It’s Wonderful Being a Site Monitor!

You learn so much and get to appreciate such special places – such a privilege, especially for a whitefella. However, there are some disadvantages.

I was wandering along the lovely bush track, walking my dog (on lead, of course) and took a shortcut through long grass to reach the site when I lost my footing, somersaulted down the hill, landing splat on the muddy path – lead still firmly clasped in my hand and kelpie looking most disgusted at his owner’s unceremonial descent! Of course, I landed right in front of some other bushwalkers coming along the track and all I could say from my prostrate position was: “Hi! It’s been raining a lot, hasn’t it?”

Another time, when I managed to persuade my wonderful husband to accompany me, we found an empty plastic bottle littering the site. Naturally, I picked it up and saw that it had an odd hole in the side with a piece of hose sticking out. “Strange toy”, I thought, and we continued our walk which ended up in Primrose Park, and deposited the rubbish in a bin. I wondered why people seemed to be staring at us until my husband chuckled and explained that the bottle was a home-made bong and people probably thought we’d been enjoying ourselves in the bush!

The most beneficial time for me was almost two years ago when I’d just lost my dear ol’ dad and I found solace in sitting under the rock shelter and staring out to sea. Such peace and harmony and obviously once a wondrous place for the true owners of the land. Thank you to them, and to the AHO for such a privilege.

Nicola Hanson, Site Monitor (for many years!)
Phil’s Rant
Evolution

“A human being is a part of the whole called by us universe, a part limited in time and space. He experiences himself, his thoughts and feeling as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.”

Albert Einstein

If the answer was ‘7 billion’, what would the question be?
Stop. Think.
What would the question be?

If evolution is about ‘survival of the fittest’, and the fittest meant a species that was numerically strong, would the question be, ‘How many people are there on earth?’
This too would provide the correct answer.

What is the difference?
The words are the same, the answer the same. The difference would be in the saying of it. One might be with pride, or arrogance, or perhaps indifference. The sense of, ‘how far we’ve come’ or ‘we really are the peak of existence’, or ‘it’s nothing to do with me’. The other would be with some sense of embarrassment, or shame or disappointment.

‘How did it come to this’, ‘what will the future be like for our grandchildren’, ‘we’ve had the best of it’. 7 Billion. And growing.

If with any measure we can say that our society represents an evolutionary high point, why are so many ecosystems and species in such peril? There are many factors. One could be that we’ve stopped listening, stopped observing. Humans are becoming part of one giant global culture that has not made the time to learn how to co-exist with nature.

As a global community we can borrow and support each other and mask the flaws in our strategies, like swapping debt from credit card to credit card, somehow staying just in front of the repo man. This is why we must learn from Indigenous cultures. Not so that we all go and hunt kangaroos and gather lillypillys, as if trying to be hunter-gatherers is sustainable for 24 million people in a market economy. Nor should we simply ‘swap species’, making the native species suffer instead of the domesticated.

When we choose to make change we should look to Indigenous communities the world over and to people like Darwin and Einstein as examples. We should investigate thoroughly. We should plan not just for ourselves but for our children’s grandchildren and much further. We should include, out of self interest, those species that we need, and, also out of self-interest, those we think we don’t need, for surely there will come a time when we discover an important ecological link that when broken comes back to haunt us.

Before this, before all of this there must come, out of mutual respect, observation.

An insincere and evil friend is more to be feared than a wild beast; a wild beast may wound your body, but an evil friend will wound your mind.

We are shaped by our thoughts; we become what we think. When the mind is pure, joy follows like a shadow that never leaves.
CE usually stands for "Common Era." AD is an abbreviation for "Anno Domini" in Latin or "the year of the Lord" in English. Both measure the number of years since the approximate birthday of Yeshua of Nazareth (a.k.a. Jesus Christ) a little over two millennia ago. CE and AD have the same value. That is 1 CE = 1 AD, and 2011 CE = 2011 AD. The word "common" simply means that it is based on the most frequently used calendar system: the Gregorian Calendar.

BCE stands for "Before the common era." BC means "Before Christ," or "Before the Messiah." Both measure the number of years before the approximate birthday of Yeshua/Jesus. Designation of a year in BC and BCE also have identical values.

