

Sweet Porridge



23 August 2022



Little Yarra Steiner School is situated on Wurundjeri Country. We respectfully acknowledge the Wurundjeri Woiwurrung People of the Kulin Nation as the Traditional Custodians of the lands on which we work, learn, and play, and pay respect to their Elders past, present and emerging. We are honoured to share in the continued care of this land, with its wetlands and river, its stones that sleep in the depths of the Earth, its plants and trees that reach for the Sun, and all the creatures that know it as home. We respectfully acknowledge the ancient and enduring culture of those who have walked this land in the past, which will continue to enrich the lives of our community into the future.



Dear Community,

There is something about seeing the first daffodils or crocuses that can set your spirits soaring. According to horticulturists, planting crocuses can be a symbol of renewal in your life each spring. Due to its symbolic link with renewal and rebirth, many people use crocus flowers as wedding bouquets. They are enchanting flowers to say the least, and they do herald the onset of spring.

In life, we go through many seasons. Some are harder than others, and it might be said that we 'grow' through these seasons. Although things seem dormant in winter, change is ongoing. The bulbs beneath the snow are getting ready to bloom. There are times when we feel that we are in a lull, and yet oftentimes, these are the very moments when we are 'growing' the most. In all of this growth, there are 'growing pains' and we might wish to avoid all of that. If we are patient with ourselves, we come to understand that the winter storms are necessary; without the drifts of snow to climb, we would be much less sturdy. More importantly, we would be less able to deal with the next snowstorm in the future.

Change is inevitable, and in reality, we are always moving forward, like those early blooms of spring, making their way. Spring is a time for renewal, a time to make small changes in our lives that are uplifting. Sometimes, we forget that the smallest changes can make such a big difference.

Spring will be here soon enough, and many people are counting the days. Perhaps in these last days of winter, we should visualise the 'spring' that is to come within ourselves, as well as in the world around us.

As the gardens emerge around us, and the grass fills in all the barren places, may we celebrate the springtime in our midst, both within, and without. Like a small purple crocus blooming in a place we never dreamed of, the dreams of our hearts are quietly being nurtured by nature surrounding us.

Har en smuk forår (Danish for: 'Have a beautiful spring')

Warm regards

Sonja



(Spring is Coming)

Traditional Poem

Charles L. Minturn, 1914



bethsnotes.com

Spring is coming, spring is coming,
Flow'rs are waking, too.
Daisies, lilies, daffo-dillies
Now are coming through.

Spring is coming, spring is coming,
All around is fair.
Shimmer, glimmer on the meadow,
Joy is everywhere.

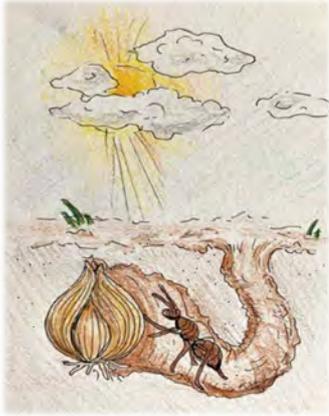


The Daffodil

A STORY BY KAREN IMHOF

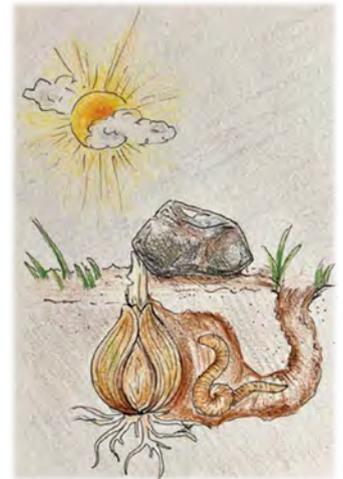
Illustrations by Ms Pruet, New York City Rudolf Steiner School

A little bulb was lying in the earth. She had been asleep in the ground for many cold winter days. One day an ant came burrowing through the soil and tickled the little bulb awake. He chattered as



he worked and chattered so quickly that the little bulb had to ask him what he had been saying. The little ant said: "Spring is coming, spring is coming" and he scurried away. He had found some fresh green grass and wanted to finish building his house.

"Spring," thought the little bulb "Can spring really be coming?" Just then her old friend the worm came slowly by, carefully pushing aside the earth as he travelled along. "Oh you lovely worm," said the little bulb "Is it true what the little ant told me? Is it true that spring is coming?" The worm answered, "Yesterday upon my journey I am sure the soil felt warm, warmer than it felt for days now. It is time for you to grow up. See if you can stretch your head and come out of the soil."



The little bulb was very excited to hear the worm's words. She began to push a little white root down into the earth and at the same time she pushed upwards a delicate white shoot. But when the shoot was just coming out of the earth, it hit a rock. The daffodil cried, "Oh dear! A rock is in my way. I doubt if I shall see the day! How can I lift my head out of the soil now?" Fortunately, two little gnomes, who were taking a walk through the springtime garden, heard the daffodil crying. They came at



once and pushed and pushed on the rock with all their might until the rock rolled away.

Now the daffodil was able to push her head through the soil. She was so happy to feel the warm sunshine on her face. Slowly, slowly, she unfolded her leaves and opened her blossom. A warm spring breeze was blowing, and the daffodil was swaying and dancing to the wind's song. Soon a child and mother came into the garden and saw the daffodil. The mother said, "Springtime must be here now that the first daffodil has awakened."



The End



MUSIC REGISTER

Instruments for Sale

Term 3 – 2022

VIOLIN

$\frac{1}{4}$ size "Suzuki" violin, with case and bow. Good condition. \$140. Marilena 0448 995 538

$\frac{1}{2}$ size violin, with hard case & shoulder rest. \$40 ono. Olesia 0403 763 953

$\frac{1}{2}$ size, "Joseph Violti" violin, hard case, shoulder rest, bow, \$99, Susan 0400 980 463

$\frac{1}{2}$ size Chinese student violin for \$65. Malini 0491 641 693

$\frac{3}{4}$ size "Chamber 2 student" violin, bow and case. Good condition. \$150. Marilena 0448 995 538

$\frac{3}{4}$ "Prelude Stradivarius copy", Chinese handmade instrument. Comes with a hard case, bow and shoulder rest. The violin case has a crack, could be mended, sound is very good as it is. \$200. Kelly 0414 391 039

$\frac{3}{4}$ size "Chamber Student 101" violin, with bow and case, \$400. Ingrid 0415 261 932

Full size 4/4 "Huxley" violin, with bow and case. Good condition. \$60. Marilena 0448 995 538

Full size "Chamber Student" violin, with bow, chin rest and hard case. Good condition. \$300.

