



City of Perth

MOORDITJ BRIDYAS

SOLID BOSSES



Front cover:
Eva Fernández
Aunty Theresa Walley (2020)
Digital print on Ilford Galerie Pearl paper
80 x 120cm
City of Perth Cultural Collections



City of **Perth**

proudly presents

MOORDITJ BRIDYAS

SOLID BOSSES

A photographic commission honouring
the City of Perth Elders Advisory Group
– the Bridyas (the Bosses).

Photography by Eva Fernández.

Exhibition - 10 November 2020 – 29 January 2021.

Council House, 27 St Georges Terrace, Perth.

Acknowledgement of Country

We acknowledge the Whadjuk Nyoongar people, Traditional Owners of the lands and waters where the City of Perth is today and pay our respects to Elders past and present.

Nyoongar peoples are the original inhabitants and Traditional Owners of the South West of Western Australia. While Nyoongar is identified as a single language there are variations in both pronunciation and spelling – Noongar, Nyungar, Nyoongar, Nyoongah, Nyungah, Nyugah, Yungar and Noonga. The City of Perth uses 'Nyoongar' which is reflected throughout this document except when specifically referring to an external organisation that uses alternative spelling.

Cultural Warning

Aboriginal and Torres Strait Islander readers are advised that this catalogue may contain images or names of deceased persons.

Nyoongar words

Kongk and Maam-yok are used throughout this document to denote Uncle and Aunty respectively.

"I'm a proud blackfella.
Hold your head up
and be proud. Never
be ashamed of where
you come from and of
your culture"

Uncle Albert McNamara

"Ngany moorn-kadak
woomboodin-kadak. Barang yira
noonan kaat wer woomboodin-
kadak. Yoowardjil kanya-kadak
ali noonan boodja-k koorl wer
noonan nakolak"

Kongk Albert McNamara

Introduction

Nyoongar

"Ngany moorn-kadak woomboodin-kadak. Barang yira noonan kaat wer woomboodin-kadak. Yoowardjil kanya-kadak ali noonan boodja-k koorl wer noonan nakolak".

Kongk Albert McNamara

City Boorloo-k baalap warn yoodarn-dandjoo-kadak Wadjak Nyoongar Birdiya wer moort warn koordookayin-kadak wer moolyak kaadatj nakolak wer malayin Nyoongar Birdiya-k. Birdiya baalap yang dolol-kadak, yang nakolak, barang malayin-kadak wer moorditj nyordo-kadak Wadjak-ngat wer Nyoongar-ngat kwabanidjow. Birdiya baalap barang malayin-ak, yanginy baalabang nakolak keny moort-kadak wer yanginy woma moort-kadak mila-k, koram baalabang bardip yanginy, City Boorloo-k dolol-kadak dandjoo-waangkan-kadak wer Wadjak Nyoongar koorakor-kadak karnadjil waangkaniny.

"Kwedjanat, ngin Aboriginal moort-ak wara-djil wer Native Welfare baalap kalyakoort bandang-kadak waangkan moort-ak. Yeyi ngalang Birdiya wer woma Aboriginal maaman wer yoka moordidjilabiny wer ngalak warn Aboriginal-ngat baarnakwarang-ngat wer nakolak-ngat moort-ak mila-k nyininy."

Maam-yok Margaret Colbung

City Boorloo-k koordaak warn dolol-kadak waangkan-ak wer karoyoowarl ngalang kwedjanat-kadak, dandjoo koordookayin-kadak wer yanginy mila-kadak ali moorditj Wadjak Nyoongar birdiya-kadak.

Birdiya exhibition baal kwobadjil malidji-k bardip-ngat ngalang-ool Wadjak Nyoongar Birdiya aliny nakolak wer wining baalap maar-koorl kwedjanat-ak baalabang waangkan wer yeyi yang noonook-kadak nyit bangka koorakor-ngat wer wining Wadjak Nyoongar moort-ak.

Ngalak kaadatj kongka wer maam-yoka wer koordookwoba-kadak ngalak yang noonook-kadak bardip ngalang-ak Wadjak Noongar Birdiya.

Barbara Bynder

Whadjuk Nyoongar

English

"I'm a proud blackfella. Hold your head up and be proud. Never be ashamed of where you come from and of your culture"

Uncle Albert McNamara

The City of Perth have made a commitment to work alongside Whadjuk Nyoongar Elders and people in a respectful and meaningful way and acknowledge the cultural protocol of Elders first. The Elders provide guidance, transfer knowledge, maintain shared cultural values and value systems to protect Whadjuk and Nyoongar heritage. The Elders or *Bridya* in Nyoongar language, are the keepers of culture, passing on their knowledge from one generation to the next whilst sharing their stories to guide the city in engagement, consultation and the truth telling of Whadjuk Nyoongar history.

"When I was younger, racism and discrimination were in full force and the Native Welfare Department called all the shots. Now, Elders and other Aboriginal people are very strong, and we work for Aboriginal lore and culture for the generations to come"

Aunty Margaret Culbong

The City aims to create guiding principles for engagement and reconcile with our past through mutual respect to deliver a vision of a shared future that includes strong Whadjuk Nyoongar leadership.

The *Moorditj Bridyas* exhibition is an exciting rendition of the stories from our respected Whadjuk Nyoongar Elders whose knowledge and personal experience transcend written historical accounts as well as give you, the viewer, a glimpse into the history and lives of Whadjuk Nyoongar people.

It is with pleasure and great delight that we acknowledge the uncles and aunties and introduce you to the stories of our Whadjuk Nyoongar *Bridya*.

Barbara Bynder

Whadjuk Nyoongar

Co-Chair Cultural Advisory Committee
City of Perth



CEO's message

Nyoongar

Birdiya-k City Boorloo-k Advisory Group – warn 2018, dandjoo barang maar-maar koordakayin-kadak Wadjak-Noongar Birdiya yang dolol-kadak Boorloo-k bidi-k dandjoo warniny.

Birdiya Advisory Group kongko kwobadjil yanginy malayin nakolak-ngat barnakwarang City Boorloo-k warniny. Woma Birdiya-k baalabang bardip, nakolak, moort wer koorakor-ngat barang dandjoo waangkaniny wer dandjoo warniny; baalabany moorditj djinoong-kadak baal City Boorloo-k Reconciliation Action Plan warn ali kaadatj kwedjenat-kadak wer yang mila moort-ak moordidjabiny.

