

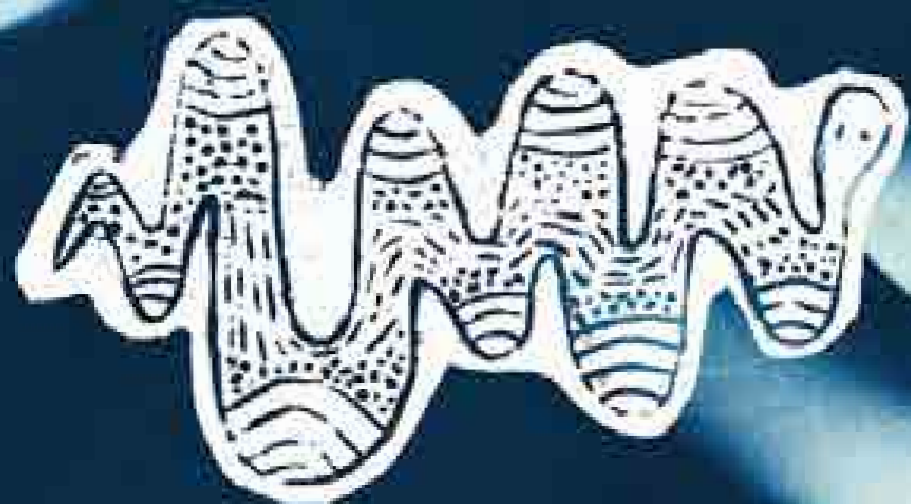


BIRRALYN KAARTADJIN

BAYSWATER KNOWLEDGE

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BAYSWATER KNOWLEDGE



Community Arts Network, the City of Bayswater and Moodjar acknowledge the Noongar people of the Bibbulmun nation as the traditional custodians of the land and waters on which we live and work. We pay our respects to Elders past and present, and honour all Aboriginal and Torres Strait Islanders as the First People of this nation.

Kalyakoorl Kwadja Be, Kalyakoorl Boorda Be.
Always Was, Always Will Be.







ZALI MORGAN

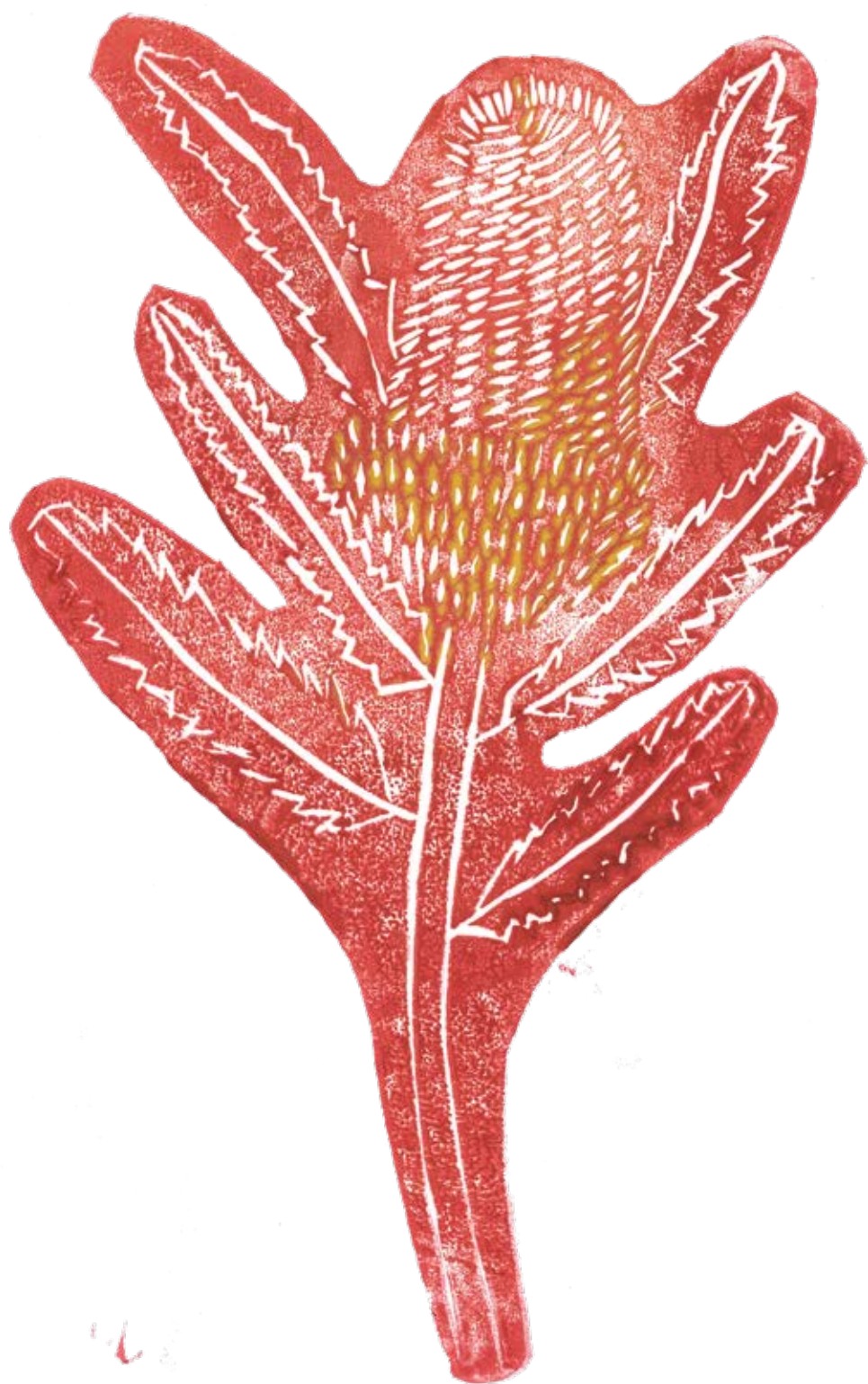
ARTIST STATEMENT

As a Noongar artist, leading the cultural mapping workshops for the Place Names Bayswater project has been a powerful experience – one that embodies the power of collective storytelling and creative expression. Grounded in the knowledge and voices of Elders, Traditional Owners and community members, this project has been a process of uncovering and celebrating the layered histories embedded in place, and in particular, Bayswater.

