SYDNEY LEARNING ADVENTURES

Aboriginal Education Programs
Teacher Resource Pack

Ngara – Listen Hear Think
Primary Program
History Stages 2 and 3, Aboriginal Languages K-6

Giba-Nura - Rock Country
Secondary Program
History Stages 4 and 5, Aboriginal Studies
Stages, 4, 5 and 6, Aboriginal Languages K-10

NSW | Property NSW

Acknowledgements

The information utilised to develop these programs is a matter of public record. Materials within this resource pack may only be reproduced for educational purposes relating to a program booked with Sydney Learning Adventures.

Note: This resources pack contains the names and images of Aboriginal and Torres Strait Islander people now deceased. It may also contain links to sites that may use images of Aboriginal and Torres Strait Islander people now deceased.

Contents

Introduction

Thank you for choosing to bring your class to a Sydney Learning Adventures education program. This Teacher Resource pack is a practical guide to assist you in planning your excursion. It contains curriculum links and outcomes tables, background information relevant to the programs, teaching suggestions and activity worksheets, a glossary for students and a resources reference guide.

Foundation content provides the historical background and context for both the primary program Ngara and secondary program Giba-Nura, however the programs and activities are stage specific.

Ngara – Listen Hear Think

Ngara is an Aboriginal program targeted at primary school students. Ngara means listen/hear/think in the language of the Gadigal people, the original people of The Rocks area. Aboriginal people have been in this land for many thousands of years and they share a recent (just over 200 years) history with non-Aboriginal Australians.

Students will learn about the history of Aboriginal people from an Aboriginal perspective. They'll gain knowledge about the First Fleet and first contact with Aboriginal people as well as some of the unlikely friendships that formed. Students will also hear the stories of strong Aboriginal role models such as Cora Gooseberry, Barangaroo, Bungaree, Colebee, Arabanoo, Pemulwuy and Windradyne.

Students will be introduced to the Gadigal language, learn the Aboriginal place names for areas around The Rocks and some of the important historical events that impacted on the lives of Aboriginal people.

Giba-Nura: Rock Country

Giba-Nura is an Aboriginal program targeted at secondary students. Giba means stone or rock and *Nura* means place or country in the language of the Gadigal people of the Eora nation, the original inhabitants of the Sydney basin.

Students will learn about the local history of the area from an Aboriginal perspective. Students will be able to develop an appreciation of Aboriginal identity and experiences through learning about Aboriginal political history. Hear the stories of strong Aboriginal role models both past and present. They will learn about bush tucker, Aboriginal place names and protocols. Students will explore the struggle for Aboriginal rights whilst gaining knowledge and understanding of issues that affect communities today.

Curriculum links: NSW History K-10 Syllabus - The Australian Curriculum

PRIMARY

History K-10: Stage 2			
Topic Outcomes	**Content and Outcomes**	**Historical Concepts and Skills**	**Key Inquiry Questions**
First Contacts HT2-3, HT2-4, HT2-5	The diversity and longevity of Australia's first peoples and the ways Aboriginal and/or Torres Strait Islander peoples are connected to Country and Place (land, sea, waterways and skies) and the implications for their daily lives. (ACHHK077) The journey(s) of at least ONE world navigator, explorer or trader up to the late eighteenth century, including their contacts with other societies and any impacts. (ACHHK078) Stories of the First Fleet, including reasons for the journey, who travelled to Australia, and their experiences following arrival. (ACHHK079) The nature of contact between Aboriginal people and/or Torres Strait Islanders and others (ACHHK080).	**Concepts** > Continuity and change > Cause and effect > Perspectives > Empathetic understanding > Significance > Contestability **Skills** > Comprehension > Analysis and use of sources > Perspectives and interpretations > Empathetic understanding > Research > Explanation and communication	Why did the great journeys of exploration occur? What was life like for Aboriginal and/or Torres Strait Islander peoples before the arrival of the Europeans? Why did Europeans settle in Australia? What was the nature and consequence of contact between Aboriginal and/or Torres Strait Islander peoples and early traders, explorers and settlers?

History K-10: Stage 3			
Topic Outcomes	**Content and Outcomes**	**Historical Concepts and Skills**	**Key Inquiry Questions**
The Australian Colonies HT3-1, HT3-2, HT3-5	Reasons (economic, political and social) for the establishment of British colonies in Australia after 1800. (ACHHK093) The nature of convict or colonial presence, including the factors that influenced patterns of development, aspects of the daily life of inhabitants (including Aboriginal and Torres Strait Islander peoples) and how the environment changed. (ACHHK094) The impact of a significant development or event on a colony; for example, frontier conflict, the gold rushes, the Eureka Stockade, internal exploration, the advent of rail, the expansion of farming, drought. (ACHHK095) The reasons people migrated to Australia from Europe and Asia, and the experiences and contributions of a particular migrant group within a colony. (ACHHK096) The role that a significant individual or group played in shaping a colony; for example, explorers, farmers, entrepreneurs, artists, writers, humanitarians, religious and political leaders, and Aboriginal and/or Torres Strait Islander peoples. (ACHHK097)	**Concepts** > Continuity and change > Cause and effect > Perspectives > Empathetic understanding > Significance > Contestability **Skills** > Comprehension > Analysis and use of sources > Perspectives and interpretations > Empathetic understanding > Research > Explanation and communication	What do we know about the lives of people in Australia's colonial past and how do we know? How did an Australian colony develop over time and why? How did colonial settlement change the environment? What were the significant events and who were the significant people that shaped Australian colonies?

Aboriginal Languages K-10 Syllabus		
Stages	**Topics**	**Outcomes**
Stage 2	**Using Language** > Listening and Responding > Speaking	2.UL.1, 2.UL.3,
	Making Linguistic Connections	2.MLC.1, 2.MLC
	Moving Between Cultures	2.MBC.2
Stage 3	**Using Language** > Listening and Responding > Speaking	3.UL.1, 3.UL.3
	Making Linguistic Connections	3.MLC.1, 3.MLC.2
	Moving Between Cultures	3.MBC.2

SECONDARY

Stage 4 - The Ancient to the Modern World

Topics and Outcomes	Content and Outcomes	Historical Concepts and Skills	Key Inquiry Questions
Depth Study 1 Investigating the ancient past including ancient Australia. HT4-1 HT4-HT4-6 HT4-8 HT4-9 HT4-10 **Depth Study 6** Expanding contacts (option D)- Aboriginal and Indigenous People, Colonisation and Contact History. HT4-HT4-3 HT4-4 HT4-6 HT4-7	The nature of the sources for ancient Australia and what they reveal about Australia's past in the ancient period, such as the use of resources. (ACDSEH031) The importance of conserving the remains of the ancient past, including the heritage of Aboriginal and Torres Strait Islander peoples. (ACDSEH148) The nature of contact following colonisation of the chosen Indigenous people. The consequences of the colonisation of the chosen Indigenous peoples. The nature of British colonisation of Australia, explain the results of colonisation for Aboriginal and Torres Strait Islander peoples and non-native people to 1900.	**Concepts** > Continuity and change > Cause and effect > Perspectives > Empathetic understanding > Significance > Contestability **Skills** > Comprehension > Analysis and use of sources > Perspectives and interpretations >Empathetic understanding > Research > Explanation and communication **Site Studies** > Aboriginal sites > Archeological sites > Monuments > Museums > National parks and Historical sites > Changed natural environments > Heritage buildings > Houses	How do we know about the ancient past? Why and where did the earliest societies develop? What emerged as the defining characteristics of ancient societies? What have been the legacies of ancient societies?

Stage 5 - The Making of the Modern World

Topic Outcomes	Content and Outcomes	Historical Concepts and Skills	Key Inquiry Questions
Depth Study 1 Making a Better World (Topic b) HT5-1 HT5-2 HT5-4 HT5-6 HT5-9 HT5-10 **Core Depth Study 3** Australians at War: World Wars I and II (1914–1918, 1939– 1945) HT5-1 HT5-2 HT5-4 HT5-5 HT5-7 **Core Study Depth Study 4** Rights and Freedoms (1945–present) HT5-2 HT5-3 HT5-6 HT5-8 HT5-9 HT5-10	The influence of the Industrial Revolution on the movement of people throughout the world, including the transatlantic slave trade and convict transportation. (ACDSEH018) The experiences of slaves, convicts and free settlers upon departure, their journey abroad, and their reactions on arrival, including the Australian experience. (ACDSEH083) Changes in the way of life of a group(s) of people who moved to Australia in this period, such as free settlers on the frontier in Australia. (ACDSEH084) An overview of the causes of the wars, why men enlisted and where Australians fought. (ACDSEH021, ACDSEH095, ACDSEH024) Significant events and the experiences of Australians at war. (ACDSEH108) Impact of the wars on Australia. (ACDSEH096, ACDSEH109) Significance of the wars to Australia. (ACDSEH110) Commemorations and the nature of the ANZAC legend. (ACDSEH097) Background to the struggle of Aboriginal and Torres Strait Islander peoples for rights and freedoms before 1965, including the 1938 Day of Mourning and the Stolen Generations. (ACDSEH104) The US civil rights movement and its influence on Australia. (ACDSEH105) The significance of the following for the civil rights of Aboriginal and Torres Strait Islander peoples: 1962 right to vote federally; 1967 Referendum; Reconciliation; Mabo decision; Bringing Them Home Report (the Stolen Generations); the apology. (ACDSEH106) Methods used by civil rights activists to achieve change for Aboriginal and Torres Strait Islander peoples, and the role of one individual or group in the struggle. (ACDSEH134) The continuing nature of efforts to secure civil rights and freedoms in Australia and throughout the world, such as the declaration on the rights of Indigenous Peoples. (ACDSEH143)	**Concepts** > Continuity and change > Cause and effect > Perspectives > Empathetic understanding > Significance > Contestability **Skills** > Comprehension > Analysis and use of sources > Perspectives and interpretations > Empathetic understanding > Research > Explanation and communication **Site Studies** > Aboriginal sites > Archeological sites > Monuments > Museums > National parks and historical sites > Changed natural environments > Heritage buildings > Houses	What were the changing features of the movement of people from 1750 to 1918? How did new ideas and technological developments contribute to change in this period? What was the origin, development, significance and long-term impact of imperialism in this period? What was the significance of World Wars I and II? How did societies change from the end of the ancient period to the beginning of the modern age? What key beliefs and values emerged and how did they influence societies? What were the causes and effects of contact between societies in this period? Which significant people, groups and ideas from this period have influenced the world today?

Aboriginal Studies: Stages 4, 5 and 6		
Topic Outcomes	**Content and Outcomes**	**Historical Concepts and Skills**
Aboriginal Studies 7-10 Stage 4–5	Core Part 1: Aboriginal Identities	5.1, 5.2, 5.3, 5.4, 5.5, 5.6, 5.7, 5.8, 5.9, 5.10, 5.11
	Core Part 2: Aboriginal Autonomy	5.1, 5.2,5.3, 5.4, 5.5, 5.6, 5.7, 5.8, 5.9, 5.10, 5.11
	Option 1: Aboriginal Enterprises and Organisations	5.5, 5.6, 5.7, 5.8, 5.10, 5.11
	Option 5: Aboriginal Oral and Written Expressions	5.2, 5.4, 5.5, 5.7, 5.8, 5.10, 5.11
	Option 7: Aboriginal Technologies and the Environment	5.2, 5.4, 5.5, 5.7, 5.8, 5.9, 5.10, 5.11
	Option 9: Aboriginal Interaction with the Legal and Political systems	5.2, 5.6, 5.7, 5.8, 5.9, 5.10, 5.11
Aboriginal Studies Stage 6	Preliminary Course: Pre-contact to 1960s	P1.1, P1.2
	Part I: Aboriginality and the Land	P2.1, P2.2, P2.3
	Part II: Heritage and Identity	P2.1, P2.2
	Part III: Research and Inquiry Methods: Local Aboriginal Community	P3.1, P3.2, P3.3
		P4.1
	HSC Course: 1960s Onwards	H1, H1.2, H1.3, H3.1, H3.2, H3.3, H4.1, H4.3
	Part I: Social Justice and Human Rights	H1.1, H1.2, H1.3, H2.1, H2.2, H3.2, H3.3, H4.1
	Part II: Aboriginality and the Land or Heritage and Identity	
	Part III: Research and Inquiry Methods: Local Aboriginal Community	H4.1, H4.2

Aboriginal Languages: Stages 4–5		
Topic Outcomes	**Content and Outcomes**	**Historical Concepts and Skills**
YEARS K-10	Using language	4.UL.1, 4.UL.3
	Making linguistic connections	4.MLC.2,
	Moving between cultures	4.MBC.1, 4.MBC.2.
	Using language	5.UL.1, 5.UL.3
	Moving between cultures	5.MBC.3, 5.MBC.4

Sydney Harbour Foreshore Authority

Sydney Harbour Foreshore Authority (SHFA) was formed in 1999 under the *Sydney Harbour Foreshore Authority Act 1998*, to consolidate the work and functions of City West Development Corporation, Darling Harbour Authority and Sydney Cove Authority.