Wadjak Noongar malayin baal bangka koorakor-djil malayin wining wer baal karnadjil bangka-ngat kaadadjiny wer koordakayinyool-kadak ngalang-ak yang koorakor. Nidja kaadatj City Boorloo-k Wedjang Malayin-kadak ali barang kala-maar-koort wer kala-bardaariny, warn-midi, bibool wer bardip ali ngalany ngin kaadatj koorakor Boorloo-k wer yeyi ngalany-kadak boola woma moort-ak noyidjoong.

Kwabanidjow baal koordakayin bardip wer boola waangkan koora-koora moort-ool yang wer kaadatj, ali ngalak mila moort-ak moorditj-barang. Kwabanidjow baal noyidjoong ngalany yeyi-kadak wer ngalany-ak waangkan ngalang-ak malayin. Baal koodjal bangka-kadak bwora wer barnaak warn-midi-k, maaman-warn-midi-k wer boodja-k wer maambakoort-ak.

City of Perth Cultural Development Plan 2020

City Boorloo-k baal koordookwoba kaadatj aliny Birdiya malidji-kadak warn koordakayin-kadak Eva Fernández. Eva baal barang Birdiya-k baalabang moordidjabiny wer moordooyin kwobadjil malidji-k.

Birdiya baalabang malidji-kadak, dandjoo waangkan-koorakor-kadak, koordayinabiny bangka-ngat City Boorloo-k Wedjang Malayin-kadak ali mining baalabang barlip wer warn-kadak yeyi yang moort-kadak wer mila-k moort-kadak. Ngany koordaak ali noonook djoorap aliny malidji-kadak City Boorloo-k Moorditj Birdiya – Solid Bosses.

Michelle Reynolds

CEO
City of Perth

English

The City of Perth Elders Advisory Group – the *Bridyas* - formed in 2018 and brings together ten respected Whadjuk Nyoongar community leaders to guide the City's reconciliation journey.

The Elders Advisory Group supports a rich sharing of cultural knowledge to inform the City's activities. Each of the *Bridyas* brings their stories, culture, family and history to the reconciliation process; their strong vision shaped the City of Perth Reconciliation Action Plan which seeks to acknowledge the past and empower future generations.

As part of the oldest living culture in the world, Whadjuk Nyoongar culture is integral to understanding and appreciating our shared history. This is reflected in the City of Perth Cultural Collections which includes art, objects, documents and recorded stories that help us understand the history of Boorloo (Perth) and connect us to our multicultural community of today.

Heritage is the valued stories and narratives inherited from past generations, which we preserve for future generations. Heritage connects us in the present and speaks to our identity. It is both intangible and embodied in artefacts, the built and natural environments.

City of Perth Cultural Development Plan 2020

The City is honoured to be able to recognise the *Bridyas* by commissioning respected photographer Eva Fernández. Eva has captured the strength and resilience of the Elders in striking portraits of simplicity yet depth.

The Elders portraits, along with their oral histories, have become a valued part of the City's Cultural Collections enabling their stories and achievements to be shared now and with future generations. I hope you enjoy these portraits of the City of Perth's Moorditj *Bridyas* – Solid Bosses.

Michelle Reynolds

CEO
City of Perth

"Kwedjanat, ngin Aboriginal moort-ak wara-djil wer Native Welfare baalap kalyakoort bandang-kadak waangkan moort-ak. Yeyi ngalang Birdiya wer woma Aboriginal maaman wer yoka moordidjilabiny wer ngalak warn Aboriginal-ngat baarnakwarang-ngat wer nakolak-ngat moort-ak mila-k nyininy."

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Kongk Albert McNamara

Nyoongar

Ngany moorn-kadak woomboodin-kadak. Barang yira noonan kaat wer woomboodin-kadak. Yoowardjil kanya-kadak ali noonan boodja-k koorl wer noonan nakolak.

Ngany koolang-kwart Subiaco, 1944 wer nyin West Perth wer Subiaco. Nganyang maambart Albert, baal Ireland-ool wer baal warn 'tram maaman' wedjanginy 'tram-bibool'. Nganyang ngaangk, Ruby Clinch, baal Yamaji wer koolang-kwart Wiluna-ngat. Baal yoordjang wer yidjow Moore River Native Settlement-ak, baal yaka dambart mika-kadak. Baal yoowardjil dandjoo-karo baalang moort-kadak yalka ngany aliny-koorl 65 wer baal koordoo kwobadjil ngany-ak.

Warn

Ngany warn boorn-kadak- midi. Bandang nganyang koolangka mar-warn-kadak warniny.

Ngolanga nganyang warn-kaadadjiny, ngany nginow aliny 7 years wer birdiyabiny. Kwadjat Nyoongar maaman-ak, baal moroyit warn-kadak wer ngany-ak kalyakoorl wara kwerl waangkan.

Yeyi ngany dandjoo-nyin Local wer Regional Co-Design Group, Federal Birdiya-k Indigenous Australians, Ken Wyatt. Ngany Honorary Birdiya-k Telethon Koolangka-ngat. Ngany dandjoo warn-kadak City of Boorloo-k, Walyalap-ngat wer Armadale-ngat wer Richmond Wellbeing wer Looking Forward.

Baalap waangkan ngany doora nganop warn yalka ali wara worayin ngany-ak!!

Moort

Irene wer ngany dandjoo kardo-kadak 1962. Ngalak 5 noba-kadak, 3 yoka-kadak, 19 'grannies'-kadak, 11 koomba 'grannies'-kadak wer yeyi June, 2020, 4 koomba, koomba 'grannies'-kadak.

English

I'm a proud blackfella. Hold your head up and be proud. Never be ashamed of where you come from and of your culture.

I was born in Subiaco in 1944 and we lived in West Perth and Subiaco when I was a child. My father, Albert, was from Ireland, and he worked as a tram conductor. My mum, Ruby Clinch, was Yamitji and was born in Wiluna. She was taken away and put into Moore River Native Settlement when she was three months old. She never reunited with her family but I did go back there when I was 65 and it was a good experience.

I'm a wood machinist-cabinet maker by trade. All my children have got a trade. When I did my apprenticeship, I stayed seven years and became a foreman. Being Aboriginal it was hard to get a job and I used to get called a few names. Now I'm on the Local and Regional Co-Design Group for the federal Minister for Indigenous Australians, Ken Wyatt. I'm an honorary Elder for Telethon for Kids. I'm involved with City of Perth, Fremantle and Armadale, as well as Richmond Wellbeing and Looking Forward. People say I should be retired but that's a swear word for me!

Irene and I have been married since 1962. We have 5 boys, 3 girls, 19 grandchildren, 11 great grannies, and in June 2020 we will have 4 great-great grannies.

Kongk Ben Taylor Cuimara

Nyoongar

Ngany koolang-kwart 1938 Walebing Reserve-ngat, manda Moora wer New Norcia, aliny boola ngalang Nyoongar koora-koora koolang-kwart.

