

YARNUPINGS

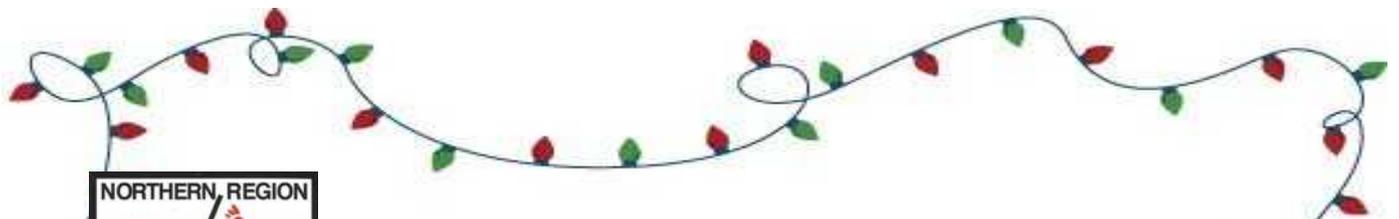
ABORIGINAL HERITAGE OFFICE NEWSLETTER

ISSUE #4 NOVEMBER 2019



northern
beaches
council





YARNUPINGS

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Welcome to the fourth and final issue of Yarnupings for 2019!

We would like to thank everyone for a great year. Throughout the year we have seen the Aboriginal Heritage Office flourish in our new location in Freshwater. The Museum looks great and we have enjoyed showing our many visitors and groups our fantastic displays and sharing what we know about them. As always, we would be delighted to have you, your friends and family come and pop in.

We also want to give a big shout out to all the volunteers who visited their sites in 2019. Your work is invaluable and we are grateful for your time and effort and contribution to preserving the spectacular Aboriginal cultural heritage of Northern Sydney and Strathfield region.

We hope you enjoy our bumper Christmas edition, where hopefully there is something for everyone.

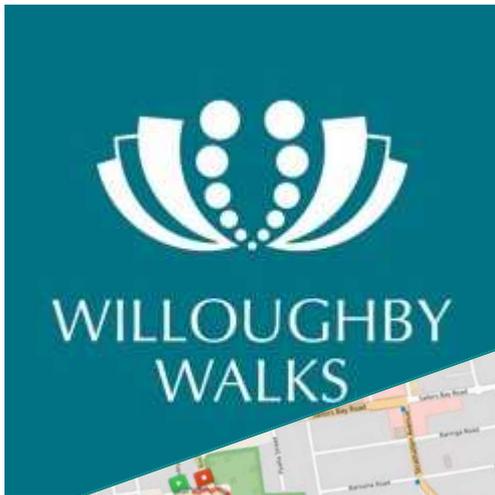
The AHO Team—

Dave, Karen, Phil, Susan, Claire and Samaka.

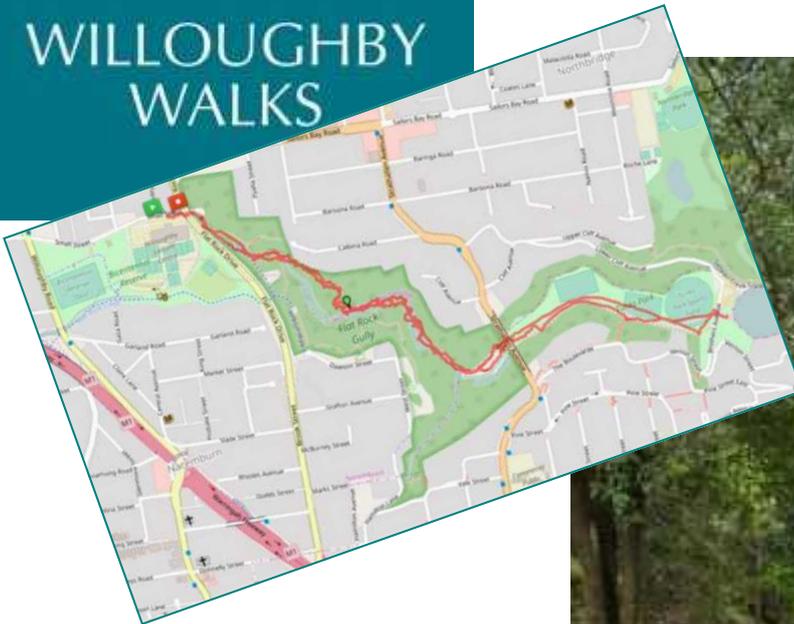
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Walking in Willoughby



The Aboriginal Heritage Office has been enjoying the bushland of Willoughby LGA as part of a full council review of registered Aboriginal sites in the area.

This summer grab your shoes, hat and camera and head out to one of the many glorious walks through Willoughby. These walks are self-guided and have interesting information points along the way. To make the most of the Willoughby walking experience, download the Willoughby Walks app. It's free and easy to use. Download on the App Store or on Google Play.

Archaeologists Claire, Susan and Phil have spent many a day clambering through the bush and traversing trails to check on the spectacular sites. We have also had Volunteers report on Willoughby sites throughout the year. They have reported that the sites they monitor have been fairly well preserved, without too much erosion or



2019 International Year of Indigenous Languages

2019 celebrates Indigenous languages from around the world. In Australia there has been a rush to record and document Aboriginal and Torres Strait Islander languages in recent years. Everywhere around the country, anthropologists, linguists and historians are working with Indigenous people to help preserve at risk languages.

Within the Sydney area, not much of the language is left. We here at the Aboriginal Heritage Office get many requests for Sydney Language words, and usually we have to turn them away. Unfortunately, a lot of the time when asked, *What is the Aboriginal word for this?*, we have to say, *We don't know*. Due the rapid destruction of culture and Aboriginal people in the Sydney area, much of the language, traditions and stories were lost.

Here are some interesting stories from around Australia about Language projects being carried out.