The creative process was shaped by the deep meanings behind the decoded placenames, with each name revealing insights into the landscape, history and cultural memory of Bayswater. Stories shared by Elders and Traditional Owners informed the visual language of the map, guiding the selection of symbols and imagery. The presence of certain flora and fauna at the locations of each of the five placenames influenced the linocut designs, while the significance of water and the bilya guided the use of cyanotype with natural materials to depict the Derbal Yerrigan. These elements not only honoured the cultural heritage of the region but also reinforced the ongoing connection between people and place.

Working alongside Aunty Geri Hayden to mentor the group through eco-dyeing processes was a significant element of the map-making process. Aunty Geri guided the group through the cultural importance of local plants, explaining how to extract the plants' colours. We worked collaboratively as a group to create the map's backdrop, a method that allowed plants to imprint themselves onto fabric, much as Country leaves its mark on us. Collaboration was at the core of this project, with a focus on the importance of intergenerational learning.

This project is a testament to the resilience of Noongar culture and our ongoing relationship with place and boodja. It is more than an artwork – it is a living document, a re-mapping of Bayswater that prioritises Noongar voices and knowledge, ensuring that these stories continue to be shared and celebrated for generations to come.



PLACE NAMES BAYSWATER

Exploring the meanings of five Noongar placenames located in the City of Bayswater, the beautiful artworks featured in this book provide a window into the significance of each of these places in Noongar life and culture, pre-colonisation.

The artworks were created by Noongar Elders, Traditional Owners and community members during Place Names Bayswater, a project produced by Community Arts Network in collaboration with the City of Bayswater and Moodjar.

Place Names Bayswater began with a series of decoding workshops run by Dr Len Collard from Moodjar and attended by Elders and Traditional Owners connected to that land. During these workshops five ancient Noongar placenames from the area in and around the City of Bayswater were decoded: Birralyn, Malgamongup, Moorordup, Nyurrdup and Woorat.

The five placenames, and the meanings uncovered during the decoding workshops, were then explored in a series of cultural mapping workshops led by Noongar creative producer and artist Zali Morgan, supported by Noongar Traditional Owner and artist Geri Hayden, and attended by Elders, Traditional Owners and community members connected to the Birralyn (Bayswater) area and its surrounds. The focal point of these workshops was the creation of a large-scale hand-made map of the Birralyn area, featuring the locations of the decoded placenames. Eco-dyeing was used for the backdrop of the map, cyanotype printing to depict the Derbal Yerrigan (Swan River) and linocut printing for symbols informed by the decoded placenames and local flora and fauna.

The story that features in this book was also written during these cultural mapping workshops, by Yamatji/Native American writer Bruce Denny and project participants. Titled *Baarlunging Birralyn Maarkulin – Tracking Bayswater Journey*, the story is based on the knowledge shared by Elders and Traditional Owners during the Place Names Bayswater project, and is illustrated here by artworks drawn from the cultural mapping workshops.



Being a part of the Bayswater Place Names project has been moorditj (good). I have spent more than half of my life living in the City of Bayswater. I went to Embleton Primary School and Hampton Senior High School but we were never taught about the Noongar history of the area at school. Having the opportunity to come together within our Aboriginal community to decode the five Noongar Place Names, gain knowledge and share stories has been an incredible experience. We learnt new art processes to create our beautiful map. This cultural journey is one I will never forget.

