The Painful Truth About “Stones”

Have you ever felt like your back is about to explode, your stomach is in knots and you feel like you’re about to die? Well maybe it could be a kidney stone!

There are different types of kidney stones. The exact cause depends on the type of stone. Stones can form when urine contains too much of certain substances. These substances can create small crystals that become stones. The stones take weeks or months to form. Calcium stones are most common. They are more common in men between age 20 - 30. Calcium can combine with other substances, such as oxalate (the most common substance), phosphate, or carbonate, to form the stone. Oxalate is present in certain foods such as spinach. It’s also found in vitamin C supplements. Diseases of the small intestine increase your risk of these stones.

Cystine stones can form in people who have cystinuria. This disorder runs in families and affects both men and women. Struvite stones are mostly found in women who have a urinary tract infection. These stones can grow very large and can block the kidney, ureter, or bladder. Uric acid stones are more common in men than in women. They can occur with gout or chemotherapy. Other substances also can form stone such as medications.

In many cases where the stone cannot be passed then an operation to remove the stone is necessary. From experience it is one of the most painful things to go through. When Extra-corporeal shock-wave (a method uses sound or shock waves to break up stones) cannot be used to remove the stone then percutaneous nephrolithotomy is used. The stone is removed with tube (endoscope) that is inserted into the kidney through a small surgical cut or via the urethra.

Ureteroscopy may be used for stones in the lower urinary tract. Rarely, open surgery (nephrolithotomy) may be needed if other methods do not work or are not possible. If you have a history of stones, drink plenty of fluids (6 - 8 glasses of water per day) to produce enough urine. Depending on the type of stone, you might need medications or diet changes to prevent the stones from coming back.

You may ask “why in the AHO Newsletter” a article about kidney stones? Easy answer is the Editor went through the experience of having to have a 5mm stone removed through surgery and wants to get the message out to drink 6 to 8 glasses of water a day to prevent a reader from going through the pain he experienced.

Remember

Drink plenty of WATER!!!!!!!!!
**Discrimination**

“treating a person or particular group of people differently, especially in a worse way from the way in which you treat other people, because of their skin colour, religion, sex, etc”.

Discrimination is usually defined as the disadvantageous treatment or consideration of others. It is most often measured in terms of race or nationality. It is usually easier to see in others than ourselves.

If we look at the verb, the action to discriminate, does it really imply prejudice? In its purest meaning, ‘discriminate’ means simply to discern, distinguish, to perceive the distinguishing features of, to recognize something as distinct. This is merely a factor of observation and analysis. When we see an object, we see merely shape and colour. These physical phenomena are processed by what Buddhism calls the omnipresent mental factor of discrimination. This is neutral. Depending on your eyesight, the localised lighting conditions and your level of attention, the appearance of the object will be subject to this power of mental discrimination, which will initiate a labelling exercise. What is the object? The mind is constantly trying to identify and label. Tall, shaped like a human, wearing clothes, a particular hairstyle, walks with a particular gait, reminds me of my friend Bob. Discrimination has provided an initial finding of human, leaning towards something labelled ‘Bob’. Spontaneously, the mental factor of ‘feeling’ arises (pleasant, unpleasant or neutral). Bob is my friend, I am happy to see Bob. Further data input shows the initial assessment was incorrect. Wrong assessment of hairstyle. This object is human, not Bob. It is neighbour ‘Gertrude’. Feeling - ‘unpleasant’. Fear - long conversation about fences. Escape procedure initiated. Hide.


Perhaps we should reassess our concerns with discrimination and relabel it ignorance. For surely the wise can discriminate between one individual and another, whereas the ignorant can see only their own prejudices projected on everything around them. The issue then is not of some inherent, immovable quality within a group or individual, it is merely a question of education and knowledge. And we all have the capacity to learn and know more. Especially when differences appear that show us that there isn’t just one way to see the world around us.

