

Statements of Significance for the Fremantle Area and Registered Aboriginal Sites – Cantonment Hill, Rocky Bay and Swan River



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Spatial Accuracy

Location coordinates contained within this report are in GDA94 Datum, MGA Zone 50 and are accurate to + 10 m.

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We would particularly like to thank the Whadjuk Working Party (WWP) and the Whadjuk Advisory Group (WAG) for their participation and feedback in the preparation of this document. The Project Team is grateful for access to Nyoongar (people) moort (family or relations), Nyoongar boodja (country) and Nyoongar kaartdijin (learned understandings or knowledge).

Whadjuk Advisory Group

Left to right: Whadjuk Nyoongar Elder Mr Richard Wilkes (pictured with Mrs Olive Wilkes), Whadjuk Nyoongar Elder Mrs Marion Collard, Whadjuk Nyoongar Elder Mrs Theresa Walley, Whadjuk Nyoongar Elder Mrs Vera Warrall, Whadjuk Nyoongar Elder Mrs Miriam Champion, Whadjuk Nyoongar Elder Mr Greg Ugle. and Ms Karen Jacobs Whadjuk Nyoongar - Project Advisor appointed by the Whadjuk Working Party.



In the South-West, yeye or today, as in Kura or the past, Nyoongar boordier or elders play a role as custodians of all knowledges, and in particular “special” knowledges, which are passed on from generation to generation.

This Report has been Prepared By Moodjar Consultancy for The City of Fremantle 2 March, 2016

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1.0 INTRODUCTION

The City of Fremantle recognizes the Whadjuk people as the traditional owners of the greater Fremantle area. Its Nyoongar name is Walyalup and to the Whadjuk people, Walyalup is a place that has strong social, spiritual, cultural and historic significance.

There are three sites of Aboriginal significance recorded on the Register of Aboriginal Sites within the Fremantle local government area, including DAA3419 – Cantonment Hill, DAA3536 – Swan River and DAA3596 – Rocky Bay.

In 2010 the City of Fremantle applied to the Minister of Indigenous Affairs for consent to use the registered sites for the purpose of ‘maintenance and improvements, landscape preservation, flora and fauna management’. The Minister granted consent in February 2011, subject to a number of conditions being satisfied to protect and appropriately manage the cultural heritage of the sites prior to works commencing, including the preparation of a Cultural Heritage Management Plan.

In 2011 the City of Fremantle commenced a project to revitalise Cantonment Hill. Cantonment Hill extends over an area of 2.31 hectares of land purchased by the City of Fremantle in 2010 from the federal government. A master plan was prepared in 2012, proposing works to improve the public facilities and enhance the natural features of the site. The project presents a rare opportunity to establish new parkland in the centre of the city, restore and activate the heritage-listed Fremantle Harbor Signal Station and Naval Stores and share the rich Aboriginal and European history of Cantonment Hill with the broader community.

1.1 Consultation with the Whadjuk Working Party

The City has liaised with the South West Aboriginal Land and Sea Council (SWALSC) throughout the process, including the section 18 notice and the development of the Cantonment Hill master plan. In November 2015, after a period of further planning on the Cantonment Hill project, the City approached SWALSC to provide an update on the project and further engage Whadjuk people on the preparation of a Cultural Heritage Management Plan for Cantonment Hill in accordance with the Minister’s condition on the section 18 consent.

SWALSC assisted the City to re-establish contact with Whadjuk families through the Whadjuk Working Party, who provided in-principle support for the project and appointed Ms Karen Jacobs to work with the City as an advisor to the project team. This allowed for an effective approach to engagement of the Whadjuk Working Party, and input into the design of the

engagement process, including a suggestion that the scope be broadened to explore the significance of Cantonment Hill in the context of the significance of the greater Fremantle area to Whadjuk people and its relationship to the other registered sites.

In recognition of the need for a focused dialogue on the project, the City of Fremantle proposed an advisory group of Whadjuk Working Party members be established to assist develop the statements of significance. The Whadjuk Working Party nominated eight members, including Mr Greg Ugle, Mrs Theresa Walley, Mrs Vera Warrell, Marion Collard, Anne Ryder, Neville Collard, Richard Wilkes and Miriam Champion to represent the Whadjuk Working Party on the Whadjuk Advisory Group. The project team met with the Whadjuk Advisory Group in February 2016 and will report back to the Whadjuk Working Party at an ordinary meeting in April 2016.

Moodjar Consultancy was commissioned by the City of Fremantle in February 2016 to engage with the Whadjuk Advisory Group to prepare a Statement of Significance for Fremantle and the three registered sites. Moodjar Consultancy's role was also to capture the visions and aspirations of the Whadjuk Advisory Group for the management of the three sites. The statements of significance, visions and aspirations of the group have informed the preparation of an Aboriginal Interpretation Plan (AIP) and Cultural Heritage Management Plan (CHMP) to support the Cantonment Hill project.

1.2 Report purpose

This report details the Statements of Significance and Whadjuk Working Party visions and aspirations for the Fremantle area. It forms part of suite of documents regarding consultation with Whadjuk Nyoongar elders on the Cantonment Hill project and should be considered in conjunction with the AIP and CHMP.

Moodjar Consultancy bases the Statements of Significance upon consultation and a site visit with the Whadjuk Advisory Group on Wednesday 17 February 2016 and extensive desktop research of literary and oral sources. The report has been written to acknowledge Whadjuk visions and aspirations for Fremantle and values for the recognition and protection of registered sites. In some cases comments have been paraphrased and quotes have been used to illustrate the sentiment of the Whadjuk Advisory Group.

The Whadjuk Advisory Group expressed the following visions and aspirations for Fremantle:

- Fremantle to become a place that speaks the truth;
- Acknowledgement of Whadjuk Nyoongar people's rights and traditional ownership of the land;
- Land hand back to Whadjuk Nyoongar community;
- More employment and cultural opportunities within the City of Fremantle;

- Public acknowledgement of Whadjuk achievements;
- Tourism boat to and from Rottnest Island with Whadjuk Nyoongar tour guides;
- Ensure that Whadjuk Nyoongar Intellectual Property is protected;
- Direct engagement between the City of Fremantle and Whadjuk governances;
- All significant sites in Fremantle should be maintained, preserved and protected; and
- Heritage sites should be respected and acknowledged for boorda – the future and for the generations to come, as they are part of Whadjuk Nyoongar identity and connect us to the nyittingy – the beginning of time.

2.0 REGISTERED SITES IN THE CITY OF FREMANTLE

2.1 Location

Cantonment Hill is located in the City of Fremantle in the greater Perth metropolitan region. It is located on the south side of the Swan River, immediately south of the Queen Victoria Street Bridge and the intersection of Queen Victoria Street and Canning Highway. The site is bounded by Canning Highway, Burt Street and East Street. Cantonment Hill is approximately 100 m south of the southern bank of the Swan River and 1.8 km east of the Swan River mouth.

Rocky Bay is located in the North Fremantle precinct within the City of Fremantle in the greater Perth metropolitan region. The site is situated at the base of a limestone cliff face on the foreshore of the Swan River below an open public space and car park along Rule Street, North Fremantle. The site is approximately 1.8 km north of Cantonment Hill and 3.3 km northwest of the Swan River mouth.

The Swan River passes through the centre of the City of Fremantle's boundaries see

Figure 1 below.

2.2 Existing Registered Aboriginal Sites

According to the Department of Aboriginal Affairs (DAA) Aboriginal Heritage Inquiry System (AHIS), three (3) Registered Aboriginal Sites are located within the City of Fremantle's boundaries. These three sites are protected under the *Aboriginal Heritage Act 1972* (the AHA). The Sites are listed in Table 1 below, see also 8.1 Appendix 1.

Table 1. Registered Aboriginal Sites located within the City of Fremantle (Source: DAA's AHIS, February 2016)

DAA Id / Name	Site type	Status	Access	Location	CoF PDA
3419 Fremantle: Cantonment Hill	Ceremonial, Mythological, Camp, Named Place, Plant Resources	Permanent	Open	382525 mE 6453972 mN	Cantonment Hill
DAA 3596 Fremantle: Rocky Bay	Mythological, Named Place	Permanent	Closed	Not available for closed sites	Swan River
DAA 3536 Swan River	Mythological	Permanent	Open	443400 mE 6461957 mN	Located within all Reserves, except Cantonment Hill and Arthurs Head

In addition, the Registered Aboriginal Site DAA 3707 Robb Jetty Camp is located along the southern boundary of the City of Fremantle, and wholly within the City of Cockburn.

Ten (10) Other Heritage Places are also located within the City of Fremantle; including DAA 18332 Clontarf Hill, see 8.2 Appendix 2.

2.3 Section 18 consent

The AHA provides for the recognition, protection and preservation of Aboriginal Sites in Western Australia. It is an offence under s. 17 of the AHA to excavate, destroy, damage, conceal, or in any way alter an Aboriginal site. If an owner of land wishes to use their land in a manner, which is likely to breach s.17 with respect to any Aboriginal Sites, which might be on the land, they are able to apply for consent under s.18(2) of the AHA.

In 2010 the City of Fremantle applied to the Minister of Indigenous Affairs for consent to use the land on which the following three (3) Registered Aboriginal Sites were located, for the purpose of 'maintenance and improvements, landscape preservation, flora and fauna management':

- Site 3419 – Fremantle: Cantonment Hill;
- Site 3536 – Swan River; and
- Site 3596 – Rocky Bay.

In February 2011 the Minister, pursuant to section 18(2) of the *Aboriginal Heritage Act 1972*, granted consent, subject to conditions pertaining to the protection and management of the site(s) during execution of the purpose¹.

Figure 1. Location of the project area and City of Fremantle boundaries (Courtesy of City of Fremantle)



¹ Note: Subject to condition that a Cultural Heritage Management Plan be prepared for the three sites and approved by the Registrar

3.0 METHODOLOGY

In order to deliver the required outcomes for this report the following methodologies were used to engage with the Whadjuk Advisory Group and to prepare the Statements of Significance. These methodologies are based on current recognised best practice approaches to Aboriginal heritage management.

3.1 Consultation

A workshop was held on Wednesday 17 February, 2016 at the Walyalup Aboriginal Cultural Centre in Fremantle. The purpose of this workshop was to consult with the Whadjuk Advisory Group to provide an overview of the project and seek feedback on the information provided by the Metro Working Party and other participants in the Cantonment Hill Master Plan and Swan River Foreshore Conservation Management Plan on the site history and significance.

The consultation process was designed to gather additional information relating to the significance of Fremantle as a whole to the Whadjuk people to ensure appropriate inclusion of Whadjuk culture and heritage in City of Fremantle projects, particularly relating to the City's existing Registered Sites. This information was used to inform and develop the Statements of Significance and prepare the AIP for Cantonment Hill. The consultation was also intended to facilitate the identification of any specific requirements for the management of Cantonment Hill during the revitalisation and to inform the preparation of CHMP in accordance with the Minister's section 18 consent and associated conditions, i.e. identify site specific measures to be implemented to protect and manage the Cantonment Hill site.

3.2 Aboriginal engagement

Any consultation, dialogue, discussion, negotiation or conversation with the Whadjuk Advisory Group (WAG) was based on fundamental principles to ensure their meaningful participation in the process. Consultation with the WAG followed the principles of free, prior and informed consent.

Consultation included the provision of sufficient information for people to make an informed decision about the activities and plans of the project with sufficient time to consider options and discuss with other members of the WAG. The consultation was also based on the principle of mutual respect. An acknowledgement of country took place at the beginning of all meetings with the WAG as well as a Welcome to Country at the meeting with the City of Fremantle.

The team followed Whadjuk protocols to ensure a successful consultation process. We were mindful of these protocols during the consultation process. The team sought permission before taking photos of people as well as using their quotes and information. The team developed a consent form to use their intellectual knowledge and multimedia containing images of the WAG.

Confidentiality and privacy are serious issues for the Nyoongar community, particularly information that is culturally complex such as 'women's business' or 'men's business'. The team ensured that

any information collected as part of this project process remained confidential and private and was recorded and stored in a respectful and culturally appropriate way during the consultation process.

3.3 Desktop study

The desktop study was designed to identify and review the literature that captured Whadjuk expressions about the significance and sense of place for the Fremantle area as a whole. The research for the desktop study reviewed published and unpublished documentary sources and literature, oral histories, recorded stories, narratives and commentaries. These stories, narratives and commentaries surrounding Whadjuk heritage and culture were incorporated into this Report to provide context and for completeness for the Statement of Significance.