Found in Translation: The journey of a multilingual dictionary

<https://artguide.com.au/art-plus/found-in-translation-the-journey-of-a-multilingual-dictionary?platform=hootsuite>

The fight to keep Australia's Indigenous languages from disappearing forever

https://www.sbs.com.au/news/the-fight-to-keep-australia-s-indigenous-languages-from-disappearing-forever?fbclid=IwAR3Y9yZ27jk5RsIL7k_BH-

Yarn Up
with **Jakelin Troy**
The Sydney Language

Jakelin Troy is a Ngarigu woman from the Snowy Mountains of New South Wales, and Director of Aboriginal and Torres Strait Islander Research at The University of Sydney.

She is the author of *The Sydney Language*. Her lively talk will inform you about local Aboriginal languages and the importance of keeping languages alive.

Wednesday November 20th 2019
Dee Why Council Chambers
Arrive 6.30 for 7pm start
Light refreshments provided
Bookings and enquiries:
aho@northernbeaches.nsw.gov.au

The Sydney Language

Why Indigenous Languages?



knowledge



rights



inclusion



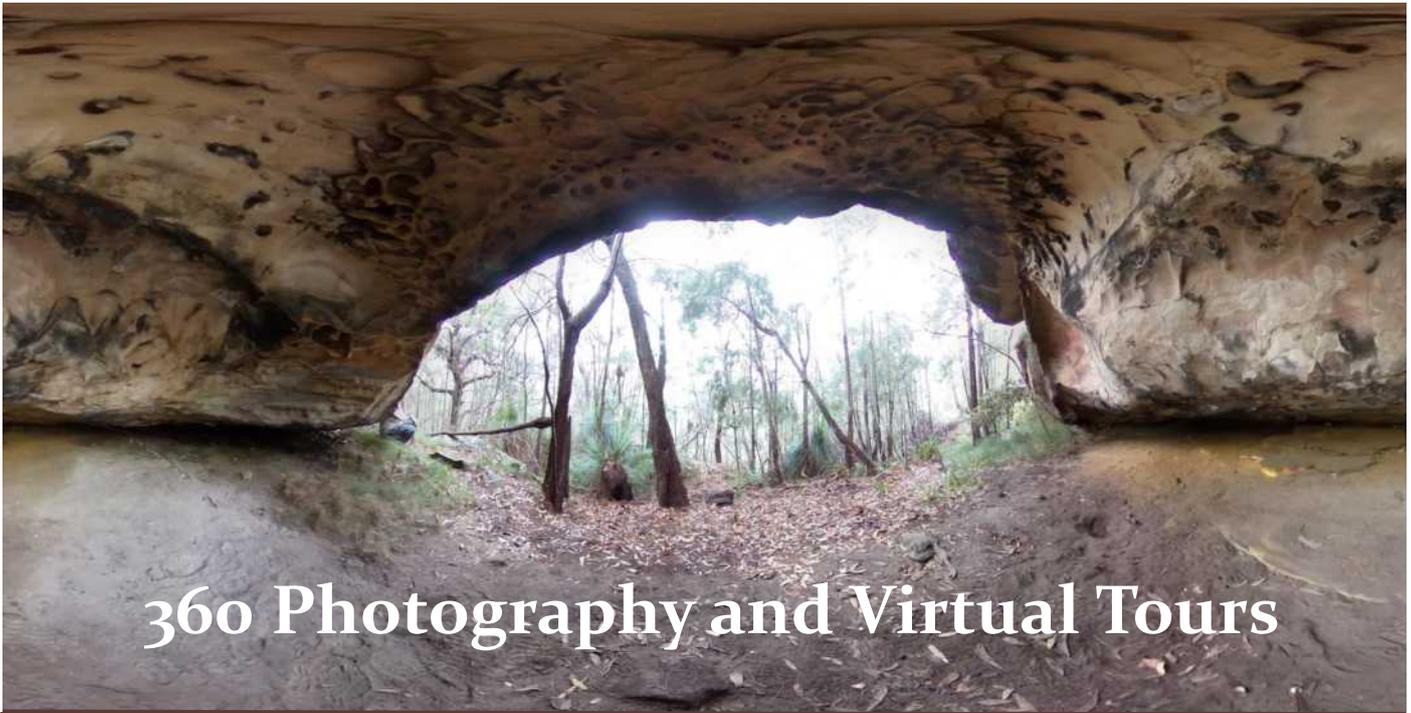
peace



diversity



INTERNATIONAL YEAR OF
INDIGENOUS LANGUAGES 19



360 Photography and Virtual Tours

The Aboriginal Heritage Office has recently been working with 360 photography to deliver you fantastic photos of sites from the Council areas. Many of the sites are difficult to access, well protected and wildly beautiful. We have started sharing the images through our website. You can even go on a virtual tour!

Head to the Aboriginal Heritage Office website today to enjoy the imagery or to take a tour.

<http://www.aboriginalheritage.org/resources/resources-360virtualtours/>

Rock Art and Engravings 360 Tour

There are around 140 rock art and 240 engraving sites that the AHO monitors within the six partner councils. These sites are found all over Sydney. Take a tour around some of the local sites to learn more about the rock art and engraving sites that you might see around the area. To view in Fullscreen, click the options menu (see instructions for how).





Student Archaeological Dig

Be an Archaeologist for a day! The Student Archaeological Dig is a hands-on experience for primary school students. This interactive dig will teach students about the practices and principles of archaeology; excavation, sieving, artefact identification and recording. The Student Archaeological Dig focuses on understanding, preserving and protecting Aboriginal cultural heritage.

This free program has been part of the Aboriginal Heritage school education program since 2004. Book your dig today!




Aboriginal Heritage Office
(02) 9976 1682
29 Lawrence St, Freshwater NSW 2096
www.aboriginalheritage.org
aho@aboriginalheritage.org








Student Archaeological Dig

The Aboriginal Heritage Office is now offering Student Archaeological Digs. Appropriate for both primary and secondary levels, this mock dig provides a hands-on experience for students to learn about the principles and practices of archaeology. Fitting in with school curriculum, this dig takes a step by step approach to excavation, with context, stratigraphy, digging techniques, sieving techniques, recording, cataloguing, and interpreting finds.