- **SHERRI BAGSHAW**

NOONGAR YORGA
COMMUNITY DEVELOPMENT OFFICER - RECONCILIATION,
CITY OF BAYSWATER





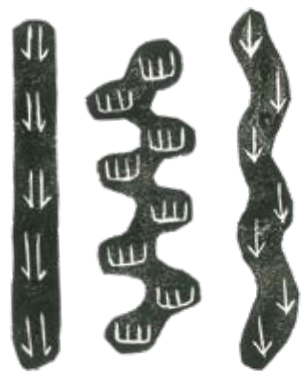


BAARLUNGING BIRRALYN MAARKULIN

TRACKING BAYSWATER JOURNEY



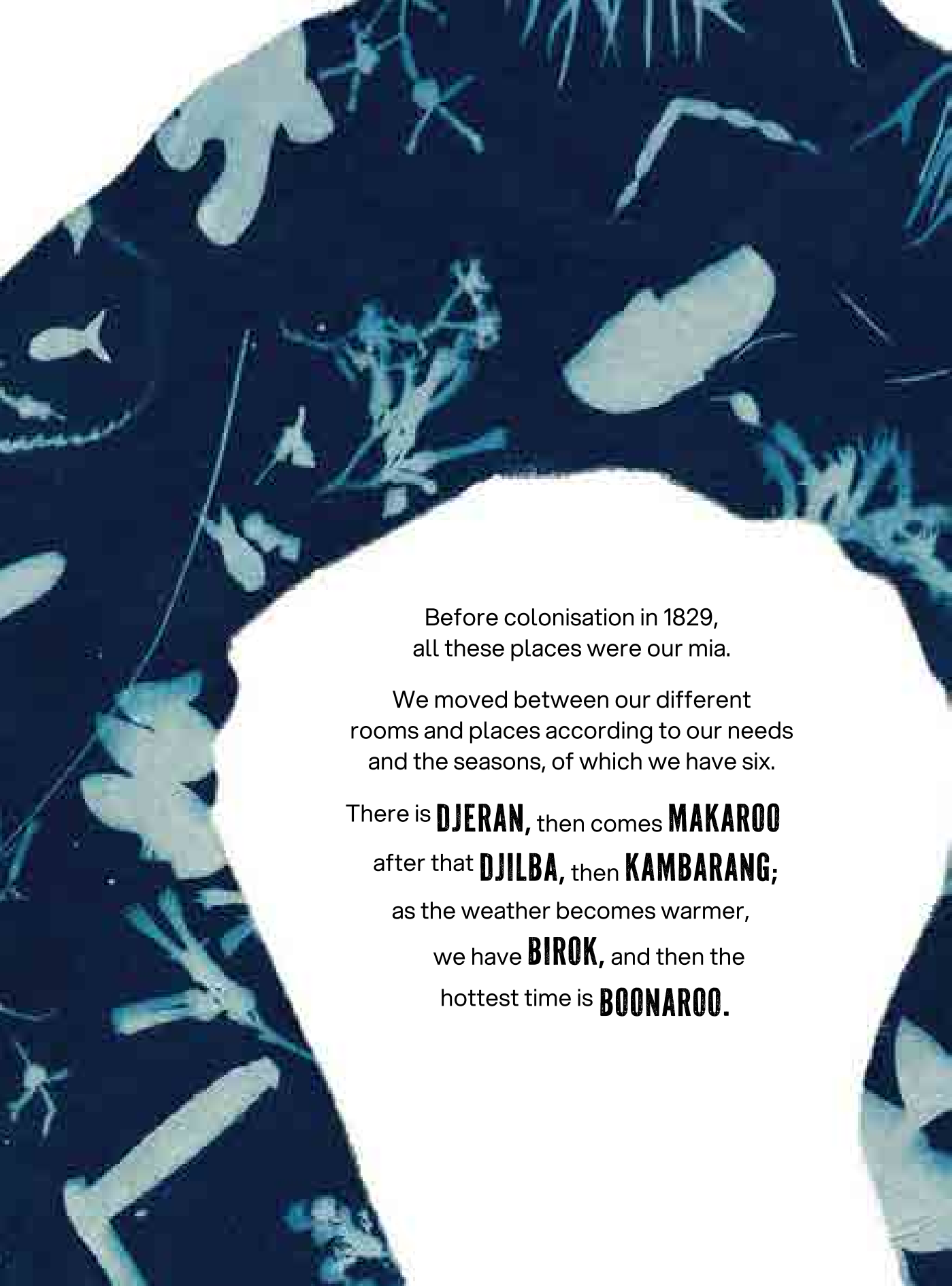
When you walk around Bayswater
you are in my family's **MIA**,
our living room, kitchen
and bedroom.



When you stroll along the river
you are walking through my
pantry and playground.

Let me tell you why.





Before colonisation in 1829,
all these places were our mia.

We moved between our different
rooms and places according to our needs
and the seasons, of which we have six.

There is **DJERAN**, then comes **MAKAROO**
after that **DJILBA**, then **KAMBARANG**;
as the weather becomes warmer,
we have **BIROK**, and then the
hottest time is **BOONAROO**.



Our seasons are not just about the weather.
They tell us when certain foods like emu
eggs and berries are available and when
animals are moving or fish are swimming
in the river for us to hunt and collect.

THE NIGHT SKY with all its stars gives
us guidance and information about
what to expect with the
cycle of the seasons.

Having six seasons makes much more sense for our boodja than four seasons from somewhere thousands of kilometres away in Europe. Those first fellas never really adapted or knew anything much about our boodja, made lots of dumb mistakes they did. Those fellas liked to name places after people, mainly men. Whereas when we give a name to a place, it's about life and meaning, what is important about each location, where its place is in our dreams, our lived journey.

So, for us a placename is not just a word,
BUT A WHOLE STORY, an information package, if you like, explaining what we need to know. **Placenames help guide us and PASS ON KNOWLEDGE.**





Hopefully one day they
will sit down with us and
listen and learn. Because
as the **guardians of all this
boodja we have a lot of
knowledge we can share.**



The names of our places always
tell us what we need to know.

BIRRALYN MEANS
THE SPARKS OF THE
BANKSIA OVER THERE



BIRRALYN
BIRRA / ALA / YN







The names of our places always tell us what we need to know. Birralyn means "the sparks of the banksia over there".

This place is on a section of the river known as Beeloo Derbal. The Tonkin Highway crosses over one of our old camping grounds now. Before this noisy bridge was built, it was a great camping spot for a whole mob of us, with plenty of tucker including buyyu, which are the nuts of the zamia palm. Buyyu have to be treated and prepared properly to get rid of the poison, otherwise we could get very sick.

**OUR MOTHERS AND FATHERS
TAUGHT US ALL THESE THINGS
THAT ARE IMPORTANT TO KNOW.**







There is a fluffy part in the zamia palm that is really good for carrying fire too.

The banksia that grows here is very important to us, as the HOLDER OF THE SPARK OR FLAME.

The banksia cones are really good at keeping the embers or sparks of the fire smouldering for us as we move between camps. When moving camp, we burn the ground around our old campsite so that it is clean and there will be new growth when we return. We carry the banksia cone **in a bed of paperbark** that we cut from the trunk of the tree using a stone axe. Because move we do and fire is always needed.











When the weather gets colder,
we make our way towards

NYURRDUP
**THE PLACE THAT RISES
UPWARDS, OR HIGHER UP**



NYURRDUP

NYURRA / DA / UP





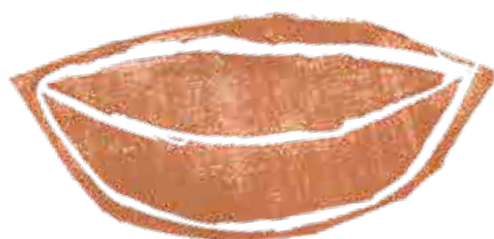


Nyurrdup is where the Bayswater train station is now. Maybe if the builders of the old train bridge had paid more heed to the meaning of Nyurrdup and made the bridge "higher up" back then, fewer trucks would have got stuck under it.

