This year has seen a few changes at local government and a chance to reflect on the Aboriginal Heritage Office’s activities. Although it has been over 17 years for myself since starting with North Sydney Council to look at their Aboriginal heritage issues and set up the partnership, I can say it is still great to be working at the AHO. There are so many different activities that we do, from recording new sites, reviewing DAs, the ongoing site monitoring and individual site inspections, carrying out site protection works, preparing reports and plans and advising staff and residents on many issues around the archaeology of this amazing region. Then there is the education and training side, which has always been a keen focus so local people can learn more about the place they live in. We have the schools program, community walks and talks, staff training, the museum (currently closed but we still hope to get a new venue to again welcome people in).

There are always challenges and difficulties, especially in Aboriginal heritage, but we are all excited about the work we do and how we can contribute to helping protect and promote Aboriginal heritage into the future.

David Watts

“If we had no winter, the spring would not be so pleasant: if we did not sometimes taste of adversity, prosperity would not be so welcome.” Anne Bradstreet

“To see a World in a Grain of Sand
And a Heaven in a Wild Flower
Hold Infinity in the palm of your hand
And Eternity in an hour…”

William Blake
One of our most passionate, motivated and wonderful Volunteers, Chris McClure, has provided a thought provoking review of two books on page 8. To compliment the book reviews, I thought it would be a good time to do a quick review of some of the Aboriginal heritage laws and regulations, since the arrival of the First Fleet on Sydney shores…

Before 1770  
Aboriginal society, culture and laws are found Australia wide. Tribal boundaries, customs and kinship systems have been established over thousands of years.

1770  
Lieutenant James Cook raises the British Flag at Cape York Peninsula and claims possession of the entire east coast of Australia on the grounds of terra nullius.

1788  
British occupation of Australia begins. Indigenous Australians have no formal citizenship status but they are now deemed subjects of the British Empire.

1816  
Governor Macquarie declares martial law against Indigenous Australians who can be shot on sight, armed or unarmed, if within a certain distance of settlements.

1830’s  
More massacres in WA and NSW. Laws preventing non-Indigenous people from associating with Indigenous Australians.

1883  
The first ‘Board for Protection of Aborigines’ appears in Victoria in 1876. This occurs in NSW in 1883. It is thought that the NSW Board controlled around 9000 Aboriginal people.

1890  
The NSW Board for Protection of Aborigines develops policies to segregate, assimilate and forcibly remove Aboriginal children. The colloquial name for this is the “White Australia Policy”.

1901  
The Commonwealth Constitution is created. It excludes Aboriginal people from being part of the census and from the law making powers of Parliament.

1909  
The Aborigines Protection Act 1909 (NSW) grants the Aborigines Protection Board full control and custody of Indigenous children. Commonwealth Defence Act (Cwlth) excludes Indigenous Australians from the Armed Forces.

1910  
The Commonwealth and States adopt assimilation as the national policy: “the destiny of the natives of Aboriginal origin, but not of the full blood, lies in their ultimate absorption…”.

1940’s  
Aborigines Welfare Board replaces Aborigines Protection Board. Little changes. Conditional citizenship is granted to Aboriginal people however the terms are designed to separate and dissolve Aboriginal culture and families. The Commonwealth Electoral Act 1949 (Cwlth) allows Indigenous Australians the right to vote in federal elections only if they are enrolled in state elections or have been members of the defence force.

“In law a man is guilty when he violates the rights of others. In ethics he is guilty if he only thinks of doing so”. Immanuel Kant
1951
At a Commonwealth and State conference in Canberra, the policy of assimilation is formalised.

1960’s
Indigenous Australians are permitted to vote at Commonwealth elections without condition and are allowed to receive social service benefits. The ‘Freedom Rides’ are organised by Charles Perkins, Rev. Ted Noffs and Jim Spigelman. The Constitution Alteration (Aboriginals) Act (Cwlth) entitles Indigenous Australians to be included on the census. Aborigines Act (NSW) dissolves the Welfare Board and makes a significant change in direction of government policy. The care of Indigenous children now comes under the Child Welfare Act (NSW) as with other non-Indigenous children.

