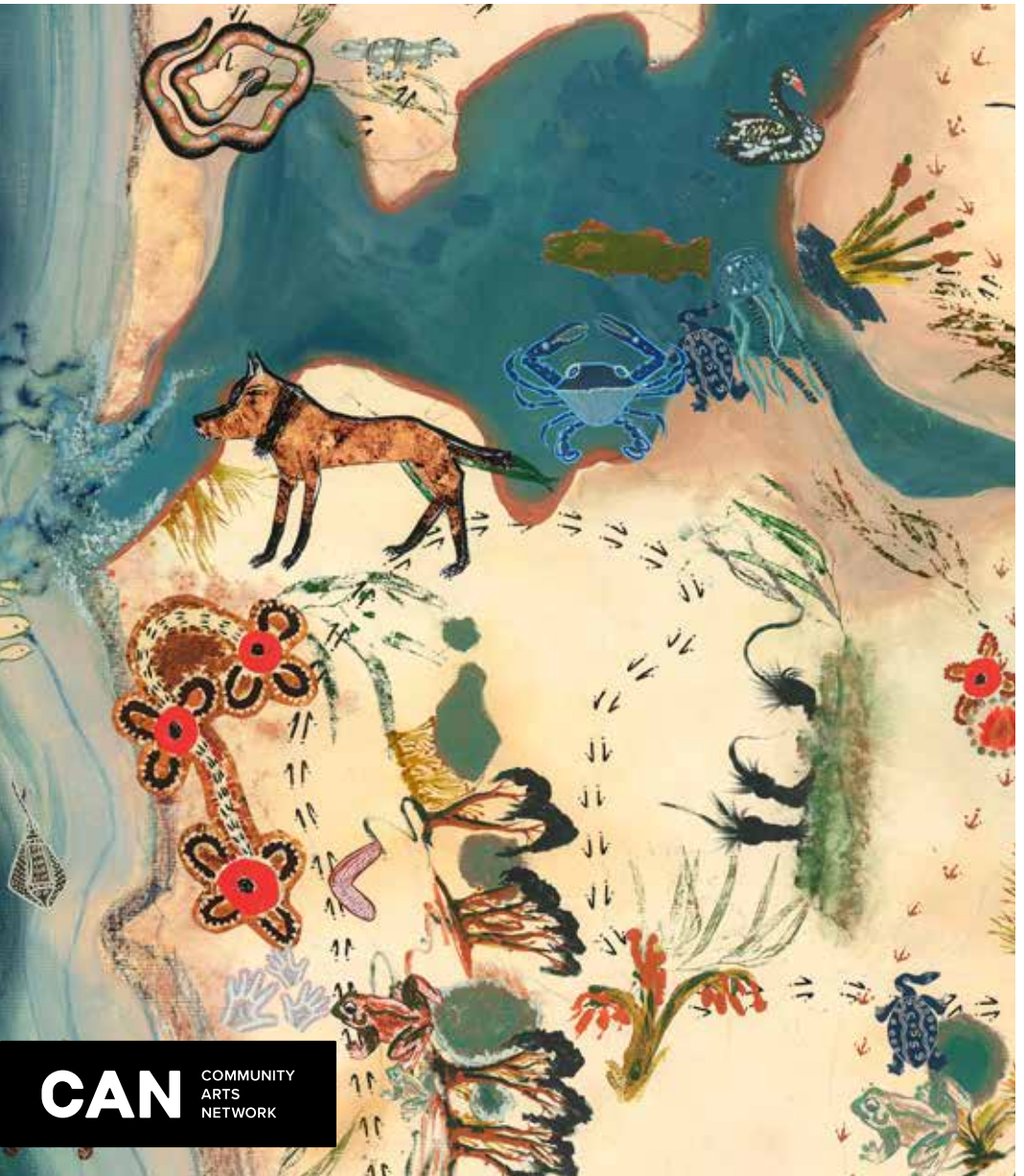


Place Names **WALYALUP**



CAN

COMMUNITY
ARTS
NETWORK

CAN acknowledges the Noongar people of the Bibbulmun nation as the traditional custodians of the lands on which we work and live. We pay our respects to Elders past and present and honour all Aboriginal and Torres Strait Islanders as the first people of this nation. CAN is proud to work with people from all cultures, but we do so on the understanding of First Peoples, first.

