

Elimatta

Aboriginal Support Group - Manly Warringah Pittwater
NEWSLETTER WINTER 2020

BLACK LIVES MATTER

A thousand stand together in Lismore as Cindy Roberts encouraged all mob to get in a circle together and supporters were invited to stand around them in a circle in unity and solidarity. The Police joined this circle as well. Photo Maddy-Rose Braddon.



Packages containing essential items like non-perishable foods and hygiene supplies will be provided to remote Aboriginal communities impacted by COVID-19 measures as part of a coordinated assistance effort by the NSW Government and NSW Aboriginal Land Council (NSWALC).

Aboriginal Affairs NSW Head Lil Gordon said the first tranche of packages – approximately 500 boxes – will commence delivery over the next week and would make an immediate impact to remote communities, where the nearest shops could be many kilometres away.

“We know that COVID-19 is impacting everyone across NSW, but we are also aware that there is an acute need in remote Aboriginal communities where access to basic food and hygiene supplies is challenging,” Ms Gordon said.

“We are working closely with a specially established Aboriginal Leadership Group to hear firsthand the challenges our communities are facing at this time and collaborate with our NSW Government partners to coordinate support and solutions to meet these challenges.”

Aboriginal Affairs NSW and Office of Emergency Management are working with the NSWALC to identify residents most in need and arrange the deliveries. Aboriginal people over 60 with Healthcare Concession Cards, who are living in communities particularly at risk of food security issues arising from COVID-19 measures, are eligible.

The partnership between NSW

Government and NSWALC will continue to address critical food needs whilst these communities are being impacted by COVID-19.

NSW ALC Chairperson Anne Dennis said the packages would provide some rapid relief to remote vulnerable Aboriginal communities.

“We’re working with local Aboriginal communities to ensure those most at risk and those most in need are delivered the food and hygiene packages, especially the elderly, frail, disabled and disadvantaged. By NSWALC partnering with the NSW Government, we’re able to give some meaningful assistance to the most at need in our most vulnerable communities,” Ms Dennis said.

“We are focusing on our Elders first and foremost, as they are our custodians of culture and truth, but there are more packages available and we encourage those vulnerable individuals in isolated communities to get in touch and find out if they can register for assistance.”

The assistance packages are part of a broader suite of tailored activities being undertaken by the NSW Government to support remote and vulnerable Aboriginal communities during this period.

More information, including details on how to register for the assistance package, is available at the NSWALC website ALC.org.au or by calling a new hotline on 1800 476 777, from 7am Tuesday 14 April 2020.

THE NSW ABORIGINAL EDUCATION CONSULTATIVE GROUP INC



ROTTNEST ISLAND INDIGENOUS PRISONERS REMEMBERED

The hundreds of Indigenous men and boys who died while imprisoned on WA’s Rottneest Island will be commemorated in a bid towards healing and reconciling the past.

Elder Farley Garlett said the Whadjuk people would lead the WA government project, aimed at reconciling the history of Indigenous captivity on the island off the coast of Fremantle.

Wadjemup Lighthouse on Rottneest Island.

“It is a responsibility we take up in the spirit of healing and moving forward,” he said.

Fellow elder Neville Collard said it was an important issue for Indigenous people and believed it was time to work with the West Australian government to recognise the island’s history.

The Wadjemup Project, named after the Noongar name for Rottneest Island, will honour almost 400 Indigenous men and boys who were

buried there in unmarked graves between 1838 and 1931.

During those years, more than 4000 Indigenous men and boys from across WA were sent to the island, imprisoned and used as forced labour.

Aboriginal Affairs Minister Ben Wyatt said there had been years of research and community consultation about the recognition of those prisoners.

“Ensuring the history of Aboriginal people on the island is recognised is imperative for reconciliation,” he said.

“It will begin the healing process of historic and inter-generational trauma from the colonisation of Aboriginal people.

June 2, 2020

MURRAY-DARLING SYSTEMS NOT ASSESSED FOR ENDANGERED LISTING AFTER OFFICIALS WARNED COALITION WOULD NOT SUPPORT IT

Struggling river and wetland systems in the Murray-Darling Basin were not assessed for listing as critically endangered after officials warned the Morrison government would not support protecting them.

Environment department staff said the two ecological communities were “clear candidates” for assessment for a critically endangered listing, documents released under freedom of information show. But the environment minister, Susan Ley, was “unlikely to support” their inclusion on the 2019 list of species and habitats under consideration for protection, they told the threatened species scientific committee.

The department also told the committee the work required to do the assessment would have “significant resource implications”.

The two communities are known as the “wetland and inner floodplain of the Macquarie Marshes”, and the “Lower Murray River and associated wetlands, floodplains and groundwater systems from the junction of the Darling River to the sea”.

Both were listed as critically endangered by then environment minister Mark Butler in the final days of

the Labor government in 2013.

After the Coalition won government, both listings were disallowed under the new environment minister, Greg Hunt. It followed a campaign against the critically endangered listings by the National Irrigators Council.

Humane Society International, the organisation behind the nomination that led to the 2013 listings, renominated the river and wetlands systems for assessment for a critically endangered listing last year.

In a briefing to the threatened species scientific committee, officials said a tool the department used for conservation assessments had ranked the two communities as the highest priorities from a conservation perspective among a group of five ecological communities nominated for listing in 2019.

But neither made it on to the proposed priority assessment list, which is given to the environment minister to consider before they determine the nominations that will make it on to the final list.

The briefing to the committee is the same document that led to Guardian



Waterbirds breeding at Macquarie Marshes. The wetland and inner floodplain of the Macquarie Marshes and the Lower Murray River and associated wetlands were ‘clear candidates’ for assessment for a critically endangered listing, according to environment department staff. Photograph: Dean Lewins/AAP

Australia last week revealing the government had stopped listing major threats to species under national environmental laws.

An environment department spokesman said assessments of new species and ecological communities “were prioritised over revisiting past decisions”. He said the minister had included two ecological communities and 31 species on the 2019 finalised priority assessment list as a result of recommendations from the scientific committee.