During winter the river can often flood and fishing gets too hard, with the low-lying areas all muddy, so it makes sense to stay on the higher ground. But besides that, being on the higher ground is a great

LOOKOUT PLACE FOR HUNTING

and general sticky-beaking at what is around us.



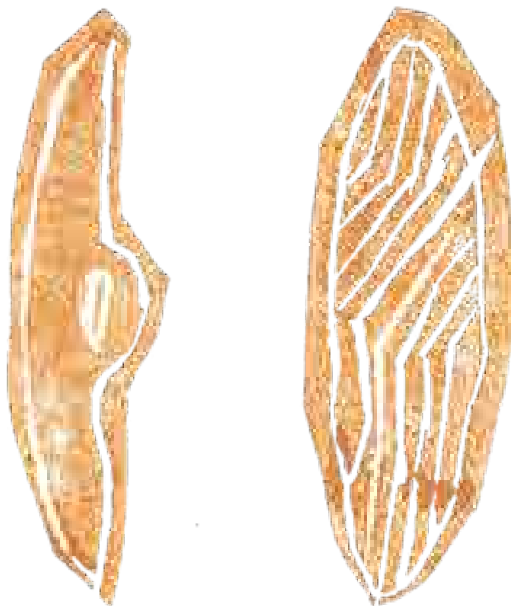
At Nyurrdup, we make lots of tools and weapons, like spears and shields. To make the shield, the men cut out the shape they want on a tree, using a stone axe, and then peel it off. These trees are called

SCAR TREES; when you look at them you will see where the **SHIELD WAS CUT OUT.**



With their spears, the hunters always get us a good feed of kangaroo or emu and the kangaroo skins are great at keeping us warm as the colder weather sets in. They are quite the fashion during the colder weather.

At Nyurrdup we climb to the highest point we can, to keep an eye out for other camp fires and smoke. When we see our people starting to gather, we set off to join them too.







MOORORDUP IS KNOWN AS **THE PLACE OF FAMILY**

The importance of family has always been central to our mob; this connection is vital to who we are and where we belong.

MOORORDUP

MOOR / D / UP



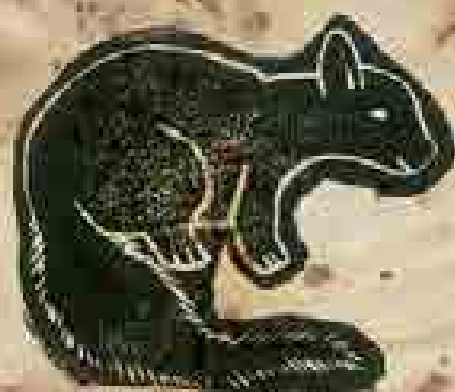
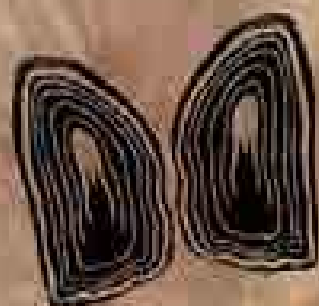


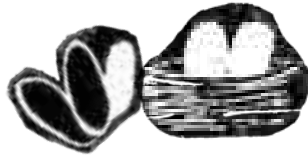




We always have a good time at Moorordup, meeting up with relatives and others, staying warm by our fires, trading and yarning... marriages are organised too! There are a lot of rules about this, like which people should match up and which people shouldn't. This lore about marrying up was set down long, long ago. The Elders work it all out and decide if a match is good or not. If you disobey and go wrong way you could be in big trouble!

Moorordup is where the Maylands train station is located. Actually, when you think about it now, with all the cafes and such around **Moorordup these days, yarning and dating still happens there today.**