*"My humanity is bound up in yours, for we can only be human together."*  
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Archbishop Desmond Tutu

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I'd marry again if I found a man who had fifteen million dollars, would sign over half to me, and guarantee that he'd be dead within a year.  
Bette Davis

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I have never been jealous. Not even when my dad finished fifth grade a year before I did.
**Many Australians** look at the eyes of the people they are talking with. They consider this a sign of respect, and an indication that they are listening, but do not stare at the person for a long time. In Aboriginal cultural practice it is disrespectful to look a person in the eye when talking. This generally means the person speaking is lying and cannot be trusted. Staring at a person is also showing disrespect. Often you see Aboriginal men speaking to each other and they don’t stand face on but shoulder to shoulder looking any where but at each other.

**A common thing** during job interviews is to see the Aboriginal applicant answering questions to a panel is looking all over the room or looking at the floor. This should be viewed as respect for the panel and not as a person with no confidence.

**It is quite often** the case when visiting elders (Traditional Elders not Olders) Aboriginal people wait to be given permission to talk. It is disrespectful for someone to start chatting away to an Elder and see as bad to ask elders questions. Even walking in an Elder’s shadow is showing disrespect.

**Imagine** if you came from a traditional life and dropped in the City like George street. I think you would have to stand in a corner and wait till dark before trying to walk down the street.

**Too many people** now call everyone over 50 elders. This isn’t right. Elders are Aboriginal people who have knowledge of traditional stories and are initiated. All because you live beyond 50 doesn’t automatically make you an elder!

**In this day** and age so much has changed. We now live a fast paced life in the cities where as before Aboriginal people had time to spare. If you measure civilisation on how much time you have after you have provided a shelter, food, rituals, religion and protection for your family, then Aboriginal people prior to 1788 were the most civilised race on earth.

**Nowadays** we have to travel to work, go shopping for food, cook, clean, mow the lawns, mend the house, buy furniture, get kids to school and back again, save money for holidays and so much more. This in turn brings us back to Aboriginal people who after providing the basics had more than half a day left over for general mischief and or sitting around yarning up.

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**If we could** just go back a couple of hundred years and start a fresh. Imagine this!!! European people arrive..... They see the Native people of Sydney and look close at what is going on.... They actually look at the nitty gritty of Aboriginal people and see how they live as part of the land instead of changing the land to try and survive Instead of planting introduced crops and introduced animals actually see what plants and animals they could use, which have the breeding to survive a harsh environment.

**Look and learn** about fire farming and using the resources that Aboriginal people had. Using shelters and gunya’s instead of trying to build with bricks and mortar. Travelling to cooler parts of the area during summer and warmer parts in winter. Not building fences to have a patch of ground to introduce flowers that you can’t eat.

**Working** with the land instead of trying to tame the land. Fishing within means or only catching what your going to eat instead of catching everything around to use to sell for paper or metal. Making or canoes from resources that are abundant and not cutting a forest down to make one boat. Learning the meanings of things that surround you instead of making up your own names for places, like ‘sugar loaf point’, and changing what true meanings of things are.

**Not to kill** animals for sport... Where’s the sport in that... If animals could shoot back, then it would be a fair sport. Killing for the sake of killing and saying you get a high from it is a sickness. Treating people as equals and not as second class citizens. Consuming alcohol to relax instead of finding a quiet spot to dream your worries away.

**Knowing** that if someone hurts or dishonours you they will be punished properly and not have to face a court where justice is decided according to your wealth. Having to be like the jones’s and having the latest mobile phone doesn’t make you wise. Wisdom comes from knowledge and experience.

**All this in turn I can say would be a wonderful place to be. I myself love my flat screen tv, my Ute and foxtel. Without those I may not survive!!!!! Or would I?**

**Peace**
**Education Section**

1. An overhang is always a rock shelter? T/F?
2. Apply hot water to a bluebottle sting? T/F?
3. The Gymea lily was not used as bush tucker? T/F?
4. Dillybags are an Aboriginal invention? T/F?
5. What does Kirribilli mean?
6. Aboriginal sites are only found in the bush? T/F?
7. What do the D’harawahl call Spring in this area?
8. Most stone tools found in Sydney are from local sources? T/F?
9. A fishing spear should float?