Rachel 0427 726 969

Full size 4/4 "Prelude" violin. Copy of Stradivarius. High quality, very good condition. Comes with bow & case. Valued at \$2500. Selling for \$1500. Aladdin Jones 0490 123 199 or Tessa Priest 0405 390 348.

VIOLA

$\frac{1}{4}$ size "Raggetti" viola, good condition. Obligato strings. Good bow and shoulder rest. Nice mellow tone. Light weight hard case. \$250 negotiable. Damien 0418 622 647

13 inch "St Antonio" viola. Very good condition with a new shoulder rest and hard case. A new bow is needed. \$150. Dana 0418 210 656

14 inch "Chamber" student viola with shoulder piece and bow. Excellent quality including case. \$500. Contact Murray 0458587942.

CELLO

$\frac{1}{2}$ 1/2 size cello, in perfect condition, only needs to be tuned. \$600.00. Contact Sheila on 0427720802.

$\frac{1}{2}$ size cello- Hofner- beautiful sound. \$900. Includes recently purchased new bow and a hard case. Contact Liz: 0419 774 566

$\frac{1}{2}$ size Chamber student cello and bow. Comes with a soft case, in good condition except for some surface scratches, \$550. Contact Natasja 0498 266 385.

3/4 Chamber Student Cello Model with bow (approx. 3yo instrument) Beautiful sounding Cello. Used by intermediate player: playing grade 4. Purchased and set up by Nic at Bows for strings Glen Waverley. Hard case included. Case has partial broken zip. Still perfectly usable. \$750. Lisa 0410692929

DOUBLE BASS

Large ¾ size double bass with soft case and bow, excellent condition, professionally set by the wonderful luthier Nicholas at *Bows for Strings*, \$1000 ono, Glenn 0434 006 089

WOODWINDS

"Yamaha" YAS-26 **Alto Saxophone**, gold lacquer. 2 years old, perfect condition. Has 1 year warranty left on it from Ozwinds in Ormond, \$1300.00. Dan 0402 726 750

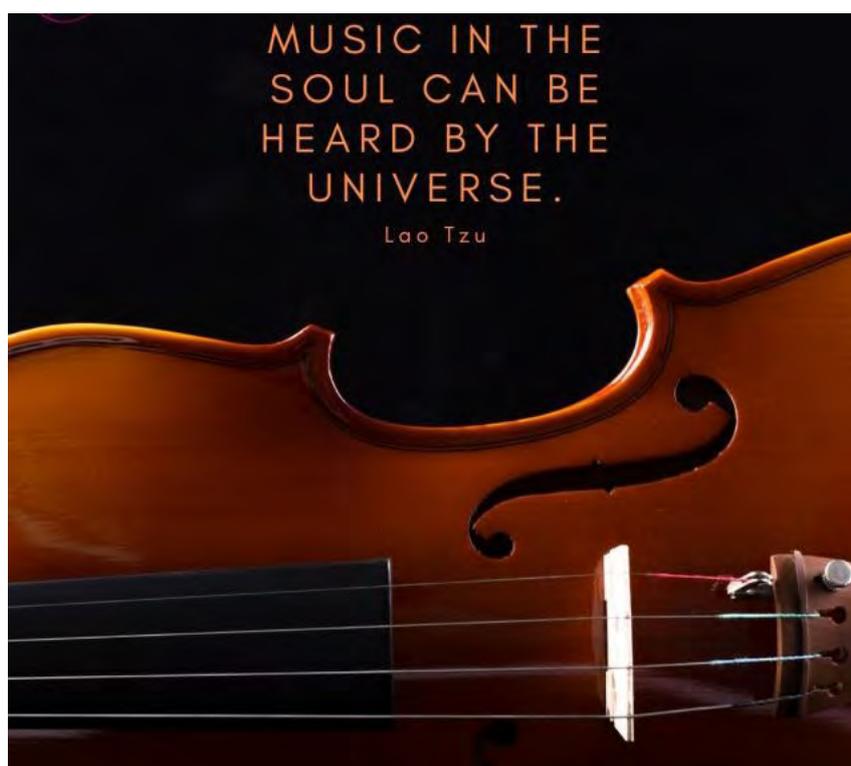
OTHER INSTRUMENTS

Trombone - good condition. Soft case & mouthpiece included. \$195. Contact Liz: 0419 774 566

Full sized red **piano accordion**, excellent condition, with hard case. \$400. Kim 0417 312 602

If you wish to add an instrument for sale, please email details to sweetporridge@lyss.vic.edu.au. Once you have **sold** or **bought** an instrument through the Music Register please advise us via email and we will remove the item from this list.

Please note that music teachers are happy and able to view or value instruments being purchased by LYSS students during their child's individual lessons or after hours in consultation with the child's music teacher. Please do not leave instruments for inspection or collection by a potential buyer at the music department or school office as we cannot ensure the instruments' safety and have limited storage room.



Community Creations

This page is a space for ideas and creations from the school community to be shared. Contributions welcome, email to sweetporridge@lyss.vic.edu.au



human:

am I the only one
the only human
sometimes I am so sure
you ask how I know
I cannot explain but only stare blankly at you
though not at you
for I never saw you
I never heard you speak
I never exchanged glances
I only knew that you existed
know
only a messy collection of old imported
memories and stolen moments
stolen stories that were never supposed to be
remembered
but I didn't remember them
I listened
for one can't remember something that never
happened
I'm the only one
the only human
I am always sure
for I never knew you
(anonymous)

Emptiness

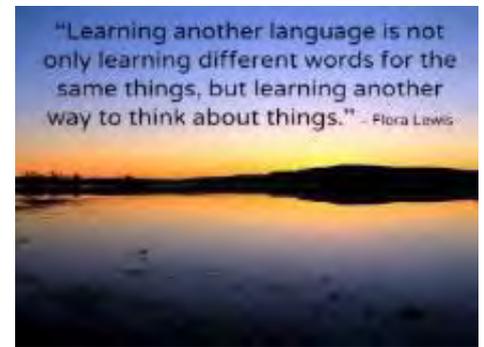
*Whatever you do
and no matter how hard you yearn,
what you have will never be enough!
In the **emptiness** we become dreamers,
discoverers, lovers and hopefuls.
But if you choose bitterness,
that sweet feeling of suffering in the world,
of being unappreciated and misunderstood,
then the door to the vastness closes.
Then you settle into what you don't have,
and miss out on the gift of longing:
the mysterious emptiness,
that fills with more
than you could have wished for.*