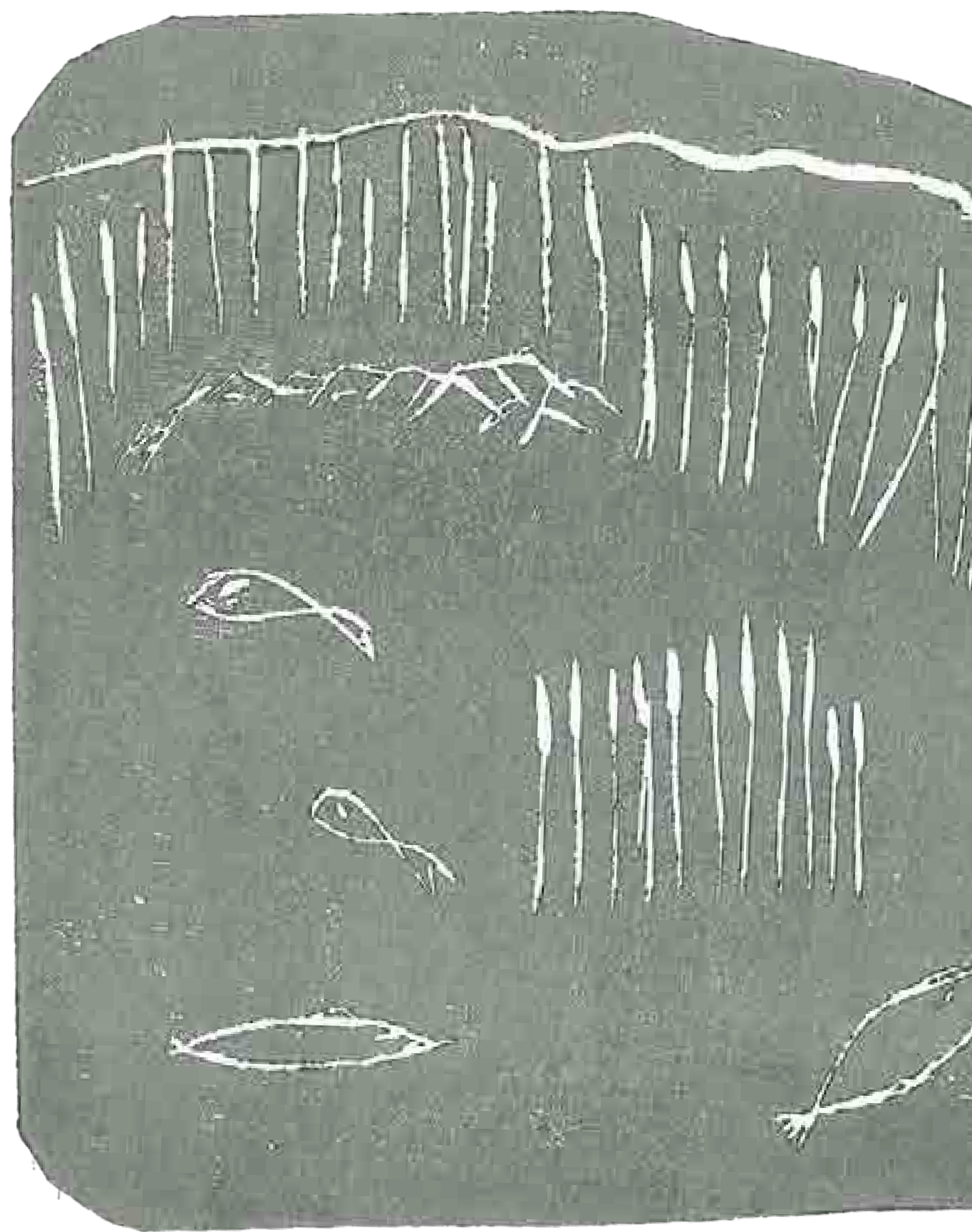


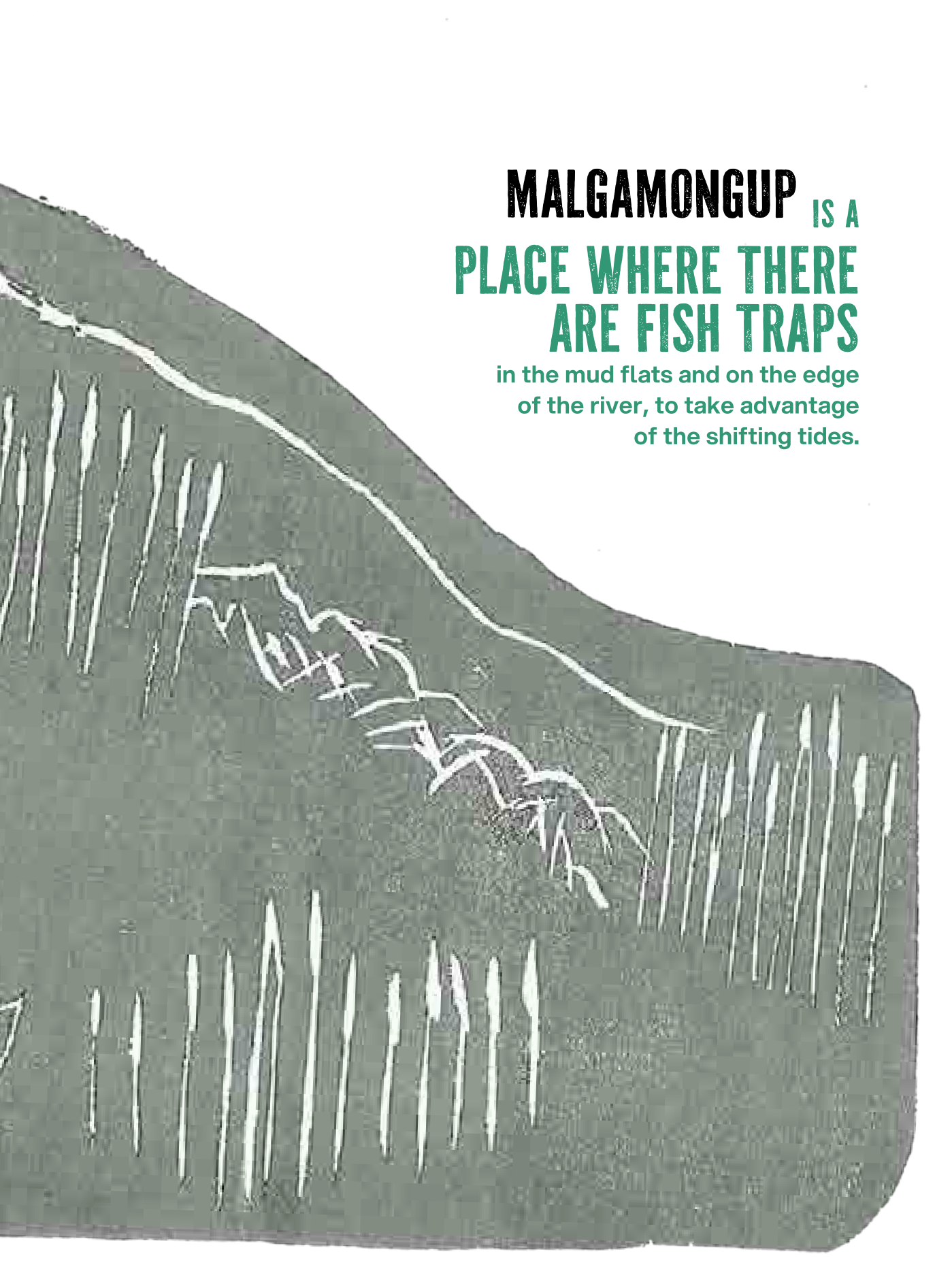


The season of Djilba is a time when the foods are not as plentiful, so a lot of time is spent making sure we have enough for ourselves and hopefully some to share with others, because sharing our resources is very important to us.

