



# Fanny Balbuk Yooreel

Realising a Perth  
Resistance Fighter



National Trust  
WESTERN AUSTRALIA

#### **CULTURAL WARNING**

Please be aware this booklet includes images and names of people that may cause sadness or distress to Aboriginal and Torres Strait Islander peoples.

#### **FRONT COVER IMAGE**

Ryan Presley  
*Blood Money – 50 Dollar Note – Fanny Balbuk Commemorative*  
2011, watercolour on arches paper, 102 cm x 70 cm  
Murdoch University Art Collection. Purchased 2011  
Photographed by Eva Fernandez

*Ryan Presley's 2011 series 'Blood Money' commemorative banknotes substitutes the heroes of the white Australian culture with Aboriginal heroes and resistance fighters including Fanny Balbuk Yooreel*

#### **EDITED BY GINA PICKERING**

*Fanny Balbuk Yooreel*  
*Realising a Perth Resistance Fighter*  
Perth, Dessenin, 2017  
ISBN: 978-0-646-97164-3

*Fanny Balbuk Yooreel: Realising a Perth Resistance Fighter* is supported by Lotterywest



City of Perth



Government of Western Australia  
Department of Aboriginal Affairs



## Foreword

The National Trust of Western Australia welcomes the opportunity to share the extraordinary life of Fanny Balbuk Yooreel. This passionate Whadjuk yorga (woman) lived through the British colonisation of Perth during the 19th century and was a member of the original Swan River families who continue to call Perth's riverscape home.

The Granddaughter of Mooro leader Yellagonga and niece of Yagan, Fanny Balbuk Yooreel was connected to community on both sides of the *Debarl Yerrigan/Swan* River. Her legacy as a Perth resistance fighter can be traced through her commitment to the environment, the sourcing of traditional foods from the landscape, her family and friends.

During the relentless development of Perth, Fanny Balbuk Yooreel demanded her traditional rights, while sustaining important friendships with the newly arrived settlers. Her knowledge of Whadjuk country, informed the Noongar Native Title claim of 2006, which upheld Native Title determination in the Perth metropolitan area.

2017 marks the 110th anniversary of her passing and with this anniversary come refreshing new ways to understand this daring woman and her environment.

Perth's Elders have expressed their respect, insights and knowledge about this important woman for the first time, in making powerful public statements. Quilters have created an emotional response to Fanny Balbuk Yooreel and her country in a moving exhibition. Perth's community has walked her path through the city detailed in a new map;

an education pack has been produced for children, a documentary launched on YouTube and this interesting booklet being made freely available as a download. In addition, an academic symposium will explore the emotional legacy of Fanny Balbuk on an international stage.

In my view, it is about ensuring the stories of women are treasured. For many years, there have been stories about our menfolk, including stories around Yagan and the work he was doing to bring the new settlers together with the Traditional Owners. However, we have not had the same stories around our heroic women, who did many of the same sorts of things and it is time we did.

This project is important because it raises the profile of women. It is also important because it has brought organisations together in partnership and in a collaborative way. This project may also elevate the status of women by highlighting those important stories about Fanny Balbuk Yooreel and bringing to life a history, which people have not previously known.

# Introduction

Fanny Balbuk Yooreel, a traditional Swan River woman, was born around 1840 and died on the 20th March 1907.

She lived through the dramatic colonisation of Perth in the 19th century and resisted changes to her home land which prevented her collecting food, accessing her country and living her culture. Colonisation descended on to her country, took the lives of her extended family and disenfranchised her community.

Known for her impassioned actions and high profile amongst the Aboriginal and non-Aboriginal community of her time, she protested loudly at the gates of Government House and knocked down fence palings with her *wanna* stick in a bid to continue her traditional practices on what was fast becoming the landscape of a burgeoning British colony.



**ABOVE:** A group portrait of Noongar men, women and children and including Fanny Balbuk Yooreel in the front row, to the right, and wearing a white dress.  
State Library of Western Australia 253420PD

Fanny Balbuk Yooreel was a prominent woman in the Swan River's first families. Her grandfather was Mooro leader Yellagonga, her uncle was warrior Yagan and his father Midgegooroo was her great uncle.

Contemporary documents refer to her grandmother Moorgurngul's burial in the grounds of Government House, her grandmother Yabben was buried further west along what is now St Georges Terrace, her great-great-grandfather was buried near Perth's oldest gaol and a great uncle where the Deanery now stands in Perth's main street. Her father Coondebung perished as a prisoner on Wadjemup/Rottneest Island.

