s story has national significance, and the lyrical way in which Tasma writes about devastating events and life during the colonial period will put her novel in the literary league of Kate Grenville’s *The Secret River* and Alexis Wright’s *Carpentaria*. *I Am Nannertgarrook* is about truth-telling in this country, and asks: Who were the real savages?

I Am Nannertgarrook by Tasma Walton

EDUCATIONAL RESOURCE

Message from Shelley Ware

Tasma Walton's *I Am Nannertgarrook* is a must and should be added to the reading lists of all senior high school and university students around the world. Tasma shares the story of her ancestor Nannertgarrook, a story that has been passed down for many generations and is confirmed through the colonial journals of her captors. Nannertgarrook's story is one filled with undeniable loss, tragedies, strength, hope, connection, and love for her Country, culture, people and children.

Your heart aches, and longs for Nannertgarrook and the other women and the many children to return to their Country, to be free of the slavery and abuse they endure from their captors, so they can live in the safety of their people, culture and Country, all together again.

I Am Nannertgarrook gives you a true understanding of the greed, lack of connection, and lack of humanity and good conscience that the First Peoples of Australia witnessed and endured as the colonisers who worked as sealers and whalers ripped through this continent, with only lust for money and power on their mind.

AUSTRALIAN CURRICULUM VERSION 9.0

Modern History

Unit 2: Movements for Change in the 20th century

Recognition and rights of Indigenous peoples

- The nature of the relationship of Indigenous peoples with their land and their response to perceptions of, and feelings about, the arrival of the colonisers (ACHMH070)

Understand how English Works

Unit 2: Analyse and evaluate how and why responses to texts vary through:

- The impact of language and structural choices on shaping own and others' perspectives (ACEEN028)
- The ways in which ideas, attitudes and voices are represented; for example, how events are reported differently in the media (ACEEN029)

Reflect on their own and others' texts by:

- Analysing the values and attitudes expressed in texts (ACEEN038)
- Evaluating the effectiveness of texts in representing ideas, attitudes and voices (ACEEN039)
- Explaining how and why texts position readers and viewers (ACEEN040)

I Am Nannertgarrook by Tasma Walton

EDUCATIONAL RESOURCE

Unit 4: Evaluate how texts convey perspectives through:

- The ways in which points of view and values are represented (ACEEN067)
- The selection of language features that generate empathy or controversy; for example, juxtaposition of image and text (ACEEN068)
- Synthesising ideas and opinions to develop complex arguments (ACEEN071)
- Substantiating and justifying their own responses using textual evidence (ACEEN072)

Reflect on their own and others' texts by:

- Analysing and evaluating how different attitudes and perspectives underpin texts (ACEEN076)
- Questioning the assumptions and values in texts (ACEEN077)

University courses throughout Australia that teach about the effects of colonisation on Country and the First Peoples of Australia and/or First Nations history and culture would benefit from adding *I Am Nannertgarrook* to their reading lists.

Important information for educators to consider before setting out to teach *I Am Nannertgarrook*

Please consider local protocols and cultural safety, in providing a safe space for young people to learn, to ask questions and to express their thoughts and feelings.

It is also important that educators value young people's understanding and connection to language, place, belonging, truth-telling, community and kinship, in strengthening relationships with First Peoples.

Useful Questions for educators to ask themselves after reading *I Am Nannertgarrook*

1. What were your first reactions to the story? Journal them.
2. What challenged or impacted your thinking?
3. Why is this book important for my students to read?
4. What changes do I want to see? What role can I play in creating these?
5. What further education and research do I need to explore, to teach *I Am Nannertgarrook* confidently?
6. Do I know my local First Nations protocols and any language I can incorporate?
7. Is my classroom/school culturally safe?

I Am Nannertgarrook by Tasma Walton

EDUCATIONAL RESOURCE

It is important to first consider any Aboriginal and Torres Strait Islander students reading this book and how the perspectives and themes could impact them. Send a letter home, or contact their families and/or caregivers personally, to let them know the storyline and that you will be covering the resistance to colonisation, as the ongoing effects of colonisation continue to be felt by First Nations people today.