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



Use this QR code to access the interactive map, video's and more information about Place Names Walyalup.

SPELLING: We acknowledge that the spelling and interpretation of Indigenous language can vary greatly from community to community.

WARNING: Aboriginal and Torres Strait Islander people are advised that this may contain images and names of people who are now passed away.

CAN COMMUNITY
ARTS
NETWORK

MOODJAR



SUPPORTED BY



Department of
Local Government, Sport
and Cultural Industries



Australian Government
Indigenous Languages and Arts



Australian Government



Place Names WALYALUP

Place Names Walyalup is an award-winning, inclusive community arts and cultural development project produced by CAN in partnership with Moodjar, the Noongar community and the City of Fremantle

Inspired by Emeritus Professor Len Collard's seminal research, CAN and Moodjar have developed a community-led, creative model for decoding the ancient meanings embedded in placenames.

Len Collard and Geri Hayden led decoding workshops with Noongar Elders and community members drawing on local knowledge, language, memories and stories as primary sources. Together they 'played cards' with the Place Names language cards and reviewed historical documents and wordlists created by European settlers as secondary sources. This process decoded the Noongar names of five prominent locations in Walyalup: Cantonment Hill, Bathers Beach, the Waterways, the Ocean and Rocky Bay.

Using a creative cultural mapping method led by arts practitioners Natalie Scholtz, Elly Jones and Sandy McKendrick, the Walyalup group explored these 5 placenames. The meaning and stories have been creatively expressed in a large-scale cultural map, more than 40 individual artworks, a series of short films, educational resources and an interactive digital map. Working with videographers Peter Cheng and Drew Kendall this series of short films were produced to further capture the koort and kaartadjin of Place Names Walyalup.

The project culminated in an exhibition at the Fremantle Art Centre in 2021.

From late 2022 to early 2023 a vinyl reproduction of the map, alongside a digital content kiosk, were displayed at the WA Maritime Museum's Fremantle: *Then & Now* exhibition.

In 2023 the Walyalup Place Names project won the History Council of Western Australia award for its significant contribution to understandings of and advocacy for Indigenous histories in Western Australia.

The original Walyalup Place Names map is now housed permanently in the Walyalup Cultural Centre.



ABOUT CAN

CAN creates positive social change through the arts, building inclusion and understanding between people.

With its roots planted firmly in the social activism of the 1960s community arts movement, contemporary CAN continues to unlock Western Australia's untold stories through community participation in art.

CAN's guiding principle for working with Noongar communities is: First Peoples, First as set out in the *ULURU Statement from the Heart*. CAN has an Aboriginal Advisory Group (AAG) that provides counsel ensuring cultural integrity, care and safety.

For more than a decade CAN has partnered with Noongar communities to share the histories and experiences that are unwritten or unspoken. This work breaks through the silence arising from systemic disempowerment and exposes the politics of fear by sharing, through art, participants' small, daily acts of resistance and resilience that are essential to maintaining hope.

The creation of powerful artworks and experiences resonate deeply for the community creators and with the audiences they reach, far beyond where the work originated.

can.org.au

ABOUT MOODJAR

Moodjar is about sharing Nyungar knowledge and culture to produce an overall positive impact on Australian society.

Moodjar is a family owned company established in 2006. Moodjar's CEO is Lisa Collard and the Director is Len Collard.

Len is a Whadjuk Nyungar Traditional Owner of the Perth Metropolitan area and surrounding lands, rivers, swamps, ocean and its culture.

The company's name (Moodjar) refers to the Moodjar Tree – also known as the Australian Christmas Tree or the 'Nuytsia floribunda'. This was chosen as the company name as the Moodjar tree is the totem given to Len by his grandmother as a baby. Len was born during the Nyungar season of Kambarang in December 1959. He would always be known as 'The Christmas Baby, Moodjar.'

moodjar.com.au

DECODING AND THE PLACE NAMES PROCESS

Len Collard's research shows us that Noongar placenames are a group of words collapsed into a sentence. The Place Names process uses the cards to break the words down and uncover the ancient meanings.

Noongar placenames were originally written down by non-Noongars and words were misheard and meanings misunderstood. This resulted in multiple interpretations and spellings.

The decoding process makes Noongar knowledge and language the first principle in cracking the ancient codes. Len refers to this process as a recolonising practice because it places Noongar kaartadjin (knowledge, language and culture) as the authority. Historical documents written by wadjellars are secondary.