A spokesman for Ley said the department made decisions after considering “competing merit and priority”.

“In this case the matter has been previously considered and determined by parliament,” he said.

The spokesman said Ley had launched “one of the most comprehensive assessments of threatened species impacts” since last summer’s bushfire crisis.

In reasons published on its website, the department said “several scientific reports relevant to the assessment of the river and wetland systems would be released during 2019,

which will greatly assist the automatic reconsideration of this nomination in 2020”.

Evan Quartermain, Humane Society International’s head of programs, said there was already more than enough scientific evidence to support listing of the two communities.

Labor’s environment spokeswoman, Terri Butler, said it was “outrageous” the Morrison government had not followed scientific advice. She said the government was attempting “to influence the outcomes of scientific processes designed to protect our environment”.

Richard Kingsford, the director of the Centre for Ecosystem Science at the University of New South Wales, said the scientific research on the two communities showed both had high levels of biodiversity and were degrading significantly as a result of reduced flooding.

“The question would be: why were they ruled out at that first step?” he said.

“Ideally you want an objective process for assessing these things and then you can decide what your options are [to manage areas needing protection] after that. That’s a fundamental issue here.”





LISTED MASSACRES IN THE MONTH OF JUNE

1795 7 June - Parramatta and/or Hawkesbury River, NSW, Lt Governor William Paterson sends troops against Aboriginal people with instructions to kill as many as possible.

1802 2 June - Parramatta, NSW, Pemulwuy shot, decapitated, head sent to Sir Joseph Banks in England.

- More of the listed massacres in the month of June, as the invaders move across the continent slaughtering the sovereign peoples in their wake.

1814 May/June Appin area, NSW

1824 June North of Bathurst, NSW

1827 June Dairy Plains, TAS

1827 June Laycock Plains, TAS

1827 June Quamby Brook, TAS

1827 June Quamby Bluff, TAS

1827 June Blackmans River, TAS

1829 June Pittwater, TAS

1838 June Merino Downs Station near Henty, VIC

1838 June North-east of Malmsbury near Kyneton, VIC

1838 June Waterloo Plains, VIC

1838 10 June Myall Creek Massacre, near Inverell, NSW

1839 May-June Campaspe Plains massacre, VIC

1839 12 June Adelaide, SA, hanging of two Kurna men

1839 20 June Lake Boga, 10 kms south-east of Swan Hill, VIC

1839 22 June Mount Ida Creek, near Heathcote, VIC

1840 June Colac, VIC

1840 June Muston's station, east of Mount Rouse, VIC

1840 June Nangeela Station, Glenelg River, Casterton, VIC

1840 9 June Near Bowman and Yaldwyn's run, central VIC

1840 June-Sept The Grange Station, near Hamilton, VIC

1841 June Near Mount Sturgeon Station, Wannon River, VIC

1841 June Vasse region, Wonerup Massacre, WA

1841 2 June Konongwootong Creek, near Coleraine, VIC

1841 June-July BurrumbEEP, south of Ararat, VIC

1843 June Neighbourhood of Bungaree Station, Clare, SA

1843 June Warrigal Creek, VIC

1846 28 June Avoca River, near Charlton, VIC

1849 After 4 June The Cedars, QLD

1849 26 June Wannon River, western VIC

1860 25 June Attack Creek (Goaranalki) NT

1864 4 June Sander's run, QLD

1864 10 June Expedition Range, QLD

1865 June Rio Station, Dawson River, QLD

1874 June Green Island, off Cairns, QLD

1894 June Black Gin Creek, NT

1933 June Woodah Island, NT

This is just the list for the month of June and hundreds of known sites for massacres and conflicts are known without the month recorded or yet known.

7 June 1895. John Kelly killed six Aboriginal people at Fernmount near Bellingen by giving them rum poisoned with aconite tincture. He was charged with manslaughter, but was found not guilty and discharged.

10 June 1838. Myall Creek massacre -: 28 people killed at Myall Creek near Inverell, New South Wales. This was the first Aboriginal massacre for which white European and black African settlers were successfully prosecuted. Several colonists had previously been found not guilty by juries despite the weight of evidence and one colonist found guilty had been pardoned when his case was referred to Britain for sentencing. Eleven men were charged with murder but were initially acquitted by a jury. On

the orders of the Governor, a new trial was held using the same evidence and seven of the eleven men were found guilty of the murder of one Aboriginal child and hanged. In his book, *Blood on the Wattle*, journalist Bruce Elder says that the successful prosecutions resulted in pacts of silence becoming a common practice to avoid sufficient evidence becoming available for future prosecutions. Another effect, as one contemporary Sydney newspaper reported, was that poisoning Aboriginal people became more common as "a safer practice". Many massacres were to go unpunished due to these practices, as what is variously called a "conspiracy", "pact" or "code of silence" fell over the killings of Aboriginal people.

Most massacres were perpetrated as summary and indiscriminate punishment for the killing of settlers or the theft and destruction of livestock. There are over nine known cases of deliberate mass poisonings of Aboriginal Australians.

As of 3 January 2020, at least 311 frontier massacres over a period of about 140 years had been documented, revealing "a state-sanctioned and organised attempt to eradicate Aboriginal people".

Yet we still Welcome you to our country. Always was Always will be Aboriginal country.

'TIME TO EMBRACE HISTORY OF COUNTRY': BRUCE PASCOE AND THE FIRST DANCING GRASS HARVEST IN 200 YEARS

Writer's farm in East Gippsland, Victoria, is producing native grains for flour and bread using traditional Aboriginal techniques

On the hill above Bruce Pascoe's farm near Mallacoota in Victoria's East Gippsland, there's a sea of mandadyan nalluk. Translated from Yuin, the language of the country, it means "dancing grass".

Pascoe and his small team of co-workers have never done a harvest like this before. There's so much grass that both sheds are full and Pascoe says they are "racing against the clock to refine our methods so we can extract the seed and make the flour. We have got to get this done in two or three weeks before the seed completely drops."