Ngany kaadatj ali ngalak koomba marlak kaalak-kadak Bayswater-ngat, 1940's. Kwedjang baalap djoorabiny kedala-kadak, yalka baalap karadjool-kadak.

Ngalak maliyan barang kep birl-ool. Aliny boola ninim-kadak. Ngalak doora yang ngalang yoodok mandjarli -k wer yongka wer ngalak doora ngardang djildjit-ak wer yaakin-ak. Mining maambart baal yoowart warn, baal doora born karba-midi bwoka-madji-k, yoka-ngat koodjal boya-k ('bob'), wer warn kalingwin-midi bilara-kadak. Ngalak kalyakoort djoorabiny bardook kaal-ngat nyininy, malangwin, waangkan Koondarminy-ak.

Mining Native Welfare koorl, baalabany-kadak manatj koorl. Ngalak marlak-ngat wort-koort. Baalap ngalany-ak wart, wart, wart. Woma kwibidji wer woma barang. Yalka ngolanga ngany barang. Winyarn! Ngany yoordjang New Norcia-koort wer boorda Moore River Native Settlement-ak.

Warn

Boorda, ngany warn Aboriginal Catholic Ministry-ngat. Ngany kwadjat warn Maambart Tiernan-kadak (RIP), 20 years-ak ka karbayin woorabiny, djingang woma menditj-miya-p-ngat wer ngining woma doorak-broo.

Ngany yang Welcome to Country, ngany nyin Deaths in Custody Watch Committee wer 2013-ngat ngany yang Order of Australia nganyang-ak warn-ak Aboriginal and Torres Strait Islander Rights. Ngany dandjoo-warn Board of HALO, kaadadjiny Aboriginal noba wer yoka baalabany birdiyabiny wer boyiloyit-kadak wer koodjir Wadjemap-koortliny. Baalap nyin, kaadatj ngany-ak ali ngalak kwedjang warn kaalak-ngat. Yoowart kedala-k ngoort!

English

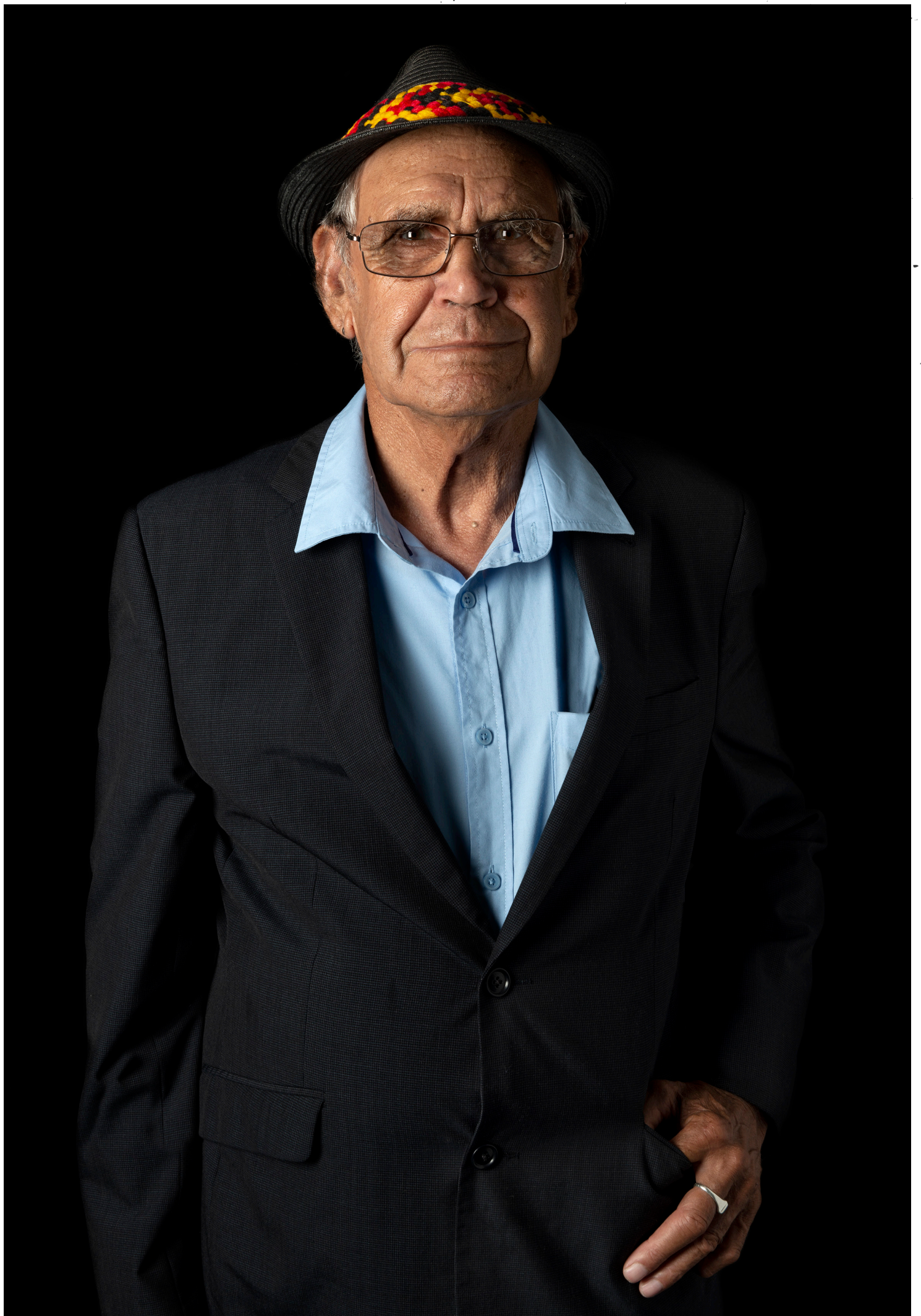
I was born in 1938 on the old Walebing Reserve, in between Moora and New Norcia, where a lot of our people were born those days.

I remember we had a big bush camp at Bayswater in the 1940s. We were happy times, it was hard times. We used to get our water from the creeks that run past. There was plenty of leeches. We would all share our last bit of damper and kangaroo and we'd go hunting for fish and turtle. When Dad had no work, he went and cut props for the clothes lines for ladies for two bob, and make bush brooms. We'd have fun around the fire, singing, telling stories about the Dreamtime.

If the Native Welfare came, police came with them. And we'd all run through the bush. They'd have a job to find us. And you know, some escaped and some got caught. And I finished up getting caught. I was taken to New Norcia and then Moore River Native Settlement.

