



Future of
Fremantle

Walyalup Ngala Nidjala
Fremantle, we are here.

Aboriginal Cultural Heritage Report

"You won't find a lot of these stories in books; they are not written down, and that's part of the relationship building. Relationship and respect, which Reconciliation Australia is talking about. You really need to sit down and talk to people and build that friendship and relationship so you can hear these stories."

– Freda Ogilvie – Member Future Fremantle Planning Committee

Future of Fremantle

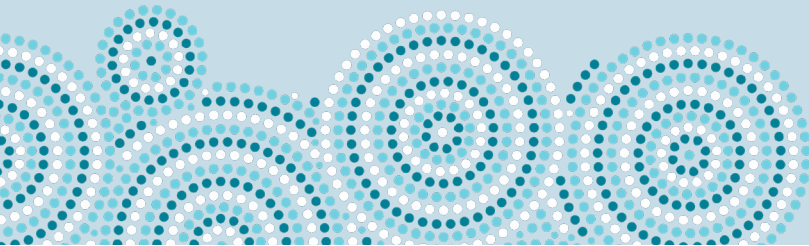


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Acknowledgment

We, Kambarang Services, acknowledge and pay respect to the Aboriginal people upon whose Country and land we visited to undertake this vital work. We pay respect to their Elders, past, present, and emerging. We recognise the significant importance of their cultural heritage, values, beliefs, and their journey to establishing self-determination.

We would also like to acknowledge the many Elders and community members who hold knowledge of their communities, heritage, culture, and language. We thank them for sharing

that knowledge with us through this process, which has provided the research content that features and underpins this project. Kambarang Services, a 100% Aboriginal-owned business, recognises and understands that the Aboriginal peoples of Western Australia are from many diverse countries with unique social structures, languages, belief systems and customs.

We are committed to always maintaining respect, abiding by and following the cultural protocols of the regions we visit.

Background

This Aboriginal Cultural Heritage Report was developed for the purpose of the Future of Fremantle project. In June 2021, the Western Australian (WA) Government announced the establishment of the Future of Fremantle Planning Committee (FFPC). In mid 2024 the FFPC will recommend to the Western Australian Government a new vision, economic development strategy and land use plan to

guide the future transformation of Fremantle's Port precinct. The work of the FFPC will involve exploring options for the inner-harbour land and waterways, focusing on economic development and job creation opportunities. It will also include extensive engagement, especially with local Whadjak Noongar people and the wider WA Aboriginal community.

Introduction

The Walyalup area is rich in Indigenous history long before white settlement and is essential to the Whadjuk Noongar people and their culture. The land and waterways around Fremantle begin at the mouth of the Derbal Yirrigan or Swan River, where relationships originated between people, land, freshwater and the sea. It is where, too, European colonisation commenced on the Derbal Yirrigan (Swan River) banks.

Colonisation was to have a lasting impact on the traditional life and Culture of Aboriginal people. Fremantle was to go from a place of peaceful ceremonies and trade to a site of trauma for Whadjuk and other Aboriginal people. The Aboriginal people suffered mass shootings and loss of lore and ultimately displacement from their traditional lands and their way of life. They were forced into an institutionalisation, including imprisonment in the Roundhouse, Wadjemup (Rottnest Island) and later Fremantle Prison.

Cosmology which is the beginning of our history.

'Our approach shows that the three are intrinsic; one cannot apply this theory by using one of the major components without the others. On this basis.'

- *Boodjar, or Country, is the first major theoretical component*
- *Moort or family or kinship is the second, followed by*
- *Katitjin, or knowledge, is the third.*

Therefore, it is fundamental for researchers investigating Noongar histories to appreciate the content, method and context of Noongar theory as a basis for this research style for history-making. One feature of the many discussions that will take place between Noongar involved in this kind of history-making approach is the degree of respect accorded to people who may have had a different historical perspective or story to tell.'

(Collard, 2007) Len Collard



The services to be delivered through this request represent a commitment of the government to engage in meaningful, ongoing dialogue with Aboriginal people – not just a one-off engagement process. It aims to work closely and openly to achieve a vision for the Future of Fremantle that represents Indigenous and non-Indigenous cultures. The opportunity to re-imagine the port and surrounding area in terms of integration of culture, jobs, and economic opportunities within a broader context that considers how this change can positively influence Fremantle's economic and social life as a whole is a positive step in a reconciliation process. It presents an opportunity to bring new infrastructure to Fremantle and develop positive social outcomes, spotlighting areas of culture and history that are not commonly known.

Engagement will illuminate crucial cultural heritage and oral histories and connect the project site to other places of significance for the Whadjuk and Noongar people. A shared history supports the inclusivity of Indigenous and non-Indigenous cultures to inform, interpret, present, and represent a project context that will apply a visionary future for all.

Noongar People and Culture

The Noongar people have been present in the Walyalup (Fremantle) region for an estimated 60,000 years, supported by concrete evidence from carbon-dated artifacts confirming their presence dating back 48,000 years. Noongars acknowledge that the Walyalup location is within the Whadjuk region of the Noongar nation. Noongar people didn't have a written language. Their history was recorded in language concerning the word.

"Nyitting," refers to the time of the ice age. Given the language continuation, there is a clear understanding from Noongar oral history that Wadjemup (Rottnest Island) was a part of the mainland where they would hunt, gather, live and it's part of the Dreaming.

Noongar people comprise 14 languages or clans stretching from the South of Geraldton to Esperance and Albany, encompassing the small southwest corner of Western Australia. Noongar has one language with three dialects across the 14 Noongar groups. Noongar would move through each region, in conjunction with


the Noongar six seasons. They would move inland during the colder and coastal during the warmer months. Noongars had four skin groups, Balaruk, Didaruk, Narganuk, and Tondaruk and two moieties, Munarch Mat and Wardong Mat, which controlled the marriage systems, ensuring that Noongar genetics were maintained.

Walyalup is on Whadjuk Noongar Boodjar and is recognised by Noongars as Midgegooroo's Boodjar. When Australia was settled, this Boodjar circumfused the southern side of the Derbal Yerrigan as far south as Rockingham, east to Armadale and North along the Canning River. This was Beeliar Noongar land. As stated by the Elders in the workshop "We wish to ensure that a reciprocity is developed through understanding of Noongar culture. That the Dreaming is the cornerstone of Aboriginal religion and way of life. That land and laws were taken and rights eroded through policy and that the history of truth telling is a part of reconciling the past and moving forward into the future."



Methodology

The methodology for developing this Cultural Heritage report was to operate under the Kambarang Services Aboriginal Engagement Framework, which breaks down engagement through a lens of:

-  **Ancient**
-  **Historical**
-  **Contemporary**

The data sources for the development of this report were:

-  **Elders Community Engagement Workshop**
-  **Literature Review**
-  **Aboriginal Tour**
-  **Mapping Boodjar - Walyalup Fremantle**



Elders' Community Engagement Workshop

On 22 March 2023, Kambarang Services facilitated a workshop with 68 Elders from the Noongar community. The group comprised of male Elders, female Elders located from all metropolitan areas and an extended representation of most Noongar families with apical ancestors as direct descendants of Noongar country. The workshop was delivered at the South Fremantle Football Club and operated from 9:30am – 12:30 pm. Hatch Roberts Day staff members and the Department of Planning, Lands and Heritage attended as project facilitators. Elders were seated in groups of ten, with various staff members assisting and supporting. All Elders provided positive and constructive feedback about the event, how it was held and run, and the discussions being held at the event. Much of the cultural heritage information provided by the Elders refers to links to the Fremantle area but may not necessarily be based within the project-designated area.

Listed in the next sections are the key themes and cultural heritage information provided by the Elders:

The Ancient

The Dreaming is the cornerstone of Aboriginal religion and way of life. It is the story of creation. Dreamtime stories often refer to the mythology of the land's creation and combine with daily living principles, providing thousands of generations the knowledge to thrive in Australia. The most significant themes identified from an ancient perspective were dreaming, creation, spirituality and song lines. The primary dreaming stories for Fremantle are:

- *The Waarkal/ Waagal (Rainbow Serpent) story* and how it made the land, sky and waterways
- *Waarkal/ Waagal (Rainbow Serpent) and Yondock (crocodile) story* including the creation of Meeandip (Garden Island)
- *Kooranup, Noongar spirituality* depicts how the spirits travel to Dreaming after death. Miya/mia - Walyalup (Fremantle)- Wadjemup (Rottnest Island) – Kooranup (Place of Spirits) Mamang: (Whales returning spirits for reincarnation)
- *The link to the waterway* including Wungong River, Djarlgarra, (The Canning River), flowing to the Derbal Yerrigan (Swan River), Derbal Nara (Cockburn Sound) into the Derbal Nara and finally out to Wardan (Father Ocean).

