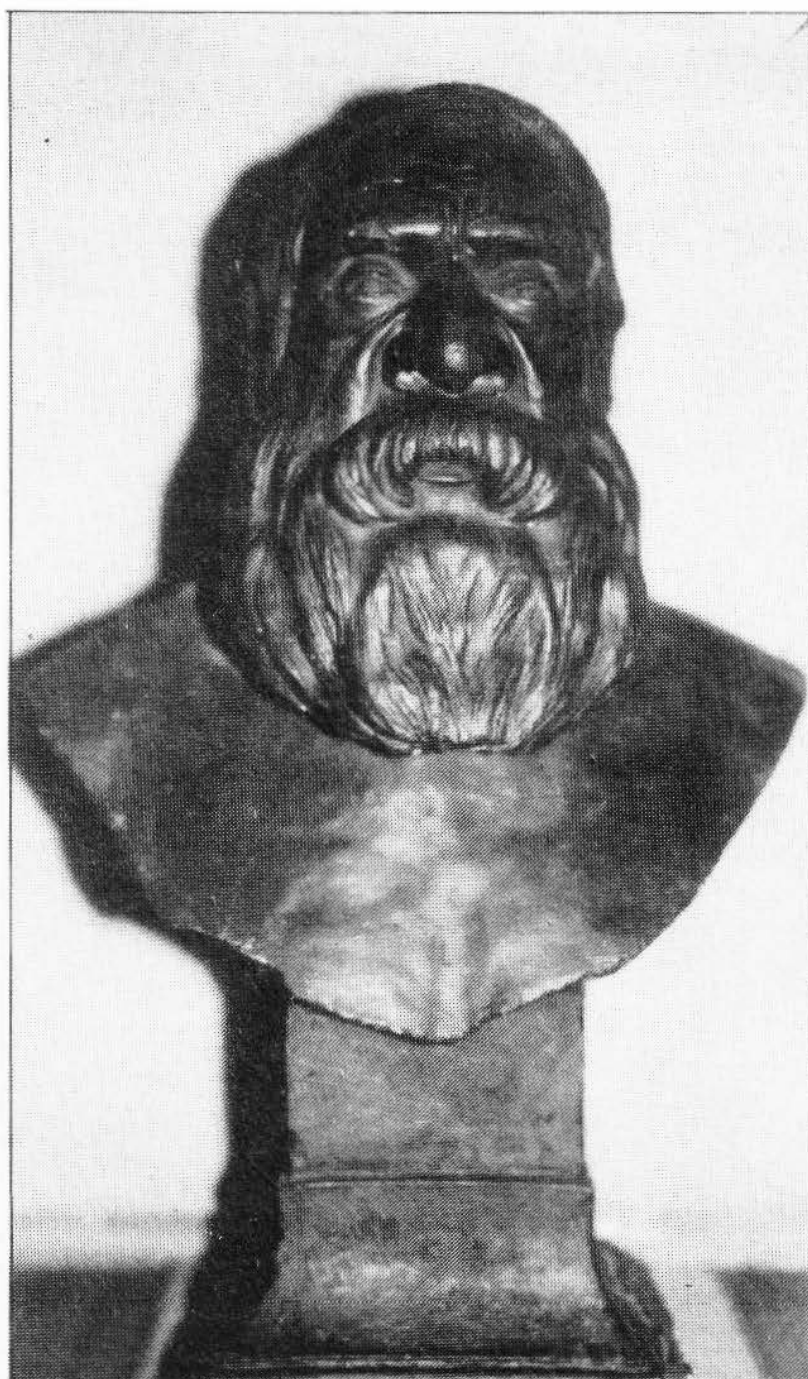


PRELIMINARY REPORT ON THE SURVEY OF
ABORIGINAL AREAS OF SIGNIFICANCE IN THE
PERTH METROPOLITAN AND MURRAY RIVER REGIONS.



R. O'CONNOR , C. BODNEY AND L. LITTLE
JULY 1985

cited in Brown, *op.cit.*), the researchers were unable to find any record of people camping there or using it as a resource in more recent times. Knowledge of this area is limited among the present Aboriginal population of Perth: a very few older people were aware of its former use as a camping ground. Neither stories relating to the Lake, nor names of people who camped there were available; nor was there any knowledge of the original dimensions or location of the campsite.