(anonymous)



Foreign Languages in the curriculum

The Middle School Classes 5-8



The students gradually emancipate themselves from the aforementioned supporting framework, becoming more independent in relation to the language. The lessons are geared towards helping them connect with the flow of language in a more self-motivated way. This enables them to build up an active, context-related vocabulary, which means that they have access to a store of commonly used phrases, idioms, and intonation patterns. Once the lessons have succeeded in establishing a flow of language and the children have begun to “swim” in it, it gives them an increasingly confident feel for what “works” and enables them to communicate directly in the foreign language, without translating what they want to say from their mother tongue.

In addition to reading and working in various ways with texts, in the course of classes 5 to 8 grammar becomes a more conscious focus. The initial stages of this make full use of what the students already know of the grammar of their own language. The way of proceeding and the grammatical terms to be used need to be agreed among all the language teachers (inc. class teachers). This means that they must figure out how they are going to describe, for instance, nouns, verbs, adjectives, adverbs, prepositions, or the grammatical cases and the relationships they reflect. The students then apply these terms, first learned from their class teacher to similar structures they encounter in the foreign language. Thus the approach to grammar gradually proceeds from the simple recognition and use of correct forms, spelling and grammatical structures to a deeper understanding of the rules and principles associated with them. For a learned rule to become an internalised skill, however, requires a cycle of repetition, with many variations and additions, over several years. Then a grammatical structure, described by a rule, can spontaneously find its practical expression in an appropriate context. Revisiting the rules through such phases of repetition also enables the students to get a firmer systematic grasp of what they know, and so gradually make it their own.

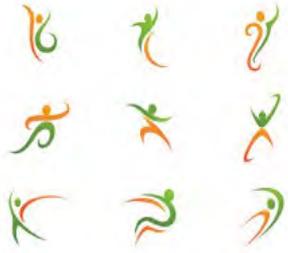
Over the course of the middle school years, it becomes ever clearer that progress in learning what the lessons are aiming at depends upon lots of intense, and above all, independent practice. Repetition can be dull, however, and it helps a great deal when the exercises entail a great diversity of motivating and stimulating questions and activities. Such exercises and activities will also be more effective when the students are able (and motivated) to work on them independently. How much time, both inside and outside the lessons, can be devoted to independent work, depends upon the class concerned, the number of lessons per week and the school’s established culture of learning.

(To be continued....next edition: the high school classes 9-12)



The Role of Eurythmy within Education (Reg Down)

(excerpt from **free online e-book**: [Leaving Room For The Angels EURYTHMY AND THE ART OF TEACHING](#))



An understanding of Waldorf education as an organic totality includes a clear perception of the role of eurythmy within it. Eurythmy, a unique addition to pedagogy, has come about through a spiritual-scientific beholding of the human being. It is a gift from one of the great geniuses of the twentieth century, Rudolf Steiner. In his leading series of lectures to teachers, *The Study of Man*, Steiner noted that “the task of education conceived in the spiritual sense is to bring the Soul-Spiritual into harmony with the Life-Body. Of all the subjects within Waldorf education there is none which so completely addresses this ideal as does eurythmy. In eurythmy the whole human being, as body, soul and spirit, is engaged.

Its gestures are a revelation of the divine spiritual out of which the human being has been fashioned. Because of this, the “Soul-Spirit” of the child is most powerfully brought into harmony with the “Life-Body” via the medium of eurythmy. For this reason eurythmy and Waldorf education are inextricably entwined; a grasp of eurythmy inevitably leads to seeing its role in the education of the child, and a grasp of Waldorf education de facto points to eurythmy as the subject which most nearly unites itself with the ideal at the heart of Waldorf education.

When eurythmy enters a school successfully, a fundamental change occurs in the school’s atmosphere. This is my own direct experience and attested to by many colleagues. Class teachers, who are especially sensitive to the children in their class, have repeatedly commented on the positive difference in their children.

To characterize this change we can draw on the image of water.

Water flows: it dissolves, unites and makes malleable. Water allows substances to blend and mix together in a manner not previously possible. Similarly, without eurythmy, the contents of the curriculum tend to remain separated, their elements lying side by side, but finding no means of truly integrating. With the introduction of eurythmy, the element of “water” enters into the process. The “substances” of the subjects, when permeated by “water-eurythmy,” are dissolved, united, and made malleable within the children. Furthermore, an element of inner vitality enters into the picture, for water is also the bearer of life.

Life is more than the sum of the substances found within a body. Something intangible, imponderable, yet very concrete, flows through an organism when it is alive. Water is a medium that provides the conditions necessary for the alchemy of life, for substance to be permeated by the living etheric world. Likewise, eurythmy provides the conditions in which spiritual life processes are strengthened within the children.

Because of the water-etheric nature of eurythmy, we can characterize it as an “alchemic” medium brought within the domain of education. As a result, both class and subject teachers find that what they bring to the children is more readily assimilated. The children display a heightened inner mobility, flexibility, and dexterity. This reveals itself not only in manual and academic ability, but also in the social life of the classes. Eurythmy is very much a social art in addition to its other virtues, and many of the exercises the children engage in are directed towards cultivating a healthy social life. Thus, eurythmy is not only of inestimable value to the individual child, but for the classes and the school as a whole. For this reason teachers rich in teaching experience and well-grounded in the principles underlying Waldorf education show an unswerving determination to provide the necessary conditions for a thriving eurythmy program in their school. One faculty, who were interviewing me for a eurythmy position, stated directly that they could not in good conscience think of themselves as a Waldorf school unless eurythmy was part of their curriculum. Coming from a faculty with a long and successful history, this is a powerful endorsement.