SHFA owns and manages some of the state's most significant assets, including Sydney's heritage and cultural precincts at The Rocks and Darling Harbour.

With more than $1.5 billion in assets, and around 240 employees, the Authority manages significant commercial and retail leases, provides security, cleaning, building maintenance and other facility management services, cares for the public domain and more than 140 heritage items.

The Authority also operates education, tourism and marketing services and holds significant events in The Rocks and Darling Harbour each year. Between them, the precincts attract more than 40 million visitors annually.

SHFA not only owns sites at White Bay Power Station, Rozelle railway yards and Ballast Point but also manages other major waterfront assets around Sydney Harbour on behalf of other agencies.

Sydney Learning Adventures

Sydney Learning Adventures (SLA) is an initiative of Sydney Harbour Foreshore Authority. The vision of SLA is to create quality educational experiences that are enriching, diverse, accessible and sustainable. SLA is committed to bringing the history of Sydney, NSW and Australia to life for thousands of students every year.

Our programs have been developed in consultation with academic educators and practising classroom teachers. Our curriculum-linked, outcomes-focused approach aims to provide engaging, interactive, multi-layered learning experiences for all students. The programs are facilitated by our team of dynamic interpretive guides and cater to all stages and types of learners, from kindergarten to year 12.

The Rocks Discovery Museum

The Rocks Discovery Museum is housed in a restored 1850s sandstone warehouse and tells the story of The Rocks from pre-European days to the present. It is home to a unique collection of images and archaeological artefacts found in The Rocks with exhibits that are highly interactive, using touchscreens and audio-visual elements to bring the history of the area alive.

An interactive journey of discovery through four exhibits includes stories of the traditional land owners, establishment of the English colony and the time when sailors, whalers and traders made the area their home through to the 1970s union-led protests which preserved this unique part of Sydney.

We suggest a visit to The Rocks Discovery Museum to compliment any Sydney Learning Adventures program. Entry is free however bookings are essential for self-guided school groups. For more information and bookings please call (02) 9240 8680 or visit therocks.com.

Learning with us

With our interactive programs we aim to stimulate students' interest and enjoyment of exploring the past. Our hands-on approach to learning helps students to develop a critical understanding of the past and its impact on the present.

Experiencing the past…

"When I touch things that belong to people who lived centuries ago, I feel shivers up and down my spine; I feel really connected to them."

This is a common reaction for students when they visit an historic place like The Rocks or handle 'old things'. A tactile, sensory handling experience can awaken a child's inquisitiveness and sense of wonder, as well as give them an emotional link to the people who owned, made or used the artefact.

Not only do we want children to feel physically connected to the past, we want them to feel connected to the present, to their own immediate experience when they visit The Rocks.

Children's memories of an experience can be triggered by visual, aural and olfactory stimuli, as well as memories of the social interactions that took place on the day; remembering the fun of being with friends on the excursion, what they ate on the day ("when we went to McDonald's") and most importantly, if they liked the educator.

Quite often they will connect what they remember about the history of a place to their memory of 'that nice lady who told us all about the Gadigal people' or 'that archaeologist who dug up the shark's bone'.

It is this approach to teaching and learning history as well as archaeology that forms the basis of our education programs. We hope that students who participate in our programs are so impressed by their visit that they'll ask their parents to bring them back. Or maybe they'll remember their childhood experience with fondness and one day bring their own children to visit and explore The Rocks.

Integrating our experiential learning programs into a teaching unit will provide kinaesthetic, haptic and sensory learning experiences that have a profound effect on students' long-term memories and increase their understanding of history.

Pre and post-visit classroom activities have been designed to familiarise students with relevant terms and concepts and consolidate their learning experiences with us. These can be downloaded from our website sydneylearningadventures.com.au.

Foundation Content

Foundation content provides the historical background and context for both Ngara and Giba-Nura programs.

All Sydney Learning Adventures' programs incorporate visits to significant historical and archaeological sites in The Rocks precinct. Much of Sydney's early colonial and Aboriginal heritage is preserved in the land and foreshore areas. Some of the richest archaeological sites are located in Cumberland and Gloucester Street, Foundation Park and Dawes Point (Tar-ra) Park. Artefacts and remains of structures uncovered at these sites reveal a wealth of information about their inhabitants and their lifestyles.

The Rocks Gadigal Country

It's important to acknowledge and pay respect to the traditional custodians of the land upon which this excursion takes place. The Gadigal clan of the Eora nation are the Aboriginal people who lived in and around The Rocks area at the time of first contact with the British. Their custodianship covers the majority of the coastal land south of Port Jackson, from South Head to Petersham and including the city.

The word Eora has become synonymous in Sydney when referring to the Aboriginal people living within the Sydney basin. The word actually means 'here' or 'from this place' which was used when the local Aboriginal clans attempted to tell the British where they were from. This is why people speak of the area being Eora Country.

It's impossible to say for certain how long the Gadigal people and their ancestors had been living here. The oldest archaeological sites in the Sydney region are around 15,000 years old—more than four times older than the pyramids of Egypt. However, it's likely that the area was occupied long before that—up to 50,000 years ago—but these older sites may have been flooded by rising sea levels.

Most pre-1788 archaeological sites in Sydney are near the harbour, suggesting that life for the Gadigal people was centred around the water. However, all parts of the land were used at different times and for different purposes. Most engraved and painted images, for example, are on rock platforms on ridge tops with views of the surrounding country, well away from permanent water sources.

Three Aboriginal sites have been identified near The Rocks – one in Cumberland Street, another at Moore's Wharf (Bond Street), and a third in Angel Place (George Street). Some others may have been destroyed by urbanisation.

Gadigal knowledge was passed on orally and through ceremony, dance, songs and stories. With the great loss of life and social upheaval caused by the arrival of Europeans, much of that knowledge has been lost. The earliest documentary evidence we have of the Gadigal people is in the letters, diaries, drawings, paintings and official records of the First Fleet. Such records are far from complete and they are perspectives of a culture that the new settlers did not understand. Much of the Gadigal way of life would have also been hidden from these strangers.

In the book *Anchored in a Small Cove* (1997) historian Max Kelly describes how, within months of the First Fleet's arrival, the Aboriginal people of the Sydney region had become 'fringe-dwellers in their own land'. It's estimated that within a year of settlement nearly half the Aboriginal population of the Sydney area had died of smallpox.

The cultural beliefs of the military officials who ran the British colony assumed the superiority of white Christian ideals. The newcomers could not comprehend Aboriginal law and customs and most were convinced that they had a right to bring 'civilisation' and the methods of modern land management to the new colony. Aboriginal people were increasingly made to feel unwelcome in the growing settlement of Sydney town.

However, as historian Grace Karskens points out in her book *The Colony: a History of Early Sydney* (2009), the Aboriginal people of Sydney did not disappear entirely from the landscape. Even after the decimation of disease, they came back into the town and mixed freely with the new inhabitants.
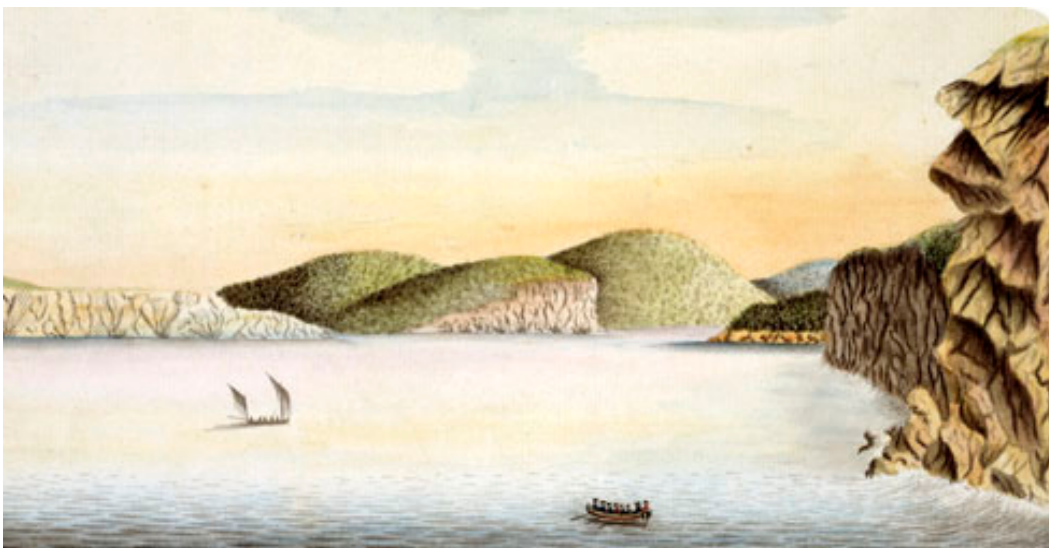
Colonists first view of Sydney Cove. Port Jackson Painter. Natural History Museum, London.

Landscape

Despite The Rocks being dramatically transformed over the last 225 years there are still remnants of its natural landscape. Over 20,000 years ago, the rising sea levels flooded the Sydney Harbour and Broken Bay river valleys creating a rich marine environment full of fish and shellfish such as oysters, mussels and cockles.

Tallawolladah (the Gadigal name for the area of The Rocks), had massive outcrops of rugged sandstone (as Sydney sits upon a sandstone basin), and was covered with a dry sclerophyll forest of pink-trunked angophora, blackbutt, red bloodwood and Sydney peppermint.

A fresh water creek running from swamplands, where Hyde Park in Sydney's central business district stands today, entered the harbour at Sydney Cove. It was a primary source of fresh water for local people and became known as the Tank Stream by European settlers. The swamplands were an area for hunting waterfowl and large marsupials such as kangaroos and wallabies.

Gadigal Country had an abundance of animal resources via the sea life in the harbour and on land. These animals included: bandicoots, wombats, possums, and kangaroos.

Gadigal Lifestyle

Everyday life in Gadigal Country revolved around small groups of related families who lived, fished, hunted and ate together. These groups worked within complex social customs and laws and believed in Dreamings specific to the clan. Dreamings are the ancestral stories, songs and dances connected to Aboriginal cultural beliefs, customs and the land.

Daily activities included fishing, hunting and food preparation and often involved the extended clan members. An important structure that was put in place by the Gadigal and many Aboriginal people around Australia was the midden. Shell middens are places where the debris from eating shellfish and other food has accumulated over time. A midden served many purposes. One being a type of rubbish tip where all scraps are left in the one place, another is to indicate to people the last meal eaten and ensure the next meal is not the same, this practice ensures the survival of species and is known today as eco-sustainability or conservation.

Native life at Port Jackson 1788 – Port Jackson Painter. Natural History Museum, London.

Tank Stream 1842

A Native going to Fish with a Torch and a flambeaux, while his Wife and children are broiling fish for their Supper – Natural History Museum, London.

Arrival of White Man

The initial contact on the Eastern shorelines of Australia between the Aboriginal people of Australia and the British was when Captain James Cook arrived at Botany Bay in 1770 – where he concluded that Australia's interior was empty, therefore claiming Terra Nullius. This became the significant catalyst for the arrival of the First Fleet 18 years afterwards, although evidence exists of some contact with Europeans who sailed past or ventured inland either intentionally or possibly because they were lost.

The First Fleet

Over 252 days, the First Fleet brought over 1,500 men, women and children half way around the world from England to New South Wales.

On 13 May 1781, the fleet of 11 ships set sail from Portsmouth, England. Led by Captain Arthur Phillip, this historic convoy, which later became known as the First Fleet, carried officers, crew, marines and their families and convicts from Britain to a distant and little known land on the far side of the world.

The fleet consisted of two Royal Navy escort ships, HMS Sirius and HMS Supply. They accompanied six convict transports, the *Alexander, Charlotte, Friendship, Lady Penrhyn, Prince of Wales* and the *Scarborough*, and three store ships, the *Borrowdale*, *Fishburn* and *Golden Grove*.