Many people assume that Yeshua/Jesus was born at the end of 1 BCE. However, most theologians and religious historians estimate from evidence within the Bible that he was born in the Autumn of a year, sometime between 7 and 4 BCE. There are estimates as late as 4 CE and as early as the second century BCE.

Of course, one has the option of interpreting the letter "C" in CE and BCE as referring to "Christian" or "Christ's," in place of "common." "CE" then becomes "Christian Era." "BCE" becomes "Before the Christian Era." The Abbreviations Dictionary does exactly this. The "C" has also been interpreted as "Current."

All this now brings us to the Aboriginal people of Australia. BC which is an abbreviation of "Before Cook", ie 1770. Also BI which refers to several years after cook, 1788, abbreviated as "Before Invasion". After BI comes another term referring to after-invasion as AD "After Domination". This preceded BP "Before Paroxysm" (it's in the dictionary!).

This dating system reflects a Common era in the History of European expansion into another peoples lands. Prior to this system we could look at BB "Before Biaimi" or "Before Dreaming" BD. The world was cold, dark and no life existed. AB "After Biaimi", this refers to when Biaimi came from the middle of the earth and started to create life which reflects the start of the dreaming. This occurred over several millennia which in turn started a period of AD, "After the Dreaming", when all forms of life were created. Thus the AHO was created in AD (and not enough space to put the zero's), so lets just say

"A Bloody Long Time after the Dreaming"!
1. Aboriginal sites are only found on the coast? T/F?
2. A lone artefact is not an Aboriginal site? T/F?
3. Aboriginal people burnt the bush for fun? T/F?
4. Aboriginal people were nomads? T/F?
5. What did Aboriginal people call there bush shelters?
6. Dream time is Aboriginal history? T/F?
7. What type of site can you find on a tree?
8. “Not a site” is a registered site with OEH? T/F?
9. Aboriginal people have a written language? T/F?

Crossword

Across
1. Aboriginal Creation myths
4. Not later
5. Cognize
9. Airport code for Dawson City
10. Planet
14. Boxing win
15. Celebrate birth
16. A famous sutra
17. Definitely not
18. Prehistoric animals

Down
1. Corroboree
2. Fluid for writing
3. Early release behaviour
6. Between Dubbo and Bourke
7. Abbrev. for State Of Australia
8. Asatine
11. Alias
12. Was not built in a day
13. Abbrev. for class of license
16. Gentle

Last Months quiz answers
1. Geometric Microlith
2. Aboriginal Band
3. False
4. False
5. True
6. False
7. True
8. Evon Goolagong
9. Free Style

Q1....................................................
Q2....................................................
Q3....................................................
Q4....................................................
Q5....................................................
Q6....................................................
Q7....................................................
Q8....................................................
Q9....................................................

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B U N Y I P U S
Spring is upon us and what better time than to be in the bush. Being cooped up for so long following my injury the bush was the thing I missed the most. One of the great parts of my job is to be able to guide school and community groups around the beautiful winding network of paths which exist to explore the bushland and foreshore environment. These give us some sense of what country may have looked like before. These areas are made even more beautiful by the care and hard work of bushcare staff, contractors and volunteers.

When I am in the bush I feel my heart and spirit lift. Spring is a good time for many reasons, some favourite ones of mine being that it is not too hot and there are not too many flies.

But what I like the most is the blooming of our native plants, the nesting of the birds and the journey of guruwa. Despite being ‘cooped up’ I have enjoyed seeing around me in public council and private gardens the blooming and seeding of the native grass plants, the flowering Gymea Lily, the green seed pods on some gums, the small green fruit on the figs and the list goes on. When I was a child I never understood the English stories and poetry of a gentle, delicate Spring. The Australian Spring is violent and exciting and brought Aboriginal people knowledge about the season or cycle to come.