As we embark on the 21st century, we find our children subjected to the widespread, pervasive and negative influence of images and “games” supplied by the media and electronics industry. Our children have become profit-centres. Tens of thousands of children are drugged on a daily basis to make them more “manageable.” One has the impression that children, even childhood itself, is under attack. More than ever is the unifying, ennobling influence of Waldorf education a necessary counterweight within our culture—and at the core of this approach to childhood lies eurythmy.

Did you know?

The deep history of the all-time children's classic, Snakes + Ladders.

One hundred numbered squares, a six-sided die, and a suite of ladders to carry you up and snakes to carry you down. As far as games go, it doesn't get much simpler. Yet snakes and ladders is one of the most popular and enduring board games in the world, a diversion that you can be confident that you, your children, their grandparents and their great grandparents have all played a similar version of.

However, what we know as snakes and ladders is actually a derivation of a much older Indian game called *moksha patam*. Emerging from the same family of spiritually inclined dice games as both Ludo and Parcheesi (*gyan chauper* and *pachisi*) around the 2nd century BCE, *moksha*—which refers to the nirvana-like state where the cycle of death and rebirth ends in Hindu religion—was an instructional illustration of the virtues and vices that one might encounter on the path to salvation. (Patam, on the other hand, means a sudden collapse, or fall from grace.)

Moksha used both snakes and ladders to help players move around the 100-square board, but each of these was associated with a particular

sin or moral quality. For instance, one ladder was tied to the idea of generosity, while another represented asceticism. By contrast, the snakes were there to remind you of the dangers of disobedience, arrogance, vulgarity, drunkenness, debt, anger, greed and more. In traditional versions of moksha there were only five ways to climb closer to heaven versus twelve sins ready to pull you down. The lesson presumably being that bad karma will, in the end, always get you.

Ancient moksha boards were ornate and finely decorated things, covered in gods, animals, spirits and flowers. When the English invaded and colonised India, they took the idea of moksha and transformed it into something that more closely reflected the Victorian ideals of the time. Squares representing fulfilment and success could be reached by the ladders of thrift and industry. Snakes of disobedience and indolence dispatched one to the realm of disgrace and poverty. The designs of the boards were also, unsurprisingly, much blander.

However, one of the key innovations of the newly christened 'snakes and ladders' was to have the

same number of ladders as snakes. This was to better match with the doctrine of Christian salvation: for every sin one commits, there exists an equal and opposite chance at redemption.

It was the board game brand Milton Bradley that took snakes and ladders mainstream. In 1943 they released Chutes and Ladders, a cheap, mass-produced version of the English game that replaced the snakes with playground slides. Milton Bradley also dialled down the moralistic overtones. Instead of high-concept abstractions, the board depicted children either doing good deeds and getting the rewards, or being naughty and suffering the consequences.

These days the snakes may be back, but even those gentle chidings have faded. Ladders go up, snakes go down; there's rarely more to it than that. But for kids the lesson may well be the same as it ever was. Good and bad things happen when you least expect them. All you can do is keep getting up and pushing forward until you finally arrive where you always wanted to go.

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Craft Activity

Make your own herbal teas

How to use home-grown herbs

Herbs are best picked fresh from the garden. When the peppermint dies down, the chamomile stops blooming or the lemon verbena loses its leaves in winter, you can turn to other teas, like ginger, orange peel, fennel and cinnamon bark, instead.

If you want to dry some herbs for friends or for later use, be sure to dry them well in a hot, dry place. Don't keep them in direct sunlight for too long or you'll risk evaporating the oils that provide all the flavour. Timing is essential — if you don't dry them for long enough, they will rot; dry them for too long and they'll lack flavour. Store dried herbs in cellophane as this allows them to breathe without going stale and try to use them within three months. A year is the longest they will last.

Great herbs to use for tea blends:

Lemon verbena

Needs: Lemon verbena needs well-drained soil and prefers full sun, though it tolerates semi-shade in hot areas. In cool areas, it's deciduous, while in hotter places it bears leaves all year. In very cold spots, it needs to be protected from heavy frost for the first year but after that is sturdier and will survive anything from a blanket of snow to a four-year drought.

Harvest: Lemon verbena leaves can be picked at any time but are most fragrant in the early morning and just before flowering. Lemon verbena tea can be drunk hot or cold and is mildly relaxing. The leaves can also be added to equal parts of ordinary tea leaves for a lemon-scented brew. The leaves can also be frozen in ice blocks to add to cool drinks on hot days.



Mints



My favourite tea mints are peppermint and eau-de-cologne mint. It's intensely fragrant and great in pot-pourri. Apple mint is a good tea mint, though it can become a weed.

Needs: Most mints, though not all, are moisture-loving and need full sun to semi-shade, though a few will tolerate full shade. Most are incredibly adaptable and if they don't like where you've put them will spread their runners into a better spot.

Almost any bit of mint will grow if stuck in a glass of water or moist soil.

Harvest: Even if you pick all the leaves, more will grow.

Anise hyssop

This may sound like a sneeze, but the leaves make a delicious anise-tasting tea.

Needs: Anise hyssop grows anywhere — in drought, frost or baking heat — and even tolerates semi-shade, though you won't get as many flowers. As with all plants, you'll get more beauty per square metre if you feed and water your anise hyssop bed well. You'll get blooms by Christmas if you plant seed in spring; cut it back when it has bloomed and it'll flower again that season, then trim it back in winter for years more flowers.

Harvest: use the young leaves for tea — they have a more subtle flavour.



Chamomile

There are two chamomiles — Roman and German — but for ease, just think of them as annual or perennial. The plants are used in much the same way and taste similar, though perennial chamomile flowers can be just a little bitter, especially when dried.

Needs: Moist, fertile soils. In very hot areas, grow chamomile in semi-shade; filtered light under a tree is best. Both chamomiles grow from seed



Perennial chamomile can be grown from runners as roots form wherever the stems touch the ground. Annual chamomile often self-sows.

Harvest: Pick the flowers to use for tea in the early morning just as they begin to open. Use them fresh if you can or dry them and use within six weeks. After that, the subtle flower fragrance fades.



Ginger

Needs: I love ginger tea, but to grow good ginger roots you need a frost-free climate. Ginger also needs extremely rich, well-drained, moist soil and plenty of sunlight and water. Ginger will give a reasonable harvest wherever you have seven warm and frost-free months, but after seven months the root may become fibrous. In colder areas, you may get a small crop and at least have the pleasure of growing your own. In very cold areas, ginger can be started in a large pot and taken indoors on cold nights and then transplanted when the soil warms up.