1970’s
The Racial Discrimination Act (Cwlth) is passed. The Act states that: ‘it is unlawful for a person to do any act involving a distinction, exclusion, restriction or preference based on race, colour, descent or national or ethnic origin which has the effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of any human right or fundamental freedom in their political, economic, social or cultural or any other field of public life’. Assimilation as a policy is officially banned.

1980’s
Aboriginal Land Rights Act (NSW) establishes a three-tiered system of Aboriginal land councils (state, regional and local). The Commonwealth Electoral Act 1984 (Cwlth) gives full entitlement to all Indigenous Australians to vote in all state and territory elections.

1990’s
The Aboriginal and Torres Strait Islander Commission is established. Royal Commission into Aboriginal Deaths in Custody. The High Court of Australia rules in the Mabo case that native title exists over particular kinds of land.

The rest, as they say, is history…I strongly recommend you read the books reviewed on page 8 and consider whether the current treatment of Aboriginal heritage has progressed much further in the last 25 years.

“Treaties are legal mechanisms between two parties that recognise one another’s sovereignty. Like any negotiation some people get stuff and some people lose stuff. So far this whole invasion meant us losing stuff, getting scraps, and being told to be thankful”.

Nayuka Gorrie

“Not all those who wander are lost”  JRR Tolkien

The Council name may have changed, the boundaries may move, your local politicians may pass in and out like commuters and your neighbours may turn out to be aliens, but there are always things you can do to avoid feeling lost and confused. The AHO is offering this once in a lifetime series of tips to help you if your digital DIY-location device fails to take you to where you wish to go:

You are never truly lost
The great bushwalker Paddy Pallin made this point. While you may not know where you are on the ground exactly, as long as you haven't given up hope and closed your mind to everything you should still be able to picture where you want to go and consider options that will help you get there. Let’s face it, you can get waylaid in a shopping mall carpark so getting bamboozled in the bush is not difficult. The first thing to do is stop and resist the urge to panic. You may not know which part of a bush reserve you are in, but you’ll have a fair idea of which suburb or even city you’re in! That is actually a good place to start!

“I’ve never been lost, but I was mighty turned around for three days once”. Daniel Boone

Sit and be happy
Unless (and even if) you are late for a very important date it is a very good idea to stop, sit and take stock before charging off in the direction your worried mind is demanding you go. A minute may seem like an eternity when you’re in a rush, but going in the wrong direction will add further delays and complications to your journey. Sit, breathe (three deeper breaths from nose to belly and back – try it now), listen. We have two ears and not only does this make it easier to wear glasses, it also allows us to hear in stereo. Try to work out where the nearest traffic noise is coming from. Can you hear boats from a harbour area? Are there renovations taking place (there are always renovations, especially where there is a waterview – who is ever content with a good view?)? Let the landscape provide some hints to where you are. Sit facing downhill, or facing in a northerly direction (see below) to help you create a map in your mind’s eye.

North is up
On most maps (street directories, brochures etc) north is at the top. In the mental map of the mind try to line up your memory of where you were going with north. Then see if you can line yourself up with north. In Sydney put your arms out either side and then try to face the sun. If the sun is in front of you somewhere, this is the northern half of the sky. East will be to your right, west to your left (in the southern hemisphere the sun is always passing through in the northern part of the sky, which is more pronounced in winter when the sun is north of the equator, and the further south you go, the less overhead and more northerly the sun looks).

If it is morning, the sun will still be rising from the east so it will be on your right. In the afternoon the sun will be heading towards the west (on your left). Once you know roughly where north is, you can adjust your trajectory accordingly. If you really are quite mislaid, it is a
Education round up

By Karen Smith

It was a busy winter with the Guringai Festival, NAIDOC week and the usual visits to schools, support for students, guided walks and outdoor events.