Later, I was in the Aboriginal Catholic ministry. I worked with the late Father Tiernan for twenty years or more, visiting people in hospital, and helping people get sober.

I do Welcome to Country, I'm on the Deaths in Custody Watch Committee, and in 2013 I got the Order of Australia for my work for Aboriginal and Torres Strait Islander rights. I was also on the Board of HALO, which supported Aboriginal boys and girls in developing leadership and skills, including taking kids out to Rottnest Island. They sit down, listen to me like we done around the campfire. No time to retire.





Maam-yok Doolann Leisha Eatts nee Garlett-Yarran

Nyoongar

Ngany koolang-kwart Badjaling Mission-ngat wer kwedjang nyin Tammin-ngat. Ngany nginow 50 years djiraly-ngat mal-mal Boorloo-ngat (Perth northern suburbs).

Warn

Ngany dandjoo-warn community-kadak boola boola years-ak, koordoo kwobadjil kalyakoorl yeyinang-kadak, maaman wer yoka wer moort-kadak.

Ngany kaadatj Nyoongar nakolak koolangka-ngat kaadadjiny-miya-p-ngat, kaadatj Nyoongar waangkan wer yang Welcome to Country.

Ngany barang-kadak boola kwobidak bibool, nganyang-ak warn-kadak, koordoo kwoba, NAIDOC 2001 YOKA, Female of the Year.

Nganyang bibool baalap ngany-ak woomboodin-kadak. Bibool baalap karnadjil ali baalap koora-koora waangkan-kadak. Nganyang Kabarli baal koordakan ngany maar-koorl nganyang autobiography, aliny-ak baalang koora-koora waangkan wer nganyany.

Ngany woomboodin-kadak wiring-kadak nganyang windang Nyoongar -ngat bardook kaalak-ngat koora-koora kedala-k nyininy.

English

I was born at Badjaling Mission and grew up in Tammin. I have lived for fifty years in the northern suburbs of Perth.

I have been involved in community work for many years, especially working with youth and families.

I have also run cultural programmes in schools, taught Nyungah language classes and performed Welcome to Country. I have won many awards, including NAIDOC 2001 Female of the Year

I am proud of my books. Books are very important because it is our history. My Grandma caused me to write my autobiography, and it is her history and mine. I am proud to have links to my dear old people around the campfires from those days long ago.

Kongk Farley Garlett – Kulbardi

Nyoongar

Ngany koolang-kwart boyal-boodja-k (Bruce Rock), 1950. Ngany nyin moyran-kadak wer kabarli-kadak, ali nganyang ngaangk baal bokadja warniny wadjila moort-ak.

Bina-k, moolyak kordor baal koolbardi wer mining ali djerap baal kordor warniny, ngany marabarn kaalak-ool. Nidja ngany kalyakoort warn wer nganyang moyran baal kwerl ngany-ak yang, Koolbardi. Koodjir nganyang mamal baalang kwerl Koolbardi.

Boola nganyang kaadadjiny-miya-p, baal Merredin Primary School-ngat wer ngany kwobadjil warn-kadak wer barang boya-bibool (bursary) koorl kaadadjiny-miya-p Boorloo-ngat. Nganyang moyran kaadatj mining noonook waangkan 1-100 wer maar-koort noonan kwerl, ali djinyaak kaadadjiny.

Kwedjang nyit boya wer nyit mereny wer ngany yaka kaadatj ali ngany doora warn mara-kadak ka born djowa kookendjer-ool ka barna-boodja-koop-ak warn. Ngany koodjir kaaditj ali warn baal ngardi karnadjil.

Warn

Ngany kooramber warn, boola warn-midi boya-k nganyang moort-ak koongko. Ngany warn Main Roads-kadak Murchison-ngat, Kimberley wer Carnarvon.

Ngany yoowart djinang maambakoort-ngat kwadjat 19 ka 20, yalka ngany koodjir warn woondaberi-k yala baranginy.

Boorda ngany djoorap-djil kwerl-kadak ali ATSIC birdiya-ngat 3 years wer karo national ATSIC birdiya-ngat (commissioner) 3 years.

English

I was born in Bruce Rock in the eastern wheatbelt in 1950. When I was young I lived with my grandparents, as my mother was away working as a domestic for white families. The first noise in the morning was the kulbardi, or magpie, and when that bird used to make a noise, I would crawl out of the tent. Because of that connection, my grandfather named me Kulbardi. I have given that name to my son as well.

I did most of my schooling at Merredin Primary School and won a bursary to come down to Perth to go to high school. But, my grandfather thought that if you could count to 100 and sign your name, you had enough education. Money and food were tight back then, and I only expected to work as a labourer, shearer or on a farm so I thought that work was more important too.

I have worked all over the place, doing everything to make money to support my family. With Main Roads I worked in the Murchison, then the Kimberley and then Carnarvon. Even though I didn't see the sea until I was 19 or 20, I worked on a prawning boat as well. Later, I was really happy to be elected by my peers as ATSIC chairperson for three years, then national ATSIC commissioner for three years.





Maam-yok Irene McNamara

Nyoongar

1940, Nganyang kabarli wer 8 kongk wer maam-yoka baalap yoordjang woondaberi-k Carnarvon-ool, Boorloo-koorl wer yidjow Moore River Settlement. Ngaangk baal boodjari ngany-kadak wer ngalak yoowart woondaberi-k koorl. Ngolanga ngany koolang-kwart ngaangk dalang baalang moort-koorl Moore River Settlement. Ngany nyin aliny 9 years-kadak wer Settlement-abiny Mogumber Methodist Mission. Bandang Catholic yoka baalap (ngany wer 3 nganyang maam-yoka) yoordjang Wandering Mission-koorl.

Ngolanga ngany yoowart korl-koorl Wandering Mission. Ngaangk baal bakadjoo-kadak Native Welfare wer Maambart baalang warn baalap yoordjang Mogumber Mission-ngat ali baal yoowart ngany korl-koorl. Nganyang moort nyin Moora Reserve-ngat wer ali ngany kaadatj kakarook.

Ngany moolyak djinang Albert Marawar Boorloo Markets-ngat(West Perth Markets). Ngany warn daatj- miya-p-ngat wer Albert warn wama mal-mal market-ngat.

Ngalak kalyakoorl Friday kedalak-ngat kakarook-koorl (hop-jiving) bardook menditj-miya-p. Ngalak kalyakoorl Saturday kabarla-k Embassy Ballroom-koorl wer kalyakoorl Sunday kedalak-ngat ngalak malidji-koorl, nyit boya-k. (cheap)

Albert wer ngany kardo-kadak 1962 Registry Office-ngat, windang government buildings Boorloo-k. Moolyak ngalak nyin Hay Street-ngat yirak 3 bangka (storeys) ngalang mamal-kadak. Ngalak kalyakoorl ngardak kanow-midi koorl djookern boya-k mining ngalak mereny-ak dookern.