To book your dig or to learn more about the program call the Aboriginal Heritage Office on 02 9976 1509 or email susan.whitby@northernbeaches.nsw.gov.au



Whispers from the Museum

Susan Whitby

The grindstone sits in the cabinet, a glorious red, the kind only found in Australia. The surface is smooth and worn with faint striations and markings whispering clues of its past. Two stones sit on top. Both smooth in their own way. One red with black shadows. The other a river cobble, pitted with use wear. The millstone (base) and the mullers (top stones) are from the Canning Stock Route, an outback stock route in Western Australia that runs through Tjurabalan, Ngurrara, Martu and Birriliburu country.

The heavy, red base would have been acquired through trading routes or quarried by the men. This piece would have been handed over to the women, to be used exclusively by them. Tradition would then see the grindstone passed down to daughters who would store it at a particular site where there was water and a good supply of grass.

Traditionally, bread-making was a woman's job and was generally carried out by several women at once. Flour for bread making was to be made from grass seeds, seed pods or roots and tubers, all to be processed in different ways. Some needed to be heated, hulled and then ground to dry. Others would need to be ground with water and used as a paste. There are more than 80 useable 'economic' grasses in the arid and semi-arid areas of Australia. Native millet (*Panicum decompositum*; *Panicum australiense*), Spinifex (*Triodia*) and Wattleseed were commonly used in Central Australia. Pigface (*Portulaca oleracea*), Prickly/Elegant wattle (*Acacia victoriae*), Mulga (*Acacia aneura*), Dead finish seed (*Acacia tetragonophylla*) and Bush bean (*Rhyncharrhena linearis*) are other seeds used for making dough. In 1848 Major Thomas Mitchell recorded seed collection and preparation all through Western New South Wales and further west into the desert.

"Dry heaps of this grass that had been pulled expressly for the purpose of gathering the seed lay along our path for many miles."

Similarly, August C. Gregory (1854) recorded harvesting and processing fields of native millet.

"The grinding into meal is done by means of two stones

– a large irregular slab and a small cannon-ball-like one; the seed is laid on the former and ground, sometimes dry and at others with water into a meal."

Grindstones could be large or small, general-purpose or specific-use. Some grindstones were first used in ceremony and over the years as they became more worn, they were relegated to the general type. Some grindstones were used for cracking open bones for marrow, or grinding up ochre, others for smoothing wooden and stone tools or for extracting resin.

"The leaves and stems area pounded into fine shreds; as much as possible of this fibrous material is discarded, while the sticky residue is collected and melted by holding close to it a burning stick or bunch of burning grass." - Edward Stirling, 1896

Grindstones appear in the archaeological record around 30,000 years ago, the earliest from Cuddie Springs (North-west New South Wales). The change in climate, brought about by the Last Glacial Maximum (LGM) saw an increasing aridity and a need to create new technologies to ensure sustainable population levels in increasingly uncertain environments.

Further insights into population groups can be obtained from grindstones through residue analysis. A residue study of 49 whole and fragmentary grindstones from the Puntatjarpa Rockshelter in the Western Desert WA, revealed starch, blood and



Grindstone from the Aboriginal Heritage Office Museum

COASTAL EROSION PROJECT

By Phil Hunt

2019 saw the conclusion of a two-year long study of the effects of erosion on vulnerable foreshore sites. Across the partner councils of Northern Beaches, Willoughby, North Sydney, Lane Cove, Ku-ring-gai and Strathfield, a total of 99 sites were monitored for the study. The majority of sites were open shell middens, with shelters being the next most prevalent. Other sites monitored were rock engravings, fish traps, burials and a waterhole.

A third of the sites are experiencing ongoing erosion with a number suffering from heavy erosion and in very poor condition. A key factor to the condition of the site is the height at which it sits above mean high tide. However, the erosion at each site does not reflect this pattern consistently and highlights the importance of local conditions. Wave action from boats is a another factor in the erosion of coastal sites. The size and speed of boats directly affects the reach, duration and wash over shell middens. Consequently, the sites in proximity to more frequent boating traffic such as larger vessels are more at risk.

Other factors affecting foreshore sites are the underlying geology, the amount of open water for wind to generate waves (known as fetch), the surrounding vegetation and the volume of human interaction with the site.

Sites on rocky shores deflect waves, but the shape of the shoreline can focus wave energy at particular areas increasing the erosion effect. Shell middens sitting on rock platforms are still eroded, leaving the hard surfaces behind.

Middens located on sandy beaches appear more vulnerable to erosion in general, but this is dependent on the height above the tidal zone and wave reach. Conversely vegetation cover can act to preserve midden sites by shielding the site from splashing and wave action whilst the roots hold the soil together.



Slumping of an undercut midden.

Human use of the foreshore, including pedestrian traffic, can impact archaeological deposits by damaging vegetation that may be protecting a site. Walking near the edge of a site, especially one that has been undercut, can cause slumping. The number of variable conditions that can affect a site make it difficult to predict how a site will respond to foreshore impacts. The individual characteristics at each site need to be considered.

The outcomes of the study were largely positive, with the majority of the sites considered stable. Variance was seen however across the study area. A Middle Harbour site has eroded a whopping 700mm since 2015. Whereas a site at Collaroy that has experienced extensive erosion in 2016 has now stabilised. A piece of plastic lodged into the bank at a Lane Cove site in 2011 remains in the same position to this day. 7

Coastal Erosion Project continued

Continued monitoring and management of the vulnerable foreshore sites by AHO staff and the volunteer site monitors is needed as they are under continued pressure from natural processes such as rising sea levels, peak storm events and tidal events. The impact of human interaction with the sites also needs to be monitored and managed so we can all enjoy the beautiful waterways around Sydney Harbour but not at the expense of our unique and irreplaceable Aboriginal sites.