Trading the hides of the yonga lets us make a very flash and warm booka for us to wear. Then as the season starts to change, people start to head back to their places, some towards the coast, others to the hills, some to the north and some to the south. **Our family heads back to the river.**







MALGAMONGUP IS A PLACE WHERE THERE ARE FISH TRAPS

in the mud flats and on the edge
of the river, to take advantage
of the shifting tides.

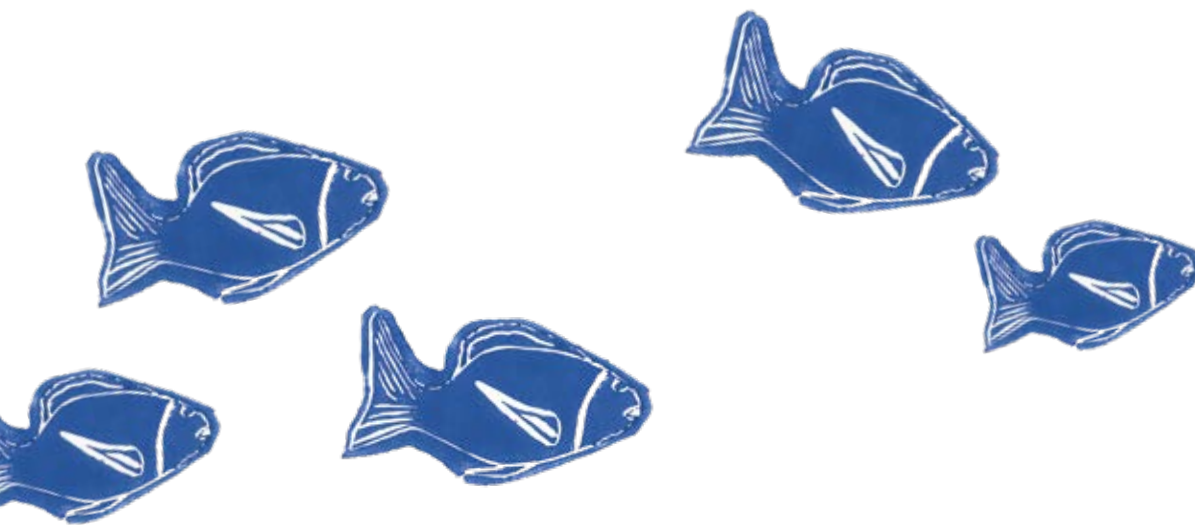


MALGAMONGUP

M / AL / GA / MONG / UP







As the days get a little warmer, we will harvest the last of the native potatoes and make our way back to the river at Malgamongup, now known as Bardon Park. The river at this place is called Warrndulier. **Malgamongup is a place where there are fish traps in the mud flats and on the edge of the river, to take advantage of the shifting tides. We call these fish traps munga.** There are different types of traps; some are built from iron stone and for others we use branches and bushes. They always supply us with a good catch of fish. The men make spears here, specially built with lots of sharp prongs to spear the fish trapped in them, and the women, they collect a whole range of bush fruits and berries and lots of other yummy stuff.











We camp here amongst the mighty trees;
when the breeze or wind blows through
their leaves it keeps our mob cool. Along
the higher embankment some fresh water
springs flow out towards the river and some
of these are reserved so that only certain
Elders are allowed to drink from them.

Lore is lore and we don't break it.





NEARBY IS
WOORAT WHICH MEANS
THE THROAT

This may be because of the way it is shaped or because the river is narrow at this point; it only flows one way as the tides are not as strong here.

You may know this area as Peninsula Farm; it was one of the first areas of Boorloo (otherwise known as Perth) stolen from us by the colonisers.



WOORAT
WOORAT











The narrowness of the access to Woorat makes it easier to guard for manjaree.

At this time of the year, we burn the grasses so that when the first rains come the

**NEW SHOOTS ATTRACT
YONGA IN FOR A FEED.**









On this cleared ground we also play games, and all sorts of competitions. Like **palang** – **it's sort of like hockey, but has been around much longer,** with different sticks and the ball is made from the skin of a koomal, so it doesn't hurt so much if you get whacked with it.

There are also spear-throwing contests between the men. The weather is getting warmer now so before we start our games we always sweep the ground, checking out for snakes first. You can never be too careful when it comes to snakes!





As this is the hottest time of the year, we keep close to the river so we can have a swim to cool off, as we fish, hunt and play all the way from Malgamongup, then Woorat and the Baigup Wetlands upstream to Birralyn.

The clear skies at night light up with thousands of stars dancing across the heavens and reflecting off the water.
Much better to look at than street lights.



The constellations in the night sky change, letting us know that the seasons are changing again. Then the cycle of life, and our journey through it, will begin again.





We ask that when you

TRAVEL THROUGH THESE PLACES

today you acknowledge
their proper names and
their **importance to our
families going back
many thousands of years.**