**Last Months quiz answers**

1. FALSE
2. FALSE
3. FALSE
4. FALSE
5. GUNYA OR HUMPIES
6. TRUE
7. CARVED OR SCAR
8. TRUE
9. FALSE

**Crossword**

**Across**
1. A boomerang that doesn't come back.
4. Writing liquid.
6. Maori deity
7. not off
8. high beach sand
11. Also found on the beach
12. any time beverage
14. moist
17. coin throw
18. head of the Catholic church

**Down**
1. Found at the beach
2. School punishment
3. boxing win
5. slays
9. type of work vehicle
10. every man needs one
12. hue
13. before man
15. voltage
16. old man

**D R E A M I N G**
**A**
**N O W**
**K N O W**
**C A Y D A**
**E A R T H N**
**K O C I G A R**
**K A M A A I E N O**
**D I N O S A U R S**
Gulgadya Muru

With the winds changing direction and a taste of the hot summer to come, our thoughts and eyes turn to the cool green spaces surrounding our waterways. My legs are wanting to take me there too but, as I am not yet permitted in the bush myself, I would like to tell you about a favourite track of mine in the hopes it will inspire my leg to get mobile.

Recently Warringah Council have renamed this track to create a self guided Aboriginal Heritage Walk. It is called Gulgadya Muru which means Grass Tree Pathway. You would have seen this track featured in our August edition of Yarnuping. I have guided groups of children and adults along parts of this path before it was renamed and I am looking forward to guiding more people to learn about the Aboriginal heritage of the area and to enjoy the bushland and excellent signage that has been placed by the council along the walk.

I want you to try and envisage the creeks before they were dammed to provide drinking water for the families that lived on the peninsula. Manly reservoir was built in 1892 and filled from the creeks that ran down from high ground around Wakehurst Parkway and Allambie. There is no doubt that this area would have provided Aboriginal people with a rich food resource and many opportunities to enjoy a fresh water environment.

This reserve provides a fine example of the sandstone heritage that would have been found over much of the northern area of Sydney. Manly Dam Reserve has over 300 native plant species and 18 different orchids. This includes various vegetation communities eg, Bloodwood, Scribbly Gum, Silvertop Ash, Stringy Bark, Red Gum and Peppermint woodlands and also the heath species of Banksia, Grevillia and Hakea to name but a few. This vegetation provided material for tools, rope, fishing nets, gum, medicine, weapons and shields, coolamons and canoes. This bushland would have also provided material for spiritual practices and ceremony.

The bush would have also provided good tucker with various grubs, honey, sweetbool from the flowers, possum, snake, goanna, emu, wallaby, and the fresh water resources of ducks, swans, water hens and their eggs, freshwater yabbie, mussels, turtle and fish. Today over 80 bird species have been recorded.

Following Gulgadya Muru you may see north-facing rock shelters which formed warm and comfortable homes away from prevailing southerly winds. These may have contained images made from charcoal or ochre or perhaps on the ground you will see stone artefacts and maybe even midden deposits. You may find the stone from an edge ground axe and see the grinding grooves carved in the sandstone that show where the axe was honed and sharpened. Up high on the ridge tops there may have been rock carvings or stone arrangements. Did the gullies of the creeks echo with the sounds of clap sticks and the bull-roarer?

Use your eyes and ears to look at this environment differently. If you move with stealth you may see animal and bird life moving about. Listen for the clacking of birds beaks as this is a warning to you.

I would like to thank the volunteers and council staff who work hard to keep the invasive weeds at bay. You can help with this by removing noxious and environmental weeds from your garden and disposing of them correctly. Try to choose plants for your garden that are non invasive and won't creep into bushland. It is also recommended by Bushcare people to wash soil from your boots and tyres before entering bushland reserves to prevent the spread of root rot.

Enjoy Gulgadya Muru it is a rare gem in an urban environment.
Competition

Open to students within the North Sydney, Willoughby, Warringah, Ku-ring-gai, City of Ryde, Manly, Lane Cove, and Pittwater Council areas!