There are also themes of sexual abuse of women and children throughout this book, and it is important to discuss in your team how you would like to inform the families and/or caregivers of your students, as this may also impact some of the students in your care. Regarding university students, the themes of *I Am Nannertgarrook* should be discussed with leadership, and the students should be made aware of them prior to reading and supported accordingly.

Creating a culturally safe classroom

Creating a culturally safe space in your classroom and school is vital. To help you create this safe space and be sure you are following local protocols, take some time to read the 'SBS Aboriginal and Torres Strait Islander Protocols Guide – for Teachers' before you read *I Am Nannertgarrook* in your classroom.' [Aboriginal and Torres Strait Islander Protocols Guide – for Teachers | SBS Learn](#)

Recommended reading for adults

- [Welcome to Country or Acknowledgement of Country | Indigenous.gov.au](#)
- https://digital-classroom.nma.gov.au/sites/default/files/2020-07/4._how_did_aboriginal_australians_resist_british_colonisation.pdf
- [history of the early whalers in Bass Strait \[Gary Ayton's camping and photography wiki\]](#)
- [Was there slavery in Australia? Yes. It shouldn't even be up for debate | SBS News](#)
- [first inventors 2023 ep 2 story 6.pdf](#)
- <https://portrait.gov.au/exhibitions/joan-ross-2024>
- [Watch The Australian Wars | Stream free on SBS On Demand](#)
- [\(PDF\) TEACHING FIRST NATIONS CONTENT and CONCEPTS \(researchgate.net\)](#)

Glossary of Boonwurrung language

Throughout *I Am Nannertgarrook* Tasma Walton has incorporated many Boonwurrung words; you can find the meaning for them in the glossary at the back of the book. Boonwurrung has been embedded for readers to learn Boonwurrung language. It is spoken by the Boonwurrung people of the Kulin Nations, who traditionally lived from the Wirribi-Yaluk/Werribee River to Wamoom/Wilson Promontory and were the first people to live in the Nerrm/Port Phillip Bay area of Victoria.

I Am Nannertgarrook by Tasma Walton

EDUCATIONAL RESOURCE

IT'S TIME TO SHARE *I AM NANNERTGARROOK* WITH YOUR STUDENTS

Exploring the title and front cover

Read the title and show the front cover of *I Am Nannertgarrook* to your students and ask them what they think the story is about. Ask your students if they have heard of Nannertgarrook.

Pre-reading

Before you read *I Am Nannertgarrook* with your students it is important to understand what prior knowledge they have of the arrival of British colonisers who chose to become whalers, sealers and kangaroo skin traders. What do they know of the women and children they captured, sold and traded to help them prepare the animals' by-products for sale.

Discuss as a class:

- What do you understand by the term 'colonisation'?
- Share your understanding of how First Nations people were affected by colonisation.
- What do you know of the whale, seal and kangaroo by-product trade during the early years of colonisation?
- Do you know what Songlines are?

Now let's read this important true story *I Am Nannertgarrook*

You may choose to read this novel as a class, over a term, or as a book that students read at home and complete a novel study on. Explain that there is a glossary at the back of the book to help them understand and learn the Boonwurrung words that Tasma Walton has used throughout to honour her language. There is not currently a dedicated Boonwurrung app to help with pronunciation; please keep an eye out for future apps.

Guiding questions

As you read *I Am Nannertgarrook* you may choose to use the following questions and discussion points to help guide your class through the novel.

I Am Nannertgarrook by Tasma Walton

EDUCATIONAL RESOURCE

Prologue

Read the prologue together as a class; this gives you a sense of the power in the words that follow in this book, as you learn who Nannertgarrook is and about her story.

- Ask your students how these words made them feel and what they took from them.
- What are they expecting this story to be about now?

