



MOORE POINT

CONNECTING WITH COUNTRY CONCEPT REPORT

MAY 2024



We acknowledge the Cultural Landscape that we are working upon, and the Dharug people as the Traditional Owners of the Country where Moore Point is located.

We acknowledge all First Nations people and their ongoing connection to culture, lands and waters and their valuable contribution to the community. We recognise, acknowledge, and extend our respect to many others who have custodial obligations for Country and have been connected to Dharug for many generations, including their Elders past, present and emerging.

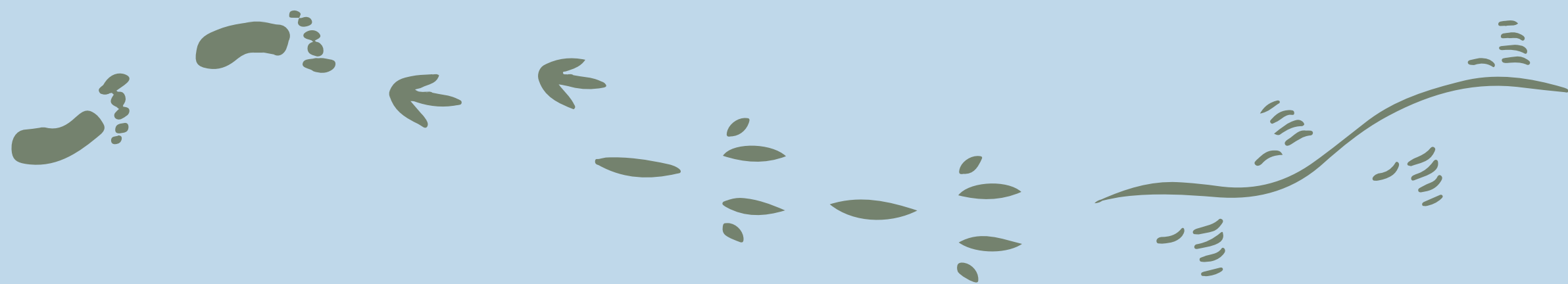


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Yerrabingin is an Aboriginal owned design studio. At the core of our work is custodianship and care for Country. Our expertise encompasses Designing with Country, landscape architecture and urban design. We are recognised for our collaborative design approach, bringing together cultural knowledge and sustainable design solutions. We walk together to amplify the powerful language of Country for the betterment of our collective future.

We are guided by the inspiration of Country, the stories and knowledge a place contains and gifts us. We acknowledge its contribution to wellbeing both mental and physical, providing a refuge and safe place to learn and share.

Our Vision is that sensing and caring for Country is something that transcends cultural differences and highlights the many values that are similar across the cultures of our contemporary communities. Supporting a socially inclusive, resilient, and innovative community based on, honouring the wisdom and kinship of all cultures, captured through the lens of custodianship.



The alignment of the northern pedestrian bridge over the Georges River is subject to further discussions with affected landowners. The alignment of the pedestrian bridge is subject to change



INTRODUCTION

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As a team we are guided by the inspiration of Country, the stories and knowledge this place contains and has to share. We acknowledge its contribution to wellbeing, both mental and physical, providing a refuge and space to learn and share.

