

Project: Wadjemup: Koorá Wordel, Kalygool Wordel

File name:

Interviewee: Brendan Moore

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Interviewer: Vanessa Smart

DIALOGUE

Brendan: My name's Brendan James Moore, and born on the 20th of August, 1971.

Int: Perfect. And would you be able to tell me what your parents' names are, your family name?

B: Yeah my mother was **Pamela Billet**, and my father was Colin Moore

B: I was born in **Moora**. And then, I grew up in a little place called Dandaragan in the-- It's a wheatbelt town in the central west. Sort of halfway between Geraldton and Perth. And I grew up on farm at Dandaragan, and I've got 2 brothers and 2 sisters. We all grew up there. And that's where my dad grew up as well. And that's where his mum grew up.

Int: Mmm.

B: And her name was Edith, **Edie Wall**. And she was born in about 1915 or 1916.

Int: Mmm, thank you. Now are there any family members in the area where you are now?

B: Well I live in, I live in South Fremantle now. I've lived here for 20 years. But yeah I've got-- my Mum lives in South Fremantle, and my brothers and sisters live sort of splattered all around Perth. So my oldest brother lives out at Hovea and my youngest brother lives in Carine. My older sister lives in Carramar, and my youngest sister lives in South Perth. And my dad passed away in 1991. And we sort of moved to Perth-- We still have, my eldest brother still has a bit of the farm, and so I still go up there occasionally. And I've also got some, an auntie that lives in Coolbellup, not far from Freo. That's **Marlene Worrell**, from that side of the family.

Int: And your people--?

B: So my um, my **Worrell** side is from Dandaragan. So my nan's father-- Nan's father was actually a **Websdale**. But as I said, she was born in 1916 and World War I was on then. And he enlisted to go fight in the war. He was only about 16 years old himself. So he wasn't around for, when my nan was born. And so my nan's mum, that was **Clara Worrell**, she had another daughter, **Dorrie Worrell**, who married **Alf Mippy** and that's Auntie Dorrie. And she was born a couple of years after my nan. But upon giving birth, **Clara Worrell** - my nan's mum, she passed away. 04:37 And um, so my nan and Auntie **Dorrie** were reared up by their grandparents when nan was only 2 years old and when **Dorrie** was just a baby. So they were reared up by, by **Ollie Worrell** and **William Worrell**. And **William Worrell** was like I said he was from Dandaragan. Ollie Worrel before she was married, her last name was **Nettle**. So her name was Ollie Nettle and her father was **Tommy Nettle** and he was from Perth. So he was actually sent out to Rottneest, quite a fair while ago. And so I've got connections to, sort of through my ancestry to three different areas with the Nettles being from Perth and the Worrells being from north of Perth, the **Ord** area and then **Leo Websdale**, his mum **Julia Hart** was from down near Busselton, down near that area. So they're the three areas that my family had originally come from.

Int: And so the language groups that you identify with, tell me about those?

B: Well those three areas are all Noongar, within the Noongar language, I call, I say the Noongar language group. And you know that goes from roughly you know Dongara to Esperance and then, but within that that there are different dialects and it's all the same language but there's just a few words that are different so, you know there's just a few sounds, where the same words. I happened to work in Esperance for about nearly ten years so I notice their name for Christmas tree down that way is **Munji**, where as the Christmas tree up where I come from is **Moochea**, and then sort of down towards Collie they say **Muja**, you know the Muja power station. But it's all the same, it's the same tree, the Christmas tree but it's just a different dialect of saying that so, and I'm not up with all of the other words but you know there's obviously different sort of animals and plants that grow in those areas too. I know there's a potato called the **Wooraan**, it's like a tuber that grows under the ground, the women dig for it, and Wooraan only grows sort of north of Perth really, it's a little bit south of Perth but the people on the south coast don't know. I remember talking to some old people down that way, I said "You know Wooraan", and they said "What?", they didn't know what. 08:07 And the same with, you know like, down that way they've got the Mallee Foul, you know those Mallee hens that dig their nests and they put their eggs in under the ground. Yeah, -- we don't have them up this way, so, some of that language is sort of regional based on plants and animals as well.