2.3.1 Literature and documentary sources

The literature review incorporated oral histories of Whadjuk Nyoongar people and other Nyoongar language groups relating to Nyoongar boodja – country. It also took into account documentary sources, reports made available by the City of Fremantle, published and unpublished material relating primarily to Whadjuk Nyoongar associations with and use of Fremantle. The review also provided background information from published material such as Hallam's Fire and Hearth, the published work of Daisy Bates, Aboriginal Perth and Bibbulmun Biographies and Legends, Southwest Aboriginal Land and Sea Council, Aboriginal worldviews and colonisation: implications for coastal sustainability, Heartsick for Country, Recording Traditional Knowledge, Avon Catchment Council. Stories of Love, Spirit and Creation, "Introduction to Nyoongar History and Culture", "Nyoongar of the Beeliar (Swan River)" Narrated by Collard. L, "Spirit of Fremantle" Narrated by Collard. Kickett, E. The Trails of the Rainbow Serpent and Tilbrook, The First South Westerners: Aborigines of Western Australia and., Collard, L. Harben, S & Van Den Berg, R., 2004, "Nidja Beeliar Boodjar Noonookurt Nyininy: A Nyoongar Interpretive History Of The Use Of Boodjar (Country) In The Vicinity Of Murdoch University." The literature review also included selected nineteenth-century explorers' journals such as those compiled by Grey (1998/84 [1841] and George Fletcher Moore in secondary form.

3.4 Statements of Significance

We define a Statement of Significance as a concise, distilled, but comprehensive statement of the reasons why a place is of value or importance to past, present or future generations¹. We used a combination of two nationally recognised and endorsed approaches to preparing the statements of significance. Following the Australian ICOMOS Burra Charter (2013), we view cultural significance as comprising the sum of the qualities or values that a place has and as such we will assess the five primary values – aesthetic, historic, scientific, social and spiritual which are listed in Article 1.2 of the Burra Charter (2013) and the three comparative criteria – rarity or representativeness, condition or completeness, and interpretive capacity, as outlined in Significance 2.0 (Russell and Winkworth 2009). Definitions of these terms are included in 8.3 Appendix 3.

We also followed the process outlined by Significance 2.0 to prepare the statements of significance, which comprised the following steps:

1. Collated file;
2. Researched history and review themes arising from research;
3. Consulted with knowledgeable people through the Whadjuk Advisory Group to whom the places are significant;
4. Explored the context of the places;
5. Analysed and described the components and conditions of the places;
6. Compared with other examples;
7. Identified related places;
8. Assessed the significance of the places against the primary and comparative criteria identified in 8.3 Appendix 3;
9. Prepared succinct draft statements of significance considering all the available information.

The draft Statements of Significance are to be presented to the Whadjuk Working Party at an upcoming extraordinary meeting in March 2016 during which their feedback, comments and input will be sought.

4.0 CONSULTATION

4.1 Consultation outcomes

The Whadjuk Advisory Group (WAG) workshop was held on Wednesday 17 February 2016 at the Walyalup Aboriginal Cultural Centre in Fremantle. The workshop was opened with a Welcome to Country. A site visit was undertaken in the afternoon to the vicinities of Cantonment Hill and Rocky Bay.

Prior to getting formal discussions underway the WAG expressed matters that later became more relevant for the study area. The key comments made by the WAG included:

- The participants want their Intellectual Property protected.
- ALL agreed that a six (6) hour meeting was not enough.
- Whadjuk Nyoongar people want to control intellectual rights of their heritage in Fremantle.
- It is important for the City of Fremantle to hear the voices of Whadjuk Nyoongar people.
- Fremantle is a place that needs to speak the truth.
- Want cultural and regional information of Fremantle to be respected and protected. We don't want to give away all our stories – we only should focus on the THREE (3) sites – the other stories are our stories. Fremantle is a place of Aboriginal [Nyoongar] cultural understanding.
- Fremantle is connected to Wadjemup.
- City of Fremantle need to consider if it's appropriate to have this cultural centre here [Walyalup Aboriginal Centre] – because the hill overlooks the Roundhouse and there were

- so many people that were imprisoned and killed there. This needs to be considered for this project because we would normally never be connected to a place where our people suffered.
- Desktop search for literature is the absolute minimum. The people in this room are the ones with the information.
 - Fremantle is a birthplace of many Nyoongar stories.
 - Yagan has been well known to be around the area.
 - Fremantle was shared land with all Chiefs along the Swan River.
 - When mum had the photos developed from Coogee Beach, family/spirits appeared in photos from the bush and trees behind them.
 - Peel and Neville and O'Connor wanted to buy land from Fremantle to Pinjarra with no Aboriginal [Nyoongar] people on it.
 - A lot of ancient camping grounds are now underwater.
 - Old lady that had seen a submarine was a Michaels ... and they found two Japanese in it. They camped around the limestone caves near Robb's Jetty and Coogee Beach.

4.2 Sense of place

Whadjuk Nyoongar calls the place Fremantle - Walyalup.

The captured expressions of the Whadjuk Nyoongar people bring an Indigenous perspective and new awareness of place in Fremantle. The Nyoongar call the place Walyalup.

These Nyoongar expressions will enable everyone who lives in Walyalup – Fremantle to relate more intensely to that place's long term history – to see that they are part of a special environment that has sustained people over 50,000 years, that it is a place to belong to with an identity shaped by this history and that it will enlarge tourist and visitor opportunities as a result.

The Whadjuk Nyoongar visions for of boordawan or the future will meet a range of social, cultural and environmental benefits. The vision of employment opportunities and participation in tourism activities will enable new tourist ventures to emerge based on the names of particular places and their associated stories. It will mean each community will be given a physical basis to focus their work on reconciliation and help close the cultural gap. It will deepen everyone's sense of place. It will provide a stronger motivation for protecting the heritage of the area – both natural and built. It will provide a major addition to Fremantle's cultural heritage in itself.

4.3 Significance of Fremantle as a whole

“Fremantle is a birthplace of many Nyoongar stories”. It is a place of Dreaming. These Dreaming stories are intrinsically linked to Beeliar - Swan River, Waugal Cave - Rocky Bay and Cantonment Hill - Dwerda Weeardinup²

The Whadjuk Advisory Group (WAG) made the following comments in regards to the significance of Fremantle as a whole:

- It is about family, community and its people²
- The Whadjuk Nyoongar people have a strong cultural history³
- Fremantle was an important place for seasonal travel. It was a place to where Nyoongar people travelled according to the Nyoongar seasons (to hunt and gather food) and then travel through for cultural reasons. In telling the story she related to the Pinjarra Nyoongar who travelled in a circle from their boodja to Walyalup and then cross the “sandbar” [that separated the ocean and the river mouth] up to Perth then down through to Bibra Lake and back to Pinjarra⁴
- Walyalup was a significant place because Nyoongar people had their traditional camping grounds in and around the area.
- Wadjemup was part of Walyalup. But thousands of years ago the water levels rose and cut it off from here. A lot of our camping grounds and other sites of significance have disappeared⁵
- It has contact history⁶
- It is where contact first occurred and the Nyoongar people took the “brunt” of its force. The Nyoongar people had to “flee” from their traditional camping grounds⁷
- It is a place where “massacres” took place. The WAG participant related where the site was. Fremantle has links to Pinjarra massacre site⁸
- The prison is here. Aboriginal people who were released at 5:00pm would be walking down to catch transport but because the law was that Aboriginal people could not be out on the streets after 5:30pm they would get stopped and arrested and put back in prison for breaking the law⁹
- Beautiful history of Fremantle¹⁰

² Dwerda Weeardinup was cited in the AIC Fremantle City Report. However, this spelling does not reflect the meaning in Nyungar language. Please refer to Observations and Recommendations in this report on page 39.

- This is a place that is associated with Wadjemup – Rottnest Island¹¹
- The Nyoongar leader Yagan is associated with this part of the boodja – country.
- This is where our land was taken from us. Where is our land? We want some land. Fremantle was a quiet place; they used to be able to walk from place to place and be safe, and stay where they wanted to stay. The white people claimed all of Fremantle. They took our ancestors from us. We never live to know our history because the ancestors were taken from us. “We had to draw water from a well to wash ourselves with while the white people had it all handed to them”¹²

4.4 Vision and aspirations for Fremantle as a whole

It’s an aspiration for Whadjuk governance to work direct with City of Fremantle governance.

The Whadjuk Nyoongar visions and aspirations for Fremantle as a whole describe a future that reflects and builds the dream of the Nyoongar people for the future of Walyalup. During the consultation workshop, the WAG identified the following aspirations for Walyalup.

- Sites are only a glimpse of what we used to have. A cultural management plan should [be] cast over all significant sites – all sites are interlinked, you can’t separate one from another. Important to state that we are still traditional owners, we have not relinquished our rights over that.
- An aspiration is to have a land handover by City of Fremantle. They want their land back.
- We want to make a future for family and community.
- Aspirations were to have employment opportunities and cultural opportunities for Whadjuk Nyoongar people in the City of Fremantle. If the city of Fremantle employed our people, that would be a major step. We should say – give us Rangers in the City of Fremantle.
- The aspiration is to acknowledge Whadjuk achievements. For example, Mrs Warrell said that her Grandfather lived around here in 1896 and won the Perth Cup. He was a champion jockey. He won a lot of races in Dandaragan. I would like to see a plaque to acknowledge that at the WA Turf Club in the City of Cockburn and for him to be put in the Fremantle Hall of Fame.
- It’s an aspiration for Whadjuk governance to work direct with City of Fremantle governance.
- Tourism boat to and from Rottnest with Aboriginal tour guides.
- Fremantle has a bad history with the jail. Council should put a plaque up to say who died there as those people deserved to be remembered that they were a part of the system.
- The participants want their Intellectual Property protected
- Want cultural and regional information of Fremantle to be respected and protected. We don’t want to give away all our stories – we only should focus on the THREE (3) sites – the other stories are our stories. Fremantle is a place of Aboriginal cultural understanding.
- Fremantle is a place that needs to speak the truth

- Nyoongar people to be given preference for any tender work on Cantonment Hill and the other sites.
- The Nyoongar people should tell the stories about these places and be employed to do this.

4.5 Significance of Cantonment Hill

It is associated with the Dingo Dreaming story

The Whadjuk Advisory Group (WAG) made the following comments in regards to the significance of Cantonment Hill:

- It is one of the Seven Sisters Dreaming hills
- Nyoongar used to send signals to the prisoners at Wadjemup
- It is associated with the Waugal Dreaming
- Sighting of the first Europeans from the hill
- Communication site between Nyoongar people
- It is the associated with the Dingo Dreaming story
- A significant navigational marker within the landscape

5.0 DESKTOP RESEARCH

The desktop research revealed a large amount of information about the three Aboriginal Sites DAA 3419 Fremantle: Cantonment Hill, DAA 3536 Swan River and DAA 3596 Rocky Bay as well as the wider Fremantle area. Information gathered about the wider Fremantle area corresponds with, place names and meanings. The research has also identified a number of additional heritage places of significance to Whadjuk Nyoongar people within the City of Fremantle that should be further investigated. The key information regarding the wider Fremantle area is presented thematically below. The information specific to the Aboriginal Sites DAA 3419 Fremantle: Cantonment Hill, DAA 3536 Swan River and DAA 3596 Rocky Bay is presented according to each site.

The information gained from the desktop research has been used to augment the knowledge and information contributed by the WAG in the Statements of Significance.