MOORORDUP

MALGAMONGUP



NYURRDUP



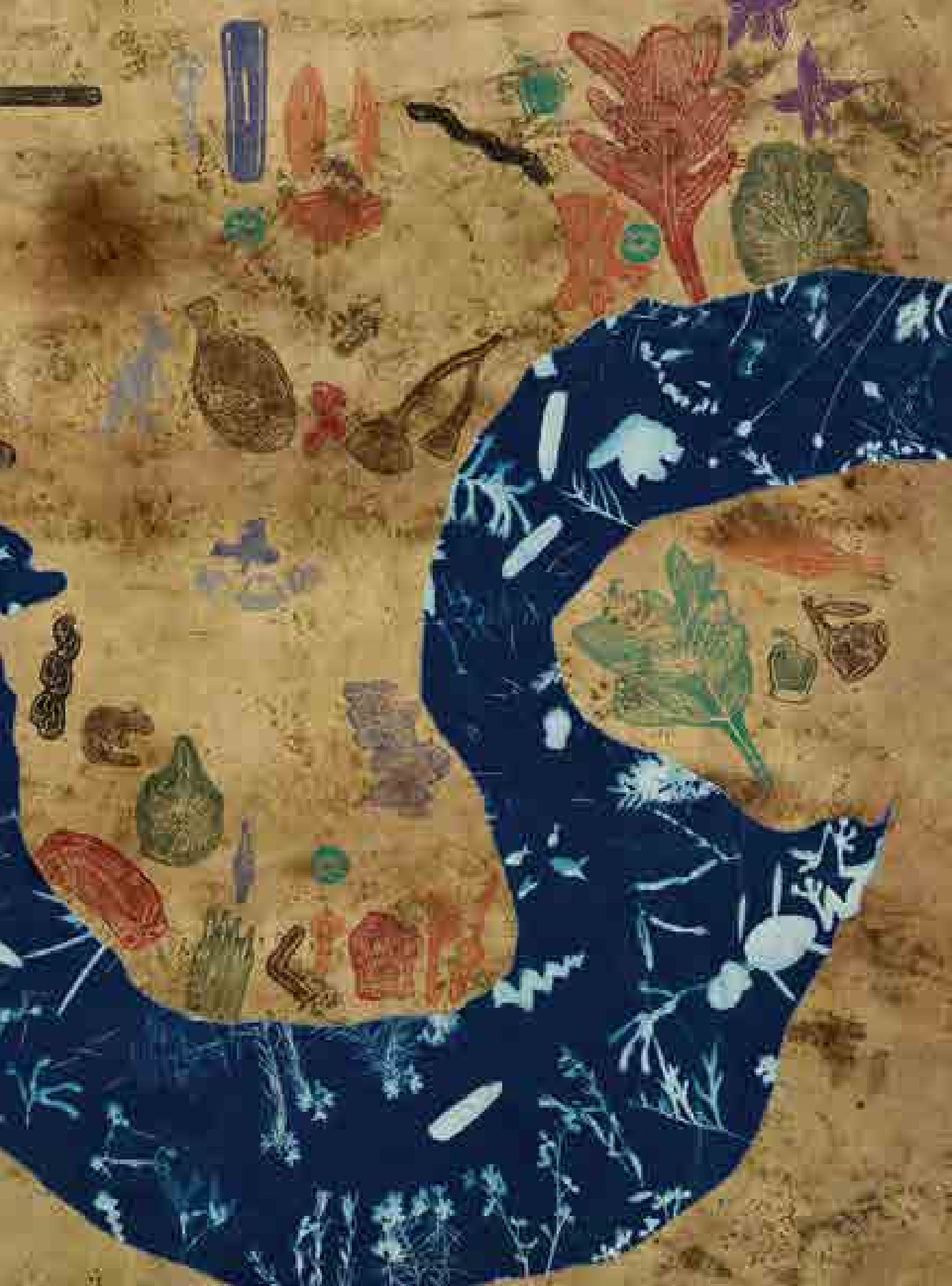
BIRRALYN



WOORAT









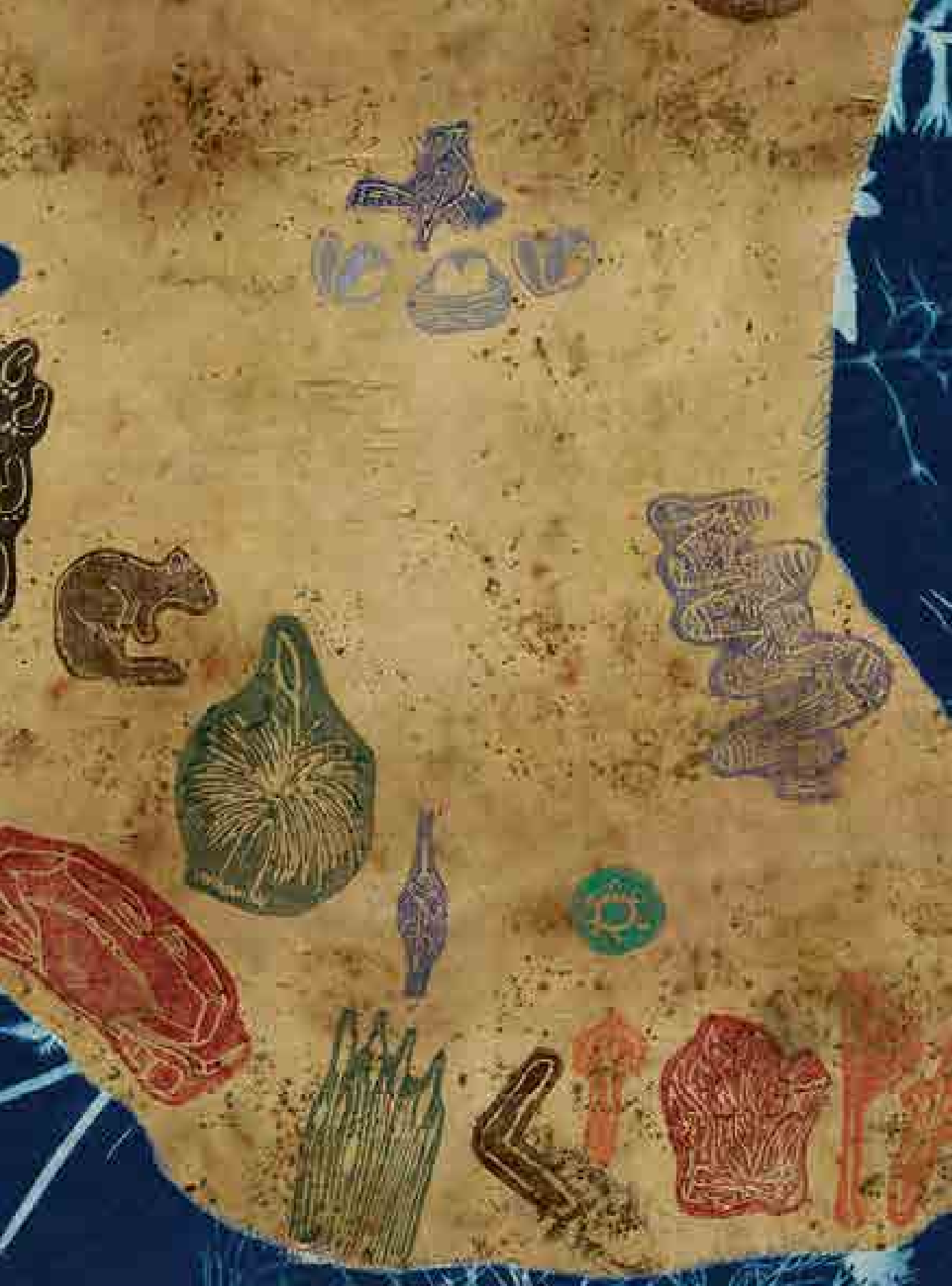






















Working with Mum, Aunty [Sherri] and Nana was something we had never done like this and taking the time out to do it together was special. It felt like family time, very comfortable, just sharing and learning new things together. Having a few laughs with no pressure. We only knew paint and canvas before [the workshops]. Learning new techniques and to work with new materials, so we can express ourselves beyond paint and canvas, was a valuable part.

- **SARAH WESTON**
NOONGAR ARTIST AND PROJECT PARTICIPANT



Being a part of the Bayswater Place Names project as a Noongar Elder, has given me a reconnection to language. As a Stolen Generation survivor, I have always been strong in my Noongar Culture but was never allowed the opportunity to learn my language until later in life. It has been a special time for me, sharing stories about the places in the area that I called home for a large part of my life and where I raised my family.

- **DOT BAGSHAW**
MATRIARCH AND PROJECT PARTICIPANT



After many years of being part of CAN's Place Names projects, I still find wandjaneen (healing) in participating. Being able to share my knowledge and hear from other moorditj (strong) community members and Elders is an important part of keeping our culture alive and there for many generations to come.

- **GERI HAYDEN**
MATRIARCH AND CULTURAL ADVISOR





DECODING PLACE NAMES

Each Noongar Place Names project begins with community consultation followed by a process of decoding. Led by Dr Len Collard of Moodjar, this first phase of the project sees an advisory group of local Noongar Elders and Traditional Owners combine community-held knowledge with academic research to recover the ancient placenames of this land and unpack the original meanings of those placenames.

The decoding process follows the **Darbakarn, Darbakarn model**, a consensus-driven approach with three stages:

Woort Koorliny (Green - All Go!): Full agreement on the placename.

Share: Multiple perspectives are accepted, and all are documented.

Darbakarn Darbakarn (Go Gently): Uncertainty or disagreement exists, so the group decides to revisit the name later.

If consensus isn't reached by the end of a session, the group acknowledges that further work and research is needed before the placename's meaning can be confirmed.

During Place Names Bayswater five placenames were decoded by the project's advisory group.



BIRRALYN

Embers/sparks of the banksia that are located over there

Birralyn is a placename that refers to the area now known as the Bayswater foreshore, near where the Tonkin Highway crosses the river.

MALGAMONGUP

Place of the fish traps

Malgamongup is a placename from the area now known as Bardon Park, located along the river.

MOORORDUP

The access to the place of the families

Moorordup is a placename from the area now known as Maylands, and is located where the Maylands train station is found today.