Harvest: Harvest ginger root in autumn as soon as the leaves have died down. In areas that have only light or no frosts, you can leave small pieces in the soil over winter — these should shoot again in the spring. In cold areas or where the soil isn't perfectly drained, the ginger can rot in the cooler months — keep some of the root to plant next spring. Ginger is usually sun-dried for about a week after harvesting to help preserve it. Ginger root should be stored in a well-ventilated, dry cupboard or the fridge to prevent any further drying out.

Favourite combinations

- Ginger with lemon — a gentle, soothing tea, relaxing before you go to bed, but also a good tea to drink during the day while you work to help keep you de-stressed but alert.
- Lemon verbena and hibiscus flowers — a naturally sweet tea.
- True peppermint by itself or with a little lemon verbena — a very good after-dinner tea for improved digestion; also excellent when you have a cold.
- Fresh annual chamomile with just a hint of lemon verbena. Cinnamon bark, fennel seeds and dried grated orange rind — a good after-dinner tea.
- Dried chopped mandarin peel and lemon verbena with just a tiny hint of cinnamon bark — another good after-dinner tea.

Craft Activities

Got a good one to share? Please email to sweetporridge@lyss.vic.edu.au

Meet Chef Nornie Bero

I'm an Island girl, from Mer in the far east Torres Strait, at the most northern point of Australia, in between Papua New Guinea and the tip of Cape York. I'm from the Komet People – that's our tribe – and Wanpun, which is a gecko, that's my totem.

From the youngest age, I was part of the working household: growing produce, weeding and cooking. My earliest memories are of Dad teaching me how to make damper when I was barely able to see over the stovetop. To raise extra money, he started a tuckshop on one side of a bamboo wall running down the middle of our house. Every morning I'd wake up when it was still dark and help Dad make pumpkin buns that I would deliver to the locals before school. He paid me in marbles. Island kids are ruled by marbles – I had a milk tin full of them!

Growing up with a spear in my hand seems unreal, but that was my beginning. Dad made me my own spear and if it ever got bent out of shape, I'd have to fix it myself. Before the sun rose, we would head out to the reef holding a kerosene lamp for a torch to catch anything that had been trapped in the lagoons overnight. I remember trying to spear octopus before they slithered away, or finding a giant clam, ready to cook in coconut milk. The creamy, sweet taste of coconut always makes me remember my aunties and grandmothers sitting in their colourful aw gemwalies (island dresses), moud merring (gossiping) with big smiles and koquam (hibiscus) flowers in their hair. They would prepare banana leaves to wrap damper and fish, all while singing our traditional songs.

Moving away from home is still one of the hardest things I've ever done. I arrived in Melbourne excited to experience the city, from the vibrant culture to the amazing food, but I had to find a job, fast. I had no idea how hard it would be for a young woman, let alone a woman of colour, to find work. This was the late '90s, and the kitchens were ruled by men. It was a challenge just to get in the door, but once I did, I was in for life. I made sure I stuck with the hospitality industry no matter how tough it got because I just loved it.

Hospitality is like a village of its own. Working long shifts in the kitchen, you end up spending most of your time with colleagues who become your family, particularly when you're far away from home and your community. We all came from somewhere else and so, for me, it was like swapping one village for another. The friends I made in kitchens and restaurants have stayed with me for life. Outside the kitchen, it wasn't always the same story. People don't realise how big and diverse Australia really is, and I would often get asked, "Where are you from?" When I would tell them I was from the Torres Strait, I would get a blank look. I found one of the best ways to teach people about my home was through the food

Australia is a multicultural platform for so many different countries, and how we share culture is through food, whether it's Greek, Italian, Ethiopian, Turkish, Indian or Vietnamese. There's more acceptance through food. Great food is the key to conversation and helps open people's minds to new cultures. But I realised there was little understanding of Australian Indigenous food, and definitely not of Torres Strait Islander food. I knew it was time to change that.

I'm on a mission to take Indigenous ingredients out of fancy restaurants and into every kitchen. Now is the time to share the amazing food culture that has been handed down to us through the generations for more than 60,000 years. Just like organic produce, native ingredients shouldn't be an expensive treat. Everyone in Australia should be cooking with native fruit, veg, spices and meats. Kara Meta, Mara Meta means "my home, your home". With this book, I invite you to join our village. It's time to open your heart – and your pantry – to the Torres Strait, and to the many Indigenous flavours, cuisines and cultures of this big island: Australia.

This is an edited extract from Mabu Mabu by Nornie Bero, Hardie Grant Books, \$45.

Recipes

Got a good one to share? Please email to sweetporridge@lyss.vic.edu.au

Pumpkin damper recipe from Mabu Mabu's Nornie Bero

Makes 1 full-sized damper, serves 4 ("or two Island kids", says Bero)

Preparation time: 30 mins

Cooking time: 85 mins

To cook the damper, you wrap it in banana leaves. Bero says you can easily find them in Asian grocers (sometimes in the freezer). If you don't have self-raising flour, "you can make your own by adding two teaspoons of baking powder to every 150 grams of plain all-purpose flour" and substitute with gluten-free flour if required. And if you want it vegan, use Nuttalex in the batter.

Ingredients:

For the dough:

500g Japanese pumpkin, peeled and cubed

40ml vegetable oil

450g self-raising flour, plus extra for dusting

80g (plain) butter, room temperature

1 x 50cm sheet of banana leaf

Golden-syrup (or plain) butter, to serve (optional)

Golden-syrup butter:

500g unsalted butter, room temperature

4 tbsp golden syrup

Method:

For the golden-syrup butter, blend the butter and syrup in a food processor until fully whipped. You want it to have a spreadable consistency without being too soft. Wrap the butter mix in a large piece of plastic wrap. Then, holding both ends, roll the wrapped butter into a log.

Place in the freezer for 10 minutes to harden before using, then store in the freezer for up to 7 months.

Preheat the oven to 180°C. Coat the pumpkin in oil and roast in the oven until soft, almost mushy. Keep the oven on after removing the pumpkin.

Add flour and plain butter to a bowl and mix together by rubbing between your hands until fully combined. Add the cooled cooked pumpkin and mash together. Add 250ml water, a little at a time, and mix with your fingers until you have a nice sticky dough. Place some flour on your work surface, then knead the dough until you have a bread-dough consistency (smooth and slightly tacky to the touch). Roll into a log, then set aside.