PART ONE: BIIK – COUNTRY

Part One of *I Am Nannertgarrook* provides your students with a deep understanding of the importance of connection to Country through storytelling and ceremonies, and how the Boonwurrung people live their culture together every day. Your students will connect to Nannertgarrook as a woman who loves her life, people, culture, Biik/Country, partner and children deeply.

PAGES 5–36

- How would you describe Nannertgarrook as a person?
- How important is Nannertgarrook's connection to her people, Biik/Country and culture?
- What is your understanding of the importance of the totem Babayin Betayil/Mother Whale to Nannertgarrook and her people? What is their responsibility to Babayin Betayil and to Warrayin/Sea Country?

PAGES 37–57

- How important is sharing yulendji/knowledge through Songlines, storytelling and ceremony to Nannertgarrook and her people, and why do you think this?
- Why do you believe it is important to Boonwurrung people to share yulendji/knowledge and traditions only when someone is ready?
- Why does ngargee/ceremony hold such high importance to Nannertgarrook and her people?
- How do ngargee/ceremonies help you heal?

PAGES 58–62

- Describe in your words the emotions Nannertgarrook, the bagarrook/women and bubup/children were feeling when they were captured and taken to the boats.
- How do you think Nannertgarrook felt about the 'white-dressed woman' at the helm of the boat who lured them to their captors?

I Am Nannertgarrook by Tasma Walton

EDUCATIONAL RESOURCE

PART TWO: WARRAGUL – SAVAGE

PAGES 65–96

- The captors repeated over and over 'You are no-one' to Nannertgarrook: what does that tell you about them?
- Nannertgarrook repeats 'I am Nannertgarrook' to her captors: what does this tell you about her?
- The women are away from their Biik/Country and in unfamiliar Biik/Country now, but how does seeing the barrunan/dolphins and being in Warrayin/Sea Country make them all feel?
- The men who sexually offend the bagarrook/women and bubup/children are left in exile; why do you think this is?

PAGES 97–110

- Why do you think the bagarrook/women share their scars and Songlines with each other? Why is knowing someone's story important?
- 'If the white man doesn't leave, it will be the end of the world.' What do you think Nannertgarrook's grandmother meant by these words?

PAGES 111–128

- Why is learning the Country they are now living on important to the women and children?
- Do you think the bagarrook/women and bubup/children are prisoners or slaves to these ngamudji/men? Is there a difference?
- How did the bagarrook/women and bubup/children keep their strength and their hearts full of hope through the terror on 'Prison Island'?
- Why is a person's name important? What does it hold?

PAGES 129–144

- Nannertgarrook is renamed Eliza by her new owner. Why did he do this? What was lost with this name change?
- If your name is part of your identity, how would you feel if someone else changed your name?
- What have the ngamudji/men lost in themselves by thinking it is acceptable to rape and beat these bagarrook/women and bubup/children?
- Why was it important for the bagarrook/women and bubup/children to continue singing the Old Songs from their Biik/Country, and to create new Songlines of the island they are now on?
- How does Nannertgarrook feel about the yulendji/knowledge she may never learn from her Liwik/old people and Biik/Country?

I Am Nannertgarrook by Tasma Walton

EDUCATIONAL RESOURCE

PAGES 145–166

- As the brutality and inhumanity of the sealers persist towards the bagarrook/women and bubup/children, is hope of returning to Biik/Country fading for them all? Is holding onto hope important?
- How would you feel if you were Nannertgarrook around and including the time of the birth of her bubup/child?
- What values did the colonisers hold? What values did Nannertgarrook hold? How are they different and similar?
- At this point, what do you believe the future holds for Nannertgarrook?

Part Three: MUYIIPNALLOOK HELL (Continuous descending through a narrow opening and never stopping)

PAGES 169–182

- Why do you think it is becoming harder for Nannertgarrook to think about her mammam/son Yearl Yearl?
- Why is it still so important to share the ways and stories of the old Biik/Country with the bubup/children, and to teach the young manggip/daughters that they are Warrayin Bubup/Children of the Sea?
- What do you believe the reconnection of Nannertgarrook, Meendutgarrook and Kardingarrook brings to the bagarrook/women and bubup/children?