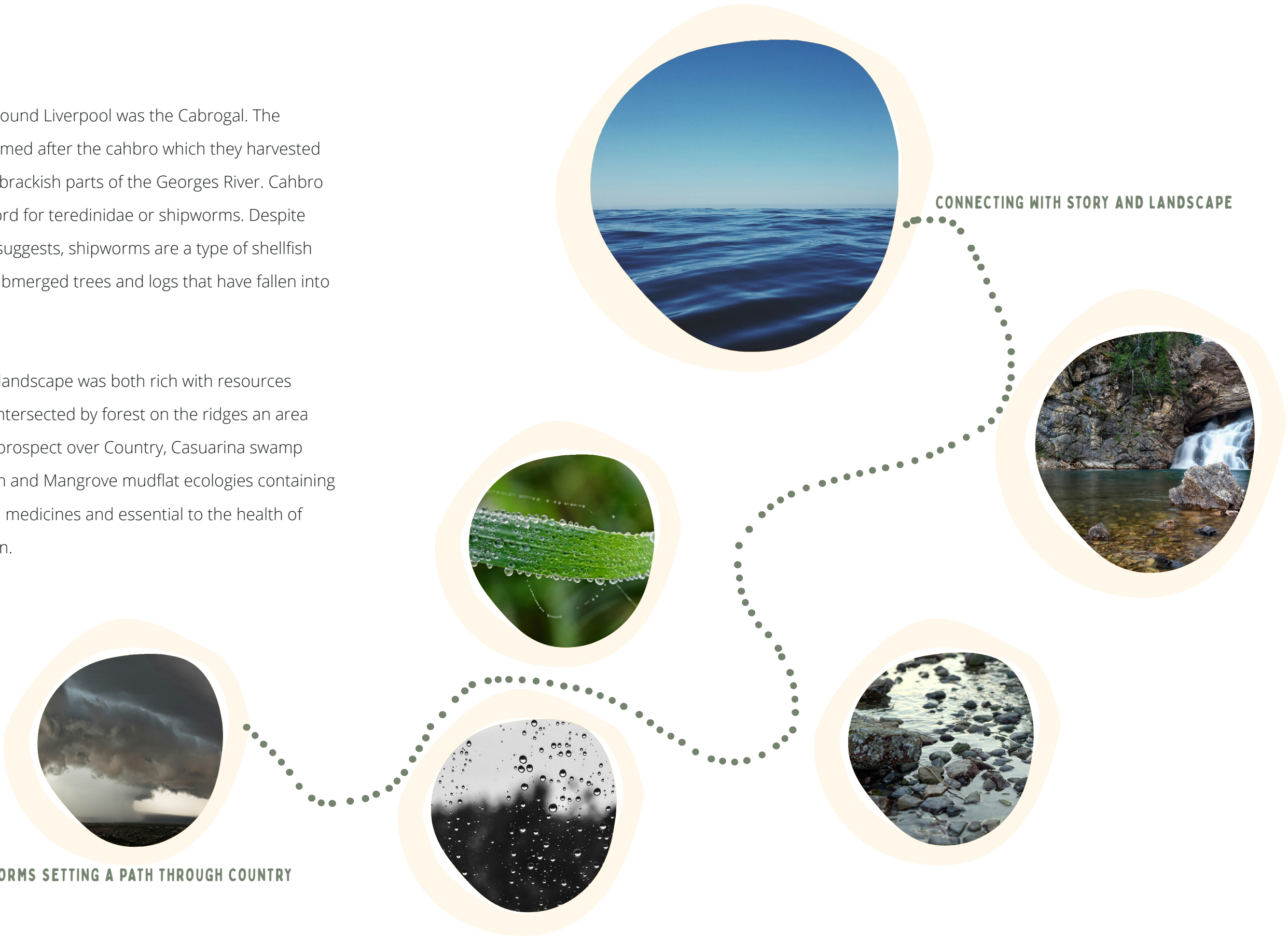
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Our approach in this document is to bring social, cultural and environmental values of connecting to Country as a reciprocal framework, where Country is regenerated, and design excellence inspired by Country.

The meeting of salt and fresh water, where one drop forms setting a path through Country, connecting with story and landscape.

The clan group around Liverpool was the Cabrogal. The Cabrogal were named after the cahbro which they harvested and ate from the brackish parts of the Georges River. Cahbro was the Darug word for teredinidae or shipworms. Despite what their name suggests, shipworms are a type of shellfish that bores into submerged trees and logs that have fallen into the river.

The Moore Point landscape was both rich with resources and cultural life, intersected by forest on the ridges an area of gathering and prospect over Country, Casuarina swamp forests, salt marsh and Mangrove mudflat ecologies containing plentiful food and medicines and essential to the health of Country and its kin.



LISTEN TO CABROGAL COUNTRY

A discoverable, diverse place of connection

Discovery

A journey interwoven with Aboriginal social and cultural narratives, a holistic mosaic of stories, knowledge and experiences that can be explored and shared across the site.