The full report on the North Sydney Council website [Coastal Erosion Aboriginal Heritage Strategy, Northern Sydney](https://www.northsydney.nsw.gov.au/Council_Meetings/Policies_Plans/Plans_of_Management/Aboriginal_Heritage)

https://www.northsydney.nsw.gov.au/Council_Meetings/Policies_Plans/Plans_of_Management/Aboriginal_Heritage

If you would like to become an AHO Volunteer Site Monitor and help protect our Aboriginal cultural heritage, email ahovolunteer@northernbeaches.nsw.gov.au

Rock Art

During the Coastal Erosion Project 22 rock art sites and 17 rock engraving sites were visited and monitored. Newly identified art and engraved figures, were located at previously recorded sites and two previously unrecorded rock art sites were found as well, which was very exciting.

All rock art sites have been subject to natural deterioration, and many have been vandalized, making much of the art increasingly difficult to see. The AHO digitally enhanced images of the rock art with some fantastic results. The project again demonstrated that the rock art in the northern Sydney region is diverse and extensive and much has survived the pressures of urban and city life.

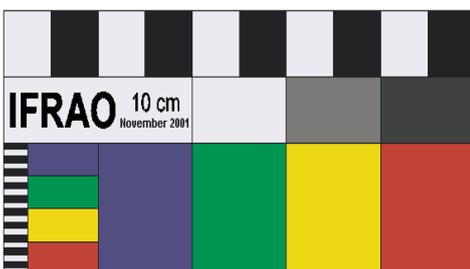
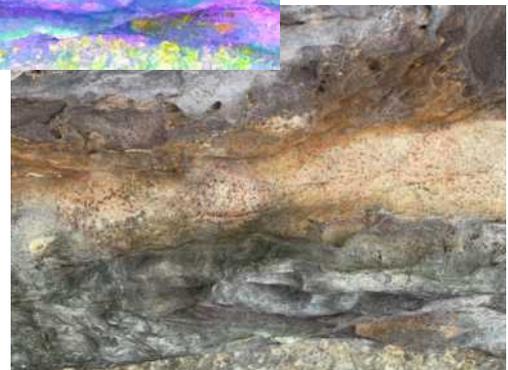
If you have the opportunity to visit some of the publicly accessible sites (mostly in National Parks), why not take the opportunity?



Images of a hand stencil, above, and the same hand stencil digitally enhanced, to the



Images of four red ochre shapes, three connected to each other. On the sandstone lip, below and digitally enhanced to the left.



IFRAO Photo Scale

The International Federation of Rock Art Organisations scale, more commonly known as an IFRAO (pronounced if- ra-ow) is the official photo scale used when capturing images of rock art and is used all over the world. The black and white lines across the top and left hand side can be used to calibrate measurements of rock art taken from images to remove errors introduced by different lenses and cameras. The colours on the scale can allow for colour correction in older images and in images with different lighting environments. The colours have specific RGB values which are the same on all scales produced.

Guringai - Guringay - Gringai

The people of the greater Port Stephens, Barrington and Forster areas of NSW

By Luke Russell and Robert Syron



My name is Bob Syron. Born 1965.
Registered Aboriginal owner of Worimi lands.
Port Stephens Guringay language group.
My family are the Cooks and the Clarkes of
Gringai country. Kabook and Watoo people.
<https://hunterlivinghistories.com/2018/08/15/the-kabook-watoo/>

The Guringai, Guringay or Gringai people are the traditional custodians of the land between the Hunter and Manning Rivers, from the ocean to and including the Great Dividing Range. A saltwater people whose land extended inland as far as the salt pushed. From modern day Newcastle to Singleton, on the northern side of the Hunter, through the Barringtons and back down the Manning to the ocean. This is traditional Gringai country. Bordering the Birripai speaking people of the north, the Awabakal people to the south and the Wannarua and Komelroi people to the west.

Descending from one of the four traditional nations of our language group, we have continued the strong connection to our old people, our old ways, our country, our language, our stories and our kinship. Traditionally our language group encompassed the lands between the Hawkesbury and Hastings, the ocean and the mountain ranges. Our ceremonial, kinship and marriage ties would take us further into the northern and southern bordering language groups.

The Gringai, Worimai and Biripai are language dialects of the traditional custodians. Thankfully our language is well recorded with over 6,000 words and importantly voice recordings over an extended time. From the early 1800's to the 1970's various recordings were taken from Port Stephens, Gresford, Taree, Port Macquarie, the upper Manning and the Barringtons. Allowing us to re-awaken our traditional dialects and speak the language of our old people.

The respect and gratitude to all of our old people who have gone before us is of the utmost importance to us. For if it wasn't for all those people playing their roles, we wouldn't be in the position we are in today. Being able to continue all of their amazing stories.