B: Well, I mean these days-- I mean, I grew up with my extended family because-- like my nan had 4 daughters and 4 sons, so it was pretty big, like most Noongar families, pretty big. So we grew up with you know, 30 cousins and all the rest of it. And because we were close to nan, you know, at the same town, and nan's son lived with **?him** and daughter and stuff. And her other sons and daughters would come and visit so we'd often have Christmas at our place. And so, those sorts of holidays were like big, and get-togethers and things. But I guess it's just-- and nan was a matriarch, you know, so she made sure she had all her kids come back, you know, for Christmas, or for, yeah mostly Christmas. And so that's what I grew up with. But these days of course, you know, nan, she passed away the same year as my dad in '91, and my pop as well. So yeah it was almost like a change of a generation that occurred and we don't-- you know, my family I've only got 2 girls, and my brothers and sisters as well you know like, my older sister's got 3 kids, my oldest brother's got 3 kids, my youngest sister has got 3 kids, so we don't have bigger families like we used to either and we just seem to these days we just sort of gather

maybe at Christmas. And of course you know, when we siblings marry into other families so they spend that time away and so, my mum is not a matriarch, and so she doesn't sort of pull everyone together like my nan used to. So it's a different way of living. I'd say that old, that old way of living has changed from what it used to-- what I grew up with doesn't occur anymore.

Int: Do you know why that would be?

B: Well I would say that my nan-- see, so you have to go back before [recording skips?] understand my nan, and so my nan was, as I said, she was brought up with her grandparents. And so her dad went away to World War I and her mum passed away, so she was brought up with her grandparents and then she was taken away and put into **Mogumber** in the-- when she was young, I think in the 30's. And so she didn't really have anyone, and then-- and her father passed away, and her great-grandmother, who was **Alice Taylor**, not the same Taylors that exist now, but anyway she went by the name of Alice Taylor. Her real-- her Noongar name is **Birdtigen**, but she passed away when nan was at **Mogumber** or **Moore River Native Settlement** it was called back then. So nan-- I mean the thing about-- the only thing I can say that was helpful-- well, not helpful, but wasn't so bad for nan, is that when she taken away to **Mogumber**, she wasn't taken very far. Because she grew up-- see she grew up in Dandaragan, and **Mogumber**-- the northern side of Mogumber is in Dandaragan Shire, it's only you know 20 k's south, so it wasn't like she was uprooted too far. And then of course when she left **Mogumber** she got a job on the same farm that she'd grown up on as well. So she was sort of taken away, but she wasn't taken away, if you know what I mean. But anyway, I think it's because of that history and you know with her great-grandmother passing away, that she wanted her family around all the time, because she suffered so much from that. So she was very powerful in making sure that she had all her kids around her, at least at Christmas and you know those times. Whereas these days, you know, we can-- and travel's a lot easier, you know-- we can easily go and see our siblings and things.

Int: Mmm. Brendan, so when did you come to learn about **Wadjemup**?

B: Well, I think-- I think in the last 10 years I've really got to learn more from an aboriginal history of Wadjemup. But you know, we went out-- because I-- one thing my grandmother did do, she said "make sure you get a good education". So I went off to uni and I studied environmental management at Edith Cowan in the-- started in the 80's-- late 80's, and one of our camps was out at Rottnest. So we went out there, we went out to Wadjemup, and this was the 80s and there was quite a bit of-- there was-- **Robert Bropho** was around then, and he was protesting at you know, **Crawley** there, just Kings Park, and also you know that's when I think the issue of you know finding graves began-- was prominent back then as well-- and the Rottnest Island **Deaths Group**, so-- but it wasn't really on my radar too much, it was just sort of you know making the news, and of course I was 18 so I was more interested in other things. So, I think you know the information has always been there, but it's only been in the last 10 years that I've been much more interested in it, and got that depth of knowledge. So you know, and 6 years ago I think, I was in an aboriginal swimming team and we swam across there in the Rottnest Swim-- the Channel Swim-- so they made a movie of it and we did that, so-- and I think the other thing would be, just because I live so close to Rottnest, I've sort of been you know, nominated by my family to sort of you know, to go out there and to be one of those that gets consulted on what happens.

