

"Why Am I Here"?



Exmouth Gulf NWC.

To

Margaret River WA.

The story of our Dreaming is here now. The Spirituality and History will stay in place. We have to do as the Old People Said. Grandad Syd said: UDOIT (his name for me), It's your Job now to. Include all our stories that keep the Truth in Place and the history honest within the waters, land and sea here at North West Cape Yinikurtira Ningaloo West Thalanyji country. UDOIT as it's your job from me.



Syd Dale (1920*21) West Thalanyji NWC. Graham Preest: Born Ngaruawahia, home Orini-Hamilton. Endorsed Support Person to Custodian



John Dale. John is with his late sisters children. All are the Yinikurtira Custodians, known under the native title system as traditional owners.

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Because we have to do as the Old People said; (Syd Dale 1920*21-2008)



If you learnt the language the authorities knew you were connected to the Aboriginal culture. They were strict cultural people that we grew up with. Respect and honesty was appreciated. Our families are still working together.



Areas of belonging are special.

We have history together recorded in 1876 in Western Australia.

1875-1876 "Wreck of the Barque Stefano"
North West Cape



International History Recorded 2002 WA.



34,000 Years History recorded with Yinikurtira, Budina, Ingarda and New Orleans (Ex Croatian) Baccich Family the Baccich family visited us in 2002.

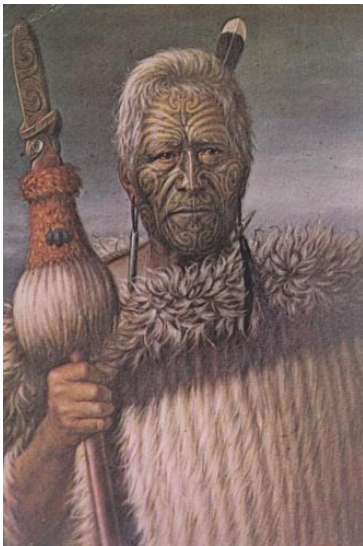
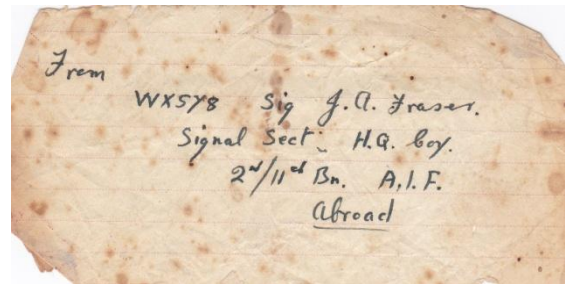
I am called by the name "Willarie Wilarra". Given by Aunty Bessie Lyndon who will be 101 years in 2015.

I am part of what maybe called the: "Australians Hidden Generation"

Some of us are charged with holding thousands of year's history in place and kept true.

Aboriginal Mother and English Father and being given instructions by Grandad Syd who happened to be Aboriginal Japanese, meant staying strong. Our connections and history here, was protected by our New Zealand adopted family, Aunty Rose and Uncle Jim Fraser.

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Aunty Roses:

My adopted New Zealand Aunty, Rose Fraser. Our cultural Aboriginal families from Old Onslow history keep us hidden and allowed the authorities to think we were Polynesian.

This is the photo she gave me.

Mum and Aunty Rose passed for sisters.



Derek Glen Robins 2 yrs NZ

I was to hold the history that others didn't have. Big job for a kid of seven years. But guess when you as three years old, with your father walked across the sand hills

3).

Information to Ratana Paa North Island New Zealand-2015

"WHY AM I HERE"
Ann Preest 2015

day after day to check the windmills to make sure the town had their daily water supply. Then you learn to think and respect the teachers you had and examples they set.

Aboriginal people were some of the best teachers and trusted friends. These people were my mother's protectors and still today are working with me.