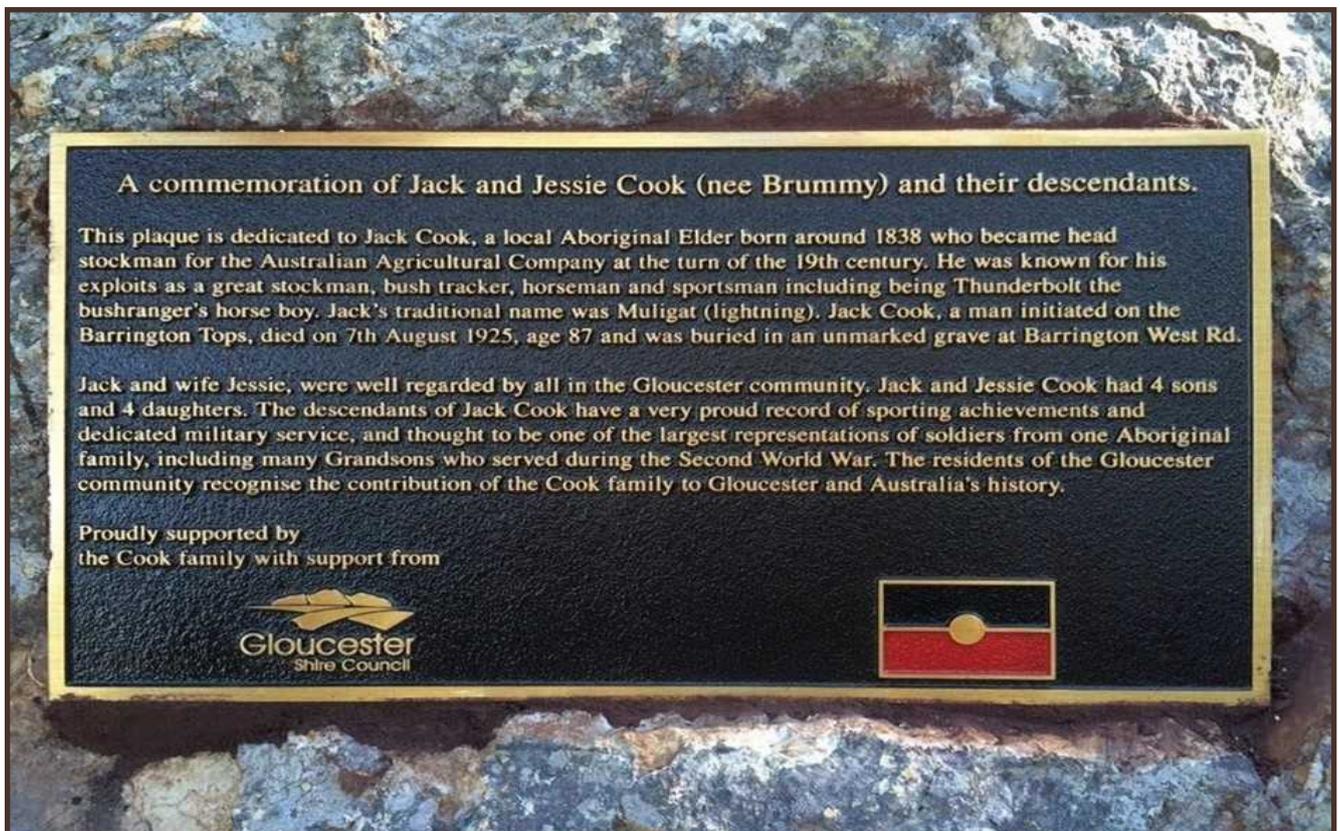
We are the only Gringai, Guringai, Guringay People.

We acknowledge the Traditional Lands of the Worimai, Gringai and Biripai people. We acknowledge our Elders past and present to all Aboriginal and Torres Strait Islander people. The Gringai continue to practice Culture and have a strong connection to our lands and secret sites where our ancestors lay in the Barrington / Gloucester Manning Valley and greater Port Stephens and Forster areas.



The Cook and Brummy Family around 1890 Barrington NSW Aboriginal camp.

In the photo back row left is wife Jessie Cook (nee Brummy) and far right back row husband (Jack Cook – Initiated name Muligat lightning) with family. My grandmother, granddaughter of Jack Cook and Jessie Cook was Eileen M Syron (Nee Cook) Born 1911 on the Barrington River NSW. My Aboriginal Grandfather was Robert J Syron Born 1901 Gloucester NSW. Together they had 16 children.



A Journey into Noongah Country

By Karen Smith

Recently my sister, Narelle, and I travelled into Noongah Country. Many Aboriginal clans make up the South West region of Western Australia. All these clans are part of the Noongah language group.

Of course, just as in other areas of Australia, there are Aboriginal voices that say different. Please see below

“As a nation we are not even Noongars, we are actually Bibbilmun. Bibbilmun is the mother earth, the dirt we walk on, Nyoongahs are the males, Yorgahs are the females, Koolungahs are the children,” explains Aboriginal elder and Bibbilmun cultural researcher, Toogarr Morrison “Bibbilmun is a nation of 23 States with each State having four skin groups.” Gerry Georgatos, 2014

Narelle and I travelled to East Martin in Perth to the **Kaarakin Black Cockatoo Sanctuary**. <https://www.blackcockatoorecovery.com/> We booked a private tour, which was a wonderful educational experience. The final part of our tour was a visit to the cage of tame birds who were once pets. Narelle won the heart of a male Red Tailed Black Cockatoo who’s name was Henry, aka Randy.

Our visit brought home to us how dire the situation is for the cockatoos. Below is some information about the three species of Black Cockatoo in Western Australia, all under the threat of extinction.

Kaarakin Black Cockatoo Sanctuary:

“We rescue wild black cockatoos in distress, most having been shot, struck by vehicles, fallen from their nest, or attacked by bees, cats or other birds, or suffering the effects of poisons. The birds are taken to Perth Zoo for triage and initial treatment by specialist veterinary staff.

Sadly, despite receiving the best of veterinary care, some birds do not survive their injuries. Those that survive their initial treatment will be brought back to Kaarakin, our unique facility in the Perth hills, for intensive care and rehabilitation from our dedicated volunteers.

Some black cockatoos come to us that are not even wild! From time to time, we may receive a surrendered pet bird or escaped former pet, or we may receive a seized pet that has been taken from the wild illegally.”



Carnaby’s Cockatoo

The most threatened cockatoo. Have a distinctive call and a white tail and breed in the South west region and Swan Coastal Plain. They rely on tree hollows in old Wandoo and Salmon Gums to breed during winter and bring up one chick regardless of egg number. The male looks after the female while she incubates the egg. They live for 25 – 50 years. Their breeding area is now 90% wheat belt and they have few places to breed or feed. They have a powerful bill and chew through seeds and cones of Banksia, Dryandra, Hakea, Eucalyptus, Corymbia, Grevillea, pine trees and nut trees like almonds and macadamias.