Francis Bodkin has published a beautifully illustrated book, *D’harawal – Seasons and Climatic Cycles*, which tells of six Aboriginal annual seasons and larger climatic cycles of the D’harawal people. Two of the seasons cross over our Spring. It certainly sounds familiar to me. She speaks of the season of Wiritjiriban when it is Tugarah Gunya’mari – cold and windy. When we are hit by the cold south westerly winds, the male lyrebird builds his display mounds leading to the building of nest by the female lyrebird, the Sydney Green Wattle blooms: a time of new beginnings. Francis then speaks of the season of Ngoonungi when it is Murrai’Yunggory - cool getting warmer. The D’harawahl would watch the flying fox gather, see the waratah begin to bud and see flower blooms heavy with nectar. We hear the night time battles of the male possums, see the mating of the wombat, hear the kookaburra nesting and watch the azure kingfisher speed along the creek banks.

Governor Phillip in 1788, speaking about Aboriginal people, reported that this was “the season in which they made their new canoes and large parties were known to be in the woods for that purpose”. There are two reports of Guruwa feasts one at Botany Bay in 1788 and the other one at Manly Cove in 1790. Val Attenbrow says that this season provided the availability of fruit and nectar and the growth of tubers and rootstock.

Enjoy this season of new beginnings and watch out for those testosterone fueled magpies.

Karen Smith (hopalong)
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. One entry will be selected per age group as ‘winners’ by the panel of Judges. 17. The Promoter 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, in any media for future promotional, marketing and publicity purposes and/or public display without payment of any fee to the entrant. 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 and 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

☐ Primary Years 3 to 4 ☐ Secondary Years 7 to 9
☐ Primary Years 5 to 6 ☐ Secondary Years 10 to 12

Entrant’s Full Name (Please Print).............................................................................................................

Entrant’s Address or School Address...........................................................................................................

Entrant’s Age:.............................................. School Year:..................................................

Entrant’s Date of Birth:................................. School Name;

Phone Number........................................... E-Mail Address.................................................................

Signature—Student........................................... Parent/Guardian Full Name (please print)

Signature—Parent/Guardian...........................................

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
Long Reef Warringah
This is an important geological and environmental feature of Warringah and also a headland with stunning views of the coast north and south. There are middens around the headland but only visible on the longer loop track or an alternate foreshore walk. The middens have been given site conservation works recently. The area is popular for school group excursions for a variety of subjects. The disadvantages are that there is limited bushland, therefore there are limited bush food plants, and there are no sites easily identifiable on the short walk (the long loop track is too long for most occasions and the walk to the point is quite steep).
Recipe of the Month
Spinach and Ricotta Cannelloni

- Preheat oven to 180C and make the béchamel sauce.
- Bring plenty of water to the boil and add salt. Add the cannelloni and cook for 4 minutes. Drain and place on a flat surface to cool. (Keep them separated to prevent them sticking.
- In a large bowl mix the ricotta cheese with spinach, a little salt and pepper, nutmeg, egg and Grana Padano cheese. Fill the cannelloni with the ricotta mix.
- Evenly spread half of the béchamel across the bottom of a large baking tray. Place the cannelloni on top and then cover with the remaining béchamel.

Add the tomatoes on top, spread evenly and sprinkle with pine nuts. Bake for 20 minutes.

Béchamel:
Gently bring milk to the boil. In a separate saucepan, gently melt the butter. Add flour and cook over low heat for a few minutes. Once milk is boiling, transfer a little at a time to the butter mixture, continuously whisking to prevent lumps. Bring mixture to the boil and stir continuously. Simmer for 10 minutes and adjust seasoning if desired. Pass béchamel through a sieve to remove any lumps.

Ingredients:
- 1 pack Cannelloni
- 1 can of tomatoes crushed
- Approx 800g fresh ricotta cheese
- 4 bunches of spinach, boiled in salted water, drained chopped
- 1 egg
- Extra Virgin Olive oil
- 1/2 teaspoon ground nutmeg
- 50g grated Grana Padano
- 2 tbs pine nuts

Joke of the Month

There were two thieves, a male and a female, who were robbing a bank when they were finally surrounded by police. The two were brought to an FBI agent for questioning. The agent asked the lady, "What's you name?" "My name is Maria," she replied. "OH, my mothers name is also Maria and you look exactly like her too!, and with that I set you free," said the agent and free goes the lady. The agent turned to the male robber and asked him, "What's your name?" Slowly, the man replied, "My name is PETER, but they some times call me MARIAM!

ATTENTION:
Due to recent budget cuts, the light at the end of the tunnel has been turned off.

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