Then, from Portsmouth the First Fleet travelled via Tenerife and Rio de Janeiro to the Cape of Good Hope, the fleet's last port of call before striking out for Terra Australis. The fleet arrived first in Botany Bay on 18 January 1788. Despite Sir Joseph Banks' glowing recommendation it proved to be unsuitable for a permanent settlement, especially as it lacked a supply of fresh water.

Then on 26 January, the First Fleet arrived at a new anchorage at Sydney Cove in Port Jackson. The new site had everything the first settlers needed; deep water close to the shore, shelter and fresh water (Tank Stream). Phillip named the site Sydney Cove, after Lord Sydney the British Home Secretary. Today this date is still celebrated as Australia Day, marking the beginnings of European settlement.

The Founding of Australia, January 26th 1788 by Capt. Arthur Phillip. R.N. Sydney Cove – A.Talmadge (1937).

First Contact

Sydney Cove was the site of the first European settlement of Australia. But the area surrounding what the Europeans called Port Jackson was already home to thousands of people, the original inhabitants, the Gadigal people.

The colony's first Governor, Captain Arthur Phillip, was given instructions to "open an intercourse with the natives, and to conciliate their affections". Phillip attempted to maintain friendly relations with the Aboriginals, referring to the settlers as 'guests' and ensuring that the Aboriginal people were fed from government stores. Phillip appears to have treated his 'hosts' fairly, if inconsistently. But on the question of land ownership there was no compromise.

Unfortunately, it appears that many settlers simply wanted the Aboriginal population out of the way. According to Max Kelly's book, "Anchored in a Small Cove", within months the Aboriginal people of the Sydney region had become "fringe-dwellers in their own land". Within a year of settlement, it is estimated that nearly half the Aboriginal population of the Sydney area were dead - victims of a smallpox epidemic, a disease to which they had no immunity.

The cultural beliefs of the military officials who ran the British colony assumed the superiority of white Christian ideals. The newcomers could not comprehend Aboriginal law and customs. Most were convinced that they had a God-given right to bring 'civilisation' and the methods of modern land management to the ends of the earth.

Aboriginal people were not entirely welcome in the growing settlement of Sydney town, though the early settlers cultivated a number of important figures from the local clans.

The history of Aboriginal involvement in the growth of the city of Sydney, as it spread north and west along the harbour and the Parramatta River, is complex and largely untold. Researchers have begun to unravel some of the mysteries and piece together some of the stories. Symbolically these tales are dispersed throughout the city landscape.

Shell middens that marked the site of significant and long-term dwelling places have been removed. The first Europeans quickly discovered they were an important source of lime for the simple mortars they needed to hold together their own dwellings. In some parts of The Rocks this early 'cement' can be seen between the sandstone blocks of the houses and stores. These remnants, and our knowledge of the sites where Aboriginal rock carving or painting is found, are a quiet reminder of the more than 20,000-year association between Aboriginal Australians and the harbour foreshores.

As European settlement spread, the Aboriginal population in the Sydney region was reduced. Little physical evidence of their occupation of the land remains. Today, Australia recognises the prior ownership vested in the Aboriginal people and the nation is on a journey of reconciliation and healing. Sydney Harbour Foreshore Authority has been involved in attempts to preserve the memory of the Gadigal people, through archaeological work in The Rocks and other areas.

Botany Bay and Convoy going in 21st January 1788. Natural History Museum, London

Reaction Of The Aboriginal People

The cultural differences must have been confronting for Aboriginal people. The white skin, blonde hair, clothing and new technology must have been strange curiosities.

"*The Gadigal people were completely bewildered by the arrival of these strangely-clothed, pale-skinned people who travelled in weird water-craft. It was little wonder that they ran to the water's edge, yelling and lifting their spears with mixed feelings of anger, fear and curiosity.*" – Richard Broome, Historian.

Mahroot (one of the last survivors of the Botany Bay clan) recalled the impression that Governor Arthur Phillip and his first fleeters had made as they sailed into Botany Bay, as recalled from stories told to him as a young boy:

"*They thought they were the devil when they landed first, they did not know what to make of them. When they saw them going up the masts they thought they were opossums.*"
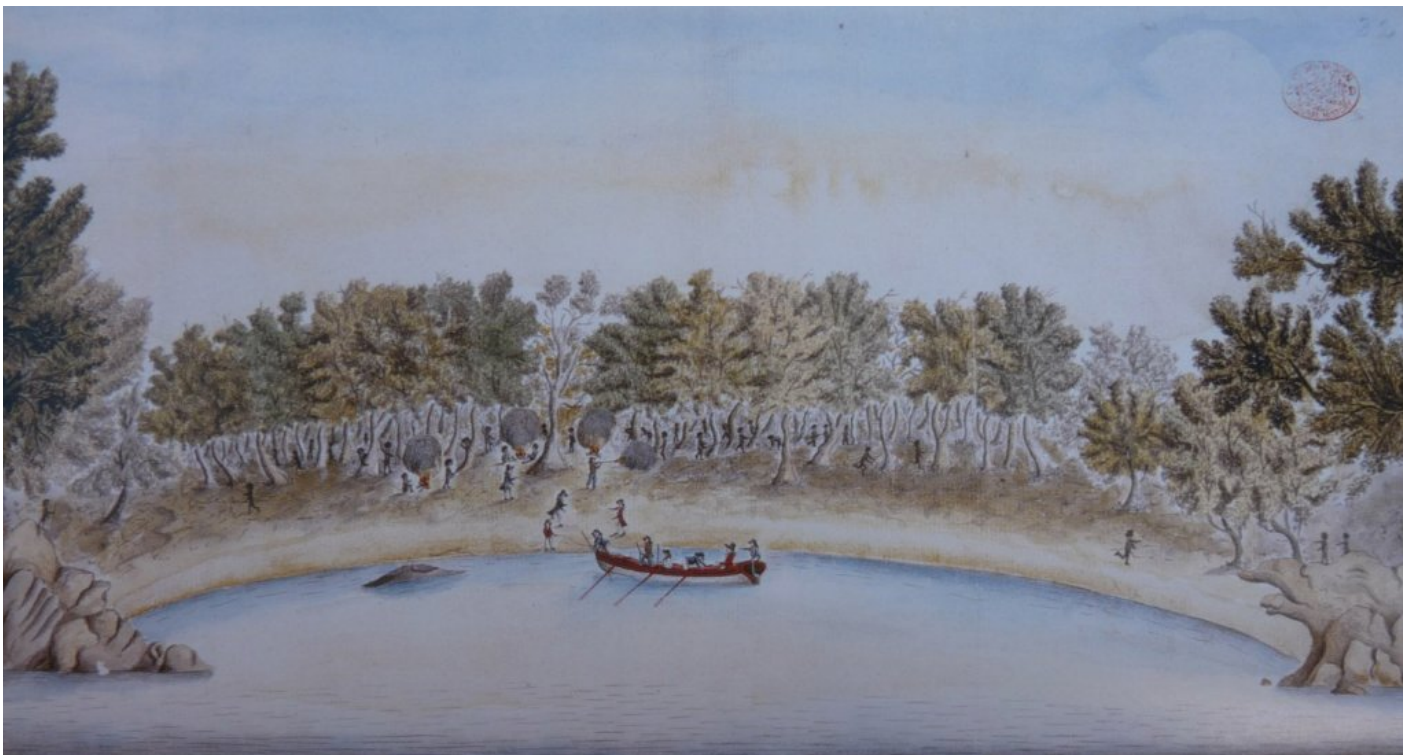
The Taking of Arabanoo. Natural History Museum, London.

Local Aboriginal people at the forefront of First contact
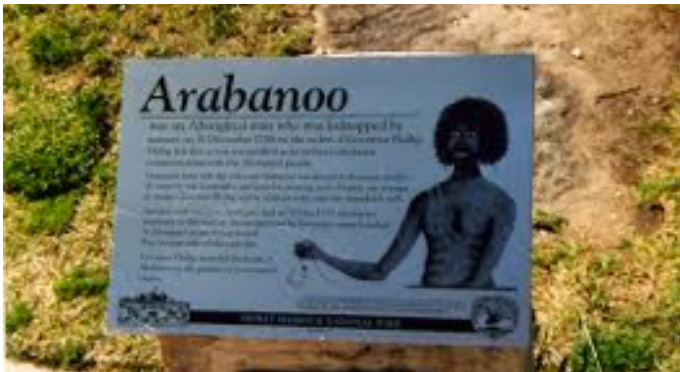
Arabanoo 1759 - 1789

Arabanoo 1759 - 1789

Arabanoo (d.1789), an Aboriginal, was captured at Manly on 31 December 1788 by order of Governor Arthur Phillip, who wished to learn more about the natives. Arabanoo was taken to the settlement where a convict was appointed to guard him; he was at first pleased by a handcuff on his wrist, believing it to be an ornament, but became enraged when he discovered its purpose.

Then, a severe epidemic of smallpox broke out among the Aboriginals in April 1789. Several who had been found in great distress were brought to Sydney, where Arabanoo helped to care for them; he caught the disease himself and died on or about 18 May. He was buried in the governor's garden.

One contemporary account gives his age as about 30 and another as about 24. He was not tall, but 'robustly made', with a thoughtful face and a soft, musical voice; his disposition was mild and gentle, but 'the independence of his mind never forsook him'. During his brief sojourn among the colonists he became a general favourite, and Phillip records that he gave them much information about the language and customs of his people. [1]

Colby/Colebee 1760-1806

"Colebee (c.1760 – c.1806) was a Cadigal abducted with Bennelong on 25 November 1789. He soon escaped and was later sighted at Manly Cove during the spearing of Governor Phillip. On 18 October 1790, not long after Bennelong and some companions 'came in' peacefully to the Sydney settlement, Colebee met Governor Phillip to conclude a separate agreement and to receive a metal hatchet. He and Bennelong subsequently became the most recognised Aboriginal men in Sydney.

He assaulted Boorong in October 1790, and attempted to abduct another girl from Government House in May 1791. Colebee is said to have often taken part in ritual revenge battles. In July 1805, Colebee and Bennelong, who were usually allies, fought a duel over Bennelong's wife Kurubarabulu. Colebee may have died in a payback battle in 1806, but his death was not officially recorded and he was not mentioned after that year." [2]

1 http://adb.anu.edu.au/biography/arabanoo-1711

2 http://findingbennelong.com/colebee

Bennelong 1764–1813

"Bennelong was a member of the Wangal clan, connected with the south side of Parramatta River, having close ties with the Wallumedegal clan, on the west side of the river, and the Burramattagal clan near today's Parramatta. He had several sisters, including Warreeweer and Carangarang, who married important men from nearby clans, thereby creating political links for their brother.

Bennelong had a daughter named Dilboong who died in infancy, and a son who was adopted by Rev. William Walker, who christened him Thomas Walker Coke. Thomas died after a short illness aged about 20.

Bennelong was brought to the settlement at Sydney Cove in November 1789 by order of the Governor, Arthur Phillip, who was under instructions from King George III to establish relationships with the Indigenous populations. At that time the Eora conscientiously avoided contact with the newcomers, and in desperation Phillip resorted to kidnap. A man named Arabanoo was captured, but he, like many other Aboriginal people near the settlement, died in a smallpox epidemic a few months later in May 1789.

Bennelong (married at the time to Barangaroo) was captured with Colbee (married to Daringa) in November 1789 as part of Phillip's plan to learn the language and customs of the local people. His age, at the time of his capture, was estimated at 25, and he was described as being 'of good stature, stoutly made', with a 'bold, intrepid countenance'. His appetite was such that 'the ration of a week was insufficient to have kept him for a day', and 'love and war seemed his favourite pursuits'. Colbee soon escaped, but Bennelong stayed in the settlement for about six months. He then escaped also, but renewed contact with Phillip as a free man.

In 1790, Bennelong asked the Governor to build him a hut on what became known as Bennelong Point, now the site of the Sydney Opera House.

Bennelong and also another Aboriginal named Yemmerrawanie (or Imeerawanyee) travelled with Phillip to England in 1792. Many historians have claimed that they were presented to King George III, but there is no direct evidence that this occurred. Although soon after their arrival in England they were hurriedly made clothes that would have been suitable for their presentation to the King Yemmerrawanie died while in Britain after a serious chest infection, and Bennelong's health deteriorated. He returned to Sydney in February 1795 on HMS Reliance, the ship that took surgeon George Bass to the colony for the first time. He taught Bass some of his language on the voyage."[3]

Barangaroo (dates unknown)

"Barangaroo was one of early Sydney's powerful figures. She was a Cammeragal, from around North Harbour and Manly, the largest and most influential group in the Sydney coastal region. She was probably among the women who tried to lure white men ashore in November 1788 so the Cammeragal warriors could attack them. This was a shock to English officers who thought Eora women were innocent ''Eves''.