Subsequent to the survey, information was received that Aboriginal skeletal material had been found near there in the 1920s, in an area where houses have since been built. This finding may offer an explanation for the abandonment of the area by Aborigines.

2.4.7 Lake Monger - also "Monger's Swamp" or Nyungar "Kalup" or "Keiermulu" (Leederville)

Location and Dimensions: As with Perry Lakes, it is no longer possible to determine the original dimensions of this Aboriginal site. The present-day area of significance is probably best described as the Lake itself and the open space surrounding it between Gregory Street to the West, Powis Street to the North, Mitchell Freeway to the East and Lake Monger Drive to the South. It should, however, be noted that this omits from consideration a large but unidentifiable area of surrounding swampland which has disappeared under bitumen and concrete.

Discussion: Aboriginal oral history records Lake Monger as an ancient camping, fishing and mythological site (Plate 12). The oral history also agrees with the written record by placing

PLATE 12. Lake Monger;
Northerly aspect.

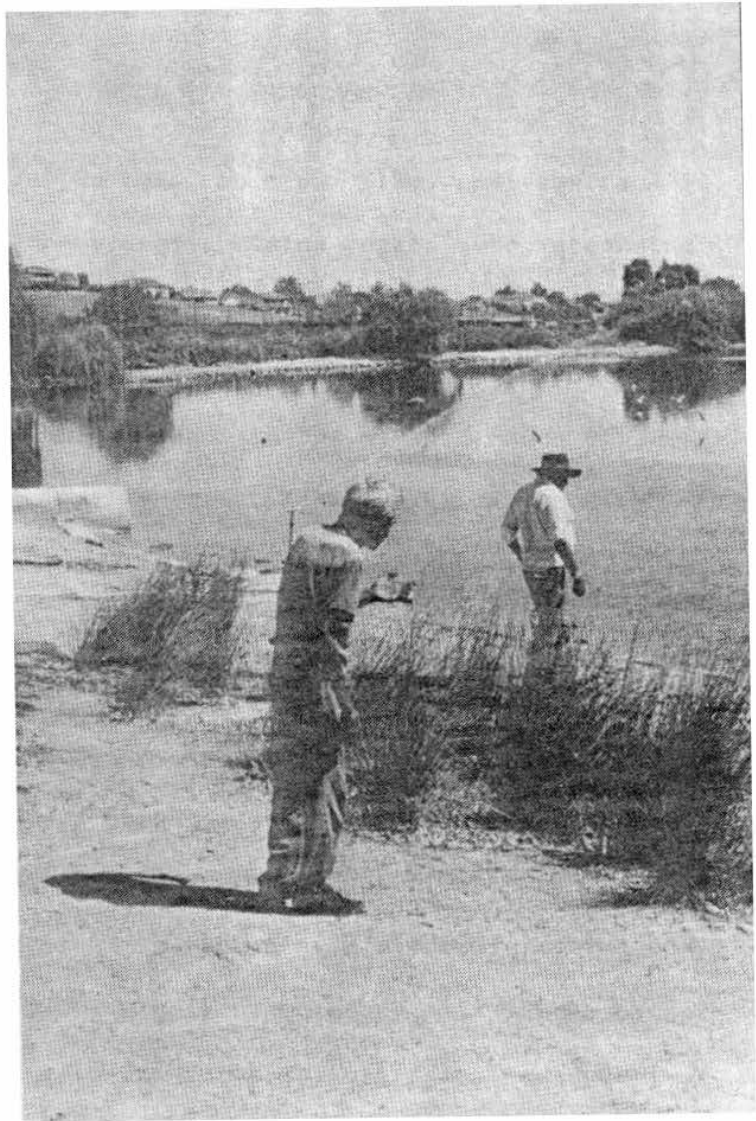


PLATE 13. Aboriginal camp at Lake Monger, 1923. Photograph 2450B, Battye Library collection. Reproduced with permission of Library Board of Western Australia.