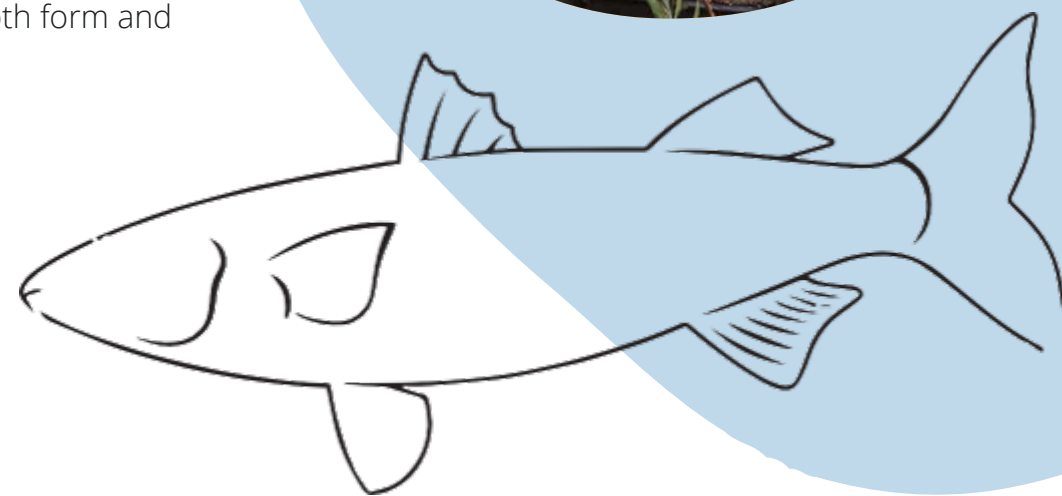
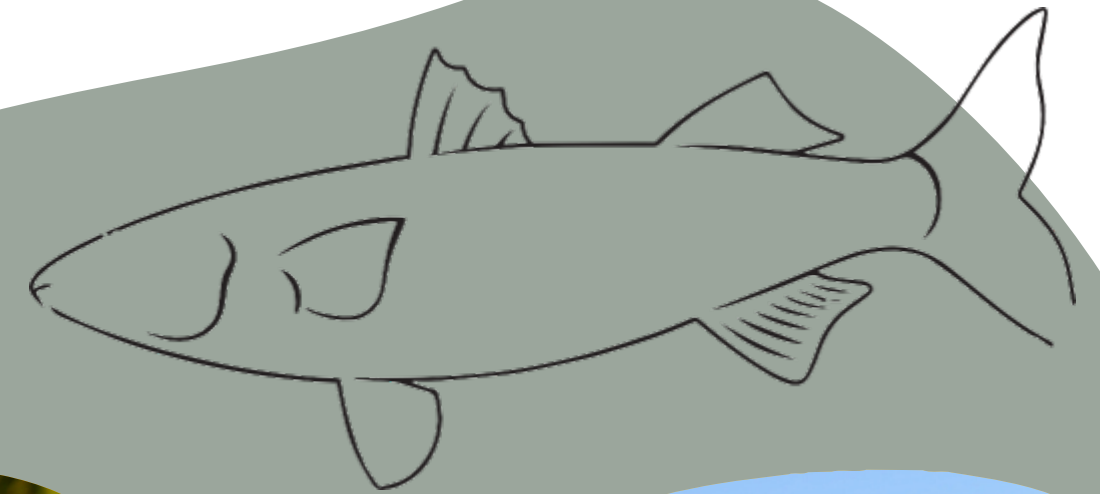
Diversity

An endemic design including species, forms and textures inspired by the local landscapes, endemic cultural knowledge, ecologies and natural systems. Creating a diverse tangible and intangible experience and a place of natural diversity and refuge for visitors and native animals.

A Place of Connection

The social, environmental and cultural history of the site is accessible and readable across the entire

Design, not compartmentalised, with the architecture and landscape as the interpretative platform in both form and experience.



BACKGROUND RESEARCH

Cabrogal Country

Cabrogal Country is home to an abundance of plants, animals, stories and knowledge. It is made up of both tangible heritage items such as places, objects and artefacts, as well as intangible heritage such as stories, spirituality and language. For example, the name Cabrogal comes from the shipworms, or cahbro in Darug language, which the people of the Liverpool area harvested and ate.