PAGES 183–201

- Why do you think it was so important to Nannertgarrook to tell hers and the women's story and have the visiting ngamudji/man write it down in his journal?
- Even through all the years of despair and trauma inflicted on her, Nannertgarrook knew her worth as a Warrayin Bagarrook/Boonwurrung saltwater woman/Woman of the Sea. How important is it to know your worth?
- Do you think you would have helped the sealers heal when they were sick, like Nannertgarrook did? Why do you think she did?
- Losing the bubup/children to the sealer's illness was devastating; how do you think Nannertgarrook and the others would have handled the loss and grief?
- How is the loss of culture affecting Nannertgarrook personally?

PAGES 202–207

- Hope has now turned to an acceptance by the women of their life on the 'prison island'. How does this make you feel and why?
- Have your thoughts about whether these bagarrook/women and bubup/children are slaves and/or prisoners changed throughout the book?
- Would you trust the sealers to take Kardingarrook home to their Biik/Country?

I Am Nannertgarrook by Tasma Walton

EDUCATIONAL RESOURCE

PAGES 208–214

- Why was it so important to Nannertgarrook that she stand near as they harpooned the betayil/whales?
- You read of the Warrayin/Sea Country and its bounties throughout *I Am Nannertgarrook*. How has whaling, sealing and infrastructure impacted Nerrm/Port Phillip and the surrounding Warrayin today?
- How does greed affect Biik/Country and the people who live on it?
- Aboriginal people have been portrayed as savages throughout colonial history. Who do you believe are the savages in this story?

PAGES 215–234

- There is a constant and ever-changing grief, due to the loss of bubup/children in death, and to being taken to other islands to work. How does Nannertgarrook hold onto the hope of home?
- Do you think her family yearned for Nannertgarrook as much as she yearned for them?
- Why was building the platform and honouring Meendutgarrook in the old ways important to her when she knew it was time for her breath to leave her body?
- When Nannertgarrook and the children are moved again, the despair and loss continue after they land on yet another 'prison island', yet hope somehow remains as Nannertgarrook shares stories of home with Emma, and promises her they will one day return. Do you still hold hope for them? Do you think this will happen?

PAGES 235–251

- When Nannertgarrook finally finds Martha, why do you think Martha is ashamed of her Babayin/mother?
- What do you think Nannertgarrook was feeling when her enslaver died and she and Emma were free to return home?
- When Martha goes into labour, Nannertgarrook's old ways are ignored and the bubup/baby dies; how does this loss affect Nannertgarrook differently?
- When Nannertgarrook realises she is dying, her heart breaks one last time as she understands she will not get home in time. How does Emma know how to help her Babayin/mother home?
- What does Nannertgarrook mean when she says to Emma as she is dying, 'I love you, bubup. I am so sorry you were born when the world had ended.'?

EDUCATIONAL RESOURCE

Activities

Connection to Biik/Country – before reading *I Am Nannertgarrook*

Connection to Biik is important for your students to understand and feel within themselves, so they can care for and listen to Biik throughout their lives. Take your class outside to connect with Biik. They can choose to sit, lie or stand, have shoes on or bare feet. Encourage them to close their eyes or bow their heads for ten minutes; ask them in a calm voice to focus on their senses: what they see, hear, smell and feel.

Ask your students to journal the thoughts, feelings, connections to Biik they experienced. Ask them to journal the current connection they have with Biik, and whether they think connection to Biik is important, and how this connection may impact their lives and the wellbeing of Biik.

Continue to take your class onto Country while reading *I Am Nannertgarrook* and ask them to journal how they feel on Country each time.

Connection to Biik/Country – after reading *I Am Nannertgarrook*

Invite your students to sit on Biik again as a class, taking the time to look, listen, smell and feel Biik with the perspective of Nannertgarrook's connection in mind.