Her knowledge of Whadjuk country, recorded by self-taught anthropologist Daisy Bates in the early 1900s, informed the 2006 Noongar Native Title claim, where it was upheld that Native Title rights exist in the Perth metropolitan area.

However, Fanny Balbuk Yooreel also highlights difficulties in getting to know Perth's original women. Incomplete documents, accounts of her life, newspaper reports, police occurrence books, the courts and diaries are just part of her story. 2017 marked the 110th anniversary of Fanny Balbuk Yooreel's death and a year in which extensive interviews of seldom heard Elder women were recorded and people from different walks of life came together to hear Fanny Balbuk Yooreel's voice and story.

MARIE TAYLOR, Whadjuk Ballardong Elder



## Homelands

*She knew every rock hole; she knew every stream. She knew every sacred site - where it was - and that stuff was taught to her as a little girl. And you don't forget things that are taught to you when you are small.*

Perth Railway Station, built in 1881, is constructed over wetlands that were a key source of food collected by Fanny and generations of Noongar women. Known to the colonists as Lake Kingsford the area was drained in the 1840s as part of a broader policy to alleviate flooding in the colony and as part of ongoing expansion and development. This is the place that Fanny gathered eggs and caught turtles and crayfish.

Further south along what became St Georges Terrace, she gathered zamia fruit. Noongar women for generations had

MAY MCGUIRE, Whadjuk Ballardong Elder



sustained their families by gathering and preparing these foods. Fanny maintained her traditional rights in the midst of great change.

Drainage had already begun when Perth's second town plan was published in 1838 showing the town expanding through the lakes, wetlands and swamps.

*She used to go over the back of the hill to the lakes on the other side and that's where she would get her jilgies and duck eggs and duck and stuff and that was her food and she had no one to get her food for her cause there was no fridge... we didn't have fridges in those days; things were killed and hung up straight away or used straight away.*



ABOVE: Map Loc 1 1881 Perth Railway Station, where lake Kingsford was drained. City of Perth



ABOVE: Forrest Place 2017. G Pickering



ABOVE: 1838 Plan of Perth SRO series235\_cons3868\_item288

*There were trees being cut down, there were strange animals being brought here and run through the bush which damaged the bush and turned upside down her totemic areas.*

*And down here on Whadjuk country, the male totem is the kangaroo in Yonga and female Kangaroo is Waar and she would have found the changes to them being removed from her community devastating.*

MARIE TAYLOR, Whadjuk-Balldong Elder



RIGHT: Fanny Balbuk Yooreel at Perth Zoo in 1901, (right) she was 61 years of age. State Library of Western Australia 025341PD



## Perth Resistance Fighter

*From the moment the first sod was turned in the Perth swamp which became the railway station, Balbuk was at war.*

**Daisy Bates** | *The Chronicle*, 5 August 1937

*I tried to put myself in her shoes many times, and I think I would be frustrated too when I knew I was able to do something and then everything was shut off from me and I couldn't have the freedom to do what I used to do. Admittedly the Noongar people of this city were the most affected people in this state by colonisation. She is a shining light in my eyes and she knew where she had to walk and if there was a gate in the way she walked through it and if a house was stuck in the road she went through that as well.*

**BEV PORT-LOUIS**, Whadjuk Yued Elder



**RIGHT:** Missing and marked fence palings in Hay Street looking west c 1880s. City of Perth

*My grandmother was born in 1833 and she said to me the troopers would shoot them and kill them. So Fanny Balbuk was very brave - she was brave to go where she went and told them off.*

**DOOLAN LEISHA EATTS**, Whadjuk Ballardong Elder



*She raged and stormed at the usurping of her beloved home ground... Through fences and over them, Balbuk took the straight track to the end. When a house was built in the way, she broke its fence-palings with her digging stick and charged up the steps and through the rooms.*

**Daisy Bates** | *The passing of the aborigines: a lifetime spent among the natives of Australia*, 1938



1918

Charge Sheet

Date	No. Offence	Name	Offence
14		Native "Lanny"	Drunk and disorderly at the back of the Hospital at 11.45pm on 12 <sup>th</sup> inst
6		Thomas Wilby Fire	Disorderly in Raysons Linnets at 10.15pm on the 12 <sup>th</sup> inst

ABOVE: AN17/Perth Cons1386Item138

*She lived among colonisation, she worked for them, she was a shepherd for Walter Padbury.*

*She resisted a lot of their way of life...but she did get accustomed to beer. She was an alcoholic... maybe after a day's work they'd give her a bottle of beer or a bottle of wine...but she did become an alcoholic Balbuk did.*

Fanny Balbuk Yooreel appeared in newspaper accounts, police and court records. The earliest time she appears in a police occurrence book is April 14 1862. She was remanded for two days for being drunk and disorderly.