Key locations identified by the Elders

- *Walyalup* - is interpreted by a Whadjuk Noongar as “the crying place” or “the place of tears.” Walyalup is where the local Whadjuk people once held funeral ceremonies. The sand dunes would serve as the final resting place for the departed, where the ceremony would commence with songs and mourning, ushering them into their next voyage in the spirit world. The spirit travels over the Wardan – Sea- towards Wadjemup. (Rottnest Island) - A place where spirits rest. It is where their souls are washed. It is believed that the spirits would cross the sea to Wadjemup and go beyond to return to a later date. (City of Fremantle, Moodjar Consultancy, 2016)
- *Beelias* - traditional owners are the Beelias Noongar people. Beelias Noongar means river people and they are one of the clans of the Whadjuk, the Aboriginal people of the Perth metropolitan area. Boodjar means land and provides life, a sense of identity and belonging for the Beelias Noongar. Their spirit will always be linked to the land and waterways through to Cockburn land.

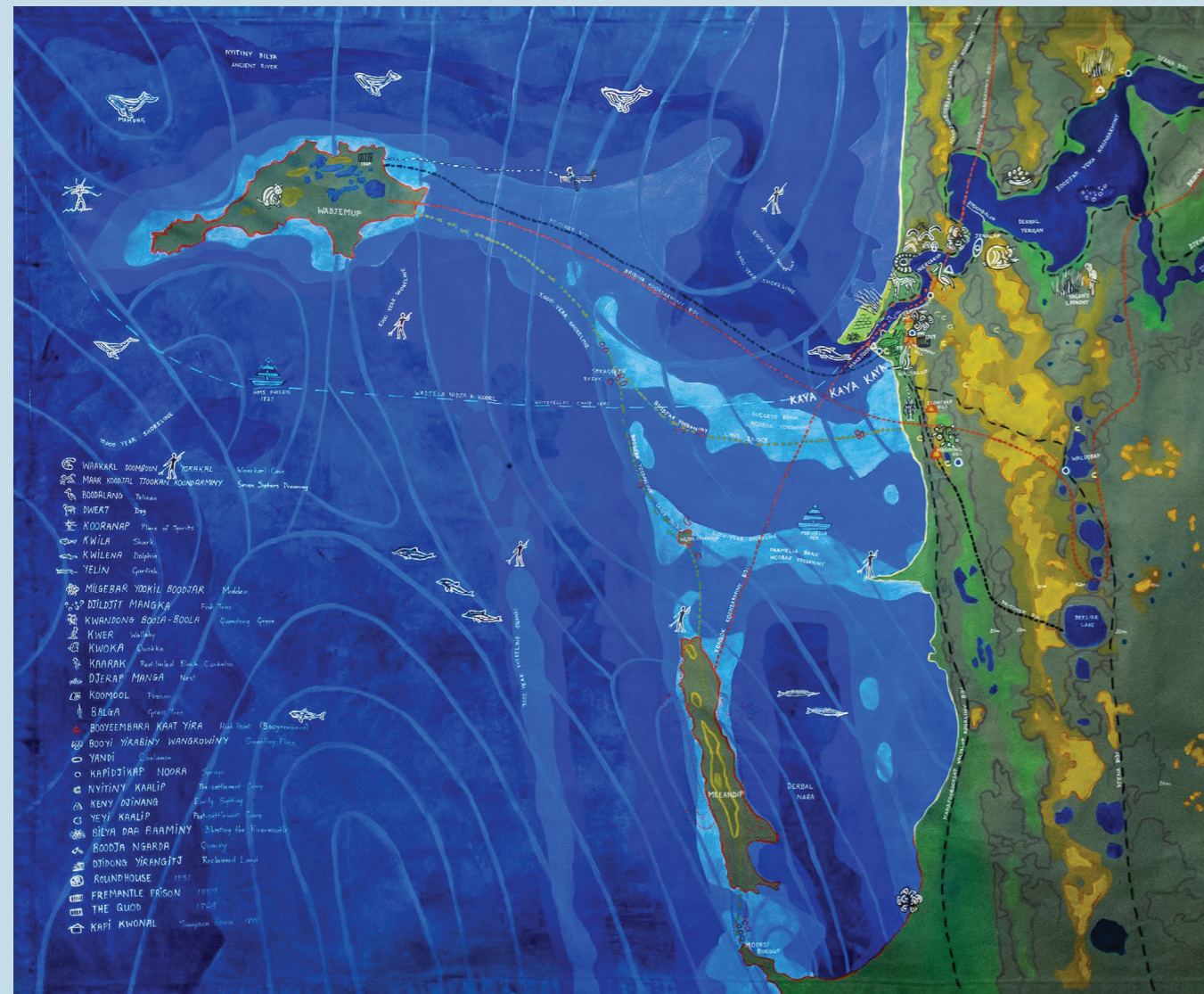
- *Seven Sister's Dreaming* - The limestone hill was one of seven hills known as the Seven Sisters of Walyalup or the "place of the eagle", after a significant Whadjuk dreaming story. The Seven Sisters Dreaming is one of Australia's most significant song lines, from the Central Desert to the western coastline. This extensive route traverses numerous distinct language groups. A Whadjuk Noongar Elder has specifically pointed out Cantonment Hill and Clontarf Hill as the only remaining hills of the original seven, underscoring that the others have been "completely eradicated, or leveled." However, alternative accounts from Whadjuk Noongar sources suggest that while the physical geography has evolved, the Dreaming Hills still retain their presence, though they were affected by the early limestone mining. The spiritual significance of the landscape remains potent and culturally meaningful, continuing to bind us to our ancestral Dreaming narratives.
- *Cantonment Hill* - the area is known as Dwerda Weelardinup, meaning 'place of the Dingo Spirit'; the peak is also referred to as Walyarup, which means 'Sea-Eagle nest'. It is one of only two remaining seven sisters.
- *Clontarf Hill* - was seen as a ceremonial site, a mythological, a place of artefacts, a hunting place and a natural feature. This is the second of only two remaining seven sisters.
- *Two caves at Rocky Bay (Garungup)* are believed to be the final resting place of the rainbow-serpent Waagal, who created the Noongar and their world before it made the tunnel underneath out to the Gabee - Warden or the Indian Ocean. The rainbow-serpent slept at Garungup after it had created the local hills known as the 'Seven Sisters' said to be the back of the Waagal. Before this time, the Waagal made the Avon River, got sunburnt, constipated and had to shake off its skin. The stones at Garungup represent its hard-baked excreta. The name means the 'place of anger' or a place to be avoided. (City of Fremantle, Moodjar Consultancy, 2016)



The Roundhouse by Christopher Pease, 2007

The Ancient Dreaming

The Dreaming 'Nyitting' (Cold Times) identifies significant themes from an ancient perspective, encompassing dreaming creation, spirituality, and song-lines. Dreamtime stories often refer to the mythology of the land's creation. The names Whadjuk people gave to places and the reasons they obeyed the laws they had. It conveys a sense of place.



Mapping Boodjar Walyalup Fremantle. Source: Noongar Boodjar Language Cultural Aboriginal Corporation

The Waagal / Rainbow Serpent Story

The Waagal is a mythical snake recognised by Noongar as the giver of life who created and maintained all freshwater sources. It was the Waagal that made the Noongar people custodians of the land.

Waarkal / Waagal and Yondock (Crocodile)

Yondock of the Dreaming symbolises an ancient crocodile ancestor who journeyed from the northern regions, bringing in his wake floods and disruptions, causing the formation of Wadjemup (Rottne Island), Ngooloomayaup (Carnac Island), Derbal Nara (Cockburn Sound) and inundating Derbal Yerrigan (Swan River) with saline waters. The Waagal, the Protector of freshwater sources, smells salt in his fresh water and travels to the Derbal Yerrigan to investigate. Receiving guidance from Woorriji, a lizard residing within a cave in North Fremantle, and drawing strength from a freshwater spring at the East Street Jetty, the Waagal fights with the crocodile. Eventually, the Waagal managed to sever the crocodile's tail and placed it as a barrier across the river's mouth to prevent saltwater from entering the river. Yondock's tail was secured using hair from the Waagal's armpit on the southern bank and the crocodile's toenails on the northern bank (the location of the Dingo Flour Mill today).

The crocodile's body became Meeandip (Garden Island), The Waagal knew that if the tail and body of the spirit crocodile were ever re-joined, there would be serious trouble, so he told the Dwert – the Dingo – to watch over the coast and its waters to make sure the spirit of the crocodile is not reunited with its tail. Dwert the dingo spirit stands guard from Cantonment Hill to ensure the crocodile spirit remained separated from its tail. A fragment of the tail remained visible near the Maritime Museum.

Cantonment Hill continues to be the home of the watchful dingo spirit, a symbol of the ongoing existence of the Dreaming in the present day. (City of Fremantle, Moodjar Consultancy, 2016) To the Whadjuk people, the Dwert the dingo spirit represents a mythology of watching over and protecting the river and home. (Fremantle Herald, 2021)

Spirituality

Kooranup - The place of spirits
Noongar spirituality depicts how the spirits travel to The Dreaming after death. Miya/ Mia - Walyalup - Wadjemup - Kooranap: reincarnation.