4 x 1st Prizes —
Make a A3 to A2 size Poster on “Protecting Aboriginal Sites Located On The Northern Areas Of Sydney”.

Include Text, Photographs and/or Drawings.

There will be one first place prize awarded to each of the following age groups:
3-4 Primary Years
5-6 Primary Years
7-9 High School & 10-12 High School

The judging of the posters will be done by the Aboriginal Heritage Office Steering Committee Members. Competition closes on the 16th November 2012.

Posters should be sent to;
The Aboriginal Heritage Office
c/o North Sydney Council
PO Box 12
North Sydney Council
NSW 2059

Entries will also be accepted via e-mail in .pdf format at: aho@northsydney.nsw.gov.au
Please include name of the Class, School and contact information.

For further details please contact the Aboriginal Heritage Office on 99499882 or email your enquiry to aho@northsydney.nsw.gov.au
Please include name of the Class, School and contact information.

Winners and Prizes will be announced on 3rd of December 2012
Conditions of Entry

1. Entries close 5pm, Friday 16th November 2012. 2. Only entries meeting the Terms & Conditions stipulated herewith will be accepted. 3. To enter, entries together with the ‘Applicant Entry Details’ section of this form (completed in full and securely attached to the back of the entry) must be delivered to: The Aboriginal Heritage Office c/o North Sydney Council PO Box 12 North Sydney Council NSW 2059 by 5pm, Friday 16th November 2012. 4. In the case where groups of students enter a combined entry, each individual student within the group must complete & attach an ‘Applicant Entry Details’ Section to the back of the entry. 5. Competition commences 1st August 2012. Entry is only open to Students who attend Schools within the Warringah, Willoughby, Lane Cove, North Sydney, Kuringai, Pittwater, Manly and Ryde Local Government Areas. 6. Posters must be A2 in size, 420mm x 594mm. No framed works will be accepted. 7. Entries will be placed on public display within the Aboriginal Heritage Office, 39/135 Sailors Bay Road Northbridge NSW. 8. Four Prizes in Total one for each age group. 9. All prizes issued to Schools are for use by and to benefit those School’s and are not for individual use/allocation. 10. Where winners are groups of students note that one prize is issued per group. Division of prize is at discretion of group. 11. Prizes are not transferable, cannot be exchanged and non-cash prizes cannot be taken as cash. 12. All entries become the property of Aboriginal Heritage Office and at anytime the entries, and or reproductions of the entries, may be used as the Aboriginal Heritage Office sees fit for promotional purposes and/or public display without payment of any fee to the entrant. 13. Winners will be notified by telephone on Monday 3rd December 2012. 14. Winners will receive their prizes by the Aboriginal Heritage Office at a organised School assembly. 15. Artwork will be judged on artistic merit and relevance to the competition theme: “Protecting Aboriginal Sites Located On The Northern Areas Of Sydney”. 16. 1 entry will be selected per age group as ‘winners’ by the panel of Judges. 17. The Promotor shall not be liable for any loss or damage whatsoever which is suffered (including but not limited to indirect or consequential loss) or for personal injury which is suffered or sustained as a result of entering the promotion or taking the prize, except for any liability which cannot be excluded by law. 18. The Promoter collects entrants’ personal information in order to conduct the promotion. By entering the promotion, unless otherwise advised, each entrant also agrees that the Promoter may use this information, in any media for future promotional, marketing and publicity purposes without any further reference, payment or other compensation to the entrant, including sending the entrant electronic messages. A request to access, update or correct any information should be directed to the Promoter at their address set out below. 19. The Promoter accepts no responsibility for any tax implications that may arise from the prize winnings. Independent financial advice should be sought. 20. The Promoter is the Aboriginal Heritage Office 39/135 Sailors Bay Road Northbridge NSW. 21. Employees (and their immediate families) of the Promoter the Aboriginal Heritage Office and judging panel associated with this promotion are ineligible to win prizes. 22. The Judging Panel will be made up from the Aboriginal Steering Committee Members by representation from each of the Partnering Councils North Sydney, Warringah, Willoughby, Lane Cove Kuringai, Ryde, Manly and Pittwater.