NYURRDUP

The place that rises upwards

Nyurrdup appears on a historical map next to Bayswater train station.

WOORAT

The throat/movement

Located in the area known today as the Maylands Foreshore, Woorat/Wu-rut is land that was taken by colonisers and renamed Peninsula Farm.

GLOSSARY OF NOONGAR WORDS

We acknowledge that the spelling and interpretation of indigenous language can vary between communities. We honour differences in individual's preferred spellings of Noongar words.

bilya	river
birok	season for December and January
boodja	country
booka	kangaroo cloak
Boorloo	Perth
boonaroo	season for February and March
Derbal Yerrigan	Swan River
djilba	season for August and September
djeran	season for April and May
kambarang	season for October and November
koomal	possum
makaroo	season for June and July
manjaree	ceremony
mia	home
palang	game/sport
yonga	kangaroo











PROJECT PARTNERS

Community Arts Network

Working at the forefront of Community Arts and Cultural Development (CACD) since 1985, CAN is an arts producer that partners with communities to share West Australian stories, histories and experiences that have been hidden, ignored or unrecognised. By amplifying these stories so that they reach the broader Australian community, CAN's work breaks through the silence that arises from systematic disempowerment, to create positive social change, building inclusion and understanding between people.

can.org.au

Moodjar

Moodjar is a Nyungar family-owned company, sharing Nyungar knowledge and culture to produce an overall positive impact on Australian society. Moodjar's core business is: smoking ceremonies, Welcome to Country ceremonies, cultural awareness training, renaming/dual naming of places and Country, cultural heritage assessments, research, Nyungar culture, interpretive works, on-Country tours and guidance.

moodjar.com.au

City of Bayswater

The City of Bayswater features a culturally rich and vibrant community, flourishing in four bustling town centres and encompassing more than 380 hectares of lush open spaces and a 10km expanse along the scenic Swan River. Situated just 6km north-east of Perth's CBD, the City offers easy access to major transport routes and significant destinations, including Perth International Airport. Our City is renowned for delivering valued services to the community, emphasising sustainability and environmental stewardship, enhancing town centres, fostering community engagement, and providing abundant opportunities for residents to thrive in this urban setting.

bayswater.wa.gov.au



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A special thanks to the team and women from the Elizabeth Hansen Autumn Centre including Sharon Anderson, Dorcas Bennett, Leanne Tovy, Tamara Edgar, Tanya Jacobs, Sharon Woggagia, Mary Njana and Agnus Walbidi.



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ENQUIRIES

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Australian Government
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