Before using your banana leaf, you need to release the oils to make it flexible and bring out the flavours. Hold the banana leaf over an open gas flame, moving it across the flame in sections until the oils seep through the entire leaf. If you do not have a gas flame, place it in a dry non-stick frying pan for a few seconds on each side.

Place the dough in the centre of the banana leaf. Wrap it by folding the leaf over each end and roll it up like a burrito. Then wrap in aluminium foil using the same method.

Place on the oven shelf and cook for 50–60 minutes. Serve with butter.

Children's Books / Parent & Educator Literature

Books available to download as free PDFs from the Online Waldorf Library:

[A Warm and Gentle Welcome: Nurturing Children from Birth to Age Three](#)

[From Birth to Three in Waldorf Education and Child Care](#)

[Cradle of a Healthy Life: Early Childhood and the Whole of Life](#)
by Dr. Johanna Steegmans and Dr. Gerald Karnow

[Developing Child: The First Seven Years](#)
edited by Susan Howard and Lydia Roberson

[Working with the Angels](#)
edited by Susan Howard

[An Overview of the Waldorf Kindergarten](#)
edited by Joan Almon

[A Deeper Understanding of the Waldorf Kindergarten, Vol 2](#)
edited by Joan Almon

[Developing the Observing Eye - Teacher Observation and Assessment in Early Childhood Education](#)
by Cynthia Murphy-Lang

[Developmental Signatures, Core Values and Practices in Waldorf Education for Children ages 3 to 9](#)
by Reiner Patzlaff, Wolfgang Sassmannhausen, et al.

[On the Play of the Child](#)
by Freya Jaffke

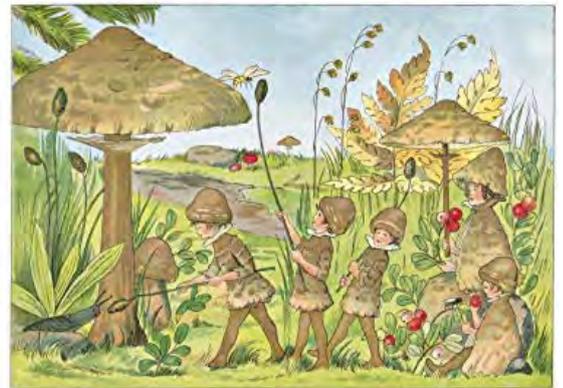
[Meeting the Needs of the Child Today](#)
edited by Nancy Blanning

[Mentoring in Waldorf Early Childhood Education](#)
edited by Nancy Foster

[First Grade Readiness - Resources, Insights and Tools for Waldorf Educators](#)
edited by Nancy Blanning

[From Kindergarten into the Grades](#)

Tales of the Mushroom Folk



Illustrated by Signe Aspelin

Tales of the Mushroom Folk

It's early spring and the mushroom folk are emerging into the bright sunshine. Meet the mischievous Fly Agaric Toadstools, the playful Porcini Mushrooms, the sleepy Slippery Jacks and the regal Button Mushrooms in this delightful picture book full of whimsy and vintage charm.

As the seasons turn, readers are introduced to the different mushroom families and learn what makes them special through a series of charming tales.

This is a gorgeous new edition of the classic picture book which was first published in 1909. Swedish artist Signe Aspelin's delightful illustrations are reminiscent of Elsa Beskow and Sibylle von Olfers with their imagination, liveliness and celebration of nature.

Publication date 07 Sep 2021

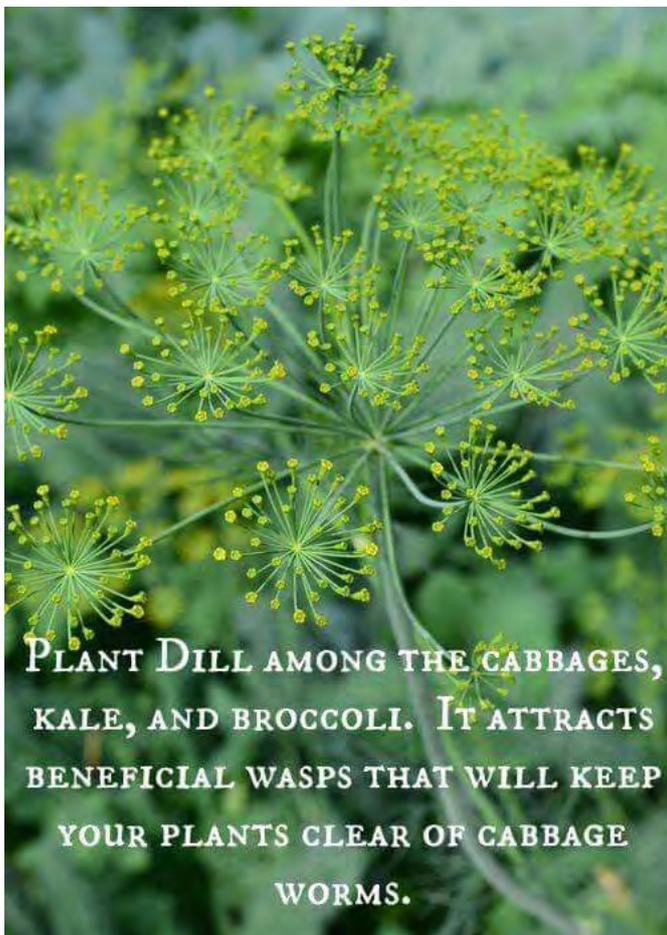
Publisher [Floris Books](#)

ISBN13 9781782507529

natsukashii 懐かしい

(adj.) of some small thing that brings you suddenly, joyously back to fond memories, not with a wistful longing for what's past, but with an appreciation of the good times

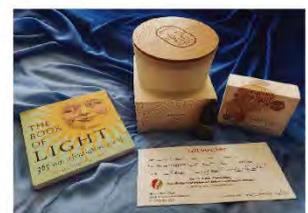
Sometimes we experience a moment or sensation that takes us back in time to reminisce on joyous times gone by. The smell of salty air, the warmth of the sun on your face, a light spray of water from the garden hose, the intro to your old favourite song, the tang of summer citrus – all simple sensations that evoke memories of years past. The Japanese have a word for this feeling: natsukashii. But rather than wistfully longing for the past, natsukashii is a fond remembrance and appreciation of happy times. It's what you say when these memories bring a smile to your face. The last couple of years have been teaching us to not take any moment for granted. Say yes more, nourish your mind and body and soul, laugh with your loved ones, soak in every moment, have an adventure. Moments of natsukashii are best shared with your nearest and dearest, coming together to reminisce and be grateful. Think about what you will want to remember about this time in your life in ten years' time and act on it.