My last Onslow School teacher was a special person that taught us more while we all fished the tides off the Onslow Jetty, than we learnt in the class room. The late John Bolton gave encouragement with advice to:

"Always remember Ann "Human Endeavour Makes for World Progress".

This was complements by Grandad Syd when he said: "We must always do as the old people". Later including to me when working on the Native Title Working Group



Our mothers grew up together.



Onslow Jetty-Gone now.



Shed in the back ground.



1995 Western Australian Aboriginal Commissioned Elders. Ancestors Ronnie Crowe (Ingarda) and Syd Dale (Yinikurtira).

My mother always made my sister and I call people Aunty and Uncle. None of her sisters children followed this custom. My mother's father was Ted Payne, his father and mother arrived in Western Australian in 1876. When they arrived here, the land they came to take ownership of, was given to someone else. Nothing has really changed a great deal since then.

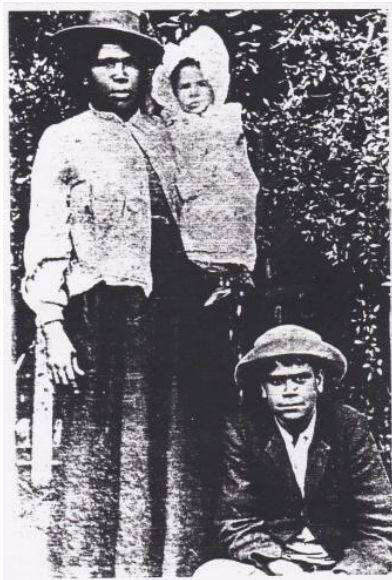


Grandad Payne with Dawn Shanks Onslow

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taken 1950 Onslow. Nobby Clarke Onslow
1954. Father RAAF.

Family



Carolyn (Maloney* Lowe) Harris.
Mother of Ida Harris (Gray) Payne Held
Traditional Custodianship with others
from the Vasse Margaret River Region of
Western Australia. Our history also is
within the Roebourne Pilbara.



Sunrise at Point Sampson Roebourne area.



United Gascoyne Traditional Custodians
from Ingarda with John Dale, Yinikurtira
West Thalanyji family.

Truth of history and belonging to always
be in place on his country. At his last
Naidoc Celebrations in Exmouth in 2008.
He gave recognition to some special
accepted people that became classed as
family.

Thousands of year's history is to be held in
place as instructed. Knowing what I do
now with all the heartache, opinions,
actions and worldly feelings happening at
this moment in time here within our areas
history, is a challenge.

The Scripture at Ecclesiastes 1:4 "The
earth remains forever". Says it all and
what better promise to start with in 2015.

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In Exmouth Gulf area. Many stories are written in the Stones. We have ours. After all the Land Is Our Cathedral.



Pilbara Exmouth – Ashburton - Onslow

Special history that old people knew should be respected... Not being involved in the cultural upbringing makes life a challenge today in 2015.

A special journey within The “Calling Currents to the Dreaming.



With Kiwi Dr John Stanton and Ancestor Janie Dale. NAIDOC CELEBRATIONS.

Learmonth North West Cape was the first place my mother took me to in the Pilbara after being born in Perth.

She told me when I left in 1980 to live in Hamilton New Zealand . “When you return home you will go to the place you belong. I went back to Pilbara Country Roebourne in 1992. This is also home to our family through our connections in the early 1800’s then to Learmonth. I am home.

When our Custodians Traditional Owners give a responsibility, they trust you and honor your Aboriginal parents Me being one of the many “Hidden Generation,” meant learning to be secretive, learning to take a belting that you couldn’t talk about, been seen as different to others , not able to learn the language but respecting our Aboriginal people at all time.



We work together all know the history and shared acknowledgement to a cultural custodian. He kept the truth for the future.

Today I am still seen as being different and questioned by many people. I keep getting told history that happened. But It

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Ann Preest 2015

dosen't match that of what we grew up with and know. A challenging future is ahead of us. We now move on and say to myself: “

Why Am I Here”

I spiritually know and understand my belonging within the land and its Dreaming as all happens to be linked together within the currents of our dreaming, the turtles our totems, the planet earth our mother and the man in the mirror most of all.