Int: Mmm. Would you like to tell us more about your channel swim?

B: Yeah. So that was 2014, yeah 2014 meant to be 2014 – I wrongfully said 2004 in audio. So, there was an email that went around saying you know this Noongar Sports Association wanted to get together an aboriginal swim team and it initially came from a lady called Susan Jane Morrison who works in Health, and she is a ??? and she had sort of wondered, she knows a lot about the history of Rottneest and sort of wondered why there wasn't an aboriginal team. So she was behind setting it up and the Noongar Sports Association and so yeah they sent out an email and I think-- I don't know, I think-- so I would have been 43 and I guess I wanted to sort of challenge myself and so I went to a try-out and tried my best and then kept trying and then eventually it was sort of a case of last man standing (laughter). [19:13:00 Int: Mmm.] But I did learn to swim, I did actually learn to swim. And I didn't know, but I did not know how to swim properly. [19:22:00 Int: Mmm.] You know, it's got nothing to do with the speed of your arms. I see people in the water and their arms are going flat out like an egg-beater and they're just going nowhere. And we got told, they said look, you know, it's 19.7 kilometres from Cottesloe to Rottneest, and so you count the number of strokes you do in a 50m pool. And we did. And they said, okay if you're doing 50 strokes that's what you want to be doing, because that's one stroke per metre. So 19,700 metres to Rottneest. That's 19 thousand, 7 hundred strokes. If you want to puff yourself out, you know, then you do 2 strokes a metre. So if you're doing 100 strokes in a 50 metre pool you're going to puff yourself out, [20:16:00 Int: laughs.] so it's a simple sort of, you know, thinking about it in those terms. I've always been a bit like that and sort of breaking things down and mathematical approach analysis to things and that made sense to me and then it sort of gelled that hang on, you know, maybe I'm not doing this stroke properly. So it's all about your technique and I think that cuts across a lot of things, not just swimming.

Int: Mmm. Mmm. So there was something special that you were doing then, because you were part of the first aboriginal team to swim the channel.

B: Yeah. There was-- and it was-- there was a sad occasion a few months before and we all committed that that's what we would do it for. But we all had our own agendas, or our own reasons why we-- personal reasons, but then we all did it for some generic community reasons and from reconciliation. And I think **Robert Eggington** says in the movie that they made that, you know, in some ways it's setting the spirits free, and so you know I remember we were swimming and there was four of us, so there was **Dennis Simmons**, Vinka Burunga, and another one of her countrywomen from up in the Kimberleys, **Brianna Ozies** I can't quite think of her name now, and so yeah-- there was a point-- there's sort of-- it's a-- 19.7 k's is a long way and when you get into the middle of the channel-- like you start off alright, you know, and you can see the bottom-- you can see the bottom and you're swimming along and you can see the land and everything, but then when you get to the middle you sort of look around and you go-- because it's 2-stroke fuel fumes everywhere so you can't see-- when you're in the middle of the channel, you look back, you can't see Cottesloe, you look forward and you can't see Rottneest and you look down and you can't see the bottom. And it's just gruelling, you know, it's just like, keep going, keep going. And sort of that's when we got a bit despondent and we-- and there was a point there where we thought, well maybe we're not going to make it. And we had trained for 6 months sort of thing. We were swimming, you know, 15-20 kms a week. In the lead up to the swim we had committed so much. But anyway, we got through that and then when you started to see the-- when you're swimming along and you're starting to see the ground, the bottom, you start to think oh well good, now we're coming up, you know, we're coming up to a bit of land. And then we could see Phillip Rock, which is only probably about a "k" off the finishing line, or less than that. And then our spirits start to lift again,