Warn

Ngany warn Education Department-ngat 28 years-ngat, moolyak didja-ngin-ngat maawit koolangka-kadak. Ngolanga ngany warn karnadjil koomba kaadadjiny-miya-p-ngat (Head Office), kooramber koorliny wer warniny boola didja-kadak wer birdiya-kadak, baalabany-kadak kaadatj wer koongko yeyinang Aboriginal koolangka.

English

In 1940, my grandmother, and eight of my uncles and aunts were put on a boat from Carnarvon and brought down to Perth and put into Moore River Settlement. Mum was expecting me so she wasn't sent on the boat. When I was born she followed her family down to Moore River Settlement. I was there until I was nine, when the Settlement became Mogumber Methodist Mission. All the Catholic girls, including me and three of my aunts who were about my age, were sent to Wandering Mission.

After a few years I wouldn't go back to Wandering Mission after Christmas. Mum had to fight the Native Welfare and Dad lost his job at Mogumber Mission for not sending me back. My family lived on the Moora Reserve and that's where I learned to dance.

I met Albert at the West Perth Markets. I worked in the butchers and he worked in another part of the markets. We used to go to the hop – jiving – not far from the hospital every Friday night. We went to the Embassy Ballroom on a Saturday afternoon. Then Sunday night cheap movie night.

Albert and I were married in 1962 in the Registry Office in the old government buildings in Perth. At first, we lived in Hay Street, three stories up with our son. You had to walk right downstairs to put a penny in the gas in the kitchen.

I worked for the Education Department for 28 years, first as a teacher's aide in the kindy, then as liaison in head office, travelling everywhere to help teachers understand young Aboriginal children.

Maam-yok Margaret Culbong – Moogeddy

Nyoongar

Nganyang moolyak warangan baal Aboriginal moort-ak bandang kwobadjil.

Kwedjanat, ngin Aboriginal moort-ak wara-djil wer Native Welfare baalap kalyakoorl bandang-kadak waangkan moort-ak. Yeyi ngalang Birdiya wer woma Aboriginal maaman wer yoka moordidjilabiny wer ngalak warn Aboriginal-ngat baarnakwarang-ngat wer nakolak-ngat moort-ak mila-k nyininy.

Ngany koolang-kwart Narrogin-ngat, Koomba Kongal-ngat (Great Southern), 1944. Nganyang kwoba-kwerl baal Mookedi. (Moogeddy) Ali ngany 16, ngany barang kwobadjil kaadatj-boya-bibool (scholarship) kaadatj bibool-ngat wer boya-ngat boyiroyit James Street Technical College, Boorloo-k-ngat, wer koodjir koodjal year-ak kaadadjiny boyiroyit maar-koorl-kadak.

Warn

Ngolanga Boorloo-k kaadadjiny, ngany korl-koorl Narrogin-ngat wer warn Native Welfare Department-ngat ali baalap yoowarda koordaak Aboriginal maaman ka yoka baalabany-kadak warn. Koordoodjool-kadak, ngany yoowarda djinang Native Welfare bibool-ak wer djinang ali baalap nganyang moort-ak maar-koorl-kadak.

Moort-ak ngin, ngany kaaratj nganyang ngooni-k wer djookan-ak yalka Native Welfare baalabany yoordjang. Ngany mining yaka waangkan ali baalap koorl wer ngany waangkan Sister Kate's wer yoowarda baalabany mission yidjow.

Ngany korl-koorl warn-kadak Boorloo-ngat, Native Welfare Department-kadak, wer karo ngany kaadatj menditj-yokabiny ali karnadjil yoowarda koordaak warn ali Kalkoorli (Kalgoorlie) yoowarda nganyang boodja.

Ngany kardo-kadak wer 4 mamal-kadak. Ngalak nginow Jambinoo (Geraldton) 20 ka 30 years, wer mal-mal aliny ngany dombart ngaangk-kadak.

Ngany warn communities-kadak Public Health Department-kadak. Kwedjanat baalap yoowarda kaaradjiny Aboriginal community-ngat wer ngany kwobaanidjow Aboriginal-Birdiya wer community menditj-wowakin-ngin wer kaat-wowakin-ngin moort-ak, moolyak Jambinoo-k, boorda Broome-ngat.

English

My main passion is basic human rights for Aboriginal people. When I was younger, racism and discrimination were in full force and the Native Welfare Department called all the shots. Now, Elders and other Aboriginal people are very strong and we work for Aboriginal lore and culture for the generations to come.

I was born in Narrogin in the Great Southern in 1944. My nickname was Moogeddy. When I was 16 I received a scholarship to study office management at the James Street Technical College in Perth, and in my second year studied art as well. Afterwards I went back to Narrogin and worked for the Native Welfare Department as at the time no-one wanted to employ Aboriginal people. Frustratingly though, I was not allowed to look in the Native Welfare files and see what was written about my own family.

Due to family problems, I cared for my siblings, but then Native Welfare had them committed. I was only allowed to choose where they went and picked Sister Kate's rather than have them sent to a mission.

I transferred back to Perth with the Native Welfare Department, then trained as a nurse, which I didn't really want to do, especially out of my country in Kalgoorlie. I got married and had four boys. We lived in Geraldton for twenty or thirty years and some of that time I was a single parent. I worked in communities with the Public Health Department. At the time, Public Health wasn't catering for the Aboriginal community so I was involved in setting up Aboriginal-community-controlled medical and mental-health services, first in Geraldton, then in Broome.





Maam-yok Muriel Bowie nee Blurton

Nyoongar

Ngany koolang-kwart Balardong boodja-k wer boorda ngany kaadatj nganyang moort baalap koodjir Wadjak. Ngany koolang-kwart marlak-ngat ali Nyoongar yoka yoowardja bwora menditj-miya-p koorl. Ngany nyin 9 years ngooni-kadak wer djookan-kadak wer nganyang Maambart-kadak, John wer nganyang Ngaangk-kadak, Gladys Burton, nee Bandry.

Ngany kaadadjiny-miya-p-koorl, York State School, yalka aliny yoowart high schools, ngolanga year 7 wer ngany wort-koorl.

Warn

Ngany warn barna-boodja-koop-ngat:- miya-warn woma windang yoka-kadak; bwora kookendjeri-miya-p; wer ngany yekan boodja-kaditj-kaditj -ak yaka 12 years-kadak. Nidja warn koongko-k nganyang moort-ak wer dandjoo-ngin.