5.1 Wider Fremantle area

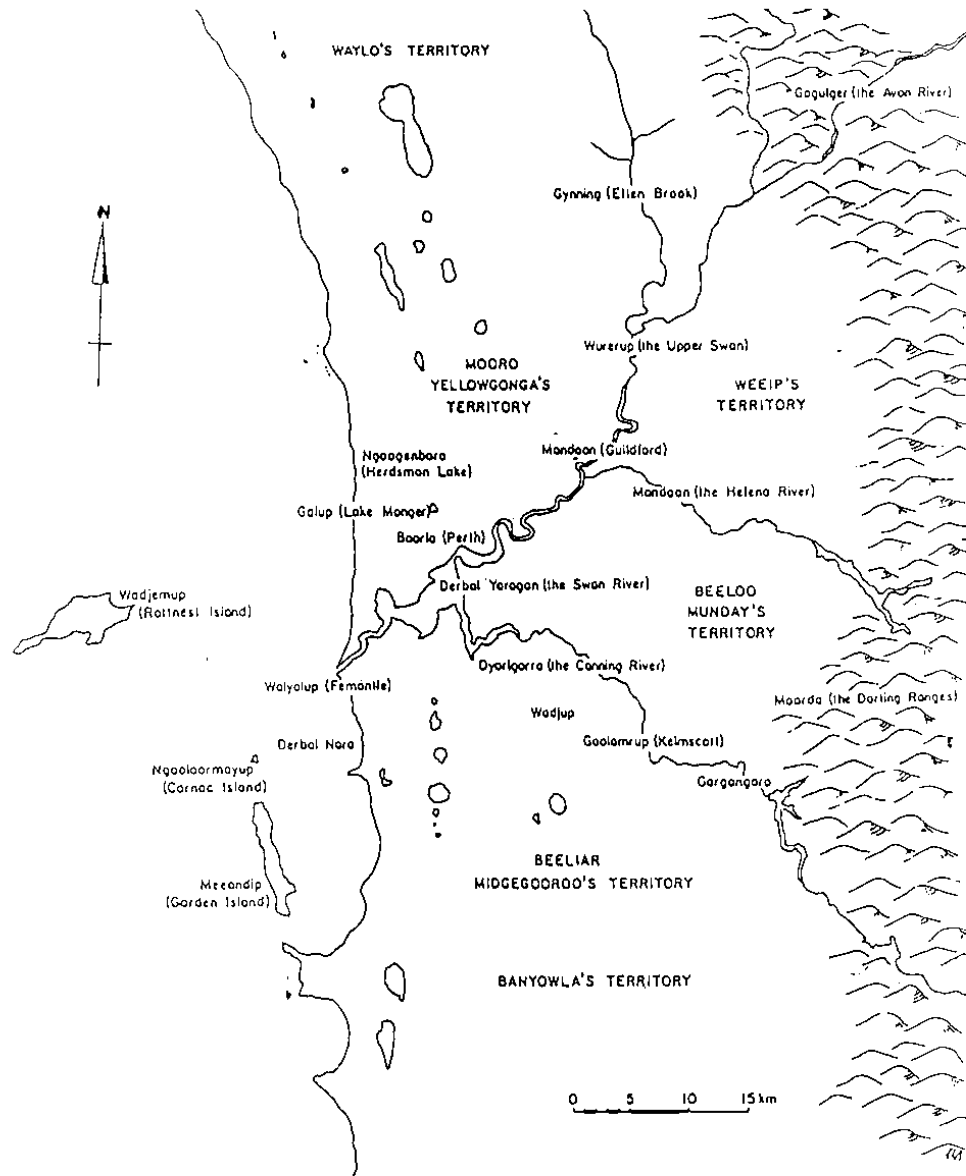
³*Walyalup means “the crying place” or the “place of tears”*

Whadjuk Nyoongar acknowledge that Walyalup is the location where the “bidi” - trails lead the Nyoongar from their inland camps to this specific part of the coastal area and the Beeliar – Swan River to conduct ceremonial and cultural business, hunt, camp and fish according to the Nyoongar season¹³ – Kambarang⁴. One of the most important ‘bidi’ - trail connecting Nyoongar to other moort – family throughout Whadjuk Nyoongar boodja was the “sandbar” aka limestone rock bar or “crossing”. The rock bar at the mouth of the river was a crossing place for Aboriginal [Nyoongar] men [people]. The “sandbar” or “crossing” was blown up by CY O’Connor to open the waterways.

³ City of Fremantle adopted the placename meaning of Walyalup as “place of the Walyo or Woylie” or kangaroo rat after a consultation meeting on 15th October 2014 with Whadjuk Traditional Owners via Southwest Aboriginal Land and Sea Council. The Traditional Owner’s also named the Walyalup Aboriginal Cultural Centre.

⁴ During the Kambarang season (October/November) we see an abundance of colours and flowers exploding all around us. The yellows of many of the Acacias continue to abound, along with some of the Banksias and many other smaller delicate flowering plants including the Kangaroo Paw and Orchids. Also during this time the Balgas will also start to flower, especially if they’ve been burnt in the past year or closely shaved. One of the most striking displays of flowers to be seen during this season will be the “Mooja”, or Australian Christmas Tree (Nuytsia). The bright orang/yellow flowers serve to signal the heat is on its way.

Figure 2. Midgegooroo's land which includes Fremantle (Source: Green, 1984)



Nyungar Place Names and Territories: Swan River Coastal Plain

(As told to Robert Lyon by Yagan in 1832)

Source: N. Green, *Broken Spears*, Focus Education Services Perth, 1984, p.50

This is the foundation of Midgegooroo and Yagan's family... this is his tribal country right here. You could say this is Yagan's country ... and Bennell's too." (Hayden 2002).¹⁴

Walyalup⁵ was interpreted by a Whadjuk Nyoongar as “the crying place” or the “place of tears”¹⁵ When a Nyoongar person passes away his spirit travels over the Warden – sea towards Wadjemup to their resting place. This is a cultural and spiritual belief. Walyalup is the place the local Whadjuk people used to hold their funeral rites here. The deceased would be buried in the sand dunes and the singing and mourning would start so that the deceased could go on their next journey into the spirit world. It was believed that the spirits would cross the sea to Wadjemup (Rottnest Island) and go beyond to return to a later date.”

Wadjemup can mean the “Place of the emu” or “resting place of deceased Nyoongar spirits”. A Whadjuk Elder stated “There are a lot of significant points and I wish that the state government would allow us to register that island. There are men’s ceremonial sites, there are still places of courtship, still places for access of artifacts, bush medicine plants ... Rottnest Island looked completely different prior to settlement than what it does now. It was heavily treed, whereas now it has to have revegetation projects to put the plants back there that were taken. But it looked very different to what it does now”.¹⁶

Manjaree is acknowledged by Whadjuk Nyoongar as the “a place where ‘fair or place of trade occurs’; where families of people gather for kinship and in-law making; where mothers, fathers, and old people get together; and where young men and women whom have ‘come of age’ meet future husbands and wives. It was that part of the boodja – land around the Wardenup - foreshore where Whadjuk Nyoongar and others gathered to undertake cultural and ceremonial business. Trade took place before the settlers actually came to this country. So trade in Nyoongar country is very very old, thousands of years old.”¹⁷

5.1.1 Language and identity

Nyoongar language is central to our identity

Nyoongar language is central to our identity; all throughout the southwest there are Nyoongar place names, significant sites and landmarks. These connect us to our sense of place and give us a sense of belonging. The “language of the land” (Nyoongar place names) connects all Nyoongar to their cultural heritage. The language also tells us if a place is sacred such as Waugal Mia (the

⁵City of Fremantle adopted the placename meaning of Walyalup as “place of the Walyo or Woylie” or kangaroo rat after a consultation meeting on 15th October 2014 with Whadjuk Traditional Owners via Southwest Aboriginal Land and Sea Council. The Traditional Owner’s also named the Walyalup Aboriginal Cultural Centre.

Waugal⁶ Hill), Garrungup (name of the Waugal cave and meaning “place of anger”), and the language can tell us where we can and cannot go, it tells us where food resources are such as Karrakatta which means place of the crabs. Mandyuranup – Point Resolution ‘a place to catch fish’. Blackwall Reach is known as Jenalup – place where the feet make a track, Whadjuk Nyoongar acknowledge Cantonment Hill as Dwerda⁷ Weeardinup (the place of the Dingo Spirit) and Rocky Bay is the location of the Waugal Cave where it resides. Nyoongar say it is a “sacred” rock, it is the resting place of the Waugal.¹⁸

The City of Fremantle Project Team acknowledges that language and their meanings is a very important consideration when undertaking projects that require knowledge and interpretation of stories when it incorporates “the first language” in this case the language of the Nyoongar people. This is why we looked closely at place names and meanings in Whadjuk Nyoongar boodja - country.

5.1.2 Place names and meanings

Firstly, we would like to acknowledge that the WAG participants used the Nyoongar place name “Walyalup” when referring to Fremantle during their discussions.

In the Australian Interaction Consultants (AIC) Report¹⁹ it indicated that an SRP (Swan River People) Elder recalled Aboriginal names for Fremantle “Walyalup” and the entrance to the Swan River in Fremantle, “Manjaree” and Fremantle is within the traditional territory of the Whadjuk people.²⁰ The Swan River Trust has identified that where the Swan River in Fremantle meets the Indian Ocean is known as Manjaree and both sides of the inland Fremantle area are known as Walyalup.²¹ According to Daisy Bates, who recorded Nyoongar knowledge in the early 1900s, the Nyoongar word Wal'yulup is the place name and refers to an area as ‘the point Near Fremantle old jetty’.²² Another source states, “the Aboriginal [Nyoongar] name of the town [Fremantle] is Manjaree or Walyalup.”²³ In the Millendon Memoirs of George Fletcher Moore he records Captain Fremantle’s marines built a fort on Site ID 3536 Swan River - Arthur’s Head, the Whadjuk Nyoongar know it as Manjaree.²⁴ The geography of the place named Arthur’s Head is very different to that of the area bearing this name today. The original Arthur Head no longer exists. Quarrying has, considerably altered the contours of the surrounding coast.²⁵

⁶ Nyoongar Rainbow Serpent – Waugal, Waakal, Wargle, Woggal – spellings all refer to the one and same Mythological being

⁷ Dwerda/dwert – dingo or dog

Manjaree – “place of trade and exchange”

Another source states that Manjaree⁸: (Bathers Beach, Arthurs Head Reserve) is a place where ‘fair or place of trade occurs’; where families of people gather for kinship and in-law making; where mothers, fathers, and old people get together; and where young men and women whom have ‘come of age’ meet future husbands and wives.”²⁶

Rottnest Island – Wadjemup

And Wadjemup (Rottnest Island) as the ‘place of the emu’. ‘There are a lot of significant points and I wish that the state government would allow us to register that island. There are men’s ceremonial sites; there are still places of courtship, still places for access of artifacts, bush medicine plants... Rottnest Island looked completely different prior to settlement than what it does now. It was heavily treed, whereas now it has to have revegetation projects to put the plants back there that were taken. But it looked very different to what it does now.’²⁷ Walyalup (Fremantle) is said to be the ‘place of tears’; the local Whadjuk people used to hold their funeral rites here. The deceased would be buried in the sand dunes and the singing and mourning would start so that the deceased could go on their next journey into the spirit world. It was believed that the spirits would cross the sea to Wadjemup (Rottnest Island) and go beyond to return to a later date.”²⁸

In comparing the different meanings and descriptions given by the various commentators it is clear that the “both sides of the inland Fremantle”²⁹ ‘the point Near Fremantle old jetty’³⁰, “the entrance to the Swan River in Fremantle”³¹ and where the Swan River in Fremantle meets the Indian Ocean³² have no meaning in terms of cultural understanding about the area.

*Rocky Bay – Garrungup “place of anger”**Cantonment Hill – Dwerda Weeardinup*

Rocky Bay is acknowledged as the Waugal Cave or Garrungup, a home of the Nyoongar Rainbow Serpent. This site is situated in the North Fremantle precinct foreshore. 3419 Fremantle: Cantonment Hill is also acknowledged as the “Dwerda Weeardinup”, it is associated with the Dingo

⁸ The Nyoongar people gave the “word” Manjaree which is similar to the word Mandura [Mandurah] to the newcomers, like so many Nyoongar words they were spelt according to the person recording the Nyoongar knowledge and wrote it how they thought they had heard it. Both these place names mean “the place of trade or exchange”. Hence the spelling is different but the meaning doesn’t change.

Dreaming Story³³. Whadjuk Advisory Group stated that the “Waugal Cave is near John Street, uncle told me not to go there.”³⁴ WAG also acknowledged that a Whadjuk Elder said that the Hill is the Warlitje Mia which means ‘Wedge-tail eagles nest’. However, it is more likely to be associated with the Dingo Dreaming site.