Cahbro are an example of a cultural key stone species. Cultural key stone species are species that have significant spiritual and symbolic value to a cultural group. Their existence is essential to the stability of that culture over time. The multiple historical references to cahbro and the Cabrogal as people of the shipworm, point to the cahbro’s prominent place in the local food and trade systems along the river. Through the associations to this species, the biological and ecological understanding of estuarine animals, their life cycles, habitats and interrelationships has been a vital part of the culture and sustenance of Aboriginal people in the Sydney area for millennia.

The holistic knowledge of these interactions, the presence and celebration of the cahbro, also point to the importance of secondary species. What species does the cahbro rely on to exist? Cahbro are found and harvested

from submerged logs and branches that have fallen into rivers. They burrow into and eat the wood from Casuarina glauca and Melaleuca styphelioides along the river bank. These extend to brackish estuarine swamps with Avicennia marina, or grey mangrove.

This then highlights the importance of ecosystems and their dynamics as a whole. Clean and healthy estuarine, riparian and river systems provide habitat for larvae, crustaceans and fish, which can then be eaten by eels who hide in tree snags and other shelters along the edges of waterways. Microbats also tie into these systems, eating small insects from the river, controlling mosquito populations and ultimately making it a more comfortable place for people to enjoy as well.



BACKGROUND RESEARCH

Holistic Landscape

Landscapes may have been modified to enhance the habitats of such species to meet their special requirements, however it is difficult to find written documentation about this in coastal and marine contexts.

Although colonial records are lacking, historians Heather Goodall and Allison Cadzow’s 2009 book *Rivers and Resilience* touches on how these complex relationships were expressed in art:

From their campsites, people created artwork all along the caves and overhangs of the escarpments, like the beautiful stencil galleries at Sandy Point on the southern side and the carvings on the rocky points of Lime Kiln Bay, reflecting the complex social relationships of kinship, trade and conviviality. There too, Aboriginal people told stories which made their landscape constantly alive with meaning.

The Moore Point development has indicated that it will plant upwards of 2,500 trees and create several blue and green grids, with the aim of reusing and improving the water quality of the Georges River. This design principle is an exciting opportunity to transform the river back to its precolonial state not only from an environmental standpoint, but also as a place that was clean, relaxing, and peaceful. This process of reciprocity through design

and with the inclusion of community activations provides opportunities for community inclusion, participation and coherence leading to custodianship. Moore Point also provides an opportunity to replicate caring for Country opportunities through citizen science programs and the installation of artificial habitats.

Kangaroos, wallabies, possums, koalas, bandicoots, dingoes, wombats, echidnas and fruit bats were among the wide range of land animals that inhabited the Sydney region. The open woodlands of the Cumberland Plains attracted grazing macropods, whose capture was assisted by strategically lit fires. Bird eggs and honey produced by native bees were harvested by climbing trees. Many different tools and weapons were used to obtain food and raw materials, including spears, spear throwers, hooks and lines, stone hatchets, shields, clubs, digging sticks, baskets, net bags and other containers, as well as canoes, animal traps, torches, scrapers and stones for pounding and beating plant foods. The extravagant number of heritage sites along the Georges River are evidence of this, and point to how Country was managed sustainably. Closest to the Moore Point site are two lithic artefacts that were located along the dirt track which leads down to the Liverpool Weir in 1996. A grey banded mudstone artefact and a small red silcrete flake were identified as isolated finds, but the site is registered as an open camp site.



BACKGROUND RESEARCH

Significant Figures

Aboriginal people's ongoing connection to Kai'eemah, or the Georges River, is evident in the stories of contemporary figures Biddy Giles and Lucy Leane. Bidy Giles was a Dharawal women living around the Liverpool and Wollongong areas from roughly 1820 to the 1890s. Her relationship with the river and the Aboriginal communities that lived there is described as:

'She (Biddy Giles) used the river to move between places and to link up the many small settlements where Aboriginal people had continued to live on undeveloped ' sandstone areas all along the river, which were unsuitable for intensive farming and so left along by their ' owners. They were places between which Aboriginal people were able to move, camp, and visit friends and country... Some belonged to that Country.'