The team had a ceremony for the beginning of the harvest because they think it's the first time in 200 years that mandadyan nalluk has been harvested for food.

"And some of these people are descended from those who would have done the last harvest," Pascoe says. "That's what this farm is all about - trying to make sure that Aboriginal people are part of the resurgence in these grains, rather than being on the periphery and being dispossessed again."

They had intended to harvest a different, more promising crop of kangaroo grass but it was destroyed by the summer's catastrophic bushfires. As a CFA volunteer, Pascoe spent weeks on the fire and recovery efforts. His sheds burned down but his house survived.

"It was terrible. Terrible. All the days merged into one. Here it went for five or six weeks. The days were indistinguishable. Everyone was just racing around, trying to fight a fire here, fight a fire there, save a house here, save a house there. It just went on and on and on. The people of Mallacoota have done it really tough. [They] are just

recovering, and will still be recovering in a decade".

As he battled the fires, Pascoe was under increasingly vitriolic attack over his 2014 book *Dark Emu*, which used historical sources, including the journals of explorers, to show that Aboriginal people engaged in complex agriculture and were not just hunter-gatherers.

The personal attacks, largely driven by the Herald Sun columnist Andrew Bolt and a prominent Aboriginal businesswoman, Josephine Cashman, escalated. Cashman asked the Australian federal police to investigate allegations that Pascoe had received financial benefit from claiming to be Aboriginal. The AFP said Pascoe's Aboriginality "was not relevant in determining whether a commonwealth offence had been committed, as such there was no need to undertake these inquiries". Then the provenance of a letter Bolt and Cashman relied on to denounce Pascoe was called into question by NITV. Cashman was removed from the senior advisory body to the minister for Indigenous Australians, Ken Wyatt

Pascoe had little to say publicly at the time and withdrew from some scheduled appearances. But he says book sales went up and he could afford to hire four young people to work with him.

"When Andrew Bolt attacked me a lot of Australians took it as a personal attack on them, because a lot of people have read *Dark Emu*," he says. "The same people, booksellers have been telling me, bought 10 copies as Christmas presents.

"Sales boomed around that time so I was making money, and all of that money is going into wages. And wages then go back into Eden [across the NSW border] and they're spent on the children, at shops where the shopkeepers are battling their guts out to stay alive, so I feel a lot of good has come out."

But Pascoe says it was "the worst, worst time of my life".

"It was hard for me, that period," he says. "I'm not trying to downplay it. I'm not trying to say I'm this resilient character because I'm not. But I was totally supported by Aboriginal community. Not every Aboriginal person, obviously, because people tell me that social media was rife with other opinions. But basically the elders stuck by me firm, and some of them came down here, some of them stopped me in the street, to tell me to keep doing what I was doing."

Pascoe says he took solace from the number of Australians "who want their children to learn a better history, a more true history".

It's a wave that is washing over these dinosaurs," he says. "There's an extinction event happening, and the dinosaur, of course, is never aware of his demise."

Pascoe's team has been able to work right through the coronavirus: "We just carry on. This is a very isolated farm and we're isolated on it, so it's pretty good."

This week they milled some of the mandadyan nalluk seed into flour and baked a loaf of bread.

"It's beautiful bread. It's a really dark, rye-like flour. Incredibly dark, incredibly aromatic, but also very tasty," Pascoe says, and it's not like anything he has smelled before.

He gets seven or eight requests a day from bakers

and restaurateurs to supply seed or flour, which they will do when they get the milling right.

He also wants to show local farmers that letting these plants grow is worth the effort.

"In future years it'll be commonplace because we can grow these grasses on degraded land. I think there are a lot of farmers on marginal land now. They want some consistency, and they want reduced costs. Perennial grain is a way to do that."

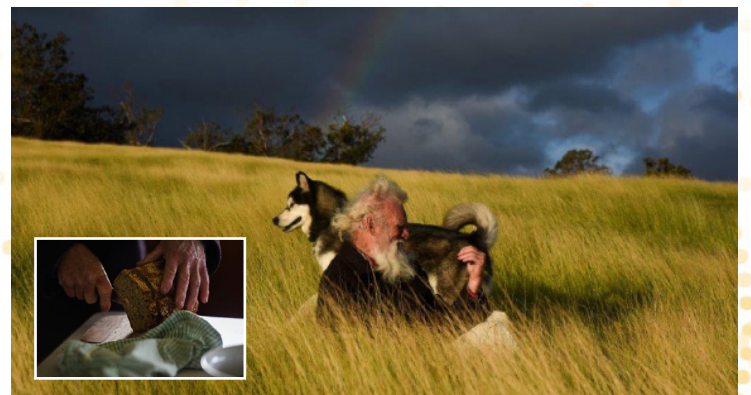
he dancing grass is only one of several perennials the team is working with, including kangaroo grass, warrigal greens, samphires and water ribbons.

"We cooked with murnong the other day in a recipe we hadn't tried before and it was sensational," Pascoe says. "Water ribbon tubers are absolutely delicious. We found a plant, we still don't know what it is, which came back after the fires, a lovely little onion type thing, absolutely sensational."

"There's nothing new about it at all, but we ignored it. We turned our back on anything of Aboriginal provenance; such was our sensitivity to the history of the country."

"It's time to embrace the history of the country, and with that we will be able to embrace its food."

LORENA ALLAM
AND
ISABELLA MOORE
13 MAY 2020



THIS YEAR'S NAIDOC THEME WAS CHOSEN WITH THE AIM TO UNITE AUSTRALIA AS ONE

This year's NAIDOC theme was chosen with the aim to unite Australia as one.

Always Was, Always Will Be has been announced as the theme for this year's NAIDOC week, encouraging all Australians to come together to celebrate the history and the diverse cultures of the country's First Nations people.

NAIDOC co-chair John Paul Janke told NITV News the theme was all about recognising the truth of Australia's past and to acknowledge the country's 65,000 years of culture and heritage.