Swan River – Beeliar

The Beeliar⁹ - Swan River is an iconic site. Whadjuk Nyoongar people associate the River as the home of the Waugal and Dreaming Stories. The foreshore was referred to [by Tom Bennell] as Wardanup³⁵. The Wardan and Beeliar were places the Nyoongar people traversed often for hunting and gathering food, to collect freshwater from the nearby springs, trade and other matters of ceremonial and cultural importance.

5.1.3 Land (Yagan)

“Where is our land, we have no land”

According to Balardong/Wilman Janet Hayden: “We have always said that this is Yagan and Midgegooroo’s country. This is the foundation of Midgegooroo and Yagan’s family... this is his tribal country right here. You could say this is Yagan’s country .. and Bennell’s too.” (Hayden 2002).³⁶ Note: The Native Title Claim for the southwest Nyoongar people was Bennell v State of Western Australia [2006] FCA 1243³⁷

According to Hallam and Tilbrook (1990, p.208): The locality most frequented by Midgegooroo and his group lay south of the Swan Estuary and the Canning River, stretching down to Mangles Bay, half-way towards the Murray River . . . the area to which he and his family had customary usage rights extended west to the mouth of the [Swan] river [Fremantle], and also further north of the Swan estuary to Lake Monger, and north east to the Helena River; while his son Yagan moved freely into the area north of the Swan estuary from the crossing at ‘the Flats’ [Heirisson Island, just east of Perth city centre] to the lakes behind Perth and yet further north to Upper Swan.³⁸ Each Nyoongar moort or family had their own land for hunting and gathering purposes and regarded the incursion of others onto it as trespass, although resources were shared freely with neighbours.³⁹

Nyoongar moort or family of boordier Midgegooroo were forced off their lands and moved to Lake Monger, three kilometres to the north of their traditional beelya karla or river camping grounds around Walyalup.

⁹ Beeliar, Beelya, Bilya, Darbal Yagan, Derbal Yagan refers to the Swan River, alternative spellings are correct

Many non-Indigenous people described Yagan, who was a Whadjuk boordier and patriot who defended Whadjuk Nyoongar boodja in the early days of colonisation, as a “native savage”. However, his moort and other Nyoongar know him as Whadjuk boordier (landowner, patriot, warrior and defender of Nyoongar boodja, moort and kaartadjin).

WAG asked the question “where is our land, we have no land” and “we need to speak the truth”.

5.1.4 Incarceration

The prison is here

Round House – the prison where Nyoongar and Aboriginal people were imprisoned and then sent to Wadjemup for further incarceration.

A consequence of contact in Fremantle was the circular imprisonment - They would release them out of Fremantle Prison at 5:30pm and then arrest them for being out of the street and to go back to Fremantle Prison (because they weren't allowed out past 6pm).⁴⁰

5.1.5 Greater Fremantle Nyoongar Sites

Walyalup was a significant place because Nyoongar people had their traditional camping grounds in and around the area

The desktop review identified a number of additional heritage places that were not included on the DAA Register or Fremantle Heritage Inventory. Several campsites or camping grounds, a school and corroboree ground have been identified in the new literature and coupled with the oral histories of Whadjuk Nyoongar; the Walyalup region was a very popular camp area. Camping grounds are usually associated with “runs” or “bidis” (trails)⁴¹ the sites are listed in Table 2 below.

A Whadjuk Nyoongar gives an insight to the making of camps or mia mia:

Nguny might be bibbul koorliny - that means going south, where all the paper bark trees are, that mean bibbul. Paper bark trees they call them bibbul trees. Bibbul boom. They tear all the paper bark off then they make a little mia mia out of it. A little round camp, they tear all the paper bark off with a wanna stick. The women used wanna sticks in those days. They tear off like an axe. They get all that bark out and jab through and tear it off. They were real good little camps; they never let the rain through. They know how to build it, same as you build your tin [hut]. A little round mia mia. They reckon, they kwop (good). Mia warra mia now. Houses no good. Wedjela making mia now koombar moort kaya - yes that means big house, they're making all big flash places for their families. Ngulluk kurawurra, nitcha ngulluk mia nyinalang ñ Kura warra - that means long time ago, they were living in those little camps.⁴²

Plate 1. Mia Mia (Photo Courtesy of Moodjar Consultancy, February 2016)



Table 2. Nyoongar heritage sites identified from desktop research located within the greater Fremantle area

Name	Type of Nyoongar Site	Current description
Fremantle Park	<i>"The most popular Nyoongar camp area in Fremantle was the scrub that later became Fremantle Park".⁴³</i>	Lawned park opposite the Fremantle swimming pool, recreational area.
East Fremantle Oval	From the 1890s to about the 1920s there were Nyoongar camps in the Vicinity of the East Fremantle Football Oval. ⁴⁴ <i>Dick Flanagan, who moved to Fremantle as a child in 1890, who remembered: Oh, yes, a good camp full out at Pearse's Paddocks as they call it. Yes, always a [Nyoongar] camp there⁴⁵</i>	Football oval with administration facilities, seating. Fenced and secure.
Name	Type of Nyoongar Site	Current description
Richmond Raceway	Richmond Raceway no longer exists. <i>Adjacent to the oval, Pearse's Slaughter Yard in East Fremantle was a well-used Nyoongar camp. The area later became Richmond Raceway and is now housing. Dick Flanagan, who moved to Fremantle as a child in 1890, remembered: Oh, yes, a good camp full out at Pearses Paddocks as they call it. Yes, always a black fellows camp there. And they'd go about the Streets selling props, for keeping clothes lines up....or go from house to house to chop a bit of wood up – for tea and sugar.⁴⁶</i>	Housing established.
Tradewinds Hotel, East Fremantle	<i>In the same general area (1899) a Nyoongar camp was where the Tradewinds Hotel now stands in East Fremantle.⁴⁷</i>	Hotel
Manjarip (Manjaree)	Daisy Bates recorded in the early 1900s <i>this was an old camping area.⁴⁸</i>	Vicinity of the old Fremantle tunnel next to the Roundhouse.
Walyalup	Daisy Bates recorded in the early 1900s <i>this was an old camping area.⁴⁹</i>	'the point Near Fremantle old jetty'
Fremantle Cemetery	As a child in about the 1930s, Rusty Christensen remembers Aboriginal people walking down Marmion Street from the direction of what is now Willagee, east of Fremantle, selling clothes props. At that time, the area to the east of the [Fremantle] cemetery was heavily wooded. His older brother and friends spent time around that area, where they saw an Aboriginal camp and witnessed corroborees. ⁵⁰ As well as commemorating the camp, the	Housing and commercial buildings.

	plaque refers to a nearby increase site, which is a “sacred site ... with spiritual powers able to help renew certain species of living...plants and animals” . This site or close proximity was also identified as a corroboree ground. ⁵¹	
Smelters Camp	Nyoongar camping ground ⁵²	-
South Beach	Nyoongar camping ground ⁵³	-
Corroboree ground	Vicinity of Fremantle Cemetery ⁵⁴	-
School	For young Nyoongar girls ⁵⁵	Not known
Robb's Jetty	Nyoongar camping ground ⁵⁶	-
Coogee Beach	Nyoongar camping ground (WAG)	Housing, Recreational and parks

Map 1. Approximate locations of additional significant Whadjuk Nyoongar sites in the greater Fremantle area



5.2 DAA 3419 Cantonment Hill

Cantonment Hill is known to Whadjuk Nyoongar people as *Dwerda Weeardinup*, it means 'place of the dog [Dingo] spirit'. *Dwerda Weeardinup* is associated with several significant dreaming narratives including the pan-Australia Seven Sisters narrative, the Walyalup dreaming and the Dingo dreaming.

Whadjuk Nyoongar acknowledges *Dwerda Weeardinup* as being one of the seven hills of Fremantle which is associated with the dreaming story about the Seven Sisters. The Seven Sisters dreaming is one of the widest ranging song lines in Australia and extends from the Central Desert to the West coast of Australia, passing through many different language groups. A Whadjuk Nyoongar Elder identified Cantonment Hill and Clontarf Hill as being the only two of the seven hills left, noting that the rest have "all been destroyed, flattened out".⁵⁷ However, other Whadjuk Nyoongar informants say the Dreaming Hills are still there despite the geography changing - ruined by the mining of limestone in the early days. The spiritual essence of the landscape is still culturally strong and meaningful and still connects us to our Dreaming stories.⁵⁸

Dwerda Weeardinup is also recognised as being associated with the Walyalup dreaming narrative about the Waugal and Yondock (the crocodile):

The Walyalup (Fremantle) Dreaming story tells of Yondock, an ancestral crocodile that travelled down from the north, causing floods and disturbances, creating Wadjemup (Rottnest Island), Ngooloomayaup (Carnac Island), Derbal Nara (Cockburn Sound), and flooding the Derbal Yaragan (Swan River) with salt water. The Waagle or Rainbow Serpent, guardian of the fresh water, smells the salt and travels down Derbal Yaragan to see what's happening. With advice from Woorriji (a lizard) in a cave in North Fremantle and strength gained from a freshwater spring at the East Street Jetty, the Waagle fights the crocodile, bites off his tail and places the tail across the mouth of the river to prevent salt water coming up stream. The tail is secured with hair from the armpits of the Waagle on the southern side of the river, and with toenails from the crocodile on the north side of the river [the site where the Dingo Flour Mill sits]. The rest of the crocodile's body remains as Meeandip (or Garden Island...) and dingoes watch [the guards] from Cantonment Hill to make sure the spirit of the crocodile is not reunited with its tail. Part of the tail remains and is visible from the Maritime Museum. [Cantonment Hill] The Dingo still watches over the coast. This is a sign that the Dreaming is still alive and present in this day⁵⁹

Dwerda Weeardinup is thus known to Whadjuk Nyoongar people as the place where Dwerda, the dingo spirit guards the *Beeliar* and the *Wardan*, to make sure that the spirit of *Yondock* is not reunited with its tail.¹⁰ Further, as outlined in the background above, a Nyoongar Elder⁶⁰ has related her story of the Dingo dreaming in which she identifies the connection between *Dwerda Weeardinup*, the flour mills at North Fremantle and the *Waugal Mia* at Rocky Bay. Her narrative also connects *Dwerda Weeardinup* with the Dingo dreaming from the Western Desert. The Whadjuk Advisory Group also confirmed the wide range of the Dingo dreaming narrative; commenting that “the dog walked all around here and ended up in South Australia. This Dingo story is just one stage of a Dreamtime story of our people”. They also referred to the connection between the dingo and the ‘sea dogs’ (dolphins/porpoise) in the *Wardan*, commenting that “one of the dogs guards the river and the other guards the sea” and that *Walyalup* was a meeting place between the land dogs and the sea dogs.⁶¹ Dwerda is the land dogs and Wardan Dwerda are the sea dogs. A Whadjuk Elder said, “*When the wind blows the sea dogs howl*”.⁶²

There is also some evidence to suggest that *Dwerda Weeardinup* was one of the hills from which Nyoongar people first observed the arrival of the British colonial ships. A Nyoongar Elder was quoted earlier in this report that he had been talking to the old Nyoongar people who saw the first people when they landed at *Walyalup*. It is possible that Nyoongar sighted the newcomers from this hill.