They met Barangaroo in late 1790, finding her striking but also frightening. She had presence and authority. They estimated her age at 40; she was older, more mature, and possessed wisdom, status and influence far beyond the much younger women the officers knew.

By then, the Eora world had changed. Smallpox had swept through the population and killed perhaps 80 per cent of the people, disproportionately women and the old. But Barangaroo survived. She knew the laws, teaching and women's rituals and exercised this authority over younger women. She had lost a husband and two children to smallpox and she now had a new, younger husband: the ambitious Bennelong.

Other Eora women politely agreed to put on clothes, Barangaroo refused. All she ever wore, even at the Governor's table, was a slim bone through her nose. When the whites invited her to watch a flogging, she became disgusted and furious, and tried to wrest the whip from the flogger's hands.

She was unhappy about Bennelong's consorting with them. She was so angry when he first visited Sydney that she broke his fishing spear. She refused to allow him to visit Rose Hill or go on the excursion to the Nepean River. They were both determined and short-tempered. When Bennelong hit her, she hit him back. The officers were perplexed, because the couple were obviously fond of each other and delighted on one another's company."[4]

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3 http://en.wikipedia.org/wiki/Bennelong

4 www.theage.com.au/.../barangaroo-a-woman-worth-remembering-201003...

Patyegarang (dates unknown)

"Patyegarang, a young woman aged about 15, appears to have been Dawes' main language teacher. She was to prove vital to his understanding and documentation of the Sydney Language.

In the colony's early days, Governor Phillip had several Aboriginal people captured in a largely fruitless attempt to learn their language and foster communication between the Aborigines and colonists. Dawes would have started to learn the language from captured men such as Arabanoo and Bennelong. Most Aboriginal people were afraid to enter the colony's main encampment at Sydney Cove. Eventually, many people, both Aboriginal and English, came to regard Dawes' small, relatively isolated hut as a safe and welcoming place to share friendships and knowledge. It was here that Dawes was able to spend time with – and learn from – many different people.

The notebooks record Patyegarang's frequent visits to Dawes' hut and their increasingly complex and intimate conversations. Expressions she shared with Dawes, such as *Putuwá*, suggest a warm and trusting relationship:

Putuwá. To warm ones hand by the fire and then to squeeze gently the fingers of another person (Book B Page 21)

Evenings saw them together in Dawes' hut, speaking together in her language:

Taríadyaou "I made a mistake in speaking." This Patye said after she had desired me to take away the blanket when she meant the candle (Book B Page 30)

Patyegarang: *Nyímu candle* Mr. D. "Put out the candle Mr. D." (Book B Page 34)

Dawes: *Mínyin bial naŋadyími*? "Why don't you sleep?"

Patyegarang: *Kandúlin* "Because of the candle" (Book B Page 36)

In Australians: Origins to Eureka, Thomas Keneally describes Patyegarang as the "chief language teacher, servant, and perhaps lover" of William Dawes (page 166). Keneally also attributes Dawes' refusal to take part in the 1791 punitive expedition to Patyegarang's influence (p 167).

Whatever their relationship, Dawes' notebooks clearly show that he and Patyegarang spent time in each other's company and shared emotion, humour, intellectual discussions, and mutual respect."[5]

An Eora woman, initiated and of marriageable age, is thought to have been a bold, vibrant, smart, cheeky and independent young woman who could have been chosen by her clan to be someone of importance. Her name means grey kangaroo, one of her totems.

Nanbaree 1780–1821

"'Eruptions covered the poor boy from head to foot', wrote Captain WatkinTench when Nanbree or Nanbarry, nephew of the Gadigal leader Colebee, was brought into the Sydney settlement in April 1789, seriously ill from smallpox, which had killed his mother and father.

Nanbarry recovered after treatment by Surgeon John White, who adopted him and named him Andrew SneapHamond Douglass White, to honour his patron, Captain Sir Andrew SnapeHamond, commander of HMS Irresistible. However, as second lieutenant Newton Fowell of HMS Sirius wrote to his father from Batavia on 31 July 1791:

His name is Nanbarry, BolderryBrockenbau. He is always called Nanbarry. He is about nine years old.

His name occurs in First Fleet accounts as Nanbaree, Nanbarrey, Nanbaray, Nanbarry, Nanbree and Nanbury.

In November 1789 Nanbarry was delighted to see Bennelong and Colebee after their capture at Manly Cove. He had often spoken about his uncle Colebee as a great warrior and leader and came to the Governor's wharf as they landed, shouting 'Coleby' and 'Bennalon'. Nanbarry spoke 'pretty good English' said naval lieutenant Daniel Southwell.[4] Bennelong refused to answer any questions that Nanbarry was instructed to ask him and once even slapped him.

On a visit to the lookout post near South Head in February 1790, Nanbarry told Southwell that the area had been the scene of great battles over fishing, territory and women. 'In the vicinity were the graves of the dead warriors', wrote Southwell, who said Nanbarry was afraid of their spirits and kept inside his hut.

Entries by Lieutenant William Dawes in his second language notebook (1791) describe Nanbarry swimming and playing with Boorong or Abaroo, a young girl from the Burramattagal (Parramatta clan), who also recovered from smallpox when White nursed her. Nanbarry exchanged names with Boorong's brother Ballooderry ('Bolderry'), but gave up that name after Ballooderry's death.

While staying at Governor Phillip's house, the sharp-eyed Nanbarry acted as an Aboriginal spy in the English camp. Once he warned Ballooderry that soldiers were looking for him and on another occasion he told Colebee that a punitive expedition had been sent after Pemulwuy, who had speared Phillip's game shooter John McEntire.

For a time, Nanbarry was employed to shoot small game for Surgeon White, with whom he lived. When White left New South Wales in 1794, Nanbarry became a sailor on HMS Reliance, commanded by Captain Henry Waterhouse."[6]

5 http://www.williamdawes.org/patyegarang.html

6 www.dictionaryofsydney.org/entry/nanbarry

Cora Gooseberry 1758-1798

"Cora Gooseberry (c.1777-1852), Aboriginal woman known as 'Queen Gooseberry', was the daughter of Moorooboora (Maroubra) a prominent leader of the Murro-ore-dial (Pathway Place) clan, south of Port Jackson. Her Aboriginal name was recorded as Kaaroo, Carra, Caroo, Car-roo or Ba-ran-gan. For twenty years after the death in 1830 of her husband Bungaree, the Broken Bay chief, she was a Sydney identity, with her trademarks - a government issue blanket and headscarf and a clay pipe which she habitually smoked. When he first saw her at Brisbane Water in 1841, explorer John F. Mann noted that 'she had little on beyond an old straw bonnet', but in an 1844 pencil portrait by Charles Rodius, she wore a modest Mother Hubbard dress. Gooseberry's mob, including Ricketty Dick, Jacky Jacky and Bowen Bungaree, camped in the street outside Sydney hotels or in the Domain, where they gave exhibitions of boomerang throwing. Her name also appears in magistrates' blanket lists in Sydney as 'Lady Bongary' or 'Mrs Gooseberry'. Boio or 'Long Dick', of the Walkeloa (Brisbane Water clan), claimed to be her son by King Bungaree.

In July 1844 the Australian reported that Gooseberry attended a levee at Government House, wearing her straw hat, a 'new pink robe of very curious workmanship' with 'the order of her tribe in the form of a crescent, suspended by a brass chain from her ebon neck'. She could spin a yarn as convincingly as Bungaree, telling the artist George French Angas that Bungaree ruled the Sydney Aborigines at the time of the First Fleet in 1788—when he was probably a 10-year-old boy.

In July 1845, in exchange for flour and tobacco, Gooseberry took Angas and the police commissioner W. A. Miles on a tour of Aboriginal rock carvings at North Head and told them 'all that she had heard her father say' about the places where 'dibble dibble walk about', an inference that he had been a koradji from that region.

On 30 July 1852 Gooseberry was found dead at the Sydney Arms Hotel in Castlereagh Street, where according to press reports she had been drinking in the kitchen the previous night. The coroner returned a verdict of death from natural causes."[7]

Bungaree - Died 1830

"Bungaree, 173 cm tall, with a happy disposition and much intelligence, who came with the remnants of his Broken Bay group to settle in Sydney. He sailed in the Norfolk for the north in 1799, and had a town on Bribie Island named after him; accompanying Matthew Flinders in the Investigator in 1801-02 he was the first Aboriginal to circumnavigate Australia. In 1817 he sailed to north-western Australia with Phillip Parker King and helped in contacting strange tribes, being quick to perceive their intentions: he was also an expert at spearing fish. Both Flinders and King commended his even disposition and brave conduct. In 1804 he escorted back natives who had come to Sydney from Newcastle, and proved useful in preserving friendly relations with the Aboriginal people there.

Various governors and colonels gave Bungaree discarded uniforms and a cocked hat; in this garb he lived and slept. He affected the walk and mannerisms of every governor from John Hunter to Sir Thomas Brisbane and perfectly imitated every conspicuous personality in Sydney. He spoke English well and was noted for his acute sense of humour. Although he had no tribal authority his adaptation to the life of the settlement, his talent for entertaining and his high standing with governors and officials established him as the leader of the township Aboriginals."[8]

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7 adb.anu.edu.au/biography/gooseberry-cora-12942

8 adb.anu.edu.au/biography/bungaree-1848

Pemulwuy 1750–1802

"Pemulwuy Aboriginal warrior was born near what was later named Botany Bay, on the northern side of the Georges River, New South Wales. His name (also spelt as Pemulwhy, Pemulwoy or other variations) was derived from the Darug (Dharug) word pemul, meaning earth. Europeans also rendered his name as 'Bimblewove' and 'Bumbleway'. He spoke a dialect of the Darug language and had a blemish in his left eye.

According to Colebe, his left foot had been clubbed, suggesting he was a carradhy (clever man). In December 1790 Pemulwuy speared John McIntyre, Governor Phillip's gamekeeper, who later died of the wound.

From 1792 Pemulwuy led raids on settlers at Prospect, Toongabbie, Georges River, Parramatta, Brickfield Hill and the Hawkesbury River. In December next year, David Collins reported an attack by Aboriginals who 'were of the Hunter's or Woodman's tribe, people who seldom came among us, and who consequently were little known'. He also reported that 'Pe-mul-wy, a wood native, and many strangers, came in' to an initiation ceremony held at yoo-lahng (Farm Cove) on 25 January 1795.

In March 1797 Pemulwuy led a raid on the government farm at Toongabbie. Settlers formed a punitive party and tracked him to the outskirts of Parramatta. He was wounded, receiving seven pieces of buckshot in his head and body. Extremely ill, he was taken to the hospital. Yet, late in April that year when the Governor met several parties of natives near Botany Bay Pemulwuy was among them. Having 'perfectly recovered from his wounds', he had 'escaped from the hospital with an iron about his leg. He saw and spoke with one of the gentlemen of the party; enquiring of him whether the Governor was angry, and seemed pleased at being told that he was not'."[9]

Windradyne

"Windradyne (c.1800–1829), Aboriginal resistance leader, also known as SATURDAY, was a northern Wiradjuri man of the upper Macquarie River region in central-western New South Wales. Emerging as a key protagonist in a period of Aboriginal-settler conflict later known as the 'Bathurst Wars', in December 1823 'Saturday' was named as an instigator of clashes between Aboriginals and settlers that culminated in the death of two convict stockmen at Kings Plains. He was arrested and imprisoned at Bathurst for one month; it was reported that six men and a severe beating with a musket were needed to secure him.

After some of the most violent frontier incidents of the period, including the killing of seven stockmen in the Wyagdon Ranges north of Bathurst and the murder of Aboriginal women and children by settler-vigilantes near Raineville in May 1824, Governor Brisbane placed the western district under martial law on 14 August. The local military was increased to seventy-five troops, and magistrates were permitted to administer summary justice. Windradyne's apparent involvement in the murder of European stockmen resulted in a reward of 500 acres (202.3 ha) being offered for his capture. The crisis subsided quickly, although the failure to capture Windradyne delayed the repeal of martial law until 11 December. Two weeks later he and a large number of his people crossed the mountains to Parramatta to attend the annual feast there, where Brisbane formally pardoned him.