The spirit ancestors are not given any divine worship. Instead, they provide answers to what is right and wrong. In its teachings, it encompasses the need to protect the environment and to protect the people. Its philosophy towards establishing an equilibrium displays a uniqueness. The Dreaming is based on keeping the balance with nature and harmony of its people. Its stories show the importance of recognising the country as much as the people within it. The Dreaming guides its people to understand the spiritual connection and responsibility to the country. Navigating an understanding and use of the land and influences the daily cultural practices of Aboriginal people. (South West Aboriginal Land & Sea Council, n.d.)

Derbal Nara and the link to the waterways Djarlgarra, Wungong flowing to the Derbal into the Derbal Nara and Wardan

Derbal Nara - Cockburn Sound was formed through a fight between the Waagal and the Spirit Crocodile Yondock. They fought, rolling and tumbling. Their actions gouged out Derbal Nara, which made all the sea waters rush in. Waagal bit his tail completely off the crocodile, and its body drifted away to become Garden Island.

Waagal - Noongar Cosmology depicts that the Waagal is the creator and keeper of freshwater sources. He gave life and a trilogy of custodianship and belief to his people:

- **Boodjar** – the land – as mother and nurturer of the people, animals and plants
- **Noongar Moort** – family and relations – and
- **Katitjin** – knowledge so the people could weave that intricate tapestry known as the web of life. (Elders Community Engagement Workshop)



Noongar Boodjar (People's country)

Derbal Nara means Estuary of the Salmon, the Noongar name for Cockburn Sound. Wardan -The Father Ocean is of great spiritual significance to the coastal Noongar, who use the resources of the coastal plain for food, shelter, ceremonies and trade. (Elders Community Engagement Workshop)

Moort (Family and relations)

Moort means our family and relations. A kinship system defines how all relate to one another, whom to marry, and the obligations to one another. Traditionally, a Noongar person or family identifies with one or more totems, the ancestral form of a specific plant or animal. It is the responsibility of each person under their totem to ensure care is given to the plant or animal. This system helped to create a sustainable balance between consumption and conservation for Derbal Nara. (Elders Community Engagement Workshop)

Katitjin (Stories and knowledge)

Katitjin is people's knowledge based on cosmological stories from the Nyitting (the time of ice). These are significant stories about how Derbal Nara was created. (Elders Community Engagement Workshop)

Wadjemup (Rottnest Island)

For Noongars, Wadjemup | Rottnest Island is an important place. 6,500 years ago, when it was still connected to the land, Wadjemup was used by the Whadjuk Noongar people for important ceremonies and meetings. (*Wadjemup Rottnest Island*)

Walyalup

In the Noongar language, the area around modern-day Fremantle is known as Walyalup – the place of tears. The local Whadjuk people, part of the larger Noongar Aboriginal nation, have been its custodians for an estimated 60,000 years. Before colonisation, it was understood that there were Moort-family areas around Fremantle and Perth. It was estimated that 1500 - 2000 Noongar were located along the river. Walyalup was part of the Beelias territory run by Midgegooroo and later Yagan.

Beelias

Beelias was used to describe Midgegooroo country, with borders along the Swan River to Canning, east to the hills, and south to Cockburn Sound. Beelias means River People. (*Elders Community Engagement Workshop*)

Cantonment Hill – Dwertalup

The area is known as Dwerda Weelardinup, meaning 'place of the Dingo Spirit', and the peak is also referred to as Walyarup, which means 'Sea-Eagle nest'. (*Elders Community Engagement Workshop*)

Djoondle – Sandbar

It is said that the Waagal placed the crocodile's tail at the mouth of the Swan River (Derbal Yerrigan) to prevent salt water from entering; this became a limestone sandbar. (CY O'Connor was the engineer/designer who's design for the port led to the destruction of the sandbar when he built the Port in Fremantle to open the waterways)

Path Way for Derbal Nara (Canal or Ancient river past Rottnest)

Derbal Nara means Estuary of the Salmon, the Noongar name for Cockburn Sound. Warden – The Father Sea is of great spiritual significance to the coastal Noongar, who use the resources of the coastal plain for food, shelter, ceremonies and trade. (*Elders Community Engagement Workshop*)

Coogee to Woodman Point (Cultural significant camping areas)

Men and women fished for food using spears and canoes made of bark in this area. They gathered shellfish, ferns and figs. Coogee is named after Lake Coogee, which translates to "Body of water" in the native Aboriginal Noongar language. (*Elders Community Engagement Workshop*)

Sacred Fire came To Noongar Country (Old campgrounds)

The sacred fire is integral to indigenous spirituality and communication with the spirit realm and the ancestors. It is the channel that allows individuals to feel open, grounded, and connected to people living and their ancestors.

The creation of fire

The Kooljak-Swan flies to the sun and burns his beak, trying to get to the sun. That's why he has a red beak. The Parakeet – Quarada (Kower) flies to the moon and steals fire from the moon as it reflects the sun. He hides it under his wings. That's why he has red under his wings. He flies back. But the moon is angry, so she tells the warden (Father Ocean) to bring the rain because the fire was stolen. The rain comes, so the Quarada hides the fire in the Balga stem, known as the Quaradak (Kowerduk). This is how Noongars light their fire.

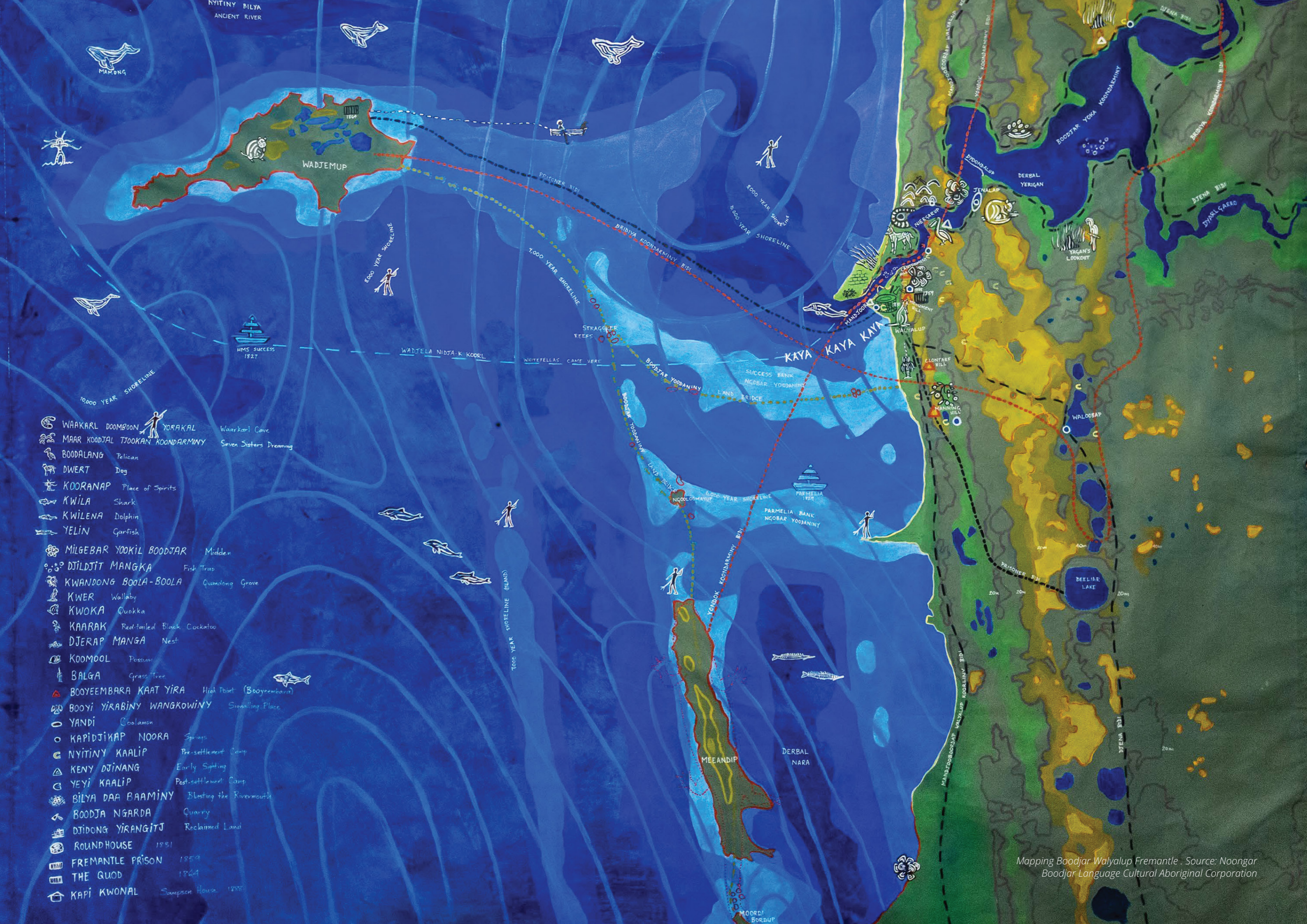
Old Man Crow – wardung, wardong

The crow is a spiritual messenger connected to the spirit world – a link between the Earth and the supernatural or ancestral. Crows are seen as emissaries bringing important messages from ancestors or the spirit world to the living. They would tell all when the rain, thunder and the wind is coming.

