

## Mooro Country

The City of Stirling is an important place for the Nyoongar people, with several sites of historical and cultural significance. Stirling's location with freshwater wetlands, abundant water fowl, tortoises and frogs were the focus for camping, ceremonial activities and hunting and gathering during the dry summer months. There are Aboriginal Heritage Sites registered at Herdsman, Gwelup and Star Swamp. Nyoongar people report that the chain

of lakes is fed by an underground water system created by the Waugal (the Rainbow Serpent). The Nyoongar community sees the chain of lakes as really "all the same water" that is 'one water, many lakes'. There is a close spiritual connection between Nyoongar people and Mooro country with many dreamtime stories told about the lakes and trails.

**For more information please visit [www.stirling.wa.gov.au](http://www.stirling.wa.gov.au)**

## A Welcome to Country

A *Welcome to Country* is a ceremony in which the traditional Aboriginal owners welcome people to their land. The ceremony is conducted by an Aboriginal Elder or Elders recognised by the local Aboriginal community as being appropriate to perform a *Welcome to Country*.

The City of Stirling is committed to culturally sensitive practice in arranging a *Welcome to Country*, which includes the following steps:

1. Respectful consultation with the local Nyoongar community in identifying appropriate Aboriginal people to conduct a *Welcome to Country*. The City of Stirling's Community Development Officer can assist with consultation and identifying an appropriate Aboriginal person to perform a *Welcome to Country*.
2. Acknowledgement of the important cultural service being provided through a *Welcome to Country* and ensuring respectful liaison with the Elder regarding the nature of the event and negotiation of payment for service.
3. Ensuring *Welcome to Country* occurs at the commencement of the event, function or meeting.
4. Following the *Welcome to Country*, ensuring a City of Stirling representative responds with a respectful *Acknowledgement of Country*.

**We would invite you – with the spirit of Reconciliation – to please consider starting your event with an Acknowledgement of Country.**

Examples of Acknowledgement of Country:

- I / we would like to acknowledge that this meeting / function / event is being held on the traditional land of the Nyoongar People and pay my / our respects to the Elders both past and present.
- I / we would like to show my / our respect and acknowledge the traditional custodians of this land, the Wadjak people, of Elders past and present, on which this event / meeting / function is taken place.



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Please contact the Customer Contact Centre on (08) 9205 8555.



## Mooro Country Information Guide



# Nyoongar history

The Nyoongar people have occupied and managed the south-west of Western Australia for over 40,000 years. Nyoongar is the name for the Indigenous people whose ancestors originally occupied and still occupy the whole south-west area. The word Nyoongar means 'person' or 'people'. As Nyoongar language was not written prior to colonisation, there are many spellings of the word Nyoongar, and indeed most Nyoongar words. Nyoongar boodjar (people's country) is comprised of 14 Nyoongar groups; the Wadjak Nyoongar

people traditionally occupied the country that is the Perth Metropolitan area. The Mooro people's country lies within Wadjak country, and within the City of Stirling local government area.

The Mooro people traditionally lived in extended family groups, caring for country through cultural ceremonies such as song, dance and use of fire. Access to certain areas such as the sea was regulated according to season, status of family group member, totem and presence of sacred sites.

## Nyoongar six seasons

The Nyoongar year is generally divided into six seasons

<p><b>Bunuru</b> (<i>Feb – Mar</i>) The Second Summer – Season of Adolescence: Children learn the art of tool-making.</p>	<p><b>Djilba</b> (<i>Aug – Sept</i>) The Second Rains – Season of Conception: Rains fill lakes and waterholes.</p>
<p><b>Djeran</b> (<i>Apr – May</i>) The Autumn – Season of Adulthood: Time of Marriages and courtship ceremonies.</p>	<p><b>Kambarang</b> (<i>Oct – Nov</i>) The Wildflower Season – Season of Birth: Carpets of wildflowers.</p>
<p><b>Makaru</b> (<i>Jun – Jul</i>) The First Rains – Fertility Season: Time to travel to inland hunting areas.</p>	<p><b>Birak</b> (<i>Dec – Jan</i>) The First Summer – Season of the Young: Reptiles emerge from hibernation.</p>

These were not defined by strict dates, but by changes in temperature, wind, rain and food availability. In the warmer months, they gathered plants and hunted animals from the coast, waterways and coastal lakes. In the colder months, they retreated from the coast to the hills for shelter.

Colonial settlement had a significant impact on these seasonal movements, Aboriginal culture and way of life.

The City of Stirling is extremely committed to supporting its highly valued Aboriginal community, and is working towards this through the City's Reconciliation Action Plan.

**To view the Reconciliation Action Plan (RAP), please visit the City of Stirling's website [www.stirling.wa.gov.au](http://www.stirling.wa.gov.au)**

## Aboriginal place names and meanings within the City of Stirling