Community requests for the AHO to attend events are increasing all the time. Special presentations were provided at the Mater Hospital and Mona Vale Library. Walks such as those for Juvenile Justice and Medibank as well as live video talks are all increasing the cultural knowledge of our community. The community has never been keener to learn about our story and our cultural heritage. A recent guided walk during the Guringai Festival along the saltwater track that stretches along the Northern Beaches coastline was attended by community members in their seventies and as young as six years old. Many questions, as always, were asked by both the young and the old.

It has to be remembered that sometimes questions just don’t have easy answers...

It has to be remembered that sometimes questions just don’t have easy answers, particularly on the north shore of Sydney. This is directly due to the devastating effects of colonisation (see page 2). Children and adults were not allowed to use their own language or their dances or tell their stories. It was illegal to continue cultural practices and the complete breakdown of our peoples social structure left gaps in the knowledge line that can only be partially filled by archaeological research and the written words of the First Fleet. Despite this we did not change our connection to our Country or each other and thankfully some oral stories have survived within families.

Recently, Phil Hunt, the AHO archaeologist, was conducting a walk and was asked the meaning of the engravings and ochre stencil images and other questions along the way. He said he was unable to answer these questions due to the reasons above. We received an email back at the AHO asking that ‘next time could we send someone that does know’. We can’t simply extrapolate information from other areas of Aboriginal Australia to replace what is missing here. Each clan and region was different. Interpreting the meaning of sites must be done with great care.

During my visits to schools I see many beautiful books on Aboriginal Australia and most are from the Top End. It is important that the children know this. If using books from another Country please make sure to say where the story came from and who wrote it. When a story is told outside of

continued on page 10.
Crossword: 🧐

Across
1. A symbol of spring.
4. If the pollination was done right you get this.
7. Vines do this to hold on.
10. West Australian striped marsupial.
11. Too much fruit and you’ll run to this.
13. Tidal flow.
14. A method to record art (needs a permit).
15. The hanging fruit easiest to pick.
17. Spring rain on the old — roof.
19. Enter this to win!
20. Aboriginal word for some local fruit.
22. Botany Bay or NZ spinach.
24. Type of gum tree.
25. Body that declared rights of indigenous peoples.
27. Plant name from photo p.3; keep the beat with.
28. To vote in the affirmative.

Down
1. Local white flower.
2. A type of local berry, featured in this issue.
3. What the landlord should get.
5. A campaign to change the constitution.
6. The number of canoes in the famous movie.
8. Look! See!
9. Local word for stone shelter.
12. Spread on cake.
16. After air, the most important for life.
17. What plants have that make you sick.
18. Stone tool makers’ sourced material from.
22. To marry.
23. An early colonial trade item.

“Laws are like sausages, it is better not to see them being made”.
Otto Von Bismarck
Quizerama #1:

Unscramble these words

1. aitobgrianiyl
2. toisonocanli
3. tnoucyr
4. psdoissssione
5. yesrtdivi
6. gnreidma
7. reed
8. nsonuieidg
9. bom
10. erytta

CLUES

1. Aboriginal identity
2. A polite term for invasion
3. Referring to the land to which Aboriginal people belong
4. The taking away of Indigenous people from their land
5. A term to describe the nature of Indigenous Australian groups
6. A term used to describe Aboriginal spirituality
7. A key person or leader in an Aboriginal community
8. The first peoples of a land
9. Aboriginal English for a family group or community
10. An agreement between nations

Source: NSW Board of Studies

Answers in our next edition!

“My theory is that if you look confident you can pull off anything - even if you have no clue what you're doing”. Jessica Alba

The Guringai Festival Committee for 2017 has decided to run a cover competition for Primary Schools. Keep your eye out for this competition by checking the Guringai Festival Website. Students could see their Art work featured as the cover and poster for the Guringai Festival 2017! Winning work and other chosen material will also be exhibited during the Guringai Festival.
Book Review:

Volunteer Monitor Chris McClure has provided this edition’s book reviews on two books! They are Chris Healey’s *Forgetting Aborigines* and Stan Grant’s *Talking to My Country*.