Lucy Leane was another Aboriginal fisherwoman from the area. In 1893, she petitioned the Aboriginal Protection Board for supply of a boat to sell goods on the Georges River. Lucy wrote on her petition:

'Your Petitioner.. as the only surviving Native Woman of the Georges River and Liverpool District, residing here ever since her birth, Fifty Three years ago... Being a bona fide Original Native of Australia and of this District, your Petitioner requests of you the supply of a boat as granted by the Government in all such cases'.

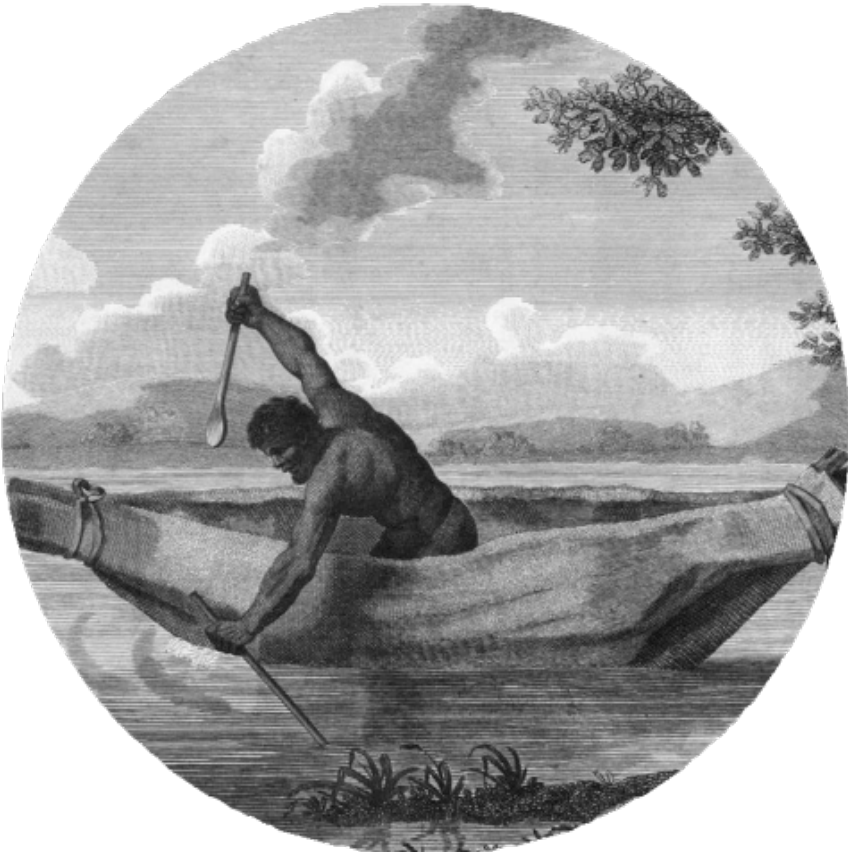
Lucy was granted the boat, though the Protection Board noted that it granted it based on need, rather than as a right of an Aboriginal person. Goodall and Cadzow note how the complex geography of Sydney rivers ensured settlement could not spread evenly across the landscape. Instead, settlers leap frogged from one patch of alluvial soil to another, leaving the many swampy flats, muddy banks, steep gullies and sandy ridges accessible to Aboriginal people . This enabled them to live along the river and provided them time and space to choose how they would interact with the new economy and society.

The Georges River offered mobility to evade settlers, but also confront them. Pemulwuy, a Bidjigal man, is one of the most famous resistance warriors. Pemulwuy was involved in the murder of John McIntyre on 10 December 1790 and would go on to lead a series of attacks against settlers around the Paramatta area. Pemulwuy earned a frightening and elusive reputation and continued fighting for freedom up until he was killed in 1802.

Cabrogal Country was a known meeting place, with historic references noting the land in the Liverpool LGA was used by the Darug, Dharawal and Gandangara people. Canoes made it easy to travel up and down the river.