Old Man Crow is seen as a powerful sorcerer. His caw would ring out, setting off Ngolak – the white tail black cockatoos that sent the Bidits - ants busily scurrying to prepare for the downfall. The Crow man's dark moiety' or kinsmen were seen as the loud screeching Ngolak (white-tailed black cockatoos) and the biddit (ants). These would indicate to Aboriginal people the coming of stormy weather (Hayward-Jackson, 2023). They are a symbol in creation stories; the crow is often depicted as clever and creative, playing a role in shaping the world. The crow's behaviours are woven into the stories of how landscape, animals, and people came into being. The Crow is also the totem of the Bibbulmun in the marriage lineage. (Bates, 1992)

Yedi Waangkiny

Song-lines are used to trace the journeys of ancestral spirits as they created the land, animals and lore. Integral to Aboriginal spirituality, lore and life. They are designed for the old people to remember and share crucial cultural information using the landscape to navigate, carry out rituals, communicate with others and teach. They are the bidi -trails that talk about how law and spirit move through Walyalup Fremantle. (Mapping Boodjar)



- WAAKARL DOOMBOON YORAKAL Waarkarl Cave
- MAAR KOODJAL TJOOKAN KOONDARMINY Seven Sisters Dreaming
- BOODALANG Pelican
- DWERT Dog
- KOORANAP Place of Spirits
- KWILA Shark
- KWILENA Dolphin
- YELIN Garfish
- MILGEBAR YOOKIL BOODJAR Midden
- DJILDJIT MANGKA Fish Trap
- KWANDONG BOOLA-BOOLA Quandong Grove
- KWER Wallaby
- KWOKA Quokka
- KAARAK Red-tailed Black Cockatoo
- DJERAP MANGA Nest
- KOOMDOL Possum
- BALGA Grass Tree
- BOOYEEMBARA KAAT YIRA High Point (Booyeembara)
- BOOYI YIRABINY WANGKOWINY Signalling Place
- YANDI Coalman
- KAPIDJIKAP NOORA Springs
- NYITINY KAALIP Pre-settlement Camp
- KENY DJINANG Early Sighting
- YEYI KAALIP Post-settlement Camp
- BILYA DAA BAAMINY Blasting the Rivermouth
- BOODJA NGARDA Quarry
- DJIDONG YIRANGITJ Reclaimed Land
- ROUNDHOUSE 1831
- FREMANTLE PRISON 1859
- THE QUOD 1864
- KAPI KWONAL Simpson House 1870

Mapping Boodjar Walyalup Fremantle . Source: Noongar Boodjar Language Cultural Aboriginal Corporation

Kooranap

'Spirits over the sea. As Noongars, their spirit passes away. The spirit takes two years to get to Kooranap. Fremantle is the 'gateway to heaven.' (Mapping Boodjar)

Mamang

Whales are often regarded as sacred beings in Noongar culture, symbolising a strong connection to the spiritual realm and ancestral spirits. They are believed to carry the spirits of ancestors and are seen as messengers between the physical and spiritual worlds. Whales are central to Noongar creation stories, legends, and oral traditions. When they beach themselves, the mamang bring the spirits of their ancestors home. (*Elders Community Engagement Workshop*)

Kwila

Sharks are part of the creation story and are seen as beings who are both ancestors and totems. Their lifecycles reflect the seasons, the landscape and the sea country. They are seen in the movement of the stars.

Kep Dordong

The water cycle represents the evolution of rebirth for the Noongar people. Ocean water will evaporate from the Warden Ocean up into the sky and fall on the ranges and flow through the catchments, flow through the Canning River (Djarlgarra), then into the Derbal Yerrigan and then to the Derbal Narra -River water returns to estuary water returning

to the Wardan, Father Ocean. Just like the Noongar people, the water flows. (*Elders Community Engagement Workshop*)

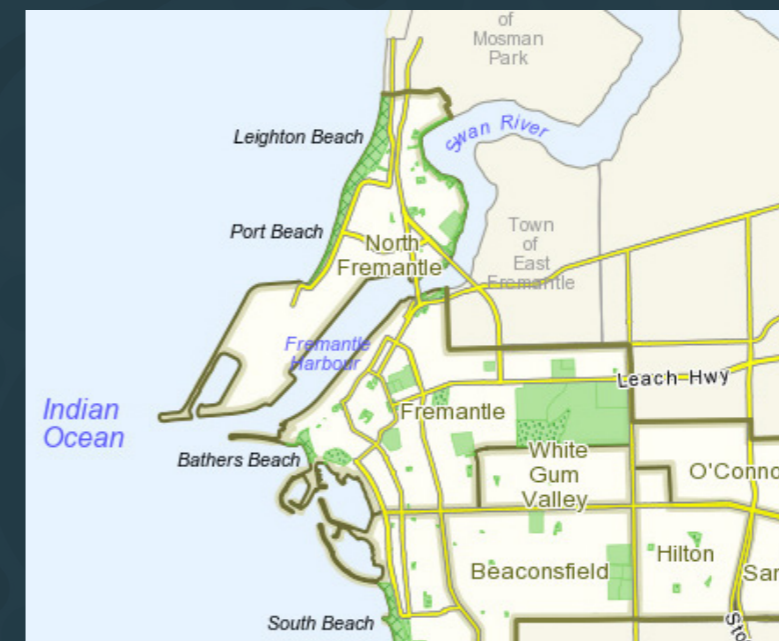
They lived along the ocean and river

Walyalup was a significant meeting and dwelling place for traditional Noongar people and was known for undertaking trade and ceremonies. Fremantle was where the Swan River could be crossed, and so was an essential link on a Bidi-track that ran from Perth to the south of the river and beyond. (*De Gande, 2000; see also Bates in McDonald 2003*)

Historical

The Beeliar Aboriginal group claimed a distinct area around Rockingham, specifically encompassing the region extending northward from Mangles Bay to the Swan and Canning rivers shores. Noteworthy members of this group were the influential Midgegooroo and his son, Yagan. The wetlands in this locality were particularly inhabited due to the abundance of fresh water and food resources, including waterfowl, turtles, and kangaroos. Beeliar crafted wells near the swamps to enhance water quality, and some swamp vegetation served as sustenance. 'Spear wood' was a valuable material for crafting spears and played a vital role in trade. Pathways interconnected the wetlands and rivers, spanning from Perth to southern destinations like Rockingham, Mandurah, and the Murray River (Ralph, Locke, and Smith, 1990:8)

The region around Fremantle was denoted by the name Walyalup, indicating its position encompassing the coastal limestone cliffs (Booyeembarra) surrounding the entrance of the Swan Estuary. In the Fremantle area, numerous significant residential and assembly sites existed, serving as locations for cultural exchange and ceremonies, including Walyalup mourning rituals at the mouth of the Swan River (De Gande & Jackson, 2000) (Department of Indigenous Affairs, Goode, Brad Irvine, Colin, 2008). Trade took place in Walyalup pre-settlement. Walyalup was a place for social gatherings and trade for thousands of years. Families gathered for kinship and law-making, cultural and ceremonial business. Its abundant resources enabled hunting, camping, and fishing. Below are listed sites for Fremantle. (City of Fremantle, Moodjar Consultancy, 2016)



The name, type and indicative location of the registered heritage Aboriginal sites located within the City of Fremantle are shown in table 2.