The Whadjuk Advisory Group also noted that *Dwerda Weeardinup* would have been a significant navigational marker within the landscape. Whadjuk Nyoongar sources identified that *Dwerda Weeardinup* was used as a signal site where Nyoongar people would light fires to let other Nyoongar people know where they were:

*Before the white men came out, a lot of these big hills or rocks were very useful to Aboriginals, because they used to get up on top of the rock and send smoke signals to let the one mob know what was going on to another tribe. They would make a big fire and when the other people on some other rock saw it, they would tell them they saw their fire and then they would go down and meet each other. They might tell each other news, like, if an old Elder died and they wanted to gather around.*⁶³

Sources also report that in historic times the hill was used to light fires to signal to Nyoongar people imprisoned on *Wadjemup* (Rottnest Island) where to return.⁶⁴

As previously reported by AIC, *Dwerda Weeardinup* was also a significant camping area for Nyoongar people due to its close proximity to food and resources that would have been available

¹⁰ Note: Yoorn – bobtail lizard (reptile); ock – of or related to; Yondock is of or related to the yoorn.

from the *Beeliar* and wetlands at *Manjaree*.⁶⁵ In Drake and Kennealy, 1995 they refer to Nyoongar camping and fishing along the coast and hunted for other wildlife that lived in the vicinity of the swamps.⁶⁶

5.3 DAA 3596 Rocky Bay

The Whadjuk Nyoongar people know Rocky Bay as *Garrungup*. *Garrungup* means the ‘place of anger’ and is the name of the cave where the *Waugal* resides. During the site visit one WAG Elder stated that the “Waugal Cave is near John Street. My uncle told me not to go there”.⁶⁷ Another Whadjuk Elder related a story that if you go near his waterhole or home the “Waakal kurrunyiny – that means that carpet snake is going to get savage”⁶⁸

The *Waugal* is central to Nyoongar beliefs, law and custom. The *Waugal* has been described as:

*...A large snakelike creature responsible for the creation of the Swan and Canning Rivers and other waterways and landforms around present day Perth and the south west of Western Australia. In Nyoongar beliefs the Wagyl was created by the Rainbow Serpent, which entrusted the Wagyl to protect the rivers, lakes, springs and the wildlife. The Nyoongar people were appointed as the guardians of the land by the Wagyl.....*⁶⁹

Further, Stocker *et al* observe that:

*In Nyoongar cosmology, the Waagal is the pre-eminent creative ancestral spirit who made the trilogy of country, family and knowledge... In Nyoongar boodja (meaning country), the rivers, wetlands and coastal lakes are the Dreaming tracks (or storylines) made by the Waagal and are held to be sacred by Nyoongar. Throughout the boodja, waterways interconnected with the Dreaming tracks of other ancestral spirits who travelled across the country. These ancestral spirits encountered each other and in the course of these encounters created the features of the landscape such as hills and the stars.*⁷⁰

Garrungup (DAA 3596 Rocky Bay) is one of the most important *Waugal* sites in the Perth region.

Trevor Walley has given accounts of the *Waugal* narrative associated with the site:

The Waugal was swimming down Derbal Yaragan when he smelt Yondock the ancestral Crocodile swimming down from the north. On his way down the river, Waugal took strength from a freshwater spring at the East Street Jetty. He also stopped in a cave in North Fremantle and took advice from Woorriji the Lizard on how to fight and beat the Spirit Crocodile. The Lizard’s advice was to bite the tail off Yondock. The Waugal swam out to the coast, which at that time, lay beyond Wadjemup, and sure enough there he encountered the Spirit Crocodile. The place we’re sitting on now [Point Peron], I believe was called “moorli borlup”. Moorli borlup is a yellow-finned whiting... And this Yondock comes down and he’s aiming for this fish here, this Point Peron here is called moorli borlup, the yellow-finned whiting fish. He’s coming down and by pushing his way in, Wadjemup was created just because of his actions. Then he started to push his way in. The Wagual and the Spirit Crocodile began to fight and got locked into a death roll. As they rolled and tumbled, they gouged out Derbal Nara or Cockburn

*Sound and all the sea waters came rushing in. The Waugal was losing the fight with the Spirit Crocodile when he remembered the Lizard's advice, and bit the tail off the Spirit Crocodile. The body of the Spirit Crocodile drifted off and became Garden Island. You can see at the northern end of Garden Island is all white cliffs. This is where the tail was bitten off. This is why the Garden Island is called Meeandip. The Waugal placed the tail of the Spirit Crocodile at the mouth of the Swan River to prevent salt water coming up the river. It became a limestone sand bar. The tail is secured with hair from the armpits of the Waugal on the southern side of the river and with toenails from the crocodile on the northern side of the river. The Waugal knew that if the tail and body of the Spirit Crocodile were ever re-joined, there would be serious trouble. So, he told Dwert – the dingo – to watch over the coast and make sure that this never happened. This is the site where the Dingo Flour Mill sits and the Dingo still watches over the coast. This is a sign that the Dreaming is still alive and present in this day.*⁷¹

Similarly, de Gand writes:

One of the most significant of the Waugal sites on the Swan River occurs at Rocky Bay ('Garrangup'), just to the northwest of Fremantle, where the Waugal is believed to have crawled into the limestone cliffs to sleep after causing a great flood that submerged all of the land between Rottnest Island (Wadjemup) and the coast (Walyalup). There is still a large limestone cave at Rocky Bay which has a central pillar supporting the roof. The Waugal is said to have curled around this central pillar while sleeping. This cave was used by lime burners from 1890 to 1914.

The Waugal also created seven undulating hills (named the seven sisters) before tunnelling underneath the limestone cliffs at Rocky Bay and out to the Indian Ocean. These hills represented a gateway to the spirits of the dead, which, following the route of the Waugal, passed down the river, through the depths under Garrangup (Rocky Bay) and on to rest at Wadjemup.

An early resident of the Fremantle area, May-Ann Friend, recorded in her diary of 1829 the occurrence of large corroborees at what may have been Rocky Bay. It is not known if the corroborees described by Mrs Friend are related to this site, although a connection might be speculated.⁷²

Other sources also relate stories of *Waugal Mia*. A 2010 Swan River Trust⁷³ report states that the *Waugal* slept in *Garrangup* after creating the Seven Sisters hills within the vicinity, which are said to be the back of the *Waugal* and that the stones at *Garrangup* represent its hard baked excreta. A Whadjuk Elder further said "... East Fremantle, just up from there used to be a reef going across there, that's where the Aboriginal people used to walk across there [the sandbar, aka crossing], to that cave... they used to walk across to that cave."⁷⁴

5.4 DAA 3536 Swan River

The Swan River is known by Whadjuk Nyoongar people as *Beelias* or *Derbal Yaragan*. The *Beelias* is identified by Whadjuk Nyoongar people as the track and resting place of the *Waugal* (rainbow serpent). The *Waugal* not only created the *Beelias* but also remains omnipresent within it – the flow of water is evidence of the *Waugal*'s presence.

Throughout the boodja, waterways interconnected with the Dreaming tracks of other ancestral spirits who travelled across the country. These ancestral spirits encountered each other and in the course of these encounters created the features of the landscape such as hills and the stars.⁷⁵

The Australian Interaction Consultants report outlines one of the narratives associated with the creation of the *Beelias*. It relates Nyoongar Elders' accounts of how the *Waugal* created the *Beelias* by "making its way down the river, creating the bends at Belmont and Maylands before emerging through the Narrows into Perth Water to create the large expanse of downstream water"⁷⁶. Vinnicombe and Bates both observe that the *Waugal* is also believed to have created permanent water sources at places where it rested, and a number of these locations subsequently became important centres for trade and exchange⁷⁷.

The Walyulup dreaming is a *Waugal* narrative specific to the Fremantle area and the area where the river meets the sea. Whadjuk Nyoongar people believe that the *Waugal* can be a destructive force if not respected or if its resting place is disturbed and if this happens all the water will dry up.

Whadjuk/Balardong Elder Dorothy Winmar recounts:

*They reckon without the Waakal around they would have no water. They would not let the kids go and torment the Waakal. They (Nyoongar) would drive them away. There is a Waakal in the Swan River and he very rarely shows himself. If the water was muddy, the old grannies used to say don't swim in there, because he is having a feed. Don't swim (warra wirrin or bad spirit); wait until the water is clear then you can go and jump in (kwop wirrin or good spirit). He was very important to their lives, because they believed in having fresh water. They wanted the water, so they wanted the snake to stay alive.*⁷⁸

Whadjuk Nyoongar Elders report that "when C.Y. O'Connor wanted to create Fremantle Port, he used explosives to blow up the [sand] bar [Yondock's tail] across the Swan River. This created a salt-water environment in what was once a fresh water environment and caused great distress to the Nyoongars at the time"⁷⁹. Anecdotal evidence also suggests that the Nyoongar people then put a curse on him and he rode into the water near Robb's Jetty and shot himself⁸⁰.

A more recent event is also viewed by Whadjuk Nyoongar people as evidence of the *Waugal*'s displeasure at the disturbance of the *Beelias*. On 30 January 2010, Fremantle Ports began dredging 3.1 million cubic metres of material from Fremantle Harbour in works that were designed to create 27 ha of land for port-related purposes.⁸¹ On 22 March 2010, Perth was hit by a thunderstorm that caused significant damage from hailstones, flooding, winds and a landslide at Jacobs Ladder in Kings Park.⁸² The Whadjuk Nyoongar people believe that the storm was a sign

that the Waugal was karrunginy - angry⁸³

The Beeliar was also very important to Nyoongar people as a major source of fresh water, food and other resources. The foreshores of the Beeliar - referred to as Wardenup⁸⁴ by Whadjuk Nyoongar Elder Tom Bennell - contained numerous freshwater springs and an abundance of plant and animal resources. Many campsites are known to have been located near these food and water sources and Drake and Kennealy refer to Nyoongar people camping and fishing along the coast and hunted for other wildlife that lived in the vicinity of the swamps⁸⁵.

The foreshores and the former sandbar at the mouth of the river also facilitated Nyoongar travel for hunting and gathering food, collecting freshwater from the nearby springs, trade and other matters of ceremonial and cultural importance. During the WAG consultations it was reported that the former sandbar at the mouth of the *Beeliar* was a significant crossing point, which facilitated the seasonal clockwise movement of Nyoongar people along the *bidi*. The destruction of the sandbar significantly impacted and disrupted these runs, which had long lasting detrimental effects on Nyoongar social, cultural and spiritual life.

A Whadjuk Nyoongar Elder was asked what Walyalup would have been like before colonisation and she said:

What my Grandmother told me, the way she told it to me, it sounded like it was paradise. They [Nyoongar] didn't want for anything. They lived off the land and the fish from the water. They got the kangaroo skins pegged out and cut them up to dry them and sewed them to make coats; yongka booka, or kangaroo coats, choota bags out of them, rugs to sit in. They were quite contented with their lives. Yes, they used to catch their fish with spears (gidjees). They used to hunt with spears, catch possums and all sorts of animals with fur on them to make the kids clothes out of them; those bookas. Without the booka, it was very cold in the winter. They even made shoes out of fur. They were very clever people; we are still clever. They [Nyoongar] hunted for their living and lived off their land ... wedjelas [white people] took over and our Elders cannot teach our young people to go out to hunting and fishing. We can't hunt near the Swan River or fish. We have to have a license. We can't hunt anymore because we no land left. We have to have a license to go on properties now.⁸⁶

The Swan River – Beeliar is the home of the Waugal - Nyoongar Rainbow Serpent. The abundant food and water of the River made this place an important centre for habitation and subsistence activities.

Whadjuk Nyoongar people acknowledge the importance and sacredness of the Beeliar – Swan River, the Dreaming stories and Dreaming tracks (Mythological) associated with the Wargle (Rainbow Serpent), the traditional Nyoongar names of significant places and their meanings, ceremonial sites, places they can and can't go, the Nyoongar seasons, the Nyoongar runs/bidis, they know their camping grounds, locations of natural springs and waterholes.

Many Whadjuk Nyoongar people have kaartdijin – knowledge of history prior to and post colonisation. They remember the traumas of their ancestors and the massacres including the plight of Whadjuk leader Yagan.

These expressions shared by the Whadjuk Advisory Group give them their cultural, spiritual, historical and physical connection to the land. This is what makes Walyalup special and holds a sense of place for the Whadjuk Nyoongar people.

6.0 STATEMENTS OF SIGNIFICANCE

6.1 Statement of Significance for the wider Fremantle area

Fremantle has a beautiful history

The broader Fremantle region is known to Whadjuk Nyoongar people as Walyalup. Walyalup incorporates the ocean, ocean foreshores, swamps, river mouth, river and land in between. It has social, spiritual, historic and aesthetic values that are further enhanced by its connectedness to other places in the South West region and beyond, and its interpretive potential.

Walyalup has **spiritual** significance to Whadjuk Nyoongar people for its connection to dreaming narratives and creative ancestral beings, particularly the Waugal, and its ritual role as a place of funerary rites. Walyalup¹¹ means "the crying place" or "place of tears" and is the place where a person's spirit leaves to travel across the Wardan – sea towards Wadjemup to their resting place. Walyalup is the birth place of many Nyoongar stories and is associated with significant dreaming stories including the Seven Sisters, Walyalup and Dingo dreaming and ancestral beings including the Waugal (the rainbow serpent), Yondock (the crocodile), Dwerda (the dingo) and the Wardan Dwerda (sea dogs) which are fundamental to Whadjuk Nyoongar sense of self, identity and culture.