"That is something all Australian's should celebrate," he said. "It makes Australia one of the most unique countries in the world."

Mr Janke said that often the nation forgets there were rich cultures and lifestyles before the arrival of the first fleet in 1788, and that NAIDOC 2020 would be a reminder of just that.

"We should not have Aboriginal history, British history and modern

history, we should say that it is Australian history," he said.

NAIDOC week is dedicated to celebrating the history, achievements and culture of Aboriginal and Torres Strait Islander peoples.

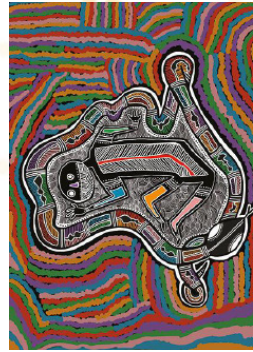
The week was born from a day of protests during the early 1900s demanding First Nations people have access to basic human rights.

"Each year it grows from strength to strength and I think there is more appetite to learn about the true history of the country," said Mr Janke.

"The more we learn about it, then the more Australia can really acknowledge and celebrate Australia as the oldest living culture on the planet."

NAIDOC Week 2020 will run from Sunday 5 July to Sunday 12 July.

BROOKE FRYER
NITV NEWS



2020 NAIDOC WEEK
POSTER WINNER

'SHAPE OF LAND'
TYROWN WAIGANA



National NAIDOC Week 2020 celebrations will be held from the 8-15 November.

The November dates follow the decision by the National NAIDOC Committee (NNC) to postpone NAIDOC Week from the original July dates due to the impacts and uncertainty from the escalating Coronavirus (COVID-19) pandemic across our communities and cities.

The postponement was aimed at protecting our elders and those in our communities with chronic health issues from the disastrous impacts of COVID19.

The NNC understands that the original July dates for NAIDOC Week may still be acknowledged by communities and organisations. We strongly

encourage that those events be staged in a COVID safe way to continue to protect the most susceptible in our communities.

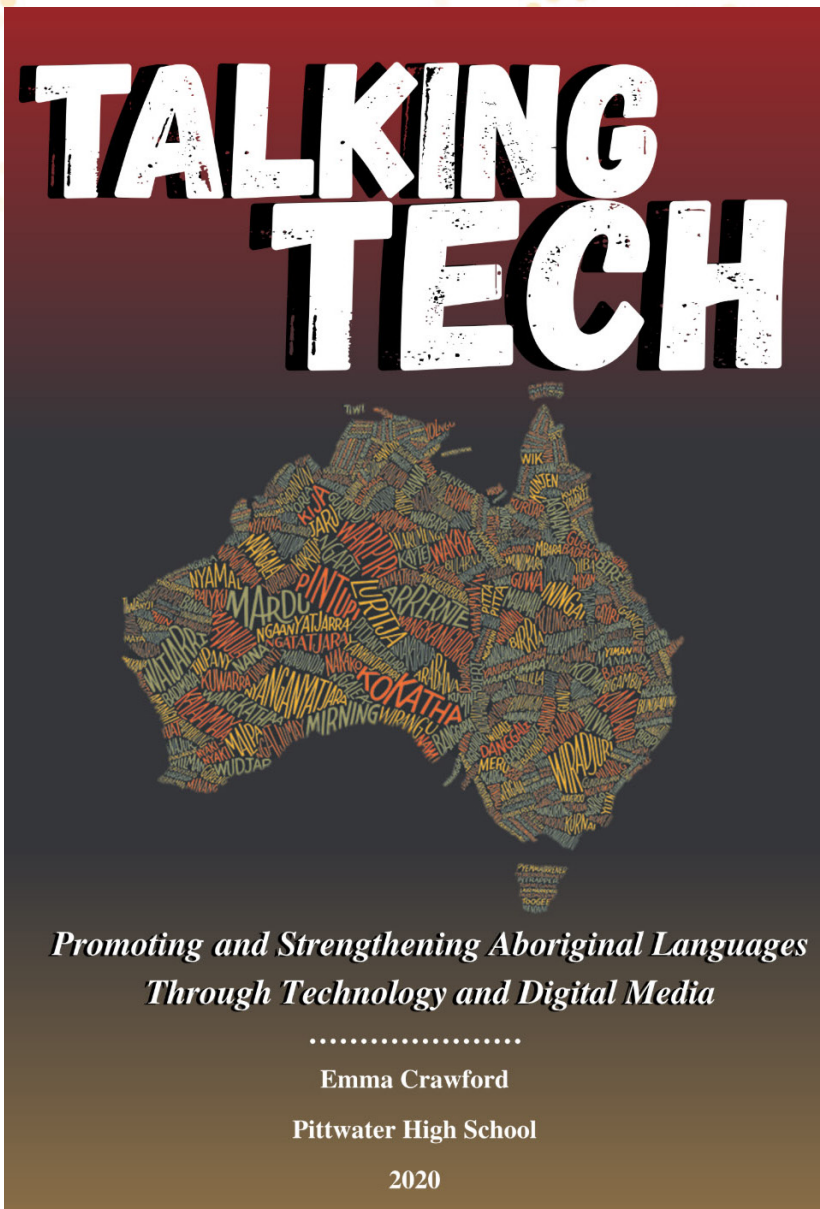
Further announcements regarding the National NAIDOC Awards and a new NAIDOC Local Grants Round for 2020 will be made within coming weeks.

We acknowledge the commitment and tireless work of the many State, Territory, regional and local NAIDOC Committees, organisations and individuals whose passion each year makes NAIDOC Week an outstanding success.

We thank you for your understanding and working with us during these uncertain times.

PROMOTING AND STRENGTHENING ABORIGINAL LANGUAGES THROUGH TECHNOLOGY AND DIGITAL MEDIA

Get the entire document here: http://asgmwp.net/media/Emma_Crawford_PHS_Talking_Tech_2020.pdf



The United Nations General Assembly declared 2019 the International Year of Indigenous Languages and 2022-2032 the International Decade of Indigenous Languages. This theme was chosen to emphasise the need for the preservation, support and promotion of Indigenous languages at the national, regional and international levels. When I began this project in 2019, I was inspired by this theme and was pleased to see the acknowledgement of the need for sustained commitment to Indigenous languages through a decade long observance.