and-- but there was something weird, like when we were coming into the bay, I heard these chains. You'd hear these chains rattling, and I thought oh, I must be hearing things you know, and pulled my head out of the water and couldn't hear a thing, and then stick my head back under again and swim, and I'd hear these chains, and they were getting louder and louder. I was coming in to the mainland and I thought oh god, because you know, you've seen all these images of all the men in chains [24:12:00 Int: M-hmm.] and I'm not a cynic, but I'm not a spiritual being either, but I thought this is really weird, you know I can hear these chains and there are no chains anywhere, you know. And yeah, it just got louder and louder and louder, and it kind of haunted me for a while. It haunted me for a few days. I didn't tell anyone and then I was thinking about it, and what it was, it was the boats, their chain anchors were dragging. Yeah, because it was quite rough, so the chain anchors are doing this, and I thought oh, that's what it is, you know, it's the bloody chains on the moorings, rattling around. Yeah, so. Phew.

Int: [laughs] So, if you were to think of that-- like of that place where you were and thinking that you know, it's men in chains, you know once you reach the land, did that feeling-- was that feeling still with you, when you were on the land?

B: Well it was for a while, yeah. And I thought, I'd yeah-- you know, I couldn't hear them any more, so it wasn't so graphic in my mind, but yeah, until I worked out what it was [Int: Mmm.], it was still a bit of a worry.

Int: Mmm. Mmm. And what was the name of the video?

B: It's called-- they called it "**Whadjuk** to Wadjemup".

Int: Perfect. And Whadjuk is...

B: That's when you talked about the language groups, that's the sort of Perth-- that's the name of that sort of Perth language group. [Int: M-hmm.] Yeah.

Int: So, back on with Rottneest Island, [B: Mmm.] how do you feel now about the island? [B: Well.] and it's history?

B: Oh, it's still a sad history. There's kind of that side of it, there's my connection to it, and you know, as I said, **Tommy Nettle**, who was my nan's grandfather, he was-- late grandfather-- he was sent there and survived. But then there's-- you know, I've got 2 young girls and they just love going over there and it is a really fantastic little spot, and you know, it's enjoyed by everyone, the way it should be. When I say everyone, enjoyed by most people. But obviously, yeah, it needs-- definitely there was a period where it wasn't-- the history wasn't acknowledged, and so for it to be enjoyed by everyone, it needs to be acknowledged. I'm talking particularly you know, about our aboriginal people. We need to drive that, and we are driving that acknowledgement, so that-- yeah, so that we can enjoy it too.

Int: Mmm. Would you like to talk more about Tommy Nettle?

B: Yeah, so he was born around about the time when Europeans arrived. I think his birthdate on my family tree is 1830, and he was born around about-- they called it Dog Soak / Dog Swamp, and it was at the railway station, where the railway station is now in Perth. Now, his mum-- I was talking to Bella Bropho the other day-- and anyway, his mum was part of **Yallagonga's** group, but I just can't-- I just don't have-- I just can't remember

the name, it started with 'D' though I'm pretty sure-- **Dooritcha** something, **Dooditch**-- and **Nowitch**-- so some of that history, that pre-settlement history is not very well known, but-- **Nadawitch**, yeah **Nadawitch** I think. So, here was born there and then he used to-- my nan-- I don't-- my nan actually, you know, knew him and her great-grandmother **Bertdigin**. But he got into trouble with the law. So he married **Bertdigin** and **Bertdigin** was from around about the **Gingin** area. But the Australian Records Office have got a record of him being arrested in 1897 and the-- on record is also that he speared his wife, just through the leg, it was a tribal punishment. And something, I don't know what had happened, something had gone wrong-- so anyway he got arrested and that's how he got sent to Rottnest in early 1897. And then-- which at that period, the 1890s, Rottnest was a very gruesome period-- there was a lot of people from up north coming down and there was a spike in deaths on the island. So he managed to survive that. He was only there for a few months, I understand. There are records in Neville Green's book about his internment there. [Int: Mmm.] But yeah, he came back and survived. But he had 3 daughters, so **Ollie Nettle**, **Peula Nettle** and **Philomena Nettle**. And **Philomena** married into the **Willoways**, and **Peula** married into what's now pretty much the Bropho family, and **Olive Nettle** married into **the Worrell** family. So those 3 daughters married those respective families and so we're all coming from that same family tree.