Walyalup has **social** significance to Whadjuk Nyoongar people for its wide social functions. It was a shared space between many Nyoongar people and was a highly significant place of trade and exchange. It was a place where families gathered for kinship and in-law making, cultural and ceremonial business. It was also a place where Nyoongar people held their funeral rites. Walyalup played a significant role in Nyoongar seasonal travel and communication cycles being a place to where the bidi's – trails led. It was a place of abundant resources which facilitated hunting, camping and fishing according to the Nyoongar season Kambarang.

Walyalup holds **historic significance** for its association with the first Nyoongar sightings of the arrival of the British fleet at Fremantle and having been one of the first places in Western Australia that Nyoongar people experienced the full impact of colonisation including massacres, forced removal, the loss of land and incarceration of Nyoongar and other Aboriginal people on Wadjemup.

¹¹ City of Fremantle adopted the placename meaning of Walyalup as "place of the Walyo or Woylie" or kangaroo rat after a consultation meeting on 15th October 2014 with Whadjuk Traditional Owners via Southwest Aboriginal Land and Sea Council. The Traditional Owner's also named the Walyalup Aboriginal Cultural Centre.

Walyalup also possesses **aesthetic significance**. The visual combination of its elements including the Wardan (Indian Ocean), the Beeliar (the Swan River), the river mouth, the remaining hills of Fremantle including Dwerda Weeardinup and Clontarf Hill, all facilitate the ongoing Whadjuk Nyoongar cultural connection to the dreaming narratives, creative beings and Nyoongar histories and memories, as well as reinforcing the sense of place of Walyalup. The view to Wadjemup in particular evokes strong feelings and memories associated with colonisation and the imprisonment of Nyoongar and other Aboriginal men on Wadjemup.

The primary significance of Walyalup is further enhanced by its connectedness and interpretive potential. Walyalup is extensively **connected** to other Nyoongar places and Aboriginal peoples across Australia through its associated creative beings, dreaming narratives and social networks. The Seven Sisters and Dwerda Dreaming's connect Walyalup with the Central and Western Deserts, South Australia and South West Australia. The Walyalup dreaming connects Walyalup to local places including the Beeliar (Swan River), Wadjemup (Rottnest Island), Garrungup (Rocky Bay), Wardan (the Indian Ocean), Dwerda Weeardinup (Cantonment Hill) and Kings Park. These connections are extremely important and form the basis of Whadjuk Nyoongar identity and culture. Walyalup also holds excellent **interpretive capacity** as its many publicly accessible open spaces; parks, hills and foreshore areas can provide an opportunity to educate the broader public about Whadjuk Nyoongar culture and history.

6.2 Statement of Significance for DAA 3419 Fremantle: Cantonment Hill

Dwerda Weeardinup - is associated with significant dreaming stories

DAA 3419 Fremantle: Cantonment Hill is known to Whadjuk Nyoongar people as Dwerda Weeardinup (place of the Dingo spirit). It is an elevated hill located on the southern side of the Beeliar (Swan River) near where the river meets the ocean. Dwerda Weeardinup is an important place to Whadjuk Nyoongar people. It has social, spiritual, historic and aesthetic values, which are further enhanced by its uniqueness, connectedness to other places in the Fremantle region and beyond, and its interpretive potential.

Dwerda Weeardinup is of high **spiritual** and **social significance** to Whadjuk Nyoongar people for its connection to dreaming narratives and creative ancestral beings. It is associated with significant dreaming stories including the Seven Sisters, Walyalup and Dingo dreaming and ancestral beings including the Waugal (the rainbow serpent), Yondock (the crocodile), Dwerda (the dingo) and the Wardan Dwerda (sea dogs), which are fundamental to Whadjuk Nyoongar sense of self, identity and culture. The hill (still functions as a notable visual marker within the landscape) was used for observing the landscape and signaling other Nyoongar people with smoke and fire. Dwerda Weeardinup, with its close proximity to a wide array of resources, is also a place where people gathered and camped since nyittiny times.

Dwerda Weeardinup holds **historic significance** for its association with the first Nyoongar sightings of the arrival of the British fleet at Fremantle and its association with the incarceration of Nyoongar and other Aboriginal people on Wadjemup.

Dwerda Weeardinup also possesses **aesthetic significance**. It is an iconic landmark within the Fremantle Nyoongar landscape. Its elevated aspect relative to the surrounding landscape gives it visual and sensory connectivity to the Wardan (Indian Ocean, the place where spirits leave to go to another land), Wadjemup (Rottnest Island), Beeliar (the Swan River, the home of the Waugal), Manjaree (an important place of historic trade and exchange) and Walyalup (the wider Fremantle region). The view to Wadjemup in particular evokes strong feelings and memories associated with colonisation and the imprisonment of Nyoongar and other Aboriginal men on Wadjemup. The aesthetic setting of the place helps to reinforce the sense of place of Dwerda Weeardinup for Nyoongar people.

The primary significance of Dwerda Weeardinup is further enhanced by its rarity, condition, connectedness and interpretive potential. Dwerda Weeardinup is recognised by the Whadjuk Nyoongar community as one of the original seven hills of Fremantle associated with the Seven Sisters dreaming. The site therefore has **rarity** value as only two of these seven hills are known to exist today. Dwerda Weeardinup is **connected** extensively to other places and Aboriginal peoples across Australia through its associated dreaming narratives and social networks. It is connected directly with the Central and Western Deserts, South Australia, the South West Australia and has significant local connections with North Fremantle, Wadjemup (Rottnest Island), Garrungup (Rocky Bay), Wardan (the Indian Ocean), Beeliar (Swan River) and Kings Park. These connections are extremely important and form the basis of Whadjuk Nyoongar identity and culture. Dwerda Weeardinup further holds good **interpretive capacity** because its elevated and open setting offers a space where Whadjuk knowledge holders can interpret and educate the broader public about Dwerda Weeardinup and Nyoongar culture.

6.3 Statement of Significance for DAA 3596 Rocky Bay

home of the Waugal (Nyoongar Rainbow Serpent)

Aboriginal Site DAA 3596 Rocky Bay is known to Whadjuk Nyoongar people as Garrungup (the place of anger). It is a large cave located in a limestone cliff [Waugal Mia] on the foreshore of the Beeliar (Swan River). Garrungup is an exceptionally important place to Whadjuk Nyoongar people. It has social, spiritual, historic and aesthetic values, which are enhanced by its uniqueness, connectedness to other places and beings, and its interpretive potential.

Garrungup holds high **social** and **spiritual significance** to Whadjuk Nyoongar people for its connection to dreaming narratives and creative ancestral beings. Specifically, it is the home of the Waugal (rainbow serpent), the pre-eminent creative ancestral spirit who made the trilogy of country, family and knowledge. The Waugal is central to Nyoongar beliefs, law and custom and is fundamental to Whadjuk Nyoongar sense of self, identity and culture. It is also significant for its association with major dreaming narratives including the Walyalup, Seven Sisters and Dingo Dreaming and other ancestral beings including Yondock (the crocodile) and Dwerda (the dingo).

Garrungup also holds **historic significance** as it is the residence of a significant historic figure (the Waugal) and is the location of a major historical creation event. It has **aesthetic significance**, as

its dramatic and cavernous setting adjacent to the Beeliar (Swan River) enhances its sense of place as the home of a powerful creative being.

The primary significance of Garrungup is further enhanced by its rarity, connectedness and interpretive potential. The site holds **rarity** value, as there are no other similar sites located along the Beeliar in terms of its spiritual, social or physical components. It is extensively **connected** to other Nyoongar places and Aboriginal peoples across Australia through its associated creative beings, dreaming narratives and social networks. The Seven Sisters and Dwerda Dreaming's connect Garrungup with the Central and Western Deserts, South Australia and South West Australia.

The Walyalup dreaming connects Waugal Mia with local places including Wadjemup (Rottnest Island), Dwerda Weeardinup (Cantonment Hill), Wardan (the Indian Ocean), Beeliar (Swan River) and Kings Park. These connections are extremely important and form the basis of Whadjuk Nyoongar identity and culture. Garrungup further holds **interpretive capacity** as its publicly accessible setting can provide an opportunity to educate the broader public about Whadjuk Nyoongar culture and protocols.

6.4 Statement of Significance for DAA 3536 Swan River (Fremantle area)

The Waugal not only created the Beeliar but also remains ever present within it

The Beeliar is a very important place to Whadjuk Nyoongar people¹². It has social, spiritual, historic and aesthetic values, which are enhanced by its connectedness to other places and beings, and its interpretive potential.

The Beeliar holds high **spiritual significance** to Whadjuk Nyoongar people for its connection to dreaming narratives and that this statement of significance only refers to the section of the Swan River located within the City of Fremantle not the Swan River as a whole. It should be further noted, however, that Whadjuk Nyoongar people do not compartmentalise the landscape and view it as all connected.

Aboriginal Site DAA 3536 Swan River is known to Whadjuk Nyoongar people as Beeliar or Derbal Yaragan. The Beeliar is identified by Whadjuk Nyoongar people as the track and resting place of the Waugal (Nyoongar Rainbow Serpent). The Waugal not only created the Beeliar but also

¹² This statement of significance only refers to the section of the Swan River located within the City of Fremantle and includes the river, its foreshores, its bed to an undefined depth and the area where the river meets the sea including the former sandbar at the mouth of the river.

remains ever present within it. The Waugal is the pre-eminent creative ancestral spirit who made the trilogy of country, family and knowledge. The Waugal is central to Nyoongar beliefs, law and custom and is fundamental to Whadjuk Nyoongar sense of self, identity and culture. The Beelias is also significant for its association with major dreaming narratives including the Walyalup, Seven Sisters and Dingo Dreaming's and other ancestral beings including Yondock (the crocodile) and Dwerda (the dingo).

The Beelias holds **social significance** for Whadjuk Nyoongar people as it played a very important social role in facilitating Nyoongar travel, trade and other matters of ceremonial and cultural importance, and the provision of fresh water, food, other resources and camping areas. The former sandbar at the mouth of the Beelias is of particular significance to Whadjuk Nyoongar people as it played a vital role in the seasonal circular movements of Nyoongar people along their cultural trails. The destruction of the sandbar significantly impacted and disrupted these runs, which had long lasting detrimental effects on Nyoongar social, cultural and spiritual life. Memories of the former sandbar evoke sadness and anxiety for Whadjuk Nyoongar people.

The Beelias also holds **historic significance** for its association with the removal of the former sandbar and opening up of the Fremantle harbor. Further, the Beelias is the residence of a significant historic figure (the Waugal) and the location of a major historical creation event. The Beelias has **aesthetic significance** as its exceptional visual and sensory setting facilitates ongoing Whadjuk Nyoongar cultural connection to the dreaming narratives and creative beings and adds to the sense of place as the home of the Waugal – the keeper of the fresh water sources.

The primary significance of Beelias is further enhanced by its connectedness and interpretive potential. The Beelias is extensively **connected** to other Nyoongar places and Aboriginal peoples across Australia through its associated creative beings, dreaming narratives and social networks. The Seven Sisters and Dwerda Dreaming's connect the Beelias with the Central and Western Deserts, South Australia and South West Australia. The Walyalup dreaming connects the Beelias with local places including Wadjemup (Rottnest Island), Garrungup (Rocky Bay), Wardan (the Indian Ocean), Dwerda Weeardinup (Cantonment Hill) and Kings Park. These connections are extremely important and form the basis of Whadjuk Nyoongar identity and culture. The Beelias further holds excellent **interpretive capacity** as its many publicly accessible foreshore areas can provide an opportunity to educate the broader public about Whadjuk Nyoongar culture and history.

6.5 Significance assessment limitations

It is important for the City of Fremantle to hear the voices of Whadjuk Nyoongar people

It should be noted that several WAG members conveyed a reluctance to share personal stories or narratives about the Fremantle area due to concern about the protection of intellectual property rights. It is therefore noted that the Whadjuk Nyoongar community hold additional narratives and

information associated with Cantonment Hill, Rocky Bay and the Swan River, which have not been recorded within this report.

Whilst the WAG visited the vicinity of the Rocky Bay site during the consultation meeting, the significance of the site was not specifically discussed afterwards due to time constraints and an insufficient number of WAG members for a quorum. The statement of significance for Rocky Bay is therefore based upon the literature search and additional comments made by the WAG members during the site visit. The scientific significance of the Rocky Bay site is unable to be assessed. There are no previous assessments and it would be highly culturally appropriate to undertake any form of scientific assessment within Garrungup.