Ngany djoorap-djoorap boola waabiny borl-boorn-waap (hockey), badjedborl, nedborl wer djenaborl.

Nganyang windang Moyran baal waangkan boola bardip; baal kalyakoorl waangkan Nyoongar bardip aliny-ak ngalak mining koorl ka warba yoowart koorl. Ngany kalyakoorl kakarook-koorl Koolbaroo-ngat (Coolbaroo) djookan-kadak Boorloo Town Hall-ngat wer boodja-p-ngat. Boola yoka woondang baalabang kwobidak bwoka kakarook-ngat.

Ngolanga nganyang Maambart wer Ngaangk Boorloo-koorl, ngany koodjir koorl wer warn-kadak Mexi-ngat Inglewood-ngat, kardjal doorak-midi kakaloorniny wer moorditj yidjowiny.

Kwedjang ngany kakarook-koorl djookan-kadak, ngany djinang nganyang mila-k kardo. Ngalak kardo-kadak wer 3 koolangka-kadak, 3 ('grannies')-kadak wer 5 koomba-mamal ('grannies')-kadak.

Nganyang moolyak warangan baal yang nganyang moort-ak kwobadjil kaadadjiny-miya-p-kadak.

Nganyang community dandjoo-warn 20 years-ngat Anawim Aboriginal Women's Refuge. Ngany moolyak wardakadak Yorgum-ngat wer Nyoongar Embleton Catholic Church wer honorary Birdiya co-researcher Telethon Koolangka-ngat.

Ngolanga nidja yeyi ngany 80 years-abiny!!

English

I was born in 1941 on Ballardong country and I found out later my family also belongs to Whadjuk. I was born in the bush when Nyoongar women were not allowed in hospitals. I grew up with my nine siblings, and parents John and Gladys Blurton nee Bandry.

I went to York State School but there were no high schools so I left after Year 7. To help support my family, I worked on the farm - doing housework with some of the ladies - in the shearing shed - and I drove the tractor as a 12-year-old. I loved playing sports, including hockey, basketball, netball, and even football.

My old Pop told me lots of stories; he used to talk about the Nyoongar stories about where we were allowed to go or sacred sites that we weren't allowed to go to. I used to go dancing at the Coolbaroo dances with my sisters - at the Perth Town Hall and in country towns. All the girls would turn up in their pretty clothes.

When my parents moved down to Perth, I came down too and got a job washing and packing cool drink bottles for Mexi in Inglewood. When I was out nightclubbing with my sisters, I ran into my husband. We got married, and had three children, three grandchildren and five great-grandsons. My aim is to achieve something for them so they can have better schooling than I had. My community work includes 20 years at Anawim Aboriginal Women's Refuge, I'm a foundation member of Yorgum, and of the Nyoongar Embleton Catholic Church, and honorary Elder co-researcher for Telethon Kids. I will be turning 80 next year.

Kongk Noel Nannup

Nyoongar

Ngany koolang-kwart Jambinoo-ngat (Geraldton), 1948. Ngaangk baal Ngarluma Yindjibarndi, Bilybar-ool (Pilbara) wer Maambart baal Wadjak Nyoongar .

Warn

Ali koolambidi ngany warn boola warn-midi, karkalyaraniny wheat bins, yekaniny koomba kaditj-kaditj boonarook-kadak, (trucking supplies), warowiny railway lines-ngat Mt Newman wer Tom Price wer yekaniny koomba boodja-kadak kaditj-kaditj-ak (loader driver) Three Springs-ngat.

Ngany dandjoo-djinang kordo-ngat, Cheryl, Three Springs-ngat wer ngalak Jambinoo (Geraldton) koorl. Aliny ngalak moolyak WA-ngat warow miya boya-kadak Aboriginal Loans Commission-ool.

Ngany moolyak warn, 1978, National Park Ranger wer djoorap djoorap nganyang Ngaangk boodja-k – Millstream Chichester National Park – moolyak National Park baalap bandang dandjoo-warn Aboriginal-kadak.

Kwobadjil kaadatj-boya-bibool-kadak (scholarship), moolyak yang Gough Whitlam-ool, Department of Conversation and Land Management (CALM) yang ngany-ak koongko Canberra-koorl kaadatj Cultural Heritage Management 3 years-ngat.

Ngolanga korl-koorliny wer warniny CALM-ngat Narrogin-ngat, ngany moordidjil baranginy boola boola boya grant-ak koomba-warn-ak (projects) winirak warda-kaalak-ngat boodja-k karkalyaraniny.

Ngany koodjir waangkan Birdiya-kadak, Angus Wallam Narrogin-ngat wer moolyak maar-koorl Yedi-wiring (Songlines). Aliny koondaaminy bidi-k ali moort barn wer nyin, ali ngalang wirn nyedingal-ak baalap warba moordidjil warn-midi. Yeyi ngany maar-koorl-kadak boola-boola Yedi-wiring (Songlines) arn WA wer bandang baalap koordak baalabany-ak warn.

Ngany Cultural Ambassador wer Birdiya-bwora Nyin(Elder-in Residence) Edith Cowan University-ngat wer 2003 ngany-ak yang-kadak honorary doctorate bibool Murdoch University-ool. 2017, ngany NAIDOC Maaman Birdiya Year-ngat. (NAIDOC Male Elder of the Year)

English

I was born in Geraldton in 1948. Mum is Ngarluma Yindjibarndi from the Pilbara and Dad is Whadjuk Nyoongar .