Ask your students to journal how learning about the Boonwurrung people's connection to Biik, through Nannertgarrook's story, has changed their connection to Biik. Are they happy with their current connection? Do they want a deeper connection to Biik? How will this connection impact the way they live on Biik moving forward?

Teacher's Note: Try to find out the local language for Country, so that you and your students can use that local language when referring to the Country they live, work and play on in future. Further explore the Traditional Owners of the Country that your school is on, invite and connect with your local Elders and community, to learn how they care for Country. Discuss with your students their personal responsibility to connect and care for Country.

EDUCATIONAL RESOURCE

Activities

Warrayin/Sea Country

The Boonwurrung people are very connected to Warrayin/Sea Country; they have honoured and cared for Warrayin for thousands and thousands of years. *I Am Nannertgarrook* highlights the deep connection to Warrayin of the Warrayin Bagarrook/Women of the Sea, and their obligation to care for Babayin Betayil/Mother Whale. Ask your students to reflect and share their thoughts on what Warrayin would be like today if the colonisers had listened to First Nations peoples' connection to Sea Country.

Woorwoor/Sky Country

Share the story of the Munmundiik/Seven Sisters (the Pleiades) with your students. You can watch Part 6 of Episode 2 of *The First Inventors* on ClickView through SBS Learn. [Teaching resources - First Nations - STEM - NITV and Network 10 Documentary](#). The Seven Sisters Songline travels across Australia and holds many stories for First Nations people. Ask your students to go home and observe their Sky Country and ask them to research and share the First Nations stories held within.

Values

I Am Nannertgarrook clearly showcases the values that Nannertgarrook and her captors lived by; as a class, create a list of these values. When your list is complete discuss this together. What values from that list do your students value in their lives? Whose values do they connect to? Ask your students to write a list of values they live by, then in partners discuss who their values align more with and why.

Ngargee/ceremony

Ngargee/ceremonies play a significant role in the lives of First Nations peoples of Australia. You read about how important Ngargee/ceremonies are to Nannertgarrook, and the loss she feels for herself and the others when they are taken from their Country and people.

Discuss what and why ngargee/ceremonies are important to your students' lives; invite them to talk to their parents about the ceremonies important to their culture and family. Encourage them to bring photos and quotes from their families and/or carers to create a photo wall to share with others.

EDUCATIONAL RESOURCE

Activities

Your name

Throughout the book *Nannertgarrook* was told by her captors, 'You are no-one.' She would repeat her name and say, 'I am Nannertgarrook,' because her name was important to her, and when her captors changed her name to Eliza she still held onto her own name.

Ask your students to take a mindful moment to reflect on what their name means to them. Ask them to journal what their name means to them, and what they thought of *Nannertgarrook* and what her name meant to her.

Essay responses

1. Write about your findings and thoughts regarding the slaughter of whales and seals during the colonial period, and how this has impacted their numbers and migration patterns throughout the Bass Strait and the Nerrm/Port Phillip area.
2. Winston Churchill said, 'History is written by the victors.' This has been true for many years in Australia. Having said that, this is changing and we now have the opportunity to read, listen and watch First Nations peoples' perspectives on the impacts of colonisation. Write your thoughts on Churchill's quote, and comment on whether reading Tasma Walton's words on the life of *Nannertgarrook* changed your thoughts and connection to First Nations people and the Country you live on.
3. Throughout colonial history books and journals, First Peoples of Australia have been depicted as savages. How does *I Am Nannertgarrook* challenge this narrative, and why do you think this narrative suited colonisers?

Cooking murnong/yams

Murnong/yams are a superfood and are indigenous to Australia; plant them in your indigenous school garden. You may choose to give all your students a packet of seeds to grow at home, so that murnong become a part of their everyday home cooking. Simply bake some murnong in the oven, just like you would a sweet potato, so you can enjoy them together. [This native superfood is 8 times as nutritious as potato and tastes as sweet as coconut | SBS Food](#)

Poetry

I Am Nannertgarrook stirs up a range of emotions while reading it; as a class, brainstorm a list of these feelings to help your class write a poem from the perspective of one of the characters, or themselves.

