



Yarnuping's

Welcome to the Aboriginal Heritage Office Newsletter. The anniversary of the AHO inception was on the 27th of March this year. 12 years of operation protecting Aboriginal sites in the partnering Councils' area.

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12 years of operation protecting Aboriginal sites in the partnering Councils area. We have had many achievements over these years and many changes like our Museum and Keeping Place. Our Volunteers do a great job monitoring sites in the area. We gain valuable information from these site updates and put together measures to ensure the protection of these sites.

measures complete with reports which were funded through the Federal Government Heritage Grants. The Staff at the AHO have to be congratulated for their efforts and tremendous outcomes over the past year. All the staff are dedicated in protecting the Aboriginal sites that are left and further more to produce protection measures to ensure site damage is avoided.

- Special points of interest:**
- 12 Year Anniversary
 - New Intern
 - Education Program

Our volunteers are a valuable part of the AHO and we applaud their effort. Staff have been flat out over the past year with several projects. Surveys of Council ar-





Archaeology—What is it?

By Phil Hunt



‘Real’ scientists think it is a joke. Many Indigenous people consider it a form of organised robbery, and archaeologists as parasites living off other people’s culture. Others think of it as an exciting, adventurous pastime directed at unlocking the secrets of the past, Indiana Jones style (although even the character in *Raiders of the Lost Ark* admitted that archaeology is 80% office work and research). What is archaeology?

Archaeology is the formal study of ‘the old’ (watch out those in retirement villages!). There is a joke that the spouses of archaeologists can breathe easy as the older they get the more their partners become interested in them. In NSW everything over 50 years old can be considered a ‘heritage item’.

Archaeology, like all good professions, has had a chequered history. Early archaeologists could be considered as looters and grave robbers. Over time the methods became more sophisticated and now and then the profession sought to clean up its act with some form of ethics. For example, in 1991 the Australian Archaeo-

logical Association finally managed to pass a code of ethics that included the requirement that archaeologists must consult with the appropriate Aboriginal community when doing work in an area. Before that there was almost open warfare between some as Aboriginal people increasingly tired of archaeologists digging up Aboriginal sites willy-nilly (‘our heritage, your playground’ was one aptly named article written in the 1980s).

At its best, archaeology can bring together incredible minds with incredibly sophisticated scientific techniques and methods to tease out facts of how a particular group of people lived in the past. At worst, archaeology can be a tool used by the narrow-minded to misinterpret small amounts of evidence to promote the unsupportable.

In essence, archaeology is the careful observation of a landscape to find things that don’t fit. A volcanic pebble with unnatural wear marks found in a sand dune formed by wind. It didn’t blow in, and it wasn’t naturally eroded bifacially at one end. Therefore there may have been human involvement. As simple as that. And then the questions really start...

The difficulty lies, not in the new ideas, but in escaping the old ones, which ramify, for those brought up as most of us have been, into every corner of our minds.

John Maynard Keynes

Sydney's Bedrock

By Geoff Hunt

Sydney's prehistory, history and real estate boom depend on the substance that lies beneath: supporting our human stories and McMansions. The geology of Sydney underlies us physically but also culturally for that layered basin of sands, silts and peat turned to stone materially affects the way Aboriginal people lived and today's Australians live day-by-day. River sands became sandstone, floodplain and lake silts became shale and peat became coal with pressure and time.

Sandstone forms the ramparts and skeleton of the landscape. Exposed on slopes as cliffs and boulders and on the crests and ridgelines it offered overhangs for shelter and art and surfaces to carve and sharpen tools. On the down side stone tools for cutting or chopping cannot be made from sandstone so Aboriginal people had to trade sometimes long distances with tribes outside the sandstone country for raw stone that could be flaked or ground. Two main layers of sandstone exist: the Narrabeen and Hawkesbury Sandstones forming the bulk

of Sydney's above ground mass. Narrabeen Sandstone is lower and older and forms outcrops in the north and south where the basin curls up to expose the deeper older layers while the massive Hawkesbury Sandstone dominates Port Jackson and Middle Harbour. Sandstone became the convenient local free building material when Europeans began the process of urbanising the landscape and there are many old quarries hidden away in bushland or forming the basis of shoreline parks.

Shale plays a critical role in the structure of Sydney – sinew to sandstone bone. It caps the plateaus of sandstone offering richer soils and vegetation. In the Blue Mountains it separates the sandstone layers to produce a stepped cliff line by forming a plane of weakness that erosion exploits. The shale country became agricultural land as the colony and city of Sydney grew in size and population.

Deep beneath the harbour but reaching the surface at the Hunter and Illawarra are the coal seams. There is no record of Aboriginal people digging coal themselves but they

were aware of and used its properties at the burning coal seam they called Wingen near Scone. The coal would later power the industrial development of Sydney and there are many tunnels in the seams below Balmain and Port Jackson– who knows whether coal fracking will take place in the urban landscape of the future?

Along the coast sand, like the skin, ties 'islands' such as North Head to the mainland, which occurred following the sea level rise at the end of the last ice age. It forms flat beaches and spits popular to Aboriginal people for its ease of movement and proximity to the sea. They also used the sands as a place to bury their dead. Europeans too quickly appreciated the space and ease of development in such areas, though if the seas renew their rise those sands will slip away as quickly as were formed...





The Education Officer KS was off to a flying start this year with over 50 separate workshops, bushwalks, presentations and public talks held in eight different council areas.

One of the highlights of the year so far was a visit by North American Indian Education specialist Beverly Fenton. Beverly held a public address at Stanton Library in North Sydney. Her enlightening talk drew parallels between Aboriginal people and American Indian people in health, education and the many other challenges they both face.