We grew up looking at the Milky Way every night. When the Emu sits it's time to collect the eggs. Each star is called by name and all we looked for was signs and Emu's. But at full moon we changed in behaviour, our mothers used to take us down the jetty to fish and sleep. We did a lot of learning at this time. Full moon was the time we were a bit uncontrollable.

I am part of the Emu Mob Yinikurtira history. My Totem is the Turtle in the north and Willie Wagtail in the south. I have the Pearl as a birth stone, and was given a name by a special Aboriginal Aunty who turned 100 years in 2014.

She called me Willarie (The Black Lizard that goes into the water) Often calls my name as “Willarie Wilarra”, very special and has great meaning to the responsibilities given.

My history is connected to the waters of our area and was given responsibility as

Caretaker of the Waters Under and Over the Yinikurtira peoples land and sea.

In 1998 I went to England searching for history and finding connections within our family. Ancestors having also come from Scotland, Ireland, Wales, England meant visiting many places including the special Warwick Castle.

I grew up travelling on ships between Onslow and Fremantle. This was part of our social training. We could not afford a car. Now I understand and know my sense of place and belonging within the pathways.



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And Holidays were always here.



My husband was born in Ngaruawahia.
Our son was born in Australia and
daughter in Hamilton Waikato.
Home to us is also New Zealand.
The Turtles are special and it's this history
that has placed me into the spiritual
peaceful calm relationship that is now
happening within our dreaming.

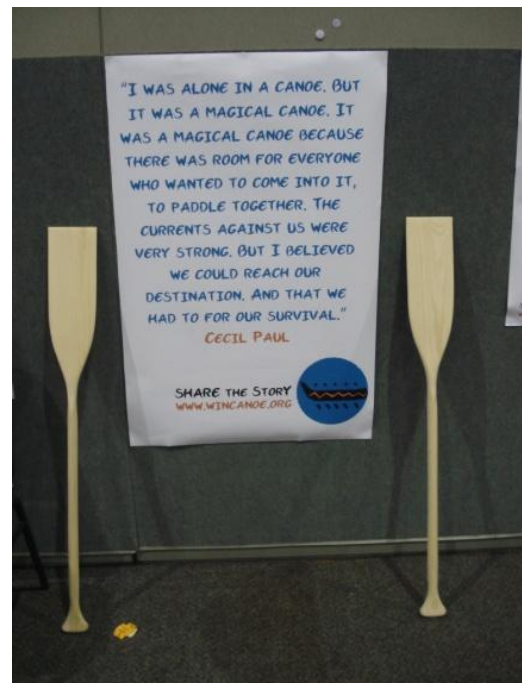
Heni came to Exmouth; meet my Turtle
which has been taken by someone
unknown. From this time on I then went
on a journey to step and seek the stones
that may complement my work within the
spirituality of peace that is part of our
future. An Aboriginal, Japanese, Croatian,
Chinese and Maori connection still
working together.
We are "Calling Currents to the Dreaming
and The Tide Is Turning".



Henie McGroder Exmouth and Our History.



The Emu Mob with the History of the
Crowe. All from the Pilbara North West
Cape region of West Thalanyji Yinikurtira
peoples history. The Legacy of Syd Dale.



2010 Ratana Paa History was special and
gave history to the families that listen
with their eyes. At times I think we really
are on a "Magic Canoe".

Exmouth WA. Indian and Pacific Oceans
together in Spirit.

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"Turtle called Johnny". Makoto Nakafuji.
Friend of the late Syd Dale.
First Visit. 2010



We work together for history in truth and
each year we hope to return.

Now we tell the story in 2015. Willarie.

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The land is our Cathedral.

Willarie.



New Zealand A special place.

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Information to Ratana Paa North Island New Zealand-2015