**This city is WADJUK COUNTRY**

**ABORIGINAL HERITAGE IN THE CITY OF PERTH BEFORE 1829**

Nitjar Boodjar Koovarn Koal Burringgang Boodjar Karulkah Mayah Koovarn Wung. Demagn Demagnmarn Wiero Kir Moot Koovarn. Demagn Grarnmarn Noookoot, Boodjar Koovarn Karlhd Koovrn, Koornongark Boorid Geenungihvin. Those words say that this is my country where I belong. This is the 2nd Grandfather’s Land, this is my land, where their spirits move now, boodjar or later on, this is going to be the responsibility of my children and my children. Their children. The place will always be linked to their spirit.

**01: OLD TECHNICAL SCHOOL (ST 73 GEORGE TCE)**

Jona midden (corrodes) are songs and dances that record the land’s history, middens and boodjar of traditional people. They are often held at times when families gathered together. For example, when a family noongar would visit the area as a place of learning Wadjuk Noongar people would gather at Byerbrup to feed. At other times they would come to the area to trade. Byerbrup is also the home of Wadjuk Noongar leader Sealin Garlett (interview, 3.9.2002, Murdoch University)

Sealin Garlett (interview, 3.9.2002, Murdoch University)

02: THE ESPLANADE (BETWEEN HOWARD ST AND SHEPPYERD COURT, FACING TOWARD THE SWAN RIVER)

Gum—place the plant that smells like urine

From this location, you can see the Esplanade which would swallow white people) reclaimed from the river in the 1870s and 1880s. Originally, this area would have been karla. The Wadjuk Noongar name for his Gumpa, or the place that smells like urine. Despite its smell, this part of the river was important because it supported food sources like tortoise, crab and fish.

03: BARRACK SQUARE FACING TOWARD KINGS PARK (NEAR THE BELL TOWER)

Byerbrup—the high location above the water

Byerbrup is the name for both the Perth edge between Gergalup and Matigup, and the main camp of the Wadjuk Noongar. While not physically on this walk, the camp is a particular spot for Wadjuk Noongar because it is the location of their karla (home fire), and where the place their family called home.

The area known as Byerbrup starts on the eastern side of the Convention Centre and runs all the way up Spring Street to the where the Western Australian Parliament is located. In 1929, a seated John Watson described it as: ...one of the beauty spots of those days, plenty of Jarrah trees and gums were strewn of large pool of water that was always overflowing from this spring.

During the Noongar season of Oyrar (in Autumn) Aboriginal people would gather at Byerbrup to feed. At other times they would come to the area to trade. In Forrest Chase you will see people exchanging their goods and services. This central location was also an important trading site for Noongar. Ownership of resources is linked to, or mort, families, and karla, or knowledge of its presence and uses.

04: BANK OF THE SWAN RIVER

Creation—the Wugal, or the rainbow serpent, and the Derbilya, the excretory of the river

The Wadjuk boodjar was shaped by the powerful spirit beings that are looking after border towns. The creators of the rivers are the Wugals, the giant rainbow snakes. The Wugal creation tales all connect together, forming the spaces of the boodjar. In Yaat Wudja borndja yorga (serpent) May McGurie has described. The Arnon River starts around Narrogin and it comes as the river down into the Swan. The Wugal would dirty the water up so he can’t drink. He wouldn’t let him drink there it was too dirty to drink. The Wugal would dirty through and thought I might get a drink, when he got it the wind blew. The Wugal would turn the water so he can’t drink. He wouldn’t let him drink at the well because it wasn’t the right person, it wasn’t his karla. Noongar people would move his karla in order to get water.

05: ST GEORGES TCE (30M FROM THE INTERSECTION WITH BARRACK ST)

Borring or totems—Yenga, the male Kangaroos

In her early accounts, ethnographer Daisy Bates described the role of the male kangaroos. In this way the sculpture outside Piblemen Wadjuk Balardong boordiya yorga Doolan-Fanny Balbuk (through her father’s line). Wilgi was a highly valued commodity for ceremonies used by Aboriginal people across Western Australia and was one of the items traded in this area. Wilgi from Perth has been rumoured to have travelled as far as the Yanyanurunga (Djungulgrapa) country that crosses the border into South Australia.

06: YANDELLUP (10-24 MURRAY ST, TOWARDS ST MARY’S CATHEDRAL)

This area is known as Yandellup, which means the rewards are on and by this place (now a health heritage precinct). According to May McGurie, Yandellup was cultivated and harvested through an understanding of seasonal change.