The specific significance of the Beeliar (Swan River) within the Fremantle area was not discussed during the consultation meeting with the WAG due to time constraints and an insufficient number of WAG members at the end of the day to form a quorum. The statement of significance for the Swan River is therefore based upon the literature search and additional comments made by the WAG members during the consultation workshop.

7.0 RECOMMENDATIONS

7.1 Observations

Moodjar Consultancy advises the City of Fremantle that:

- There were limitations associated with the community consultation that should be acknowledged. Members of the Whadjuk Advisory Group were initially reluctant to engage about several key issues relating to the development of the Statements of Significance and the meeting time on February, 17 2016 was cut short from six hours to five hours when several members had to leave and the meeting was without a quorum. Further time to understand various matters affecting the project and build a relationship will create more meaningful dialogue, participation and involvement between the Whadjuk Advisory Group, Whadjuk Working Party, the City of Fremantle and SWALSC.
- It was observed at DAA 3596 Rocky Bay that despite the site having been blocked off to prevent public access, there was evidence that a person(s) was residing within the cave. Graffiti and damage to the site were also noted.
- Waugal Mia was referred to but no significant discussion took place. It is one of the seven hills of the Dreaming and is associated with the Waugal and its cave.
- Meaning of Walyalup needs discussion as this document states Walyalup as “the place of tears” or the “crying place”. City of Fremantle adopted the place name meaning of Walyalup as “place of the Walyo or Woylie” or kangaroo rat after a consultation meeting on 15th October 2014 with Whadjuk Traditional Owners via Southwest Aboriginal Land and Sea Council. The Traditional Owner’s also named the Walyalup Aboriginal Cultural Centre.
- Weeardinup – spelling and meaning is confusing. Suggested spelling should be Weerin-up or Wirrin-up – spirit. For example, Dwerda Wirrin-up – Place of the Dingo Spirit.

7.2 Recommendations

Based on the outcomes of the consultation and desktop research the following **recommendations** are made in relation to the **Cantonment Hill AIP**:

- The site be interpreted to the public in a manner that is cognizant of and sensitive to Whadjuk Nyoongar history and culture;
- The interpretation features Whadjuk Nyoongar cultural narratives in Nyoongar language with a simplified version in English;
- A Whadjuk Nyoongar guide be employed to interpret the stories to the public;
- Additional oral history recording be undertaken to enrich the existing knowledge about Cantonment Hill, as well as the other two sites and the broader Fremantle region.
- Nyoongar people to be given preference for any tender work on Cantonment Hill and the other heritage sites; and

- Nyoongar people should be employed at Cantonment Hill and the other heritage sites to tell the stories about these places.
- City of Fremantle to follow up with the Whadjuk Working Group for further discussion on place name Dwerda Weeardinup. Also City of Fremantle references Walyalup meaning - place of the walyo or woylie – kangaroo rat. City of Fremantle adopted the placename meaning of Walyalup as “place of the Walyo or Woylie” or kangaroo rat after a consultation meeting on 15th October 2014 with Whadjuk Traditional Owners via Southwest Aboriginal Land and Sea Council. The Traditional Owner’s also named the Walyalup Aboriginal Cultural Centre. Further discussion on the adoption of this placename meaning between WAG and City of Fremantle is recommended.
- Other sources reference Walyalup as the “crying place”. **Wal** to cry, **yal** to come, **up** – location of.
- Additional information is required for Waugal Mia to ascertain significance.

The following **recommendations** are made in relation to the **Cantonment Hill Cultural Heritage Management Plan**:

- Earthworks be monitored for potential subsurface archaeological material;
- The City of Fremantle ensure that its earthworks contractors are advised of and are sensitive to the cultural significance of the site;
- A Stop Work Procedure is put in place for any suspected archaeological or skeletal material located during works;

It is further **recommended** that the City of Fremantle:

- Engage further with Whadjuk Working Party to ascertain the extent of significance of DAA 3596 Rocky Bay and DAA 3536 Swan River;
- Engage with the Whadjuk Working Party to re-examine the current management strategies for DAA 3596 Rocky Bay and to develop and implement in partnership with the Whadjuk Working Party a conservation management plan to prevent further deterioration of the site;
- Develop in partnership with the Whadjuk Working Party an interpretation plan for DAA 3536 Swan River within the City of Fremantle boundaries; and
- Recognize and acknowledge the deleterious effects of the removal of the sandbar at the mouth of the river on Nyoongar people's social, cultural and spiritual lives and the *Beeliar*, through public interpretation.

8.0 APPENDICES

8.1 Appendix 1 – DAA AHIS Registered Sites



Government of Western Australia
Department of Aboriginal Affairs

Aboriginal Heritage Inquiry System

Aboriginal Sites Database

Search Criteria

4 Registered Aboriginal Sites in LGA - City Of Fremantle

Disclaimer

The *Aboriginal Heritage Act 1972* preserves all Aboriginal sites in Western Australia whether or not they are registered. Aboriginal sites exist that are not recorded on the Register of Aboriginal Sites, and some registered sites may no longer exist.

The information provided is made available in good faith and is predominately based on the information provided to the Department of Aboriginal Affairs by third parties. The information is provided solely on the basis that readers will be responsible for making their own assessment as to the accuracy of the information. If you find any errors or omissions in our records, including our maps, it would be appreciated if you email the details to the Department at heritageenquiries@daa.wa.gov.au and we will make every effort to rectify it as soon as possible.

South West Settlement ILUA Disclaimer

Your heritage enquiry is on land within the following Indigenous Land Use Agreement(s): Whadjuk People ILUA

On 8 June 2015, six identical Indigenous Land Use Agreements (ILUAs) were executed across the South West by the Western Australian Government and, respectively, the Yued, Whadjuk People, Gnaala Karla Booja, Ballardong People, South West Bojjarah #2 and Wagyl Kalp & Southern Noongar groups, and the South West Aboriginal Land and Sea Council (SWALSC).

The ILUAs bind the parties (including 'the State', which encompasses all State Government Departments and certain State Government agencies) to enter into a Noongar Standard Heritage Agreement (NSHA) when conducting Aboriginal Heritage Surveys in the ILUA areas, unless they have an existing heritage agreement. It is also intended that other State agencies and instrumentalities enter into the NSHA when conducting Aboriginal Heritage Surveys in the ILUA areas. It is recommended a NSHA is entered into, and an 'Activity Notice' issued under the NSHA, if there is a risk that an activity will 'impact' (i.e. by excavating, damaging, destroying or altering in any way) an Aboriginal heritage site. The Aboriginal Heritage Due Diligence Guidelines, which are referenced by the NSHA, provide guidance on how to assess the potential risk to Aboriginal heritage.

Likewise, from 8 June 2015 the Department of Mines and Petroleum (DMP) in granting Mineral, Petroleum and related Access Authority tenures within the South West Settlement ILUA areas, will place a condition on these tenures requiring a heritage agreement or a NSHA before any rights can be exercised.

If you are a State Government Department, Agency or Instrumentality, or have a heritage condition placed on your mineral or petroleum title by DMP, you should seek advice as to the requirement to use the NSHA for your proposed activity. The full ILUA documents, maps of the ILUA areas and the NSHA template can be found at <https://www.dpc.wa.gov.au/fairu/Claims/Pages/SouthWestSettlement.aspx>.

Further advice can also be sought from the Department of Aboriginal Affairs (DAA) at heritageenquiries@daa.wa.gov.au.



Government of Western Australia
Department of Aboriginal Affairs

Aboriginal Heritage Inquiry System

Aboriginal Sites Database

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Coordinate Accuracy

Accuracy is shown as a code in brackets following the coordinates. Map coordinates (Latitude/Longitude and Easting/Northing) are based on the GDA 94 Datum. The Easting/Northing map grid can be across one or more zones. The zone is indicated for each Easting on the map, i.e. '500000mE:750' means Easting=600000, Zone=50.

Terminology (NB that some terminology has varied over the life of the legislation)

Place ID/Site ID: This is a unique ID assigned by the Department of Aboriginal Affairs to the place

Status:

- o **Registered Site:** The place has been assessed as meeting Section 5 of the *Aboriginal Heritage Act 1972*
- o **Other Heritage Place which includes:**
 - **Stored Data / Not a Site:** The place has been assessed as not meeting Section 5 of the *Aboriginal Heritage Act 1972*
 - **Lodged:** Information has been received in relation to the place, but an assessment has not been completed at this stage to determine if it meets Section 5 of the *Aboriginal Heritage Act 1972*

Status Reason: e.g. Exclusion - Relates to a portion of an Aboriginal site or heritage place as assessed by the Aboriginal Cultural Material Committee (ACMC). e.g. such as the land subject to a section 18 notice.

Origin Place ID: Used in conjunction with Status Reason to indicate which Registered Site this Place originates from.

Access and Restrictions:

- o **File Restricted = No:** Availability of information (other than boundary) that the Department of Aboriginal Affairs holds in relation to the place is not restricted in any way.
- o **File Restricted = Yes:** Some of the information that the Department of Aboriginal Affairs holds in relation to the place is restricted if it is considered culturally sensitive. This information will only be made available if the Department of Aboriginal Affairs receives written approval from the informants who provided the information. Download the [Request to Access Restricted Information](#) letter and form.
- o **Boundary Restricted = No:** place location is shown as accurately as the information lodged with the Registrar allows.
- o **Boundary Restricted = Yes:** To preserve confidentiality the exact location and extent of the place is not displayed on the map. However, the shaded region (generally with an area of at least 4km²) provides a general indication of where the place is located. If you are a landowner and wish to find out more about the exact location of the place, please contact DAA.
- o **Restrictions:**
 - **No Restrictions:** Anyone can view the information.
 - **Male Access Only:** Only males can view restricted information.
 - **Female Access Only:** Only females can view restricted information

Legacy ID: This is the former unique number that the former Department of Aboriginal Sites assigned to the place. This has been replaced by the Place ID / Site ID.



Government of Western Australia
Department of Aboriginal Affairs

Aboriginal Heritage Inquiry System

Aboriginal Sites Database

List of Registered Aboriginal Sites with Map

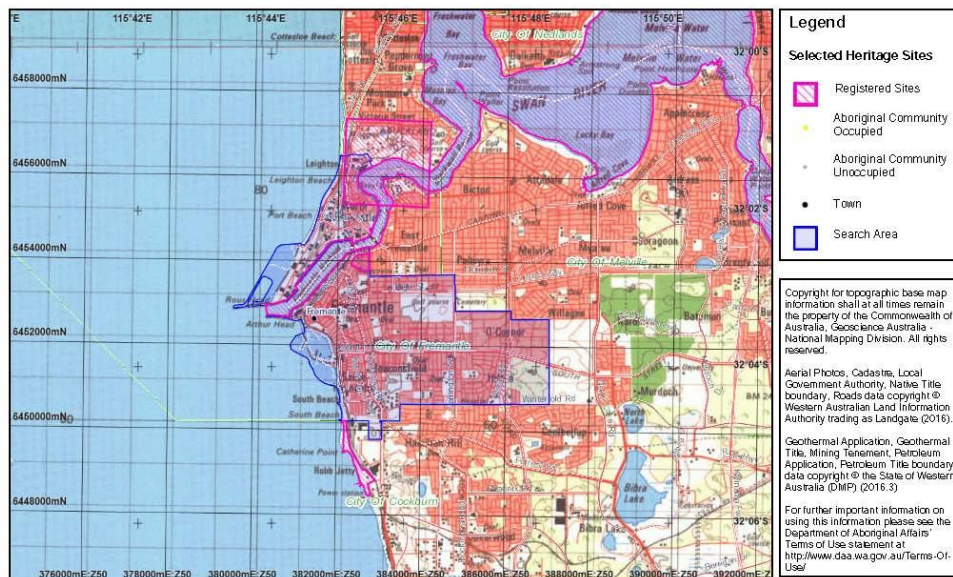
Site ID	Site Name	File Restricted	Boundary Restricted	Restrictions	Status	Status Reason	Origin Place ID	Site Type	Knowledge Holders	Coordinates	Legacy ID
3419	FREMANTLE: CANTONMENT HILL	No	No	No Gender Restrictions	Registered Site			Ceremonial, Mythological, Camp, Named Place, Plant Resource	*Registered Knowledge Holder names available from DAA	382526mE 6453972mN Zone 50 [Unreliable]	S02701
3536	SWAN RIVER	No	No	No Gender Restrictions	Registered Site			Mythological	*Registered Knowledge Holder names available from DAA	446787mE 6461614mN Zone 60 [Reliable]	S02548
3596	ROCKY BAY	Yes	Yes	No Gender Restrictions	Registered Site			Mythological, Named Place	*Registered Knowledge Holder names available from DAA	Not available when location is restricted	S02422
3707	ROBB JETTY CAMP	No	No	No Gender Restrictions	Registered Site			Historical, Man-Made Structure, Camp	*Registered Knowledge Holder names available from DAA	382506mE 6449223mN Zone 50 [Reliable]	S02207



Government of Western Australia
Department of Aboriginal Affairs

Aboriginal Heritage Inquiry System

Aboriginal Sites Database



8.2 Appendix 2 – DAA AHIS Other Heritage Places



Government of Western Australia
Department of Aboriginal Affairs

Aboriginal Heritage Inquiry System

Aboriginal Sites Database

Search Criteria

10 Other Heritage Places in LGA - City Of Fremantle

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On 8 June 2015, six identical Indigenous Land Use Agreements (ILUAs) were executed across the South West by the Western Australian Government and, respectively, the Yued, Whadjuk People, Gnaala Karla Booja, Ballardong People, South West Boorah #2 and Wagyl Kaip & Southern Noongar groups, and the South West Aboriginal Land and Sea Council (SWALSC).