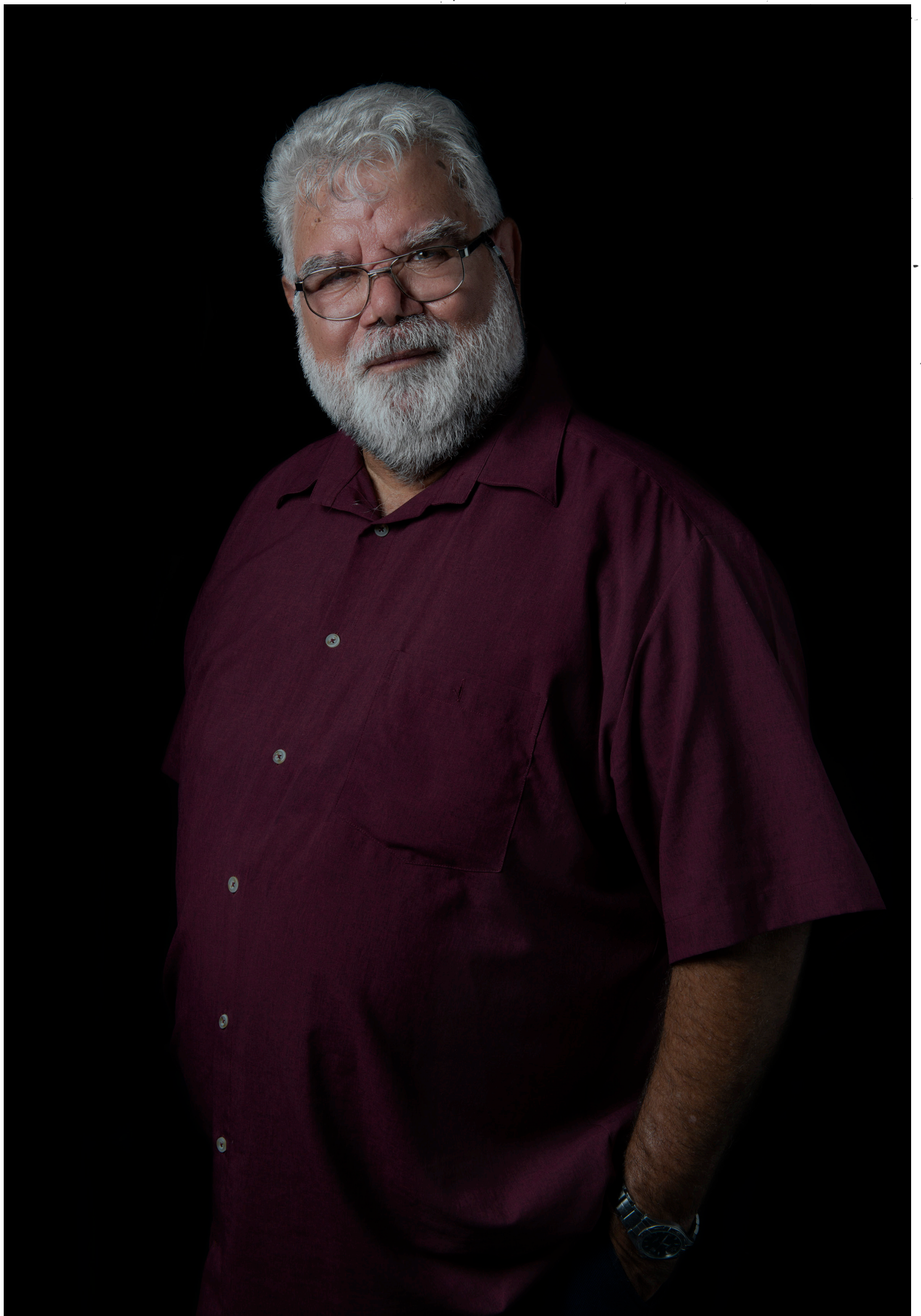
I worked in many jobs when I was young, including cleaning wheat bins, trucking supplies for building the railway lines to Mt Newman and Tom Price, and as a loader driver in Three Springs. I met my wife Cheryl in Three Springs and we moved to Geraldton. There, we were the first in WA to build a house using a loan from the Aboriginal Loans Commission.

In 1978, I started working as a National Park ranger, and loved eventually working in Mum's country – the Millstream Chichester National Park – the first National Park fully staffed by Aboriginal people.

Through a scholarship established by Gough Whitlam, the Department of Conservation and Land Management sponsored me to go to Canberra to study Cultural Heritage Management for three years.

Back working for CALM in Narrogin, I brought in half a million dollars of grants for projects such as cleaning up reserves. I also talked to Elders, including Angus Wallam in Wagin, and started to map Songlines. These are dreaming trails along which people moved and lived and where our spirit ancestors performed great deeds. Now I have mapped hundreds of primary Songlines all over the state and everyone wants to use them.

I was the Cultural Ambassador and Elder-in-Residence for Edith Cowan University, and in 2003, I received an honorary doctorate from Murdoch University. In 2017, I became NAIDOC Male Elder of the Year.





Maam-yok Theresa Walley

Nyoongar

Bwoka baal karnadjil koorra-koora bardip kwedjanat wadjila-koorl. Ngany djoorap yang bandang-kadak ali bwoka ngalang moolyak-midi kaalangabiny – djookern baalabany boodja-k wer arn ngoornt-midi ka bwoka woondanginy.

Nganyang ngaangk boodja baal Boorloo, Wadjak boodja wer ngany woomboodin-kadak dalanginy nganyang ngaangk djena-djooroot. Baalang koomba kabarli baal Doolbak (Tulbak) wer ali naadjil nganyang ngin kalyakoort nidja nyin. Balardong baal nganyang maambart boodja-k.

Ngany Stolen Generation koolang wer ngany yoordjang New Norcia-ngat. Ngalak boola warn mission-ngat, yoowardjil kaadadjiny-miya-p koorl. Mereny wedjaniny (olives and grapes), bwoka kakaloorniny aliny ngalak kalyakoort warn-kadak. Ngolanga 16 years ngalak aliny djarnyak wandja wer ngany yoowart miya-kadak yalka kenya yoka baal ngany-ak barang Bennett House-ngat. Ngolanga ngalak wandja mission, baalap yang ngalany-ak kwoba bwoka, djena-bwoka wer kooda. Aliny kenya moorditj-midi!

Ngany yoowardjil wart nganyang ngaangk kwedjanat ngany kardo-kadak wer nidja moort-kadak Medina-k, wer ngalak miya-kadak. Ngaangk baal weyarn ali moondoong baalany-ool ngakayin – koolangka, kardo wandja, miya wer koodjir baal miyal djinang-broo. Winyarn! Ngolanga baal wart ngalany, baal waangkan, "God was good to me". Ngolanga wandjaniny mission, bandang nganyang ngooni baalap nidja koodjir ali yoowart miya-p nyin.

Ngany maar-koort wer malidji maar-koort. Ngany boola boola kaadadjiny-miya-p-koort, kaadadjiny ngalang nakolak, ngalang ngin wer marlak-ngat nyininy.

Ngany moorditj moort-kadak, Baalap bandang warniny wer ngany woomboodin-kadak baalabany-ak, baalabang warn, baalabang ngin. Baalap nganyang koondarm yalka yeyi baal karnadjil-abiny nganyang koolangka koondarm-kadak.

English

The booka shows our real history in the days before the pioneers. I like to show people that the booka was our main use of being warm – put them on the ground and cover them over the bed as well as wearing it.

My mother's country is Perth, Wadjuk country and I'm proud to be following in my mother's footsteps. Her great-grandmother is Tulbak. That's why I lived most of my life here. Ballardong country is my father's home.