The Sydney Gazette described Saturday as 'without doubt, the most manly black native we have ever beheld . . . much stouter and more proportion able limbed' than most Aboriginals, with 'a noble looking countenance, and piercing eye . . . calculated to impress the beholder'. Another observer thought him 'a very fine figure, very muscular . . . a good model for the figure of Apollo'. His sobriety and affection for his family and kinsmen were considered remarkable."[10]

9 adb.anu.edu.au/biography/pemulwuy-13147

10 adb.anu.edu.au/biography/windradyne-13251

Balooderry (dates unknown)

"The first Aboriginal to contest the power of British settlers. Balooderry lived along with them at Sydney Cove where he made friends with Governor Phillip. In 1791, the Aboriginal people were encouraged to take their excess fish up to Parramatta where they could trade it for bread or rice. Balooderry was a young man who would bring fish to early settlers. Balooderry lived with the Governor and accompanied him on a trip up the Hawkesbury. Balooderry was recurrently absent so that he could go fishing.

In June, he went fishing and hid his canoe near the water's edge. When he returned he discovered that six reckless convicts had broken up his canoe. Balooderry was thrown into a rage and headed for the Governor's house at Parramatta. He painted himself with red to reflect his great ferocity. Aboriginal people did not take others' belongings, there was a common trust amongst them that was not shared by the early settlers, this angered the Aboriginal people and was instrumental in the beginning of a large number of disputes amongst the two. Balooderry vowed revenge on all white men. The men responsible were brought to justice and Balooderry was invited by the Governor to watch their punishment be served. Balooderry was still not satisfied he waited three weeks to exact his revenge on a straying convict. The convict survived the spearing and Balooderry was forbidden to come to any area of the settlement or his punishment would be death. The pair reconciled only as Balooderry was dying."
Aboriginal People and Whales[11]

11 Tales of Sydney Cove – Kate Challis 2000

Archaeological evidence of Aboriginal life

The earliest documentary evidence we have of the Gadigal people is in the letters, diaries, drawings, paintings and official records of the First Fleet, which sailed into the harbour in January 1788. There is very little evidence of what life might have been like for the Aboriginal people of the Port Jackson area prior to colonisation. The impact of European activity was such that there was very little chance for the first colonists to observe Aboriginal people in an unadulterated social context. What evidence we do have is largely from physical remains and other material traces of their activities, for example implements and tools, carvings and paintings on protected rock surfaces.

Many drawings, etchings and paintings of Sydney Cove by the first settlers depict Gadigal people gathering and preparing food, hunting, fishing, or canoeing across the harbour.

The remains of a campfire were uncovered during an early dig at the Lilyvale site, amid the excavations for the ANA Hotel in Cumberland Street. Fish bones and oyster shells were found in the preserved ashes of the fire. The remains have been carbon-dated as at least 300 years earlier than European settlement.

At Dawes Point, which the Gadigal called 'Tarra', are large flat rocks, which are believed to have been used for baking whole fish. At a site in Walsh Bay a campsite used by the local Aboriginal people has been discovered, and artefacts recovered showing how the Aboriginal and European cultures interacted. For example, glass from broken bottles was fashioned into tools, in some cases replacing the stone scrapers previously used in preparing animal hides.

Berry Island and Balls Head

Berry Island and Balls Head are situated next to each other in North Sydney (although the 'island' is actually an extended peninsula). The Gadyan Track is a 750-metre course around the island, revealing a rich display of evidence of early Aboriginal life in Berry Island. A walk along the track gives a great insight into the life of the traditional owners of the area, the Cammeraigal. 'Gadyan' is an Aboriginal name for the Sydney cockle, remains of which are commonly found in the middens of the island.

The Gadyan Track features two lookouts and various engravings, middens and other evidence of Cammeraigal life. A stone tool grinding groove site is to be found at one lookout, as well as a small rock hole, which would have been a place for water storage for local Aboriginal people. Also at this lookout is a large engraving, probably of a fish, estimated to be 700 years old. The engraving has unfortunately been defaced by holes drilled through it for the steel foundations of a park bench, which is no longer there.

Walking to the tip of the island, the Gadyan Track goes over a large shell midden, and shell fragments can be seen on the ground surrounding it. Facing out to sea once at the tip of the island, Balls Head may be seen to the left, Gore Cove to the right. Along the shoreline is a series of sandstone outcrops. White settlers took much sandstone from this area for various uses, the main one being ballast for the otherwise empty ships returning to England (hence the name of another point visible from the Gadyan Track, Ballast Point). The removal of this sandstone has destroyed an inestimable number of Aboriginal engravings, artefacts and historical evidence.

Aboriginal rock shelter found near Balls Head.

Whale engravings – Berry Island.

Shell Middens

Shell middens are places where the debris from eating shellfish and other food has accumulated over time. They can contain:

- shellfish remains
- bones of fish, birds, and land and sea mammals used for food
- charcoal from campfires
- tools made from stone, shell, and bone.

Shell middens tell us a lot about Aboriginal activities in the past. The types of shells in a midden can show the type of marine environment that was used, and what time of year Aboriginal people used it.

Where do you find shell middens?

Shell middens are found throughout Australia, usually close to a shellfish source. They are generally found on the coast, but can be around inland lakes, swamps, and river banks.
In NSW, middens are:

- on headlands
- on sandy beaches and dunes
- around estuaries, swamps and the tidal stretches of creeks and rivers
- along the banks of inland rivers, creeks, and lakes.

Middens are usually in the best possible spot – a pleasant place, where there are plenty of shellfish. They are often fairly close to fresh water on a level, sheltered surface.

Types of shell middens

Middens range from thin scatters of shell to deep, layered deposits which have built up over time. Riverbank middens tend to be smaller than estuarine and coastal middens, possibly due to short-term occupation. Few middens are comprised of only one species of shellfish. However, many sites south of Newcastle contain species from just one habitat: rock platforms. Common species in rock platform middens include limpets, turban shells, periwinkles, nerites, tritans, and cartrut shellfish. Some of these species are also found in estuaries.

The major estuarine species found in middens are bivalves, including cockles, whelks, mud oysters, rock oysters, and both edible and hairy mussels. Middens containing only estuarine species are uncommon. In the area north of Newcastle middens made entirely of pipis have been found.

Other archaeological evidence

Shell middens also contain evidence of other Aboriginal activities. They can include:

- the remains of hearths and cooking fires
- tools made from stone, bone or shell
- bones from land and sea animals used as food
- burials.

Remains of a shell midden, near Balls Head.

Aboriginal Place Names And Language

Aboriginal Place names around Sydney Harbour

Aboriginal place names have been gathered from historical documents and publications dating from 1788 to 1899. One of the earliest manuscripts, *Vocabulary of the language of N. S. Wales in the neighbourhood of Sydney (Native and English)....*; was written by Second Lieutenant William Dawes, a marine surveyor who came with the First Fleet in January 1788 and returned to England in December 1791.

Apart from William Dawes, who we know gained much of his information about the language of coastal Sydney directly from Aboriginal people (particularly Patyegarang), Aboriginal sources are not given for the place names listed in most documents. However, a comment by Captain Watkin Tench suggests that some place names in *Vocabulary 1790-1792* may have come from Arabanoo, a man who was originally called 'Manly' by the British. By the 1820s, few of the original inhabitants of the shores of lower Port Jackson remained in the area, and most people who camped around these shores from this time on appear to be from other areas. It is possible that some names recorded in documents written after 1820 were provided by people who didn't speak the Port Jackson dialects, and who perhaps gave these places their own names.

The names recorded are principally those of the bays and headlands and other landscape features around the shorelines. There would have been Aboriginal names for places in all parts of the country. Those place names that were recorded may simply reflect the focus of interest for the first British surveyors and administrators as they were mapping the country.

Aboriginal group names in the Sydney area

Band	Language Group	Location
Gadigal	Dharug (Eora)	Sydney
Wangal	Dharug (Eora)	Concord
Burramattagal	Dharug (Eora)	Parramatta
Wallumattagal	Dharug (Eora)	Ryde
Muru-ora-dial	Dharug (Eora)	Maroubra
Kameygal	Dharug (Eora)	Botany Bay
Birrabirragal	Dharug (Eora)	Sydney Harbour
Borogegal-Yuruey	Dharug	Bradleys Head
Bediagal	Dharug	North of George's River
Bidjigal	Dharug	Castle Hill
Toogagal	Dharug	Toongabbie
Cabrogal	Dharug	Cabramatta
Boorooberongal	Dharug	Richmond
Cannemegal	Dharug	Prospect
Gomerigal-tongara	Dharug	South Creek*
Muringong	Dharug	Camden
Cattai	Dharug	Windsor

Band	Language Group	Location
Kurrajong	Dharug	Kurrajong
Boo-bain-ora	Dharug	Wentworthville
Mulgoa	Dharug	Penrith
Terramerragal	Kurringgai	Turramurra
Cammeraigal	Kurringgai	Cammeray
Carigal	Kurringgai	West Head
Cannalgal	Kurringgai	Manly (coast)
Gorualgal	Kurringgai	Fig Tree Point
Kayimai	Kurringgai	Manly (harbour)
Gweagal	Dharawal	Kurnell
Norongerragal	Dharawal	Sth of George's River
Illawarra	Dharawal	Wollongong
Threawal	Dharawal	Bong Bong
Tagary	Dharawal	Royal National Park*
Wandeandegal	Dharawal	
Ory-ang-ora	Dharawal	
Goorungurragal	Dharawal	

* Location unconfirmed

1. Kurrajong
2. Cattai
3. Boorooberongal
4. Bidjigal
5. Toogagal
6. Gomerigal
7. Mulgoa
9. Bool-brain-ora
10. Cabrogal
11. Muringong
12. Carigal
13. Cannalgal
14. Borogegal
15. Kayimal
16. Terramerragal
17. Cammeraigal
18. Gorualgal
19. Birrabirragal
20. Cadigal
21. Burramattagal
22. Wallumattagal
23. Wangal
24. Muru-ora-dial
25. Kameygal
26. Bediagal
27. Gweagal
28. Tagary
29. Norongerragal
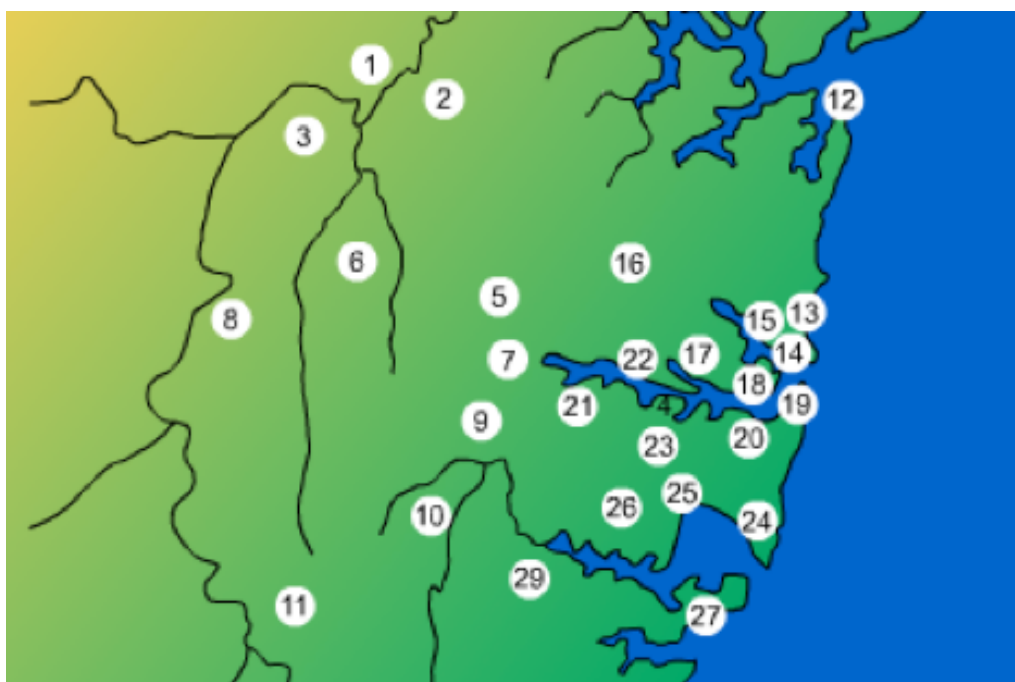
Neighbouring Clans

There were more than 19 Aboriginal clans in the Sydney basin area prior to European settlement.