Carnaby’s Cockatoo



Baudin’s Cockatoo

References:
 Georgatos, G. 2014. Toogarr Morrison says it’s Bibbilmun and not Noongar. The Stringer Independent News.
<https://thestringer.com.au/toogarr-morrison-says-its-bibbilmun-and-not-noongar-7571#.XbdxF-gzba8>
 Kaarakin Black Cockatoo Sanctuary
<https://www.blackcockatoorecovery.com/>

A Journey into Noongah Country continued

Baudin’s Cockatoo

These birds are found only in the South West region of Western Australia and live 25 – 50 years. They feed mostly on Marri and Karri and nest in these trees and the old Wandoo, Bullich and Tuart trees. The male protects, feeds and looks after the female while she is incubating the eggs. They love the nectar of flowers and strip bark to find beetle larvae. They also love feeding on heathland plants, Hakeas, Banksias and eat apple and pear trees. Their numbers are in large decline and some orchardists are still shooting them. Their bill is said to be reminiscent of Baudin’s nose.



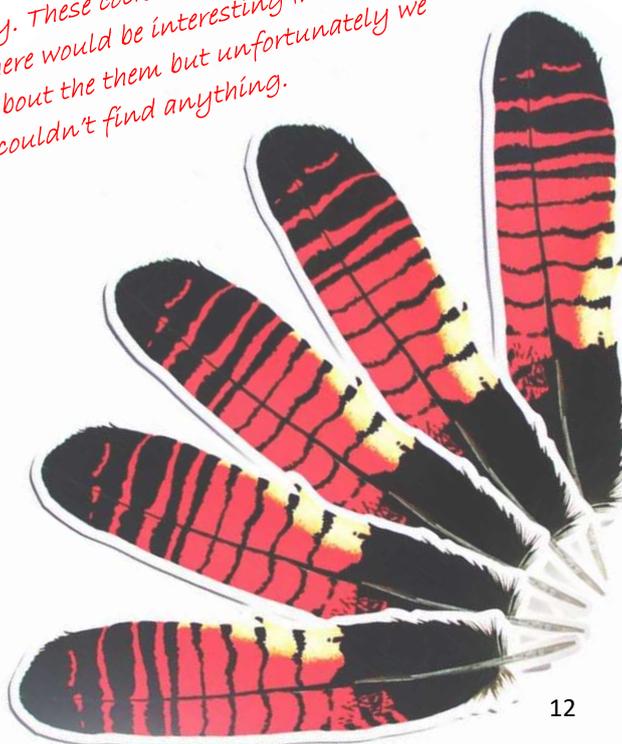
Narelle and Randy laughing together and a full sized Randy not showing his red tail feathers



Forest Red Tailed Black Cockatoo

A sub species of the red-tailed Black Cockatoo only found in the South West region of Western Australia. Flocks are scarce due to destruction of forests due to clearing, fires in spring breeding season, feral European bees and other animals taking over their nest hollows and being hit by vehicles. They feed on Marri, Jarrah, Blackbutt, Karri, She Oak and Snottygobble (*Persoonia longifolia*). Nesting in hollows of very old Marri, Jarrah, Wandoo, Karri and Bullich trees, the female incubates the eggs taking 21 to 38 days and chicks need caring for 18 months.

It was both rewarding and sad to visit this sanctuary. These cockatoos are so wonderful and I'm sure there would be interesting Indigenous stories about the them but unfortunately we couldn't find anything.





By Phil Hunt

The climb up Uluru is closed. There is so much more to the land than this. Yet if you are like me, then some things aren't quite settled. Since my visit in 2017 I've tried to write an article about all the amazing things to see in the Uluru-Kata Tjuta area but I can't get passed the 'I', the me, my own personal interaction with the place. My story is nothing special and yet perhaps because the place is so powerful it has still influenced me beyond a normal 'holiday' destination. Maybe that's the point. I keep trying to write this because maybe some of you have similar turmoil.

You will note the ridiculousness of my own involvement in the story of Uluru from this brief non-Indigenous history of the area:

1872 Ernest Giles on horseback spots Kata Tjuta but missed Uluru.

1873 William Gosse sees Uluru. 1873 Giles returns, with camels. 1874 a research party visited.

1936 first tourists arrive in area by motor vehicle, a difficult off-track journey.

1948 the first road is built and tourists increase.

1971 Phil arrives, in nappies, with family in Austin 1800 [or insert your own name, year and transport method].

Yes. My arrival appears more important than the thousands of years of Anangu history. And it doesn't stop there. In 1989 I didn't (yes, *didn't*) visit Uluru on a trip around Australia in a Kombi. I did get an insight via a virtual climb of the rock when a Darwin local showed us his video. Every step on shaky VHS. The videographer was very proud of his achievement (and his video, even though it made us seasick). There would be countless stories from around the world from people impacted by the rock. For a long time it was a question of why wouldn't you try the challenge of the climb, rather than

whether it was appropriate.

How is it that *not* visiting a place can be an important memory?

In 1998 one of my colleagues at National Parks returned from a conference at Uluru. The feedback was that the handback of the park to a new board with a majority of traditional owners (TOs) had seen improvements, but the TOs felt the other park workers still called the shots. They also said too many visitors went straight to the rock to climb it before they went to the Visitors Centre to learn why they shouldn't have done so. There weren't enough options to encourage people to learn first, walk later. I was determined not to try to climb the rock again (I had apparently made some progress back there in nappies).

In 2017 I was keen to get to the Visitors Centre first, yet there was a guided walk offered that first morning. My wife and I chose the walk. We found ourselves with a TO ranger as guide. It was a fabulous introduction into the place, where the name Uluru came from, what the management issues were and some of the stories that we were permitted to hear (ie for children or the totally uninitiated). It also supported my commitment to only go where I had permission. Yet as a rock-scrambling, tree-climbing, boulder-hopping, bush-bashing boy from the Bush Capital, seeing places where you know you could scurry up for a view and choosing not to was quite challenging. I could tell you all the more meaningful, spiritual and awe inspiring elements of this place, but to that part of my mind Uluru and Kata Tjuta were like giant toys in a sandpit that you've been asked not to play with and where you felt you could, when no one was looking, just nip over and ...