SITE ID.	Status	Access	Restriction	Name	Location (AMG Zone 50)*		Site Type
					East	North	
3419	P	O	N	Fremantle: Cantonment Hill	382525mE	6453972mN	Ceremony/ Myth
3420	I	O	N	Fremantle: Anglesea Point	381281mE	6452417mN	Named Place
3421	S	O	N	Fremantle: Manjaree	381193mE	6452728mN	Meeting Place
3536	P	O	N	Swan River	443400mE	6461957mN	Myth
3596	P	C	N	Rocky Bay	N/A	N/A	Myth
3707	P	O	N	Robb Jetty Camp	382506mE	6449223mN	Man Made Structure
3774	S	O	N	Fremantle: Arthur Head South	381139mE	6452749mN	Camp
3775	S	O	N	Fremantle	382487mE	6454055mN	Ceremony/ Myth
3776	S	O	N	Indian Ocean	372624mE	6445362mN	Myth
3864	S	O	N	Fremantle: Atfield South	382490mE	6451804mN	Artefact
15744	S	O	N	Fremantle: Francisco St Clontarf Hill	382387mE	6451748mN	Skeletal
18332	L	O	N	Mosman Park	383417mE	6450405mN	Ceremony/ Myth/ Artefact
21253	S	O	N	Mosman Park	382770mE	6456397mN	Ceremony/ Myth/ Artefact/ Grinding
24282	S	O	N	Fremantle Prison	382332mE	6452789mN	Painting Historical

Table 2 Summary of Registered Aboriginal Heritage Sites located within the Fremantle Shire area. L - Lodged but Not Assessed, S - Stored Data, P - Permanent Register, O - Access Open, N - File Not Restricted, C - Closed Access

(Department of Indigenous Affairs, Goode, Brad Irvine, Colin, 2008)



Source: Captain Stirling's Exploring Party 50 Miles up the Swan River, WJ Huggins, 1827, oil on canvas, 30 x 36 cm. National Library of Australia obj-134156746

First Contact

Traditionally Walyalup was a meeting place for the Noongar people. At Walyalup, the first Noongar sighting of the British fleet's arrival was seen. It was one of the first places that Noongar people experienced the full impact of colonisation, including massacres, forced removal, the loss of land, cultural loss and incarceration. These incidents and others that followed are fundamental components of the story of Walyalup's past and present. Through acknowledgment and reciprocity of the past and present contextual events, the future should become a place of reconciliation with positive social, environmental and economic outcomes for the community.

Walyalup's role in Noongar society

The area was a well known trading place and a sacred burial area. Walyalup is also the birthplace of important Dreaming stories. This made it a key location for Whadjak Noongars. There were interactions with the first settlement colonists, Wadjellas and Noongars. However, this interaction often led to conflicts due to differences between traditional Noongar practices in contrast to the Colony laws, their approach to farming, and land ownership.

In 1830, a group of soldiers under Irwin's command attacked a Noongar encampment north of Fremantle. This action was prompted

by the belief that the encampment concealed individuals who had trespassed into and looted chickens from a residence belonging to a man named Paton. Paton, in return, rallied a group of settlers armed with muskets, who pursued the Noongar group and encountered them not far from Paton's residence. Among the Noongar individuals, a prominent figure appeared to be the group's chief. This man was angered by the way the Wadjella (white man) were behaving. In return, the settlers shot the man dead to establish superiority.

Irwin stated, 'This daring and hostile conduct of the natives induced me to seize the opportunity to make them sensible to our superiority by showing how severely we could retaliate their aggression.' (City of Fremantle, , n.d.)

During first contact, there was no understanding of the number of Aboriginal people in the area. However, Mr Neville [the Chief Protector of WA 1915 -1940} stated that:

'Sixty years ago, there were estimated to be over 60,000 full-blooded natives in Western Australia. Today, there are only 20,000.'

Round House, Wadjemup to Walyalup (Rottnest to Fremantle) - Roadhouse Prison

The Round House is WA's oldest public building. On the 18 January 2023, it was 192 years old. Its role included the incarceration of colonial and Aboriginal prisoners, including Noongar leader Yagan. Aboriginal prisoners were held there between 1839 and 1903 before being sent to Wadjemup (Rottnest) and later Fremantle prison.



The Round House

Wadjemup (Rottnest)

The dreaming stories show that Wadjemup was essential to Aboriginal Song-lines. It was 'Kuranup – Spirits over the Sea.' The place where the spirits went in the Koonarminy, (Dreaming).

Wadjemup can mean the "Place of the emu" or "resting place of Noongar spirits." (City of Fremantle, Moodjar Consultancy, 2016)

During colonisation, the Rottnest Island Aboriginal penitentiary was founded on Wadjemup (Rottnest). The formal establishment of Rottnest Island Prison took place through the enactment of the Legal Prison (1841) legislation for the island, though prisoners were sent as early as 1838. It had an intended purpose as an "Indigenous" penitentiary, though white prisoners were sent there too.

Noongar and other Aboriginal boys and men were sent to the island for incarceration and hard labour. As the farmland demand grew in Murchison and Gascoyne, so did the increase in Yamitji Incarceration in the 1880s until 1911. From 1838 to 1904, approximately 4000 Aboriginal souls were placed at Wadjemup. An estimated 365 Aboriginal graves were found (Wadjemup, n.d.)



Rottnest Island

Fremantle Prison

Through the Dreaming, Walyalup is known as 'The place of tears.' This name foreshadowed the incredible trauma that would be suffered by Aboriginal people starting from colonisation to the 8 November 1991, when the Fremantle prison closed.

Various scholars have effectively argued the connection between colonisation and criminalisation (Biskup 1973; Barrington 2015; Cunneen 2001; Haebich 1992; Green 1984; Rowley 1972). Understanding the experiences of individual Aboriginal inmates incarcerated in Fremantle Prison requires considering the extensive network of colonial and state-run institutions in Western Australia. Records from Fremantle Prison demonstrates that government laws enabling the control of Aboriginal lives contributed significantly to their high imprisonment rates. (City of Fremantle, Moodjar Consultancy, 2016)

Massacre sites off Country

Though many individuals were killed through poisoning and shootings, massacres were also common. Often, an Aboriginal speared or took stock like a chicken or sheep from a settler. In retaliation, the settlers would rally their neighbours and shoot entire families. Even more shocking is that many men responsible for this behaviour are often seen as highly regarded. The irony was that Aboriginal people were often killed for breaking the law. That law was British law. Australia already had laws. These were the laws of Aboriginal people. The Aboriginal law of 'Payback' for the rape or killing of Aboriginal people and other laws led to inevitable clashes with two sets of laws in use. Massacres also occurred for colonists to remove clans from pastoral lands. Many of these atrocities were hidden. However, in 2019, Newcastle University began to map known sites of frontier massacres. It continues to undergo revisions as new sites become known (Ryan, et al., 2022)

1879, By an old colonist

Trove Article 1879

This article gives an insight into the disruption of a nation. Fishing and family were located along the river; economic progress happened until the colonists drove away Noongars through force, removing their right to hunt and fish on their land.

'Fifty years ago, the shores of Fremantle and the waterside at Perth were only trodden by the wild savage. Trees overhang the banks, and native men, women, and children might be seen carting

their spears at the fish in shallow water, which, strangely enough, they seemed so dexterously to catch in that way. On the first appearance of the white man, that race fled away, but in time, although cautiously, made friends with the Europeans, whom they soon yielded to as their superiors....'

This article highlights the skill of the Australian Aboriginals as fishermen and that the Swan River foreshore was once thriving with Aboriginal families living along it. It also highlights the colonist suppression of Aboriginal people. They 'yielded to as their superiors' through the use of guns and increased numbers of settlers rather than the superiority of intellect race. The atrocity of colonisation is often hidden from view. But snippets of history highlight the displacement of Aboriginal people by force from what was their homes.



Known Walyalup Camping Areas

Name	Type of Noongar Site	Current Description
Fremantle Park	The area was scrub land before becoming Fremantle Park	The Park is opposite the Fremantle swimming pool. Recreational area
East Fremantle Oval	From the 1890s to the 1920s, Noongar camps were in the vicinity known as 'Pearse's paddock'	Football oval
Richmond Raceway	Centre point for displaced Noongars. In the 1890s, they would create props for clotheslines, sell them to houses, and offer chopped wood for tea and sugar	Housing estate
Tradewinds Hotel	Campsite	Hotel now stands there
Manjaree (Manjarip)	Daisy Bates noted it was the old campground near the Roundhouse tunnel	Housing /Commercial buildings
Walyalup		The point near Fremantle's old jetty
Fremantle Cemetery	A place where wood was in abundance possibly supplied timber for the props. Known to be a Corroboree site	Housing and Commercial buildings
Smelters Camp	Noongar Camping Ground	
South Beach	Noongar Camping Ground	The first horse races in Western Australia were held at South Beach. Stirling spoke of it in his report in 1830.
School	Young Noongar Girls	
Rob's Jetty	Noongar Camping Ground	
Anzac Hill	Ceremony and Campsite	Remembrance Park