Clan	Location
Cameragal	The north shore of Port Jackson opposite the Gadigal, centred on Manly Cove.
Wallumedegal	The north shore of the Parramatta River, including the City of Ryde, from the intersection of the Lane Cove River and west to Parramatta.
Wangal	The south shore of the Parramatta River, including Concord. From Goat Island, around the Balmain Peninsula and west almost to Parramatta. Bennelong was a Wangal.
Burramattagal	The area around the present City of Parramatta.

Gadigal language

The coastal Sydney languages including Gadigal only survived via the documentation by the British. Due to the rapid loss of language within the Sydney basin to now speak the traditional language we have become reliant on the documentation of the local languages by the British.

However, due to many different people recording and translating the languages various spellings and pronunciations have resulted. A great reference is the work of Jackelin Troy who has attempted to get the right pronunciation of each word.

In the programs we refer to areas by their traditional place names and use Gadigal greetings.

William Dawes And Patyegarang

The First Fleet's astronomer was one Lieutenant William Dawes, 26 years old. After arriving in Sydney Cove, Dawes struck up a friendship with a young Eora woman, Patyegarang. Patyegarang, aged about 15 was William Dawes' main language teacher. She was to prove vital to his understanding and documentation of the language spoken in the Port Jackson region, not only the vocabulary, but its grammar and conversational usage.

William Dawes and Patyegarang have been referred to as first contacts' Romeo and Juliet, however it is unknown if their relationship was of an intimate nature.

The two were quickly able to communicate: Dawes taught Patyegarang to read and speak English, and she in turn taught him her own language. Luckily, Dawes recorded his teachings in notebooks that still survive today. The recorded conversations reveal a mutual interest in each other's conversations as well as insights into early relations between the Gadigal and English settlers. Patyegarang clearly communicated to Dawes the feelings and attitudes on the Eora people, particularly their reaction to the new settlers. She told Dawes her people were angry to have the colonists on their land, and that they were also afraid of their guns and weaponry.

Two typical excerpts from Dawes' notebooks are below:

[Dawes] told her [Patyegarang] *that a white man had been wounded some days ago when coming from Kadi to Warang and asked her why the black men did it…*

[She said,]'*Because they are angry'. 'Why are they angry?*' [I said.] 'Because the white men are settled here', [she replied.]
- William Dawes

Tyerabarrbowaryaou - *I shall not become white*.

This was said by *Patyegarang after I [Dawes] told her if she would wash herself often, she would become white…*
- William Dawes

The following language translations have been compiled from Jackelin Troy's The Sydney Language based on William Dawes' (1790, 1791) and others notebooks on the Gadigal language.

Names of People

Women	Men
Milbah	Burrowun
Barangaroo	Gomebeere – the man who died
WarraiwereBielbool	Yellowmundy or Yellahmude
Gorooberra	DJimba or Jimbah
Gonangoolie	Gomil DD
Gnoorooin	Colebe
Ponnieboollong	Bulmanna
Goramoaboa DD	Cammarang
Wattewal	Carruey DD
Congarail	Tabongen
Gnoolumey	Balooderry
Yendaw DD	Bygoong
Yarrearool DD	Beidabeida
Baiddo DD	Weran

Body Parts

English	Gadigal
The head	Kubbura
Forehead	Dulu
Top head	Kamura
Hind head	Kuru
Eyebrow	Darun
Eyelash	Marin
Knee	Bunun
Navel	Munuru
Eye	Mi
The back	Buya or Kurrabul
The belly	Berang
Skin	Barrangal
Kidney	Bulbul
Eye	Mai or Mi or My
Lips	Willin or Willing
Nose	Nogur
Chin	Wallo
Ear	Gorey or Goray
Hand	Tamira
Fingers	Berille
The armpit or rather I think to tickle	GitteeGittee (W)
Left hand	Dooroomi
Right hand	Warrangi
Private parts of women	Go-mer-ry

Place names

English	Gadigal
Sydney Cove	Warran
Bush Point	Ngangoon
Bradley's Point	Booragy
Middle Head	KubaKuba
South Head	Barawoory
North Head	Garangal
Botany Bay	Kamay
Manly Bay	Kayyemy
Collins Cove	Kayoomay
Long Cove	Gomora
Ross Farm	Cowwan
The Point called the docks	Pareinma
Bradley Point	Talleongi
Sydney Cove East Point	Tubowgule
Sydney Cove West Point	Tarra
A small Cove within Sydney Cove	Meliawool

Numbers

English	Gadigal
One	Wogul
Two	Bulla or Boola + yooblowre
Three	Boorooi
Four	Marrydiolo

Animals

English	Gadigal
Scorpion	Dtooney
Dogs	Jungoro
Emu	Maraong
Mosquito hawk	Pobuck
Hawk	Jammuljammul
Crow	Wogan
White Cockatoo	Garraway
Black Cockatoo	Garate
Spider	Marraegong
Beetle	Goniagonia
Butterfly	Burrudiera
Curlew	Urwinnerrywing
A bird with a shrill note	Dilbung
Leaping Quadruped Large species	Patagorong
Leaping quadruped, small species	Baggaray
Common rat	Wurra
Kangaroo rat	Ganimong
Opossum	Wobbin
Flying squirrel	Bongo
Red opossum (another sort)	Rogora
A Mosquito	Tewra
Snapper	Wallumai
Sting Ray	Teringyan
Mullet large sort	Waradiel
Crab	Kera
A Rock Oyster	Petanghy
An Oyster	Dainia
A Mussel	Dalgal
The Zebra fish	Maromera
The Squill	Yurill
Blubber	Garuma
The Prince fish	Barong

Native Plants

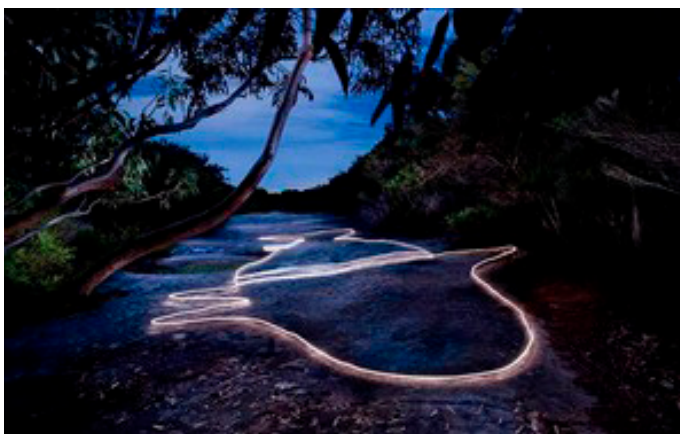| English	Gadigal
Banksia	Wad-ang-gari
LivistonaAustralis	Daranggara
Persoonia Species	Mambara
Smilax Glyciphylla	Waraburra
Lilly Pilly	Daguba
Acacia Longifolia	Wadanguli
Grass	Baamoro
Trees	Te-ra-ma
Fig tree	Tam-mun
White gum tree	Darane
The fir tree	Goo-mun
Large brown mahogany tree	Boo-roo-ma murray
The sweet tea plant	War-ra-bur-ra
The hart cherry tree	Ta-gu-bah or tar-go-bar
The sceptre flower	War-ret-tah

Whales In Aboriginal Australia

Aboriginal people along the Australian coast have a long association with whales. Rock engravings and contemporary stories show the strong relationship between local Aboriginal people, whales and The Dreaming. Some of these rock engravings and paintings are estimated to be over 1,000 years old.

"The whale is a sacred totem[12] for many Aboriginal groups, such as the Darkinjung people of the central coast of New South Wales and the Woppaburra people of the Keppel Islands, Great Barrier Reef, Central Queensland. The Mirning people in South Australia have dreaming stories associated with whales. Traditionally the Mirning sang to the southern right whales and the whales responded.

No Indigenous Australians are known to have hunted whales before European settlement. But stranded whales were a valuable source of food and other products. Strandings made it possible for large groups of people to gather together. Watkin Tench records one of these gatherings at Manly, in Sydney. An Aboriginal rock engraving at Cowan in New South Wales also shows such a gathering.

Aborigines extracted whale oil from the blubber in special rock hollows with the help of fire. These rock hollows had great ceremonial significance. The oil was used to varnish spears and in the application of body decoration for corroborees. Whale bones were used to make utensils, weapons and for shelter.

For Indigenous peoples in Australia and in other continents, killer whales, or orcas, are regarded with awe. Killer whales often have the special role of 'soul keepers', harbouring the souls of departed people.

When whaling began in Australia, Aboriginal people played an active part. Aboriginal people of the south coast of New South Wales had a special role in shore-based whaling at Twofold Bay."[13]

Whale rock carvings were abundant in and around the harbour before colonisation. There are over 1,000 engravings in Sydney harbour and the wider Sydney region that can be viewed today.

As part of the Corroborree Sydney 2014 celebrations Sydney Harbour Foreshore Authority commissioned Aboriginal sculpture artist, Joe Hurst (of Murrawarri descent), to design The Whale Seat a handcarved, three-metre-long 'yellow block' sandstone bench that sits under a Port Jackson fig tree at Hickson's Reserve.

The sculpture is dedicated to the Gadigal people and is a beautiful interpretation of a whale engraving that existed in the area before the building of the foreshore and the quay.

Natives of Encounter Bay Making Cord for Fishing Nets, in a Hut Formed of the Ribs of a Whale, 1847. James William Giles. National Library of Australia.

Illuminated whale engraving – Sydney Region.

Aborigines Cooking and Eating Beached Whales, Newcastle, New South Wales, c.1817, by Joseph Lycett (c.1775–1828), watercolour, 17.7 x 27.9 cm. Courtesy National Library of Australia: pic-an2962715-s11

12 A totem is an object or thing in nature that is adopted as a family or clan emblem. Different clans are assigned different totems and in some cases individuals are given personal totems at birth.

13 http://www.australia.gov.au/about-australia/australian-story/australias-whaling-industry-and-whales

Whales and early settlement

"Whaling was a central part of life in the first 70 years of the Australian colonies, from the 1790s to the 1850s. Whaling was the first primary industry of the colonies, as important as wool production.

The founding of the first colonies in New South Wales and Tasmania in the late 1700s coincided with a great expansion of deep-sea whaling into the Indian and Pacific Oceans. This unrestrained exploitation unfolded with extreme daring and no real sense of national boundaries. Hundreds of whaling ships from the United States, Britain and elsewhere worked around the coast of Australia.

Whaling became less important after the 1850s with the development of petroleum and the attraction of the gold rush. A big resurgence of whaling then occurred in the 1900s due to the advent of the harpoon gun and steam-powered factory ships.

Whales are a sacred totem to many Aboriginal groups, and products from beached whales were highly valued by Indigenous Australians in pre-colonial times. Aboriginal Australians were sometimes involved in commercial whaling. At Twofold Bay in New South Wales they were very active in whaling and had an extraordinary influence on the way it was carried out."[14]

Early settlers recognised the importance of whales to the economy and quickly established shore-based whaling stations on the northern side of Sydney Harbour and on the far south coast of NSW. Local Aboriginal people played a key role in whaling from stations around Eden, including Boyds Tower and Davidson Whaling Station (one of the first whaling stations outside Sydney). These are now managed by the NSW National Parks and Wildlife Service as historic sites.

14 http://www.australia.gov.au/about-australia/australian-story/australias-whaling-industry-and-whales

Significant Dates and Timelines

The events outlined in the following timeline have been highly significant to Aboriginal people in their struggle for rights, freedoms and land. It begins with the Day of Mourning, which is seen as the beginning of self-determination by Aboriginal people and Aboriginal social and political activism.