Theresa Indich Winmar, Whadjuk Ballardong Elder





Fanny was fined or imprisoned several times by the colonial courts. In one case Fanny asserts that Mr Liddelow will pay her fine.

Liddelow Butcher was established by John Liddelow on the corner of Barrack and Murray Streets. He also had a slaughterhouse on the banks of the Canning River, not far from the location of the Maamba/Welshpool Native Reserve, where Fanny was living in the early 1900s.

“  
*Please allow me till twelve o'clock to get the fine.  
My master Mr Liddelow will pay it.*  
”

*(The West Australian, Wednesday 27 May 1885, page 3)*



**ABOVE:** 1880s Barrack Street Perth looking north to Beaufort Street. Liddelow Butcher is on the left in the foreground. City of Perth

I have for the purpose of  
having done it was in the  
of the W. M. M. M. M.

Her mark of  
+  
Fanny

cannot obtain Rantals  
in such  
the best of the  
the best of the

ABOVE: Fanny Balbuk Yooreel's mark when she appeared as a witness in the Supreme Court Criminal Sittings, 7 January 1885. Series122Cons3473Item126Caseno1096

*One of her favourite annoyances was to stand at the gates of Government House, reviling all who dwelt within, because the stone gates guarded by a sentry enclosed her grandmother's burial ground.*

**Daisy Bates** | *The passing of the Aborigines: A lifetime Spent Among the Natives of Australia, 1938*

Fanny would protest at the gates of Government House cursing those within while a substantial fence kept her out.

*Well, Fanny Balbuk was related to Yagan and Midgegooroo. Strong men like that would have given her the strength and she wasn't afraid because she'd seen the strength in them. She knew she had to stand up and be strong for the women and to be an example of the young people to follow.*

*Well I can't do anything about it now but at the time if they knew, people should not have built a building on Aboriginal people who were buried there.*

The changes to Fanny Balbuk Yooreel's traditional landscape had great personal impact. Contemporary and colonial documents show her family members are buried in what is now the Perth CBD. Wilya Wilya a great-great-grandfather was buried near the old Perth Gaol, her great uncle Midgegooroo at the Deanery and her grandmother Yabben at the western end of St Georges Terrace and her other grandmother, Moojurngul, in the grounds of Government House, a registered Aboriginal site.

GLENYS YARRAN, Whadjuk Ballardong Elder



DOOLAN LEISHA EATTS, Whadjuk Ballardong Elder





ABOVE: Government House under construction 1862. State Library of Western Australia 6293B.14



ABOVE: Government House viewed from St Georges Terrace 1862. State Library of Western Australia 6293B.48

*But she courageously stood up and not fought as we know how to fight, but stood up in ways that made people call her a trouble maker. When in fact she wasn't a trouble maker, she was a female warrior for her people.*

MARIE TAYLOR, Whadjuk Ballardong Elder



Witnesses:

George William Randell  
Peter Norman  
James Dixon  
Sudwig Hansen  
John Gordon  
John Brown  
Richard Blagay  
Yanny (ab native)  
Charles Randell

Approved  
Pharman

*“She lived through a time described as ‘the most wretched chapter in the history of black-white relations in Western Australian history.’”*

CT Stannage | *The People of Perth*, 1979

LEFT: Fanny Balbuk Yooreel. State Library of Western Australia 253420PD

BACKGROUND: Series122Cons3473Item126Caseno1096

## Later life

Irish born Daisy Bates working as a journalist and self-trained anthropologist in Perth in the early twentieth century met Fanny and began recording her cultural knowledge. Daisy Bates invited Fanny to the Bon Ton Café during one of their walks through the city, recounting that Fanny replied:

“*Nobody will let Balbuk come inside their white mias.*”

Daisy Bates | *Western Mail*, Thursday 18 April 1935, page 9

But they did take tea together and two plates of cakes were consumed.