Yellowgonga's camp there (Hammond, *op.cit.*: 11). Kwiymarra, an Aboriginal man from the Victoria Plains region, who, according to family history related by one of his grandsons, was given the European name of Alfred Taylor by Bishop Salvado, moved to Perth and set up camp there in the 1860s. In the early decades of settlement, people from Crawley Point, Kings Park, "White City" and other camps used Lake Monger as a source of supply for turtle, mudfish, gilgies and wildfowl. In this period, according to two 70-80 year old Aboriginal men consulted, Aboriginal camps were on the rising ground on the Western and Southern sides of the Lake, in the area where Harborne and George Streets and Lake Monger Drive and Kavanagh Street are now located.

In 1884, Lake Monger was gazetted as a wildfowl reserve and, in the latter decades of the nineteenth century, its Southern shore became a popular picnic area for European-Australian townspeople. this hunting restriction and increased European-Australian use (the latter factor being accentuated in 1902 by the construction of a Convent for the Good Shepherd Sisters between Ruislip and Kavanagh Streets), caused the Aboriginal residents to move. Although a bush camp still existed near its North-Western shore in the vicinity of the present Dodo and Powis Streets in 1923 (Plate 13), and although there are records of the Good Shepherd Sisters supplying food and clothing to Aborigines early in the twentieth century; the Lake was eventually abandoned by Aboriginal people. The last remembered consistent usage was by Bonny Layland, son of "Daglish granny", who regularly travelled from his camp near Dogswamp in the 1940s to fish for turtle there.

Hammond (*op.cit.*: 11) writes of:

"... Jimmy Corral... [who] died in the 'seventies, and was buried in the native burying ground in a sandhill on the N.W. side of Leederville. I am unable to locate this burying ground exactly today - the whole suburb is thickly built over - but I can remember the general position of it."

Aboriginal oral history locates this burial ground on the hill now occupied by the Home of the Good Shepherd. The interesting story that these graves were disturbed by Metropolitan Water Board workmen in the past during the construction of pipeline trenches is also told. However, despite exhaustive enquiries by the researchers, by Mr A. Moulds, Metropolitan Water Board, and by Rev Sister Beverley, Mother Superior, Good Shepherd Sisters, it has not been possible to verify this story and locate these burials exactly. Their position must thus remain another of the tantalising mysteries uncovered by this survey.

The mythology of Lake Monger ties it in with the main Swan River Waugal saga. In the course of a journey to the sea, Waugal, it is told, deviated from his route and rose from the ground, thereby forming Lake Monger. On re-entering the ground, he cut a subterranean tunnel from the Lake to Melville Water. This tunnel, according to tradition, still exists today. An Aboriginal man in his late 70s suggested that it may open into the Swan River between the present Quarry Point and the old Swan Brewery, near where an egg-shaped stone was located in pre-contact times. The following recorded interview details an encounter with this Swan River outlet:

"... I don't know whether it was ever filled in; but years and years ago there was a hole - there was a hole in there - when

Bondemurra (Mindemurra?) was swimming round in there, see... he found this cave and when he went to have a look, he could feel the suction of the water going down. If it's still there, like now, I wouldn't like to say. Must have been the suction from that Waugal hole from Monger's Lake. One of them blowholes."

2.4.8 Hyde Park and nearby inadequately located areas (Perth City)

Location and Dimensions: The present Hyde Park is bounded on the North by Vincent Street, on the South-East by William Street and on the South-West by Glendower Street. Although the present park bears little resemblance, either in size, vegetation or appearance to its pre-1850 condition, current Aboriginal wishes are that both Park and Lakes should be recorded as an area of significance.

Discussion: Within the Northern section of the Perth City postal district, two areas of significance were recorded by the researchers. Aboriginal oral history records the existence of a swamp where Perth Central Railway Station now stands. The late Ollie Worrell, who was said to have been born between 1880 and 1890, was the main transmitter of this information; which tells of ducks, turtles and gilgies being caught among the reeds in this well watered area. According to one informant a Waugal was known to inhabit this swamp.

Near where the Perth Mosque is currently located in William Street, at the side of a seasonal creek, a pre-contact Aboriginal camping ground was located. The 65 year old Aboriginal man who supplied this information had been told by his grandparents that a 'sacred' area lay alongside this creek, but the exact location