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If you're looking for a friendly, reliable and local service please give us a call 0493 099 984 or send us an email at mylittlegardenhelper@gmail.com



"A doll is an image of a human being and is therefore the toy most suited to develop and enliven the self-image in the growing child." Freya Jaffka
– *Toymaking with Children*

www.mylittlegardenhelper.com.au

Liz Mynes is a mother of two boys in our school who makes beautiful dolls. Liz would like to offer them for purchase to our school community. Each doll is made of natural fibres and often comes with a little wardrobe set. There are many varieties and Liz is happy to talk about making something to your specific needs. If you'd like to gift a child with one of these dolls, please contact Liz lizmynes3357@gmail.com.

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"Anyone or anything that does not bring you alive is too small for you."
- DAVID WHYTE

LYSS Community Advertisements

Please consider support for businesses from our school community when you next need a product/ service.



NATUREPLAY

Hi Steiner community

My name is Samantha Levy

I facilitate a nannyshare focused on natureplay where children have the opportunity to cultivate a relationship with the natural world. A place where they may find regulation in their nervous system and freedom in their own explorations of self-discovery and curiosity.

I am trained in Steiner early childhood education and ecological architecture&design.

Activities include painting and harvesting, treeplanting, edible wood&stems, puddleplay, natural clayplay, felting, bushcubby building, storytelling.

For ages 2.5 - 6.
Full day and half day options.

Please contact me for further details:

Samantha Levy
0478 509 996
ValleyWildlings@gmail.com
ValleyWildlings.com.au



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**Basic Wildlife Rescue Training
Saturday 3rd September**

**Want to help injured, sick or orphaned wildlife?
Not sure what to do?**



**Join us for the day to learn basic wildlife rescue
and transport skills**

Upper Yarra Wildlife Rescue Network has organised this training for people living or working in the Upper Yarra or neighbouring areas.

Learn how to assess, rescue and transport native wildlife including possums, birds and lizards, and how to check the pouch of a deceased marsupial.

The training is being conducted by an experienced presenter from **Wildlife Rescuers**.

Cost Fully subsidised by the Upper Yarra Wildlife Rescue Network, no cost to participants.

Venue Local, contact UYWRN for details **Time** 10am-4pm.

Interested in attending? Register via uywrn2020@gmail.com or 0427 088 121 by **26th August**.



Hello Little Yarra Community!

We are a family of four, currently in the process of relocating from Heidelberg to the Yarra Valley. Rodolfo is a park ranger who has just transferred to work in Woori Yallock. I (Brooke) am an artist and yoga teacher and went to a Steiner school myself! Uma is five and will be starting prep next year. Asha is two. We currently come up to playgroup every Monday morning which, as I am sure you can imagine, is quite a schlep! We were wondering if anyone in the community might have some kind accommodation (caravan, studio, cabin, even a spare room!) which we could stay in some Sundays to ease the commuting. We have totally fallen in love with the area and look forward to becoming a part of this wonderful community.

Warmly,

Brooke, Rodolfo, Uma and Asha.

Brooke 0423 487 233

Email: brookefenner@gmail.com



We have some great markets to enjoy in the Upper Yarra. Pop on down, support locals and connect with your community. Please check market websites for updates as market schedules may change due to weather.

[The Valley Market Warburton](#)

1st Sunday

11am-3pm

Thomas Avenue, Warburton

[Warburton Community Market](#)

2nd Sunday

9am-2pm

St Mary's Anglican Church, Warburton

[Upper Yarra Community Market](#)

2nd & 4th Sunday

8am-2pm

Car Park adjacent to Recreation Reserve,
Yarra Junction

[Millgrove Community Market](#)

3rd Saturday and 5th Sunday

7am – 3pm

Memorial Park Reserve near CFA, Millgrove

A photograph of a produce stall filled with various fresh fruits and vegetables, including sweet potatoes, broccoli, leeks, and bananas. A semi-transparent circular overlay is centered on the image, containing text for 'MELGANICS'.

MELGANICS
We lovingly provide;
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*Friday 3.30-6.00pm (The Valley Market ECOSS)
*Saturday 10am-1pm
Located @ ECOSS - 711 Old Warburton
Road, Wesburn

Vegan Meatballs in Coconut Gravy

This tasty dish provides plenty of protein and dietary fibre. Black beans are rich in heart-friendly nutrients such as vitamin B and iron and they contain soluble fibre that helps to lower high cholesterol levels.



Ingredients

- 1 onion, finely chopped
- 3 cloves garlic, minced
- 400g tin black beans, drained & rinsed
- 30g mushrooms, finely chopped
- 1 tsp sweet paprika
- 1 tsp oregano
- 1 tsp dried basil
- Pinch chilli flakes
- Pinch sea salt
- 1 tbsp tomato paste
- Handful fresh parsley or coriander, reserve some for garnish
- 50g rolled oats
- 50g breadcrumbs
- 1 tin coconut milk
- 3 tbsp red curry paste
- 1 tbsp honey
- 2 tbsp smooth peanut butter or almond butter

Method

1. Preheat oven to 180°C and line a baking tray with baking paper.
2. Pan fry onion and garlic until onion is translucent.
3. Place well-drained beans, mushrooms, paprika, oregano, basil, chilli, sea salt, tomato paste and parsley into your food processor and pulse until you get a chunky mixture. Do not over-blend.
4. Transfer mixture to a bowl and mix through breadcrumbs.
5. Roll into 10 balls. Use around 2 tbsp of mixture per ball.
6. Pan fry balls for 2 mins so they get a crust and then transfer them to a baking tray and bake for 15 mins.
7. While the balls are cooking, make the gravy. Add gravy ingredients to frying pan over medium heat and stir until well combined.
8. Once the balls are cooked, add them to the gravy and cook for a further 5 mins on simmer.
9. Serve topped with fresh herbs, with a side of steamed vegetables and brown rice.