During early colonisation, the Georges River was a place for Aboriginal people from all over Sydney to regroup and resist. In the 1960s Cabrogal Country became a meeting place for Aboriginal people from all over NSW to meet and maintain social bonds under the watchful eye of the Aborigines Protection Board. The Liverpool Weir was a popular place to socialise, swim, fish and learn about those who had come before them fostering their own sense of belonging to the river. By prioritising accessibility to the river as a design principle, a similar feeling of home and reciprocal responsibility can be fostered for the new multicultural community of Liverpool, of which almost 50% of the population was born overseas.

The bridge locations also offer a means of 'coming together' or welcoming to Moore Point. The opportunity exists to encompass the welcome through an introduction to country by means of iconic vegetation or trees. There is also opportunity in symbolism for country either in form and function, a concept of bridges reflecting the design of Cahbro.



ANALYSIS AND DISCUSSION

Liverpool has the ambition to be the next Great River City of the world.

A City where the Georges River is its beating heart unifying both sides of the River into a pulsating waterfront experience.

The Moore Point vision will shape the City's eastern bank into an internationally renowned destination loved by locals and visitors a like.

Re imagined Riverfront Parklands, River Pools, a Creative Heritage Quarter and a Marketplace will inspire our community residents, worker and visitors. They will be the most productive, healthy and happy people on the planet

Moore Point intends to implement a number of cross river connections, creating easier access to transport options, Liverpool CBD, Liverpool Innovation District, the hospital and the Western Sydney Airport. This ties well with the pre-colonial use of the Georges River as a transport route and a means of connecting with one another. Dharug, Dharawal and Gandangara people have gathered at Collingwood precinct for thousands of years and during colonisation, the riverbank became a community space for Aboriginal people from all over New South Wales. This continued well into the 1960s, when Aboriginal people would gather at the weir to socialise and swim. This emphasises community and accessibility to the riverbank as design principles.

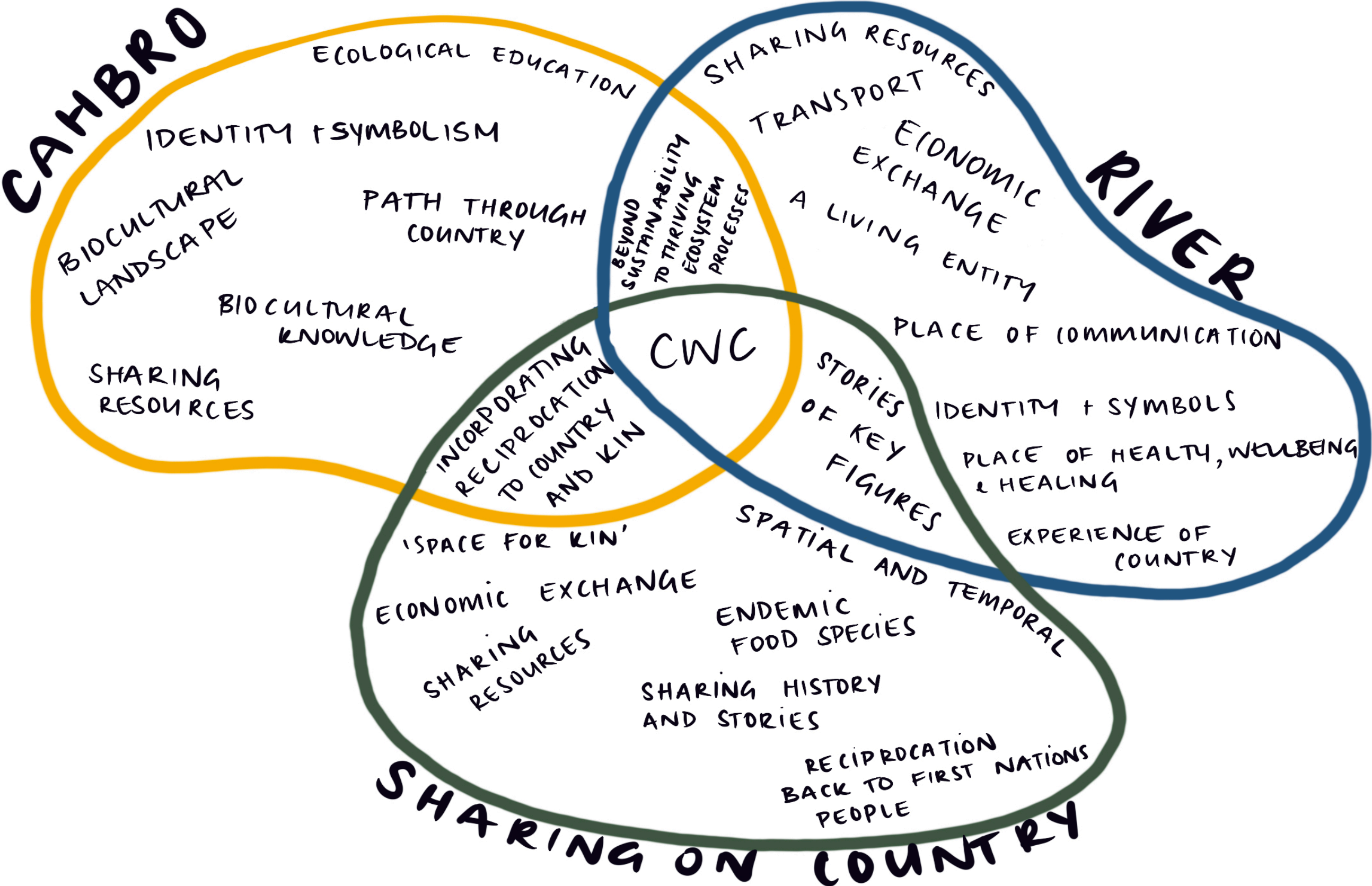
Liverpool's multiculturalism and the same notion of coming together can be celebrated in the design of the riverfront space. Similarly to how Aboriginal people who moved to the area began to learn about those who had come before them, for example Pemulwuy, this development is a fantastic educational opportunity to increase knowledge, respect and eventually a sense of home or belonging to the river. It also demonstrates that Liverpool has always been a place of diversity. Some concepts could include designing with the tide in mind and allowing the river to return to its natural state rather than being bound by artificial or hard barriers.