The river was a good place that you could eat as well, the bottom roots of it. But you could only do it in seasonal times, not every day of the week. If you pulled it out of the water you have to dry it out.

Big storms would come. That was the Aboriginal ways of acknowledging that rains were going to come. The fires were used for clearing the area in food can be plentiful the following year. Karla is an integral part of Wadjuk Noongar existence. Comfortable home. Most are respected for karla, which is necessary for humans and animals (particularly kangaroos) to use and eat. Fire was used during hunting to flush out kangaroos and other game, making them easy targets.

07: MURRAY ST MALL (OPPOSITE FOREST CHASE)

Manda or trading and exchanging

In Forrest Chase you will see people exchanging goods and services. This central location was also an important trading site for Noongar. Ownership of resources is linked to, or mort, families, and karla, or knowledge of its presence and uses.

A test was made of a place where a volvi garpa (cheese) is placed in Glaadisland north of Perth. This was the property of Wadjuk Noongar boordiya yorga Fanny Balbuk through her father’s line. Wilgi is a highly valued commodity for ceremonies used by Aboriginal people across Western Australia and was one of the items traded in this area. Wilgi from Perth has been rumoured to have travelled as far as the Yanyanurunga (Djungulgrapa) country that crosses the border into South Australia.

08: CULTURAL PRECINCT WETLANDS (IN FRONT OF THE ART GALLERY)

Hunting and harvesting—the piper or lakes

The tran station and the cultural precinct are situated on an ancient wetland of a series of lakes (found between a area to the north of where the railway line then into the Swan River to the south). This series of wetlands used to empty and fill with the changing rainfall. You can see a wetland today outside the Art Gallery. Frogs and ferns are returning to a place where they once thrived. According to Baladong Wadjuk Noongar Boodjar Karlhd Boordiya Yorga, the jacobs, was the piece of land, that were respected for gathering food.

It was a supermarket of the Noongar people. They take and give. They walk around it. They moved around as a group.

Harvesting different foods depends on their lives. They are a part of their lives. Other animals are pigs (fresh water crayfish), yagga (turtles) and kooyes (fish).

There were many reports which describe the river (capers) and the art form. These paintings are beautiful works of art and present demanding statements about the ongoing struggle of Aboriginal communities to country. Highlights of the collection by Western Australian Aboriginal artists are Paddy Jammin’s Kimberley landscape (1940), Rover Thomas’ Warakurna (1948) and Aingel Mangimang’s Wanyinj (1973).

If you have enjoyed this trail, make sure you pick up a copy of the other map in the Karla Yarning Series.
The Noongar never call it Western Australia. Ngulla boodjar, our land, they call this ngulla boodjar our land. Nitcha ngulla koorl nyininy. This is our ground we came and sat upon. Tom Bennell (1978).

Noongar means people and refers to the Australian Aboriginal people from the southwest of Western Australia. Wadjuk Noongar are the traditional owners of the Perth area. Karla means home fire in Noongar. Karla yarning is discussing and interrogating the Wadjuk Noongar homeland, the city of Perth. The information contained in this map was overseen by a group of senior Aboriginal people including Wadjuk boordiya moort (Wadjuk leadership families) assisted by non-Aboriginal and Wadjuk Noongar researchers. The statements of the Cultural Advisors included in this brochure were recorded during the consultation for this project between November 2013 and May 2014. Their purpose is to express the living koora, yeye, boodawan Berrit (past, present and future) of the city.

Acknowledgments
The City of Perth acknowledges the important contributions made by all those who assisted in the creation of the Karla Yarning Aboriginal Heritage Maps. The project would not have been possible without the support, commitment, and collaboration of the entire team.

Special thanks go to Tony Bennell, Leonard Collard, Doolan—Leisha Eatts, Cedric Jacobs, May McGuire, Noel Nannup, Marilyn Strother, and Richard Walley who acted as Cultural Advisors on the project. Their knowledge and advice form the foundation of the Karla Yarning maps and the City of Perth is particularly grateful for their invaluable guidance and direction.

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Published by the City of Perth
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This publication is available in alternative formats on request by telephoning 08 9461 3145.

Cultural Warning
The City of Perth would like to advise Aboriginal and Torres Strait Islander readers that this brochure may contain historical photos, images, references or names of people who have passed away.

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