Noongar Place Names empowers Elders and community to share stories, histories, culture and kaartadjin with the wider non-Aboriginal community as a powerful act of reconciliation.

DWERTAWIRRINUP | CANTONMENT HILL

DWERTA - WIRRIN - UP

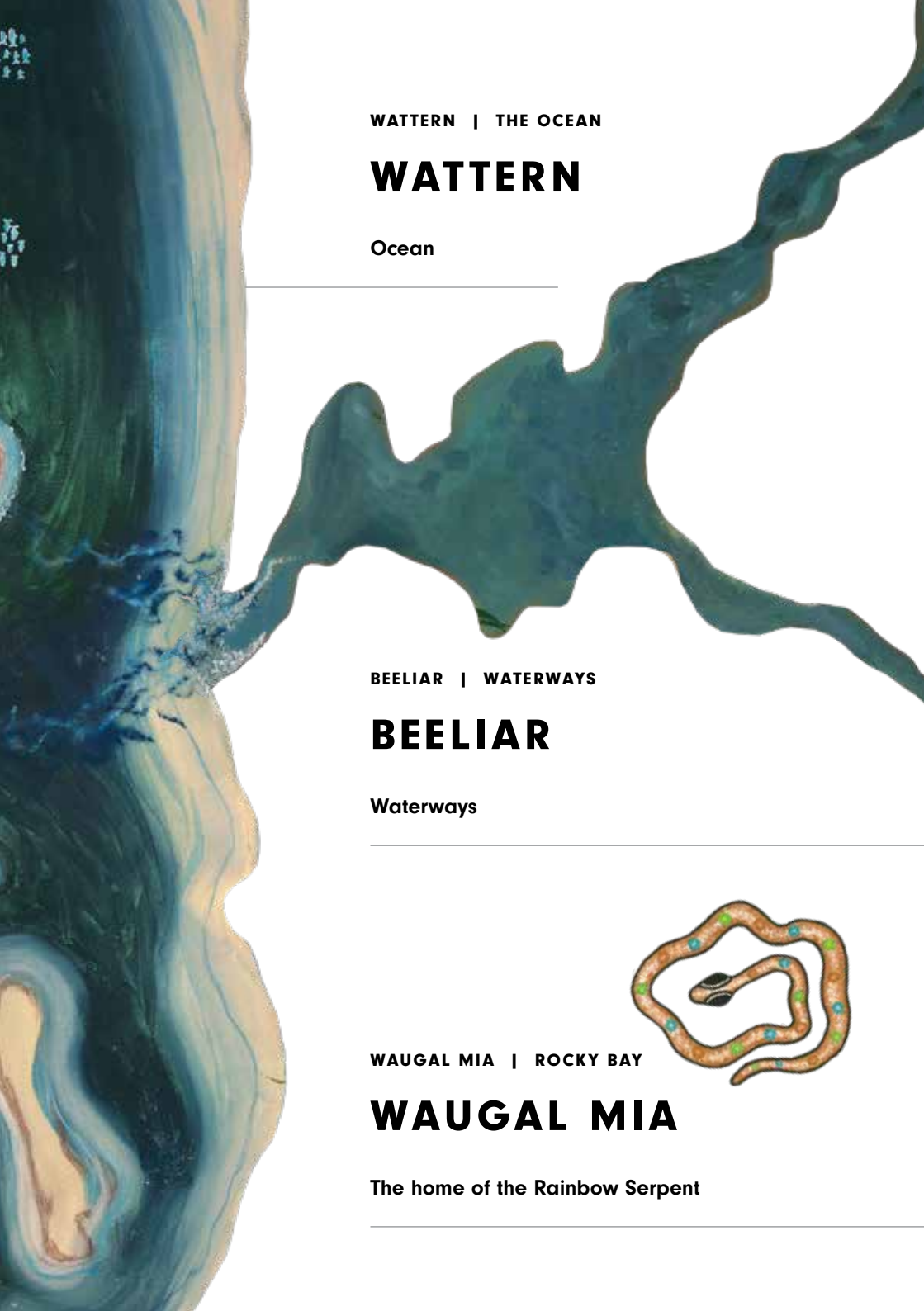
Location of the Dingo Spirit



MANJAREE | BATHERS BEACH

MANJAREE

The meeting place



WATTERN | THE OCEAN

WATTERN

Ocean

BEELIAR | WATERWAYS

BEELIAR

Waterways

WAUGAL MIA | ROCKY BAY

WAUGAL MIA

The home of the Rainbow Serpent





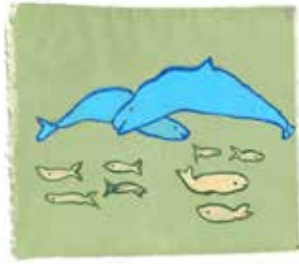
Rachael Ellen Zani

I am a proud Noongar woman from the Goreng clan in the Great Southern Region of Western Australia. I was born in the Northern Territory, and grew up in Queensland. I had a mild cultural upbringing due to being on the other side of Australia. However, once moving back home, I've reconnected with my roots and loved taking opportunities to explore my homeland. My mum and Auntie encouraged me to come along to the Walyalup/CAN artwork meetings and it's really great being able to meet my own people. I've particularly enjoyed the laughter and the chance to reconnect, while contributing to create a beautiful piece of my culture.



Chelsey Thomson

I was born in East Fremantle. I am a Whadjuk Yorga, a Collard, Bennell. Parents are from east and south Freo and I spent a lot of my childhood playing and growing up around these areas. Art is not something I was interested in however I found being a part of this project was spiritually healing for me, it also gave me a sense of belonging and brought out hidden talents. I have taken from this project the stories, knowledge and experience to my teachings, to keep our culture alive within all of us.



Dr Gerrard Shaw



I am Gerrard Shaw, a Nyoongar Yued Whadjuk man; part of the Stolen Generations. I was removed from my mother, Ruby Shaw, my two brothers Charlie and Peter Shaw and grandmother, Victoria Blurton. I was denied all knowledge of my family's cultural heritage. Not knowing who you are and where you have come from can have dire outcomes. It certainly did for me. At a crucial point in my life, I decided to address these important questions. As soon as I established contact with my Aboriginal family and culture, my healing journey began and continues through to today.