Bathers Beach, Fremantle

1. Fremantle Park

2. East Fremantle Oval

3. Richmond Raceway

4. Tradewinds Hotel

5. Manjaree (Manjarip)

6. Walyalup

7. Fremantle Cemetery

8. Smelters Camp/Robb's Jetty

9. South Beach/School

10. ANZAC War Memorial

11. Swan River Foreshore

12. Freshwater Bay

13. North Quay

14. Victoria Quay

15. Point Walter

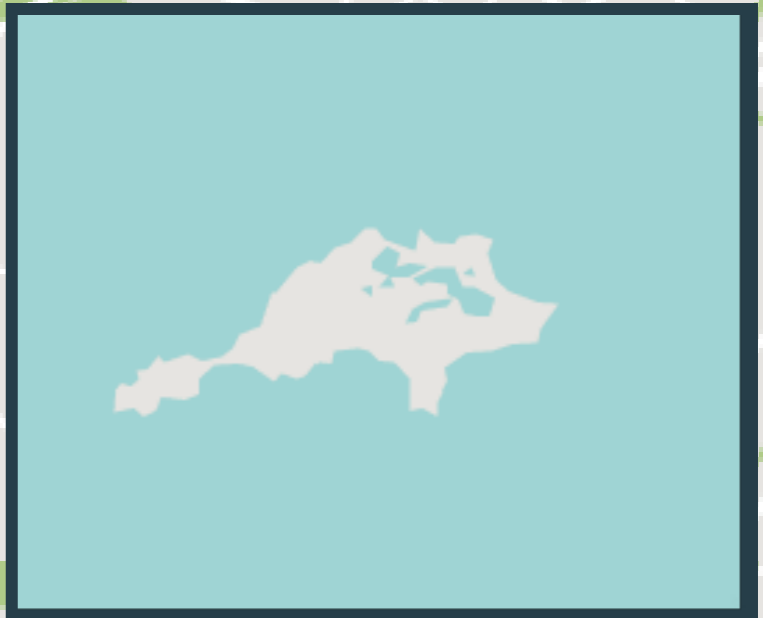
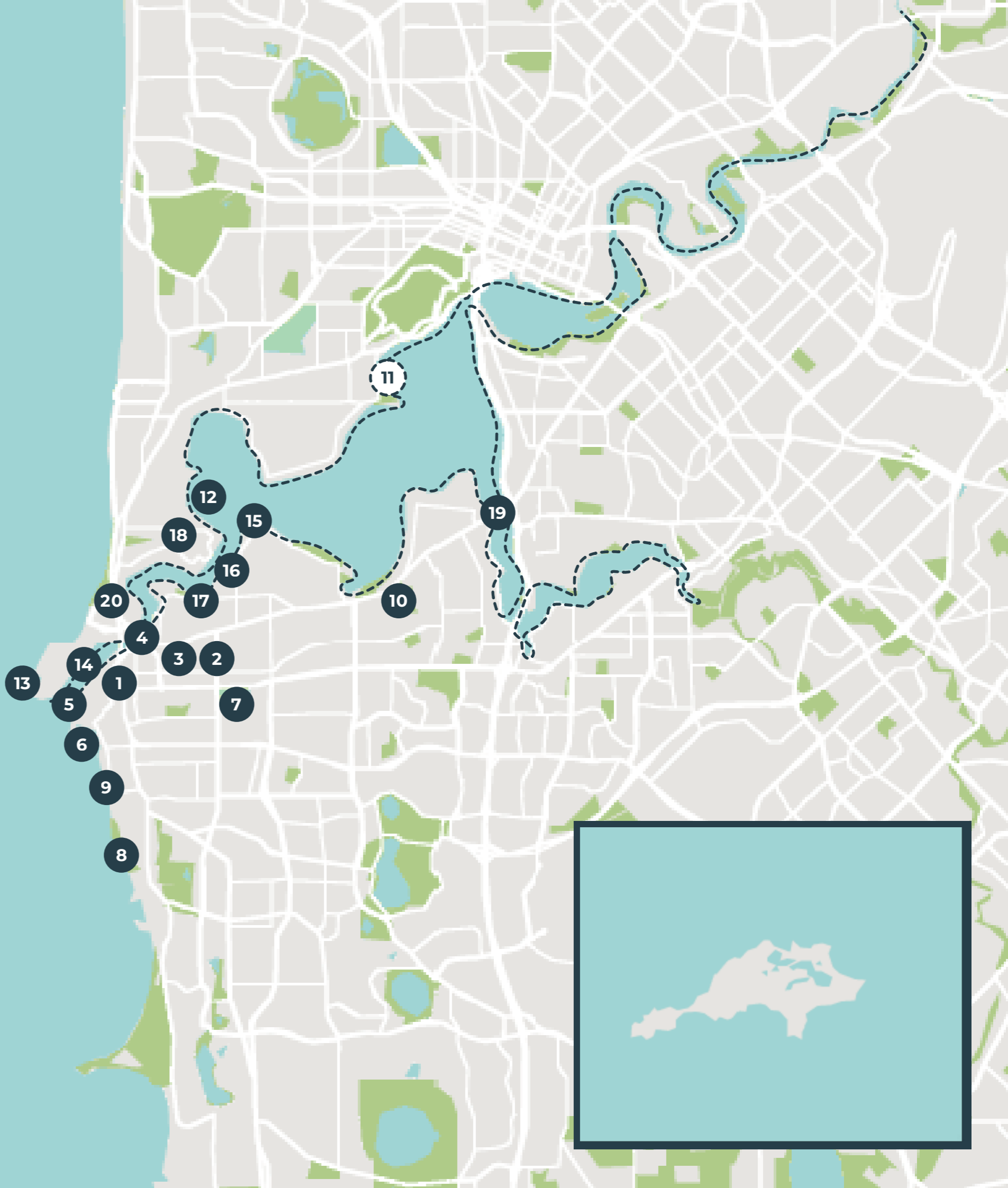
16. Blackwall Reach (Jenalup)

17. Bicton Baths (Kwoppa Keppa)

18. Mosman Park

19. Canning Bridge Area

20. North Fremantle



Musing from Daisy Bates

Who is Daisy Bates:

Daisy Bates, recognised for her anthropological talent, received a significant appointment in 1904 when the Western Australian government tasked her with researching the indigenous tribes of the state. In 1905 she undertook an in-depth examination of the Bibbulmun tribe, residing within the Maamba reserve which was originally the lands of Joobaitch father. During this period, she embarked on her inaugural concentrated fieldwork, meticulously documenting an extensive array of information encompassing language, mythology, religion, and kinship.

One of her notable contributions emerged in 1905 when she published a seminal paper on marriage laws. In this work, Bates highlighted the equivalence of the four-section system, establishing a connection between the northern tribes and their counterparts in the southern regions. Daisy Bates comments on locations surrounding what Fremantle is today. Including that 'Marradungup, is now called Point Walter and that a white house on the road to Fremantle was other Campsites Noted built near a point called Joondalup. The site of an Old pub was called Dwerda Weelardi'nup. Daisy comments that fish ate Balbuku's grandfather at that spot. She also notes that Manjarip, the old Fremantle tunnel and Walyalup near the old jetty were camping spots. The camps were chosen to be near Kooli or Sheok trees. She speaks of sitting by the fire with the Bibbulmun and hearing the stories of the powerful waagal, the Jangga, the spirits who return from the dead to live in the caves of standing stones with the spirits of babies waiting for their mothers to come to them.

Daisy explained in an article about marriage laws. They were based on White Cockatoo (Fair skinned) and Crow (Dark skinned and magic men). These two 'moieties' were how they divided people. If she were a Crow, she married a white Cockatoo; if she were a White Cockatoo, she married a Crow. (Bates, 1992)

Census

According to Daisy Bates, a census was undertaken in the early 1830s, and an estimated 1,500 Aboriginal people lived along the river.

There were only 200 settlers at the same time living on the river. (Bates, 1992)



Other Campsites Noted

Swan River Foreshore

Aboriginal communities found the Swan River and its surrounding foreshore to be of utmost importance. Along the riverbanks, numerous encampments and meeting spots existed, granting access to water, fish, and diverse resources. It is clear that when colonists first arrived, Stirling estimated that there were over 1500 Aboriginal people along the Swan River (Stirling's Census) while there were only 200 settlers. (Bates, 1992)

Freshwater Bay

Positioned to the east of Fremantle, Freshwater Bay was historically a favoured locale for Aboriginal camping and fishing.

North Quay

Just north of the entrance on the other side of Matagarup was the location of fish traps. The seven sisters were home to middens. As the Dwarda (Dog) stood guard the Waagal rested Waagal mia (Rocky bay Cave). At the mouth of Derbal Yerrigan swam the Kwelina (Dolphins) protecting the entrance from Yondock (Crocodile). Along the beach Noongars would light fires to communicate the prisoners on Wadjemup (Rottnest). The seven sisters stood in Mosman park but now their stone fills the North Mole. It still there in a different form. Matagarup connected both the north and the south of the river.

Victoria Quay

Is Manjaree, (Arthur's Head) was a place of trade. Djeran Gathering for salmon and mullet. Its now the place of the roundhouse. Keellups were situated all along the foreshore.

Point Walter

Point Walter was another noteworthy site for Aboriginal communities. Here, access to both river and land-based resources was available.

Blackwall Reach (Jenalup)

This stretch along the Swan River is a womens site.

Bicton Baths (Kwoppa Keppa)

Was an area previously part of the Belier campsites.

Mosman Park

The area around Mosman Park provided valuable resources and is believed to have been utilised by Aboriginal people for diverse activities, including camping.