Int: Now, you know how you were explaining like you're past Phillip Rock, when you were swimming, and you know you're facing Rottnest, you were-- on your right side there's Bathurst. Now Bathurst was where the first aboriginal prisoners came to the island. There's also the **chert artefact** or the **chert flake** that was also in that area. How do you view those two different situations?

B: Yeah, well-- and I think-- I think a chert artefact has been found out in the west end as well. So you know, it doesn't take that much imagination to visualise how Rottnest was part of the mainland when the sea level was much lower. And interestingly, when **Yagan** was describing that part of the country to **Robert Menli Lyon**, he sort of named you know **Cockburn Sound** the **Derbil Mara** and the **Derbil Yiragan** is the Swan River and **Derbil** sort of translates to sort of a place where there's a mixing of water, like an estuary, with fresh and salt water. But then you sort of go, hang on, the **Cockburn Sound** is not an estuary, it's not fresh water. But you know between 6 and 10 thousand years ago, it most probably was an estuary because you know the Swan River went-- **Derbil Yiragan** went out sort of from Fremantle and then sort of in a north-westerly direction up North Bathurst there, and around Rottnest and that was the shape of the river. And so all that **Cockburn Sound** area would have all been you know quite low-land, swampy, marshy and could have even over-flowed in wintertime when all the freshwater came down and flooded that area and then you would have had a period where, you know the sea levels didn't just rise overnight, they would have taken hundreds of years to get to where they are, and so it would have been a gradual process. So I can understand how that connection to Rottnest goes back much more than just the contemporary prisoner connection. So I see Rottnest as being used contemporarily you know by the State to deal with a problem with the mainland aboriginal people, you know and locking them up and getting rid of them and you know where there was a problem, people were getting into trouble for just petty crimes often, and-- or just carrying out tribal punishment, which is what my great-great-grandfather did. So, you know-- and that's the contemporary story, but it shouldn't, in my view, overshadow the long historical association with what Rottnest is and what it means, [Int: M-hmm.] and that long story, [Int: M-hmm.] and that tradition. You know, jails aren't part of our traditions, and it shouldn't be part of Rottnest either.

Int: Mmm. Mmm.

B: I mean, in the same-- in a way you can say the same about **Carollup** or **Mogumber**, you know it's got this history on it, and **Magumba** incidentally, has a large cemetery up there, and you know, I think there's 346 people buried there, and something like 40% of those people buried are children between the age of 1 and 5. [Int: Mmm.] And they died, and this is work done by **Anna Haebich** and most of those died from preventable respiratory illnesses. And this is while all the little children were in the custody of the State. So that's on the cemetery, but then right next to the cemetery, a bit further down the hill, to the north is the Moore River. And that's sort of spiritual sacred **?skip?** story, so you know you can't sort of tar the whole of **Mogumber** with the same brush and say it was all bad. There's some really good spots, and the same with Rottnest, I think. It's got some bad colonial recent history, but it's good some really good traditional, strong cultural history.

there was other stories about you know Wadjemup it being a place where spirits go after you pass on, and that it's a very spiritual place, ah where you know where spirits go. One interpretation is that Wadjemup is the place where spirits go after you die. so , you know that was kind of seen as a heaven or the equivalent of kind of a place. Yeah there's a few different stories about Rottnest and what it means.

I mean, it's not an easy ... story, because of course it hasn't been connected to the mainland for about 6,000-10,000 years so ... it's not easy to ... you know connect with it in the same way as you can on the mainland, with sites and places where people carried out rituals and kept those stories and connections... really strong.

It's sort of a bit like the moon or something, you know Meeka the moon and there's stories about that and the stars, but they're not ... physical, you know you can't interact with that story with ritual.