I was a stolen generation child and I was taken to New Norcia. We were the workers at the mission, never got any education. Olive picking, grape picking, laundry was a full-time job. At the age of 16 when we had to leave there, I was like a street kid for a while until one of the girls took me to Bennett House. One good thing they gave us when we left the mission was nice clothes and shoes and handbag.

I never found my mum until I was married with my family here in Medina, when we had a home. She was saddened that everything was taken from her – children, husband left, home, but she was also blind. When she found us, she said, "God was good to me". All my brothers was here too when they left the mission and had nowhere to go.

I'm a writer and an artist. I've been to just about all the schools teaching our culture and way of life and survival in the bush. I've got a great family too. They are all working and I am proud of them because with the work they do and the life they live was my dreams but it's all coming true with my children.

Kongk Walter Eatts

Nyoongar

Ngany woomboodin-kadak bibool-ak maar-koorl-abiny. Bibool baalap ngardi karnadjil ali mining wiring moroyit –kadak, ngalak kalyakoorl maar-koorl ngalang warn-midi. Worayin maar-koorl-kadak, baalap ngardi moordooyin-kadak. Ngalang kaat yira barang wer ngalak woomboodin-kadak djakoorl.

Ngany koolang-kwart Derby, 1937. Ngaangk baal Aboriginal wer Stolen Generation. Maambart baal koolang-kwart Andalap (Busselton) wer kalyakoorl kaadatj Maambardang moort baalap wadjila. Manda moorn wer djardak, ngany nyordo-kadak yoowart djardak, yoowart moorn, yoowart koordakan.

Ngaangk baal yoordjang moort-ool, 3 years-ngat wer nyin Beagle Bay Mission. Baal Jaru moort, People of Palm Springs near Halls Creek. Ngaangk baal yoowart waangkan kwedjang-ool, yalka ngolanga Doolan Leisha wer ngany kardo-kadak, Doolan Leisha yangaanan wer koongko ngany-ak wardiny nganyang Aboriginal koora-koora bardip wer wardiny boola boola moort-kadak.

Warn

Kwedjang koram koolang ngany nyin Kimberley, Charters Towers, Queensland wer yoodok bardook nganyang Maambart moort Kellerberrin-ngat. Ngany birdiya maar-koorl warn Kellerberrin-ngat wer nganyang yoodok 3 years maar-koorliny, baalap Channel Nine-kadak wer 6KY-kadak.

Ngany boola boola warn-kadak baalap ngort-kadak yambo djiraly-ak Australia. (Northern Australia) Ngany koodjir maar-koorl poetry, bibool, yeyinang-kadak warn, waangkan bardip, warangka wer yedi maar-koorliny.

Ngany NAIDOC Maaman Birdiya-ngat 2001 wer 2016. (NAIDOC Male Elder of the Year 2001 and 2016.) Ngany karnadjil djoorap ali 1987-ool, ngalang warn, Aboriginal Urban Services-ngat, Doolann Leisha wer ngany ngin wer koongko-kadak boola yeyinang noba wer yoka ali wara-midi-k baalap barang (Justice System) wer ngalak koranganan baalabang wining.

English

I am proud of becoming an author. Books are important because no matter what hurdles we have gone through we can still write about these things. Words in print are powerful. We can hold our head up and walk proud.

I was born in Derby in 1937. Mum was Aboriginal and Stolen Generation. Dad was born in Busselton and we thought Dad's family was white. Being somewhere between black and white, I felt not white, not black, not wanted.

Mum was taken from family when she was three and raised at Beagle Bay Mission. She was from the Jaru People of Palm Springs near Halls Creek. Mum would not talk about her past so it was not until Doolann Leisha and I married, that Doolann Leisha encouraged and supported me in researching my Aboriginal history and in finding many of my family members.

As a child, we lived in the Kimberley, in Derby, then Charters Towers in Queensland, and finally near Dad's relatives in Kellerberrin. I qualified as a painter in Kellerberrin, and my last three years of painting were for Channel Nine and 6KY. I have worked as a stockman, a drover and horse breaker across the north of Australia. I am also a poet, author, youth worker, storyteller, singer and songwriter.

I was the NAIDOC male Elder of the Year in 2001 and 2016. I am especially pleased that since 1987, through our organisation Aboriginal Urban Services, Doolann Leisha and I have helped many young people caught up in the Justice system to turn their lives around.





ABOUT THE PHOTOGRAPHER

Eva Fernández

Eva Fernández was born in Toronto, Canada and lives and works in Perth, Western Australia.

Fernández is currently undertaking a Doctor of Philosophy (Creative Arts) at Edith Cowan University. She has been a practicing artist for over two decades, working across photography and various other mediums.

Fernández's practice is concerned with the exploration and negotiation of the space which she inhabits in context to its complex history and cultural legacy of colonialism and imperialism. As an immigrant, Fernández's art is deeply informed by dislocation from her parental culture as a consequence of the Spanish Civil War. Her current research examines her pluralistic identity in context to contemporary issues of global displacement, specifically Spanish Diaspora in the 20th century.

Fernández's practice includes construction of complex installations of symbolically laden objects, creating contemporary still-life's and portraits, referencing art and history, in order to subtly critique ideologies of the past and present. Her work embodies the traces, voices and memories from the past that are blended and embedded in art and history to unearth narratives in order to evoke fragments of a shattered, emotional and forgotten past.

Fernández has had several solo exhibitions and been invited to exhibit her work nationally and internationally. Her work is represented in numerous institutional and private collections.

www.evafernandez.com.au

“Ngany moorditj moort-kadak,
Baalap bandang warniny wer ngany
woomboodin-kadak baalabany-ak,
baalabang warn, baalabang ngin.
Baalap nganyang koondarm yalka
yeyi baal karnadjil-abiny nganyang
koolangka koondarm-kadak.”

Maam-yok Theresa Walley

“I’ve been to just about all the
schools teaching our culture
and way of life and survival in
the bush. I’ve got a great family
too. They are all working and
I am proud of them because
with the work they do and the
life they live was my dreams
but it’s all coming true with
my children.”

Aunty Theresa Walley

"Nganyang bibool baalap ngany-ak
woomboodin-kadak. Bibool baalap karnadjil
ali baalap koora-koora waangkan-kadak.
Nganyang Kabarli baal koordakan ngany
maar-koorl nganyang autobiography, aliny-
ak baalang koora-koora waangkan wer
nganyany.

Ngany woomboodin-kadak wiring-kadak
nganyang windang Nyoongar -ngat bardook
kaalak-ngat koora-koora kedala-k nyininy."

Maam-yok Doolann Leisha Eatts nee Garlett-Yarran

"I've been to just about all the
schools teaching our culture
and way of life and survival in
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