I wanted to be part of Place Names Walyalup because it would allow me to continue the healing by meeting moort (family) and learning about culture from fellow Elders.

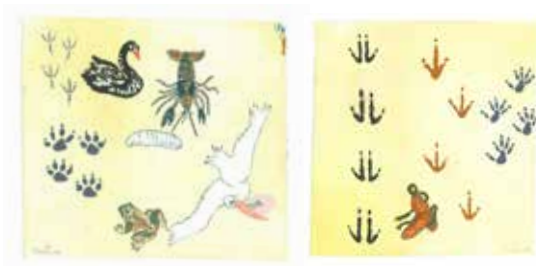
I was made to feel a valued participant and would leave each meeting feeling enriched, uplifted and empowered due to meeting moort and hearing their stories. In return, I attempted with the help of my brother Sam to contribute to the project of tracing on canvas the Cultural significance of flora, fauna and place. This included Manjaree, Wadjemup, Garrungup (the home of the Waugal), and Dwertaweeardinup (the place of the dingo spirit). As a result of the project, stories were told of the Walyalup Dreaming - such as the Waugal and Yondock (the crocodile).

Sam proved to be a particularly valued source of information when he told me how my mother had taken him in and cared for him. Sam also shared stories about my Uncle Billy Shaw with whom he also had contact. These are just two moments that pinpoint moments of healing. Priceless.



Amelia Sherburn





Christine Reich

My name is Christine Reich, I am a Goreng clan Elder, within Wagyl Kaip Country.

I became involved with the CAN project after a friend sent me information on a session that involved understanding of Noongar places and what their names meant. As learning and developing my understanding of Noongar language has always been a passion, I went and have participated and enjoyed every session since.

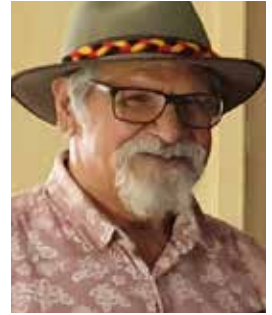
What I enjoyed the most was talking, laughing and sharing stories with Elders and the wider community members. I have definitely enriched my knowledge of Noongar words, placenames and culture. I loved re-connecting with past associates and making new friendships.