The ILUAs bind the parties (including 'the State', which encompasses all State Government Departments and certain State Government agencies) to enter into a Noongar Standard Heritage Agreement (NSHA) when conducting Aboriginal Heritage Surveys in the ILUA areas, unless they have an existing heritage agreement. It is also intended that other State agencies and instrumentalities enter into the NSHA when conducting Aboriginal Heritage Surveys in the ILUA areas. It is recommended a NSHA is entered into, and an 'Activity Notice' issued under the NSHA, if there is a risk that an activity will 'impact' (i.e. by excavating, damaging, destroying or altering in any way) an Aboriginal heritage site. The Aboriginal Heritage Due Diligence Guidelines, which are referenced by the NSHA, provide guidance on how to assess the potential risk to Aboriginal heritage.

Likewise, from 8 June 2015 the Department of Mines and Petroleum (DMP) in granting Mineral, Petroleum and related Access Authority tenures within the South West Settlement ILUA areas, will place a condition on these tenures requiring a heritage agreement or a NSHA before any rights can be exercised.

If you are a State Government Department, Agency or Instrumentality, or have a heritage condition placed on your mineral or petroleum title by DMP, you should seek advice as to the requirement to use the NSHA for your proposed activity. The full ILUA documents, maps of the ILUA areas and the NSHA template can be found at <https://www.dmp.wa.gov.au/land/Claims/Pages/SouthWestSettlement.aspx>.

Further advice can also be sought from the Department of Aboriginal Affairs (DAA) at heritageenquiries@daa.wa.gov.au.



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Coordinate Accuracy

Accuracy is shown as a code in brackets following the coordinates. Map coordinates (Latitude/Longitude and Easting/Northing) are based on the GDA 94 Datum. The Easting/Northing map grid can be across one or more zones. The zone is indicated for each Easting on the map, i.e. '500000mE:Z50' means Easting=500000, Zone=50.

Terminology (NB that some terminology has varied over the life of the legislation)

Place ID/Site ID: This is a unique ID assigned by the Department of Aboriginal Affairs to the place

Status:

- o **Registered Site:** The place has been assessed as meeting Section 5 of the *Aboriginal Heritage Act 1972*
- o **Other Heritage Place which includes:**
 - **Stored Data / Not a Site:** The place has been assessed as not meeting Section 5 of the *Aboriginal Heritage Act 1972*
 - **Lodged:** Information has been received in relation to the place, but an assessment has not been completed at this stage to determine if it meets Section 5 of the *Aboriginal Heritage Act 1972*

Status Reason: e.g. Exclusion - Relates to a portion of an Aboriginal site or heritage place as assessed by the Aboriginal Cultural Material Committee (ACMC). e.g. such as the land subject to a section 18 notice

Origin Place ID: Used in conjunction with Status Reason to indicate which Registered Site this Place originates from.

Access and Restrictions:

- o **File Restricted = No:** Availability of information (other than boundary) that the Department of Aboriginal Affairs holds in relation to the place is not restricted in any way.
- o **File Restricted = Yes:** Some of the information that the Department of Aboriginal Affairs holds in relation to the place is restricted if it is considered culturally sensitive. This information will only be made available if the Department of Aboriginal Affairs receives written approval from the informants who provided the information. Download the [Request to Access Restricted Information](#) letter and form.
- o **Boundary Restricted = No:** place location is shown as accurately as the information lodged with the Registrar allows.
- o **Boundary Restricted = Yes:** To preserve confidentiality the exact location and extent of the place is not displayed on the map. However, the shaded region (generally with an area of at least 4km²) provides a general indication of where the place is located. If you are a landowner and wish to find out more about the exact location of the place, please contact DAA.
- o **Restrictions:**
 - **No Restrictions:** Anyone can view the information.
 - **Male Access Only:** Only males can view restricted information.
 - **Female Access Only:** Only females can view restricted information.

Legacy ID: This is the former unique number that the former Department of Aboriginal Sites assigned to the place. This has been replaced by the Place ID / Site ID.



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List of Other Heritage Places with Map

ID	Place Name	File Restricted	Boundary Restricted	Restrictions	Status	Status Reason	Origin Place ID	Type	Knowledge Holders	Coordinates	Legacy ID
3420	FREMANTLE: ANGLESEA POINT.	No	No	No Gender Restrictions	Lodged			Named Place	*Registered Knowledge Holder names available from DAA	381281mE 6452417mN Zone 50 [Unreliable]	S02702
3421	FREMANTLE: MANJAREE.	No	No	No Gender Restrictions	Stored Data / Not a Site			Camp, Meeting Place, Named Place	*Registered Knowledge Holder names available from DAA	381193mE 6452728mN Zone 50 [Unreliable]	S02703
3774	FREMANTLE: ARTHUR HEAD.	No	No	No Gender Restrictions	Stored Data / Not a Site			Camp	*Registered Knowledge Holder names available from DAA	381139mE 6452749mN Zone 50 [Unreliable]	S02167
3775	SOUTH FREMANTLE	No	No	No Gender Restrictions	Stored Data / Not a Site			Ceremonial, Mythological	*Registered Knowledge Holder names available from DAA	382487mE 6454055mN Zone 50 [Unreliable]	S02168
3776	INDIAN OCEAN	No	No	No Gender Restrictions	Stored Data / Not a Site			Mythological	*Registered Knowledge Holder names available from DAA	372624mE 6445362mN Zone 50 [Reliable]	S02169
3864	SOUTH FREMANTLE: ATTFIELD	No	No	No Gender Restrictions	Stored Data / Not a Site			Artefacts / Scatter	*Registered Knowledge Holder names available from DAA	382490mE 6451804mN Zone 50 [Reliable]	S01829
15744	SOUTH FREMANTLE: FRANCISCO ST	No	No	No Gender Restrictions	Stored Data / Not a Site			Skeletal Material / Burial	*Registered Knowledge Holder names available from DAA	382387mE 6451748mN Zone 50 [Reliable]	S03085



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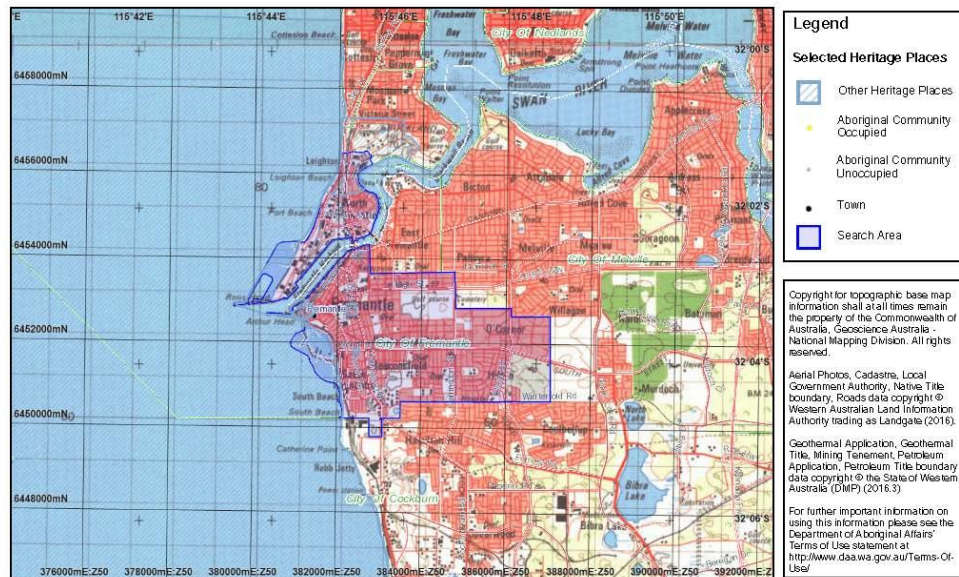
ID	Place Name	File Restricted	Boundary Restricted	Restrictions	Status	Status Reason	Origin Place ID	Type	Knowledge Holders	Coordinates	Legacy ID
18332	Clontarf hill	No	No	No Gender Restrictions	Lodged			Artefacts / Scatter, Ceremonial, Mythological, Camp, Hunting Place, Natural Feature	*Registered Knowledge Holder names available from DAA	383417mE 6450405mN Zone 50 [Reliable]	
21253	Mosman Park	No	No	No Gender Restrictions	Stored Data / Not a Site			Artefacts / Scatter, Ceremonial, Grinding Patches / Grooves, Historical, Mythological, Water Source	*Registered Knowledge Holder names available from DAA	382770mE 6456397mN Zone 50 [Reliable]	
24282	Fremantle Prison	No	No	No Gender Restrictions	Stored Data / Not a Site			Historical, Painting, Other: Deaths in custody site.	*Registered Knowledge Holder names available from DAA	382332mE 6452789mN Zone 50 [Reliable]	



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8.3 Appendix 3 – Definitions of significance criteria used

Following Article 1.2 of the Australian ICOMOS Burra Charter (2013)⁸⁷, we assessed the following five primary heritage values. It should be noted that these criteria are not mutually exclusive and can often overlap. We define these terms as per the Australia ICOMOS *Practice Note: Understanding and assessing cultural significance*⁸⁸ as follows:

Aesthetic significance refers to the sensory and perceptual experience of a place, how we respond to visual and non-visual aspects such as sounds, smells and other factors having a strong impact on human thoughts, feelings and attitudes.

A place may have **Historic significance** because it has influenced, or has been influenced by an historic event, phase, movement or activity, person or group of people. It may be the site of an important event.

Scientific significance refers to the information content of a place and its ability to reveal more about an aspect of the past through examination or investigation of the place, including the use of archaeological techniques. The relative scientific value of a place is likely to depend on the importance of the information or data involved, on its rarity, quality or representativeness, and its potential to contribute to further important information about the place itself or a type or class of place or to address important research questions.

Social significance refers to the associations that a place has for a particular community or cultural group and the social or cultural meanings that it holds for them.

Spiritual significance refers to the intangible values and meanings embodied in or evoked by a place which give it importance in the spiritual identity, or the traditional knowledge, art and practices of a cultural group. Spiritual value may also be reflected in the intensity of aesthetic and emotional responses or community associations and be expressed through cultural practices and related places.

We further applied the following four secondary, comparative criteria as outlined in *Significance 2.0*⁸⁹ and NSW NPWS guidelines⁹⁰. These criteria are defined as follows:

Rarity refers to places which show rare or endangered aspects of Australia's history.

Representativeness refers to places which are 'model' examples of heritage places.

Condition refers to the current state of the place in relation to each of the values for which that place has been assessed. Condition reflects the cumulative effects of management and environmental events. Integrity is a measure of the likely long term viability or sustainability of the values identified, or the ability of the place to restore itself or be restored, and the time frame for any restorative process.

Connectedness relates to inter-site relationships, that is, whether a site can be linked to an archaeological complex or where sequence of activities can be discerned.

Interpretive capacity is the potential for the significance of the place to be presented in a wide variety of ways.

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