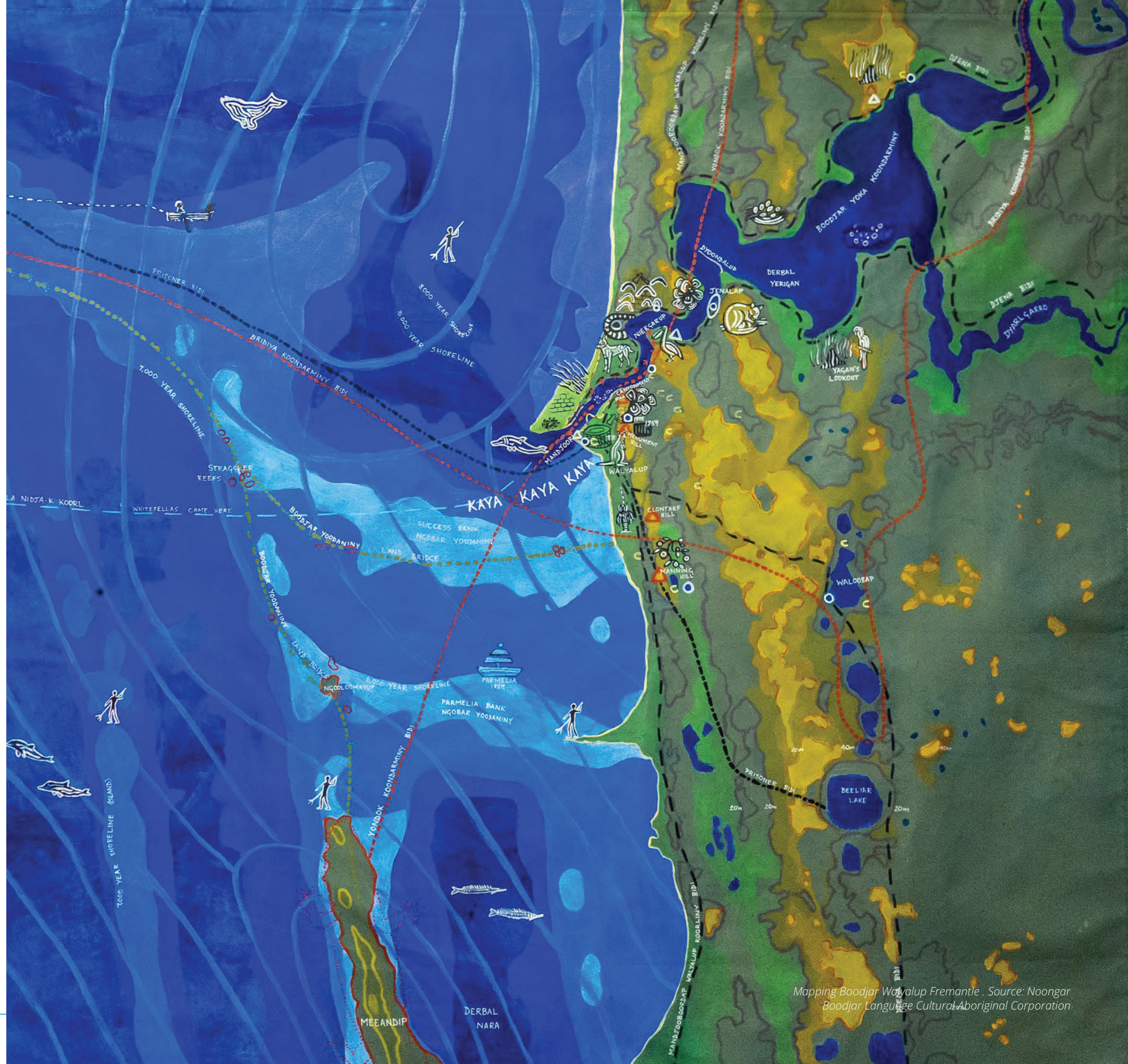
Canning Bridge area

The strategic location where the Canning River converges with the Swan River, known as the Canning Bridge area, is the convergence of major water bodies. Aboriginal campsites were established in this area.

North Fremantle

'Within the northern expanse of Fremantle, particularly in proximity to the Swan River's mouth, there is evidence that Aboriginal communities established campsites.'

(Brad Goode & Associates Consulting Anthropologist & Archaeologist, 2008)



Mapping Boodjar Walyalup Fremantle . Source: Noongar Boodjar Language Cultural Aboriginal Corporation

Contemporary

A significant surge of Noongar people settled in Coolbellup and Hamilton Hill, predominantly from the Southwest and Wheatbelt regions (Robinson, 1977). This migration serves as the underlying reason for the strong cultural connection to the land for many families presently residing in Fremantle. During the initial decades of the 20th century, a phase of exclusion prevented the Noongar community from accessing Fremantle. Only a limited number of men employed at the wharf were granted entry, residing in camps located on the city's outskirts. In the 1960s, the housing program initiated by the Native Welfare Department prompted numerous Noongar individuals to relocate to the urban area. Noongars and other Aboriginal clans were forced to live where the government chose. They were forced to also give up their children to live in missions. Some families camped outside hoping to get a glance at their babies. However if they tried to take them away they would be placed in the Fremantle Prison. There were a number of fathers who found themselves locked up for trying to keep their children. Below is an example of what it was like to be a child of the stolen generation.

were not ready to speak of their experiences or chose not to do so in the forum provided by the Inquiry. Healing and, ultimately, the reconciliation process requires that testimonies continue to be received and recorded. This must be done in a culturally appropriate manner with recording and access determined in consultation with the person who wishes to provide their history.' (Australian Government , 1997)

Children usually have no alternative but to face time at the Fremantle Prison as they were so institutionalised. As they became adults and wanted to leave institutions, they would be arrested if they didn't have permission.

Records from missions and settlements offer a broader context for understanding the impact of incarceration on individual Aboriginal people and their families, particularly the stolen generations. Incarceration of Aboriginal people was embedded into the government's policy and applied in describing places like Moore River Native Settlement and Carrolup as "detention" centres and residents as "inmates." *The Aborigines and Native Administration Acts WA 1905 - 1936*, Section 12, empowered the CPA (Chief Protector of Aborigines) to use reserves and settlements for detention. The police and settlement managers, appointed as "protectors" by the CPA, controlled the distribution of rations and clothing, often using these resources to facilitate the arrest of Aboriginal individuals.

Stolen Generation Impact. Home, family - Warrell Clan, The Warrell Sisters

The sister's story highlights the cost of government policy institutionalisation and its effects on Aboriginal people across WA. Government legislation underpinned the colonial and, later, the State's mechanisms of institutional control of Aboriginal peoples. The Western legal apparatus governed Aboriginal people, their welfare, punishment, discipline, morality, education, and training. The rights of the Aboriginal people were decimated and continued to be at the direction of government policy. They could not gain pay, marry, travel, or make their own decisions without the expressed

permission of the Aboriginal Protector. If they broke this law, for example, were found in places such as towns after dark or didn't want to work in a job they were made to work in, they were put into the prison system. The Warrell Sisters' story shows how this subjugation has affected people in today's society. It is not just history. Its remains in the present today. (McMullan, 2012)

The 'Bringing them home' report noted that the Aboriginal Legal Service collected more than 600 testimonies in Western Australia alone. The Inquiry is aware that many other people did not have the opportunity to tell their stories



Future Direction for Fremantle

The Future of Fremantle Planning Committee was established by the State Government to develop a vision for the redevelopment of Fremantle's Inner Harbour port precinct, in collaboration with the community and stakeholders. In 2019 a group of Noongar community members, spatial practitioners and academics created the Mapping Boodjar: Walyalup Fremantle (Page 32-33). Its aim was to visualise the Whadjuk Noongar Katitjin and undertake a cultural mapping project. This unique interpretation of Walyalup, along with the Elders, stories gathered, will provide an Aboriginal context for Future of Fremantle's vision. Its aim is to underpin the importance of the Whadjuk history folded into the landscape of the area and how it permeates with history, belonging, identity and connection to Country.

Understanding the past and present from an Aboriginal perspective can only enhance the complexity and context of Fremantle's future. Enriching and activating a comprehensive story of the region and its evolution into what it will become in the next 50 years. As an Aboriginal collaborative, Kamarang has recorded Elders, passion for change where Aboriginal History and Heritage is as important as all other forms of heritage and future development considerations for the area. It looks forward to developing a partnership based on a shared vision for the redevelopment of the project area between the government, industry, and the community.

During the workshops, the Noongar community emphasised that supporting capacity building and economic development should incorporate contemporary values and principles.



Source: Future of Fremantle Place and Economic Directions

Contemporary Values and Principles

When reviewing Aboriginal economic development, it is important to the Noongar community that the direction of support, capacity building and economic development value the principles of :

Preserve – Ancient Knowledge Katitjin – Through developing knowledge banks that can be accessed by Noongars and, where appropriate, others, to create a source of information on the traditions and culture of the Whadjuk people.

Mapping the History

Telling the important cultural stories through the redevelopment stages 'Ay noonook windji Koorliny!, (I come from this way!) using Noongar names (not European).

Creating Space for Language

By using the Noongar language we are speaking to our lands in the ancient ways of our Ancestors. Their Janga rejoice when they see and hear their words spoken and understood. Having signage and stories infused with the Noongar language helps everyone to realise the history and heritage of the space their Jina (feet) stand. As the waves crash and the ngarkal (gulls) cry they begin to realise the father Wardan is speaking.