Like most Australians, I grew up in a family that considered it perfectly reasonable to drive through,

A Sense of Entitlement continued

camp at and explore any area of public land where it was permitted. Coastlines, national parks, state forests, sporting fields and so on are all generally open most of the time, barring specific local rules. If I want to do a bushwalk I can choose a park, go there, walk to my heart's content and I don't need anyone's permission provided that I stick to the opening hours and I don't go into off-limits areas (eg due to conservation sensitivity, dangers, seasonal issues, etc). Hmm, so actually, I do need permission. Or rather, I have permission provided I stick to what the local land manager has said is allowable. Which is sounding a lot like what the Anangu and the park managers offer visitors at Uluru – permission, with conditions.

So what happens when someone says you can't do this, or you're not allowed that? One reaction in particular doesn't want to be identified. It's not one of the usual senses but it seems to think it is as important. That sense of entitlement.

If you look at the definition, how many times have we looked at others and accused them of having this?

A Sense of Entitlement

*the state or condition of being entitled
a right to benefits specified especially by law or contract
belief that one is deserving of or entitled to certain privileges.*

Let's go back to when the first vehicle track was pushed through to Uluru. Was it in 1788? Was it when Europeans first crossed the Blue Mountains? Was it at Federation? Was it at the same time the word ANZAC became well known? The opening of the Harbour Bridge? The Japanese attack of Darwin? None of those. Yet we often justify the continued alienation of Aborig-

inal lands because 'they lost their land and rights 200 years ago'. Not at Uluru.

My joy at seeing the climb finally closed is also tempered with a slight nostalgia for the ignorance of when I thought I had certain rights across the continent simply because I was born in one part of it.

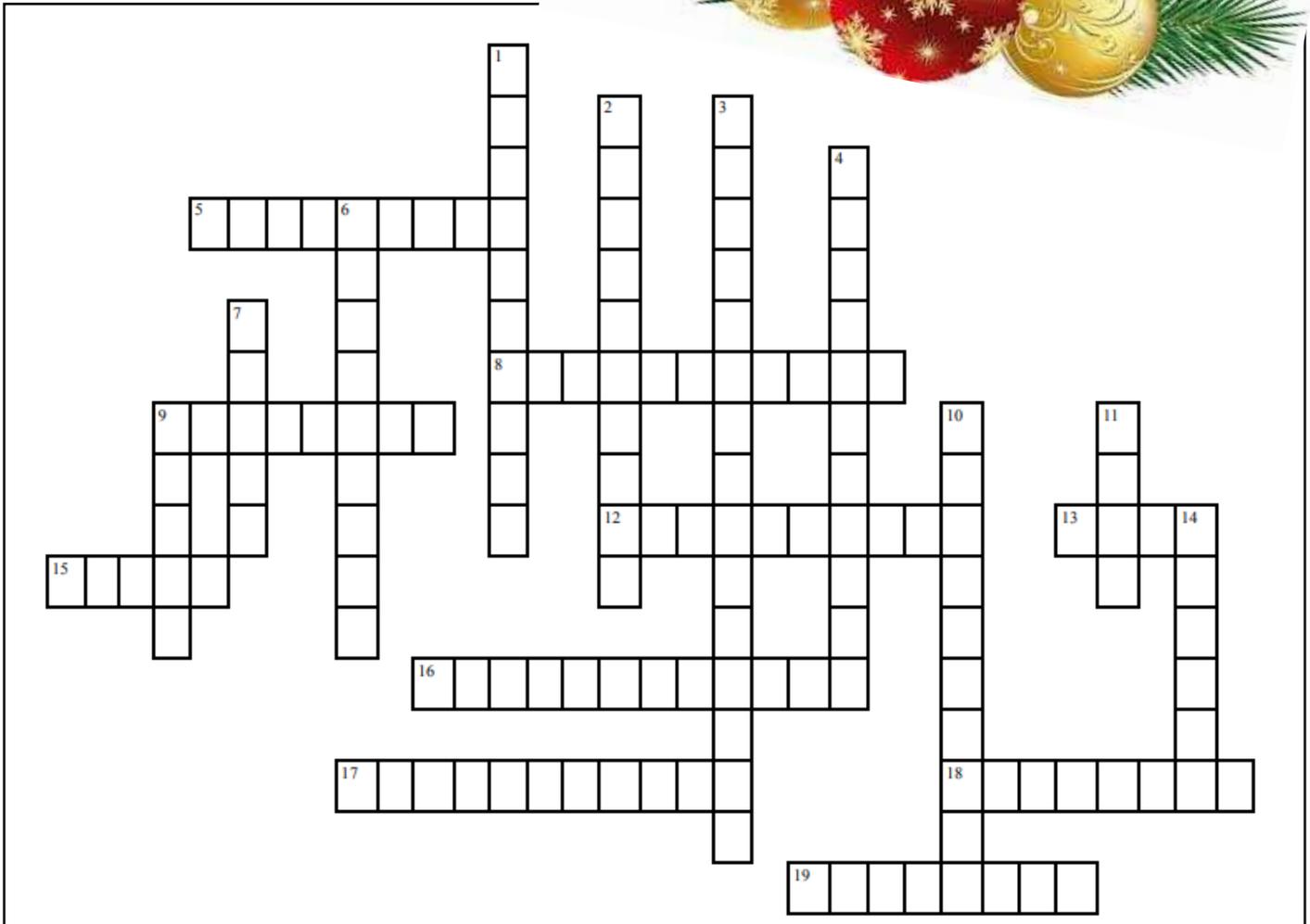
In contrast, the Anangu appear mainly to be motivated from a **sense of responsibility** (you can look this one up). They say they feel responsible for everyone who visits their land, as well as the overall protection of it and all the species that depend on it, and the land itself. Land, law, people. *Tjukurpa*. Like any owner of land, they do not wish guests to come to harm. They do not wish the land to suffer. Both of these things have been happening because of the climb – climbers have died, become ill, have suffered. The waste that accumulates on the rock is washed off into sensitive areas around the rock when it rains. There are cultural reasons too.