Throughout 2019, many national conversations surrounding the importance of language and language revival were provoked. During my research, it became clear that this declaration had led to an increase in the recognition of language revitalisation pioneers and community-based projects by the Australian Government and mainstream media.

I chose to examine the ways in which technology and digital media are currently being used to promote and strengthen languages as there are a variety of unique language revival projects currently running and I wanted to figure out which of these is most effective. I also wanted to hear different perspectives on whether or not languages should have a digital presence and if so, at what capacity.

13 YEARS OF FAILED NT INTERVENTION!

Once again another year has passed since the racist laws of the Northern Territory Intervention were so cruelly imposed on First Nations People of the Northern Territory. This week marks the 13th year!

The failure of the Intervention has contributed to the unacceptable vulnerability of people as the country is facing Covid-19. In the open letter to Ken Wyatt was a roadmap to address the many consequences of the Intervention. First Nations People have knowledge and understanding, now is the time for their voices to be heard and supported.

<http://asgmwp.net/media/Open-Letter-Ken-Wyatt-21-6-19.pdf>

YARNING CIRCLE: BARLEY KI GIBALLEE YADDUNG - YOU AND ME COME TOGETHER AS ONE

Monday 22 June

NAIDOC is different this year, but we are celebrating, learning, yarning and exploring in different ways. We will do all the distancing things we need to do, but we want to get this off to the right start - The yarning circle is finished, NAIDOC is coming, and the COVID rules have changed just in time.

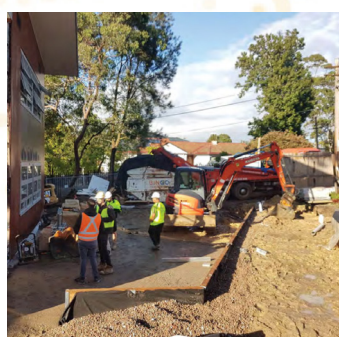
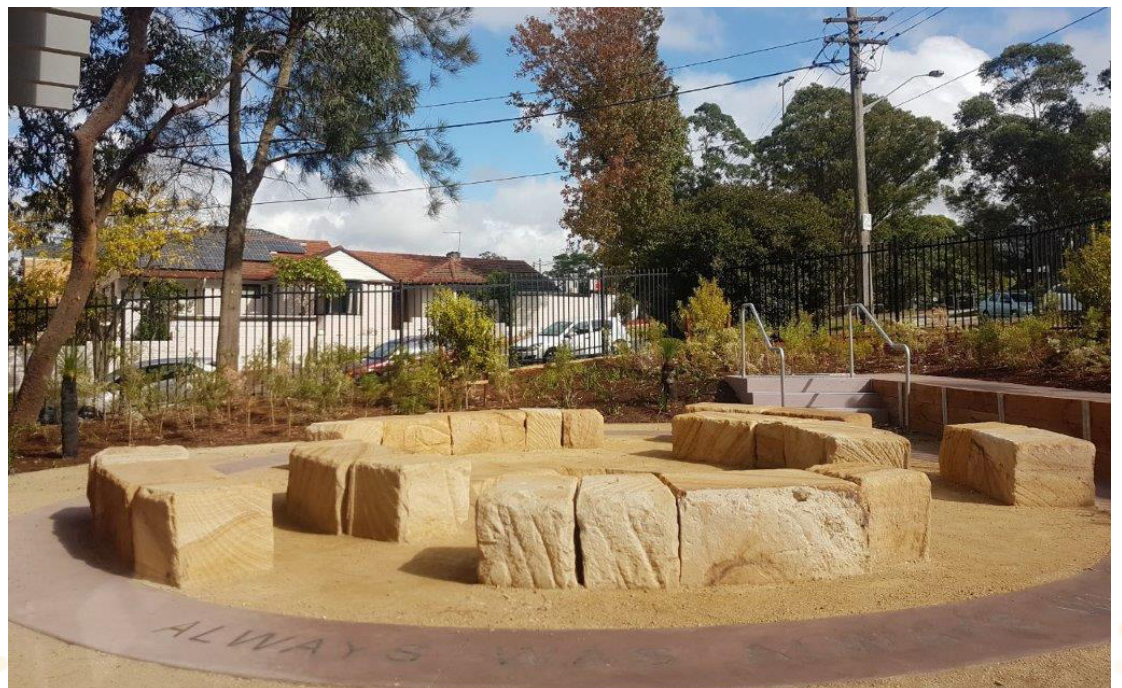
A smoking ceremony to begin a new chapter of Yarning at Killara High School. We know that we have a long way to go toward fully weaving First Nations voices throughout our learning at Killara, but we are making progress with our teachers, students and families.

Thank you for your support as we walk toward our shared future.

Barley Ki Giballee Yaddung - You and me come together as one.

Koomba Terrun - Tomorrow Always

David Browne



DOES USING THE TERM GURINGAI ADD TO THE INJUSTICE?

For the northern coastal area of Sydney, it has generally been considered to be Guringai country, whereas land west of the Lane Cove River is commonly known as Darug lands. The coastal areas were traditional lands of coastal clans who spoke a different dialect and had different customs to those of the 'hinterland'. Australian Museum archaeologist, Dr Val Attenbrow, has done extensive research on this matter over many years and notes: "...because of the history of events that has taken place in the Sydney region, the present composition of the groups using the language names and the boundaries within which they operate are, in some places, quite different to those of the past. (Sydney's Aboriginal Past, 2002)

The AHO has discussed this issue with Metropolitan Local Aboriginal Land Council, the recognised custodians for this area, as well as members of the local Aboriginal community. It is generally agreed that the term Guringai may not be the original name for the area, tribe or language. However, given the lack of any credible alternative, it is considered to be an appropriate and convenient term to represent the area as distinct from other parts of Sydney.