Aboriginal Heritage Office Poster Competition Entry Form

[Form fields for Entrant's Full Name, School Address, School Year, Phone Number, E-Mail Address, Signature—Student, Parent/Guardian Full Name, etc.]

Cut out and attach to the back of the poster and send to

The Aboriginal Heritage Office c/o North Sydney Council, PO Box 12 North Sydney Council NSW 2059
Bilarong Reserve

Bilarong Reserve is a short but beautiful track that is part of a series of Wetland Walks in Pittwater Council Area. The Track hugs the edge of Narrabeen Lagoon and is bordered by busy Wakehurst Parkway.

The wider region has been thought to have been inhabited by Aboriginal people for 20,000 years and the wetlands were formed by rising sea levels that flooded a 20km area of coast some 6,500 years ago forming the lagoons.

Coastal lagoons are an abundant source of food and birds, birds eggs, reptiles, mammals, fish, prawns, crabs, shellfish, and water plants would all have been sourced here. Plants for food, nectar, dye or tools can still be found here today.

Seen for the first time by Europeans in the late 1700’s they wrote of extensive seagrass meadows, fringes of wetlands, reeds and she oaks with such an abundance of birds and fish and prawns in its clear waters that a commercial fishing operation was started. It was said that the noise of the thousands of birds that used the area was deafening. Over 150 different species of birds including many migratory species have been seen here and in the surrounding wetlands.

As well as exploring this area continue on to the Warriwood Wetlands and Irrawong Reserve which make up the largest remaining sandplain wetland in the Northern Sydney Region with 26 hectares of freshwater or brackish wetlands.
Recipe of the Month
A simple yet tasty recipe

VEGETARIAN PASTA

(2 - 4 servings): Quantities vary according to taste and/or number of people!

Ingredients:
Pasta (e.g. fettuccine, spirals, penne),
olive oil,
sweet potato,
fetta,
pine nuts,
small spinach leaves.

- Cut sweet potato into small cubes, toss lightly in olive oil and sprinkle with a little salt.
  Place on baking tray and roast in oven (15 – 20 mins.)
- Wash spinach leaves, dry in tea towel and set aside.
- Cut fetta into small pieces.
- Brown handful of pine nuts in a little olive oil (or dry roast). Be careful not to burn them.
- Cook pasta and divide into bowls. Immediately top each bowl with sw. potato, pine nuts, fetta and spinach leaves and sprinkle each with olive oil. (Garlic-infused oil makes a nice change or you can put the bottle of oil on the table for people to help themselves.)
- Serve with crusty sour dough bread (and a nice glass of wine?).
  Enjoy!

Joke of the Month

An 80 year old man went for his annual check-up and the Doctor said "Friend, for your age, you're in the best shape I've seen." The old fella replied, "Yep. It comes from clean living. I know for sure that I live a good, clean, spiritual life." The Doctor ask him, "What makes you say that?" The old man replied, "If I didn't live a good, clean life, the Lord wouldn't turn the bathroom lights on for me every time I get up in the middle of the night." The Doc was concerned, "You mean, when you get up in the night to go to the bathroom, the Lord himself turns the light on for you?" "Yep," the old man said, "whenever I get up to go to the bathroom, the Lord turns the light on for me." Well, the Doctor didn't say anything else, but when the old man's wife came in for her check-up, he felt he had to let her know what her husband said. "Your husband's in fine physical shape, but I'm worried about his mental condition. He told me that every night when he gets up to go to the bathroom, the Lord turns the light on for him." "He What?" She cried. "He said that every night when he gets up to go to the bathroom, the Lord turns the light on for him." "AHA!!" She exclaimed.......... "So he's the one who's been peeing in the fridge!"

We would like to invite our readers to send in articles to be included in our Newsletter.

Any articles relating to Aboriginal Sites, History or Cultural Heritage.

Please email the Office aho@northsydney.nsw.gov.au along with your article, story and a photo.

If you don't want your name published please include a note saying Shhhhhhh its a secret.

The Friendly People at the AHO