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- *Nourishing Early Childhood (Certificate)*, which explores the life of the very young child from 0-7. Duration: 1 year.
- *Understanding Child Development and Rudolf Steiner Education (Certificate)*, which considers child development and education during the Primary years. Duration: 2 years
- *Rudolf Steiner High School Education (Certificate)*
- *Biodynamics* (Note: this will be offered from 11:00am – 3:00 pm on a Thursday, subject to numbers).

Full-time accredited Steiner Teacher Training course: Advanced Diploma in Rudolf Steiner Education (course code 10527NAT) This is an accredited course, offering a rich and comprehensive grounding in the picture of the human being given by Rudolf Steiner in the first year, with a focus on the pedagogy and curriculum given in Steiner schools in the second year. VET Student Loans and Austudy are available for eligible students. This course offers a pathway to a Bachelor of Education at the Australian Catholic University, Deakin, and Charles Darwin universities. Information: Ph. 03 98765199: office@steinerseminar.com Address: *Melbourne Rudolf Steiner Seminar*, 37A Wellington Park Drive, Warranwood, 3134

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| TIMETABLE 2022 MONDAY EVENINGS TERMS 3 & 4 | |
| TERM 3 - 2022 8 AUGUST - 5 SEPTEMBER | TERM 4 - 2022 10 OCTOBER - 7 NOVEMBER |
| 7.30 - 8.45pm Tutors: Cheryl Nekvapil (CN) and Rob Gordon (RG) | 7.30 - 8.45pm Tutors: Cheryl Nekvapil (CN) and Rob Gordon (RG) |
| 8 August - The four 'homes' (physical, emotional, social, spiritual) we need for wellbeing in ourselves and others (CN) | 10 October - Will and initiative, connecting to the spirit (CN) |
| 15 August - Boundaries: What harmonises health and wellbeing and a sense of coherence in our 'homes'? Social and anti-social stances: bullying, respectful relationships and consent, social technologies (CN) | 17 October - Connection to Nature (CN) |
| 22 August - Changes and transitions: milestones and relationships - the big picture for wellbeing (RG) | 24 October - Identity and Sexuality and Becoming (RG) |
| 29 August - Communication: meeting the other, finding ourselves (CN) | 31 October - Striving for health and wellbeing in our own way, finding support (CN) |
| 5 September - Ideals and realities: forging the life we want to lead (CN) | 7 November - Conclusion: 'To arrive where we started, and know the place for the first time' (TS Eliot) (CN) |



New Music Studio - Of Birds and Monuments

Date: Friday 26 August 2022

Time: 7:30pm - 8:30pm

Host: Faculty of Fine Arts and Music

Location: Hanson Dyer Hall (313), The Ian Potter Southbank Centre (880)

Cost: Free

New Music Studio presents a unique collaboration between staff from the Melbourne Conservatorium of Music, Faculty of Fine Arts and Music, the Wilin Centre for Indigenous Arts and Cultural Development and Boon Wurrung Foundation.

This concert features a world premiere by faculty composer and musicologist Linda Kouvaras, whose work is a major piano sonata using recorded sound by Dr Alsop (Victorian College of the Arts), with text by senior Boon Wurrung elder and founder of the Boon Wurrung foundation N'arweet Carolyn Briggs, to be narrated by Head of the Wilin Centre, Tiriki Onus. The 'Herring Island Piano Sonata' evokes 'lost' and 'contemporary' landmarks, sites and historical stories from within a 5km radius of Herring Island in the Yarra, tied together with music depicting endangered animal life from the various locations.

ARTISTS

Piano - Coady Green

Saxophone - Justin Kenealy

Narrator - Tiriki Onus

Sound - Jane Hammond & Roger Alsop

Linking Carers Hub

TO VOCATIONAL OPPORTUNITY

Are you a CARER?

A carer is someone who provides unpaid care and support to a person

- with a disability,
- mental illness,
- chronic health issue or
- an older person with care needs.

Carers can be:

- any age
- from any socio-economic background
- Receiving a carer's allowance is classed as unpaid.

What is a Carers Hub

The key focus areas of the Hub is:

- social connection with other carers
- provide a relaxed, welcoming space
- activities that improve the health and wellbeing of carers such as art, craft, yoga or walking
- digital literacy skills development
- support to establishing micro businesses, exploring volunteering or employment opportunities

Wednesday - 10am to 12pm

Drop into



Woori Community House

Shop 5/1385 Healesville-Kooweerup Road

Woori Yallock

Phone: 5964 6857

To find out more:

Phone: **0457 646 384** or **0413 411 408**

Email: carersproject@chaosnetwork.org.au



This CHAOS project is supported with funding from the Victorian Department of Families, Fairness and Housing.





Dr Frederick Swann
(B. App. Sc. Chiropractic)
(B. App. Sc. Clinical Science)

Dr Fred Swann has been working as a Chiropractor since 2000.

He is a director at Tree of Life Integral Centre in Kew, Melbourne, and is now the new owner of

The Innate Connection Croydon.

At The Innate Connection, our mission is to provide excellent neurologically based chiropractic care to all who seek it. By doing so, we aim to lift the collective consciousness of society to experience and expect a higher level of wellbeing. Dr Frederick Swann and his team are passionate about helping patients to live healthy lives without the use of medication or surgery.

Dr Fred Swann is also the co-founder of Integral Energetics, a training and development program which has been developed to deepen ones understanding of the Energetic Field and its relationship to the body, the psyche and spirit.

Dr Fred has specialized in network spinal analysis (NSA) and has also trained in torque release technique, as well as other low force chiropractic methods. He has studied biofeedback and neurofeedback and used technology to assess psychophysiology and stress for over a decade, and he uses a mindfulness-based approach to state training, assisted by the technology.

Dr Fred has a particular interest in non-ordinary states of consciousness and how these states can be of benefit for healing the body from trauma and injuries, and also the generation of embodied flow states, to enhance performance and life enjoyment.

In addition to over twenty years in private practice, he has spent time consulting to athletes in professional sport about flow state and the body, and the implications for improved performance and recovery.

*Dr Fred has a lot of friends and family in the local community and is excited to have the opportunity to be able to serve everyone at **The Innate Connection**.*

*The Innate Connection
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