It is a sad fact that much of the traditional knowledge of this area was wiped out in the small-

pox epidemic of 1789 and subsequent impacts of the invasion. This is part of the story of this area.

It is interesting to note that it was the English who brought smallpox and other diseases, who took the land, and who made such a poor job of recording the language. It was the new colonists, and later 'Australians', who banned Indigenous languages and created policies of assimilation designed to remove the cultural heritage of Aboriginal survivors. It has been academics and amateur historians who have tried to re-construct the past, generally for their own ends rather than for the betterment of Aboriginal people, then argued and theorised and changed their interpretation of the past without much thought of the impact that this would have on Aboriginal people. Aboriginal people have just got on with the job of trying to survive and trying to maintain their culture. The word Guringai has become incorporated into the region's history and landscape, whether right or wrong

Does using the term Guringai add to the injustice? No!! The injustice is non-Aboriginal people making assumptions of what Aboriginal people want or need without bothering to ask.

ABORIGINAL HERITAGE OFFICE
JULY 2010 FILLING A VOID

RECOGNITION FOR ABORIGINAL PEOPLE

In the light of the statement from the Aboriginal Heritage Office (July 2010 - Elimatta, page 3 Spring addition) it is appropriate to note that the NSW Parliament passed the Constitution Amendment (Recognition of Aboriginal People) Bill 2010. The purpose of the Bill was to amend the Constitution Act 1902 by inserting the following:

(1) Parliament, on behalf of the people of New South Wales, acknowledges and honours the Aboriginal people as the State's first people and nations.

(2) Parliament, on behalf of the people of New South Wales, recognises that Aboriginal people, as the traditional cus-

todians and occupants of the land in New South Wales:

(a) have a spiritual, social, cultural and economic relationship with their traditional lands and waters, and

(b) have made and continue to make a unique and lasting contribution to the identity of the State.

(3) Nothing in this section creates any legal right or liability, or gives rise to or affects any civil cause of action or right to review an administrative action, or affects the interpretation of any Act or law in force in New South Wales.

The Bill received bipartisan support and was especially welcomed by the Peninsula's three MPs, Mike Baird, Brad Hazard and Rob Stokes.



LOCAL ABORIGINAL HISTORY GOES DIGITAL



ARMIDALE
Regional Council

Armidale Regional Library staff have been busy digitising local Aboriginal history items after receiving a State Library of NSW grant.

The Local History Digitisation Project is focused on collecting and digitising local material relating to Aboriginal and Torres Strait Islander people and other people who are culturally and linguistically diverse.

"Digitising these important resources mean they can be accessed for generations to come, when physical items may no longer be available," Armidale Regional Council Project Librarian Elizabeth Thomas said.

"Each file is fully searchable, making researching much faster, and being available online means these resources are not just accessible to people visiting our library, but anyone can access them regardless of their location."

With the permission of one of the authors, the book 'Ingelba and the Five Black Matriarchs' by Patsy Cohen and Margaret Somerville, has been digitised and made publicly available through the library website.

"Ingelba is the story of Patsy Cohen who discovered her Aboriginal identity at 9 years

of age when she went to stay with her grandparents at Ingelba, a once thriving Aboriginal community about 80kms south of Armidale.

"Ingelba is a place of considerable importance to the Aboriginal people and the original home of five matriarchs through whom many Armidale Aboriginal people trace their kin networks," Ms Thomas said.

Approximately 60 issues of the Armidale ANTaR (Australians for Native Title and Reconciliation) Newsletter are also being digitised, starting with its first issue in 1998, up to the present day.

Library staff are reviewing items held in the Guyra Library Local History collection and talking with local community groups to prioritise the digitisation of records from the area.

The Library is hoping to partner with other organisations and individuals across the Armidale region to further expand the collection and ensure any rare or fragile items remain accessible.

The grant from the State Library of NSW provided staff with a portable digitisation kit and training and the project aims to increase access to local history content across a number of regions within NSW.