Freda Ogilvie

My name is Freda. I am a Whadjuk Elder. I have lived in Walyalup for umpteen years, we moved down here when I was nine years old to koornt boodjar (White Gum Valley). I am interested in rejuvenating and revitalising our language, because a lot of people weren't allowed to learn language growing up. I think what brings it home was my career in education as a Principal and knowing there were two worlds that I lived in. I was fortunate to be in a family group where language was used everyday, so I am re-learning and re-building my koornt, my heart.

Farley Garlett



My name is Farley. I come from the Garlett family, also related to the Bennell's. I was related to just about everyone in the room involved in Place Names Walyalup. What I took from Place Names is people recording some of these names of places that we all know so well. I think it is really interesting to see what other people knew and didn't know in the group, and it was a great learning process. It was good because there were people there in the room who hadn't been exposed to these names, history and stories. It was good for people to hear others talking.



Samuel Dinah

My name is Samuel James Dinah. I identify as a Nyoongar person, and my family come from the Ngudu / Mineng tribe from Mount Barker, Albany and Esperance in the Great Southwest of WA. The Place Names project gives light to the community at large, details to the wider community about how Walyalup has changed.

This story that I'm about to tell you has been handed down to me. When you look at the map of Derbarl Yerrigan it depicts a date and time prior to colonisation. The river is a picture of a woman, a mother figure, ngangk, who was responsible for the water, introducing and opening up the freshwater to the saltwater. When tribes camped along the river they were able to go fishing. That mother figure was responsible for the waterways. Through her there was life source, ngangk means mother, giver of life.



Sharon Calgaret

My name is Sharon Calgaret, I am a Whadjuk Noongar yorga. I really enjoyed being part of the Place Names project.

The workshops were a great friendly place to meet people and yarn. We shared our stories and learnt more of the Noongar words of the different places and animals of this country around Fremantle.

There were many people that I hadn't seen for ages, the meetings were a great chance to see them all again and meet new people. It was like being with a group of old friends, where I could really be myself and laugh and joke and yarn.

Being invited and encouraged to be a part of this project gave me the confidence to add what I felt was important to the canvas. I am really pleased with the artwork that we all put into the canvas map painting.



Trevor Walley

Place Names was a collective effort and collectively we pulled this together. We were all on the same platform, I think collectively we rise together. We all listened and learnt, had something to say then we listened and we learnt again. The energy was the outcome and that's what we achieved.



Turid Calgaret



I am a Whadjuk Noongar yorga who grew up in Fremantle. I am a practising artist who lives in Hilton with my three children. I was initially a bit hesitant to join the workshops, but loved it from the first day. We learnt more about our culture through storytelling and group discussion at each workshop. We learnt about specific places, their traditional names and the stories behind them.

It was a great experience for me and I felt proud that more people were going to be able to understand the significance of our local country.

The artistic and creative aspects of the workshops were very enjoyable. Everyone contributing to the final image made it so meaningful. Learning and working alongside my mum and youngest son on a project that had such cultural significance was a humbling experience.

Betty Garlett



My name is Betty Garlett, and I am a Traditional Owner and Elder of Whadjuk country.

I found Place Names interesting because of the decoding of the names in Walyalup and that I live in the Fremantle area. I have other projects going on and I have been able to use this Place Names project as it has assisted me in the naming of other places in the community.



Vickie Zani



I am a proud Noongar woman from the Goreng clan. I was born in Katanning (1961) and had a strong cultural upbringing.

When I was 17, I moved to Willagee, Perth, where I worked for 10 years. I then left WA to travel and explore our beautiful country. Raised 4 children, as well as fostering 8 other children. Moved back to WA in late 2018. My sister invited me to accompany her to the Walyalup meetings.

Being away for 35 years, Walyalup / CAN gave me the opportunity to reconnect with my culture and family ancestry.

I thoroughly enjoyed the camaraderie, the stories, good people and endless laughter.

Participating in the artwork and the making of the 'map' has been exhilarating and has filled me with so much pride and longing to explore more of my culture.



Glenys Yarran

I am an Elder from Whadjuk and Ballardong country, born in Ballardong. I enjoyed being involved in Place Names, the activities and people's company. I would like to continue to be involved in things like this. I enjoyed being connected to my people and hearing of the ancestors; how they lived and continue to live in our lives now.



Garry Shaun Garlett

My name is Garry Garlett. My mother's family are Jettas from Ntaki Ntaki country. I attended Place Names at first for healing, but it soon became interesting when I heard the stories from our history. The painting was therapeutic and made my life's journey more culturally sound. I have given to this project, but have taken more from it.