Year	Event
1938	**Day of Mourning and Protest** 26 January 1938 was the 150th anniversary of the landing of the First Fleet. The name Day of Mourning comes from a protest meeting convened by Jack Patten, President of the Aborigines' Progressive Association. The meeting was titled Australian Aborigines Conference: Sesqui-centenary: Day of Mourning and Protest, which was held in The Australian Hall, Sydney on Wednesday 26 January 1938. Mr Patten read the following resolution at the meeting: (Mr. Patten): "I will read the resolution as on the notice paper convening this Conference: *We, representing the Aborigines of Australia, assembled in conference at the Australian Hall, Sydney, on the 26th day of January, 1938, this being the 150th Anniversary of the Whiteman's seizure of our country, hereby make protest against the callous treatment of our people by the whitemen during the past 150 years, and we appeal to the Australian nation of today to make new laws for the education and care of Aborigines, we ask for a new policy which will raise our people to full citizen status and equality within the community."* http://aiatsis.gov.au/archive_digitised_collections/dayofmourning/26jan.html
1938 - 1948	**Category of 'Australian Citizenship'** is granted at the Commonwealth level to all Australians, including Aboriginal and Torres Strait Islanders.
1962	**The Commonwealth Electoral Act** is amended to give the vote to all Aboriginal and Torres Strait Islander people.
1963	The Yolgnu people's **Yirrkala Bark Petitions** became the first traditional documents recognised by the Commonwealth Parliament.
1963 - 1965	**The Freedom Ride** In February 1965 a group of University of Sydney students organised a bus tour of western and coastal New South Wales towns. Their purpose was threefold. • To draw public attention to the poor state of Aboriginal health, education and housing. • To point out and help to lessen the socially discriminatory barriers which existed between Aboriginal and white residents. • To encourage and support Aboriginal people themselves to resist discrimination. The students had formed into a body called Student Action for Aborigines (SAFA) in 1964 to plan this trip and ensure media coverage. **Charles Perkins** was elected president of SAFA. The group included Ann Curthoys who would later write a history of these events, Jim Spigelman who would later become Chief Justice of the Supreme Court of New South Wales and Darce Cassidy, an arts student who was also a part-time reporter for the ABC.
1966	**The Wave Hill walk-off** - Vincent Lingiari leads a walk-off from the cattle station at Wave Hill in the Northern Territory, protesting inadequate wages and poor conditions. The walk-off drew attention to the fact that the Aboriginal people were working on the land of their ancestors, Gurindji land. The walk off was a significant event in the struggle for defining Aboriginal land rights at a Commonwealth level.

1967	**The 1967 Referendum** On 27 May 1967 a Federal referendum was held to determine whether two references in the Australian Constitution, which discriminated against Aboriginal people, should be removed. This referendum saw the highest YES vote ever recorded in a Federal referendum, with 90.77% of Australians voting for change. More information can be found at: http://www.naa.gov.au/collection/fact-sheets/fs150.aspx.
1972	**Aboriginal Tent Embassy** The embassy was established on 26 January 1972, by four Aboriginal men: Michael Anderson, Billy Craigie, Tony Coorey and Bertie Williams. They arrived in Canberra from Sydney and planted a beach umbrella on the lawn in front of Parliament House (now Old Parliament House). The establishment of the embassy was done in response to the McMahon Coalition Government's refusal to recognise Aboriginal land rights and became a unifying symbol for Aboriginal people across Australia.
1975	The **Racial Discrimination Act** is passed by Federal Parliament.
1976	The **Aboriginal Land Rights (Northern Territory) Act** is passed by Federal Parliament. This Act recognised Aboriginal people as traditional land owners for the first time in Commonwealth legislation.
1985	**Uluru** is handed back to the traditional owners, the Anangu people of Central Australia. They were handed back the parklands under the condition that it be leased to National Parks on a 99 year lease.
1988	**The Burunga Statement**, calling for rights for all Aboriginal and Torres Strait Islander people is presented to Prime Minister Bob Hawke
1988 - 1991	The **Council for Aboriginal Reconciliation** is established and marks the beginning of the formal process of reconciliation.
1992	On 3 June the High Court of Australia hands down its **Mabo** decision, recognising the special relationship that Aboriginal and Torres Strait Islander people have with the land. The Court decrees that Australia was never Terra Nullius.
1993	Federal Parliament passes the **Native Title Act** recognising native title and providing a process by which native title rights can be established.
1997	The **Bringing Them Home Report** on Australia's Stolen Generation is launched at the National Reconciliation Conference.
2000	**Corroboree 2000 Bridge Walk**: Over 250,000 people walked across the Sydney Harbour Bridge, in support of Reconciliation. The event highlighted the issue that there had been no apology by the (then) Australian Government to the Stolen Generations.
2005	Reconciliation Australia launches the **Reconciliation Action Plan** program to support and encourage organisations to sign up their own tailored commitment to reconciliation.
2006	The **Close the Gap** campaign to achieve equality in health and life expectancy for Aboriginal and Torres Strait Islander peoples
2007	The **Northern Territory National Emergency Response** (also referred to as the "intervention") was a package of changes to welfare provision, law enforcement, land tenure and other measures, introduced by the Australian Federal Government under then Prime Minister, John Howard to address allegations of child sexual abuse and neglect in Northern Territory Aboriginal communities.
2008	**"The apology"**: On 13th February Prime Minister, Kevin Rudd tabled a motion in parliament apologising to Australia's Indigenous peoples, in particular, the Stolen Generations, their families and communities for laws and policies which had 'inflicted profound grief, suffering and loss on these our fellow Australians.'.

Year	Event
2009	Australia supports the United Nations **Declaration on the Rights of Indigenous People**. Previously Australia had been one of only four nations who opposed the Declaration
2010	The Australian Government appoints an expert panel to lead discussions on the recognition of Aboriginal and Torres Strait Islander peoples in the **Constitution**
2012	An **Act of Recognition Bill** introduced in the House of Representatives, ensuring that constitutional recognition of Aboriginal and Torres Strait Islander peoples will remain on the agenda in the next term of Government

The Development of The Rocks

This timeline provides a snapshot of the development of The Rocks from 1788 to the 1970s.

Year	Event
1788	**26 January** The First Fleet, commanded by Captain Arthur Phillip, arrived in Sydney Cove. The fleet carried 736 convicted prisoners transported 'beyond the seas' to the far-flung continent of Australia. The convicts had been exiled by the British Government in the hope of relieving overcrowded conditions in many of Britain's jails. Survival in the infant convict colony was not easy and the convicts and gaolers relied heavily on Britain for food, supplies and instructions.
1788	**April** Convict Francis Fowkes, transported to Sydney Cove for stealing a greatcoat and a pair of shoes, was probably responsible for the first sketch map of the colony. Believed to have been drawn approximately three months after the First Fleet landed, the map shows a rudimentary settlement heavily reliant upon the supply of fresh water afforded by a permanent creek, which later became known as the Tank Stream. The settlement sprawled across the cove and was comprised of various tents housing convicts and soldiers, a bakery, a stone quarry, a farm, garden plots and a store to hold the food supplies brought from Britain, Rio de Janeiro and the Cape of Good Hope. The sketch map also shows the location of Governor Phillip's residence and the positions of shingle cutting convict chain gangs. From the sketch it is apparent that the physical appearance and ecology of Sydney Cove were already undergoing changes. Governor Phillip was concerned that the changes should be orderly—an extension of the British civilising influence prevalent at the time. However, most of his grandiose plans were not realised for a combination of factors, including lack of labour and scarcity of building materials.
1792	The western slopes of Sydney Cove were lined with convict-built, timber framed, thatched or shingle-roofed dwellings. Initially the rows of dwellings followed the contours of the natural rock ledges. Described as being 'on the rocks', the area has been referred to as 'The Rocks' ever since.
1810	The streets of The Rocks were formally named, although many of the alleys and laneways were known by nicknames to the locals. As the colony grew larger and became more economically viable, modest sandstone houses slowly replaced rough convict huts and even a few mansions were constructed for the more prosperous inhabitants. Many of The Rocks' inhabitants were convicts who had been trades people or Irish political prisoners before they were transported. Some were savvy enough to take advantage of the burgeoning business opportunities offered by the growth of the settlement. The free settlers who migrated to Australia were also encouraged to make the most of the opportunities offered in the new colony.

1840s	The area changed considerably with large plots of land subdivided and rows of commercial buildings constructed along George Street. Many public houses and terraces were built throughout the area. In the second half of the 19th century, as the density of the dwellings increased, overcrowding, sub-standard dwellings and inadequate sanitation resulted in the formation of slum conditions. The Rocks became notorious as the haunt of 'The Rocks Push', larrikin gangs of mischief-makers who beat and robbed unsuspecting passers-by.
1900	The bubonic plague reached Sydney. It was carried into port by fleas on shipboard rats. Of the 103 plague deaths in Sydney, only three occurred in The Rocks. However, the damage was done and for the following four months the buildings of The Rocks were cleansed, fumigated and disinfected. The Rocks was barricaded and the rest of Sydney considered the area a disease-ridden slum.
1901	In an attempt to eradicate the plague, The Sydney Harbour Trust, acting on behalf of the State Government, was formed. It resumed the wharves and land between Sydney Cove, Darling Harbour, Millers Point, Observatory Hill and The Rocks. The proposed waterfront clean-up aimed to create a 'working man's paradise'. More than 900 houses, commercial buildings and wharves were demolished at a cost of one million pounds. The original vision for the redevelopment of The Rocks was never fully realised due to the outbreak of World War I. After the war, redevelopment resumed at a much slower pace—in effect saving much of The Rocks from wholesale demolition.
1923-1932	The construction of the Harbour Bridge changed the face of The Rocks dramatically. Whole streets disappeared under the bridge's southern approach. However construction of the bridge created much-needed employment for many families in the area during the depression years.
1970s	Public protests culminated in a series of ongoing 'Green Bans', which saved the area from complete demolition. Subsequently the government's aim was to revitalise the area and to preserve the remaining buildings. The archaeological and historical implications associated with preserving The Rocks precinct are of national significance.

Excursion Activities

The following section includes suggestions for pre and post excursion activities, as well as activity sheets that teachers are able to print out for students to use during their excursion. Activities are divided into the Ngara primary program and Giba-Nura secondary programs.

Ngara Program

Pre Excursion Activities 1-3 Lessons	Excursion 2 Hours Ngara	Post Excursion Activities 3-5 Lessons
Activities	**Tour Components**	**Activities**
Study background information	Inquiry questioning/responding	Mapping
Students – Life Story	Handling artefacts	Head, shoulders, knees and toes
Similarities and Differences	RDM – Warrane interactive exhibit	Timeline of events
Questions – First Contact		Aboriginal identity
Aboriginal Flag	Activity sheets	
	Gadigal place names	
	Gadigal lifestyle	
	Aboriginal artefacts	

Ngara Pre-Excursion Activity Sheet

Task 1: Student's Life Story

Students write a brief account of their life and experiences up to the present day.

Discuss things such as your family, your religion and customs, your friends, where you and your parents were born, where you live, what you do on weekends, what animals you like, etc.

Task 2: Similarities and Differences

Compare life stories with other students and an Aboriginal life story.

a) What is different about me and other students' life stories?

b) What is similar about me and other students' life stories?

c) What is different about me and my chosen Aboriginal life story?

d) What is similar about me and my chosen Aboriginal life story?

| Life stories	Me	Other students	Aboriginal person
Differences			
Similartities			

Students may research their own Aboriginal person (this may include a classmate), or a person will be chosen by teacher.

Task 3: First Contact

a) Why did the First Fleet come to Australia?

b) When did the Gadigal people first encounter the early settlers?

c) What did the Gadigal people think of the new arrivals, how did they react?

d) How did the early settlers treat the local Aboriginal people?

e) List some of reasons the Gadigal people and the early settlers fought.

f) What was life like for the Gadigal people before the First Fleet arrived?

g) How was the Gadigal environment changed after the arrival of the First Fleet?

Task 4: The Aboriginal Flag

a)   Students learn about the Aboriginal flag.

        Who made it?

        When it was made?