Another highlight was the involvement of the office in Close the Gap Day. Karen was in-

invited to talk to Aboriginal Studies classes from three different High Schools by Killara High School. The Aboriginal Heritage Office was invited by North Sydney Council to give a public address on Close the Gap at Stanton Library and participated in the Cancer Councils Close the Gap Relay for Life.

Coming up is the NSW Heritage Festival. The theme this year is Innova-

tion and Invention. Karen will be hosting a presentation and Museum tour and discussing 'Aboriginal Innovation'. This presentation will be held at the Aboriginal Heritage Office, at 35/137 -145 Sailors Bay Road, on Sunday, 15 April between 1-3pm. Karen will also be presenting a 'Manly Indigenous Talk and Walk' for Manly Council's Heritage Festival. This will be held on Sunday 22 April at the Manly Library Meeting Room, Market Lane Manly. The presentation will then go outdoors with a walk to Collins Flat Beach and surrounds.

The Guringai Festival begins on the 25 May and will feature *National Sorry Day* on the 26 May and *NAIDOC Week* beginning 1 July within the festival. Keep your eyes open for the many Aboriginal and Torres Strait Islander events that will be happening and the Aboriginal Heritage Office presence during the Guringai Festival.

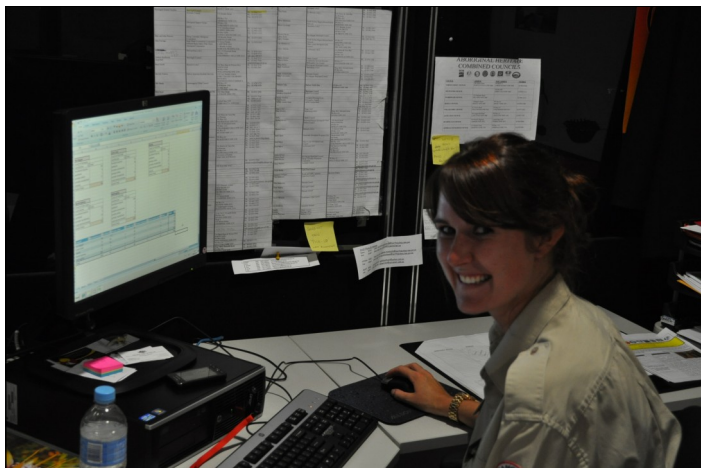


Michelle and Her Internship at the AHO

In 2008 I started my studies in Maastricht to obtain a diploma in International Communication. The study is orientated very broadly and I took courses in a range of different subjects: Culture (dominant cultures vs. minority groups), Intercultural Communication, Journalism, International Law and Politics, English, French, Spanish, Marketing, Advertising and more. I have a lot of different interests so I actually liked all courses, which can be advantageous but also disadvantageous because it is difficult to decide in which you are going to specialise when choosing a Masters degree.

In 2010 I went on an exchange to Paris for 5 months and I met four Australian students with whom I had a lovely time. Their stories about Australia made me feel like going there and a perfect opportunity occurred because I was required to do an internship in the last semester of my studies, preferably abroad. After some research I decided to look for an internship in Australia with the help of Sydney Internships, a company located in Bondi Junction which *“provides a comprehensive service to international students wanting to complete an internship in Australia.”* I asked Sydney Internships to look for an internship which would meet the following conditions: related to public service/ administration, relatively small office, desk as well as field work and related to culture and/or minority groups. In November last year Sydney Internships presented the Aboriginal Heritage Office to me and I was interested very much. After several e-mails and a phone call with David I was sure of an internship, at the AHO! As I mentioned before, I have a lot of different interests and interning at the AHO is a great opportunity to experience a lot of different facets of work. In this way I hope I will figure out where my preferences really lie which will give me a direction for the future.

On the 6th of February I left The Netherlands and on the 8th I arrived in Sydney. I started the internship the 13th of February which was really exciting because of a new city, different language, new people and so on. Now I have been working for 6 weeks and the time flies by. Amongst others I am updating the database of museum artefacts, assisting Karen with her school programmes, writing articles for the website and carrying out my own research to write a paper about Aboriginal lifestyle in the Sydney region. Up to this point I have learnt a lot about Aboriginal heritage and I will continue to explore this amazing culture in the next 3 months.



Hutspot

Recipe from Holland

Serves 4 people

Ingredients

1.5 kg potatoes
1 kg carrots
5 onions
0.5 l water
butter
150 ml milk
Pepper and Salt
Potato masher
Large pan



Preparation

- Peel the potatoes, carrots and onions and cut them into pieces;
- Fill the pan with 0.5 l of water and add a little bit of salt;
- Put the potatoes in the pan, topped with the carrots and onions;
- Bring the water to boil;
- Put a lid on the pan, turn the heat lower and leave the pan on the stove for another 30 minutes;
- After 30 minutes drain and dry thoroughly;
- Add salt, pepper, butter and milk;
- Mix all together and the Hutspot is ready to serve.

In Holland almost everyone eats smoked sausages with their Hutspot.

Joke of the Month

A young boy enters a barber shop and the barber whispers to his customer, “This is the dumbest kid in the world. Watch while I prove it to you.” The barber puts a dollar bill in one hand and two quarters in the other, then calls the boy over and asks, “Which do you want, son?” The boy takes the quarters and leaves. “What did I tell you?” said the barber. “That kid never learns!” Later, when the customer leaves, he sees the same young boy coming out of the ice cream store. “Hey, son! May I ask you a question? Why did you take the quarters instead of the dollar bill?” The boy licked his cone and replied, “Because the day I take the dollar, the game is over!”



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