Jenny Garlett

My name is Jenny Garlett, my country is Ballardong. I am from Northam, the Avon River. For me being part of Place Names was to learn, and it was all a great experience for me. I took knowledge from the Elders, hearing the old people talk, friendship and language.

I hope people took my experience, the knowledge I had within me and my friendship. Thanks to CAN for inviting me into this, I enjoyed all your company. It was a great experience.



Leah Dinah

Family name: Dinah

Father's Name: Dinah's /Miller's

Mother's Name: Walley's /Lynden's

My knowledge of wanting to be part of this workshop is to get to learn about our culture and to find peace within my spiritual grounds and the meaning to our warriors. Learning and taking steps in the workshop showed and made me feel very gifted. Also our beautiful artwork taught me how much each living culture means to us.



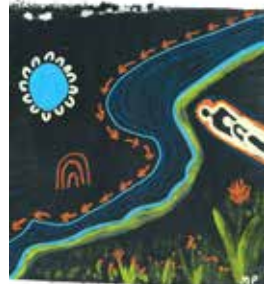
Cherith Dinah

My family on my mum's side is Lynden's and Walley's and my family on my dad's side is Dinah's and Miller's. My country is Whadjuk. I wanted to be a part of the Place Names project to hear, see and learn more about our culture. I enjoyed doing the artwork, making the map and the placing of art work on the map.



Sacha Ogilvie

I wanted to be part of Place Names Walyalup to learn from community Elders, inspire myself to get into art more and help keep culture alive. I feel very privileged to have been a part of this project. I have been living off-country throughout the Kimberley in recent years. I did grow up and spend most of my life in East Fremantle so it was a very warm welcome, a feeling of being home and an overwhelming sense of belonging. The workshops did a lot for me spiritually and emotionally, it was a process in healing and reconnecting back home on country.



Millie Penny

I really enjoyed it, I contributed and also learnt. Learning about Walyalup and some of the names in the surrounds.



Mark Spicer



Sharon Wood-Kenney

I am a Noongar Yamatji yok with ties across Whadjuk Country. I enjoyed being part of the process of bringing Elders and community together respectfully to share space with many stories heard. This project brought many of us together, finding family links and igniting a passion for our language that is very empowering.

It was an absolute privilege exploring and cracking the codes of Noongar language.



Angelina Sibosado

I am a Jetta and Councillor, Noongar and Yamaji. From the Starr family and the Councillor family. I painted the banksia on the Place Names map. The banksia is more like a sweet, you hit it on your hand and all the honey comes out. I took a lot of learning from all the Elders in Place Names, from all the different areas of Fremantle. I was really amazed about the stories that were being told and I would like one day to be able to do the same.

Kay Walley

I think Place Names is a valuable learning tool for the community, and it will be great for future use and generations to come.



Paige Wood-Kenney

Ngany kwell Paige Wood-Kenney. Ngany moort Wood, Dodd, Cox, Smith and Cameron mob. Ngany moort from all over Noongar boodjar, and others from Yamatji country.

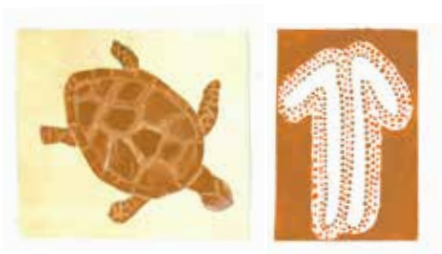
Being involved in the Walyalup Place Names project gave me a chance to sit and listen with my Elders.

I was so grateful to sit, listen deeply, and learn from my Elders and discuss language. It was truly an experience I will hold with me forever, and my katitjin (knowledge) from these meetings of the significance and meaning behind Walyalup place names will be one I cherish. I was lucky enough to illustrate the jellyfish on this piece.



Steven Garlett

I am Steven Garlett, Aboriginal and New Zealander. My mother is a New Zealander and my father is Aboriginal from WA - Noongar born in South Fremantle. I came to Place Names as I just wanted to learn about history and what's out there - to pick up it. What can I teach? I want to know culture personally for myself, my pop has told me stories which has got me wanting to know more. I see Freo differently after Place Names, I would love to see more younger generations involved in things like this. We need more young people to learn more about where they're walking.