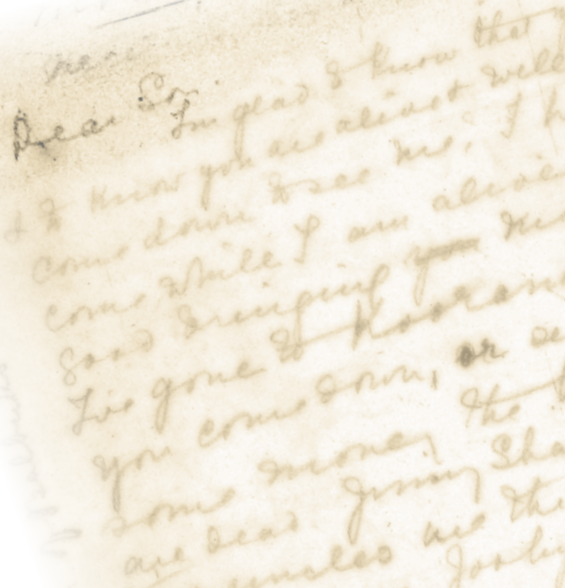
*She had a quality at that time that is not highlighted among many women and that was the ability to make friends among the white people. Because of her knowledge of how to make friends with people, that friendship never broke. ... those friends were there for her.*

MARIE TAYLOR, Whadjuk Ballardong Elder

RIGHT: Bon Ton Cafés. The Cyclopedia of Western Australia



In 1903, the Chief Protector of Aborigines Henry Prinsep moved elderly Noongar people to Maamba/Welshpool Native Reserve. Fanny Balbuk Yooreel was among the residents and lived at the Reserve for remaining years. With Daisy Bates as her scribe, Fanny wrote a heartfelt letter to her son Joe Donnelly who lived in Onslow.



RIGHT: The text of the letter sent to Joe Donnelly, Fanny Balbuk Yooreel's son. National Library of Australia MS365/61/50

ABOVE: The original hand written letter in pencil is over two pages in length. National Library of Australia. MS365/61/249

Balbuk's Letter to her Son (half caste - Joe Donnelly)

Dear Son,

I'm glad to know that you got my letter at last and to know you are alive and well. When will you come down to see me. I hope you will come while I am alive. It won't be any good bringing me any money when I've gone to Kooranup, so the sooner you come down, or send your mother some money, the better. All our people are dead. Jimmy Shaw and Billy Shaw your two uncles are the last that have died. Old George Jacobyah is alive and well, and lives close to me at the Government Reserve. Jimmy Shaw's daughter married Henry Gijjup, your cousin, and they have three children. Tommy Jenkins has married Ngalyart, old Johnny Karrol's daughter. Old Johnny Karrol is dead. Johnny Blutton has married and has got ten children. What do you think of that? Benedict is alive, but he is not in good health just now. Alise Nittel, Kanbee's daughter, is all right. Her youngest daughter has got married and has a little boy. Andy's daughter has married young Gijjup, George Gijjup. You remember Nyangat, don't you? Nyangat is dead long ago. Woolber is all right, but his eyes are getting bad. Woolherr's children are all dead, not one of them is left. Jannil is dead, Uncle Kennedy is all right, but his wife is not well, and they have two little children, a girl and a boy. George Towton is dead. You remember him? He was a jockey. Bob is dead too. Beelyar, you know him. He used to work for Carmichael's, too. Jingar is dead, Tonantsonam is dead too. Now I think I've given you all the news and I am glad you got my letter and hope this will reach you too, and that it won't take you long to send me down some money. You won't be able to send me some for Christmas, I suppose. However, I'm sure you won't forget your old mother and will send me something as often as you can. With much love to my poor son, and goodbye for the present.

Your affectionate mother,  
Fanny (Balkuk)





ABOVE: Fanny Balbuk Yooreel spent her last years at Maamba/Welshpool Native Reserve c1905. State Library of Western Australia BA1423\_147

*She lived up in the hills, Maamba, she lived there with Joobaitch and the last of the natives. Joobaitch's children were taken to New Norcia. Even Kianga's children were taken to New Norcia. So, most of the children were handed over to Salvado for protection and to learn the English way of life.*

THEHERESA INDICHH WINMAR, Whadjuk Bajarlong Elder



MAY MCGUIRE, Whadjuk Noongar Elder



*It is tough when you are taken away ... She was taken from here to be put out at Welshpool ... She was taken away from her part of the land where she lived and that she loved, and a lot of our people — if they are taken away from their birthright — they tend to dwindle and not live very long.*

When she lay dying in her mia at Maamba, a warr, the female kangaroo of her totem, suddenly made its appearance among the bushes about a hundred yards away.