ABORIGINAL PLACE NAMES AND MEANINGS IN GURINGAI COUNTRY

Akuna Bay "flowing water", place of water"	Canna, Kun-na, Kunna Place Name for North Harbour or Manly	Euro Falls at the head of The Basin, Ku-ring-gai NP "sun"	Kiar Local Aboriginal place name	Pinta Bay "bamboo spear"	Warrawee "come here", "rest a while" (place of many trees)
Allambie "to remain a while"	Careel Bay Was originally known as kareela meaning "south wind"	Gerrin Point near Bul-lamah Beach, Bouddi NP "Danger"	Killara "always there"	Taliangy Place between Bradleys Head and Middle Head	Warriewood Possible Aboriginal origin, meaning unknown
Amaroo "beautiful place"	Car-rang-gal or Garangal or Carrangle Place Name for Inner North Head, Sydney Harbour Entrance	Giberagong Creek At Bobbin head meaning "plenty of rocks"	Kincumber "towards the rising sun", "belonging to an old man"	Taronga "beautiful view"	Warringa or Wyargine Place meaning for Middle Harbour or Clontarf
Balgowlah, Bulgowlah Place name for North Harbour	Chittaway Bay Possible name place	Girrakool "place of still waters"	Koree Place name for Chowder Bay	Teralba "place where edible bush grows"	Warringah "sign of rain"
Bangalley Head Named after an Aboriginal plant - Bastard Mahogany Tree (Eucalyptus botryoides)	Church Point This place was called whurrawhurra	Girraween "place of flowers"	Kubakaba Place name for Middle Head	Terrigal "a place of little birds", "place of wild figs"	Watanobbi Unclear meaning may be "hills surrounded by water"
Barrenjoey, Barrenjuee, Barranju, Barranjull, Barrenjo, Barenja Various spellings of Barrenjoey meaning "young kangaroo"	Ciar billie Place meaning for Kirribilli Point	Goram bullagong Place name for Mosman Bay and Elbow Point in Mosman Bay	Kulnura "in sight of the sea", "up in the clouds"	The Entrance English for Aboriginal karagi= the entrance	Wirrabirra Place name for Neutral Bay
Berowra "place of many winds"	Coal and Candle Creek This place was called kollaar kandahl which means "long narrow place"	Gorokan "the morning dawn", dawn or early morning"	Kunna, Balgowlah Place Name for North Harbour	Toowoan Bay A place where the initiation ceremony was held. Means "the door", "the way in", "mating call of wonga pidgeon", "home of big chief", "cockatoo", "small opossum"	Wirreanda Creek , joins Mc Carrs Creek at the Duck-hole Its meaning "a rock walla-by gum tree"
Bilgola Name derived from the Aboriginal term belgoula meaning "swirling waters". The area was originally known as belgoula	Collaroy "long swamp reed", "long reed which grows in swamps", "junction of two creeks"	Gunyah Point/Beach "a shelter/hut built of branches and woven with brush"	Kurraba Place name for Kurraba Point	Toukley "many bramble bushes", "bramble patch"	Wolli Creek Place of a campsite or particular site in creek valley
Binnawarra Track In Ku-ring-gai National Park a track leading from Kalkari Visitor's Centre to Bobbin Head. Means "to descend"	Coonanbong Derived from the Aboriginal word kour-an-bong meaning "rocky bottom creek", water over rocks"	Gurugal, Kubba-kubbi Place Name for Middle Head	Little Wobby "carpet shark"	Toukley oukley "rough on one side, smooth on the other"	Wombeyan "Caves in the hills", "a gigantic water rat" ?
Birilbinna Place Name for Collins Flat	Copacabana Originally known as Tudibaring meaning "where the waves pound like a beating heart". Also known as Allagai meaning "place of snakes".	Gurugal or Garugal Place name for West Head	Mardi "stone knife"	Tuggerah "cold" or "very cold", "to shiver". From Awabakal "takara" which means "cold"	Womboyne ? "a kangaroo", "a red kangaroo"
Bobbin Head From an Aboriginal word meaning "place of smoke" or "smoky place"	Cowan "uncle" or "bigwater" or "mountain". Carracyanya is the name of the ridge between Berowra Waters and Cowan Creek	Gwandalan "peace"	Mimosa "place of wattle trees"	Tully Forest , between Yeomans Bay and Coal and Candle Creek	Woolloorigong Place name for Cremorne Point
Bombi Point "water swirling around rocks"	Cubba cubba, barrabrai Place name for Middle Head	Hawkesbury River "deerubbin" and "wide deep water"	Moco boula Place name for the Hunters Hill/Woolwich Point	Tully means "tongue"	Woongarral "camp site" or "sleeping place"
Bookooa "owl"	Cumbora "forest red gum"	Iluka "near the sea"	Moonee Aboriginal place name	Tumbi Umbi "loud roar of a raging torrent of water", "place of big trees", "plenty of water" (describes the swamp now extensively drained and populated)	Wondabyne "preserve for the future"
Booragy Place name for Bradleys Head	Curl Curl Aboriginal place name for the larger name of Manly, Freshwater and Queens-cliffe. Curl Curl is derived from the Aboriginal phrase curial curial meaning "river of life"	Illawong Bay "between two waters". Words ending in ong means "ponds", "springs", "permanent water"	Moorra "star"	Turimetta Beach Local Aboriginal clan or family name. "etta" was part of a family name.	Woolowa Means "muddy track". The suburb of Woolooware gets its name from this word
Bora, Boree, Boral, Boray Place name for outer North Head, Sydney Harbour Entrance	Cumbora "forest red gum"	Island Inlet Area at the head of Pittwater was originally known as "werine jerime"	Munmorah Local Aboriginal place name, means "stones for grinding seeds"	Turrumurra "highland", "small water course", "big hill", "high", "high road"	Woy Woy "deepwater" or "big lagoon", "a porpoise"
Bouddi "heart", "nose", "water breaking over rocks"	Cowan "uncle" or "bigwater" or "mountain". Carracyanya is the name of the ridge between Berowra Waters and Cowan Creek	Jiling Place Name for Balgowlah	Narara "black snake"	Turrumurra or Turrum-burra Place name for the Lane Cove District and River	Wybung "dangerous sea"
Bugewoi "young grass"	Dooralong "a place where timber suitable for making spears"	Jilliby "where two creeks meet"	Narlung Place name for Manly	Umina "place to sleep", "to rest"	Wyee "fire"
Bulbararong Place name for Avoca Bay which means "where river meets sea"	Dural "hollow tree on fire at bottom"	Kalkari Visitors Centre "to meet", "awaiting place", "to wait awhile", "meeting place"	Narrabin Possible origin of the place name for Narrabeen. Also means "a name for a bird", or "Aboriginal woman" or "source of fresh water"	Wahroonga "our home"	Wyong "Running water" or "place where Christmas Bells grow", "species of wild yam", edible yam"
Bumble "native orange"	Elanora "camp by the sea"	Kambora "sweet"	Narraweena "a quiet place in the hills"	Walamutta Place name for North Shore	Wyongah "yam patch"
Bumble Hill Camp site of exiled Tuggerah Aboriginal who had a "bumble" foot Bumble was buried on the hill.	Eleanor Beach/Bluffs "camp by the sea"	Kangy angy Local place name	Narrowbine is the name given to the mouth of Narrabeen Lagoon	Wallarah Aboriginal name for the area, means "lookout", "mountain kangaroo"	Yarrabalong "headland looking over the sea"
Burra-bru or Burrabru, Burra Bra Place meaning for The Spit	Elouera "pleasant place"	Kanwal "snakes indeed"	Nerang "little", early name Nerang Pittwater, now called Little Pittwater	Wangi Wangi "water", "night owl", "dark green tree"	Yarrawonga "where the wonga or cormorant builds in the river gums"
Burrogy, burragi, burragy Place name for Bradleys Head	Erina Derived from Aboriginal word yerin or gerrin meaning "an object of fear"	Karrangla or Kurrangli Place Name for Spring Cove and Quarantine Station	Ourimbah "sacred circle or initiation ground to confer the belt of manhood", "a bora or ceremonial ground" "valley of tall timbers". Ourinbah means "bora ring". Ourin means "belt of manhood"	Wargundy Place Name for Crows Nest	Yatala Creek "flooded"
Cammeray Place named after Cammeraygal Tribe		Katandra "song of birds"	Parriwi Head Near The Spit. "parriwi"	Patonga "oysters", "small wallaby"	Yattalunga "watering place"

SORRY DAY – WHY IS IT IMPORTANT?