Teakiya Ugle

I learnt a lot of things from being part of Place Names Walyalup. I think more of my age group needs to know about culture and history so that they can tell the next generation. To put it out there and to keep our history alive.



Valencia Riley



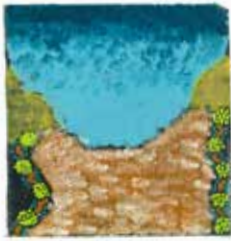
Vienna Walker



Lesley Garlett



Maharlia Penny



Narelle Ogilvie

My family is Collard and Ogilvie. My moort is Whadjuk / Nhanda. I participated in the fire symbol on the map. I took part in this group on a healing journey to learn my culture and language. Hopefully one day English will be my second language.



THANK YOU

CAN extends a warm thank you to Elders and community members who contributed to Place Names Walyalup.

Sharon Calgaret

Turid Calgaret

Cherith Dinah

Leah Dinah

Samuel Dinah

Betty Garlett

Farley Garlett

Garry Garlett

Garry Shaun Garlett

Jenny Garlett

Lesley Garlett

Steven Garlett

Patricia Morich

Freda Ogilvie

Narelle Ogilvie

Sacha Ogilvie

Fred Penny

Maharlia Penny

Millie Penny

Christine Reich

Valencia Riley

Dr Gerrard Shaw

Amelia Sherburn

Angelina Sibosado

Mark Spicer

Robert Stack

Vernon Neville Stack

Chelsey Thomson

Teakiya Ugle

Kay Walley

Trevor Walley

Paige Wood-Kenney

Sharon Wood-Kenney

Glenys Yarran

Rachael Ellen Zani

Vickie Zani

PROJECT TEAM



Len Collard - Place Names Cultural Facilitator

Len Collard is a Whadjuk Nyungar Traditional Owner of the Perth metropolitan area and Adjunct Professor at the University of Notre Dame, Nulungu Research Institute. Len's ground breaking research around decoding Noongar Place Names of the Southwest of Australia has put Noongar placenames and cultural research on the local, national and International stages.



Geri Hayden - Place Names Cultural Facilitator

Geri Hayden is a Noongar yorga, mother, grandmother and Traditional Owner, who was born in Beverley and lived on the Brookton Reserve until the late 60s.

A current member of the Whadjuk Aboriginal Corporation, Geri has worked with both Aboriginal and non-government organisations throughout her career. As the former chairperson of the Southern Aboriginal Corporation she gained experience working in Noongar communities to implement social justice and wellbeing projects.

From 2010 - 2016 Geri led CAN's Narrogin office working to "Heal the broken spirits of our families." She is currently Chair of CAN's Aboriginal Advisory Group (AAG) and is Cultural Advisor to the executive and team. Geri says CAN's projects are about, "Healing Oneself, Strengthening One's Mind, Strengthening One's Heart and Strengthening One's Body and Soul through the Arts, Language, Music, Dance, Songs and Storytelling reflecting our Cultural Values in our Lore."



Natalie Scholtz - Community Artist

Natalie Scholtz is a Perth based artist with over 10 years experience as a drawer, painter and creative professional in community development and the arts. Natalie has exhibited in Australia, New Zealand, Morocco and London. Natalie currently facilitates art workshops with As We Are for artists with disability, and has previously worked with artists from DADAA and the Ability Centre. Her work with CAN and Noongar communities has spanned over 13 years. More recently she has been a creative on CAN's Place Names five-year journey in Langford, Albany, Katanning and now Walyalup.



Sandy Mckendrick - Community Artist

Sandy is an artist who works across performance, puppetry and multimedia. Her company Sandpiper Productions creates hybrid art collaborations and performances locally and internationally. Sandy was involved in CAN's Place Names Moora project, working with the local Noongar community creatively exploring stories, experiences and language in Moora and surrounding areas resulting in an exhibition, publication and podcasts.



Elly Jones - Project Coordinator

Elly has a passion for creating connections and opportunities for people to be heard. She has worked in a variety of project coordination and facilitation roles in the arts and community sectors including supporting young people to develop social action projects to advocate for their rights and create positive systemic change.

Elly recently coordinated CAN's Ngaalang Moort: Noongar Lullabies from Home project, bringing Noongar artists and families together online to learn and celebrate Noongar language through the creation and recording of lullabies.

COMMUNITY ARTS TRANSFORMS

CAN COMMUNITY
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