With dimmed eyes she looked upon it.

*My borungur has come for me, I go now, she said.*

She died a few days later in Perth Hospital.

**Daisy Bates** | *The Adelaide Advertiser*, Saturday 18 January 1936

GLENYS YARRAN, Whadjuk Noongar Elder



*Well I feel bad for that because I was brought up on a reserve too in Northam and we just lived in camps... the white people said she had knowledge and that she ended up in a reserve is very sad.*

# Passing on

*“After lunch H went to see old Fanny in hospital she was very ill, so he took her old husband Doolby to see her.”*

Diary of Henry Prinsep, 19 March 1907  
State Library of Western Australia 2882A/23 typescript



ABOVE: The Royal Perth Hospital administration building (M Block) looking east up Goderich (Murray) Street, showing the street planting, circa 1906. Royal Perth Hospital Museum

The Colonial Hospital was established on the corner of Murray St and Victoria Square in 1855. It was here that Fanny Balbuk Yooreel died on 20th March 1907. The cause of her death is recorded as cardiac failure. Her husband Doolby was by her side. She was buried at Karrakatta Cemetery on 21st March 1907 in a pauper's grave.



ABOVE: Colonial Hospital Records 1907. G Pickering

*Old Fanny buried and a number of natives in – including Doolby her husband.*

*Mrs Bates actually telephoned to H asking for her skull!  
Of course he scouted the idea.*

Diary of Henry Prinsep, 19 March 1907  
State Library of Western Australia 2882A/23 typescript

MARIE TAYLOR, Whadjuk Ballardong Elder



*Thankfully there were people who stood up and fought for her to be buried in her homelands in one piece.*

*Mrs Bates,*

*Dear Madam. I must thank you very much for your most interesting letter and also for the Western Mail with the photo and account of the lady. I hope you may be successful in getting hold of the skull some time or other.*

Royal Anthropological Institute, 3, Hanover Square. W. 27 July 1907

*Fortunately in today's society a lot has changed. When you think about people wanting to acquire human remains as paper weights or door stoppers and that was the practice back then...it wasn't uncommon for people to want to retain a skull.*

IRENE STAINTON, Chair Aboriginal Advisory Committee, National Trust of Western Australia



BACKGROUND: Diary of Henry Prinsep, January - December 1907. State Library of Western Australia 2882A/23

# Voices

Varied accounts offer different understandings about Fanny Balbuk Yooreel's life. Daisy Bates famously named her "the last Swan River (Female) Native", but this was not the case. The Whadjuk Noongar community pay respect to their elders past and present and continue to practice their values, customs and beliefs on these lands.

*She was born here, her mother and father occupied this place, her grandfather Yellagonga, they occupied this place.*

*My name is Theresa Indich Winmar ... My mother Mary Therese Indich, a local from Perth Swan River. My father is Lewis Winmar, a local from Jerramungup and Ballardong country and I enjoy living here in Perth. This is my home, this is my country, this is my mother's country.*

THERRSA INDICH WINMAR, Whadjuk Ballardong Elder



MARIE TAYLOR, Whadjuk Ballardong Elder



*She stood alongside of her uncles and she made sure the knowledge that she had was used in such a way that people showed respect to that knowledge, and it is that knowledge that has made her a very strong woman within the community of the Noongar people on Whadjuk country.*

*Here's a woman who's done equally good as Yagan has done  
... she was a female warrior whereas he was a male warrior.*