Celebrated on May 26th each year, what does Sorry Day actually mean?

What Is Sorry Day?

Sorry Day is an annual day of remembrance in Australia to acknowledge the injustice experienced by members of the Stolen Generation. It is held each year on May 26th.

American academic John Torpey coined the term the “Stolen Generation” to describe the “Aboriginal children separated, often forcibly, from their families in the interest of turning them into white Australians.”

How Did Sorry Day Come About?

National Sorry Day came about as a product of the “Bringing Them Home” report in 1997 as a means to honour Australia’s First Peoples and to remember the Stolen Generation. The Stolen Generation includes Aboriginal and Torres Strait Islander people who have been affected by this harrowing part of Australian history since European colonisation.

What Is The “Bringing Them Home” Report?

The “Bringing Them Home” report was a national inquiry that looked into the history of Indigenous children being separated from their families between 1910 and the 1970s. This marked the beginning of the healing process for the Stolen Generation and their family members. The “Bringing Them Home” report was the first record of Aboriginals sharing their stories.

The report noted that many Indigenous children from Aboriginal tribes and The Torres Strait Islands were removed from their families and communities during those years. Children were taken by Australian police either while on their way to school or from their own homes. The children were then forced into foster care or adopted out to non-Indigenous families.

Labelled as minorities, many of the children suffered physical and sexual abuse and were targets for degrading treatment. The children were

frequently reminded and made to believe that Aboriginal and Torres Strait Islander people were inferior.

The forcible removal and abduction of Indigenous children was a widespread practice in Australia throughout the twentieth century due to assimilation policies adopted by the government. Mainstream recognition and acknowledgement of the horrendous experiences of the Indigenous children and their families have only recently been made relevant.

When Is Sorry Day?

So when is the National Sorry Day? Well, the first Nation-Wide Sorry Day was on May 26, 1998—a year after the publication of the Bringing Them Home report. In 1995, an inquiry survey was established on the removal of Aboriginal and Torres Strait Islander children from their original families. Many Indigenous communities exhausted their efforts to make known their history to the majority public.

National Sorry Day or National Apology Day is an observance-type holiday, though it is not a federal public holiday.

What Do People Do During Sorry Day?

Many different National Sorry Day events and activities take place all around Australia.

These include activities such as:

- **Concerts and barbecues**
- **Reconciliation walks and marches on the streets**
- **Flag raising events**
- **Teas and lunches**
- **Speeches and statements from community leaders**

(Indigenous Australian elders, educators, politicians, government officials)

People also write messages in “sorry books” to show their commitment towards reconciliation. “Sorry books” have been part of National Sorry Day celebrations since 1998.



Some schools also have essay writing competitions and candle lighting events for the Stolen Generations who were taken away from their families and communities. Films that are in-theme with National Sorry Day are sometimes also shown to students for discussion.

What Do Aboriginals Think Of Sorry Day?

While an apology can mean different things, for many Indigenous Australians, a simple ‘sorry’ can lack meaning and depth since many of those who were affected were not compensated for the injustice they experienced.

Why Is Sorry Day Important?

National Sorry Day or National Apology Day is important for Australia because it is a day to remember and acknowledge the Stolen Generations.

Educating Australians, especially the younger generations, on how Sorry Day came about or how it started is a way to show respect to the country’s history. It is important for the younger ones especially to know facts about Sorry day, how that type of injustice was even allowed and how it is also very wrong and should not be continued on.

The suffering and loss experienced by the Stolen Generation cannot be taken back, but it can be amended. The point of Sorry Day is for Australians

to show empathy to those affected for the crimes committed against them. Australians can do their part in observing Sorry Day by participating in the different activities planned. Being a part of Sorry Day is part of the healing process.

What Are The Arguments Against Sorry Day?

2019 will mark the 22nd year of a National Sorry Day observance. Despite the history that it is supposed to commemorate, legal reforms that could lead to tangible outcomes for the Stolen Generation have been ignored or dismissed in parliament.

Former Prime Minister Kevin Rudd included with the apology a proposal to close the gap between Indigenous and non-Indigenous Australians in terms of education, and economic opportunity. Prime Minister Rudd’s actions were seen as one of the first real steps toward reconciliation. He was also the first Australian Prime Minister to apologise to the Stolen Generations on behalf of the Australian Government.

Vague promises have been the standard, and though Australia has progressed away from its dark racist history, many believe that a day of observance or a Sorry Day speech year after year is not enough to excuse the country of its guilt. Many political activists believe that there is still so much that could be done to help reconcile the long-suffering tension between Indigenous and non-Indigenous Australia.

RHYS MCKAY

"What's On?"



JULY 13TH
7:30PM

INFORMATION NIGHT

John Ogden and Louise Whelan, Stories of their travels in Aboriginal communities and John's book 'Fire'.
1 Park St, Mona Vale NSW 2103

We hope you're enjoying the easing restrictions as life slowly returns to normal.

When we are able to have our normal meeting again we intend start with a BBQ, music our Sorry Day event, things for the kids to do hand painting, weaving.

As we get together we can enjoy each other's company the way it should be.

ASG-MWP WOULD LIKE TO THANK DEE WHY RSL AND FORESTVILLE RSL FOR THEIR CONTINUED SUPPORT

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If you use any of the material it would be appreciated if the extract is set in context and the source acknowledged.



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