V: Your current role on Wadjemup, would you like to explain that?

B: yes, so I ... an expression of interest was sent out to everyone in a public notice, wanting Aboriginal people to become involved in an Aboriginal reference group. So that we could work on a couple of really significant directions for Rottnest and that involves mostly acknowledging the Quod, acknowledging the burial site, and yeah so I applied and was successful, so I joined the Wadjemup Aboriginal Reference Group and have been going to meetings for a few years now.

And pushing for acknowledgement of the burial and acknowledgement of the Quod and we've made some progress... The Quod's no longer used as a hotel... So the quod was used, if anyone doesn't know, for the holding of all prisoners. The same sort of style as the roundhouse is in Fremantle. And a lot of men were pushed into those little cells and people dies in there. And you know so there Quod's a very signifiant site in it's own right and it wasn't acknowledged, and wasn't just not acknowledged but it was used as a hotel.

So anyway, that's as I said, that's one thing we can say, we've helped facilitate is to have it removed from a hotel and to have it properly acknowledged for its true history and then, and the other thing would be to put in place some design and strategy Ove r the burial site. And so you now worked with the Rottnest Island Foundation to secure a grant with Lottery West and once that grant was granted to have it used... to employ an architect to come up and do some consultation all over the state and to come up with some ideas for an acknowledgement and how that acknowledgement would look.

... So we've that's what we've been doing. It's a lot of work that you don't get any credit for because it's not tangible at the moment, ..it's not like putting things into the ground and it's not like you can see the work because it's work done in meetings and groups and strategies, and you know that's what we've been doing.

V: So back in the day, the burial ground - would you like to explain what it was used for?

B: It used to be tent land... and ... I think in the 90s they first discovered. ... Because at the moment if you go out there it's a pine plantation.... And it looks kind of just nondescript kind of coastal, sand dune type country. But they've got a few services going through it. I think they've got electricity, and maybe telecommunications lines going through it and it was one of those lines, when in the 90s a digger dug up, well this is what I got told, dig up a skeleton,... so they moved away from that, in another direction and they dug up more, and they move away and dug up more... anyway they kept on digging up lines and so they, apparently they sort of covered it up. But they did remove, they have managed to remove it from being used as a tent land. And Sally Morgan encapsulated that way it was used in one of her paintings ... and ... it's people having fun above and underneath it's all these skeletons of people.

And so ... yeah it's ... sort of all covered up and that's been in a nutshell, or in those two words, that's been the history of it - it's been a cover up.

V: And how do you see the burial ground today?

B: yeah so, now we're getting lost of help , like I said, Lottery West have funded a project, stage 1 of the project and we've done lots of consultation state-wide and employed a landscape architect to come up with a design but, a memorial ... that's going to do justice to the past - ... no one can change the past but the best we can do is not cover it up. And .. and so in ... any relationship you've gotta make sure you discuss those things and get over those problems so that you can move on and it's hasn't been so you know we improve those State, those relations with the State so that we can move on. Hopefully. People will say you know, "move on" with out acknowledging it and you can't do that.

You've gotta acknowledge it. You know people ... yeah so, it's a bit of an injustice if you can't acknowledge something and reflect on it and that's what Wadjemup will become, a place of acknowledgement and reflection.

Int: So do you see Wadjemup as a place of healing down the line?

B: Well, ...we hope that that's what can occur, but it can't become that without the acknowledgement, so we're just going to work on the acknowledgement, then you know hopefully if there's a good enough job done there, then it can go to help heal. I mean healing is a personal thing, so it's up to people, it's up to every individual. You know, obviously ...when people heal they have to come to the realisation that it can't be undone, the history can't be undone, but the best thing you can get out of it is that it's acknowledged and memorialised. I mean obviously it won't ever happen again, I mean the State's not about doing this, you know the State's ... helping. It could help a bit better, but it's on the right path to helping and Lottery West are helping. You know there are probably

some private supporters out there that would help as well, but yeah we-- it needs to be told and acknowledged before we can all move on, because you know-- I think unless you heal you can't move on. So someone telling you to move on without acknowledging and healing, is just putting the cart before the horse.