BEV PORT-LOUIS, Whadjuk Yued Elder

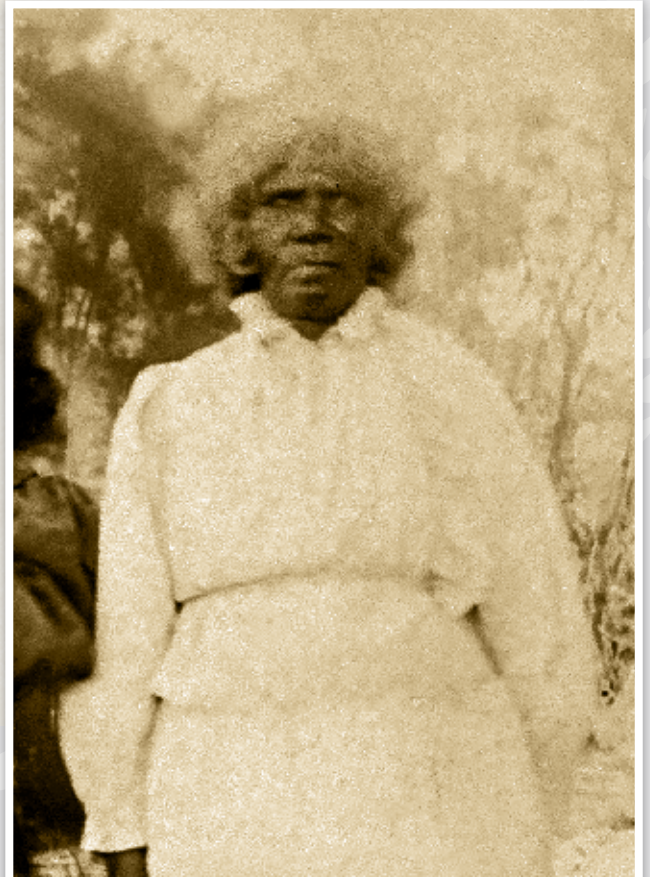


MAY MCGUIRE, Whadjuk Ballardong Elder



*I think it's very important to know about old Granny Fanny because she was a great matriarch back in her family back then and even though we are a much younger generation we are still thinking of her as a living person really. She was always a hero in our eyes for us women.*

**RIGHT:** Fanny Balbuk Yooreel at Perth Zoo in 1901, she was 61 years of age. State Library of Western Australia 025341PD



# Legacy

With the theme 'Having a Voice', the 2017 Australian Heritage Festival marked the 50th anniversary of the referendum that voted in favour of recognising Aboriginal people in the census. Supported by Lotterywest, the National Trust of Western Australia invited Perth's senior Noongar Elders to share their knowledge and understanding of Fanny Balbuk Yooreel. Extensive interviews were undertaken for this project with Noongar researcher Casey Kickett. The interviews revealed powerful feelings, perspectives and community knowledge that Noongar women continue to hold for Fanny and her actions. The interviews have contributed to a half-hour documentary on Fanny Balbuk Yooreel that was central to two public talks in Perth during the 110th anniversary year of her passing.

*I knew Fanny was quite a resilient woman and in my thoughts a resistance fighter. It's been interesting to find out the personal connections and the impact Fanny has had on Noongar women especially the Elder women which means a lot to me as a younger Noongar woman.*

*I've learnt so much from listening to the Elders. They all have personal stories about Fanny which you don't hear about in the records but which I feel hold more meaning and hold more heart. You can hear when the women speak, they are very proud and respectful and want the story of Fanny to be understood and carried on.*

CASEY KICKETT, Interviewer



**LEFT:** Doolan Leisha Eatts and Marie Taylor prepare for interview sessions at the National Trust offices in West Perth. G Pickering

In Perth's streets, Elder Marie Taylor led community members on the inaugural walk, *Fanny Balbuk Yooreel: realising a resistance fighter*, visiting sites connected with Fanny's life and finishing in the grounds of Government House with a laying of flowers for Fanny Balbuk Yooreel's ancestors and cultural dances.



**ABOVE:** Elder Marie Taylor leads the inaugural Fanny Balbuk Yooreel walk through the city of Perth. M Poon  
**RIGHT:** The walkers reach the gates of Government House - a favoured place of protest of Fanny Balbuk Yooreel. M Poon