EDUCATIONAL RESOURCE

Activities

Marngrook/football sport

It's always great to take a break and play a game with your class; it builds connection and respect for each other, not to mention it's just fun. You can buy marngrooks online or invite a respected Aboriginal person in to make one with your class.

Take your class outside and teach them how to play marngrook together; if you don't have a real marngrook, use a small round ball. Have a chat with your sports department and see if they have a marngrook or if they play marngrook as part of the school's sports program; if not, encourage them to. [marn_grook.pdf](#)

Prime Minister Morrison saying 'no slavery in Australia'

In 2020 the prime minister of the day, Scott Morrison, was quoted as saying there was 'no slavery' in Australia. Listen to his comments, said on 2GB, with your class: [Video: PM Scott Morrison claims there was 'no slavery in Australia' | Daily Mail Online](#)

I Am Nannertgarrook sheds a different light on these comments, as clearly colonisers ignored the instructions of no slavery of the First Peoples of Australia when they arrived. The history of enslaving Pacific Islanders, known as blackbirding, is very well documented, and is also ignored in Scott Morrison's comments. [Blackbirding: Australia's history of luring, tricking and kidnapping Pacific Islanders - ABC News](#)

What are your students' thoughts of these comments? How do statements like this impact Australia's connection to the true history of this country, and empathy towards First Nations people?

Now watch when, after receiving backlash, Prime Minister Morrison addressed these comments: [Scott Morrison addresses his 'no slavery' comment - ABC News](#) What are your students' thoughts now? How has his address stood the test of time, considering it was only five years ago and also considering the failed referendum vote in 2023?

Watch *The First Inventors*, Season 1, Episode 2, Stories: The Science of Story

As a teacher, I encourage you to watch episode two, Stories: The Science of Story, of *The First Inventors*, hosted by Rob Collins and produced by Ronde Media, on SBS Demand or ClickView. [Watch The First Inventors: Season 1 Episode 2 | Stream free on SBS On Demand](#)

Your students will learn about how important storytelling is whilst gaining a knowledge of Songlines, the importance of oral history, how the stories in the stars guide us every day, and the stories Sea Country tells us today. [Teaching resources - First Nations - STEM - NITV and Network 10 Documentary](#)