        What do the colours symbolise?

b)   Students colour/decorate or make their own flag using appropriate colours and their choice of materials. A basic design template is provided below.
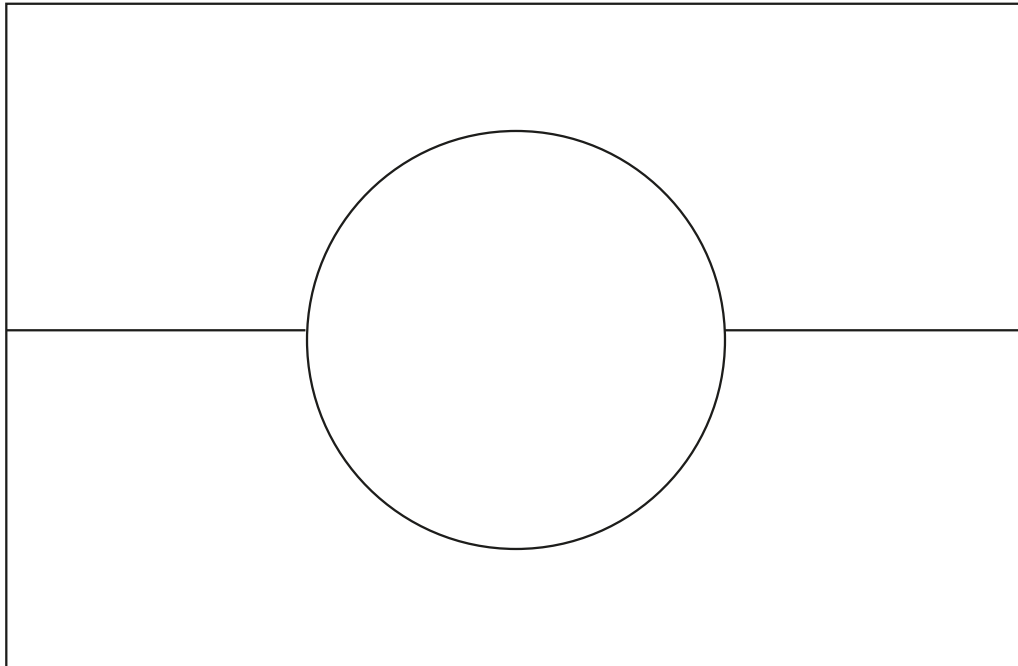
Flag Colours

Top half – black

Middle (circle) – yellow
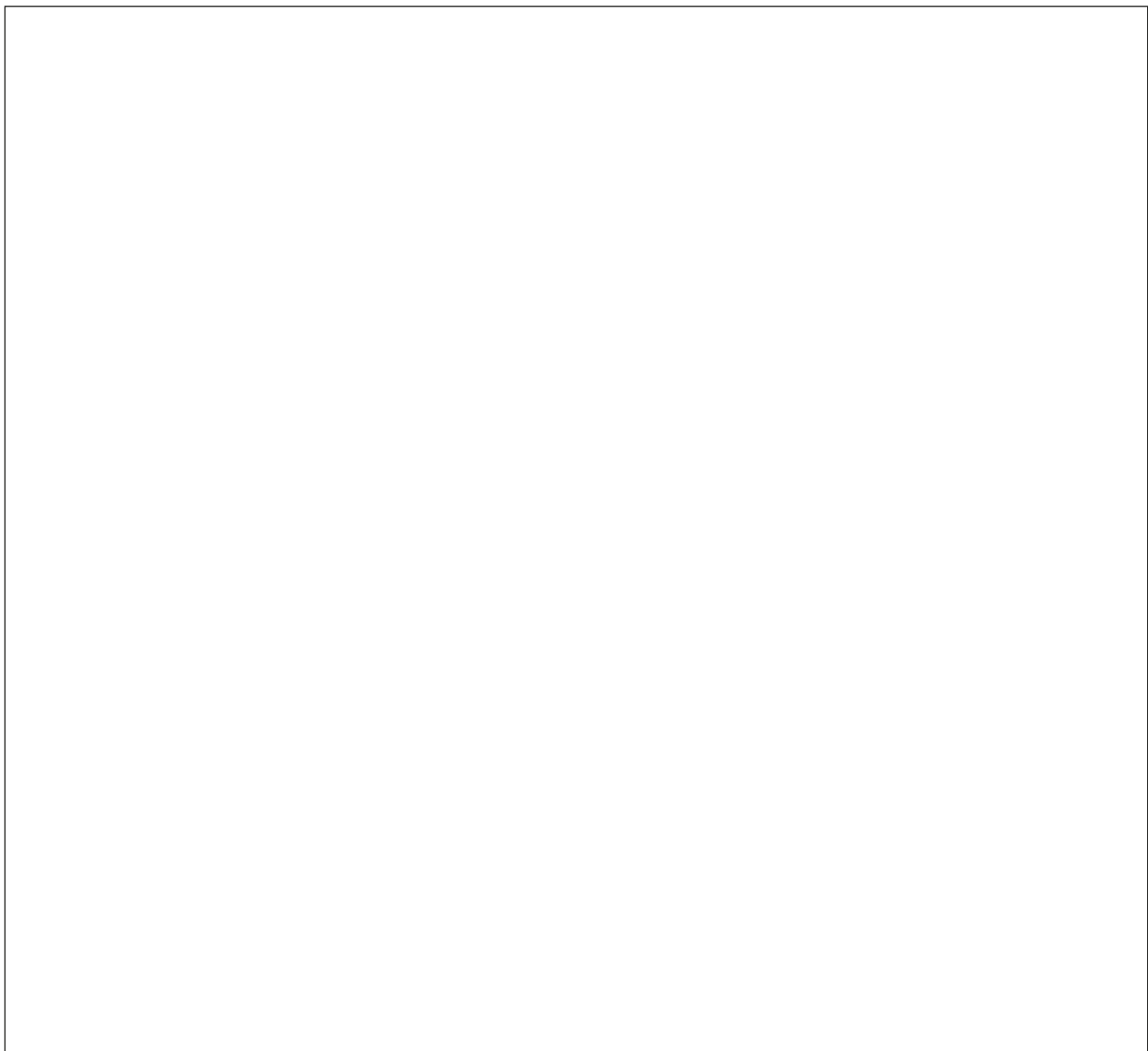
Bottom half – red

Ngara Excursion Activity Sheets

Task 1: Gadigal Place Names

a) What is the Gadigal name for Dawes Point?

b) What is the Gadigal name for Circular Quay?

c) What is the Gadigal name for The Rocks?

d) What is the Gadigal name for Bennelong Point/Opera House?

Task 2: Gadigal Lifestyle

a) How did Aboriginal people get from one side of the harbour to the other before the arrival of the First Fleet or the building of the Harbour Bridge?

b) What was this mode of transport called by the Gadigal people?

c) Where was the Gadigal childrens' classroom?

d) What sorts of things did Gadigal children learn about?

e) What sorts of things did Gadigal children do for fun?

Draw a picture of how the Gadigal people crossed the harbour.

Task 3: Aboriginal Artefacts

List at least five Aboriginal artefacts from The Rocks Discovery Museum

Artefact name and draw it	What was it used for in the past? Is it still used today?	What is it made from?	How was it made?

Ngara Post Excursion Activities

Task 1: Mapping

a) Label Sydney Cove/Circular Quay map with Gadigal place names.

b) Label Sydney region map with Aboriginal nation/clan names.

Task 2: Heads, Shoulders, Knees and Toes (Gadigal Version)

a) Students learn the Gadigal words for *Head, shoulders, knees and toes*.

b) Teacher to demonstrate the beat of the song using clap-sticks.

c) Students trace their bodies out on a large piece of paper then label their drawing with the Gadigal names for the different body parts (alternatively, students can simply draw a picture of a body on smaller sheets of paper).

English Word	Gadigal Word
head	gabara
shoulders	duttrung
knees	gurug
toes	manuwi
eyes	maya
ears	guri
mouth	waalan
nose	nugura

To hear the pronunciation of the words to Heads, Shoulders, Knees and Toes. Follow the link and listen to the song being sung in Gadigal language: http://dharug.dlang.com.au/plugin_wiki/page/Head_Shoulders_Knees_and_Toes

Task 3: Timeline of Events – First Contact to Federation

Students undertake research to construct a timeline of events from first contact to the present day (suggest using 5 to 10 events depending on Stage level). Events should be significant to Aboriginal people. Students may use a combination of text and illustrations to develop their timeline.

Task 4: Aboriginal Resistance Fighters

a. Working in small groups students will research an Aboriginal resistance fighter or warrior. Students may choose one of the following identities or one of their own: Bennelong, Balooderry, Pemulwuy or Windradyne.

b. Students will then prepare a presentation to give to the class.

c. All group members must contribute to the research.

d. Students should aim to make their presentations as engaging as possible and be encouraged to 'think outside the square' about how they might present their material.

Giba-Nura Program

Pre-excursion activities 1–3 Lessons	Excursion – Giba-Nura 2 hours	Post-excursion activities 2–5 Lessons
Activities	**Tour components**	**Activities**
Study background information	Inquiry questioning	Mapping – Gadigal place names
Aboriginal identity	Handling artefacts	Timeline of events
Identity comparison	RDM – Warrane interactive exhibit	Significant Event - focus
	Artefact activity sheets	
	Gadigal place names	
	Gadigal lifestyle	
	Aboriginal artefacts	

Pre-Excursion Activity Sheet

Task 1: Aboriginal Identity

Using a wide range of resources, research the following:

Select one or more Aboriginal people (from your local area or state) and look at how they have contributed to Aboriginal rights. The person may be from the past or present. Write their story/biography answering the following questions:

a) What Aboriginal nation/country are they from (e.g. Gadigal)?

b) Include the date and place of their birth and death.

c) What did they achieve for Aboriginal people and how did they achieve it?

d) What was significant about their achievements and what impact did it have for Aboriginal communities?

e) What were non-Aboriginal views of the person and the event?

Task 2: Identity Comparison

Students write a brief account of their life and experiences up to the present day. Discuss things such as your family, your religion and customs, your friends, where you live, where you and your parents were born, what you do on weekends, what animals you like, etc.

Compare life stories with other students and an Aboriginal identity (can be the same person as chosen for Task 1).

Life stories	Me	Other students	Aboriginal person
Differences			
Similartities			

Task 3: Advance Australia Fair (Gadigal Version)

a) Students learn the Gadigal words for Advance Australia Fair

b) Students sing Advance Australia Fair in Gadigal language.

Students may wish to develop their own musical arrangement and accompany the song with clap-sticks and/or other musical instruments

Iyura marriyalabilya ngyina guulyangarri yarralga bembul.

Wulbunga-da ngurrah garrangarang-waru beranga wa termura garaga

Waru bugi beranga Gerriberri Iyura

To hear the pronunciation of the words to Advance Australia Fair. Follow the link and listen to the song being sung in Gadigal language: http://dharug.dlang.com.au/plugin_wiki/tags_by_tag/13

Giba-Nura Excursion Activity Sheet

Task 1: Gadigal place names

1. What is the Gadigal name for Dawes Point?

2. What is the Gadigal name for Circular Quay?

3. What is the Gadigal name for The Rocks?

4. What is the Gadigal name for Bennelong Point/Opera House?

5. Name five Aboriginal identities mentioned during the program and why they are significant.

a)

b)

c)

d)

e)

Task 2: Gadigal lifestyle

1. How did the Gadigal people use the harbour?

2. Why was the harbour important to the Gadigal people?

3. What is the Gadigal word for the canoe they used?

4. What sources of food did the Gadigal people have?

5. What is the name of the fresh water source that was used by the Gadigal people?

6. What is the Gadigal custom for removing part of the Gadigal women's little finger and why was this done?

7. What is the male initiation ceremony called and what was the purpose of this ceremony?

Task 3: Aboriginal Artefacts

List at least five Aboriginal artefacts from the Rocks Discovery Museum.

Artefact name and draw it	What does the artefact tell us and why? (In assessing the artefact consider its size, shape, material, markings, information already known about it).

Giba-Nura Post-Excursion Activities

Task 1: Mapping – Gadigal place names

a) Label Sydney Cove/Circular Quay map with Gadigal place names

b) Label Sydney region map with Aboriginal nation/clan names

Task 2a Timeline of events

Construct a timeline of historical events significant to Aboriginal people (minimum 10 events) from colonisation to the present day. The timeline can be in any format.

Task 2b Significant event – focus

Using a wide variety of sources, students research one event from their timeline and write an account of the event that includes:

• event date and place/s it occurred

• key people involved

• how the event was organised

• how the event affected Aboriginal people and/or communities at the time

• how the event has impacted on Aboriginal people since it occurred to the present day

• how the event affected the broader non-Aboriginal community.

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NSW Aboriginal Land Council	www.alc.org.au
Wild About Whales	www.wildaboutwhales.com.au/
Dharug Dalang	www.dharug.dalang.com.au/
Reconciliation Australia	www.reconciliation.org.au/
Australian Institure of Aboriginal and Torres Strait Islander Studies	www.aiatsis.gov.au/
NSW Board of Studies	www.board/www. boardofstudies.nsw.edu.au

This site also contains a glossary of terms relevant to the History K-10 syllabus at http://syllabus.bos.nsw.edu.au/hsie/history-k10/glossary/

OTHER SUGGESTED RESOURCES

Non-fiction

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Aboriginal History	www.aboriginalhistory.org
Australian Human Rights Commission	www.humanrights.gov.au
Australian Institute of Aboriginal and Torres Strait Islander Studies	www.aiatsis.gov.au
Australian Museum Online	www.amonline.com.au
Department of Aboriginal Affairs	www.daa.nsw.gov.au
National Library of Australia	www.nla.gov.au
NSW Government	www.nsw.gov.au
NSW Heritage Office	www.heritage.nsw.gov.au
State Library of NSW	www.slnsw.gov.au

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