At a time of instant information at the dance of one's fingertips, it seems impossible to not be able to take a photo of anything we like or know something about any topic, or to go to anywhere we wish. Yet the Anangu are asking us this. Please don't take photos here, please don't visit there, please don't expect us to tell you about this. I found it difficult. But the rewards were greater. Giving something up is sometimes the window to seeing something more valuable. In the end this article could have been just a few lines from those who live there, not a visitor like myself.

'We invite you to open your hearts and minds to the power of this landscape and the mysterious Tjukurpa. This place has a story...come on a journey'.



Crossword

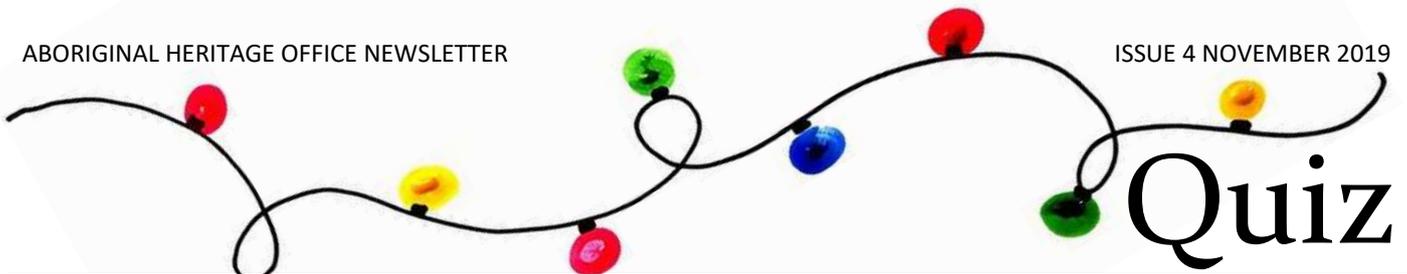


Across

- 5. A person who freely offers to give their time for the common good without financial gain
- 8. This Australian Native herb has a citrus aroma and is sweet and refreshing
- 9. Another name for rock shelter
- 12. A flat rock used for processing seeds
- 13. Jakelin ____ wrote 'The Sydney Languages'
- 15. Sacred site recently closed to the public
- 16. The disturbance of sedimentary deposits by living organisms
- 17. First Indigenous Australian to complete a PhD in Archaeology
- 18. Hawkesbury and Narrabeen sandstone were both formed in the ____ Era

Down

- 1. Another name for a rock engraving
- 2. The study of shells
- 3. The common name for Hawkesbury sandstone
- 4. A term that is used to describe the peeling away of rock due to weathering
- 6. The name of the sandstone that underlies the greater Sydney Basin
- 7. An edible marine mollusc with a heavy pointed spiral shell
- 9. Reddish pigment used in rock art
- 10. The AHO is now in this suburb
- 11. Having a chat, sharing stories is to have a ____
- 14. ____ Janice Nixon lived in the Percival Lakes area and had first contact with Europeans in 1964



1. Who is the first Indigenous Australian to complete a PhD in Archaeology? _____
 2. Where is he from? _____
 3. Unique Indigenous rock art at in the Laura Sandstone Basin will be recorded in a world– leading rock art research project. Where is the Laura Sandstone Basin? _____
 4. What is the name of the incredible documentary , shown on SBS, tracing the Black Sea Maritime Archaeology Project? _____
- Yuwali Janice Nixon was a Western Desert woman whose story of first contact with European Australia in 1964 was the subject of an award-winning book and documentary.
5. What is the book called? _____
 6. What is the documentary called? _____
 7. What is the name of Jakelin Troy’s book? _____
 8. Why is it important to keep Indigenous languages alive? a) _____ b) _____ c) _____ d) _____ e) _____
 9. What is the most endangered species of cockatoo? _____
 10. Where are the Gringai from? _____



Great Reading = Great present ideas!



Issue 3 Crossword Answers

- 2.Bora 4. Yellow 7.Fish 10.Burials 13.Engraving 15.Holocene 16.Radiocarbon 17.Koori 18.Scarred
 1.Holes 3.Horizontal 5.Turramurra 6.Clapping 8.Bennelong 9.National 11.Seven 12.Isolated 14.Canoes

CHRISTMAS PARTY!

When: Friday 13 December 2019

Time: From 4pm

Where: 29 Lawrence St, Freshwater 2096

RSVP: Susan by Wednesday 20 November—
susan@northernbeaches.nsw.gov.au

Bush Tucker Roasted Tomatoes



Add some bush tucker to your Christmas fare this year! Lemon myrtle has a citrus flavour with a hint of eucalyptus. This light and simple recipe serves 16 and is easy and delicious. You can find lemon myrtle in most supermarkets and health food stores. A new fav for the Christmas season!

Ingredients

2 tablespoons olive oil | 700g truss baby roma tomatoes
1 teaspoon lemon myrtle | 3 garlic cloves

Method

Preheat oven to 180°C/160°C fan-forced. Lightly grease a large baking tray.

Combine oil and lemon myrtle in a small jug. Place tomatoes on prepared tray. Sprinkle with sliced garlic. Drizzle with oil mixture. Roast for 10 to 15 minutes or until tomatoes are just tender. Serve warm.



Bush Tucker Garden

The AHO has begun a bush tucker garden! We have many edible plants local to the northern beaches growing happily in the sun at the rear of the Freshwater museum. Come along and learn about local bush tucker and see our garden flourish.



Native Sarsparialla - Smilax glycyphylla