I was about to commence a review of Chris Healy’s book when I noticed Stan Grant’s much publicized work in our local library. The subject matter and perspective of both books have much in common and demonstrate, if we didn’t already appreciate this, that the old adage – ‘the more things change, the more they stay the same’ is a true one.

There is an 8 year gap between the publishing of the books and although Indigenous affairs are once again on the national agenda, even constitutional reform appears no closer. Stan Grant’s book is promoted as ‘the book that every Australian should read’ and we may all agree about this, yet Chris Healy’s earlier publication is a refreshing point on the state of Indigenous affairs in Australia. From his perspective, white Australia is locked into an odd cycle of forgetting, then remembering, our Indigenous population.

As we read, it is hard to argue against this premise. He sees a central paradox in our history: Aboriginal Australians often being remembered as absent in the face of continuing and actual Indigenous historical presence. He argues persuasively that, in the ways we remember our history, our Indigenous people keep disappearing! Their affairs can be on the front pages for weeks, prompting white Australians to ask – “Why weren’t we told?” but then they recede again. The book examines ways we can stop this ignorant and destructive cycle.

The destructiveness of the 2015 Adam Goodes debate led Stan Grant, a Wiradjuri man from the Central West of New South Wales who has a journalistic background and is now a prominent presence with The Guardian and NITV/SBS, to write a powerful piece in The Guardian that went viral around the world, not just in Australia. This was a personal, passionate and powerful response to racism in Australia. His recent book is a compelling follow up; it speaks to us from personal experience and is beautifully written, almost dispassionately so.

Stan’s writing is direct, honest and forthright. He says he does not have all the answers but wants us to keep on asking the questions: Is this the country we want? How can we be better?

Chris Healy’s response would appear to be that there will be no significant change or improvement in the lives of Aboriginal and Torres Strait Islanders until non-Indigenous Australians stop ‘forgetting their own forgetting’. Is the will to forget stronger than the wish to know? The ‘will to remember’ is essential to bringing forth an ethical and political response to what is needed in this country – primarily for our First Australians, of course, but also for our non-Indigenous citizens.

And our volunteer monitoring of Indigenous heritage sites is a very good way of ‘remembering’.
A parting gift from Viki our Volunteer Coordinator.

Only six years use out of ‘em....

Trying on a Cro-Magnon uniform.

Huh? What? I’m busy.

Karen’s first day...the reality dawns?

Must be mufti day...

Oh a photo, why didn't you say?

Anything else for upgrading?

And just a short time later.
good idea to head the shortest direction to the least losable landmark, eg a major road that you definitely will bisect.

Back is boring but better
It is usually better to backtrack than plough on. Our minds are naturally drawn to the new and different (advertisers and music-video producers know this) and going back to something familiar seems oh so passé and 20th century, but going back will normally get you out of a jam rather than deeper into it. Short cuts can actually mean just that, cuts and scratches from scrub and unfriendly vegetation.

A few things to remember
Phone a friend. Texting is better as it requires less signal strength, the message is clear and taking the time to compose the message can help you review the facts. Even if your device is broken, lost or out of signal, trying to explain your location to an imaginary friend can be helpful. Remember the politician effect. Exaggeration and fudging the facts. It is common to overestimate how far you think you’ve come in rough country (‘I must’ve come this far, it isn’t much on the map’), to underestimate your speed when on a track (daydreaming about winning the lotto and forgetting how long you’ve been walking/dreaming for), and making the map fit what you see (‘that definitely looks like this hill on the map, which means I’ve walked 10km in half an hour’). They might be lost too. If you find a half-beaten track, chances are other people are as waylaid as you, or they actually know where they are going (and it is probably away from where you want to be). Pat your bag with gratitude. Yes, the bag you often begrudge but the one you definitely brought with you that contains important things like water, hat, some morsels of food, something fluro to wave at rescuers, something warm, the first aid kit, the map, the pen and paper to write loving messages while you wait for help, the AHO crossword...