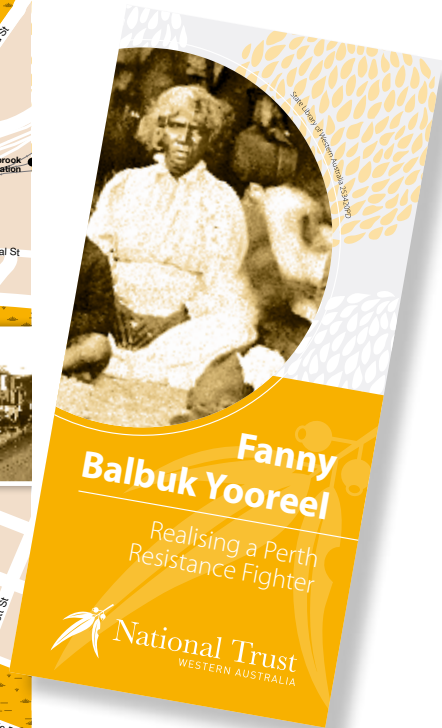


**ABOVE:** Walk participants are introduced to traditional dance by Noongar women. (M Poon)



**ABOVE:** Recognition was given to Fanny Balbuk Yooreel and her ancestors in the grounds of Government House. M Poon

Supported by the City of Perth and produced by the National Trust, a new free downloadable map is available for self-guided walkers to follow the footsteps of Fanny Balbuk Yooreel.



**RIGHT** Her Excellency the Honourable Kerry Sanderson AC, patron of the National Trust of Western Australia, hosted a morning tea in support of the Fanny Balbuk Yooreel project 26 April 2017. Government House



The City of Perth Library hosted an exhibition of exceptional quilts inspired by the life of Fanny Balbuk Yooreel and created by WA Inspired Quilters. This exhibition launched the Australian Heritage Festival in Perth resonating with the theme 'Having a Voice'.



ABOVE: Members of the WA Inspired Art Quilters apply finishing touches to their work for the exhibition *Balbuk's Country*. G Pickering

*"I had heard about Fanny Balbuk Yooreel's spirited resistance to European settlement."*  
Stella King | WA Inspired Art Quilters



*"My decision to stitch footprints came after reading Fanny Balbuk followed well-trodden pathways."*

Denise Mallon | WA Inspired Art Quilters

LEFT: Roberta Chantler. *Balbuk's Country-Continuous Crossing*, 2017. 58cm x 40cm



ABOVE: Meg Crowley. *Balbuk's Country-Unforeseen Future*, 2017. 76 cm x 61 cm

The Australian Research Council Centre of Excellence for the History of Emotions held a symposium, which brought together leading scholars and practitioners from across Australia to further research the emotional power of Fanny Balbuk Yooreel's life and legacy, in the context of the emotions of colonial contact, the production of Australian indigenous stories, biographies and histories and recognition of Noongar heritage in Perth today.

The screenshot shows the top section of a website. At the top, there is a dark navigation bar with the Australian Government and National Trust logos. Below this is a green header with the Australian Heritage Festival logo and navigation links: Home, About, Register Your Event, and Search Near Me. On the right side of the green header, there are social media icons for Facebook, Twitter, and a plus sign for more options. The main content area features a large black and white photograph of a group of indigenous people. Overlaid on the photograph is the text: "Fanny Balbuk Yooreel: life, legacy and emotions" in a large, white, serif font. Below this text, in a smaller white font, is "ARC Centre of Excellence for the History of Emotions". At the bottom of the photograph, there is a green button with the text "BUY TICKETS" in white.

The Centre also prepared an education package of resources about Fanny Balbuk Yooreel to enable primary and high school students to learn more about her important story.



ABOVE: Celebrations at Government House gardens. M Poon

# Acknowledgements

**THE NATIONAL TRUST OF WESTERN AUSTRALIA GRATEFULLY  
ACKNOWLEDGES THE GENEROUS ASSISTANCE RECEIVED FROM  
THE FANNY BALBUK YOOREEL PROJECT'S GUIDING COMMITTEE**

Irene Stainton, Chair National Trust Aboriginal Advisory Committee  
Marie Taylor  
Diane Yappo

**THE PERTH ELDERS AND THEIR EXTENDED FAMILIES**

Doolan Leisha Eatts  
Beverley Port-Louis  
May McGuire  
Irene Stainton  
Marie Taylor  
Theresa Walley  
Glenys Yarran

**INTERVIEWER**

Casey Kickett

**OUR PARTNERS**


City of Perth  
ARC Centre of Excellence for the History of Emotions  
Department of Aboriginal Affairs

**SUPPORT**

Lotterywest  
National Library of Australia  
Royal Perth Hospital Museum  
State Library of Western Australia  
State Records Office of Western Australia

**SPECIAL THANKS TO**

Professor Susan Broomhall, Leanne Brass, Jenna Lynch,  
Mark Chambers and Sally McGann for all they bring.



*“Even though we are a much younger generation  
we are still thinking of her as a living person really.  
She was always a hero in our eyes for us women.”*

**May McGuire** | Whadjuk Ballardong Elder