Language customs and spirit is the culture of the Noongars from Walyalup. We are from a place of reflection sorrow and comfort as we remember those on their journey.

"Language defines you as a person..Most language groups around Australia, once they start speaking their language you know where they come from so that's how important language is."

Farley Garlett

Protect – Boodjar environment and land - Returning land to a healthy state through replanting monitoring and overall environmental management.

Healing the Land

The Elders spoke of healing the land. Returning it sympathetically back to its original bushland, to a more natural condition. Replacing the lost flora and fauna that were the totems of Noongar people. The sustenance of Noongars can once again sustain the land. This includes six seasons

landscaping, Smoking, or welcome to country is an important part of cleansing for Aboriginal people. It ensures our body is free of good and bad, we once more become neutral leaving one area to arrive at the next. North Quay was wetlands and water. Bringing back this into parks boarded with boardwalks so the Pelicans can return on both sides of North Quay and Victoria Quay.

MiaMia (Homes)

Developing housing that is both affordable and appropriate to Aboriginal families within places where culture is easily accessible and free to learn. Where Aboriginal heritage is honoured for its strength resilience and intelligence. Where it's easy to find inspiration for Noongar people. Where homes are not just shelters but embrace coroboree and trade.

"Understanding Boodjar Waangkiny is immersing yourself in nature to feel the breath of all living things, to know to understand , to make sense of the landscape around us."

Barbara Bynder

Promote – Capitalise on ancient historical and contemporary knowledge from an economic position. Develop ways to educate and inform others on the oldest living culture, particularly the Beeliiar dreaming Nyittingy and Koondarminy. Look for ways to offer the next generation of Noongars employment, develop pride and educate and share culture. Develop partnerships with key stakeholders who hold values that mirror respect and reciprocity.



*Keellup ngobar-ak (Fire on the Shore)
- Sending Messages to prisoners on
Rottneest. Source: Future of Fremantle
Place and economic Directions*

Aboriginal Economic SWOT Analysis

Fremantle Economic Futures

Strengths

Cultural Heritage and Tourism:

Fremantle's rich Aboriginal cultural heritage could grow tourism experiences. WA Indigenous Tourism Operators Council (WAITOC) could assist with strengthening business entrepreneurial capacity.

Art and Craft:

Displays and information on the tools used in the region the importance of the swamps and wetlands that held reeds for basket weaving etc.

Cultural Experiences:

Including guided tours, workshops, and performances.

Government Partnerships:

Government initiatives aimed at supporting Aboriginal businesses. Eg Rangers

Business Partnerships:

WAITOC has strong Aboriginal cultural entrepreneurs in its memberships. These people could be a great source of Partnership.

Working with the Emerging Workforce:

High school, TAFE, and university, to develop regional leaders.

Rangers:

Develop micro-credentials to enhance skill sets, thereby opening up further opportunities for advancement.

Environmental and marine science

partnerships: There is a growing demand for environmental scientists.

Weaknesses

Limited Infrastructure:

Insufficient infrastructure for cultural experiences and businesses at this time.

Skills Gap:

Health and science fields in particular.

Socio-economic Disparities:

Socioeconomic disparities within the Aboriginal community may limit access to education, healthcare, and other resources. Thus partnerships are required to mitigate these factors.

Limited Networking:

Limited access to networks and markets transactional partnerships may be limited due to the perception of value.

Potential internal division.

Opportunities

Infrastructure Investment:

Develop and enhance infrastructure specifically for cultural experiences, including community centres, art galleries, and traditional craft markets, to provide platforms for Aboriginal businesses.

Education and Training:

Establish programs in collaboration with educational institutions to provide business training, financial literacy, and skills development for Aboriginal entrepreneurs.

Cultural Preservation:

Work closely with Aboriginal Elders and cultural leaders to ensure that economic development initiatives respect and preserve the community's cultural heritage. (Develop knowledge library leaders from Elders)

Tourism Promotion:

Collaborate with WAITOC and other tourism organisations to promote Aboriginal cultural experiences as a key attraction in Fremantle.

Digital Engagement:

Facilitate the creation of online platforms and e-commerce solutions for Aboriginal businesses to expand their reach and access a global

customer base. Create micro credential courses online for easy access to courses.

Collaborative Partnerships:

Develop and encourage partnerships between Aboriginal-owned businesses and mainstream enterprises, facilitating knowledge exchange and market access.

Regulation and Protection:

Establish clear rules to prevent cultural misappropriation and ensure that Aboriginal cultural practices and intellectual property rights are respected.

Community Engagement:

Involve the local Aboriginal community in decision-making, ensuring economic opportunities align with their aspirations and needs.

Sustainable Practices:

Integrate sustainable practices into economic initiatives to protect the environment and the longevity of cultural experiences.

Monitoring and Evaluation:

Regularly assess the impact of economic initiatives on the Aboriginal community, adjusting strategies as needed to achieve long-term sustainable growth.

Threats

Cultural appropriation:

Misappropriation of Aboriginal culture by non-Indigenous entities could undermine the authenticity of cultural experiences and lead to economic exploitation.

Competition:

Competition from existing businesses and other tourist destinations could challenge the growth of Aboriginal-owned enterprises.

Sustainable development:

Ensure careful planning to manage sustainable increases in tourism and economic development.

Political and economic uncertainties:

Changes in government policies, economic fluctuations, and macroeconomic factors could impact funding and support for Aboriginal economic initiatives.

Recommended Action Areas

The feedback undertaken by Kambarang services during the Elders Community Engagement Workshop highlighted economic opportunities. Many of these economic opportunities dovetail to meet recommended action areas from the Future of Fremantle's 'Place and Economic Directions Report' including:

1. *Welcomes, celebrates and provides genuine and meaningful opportunities for all people and cultures*
2. *Protects and celebrates Aboriginal culture, and promotes opportunities for the empowerment of Aboriginal people and businesses*
3. *Enriches Fremantle's identity as a place of soul, creativity and entrepreneurship*
4. *Helps position the State of WA as a leading economy within the Indian Ocean Rim*
5. *Makes the most of the opportunity to leverage the unparalleled potential of land, infrastructure, amenity and connectivity*
6. *Building on existing assets, incubates and facilitates opportunities for economic diversification and future jobs for Fremantle and the broader region*
7. *Opportunities for economic diversification and future jobs for Fremantle and the broader region*
8. *Creates a positive legacy by focusing on the health and wellbeing of people and place.*

With consideration given to the Values and Principles for Future of Fremantle, the table below identifies economic opportunities that could benefit Aboriginal people as well as the State's economy.

Economic Opportunities	Preserve	Protect	Promote
Cultural enterprises			✓
First Nations First Choice (could include Native food, art, clothing, etc.)	✓		
Rangers		✓	
Training and Development	✓	✓	✓
Work Futures Science /Tech/Marine – TAFE – scholarships – work experience educating around the river ways marine biologists, encouraging kids, partnerships with Department of Biodiversity, Culture and Attractions	✓	✓	✓
Aboriginal cultural tourism	✓	✓	✓
Other tourism Incorporating Aboriginal traditions	✓		✓
Other economic pathways to develop wealth for Aboriginal people		✓	✓
Homeless shelter and housing appropriate to Aboriginal needs		✓	✓
Language classes	✓	✓	✓
Partnerships – co-design, co-led, collaboration with Aboriginal businesses, incubators, start-up concepts			✓
Employment linking to home ownership			✓
Arts and culture	✓	✓	✓
International Aboriginal Exchange Program			✓
Export business partners			✓
Create research and data development entrepreneurs specialised in Aboriginal entrepreneurship			✓
High-quality, comprehensive and culturally appropriate facility that supports Aboriginal Elders, their families and community members and enables community employment, engagement and cohesion	✓	✓	✓

Conclusion

Aboriginal culture is unique across the country. Walyalup Aboriginal heritage has its own original stories to tell. This report highlights opportunities for Whadjak to empower self-determination and create economically sustainable communities. In turn, the broader communities are exposed to a unique perspective on traditions and a way of life. Though economic and social sustainability barriers exist, these can be overcome with inclusive partnerships and planned and executed project milestones. Reciprocity is an aspiration that, to be reached, must have pathways to education, understanding and truth-telling. Aboriginal culture, particularly the Beeliar Whadjak culture, has original and poignant stories relevant even today. By embracing opportunities for economic inclusion and partnerships, the outcomes will help deliver triple-bottom-line success for all partners and stakeholders involved.

While there is engagement with Elders to advise on economic and social opportunities, the Elders wish to see outcome-driven results from meetings where their advice is sought. This research has highlighted Walyalup's ancient, historical and contemporary impact on its First Nations people. It has developed vital opportunities to further reciprocity and help add further diversity and value to the proposed Fremantle futures plans and provide better social and economic opportunities for Aboriginal people in the area.

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