B: I'm kind of one of the lucky ones because I know about my story and my connection relationship to Wadjemup, to Rottnest. And the fact that I am here as a survivor of my ancestor, is a good feeling for me. Because I've got a survival story. And I think part of that healing is for people to understand what their connection is, to understand if any of their family went and what happened, and that can help too.

Va: So knowing your ancestral history, do you believe that that's been instrumental for your side of healing?

B: Yeah, definitely. Like I said, I'm kind of, one of the lucky ones. But obviously, you know there's lots of people that, don't know their family history with Rottnest. Some arguably do. Some definitely do....

But,... the... I mean, if you look at the numbers, 3700 men were sent there. and about 340,50,60 who knows 70 men died there, so that's 10%. So it doesn't necessarily flow that everyone's ancestor that was sent there, is buried there. Infact only 10%... and I mean I'm taking when I say I feel happy that my ancestor survived, it's still,

It's still... I'm not sort of you know jumping around of the walls .. happy because obviously that he was sent there for just carrying out his tradition, he did a traditional thing, he was sent there ... and ...so a lot of other people were sent there for burning country, and it was their country! and that was their traditional practice and they got sent there, so there's a big injustice for being sent there...

And would have been worse I think if your ancestor had been sent there and died there, and you know so you've still got spiritual connection with that body of your ancestor out there. ...

And... you know the.. somewhere somehow... you know I think the state would need to.. acknowledge that lots of people were sent here for misdemeanours but the real reason behind it was that they were getting in the way of the frontier you know of the mainland and so that's the real issue.

I mean you know didn't help that some of the countrymen speared a cow or a sheep or something,.. but .. for example there were three men in the Yuad? area that attacked New Norcia after Bishop Salvado passed away. Father Torres took over. And they attacked the mission because they weren't getting the fair deal that was promised to them after the land was taken up and taken away.

And so for their punishment they were sent to Rottnest Island. That was **Emmanuelle Jackamara, Moody and George Shaw**. I'm not too sure but I think **George Shaw** might have died there. Might have been one of the last to die there. This is in 1904 I think. I'm not too sure about the date but anyway... So... so there seemed to be this rule of law ...

...based on an assumption of *terra nullius* that Aboriginal people were doing the wrong thing. But when they were caught they were rounded up, sent to the roundhouse and then shipped off to Rottnest.... Looking back at it, of course it wasn't *terra nullius* and of course what Aboriginal people were doing was just maintaining their traditions.

V: Given that the history that we are sharing today is ... to assist us with our exhibition
Wadjemup: Koora Wordel, Kalygool Wordel
What does that term mean to you, when you hear that?

B: When I heard, hear Always was, Always will be. I think it's... Always was Noongar land,
Always will be. People say there's been no bill of sale, there's been no surrender, there's
... our rights are still ... inalienable rights and so,... and even if there's a legal...
principle... of Noongar (?).. title and ownership of land. It's still in our hearts. It's still our ...
boodjar.

V: If you could speak to the future generations of children, what would you say?

B: .. Gee, sounds like I'm getting old! I've had my time ha ha...
I think the future is bright, you know there's opportunities. And the rest of the world don't
want Aboriginal people to be kept down anymore. It's time for advancement. It's time to, to
play in a level playing field and achieve the best you can be.

V: What is the one thing you most want people to remember about you.

B: About me? (laugh)
... ummm.... I dunno, just try the best you can. I've just tried the best I can.

V: Is there anything you'd like to add or like to say Brendan?

B: No I think... I'll just say to people try to ... we're trying to do something here and it's
going to take time. We can't change things in one or two years. This reconciliation takes a
long t.. takes several years and you know I think if we were to do a project on the burial
that took 12 months, you wouldn't even know it happened. So it's has to take time,...
people have to know about it, they have to be invited and it has to be a journey and if the
journey is short you don't even remember it so that's what I would say,... patience and
virtue and belief all those things.