“When people say "it's always the last place you look". Of course it is. Why would you keep looking after you've found it?” Billy Connolly
Wombat Berry

*Eustrephus latifolius*

The wombat Berry is a climbing vine or scrambling ground plant which has flexible leaves with several distinct longitudinal veins and a very bright vibrant green colour. The wombat berry generally flowers in spring with delicate pale pink or white flowers with hairy petals, but can also be seen fruiting in summer with good rain. The fruit consists of pea sized berries which turn yellowy-orange when ripe. The pea inside has many shiny black seeds surrounded by an edible sweet white pulp a bit like a crab apple. The fruit stays on the vine for long periods. The wombat Berry prefers a shaded position and grows in well drained loamy or clay soils in sclerophyll forest, woodland, heath and on the edges of rainforest. Both fruit and underground small tubers were eaten by coastal Aboriginal people. The tubers are sweet and juicy and are eaten raw but are better cooked and the fruit was a secondary food source.

The berries also attract fruit eating birds, and the tuberous roots attract wombats and other native root-eating mammals. The plant is an attractive climber all year round and suits back yards and verandahs with its gentle, unaggressive habit and colourful foliage.

**Warning!** Many fruits and plants look similar. Never eat anything from the bush unless you are familiar with the entire plant (fruit, flower, leaf, vine or branch, etc), and after seeing someone else eat it and live!

**Point of Reflection:** As more people are learning the benefits of bush tucker plants, spare a thought for the original knowledge holders. Most have seen little economic advantage from their heritage while non-Indigenous people are usually in a better position to profit from it. Supporting Indigenous businesses can be one way to help redress this imbalance.

“Good people do not need laws to tell them to act responsibly while bad people will always find a way around the law”. Plato.
News:

New genetic research supports Aboriginal Australians’ convictions that they are descendants of the first and original humans on this continent. The research published in scientific journal *Nature* this month shows modern humans leaving Africa around 70,000 years ago and Papuan and Aboriginal ancestors separating from the Eurasian migration between 70 - 50,000 years ago. Aboriginal populations then ‘split’ from Papuans around 37,000 years ago, well before the post-glacial land bridge disappeared. There is also great diversity between Aboriginal peoples of the eastern and western parts of Australia. More research is called for and whatever the result we can surely say as the Redfern Mural says, ‘40,000 [or whatever the figure] years is a long time’.


Answers: From our last edition (April 2016)!

Spot the Difference

There are 16 differences between the top and bottom photos. Can you spot them?

Crossword

Across: 1 Country. 5 Grind. 7 Aah. 9 Peel. 11 Mesh. 14 PO. 15 Ant. 16 Hot. 17 Dawn. 19 OD. 20 Sifts. 23 Eels. 26 Totem. 28 Wanjin. 30 Nod. 31 Escapes. 33 Kur. 34 Pie. 36 Lore. 38 Bone. 41 Prong. 42 Nay.

Down: 1 Cop. Nulla nulla. 3 Ra. 4 Yam. 6 Nip. 8 He. 10 Evade. 12 Shaft. 17 Do. 18 Kimbereley. 20 Spins. 21 To. 22 Stick. 24 Ew. 25 Snip. 27 Shell. 29 No. 32 Car. 34 Peg. 35 EB. 37 EP. 39 Or. 40 Na.

Quizerama 1

1 Yidaki. 2 rock engraving, artefact scatter. 3 Cadigal, Cadigal land. 4 take your pick, there are many! 5 Harold Thomas. 6 New Holland in 1770. 7 Northern Australia. 8 rivers, creeks, protected coastal areas. 9 13 Feb 2008. 10 Zinj.

Quizerama 2

1 Boondi or nulla nulla. 2 totem. 3 dawn. 4 grind. 5 yam. 6 Khonsu. 7 payback. 8 nut.