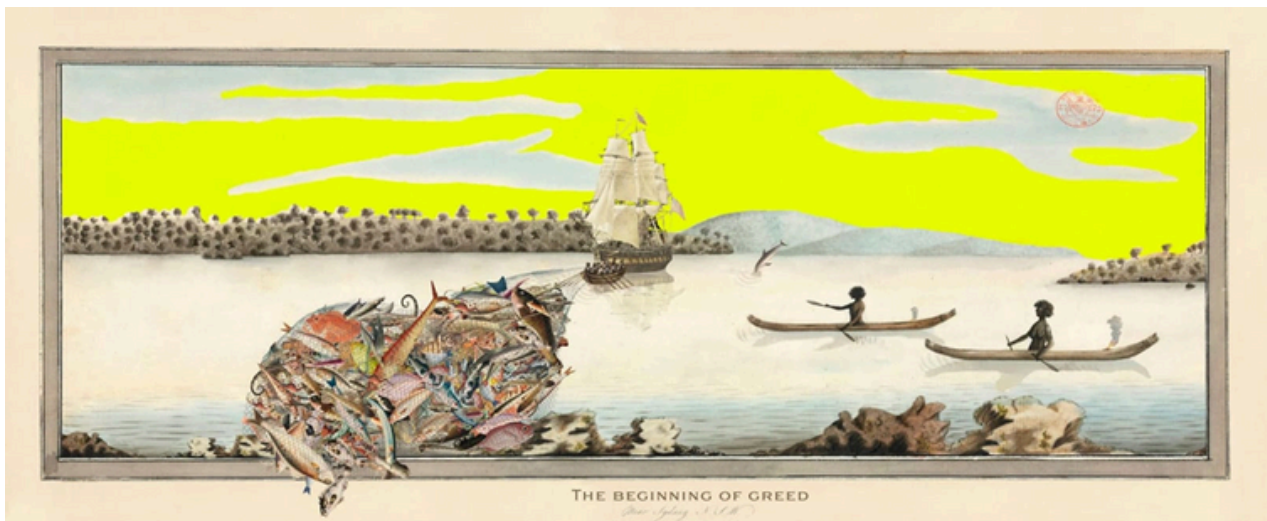
I Am Nannertgarrook by Tasma Walton

EDUCATIONAL RESOURCE

Activities

The Beginning of Greed – Joan Ross

Joan Ross was born in Scotland and is an acclaimed multidisciplinary artist based in Gadigal Country in Sydney. *The Beginning of Greed* depicts the devastation of colonisation and greed on First Nations people and Country. Show your students this thought-provoking piece and ask them to share their thoughts. Using this artwork as inspiration, invite your students to create their own artwork sharing their visual interpretation of *I Am Nannertgarrook*.



[Joan Ross, *The Beginning of Greed*, 2023 | Bett Gallery](#)

Local history

To complete the work of *I Am Nannertgarrook* Tasma Walton had to do a lot of research, to ensure authenticity for her characters and storyline. There would be many stories of others through the colonial period that we don't know. Challenge your students to take on a personal project to research their own family history, or the colonial journals of their local area.

Debate

When this country was colonised, place names were immediately changed to suit the needs and history of colonisers; e.g. Nerrm was renamed by colonisers as Port Phillip Bay, after Arthur Phillip, the first governor of New South Wales.

Debate whether or not we should rename Port Phillip Bay, back to its original name of Nerrm.

EDUCATIONAL RESOURCE

Debriefing and ongoing conversations

It is important to allow space to debrief and have ongoing conversations about *I Am Nannertgarrook* in your classrooms. There are many confronting storylines in this book, and it is important to create a safe place for students to be able to talk about their feelings at any given time with you. Sit together on Country in a Yarning Circle.

Some questions you could ask your students are:

- How does the story of *I Am Nannertgarrook* make you feel?
- Were you challenged by reading *I Am Nannertgarrook*? If so, how?
- What would you like to do and/or learn more about?
- What are your personal values, and why is it important to stay true to your own values?
- Moving forward, where has the novel *I Am Nannertgarrook* lead your thinking?

Or you may choose to turn on some music and provide a safe space for your students to create an art piece that reflects how they are feeling. If your class keeps a journal, they could write a reflective piece on how they have felt throughout your work on *I Am Nannertgarrook*.

About the author

Tasma Walton is a proud Boonwurrung woman from the Saltwater Country of Melbourne and surrounding coastlines. As an award-winning actor, she has most recently garnered recognition for her acclaimed role of Mary Swan in the highly regarded *Mystery Road* television and film franchise. She has appeared in numerous television productions, including *The Twelve*, *Rake*, *Cleverman*, *Deadloch* and *The Secret Life of Us*; for her renowned role of Dash McKinley in *Blue Heelers* she received a Best New Talent Logie Award. Her films include Ivan Sen's *Mystery Road*, Jub Clerc's *Sweet As*; *How to Please a Woman*, *Kid Snow*, *Looking for Grace*, *Blessed* and *Fistful of Flies*, for the last of which she won the Sochi Film Festival Award for Best Actress. Her work across both film and television has seen her nominated for multiple AACTA Awards.

Tasma's first novel, *Heartless*, was nominated for an ABIA Award for General Fiction, and the first book in her children's series Nerra: Deep Time Traveller was longlisted for the DANZ Children's Book Award. She has worked in various writer's rooms and workshops in the development stage of many film, television and theatre productions.

Tasma's most cherished role is playing mum to her eleven-year-old daughter, Ruby.