The concept approval establishes the spatial parameters for realising the vision for Moore Point. Subsequent detailed applications will enable the delivery of the following public benefits for Liverpool and Western Sydney:

- Adaptive re -use of existing heritage items
- Significant areas of the foreshore and site dedicated to public open space
- Rehabilitation, access and activation of the Georges River foreshore
- Retention of existing coastal wetland areas

- Contribution to avast network of foreshore and through-site pedestrian and cycle paths
- Capacity for educational and cultural facilities
- Contributions to bridge crossings to Liverpool CBD, train station and Liverpool Innovation Precinct, delivered in conjunction with public authorities
- Transport, intersection and collector road improvements within the site and adjoining streets





CAHBRO

Areas highlighted in yellow represent potential spaces to explore the form, habitats and interrelationships of the Cahbro in design.

The cahbro is very significant in this area and its form and place within the environment could be used to inspire various elements within the landscape and architectural elements of the site. Key plant species, patternation left within these species and the form of the cahbro are all things which could inspire things like building patternation, bridge form, plant selection in green corridors, etc.



THE LIVING RIVER

Areas in blue have been identified as spaces that can be inspired by the flow, movement and history of water to inform design decisions and elements.

By designing for tidal change we accept and prepare for the natural rise and fall of the river. Meandering pathways mirrors the shape and form of the river and allows people to move freely through spaces also providing nodes and the sense of discovery coming around corners.



SHARING ON COUNTRY

Areas in green are potential sharing places, they are about creating accessible spaces to learn, respect and reciprocate.

Sharing on Country is all about the balance between nature and humans, and the education that can take place in different spaces.

Providing areas for bird hides to watch migratory birds, creating habitats for local fauna, ensuring large gathering spaces for knowledge sharing and denying access in specific areas for local fauna to thrive and breed are all ways which people can connect and share on Country.



KEY NARRATIVES



Weir

In the 1960s Cabrogal Country became a meeting place for Aboriginal people from all over NSW To meet and maintain social bonds under the watchful eye of the Aborigines Protection Board. The Liverpool Weir was a popular place to socialise, swim, fish and learn about those who had come before them – fostering their own sense of belonging to the river.

Closest to the Moore Point site are two lithic artefacts that were located along the dirt track which leads down to the Liverpool Weir in 1996. A grey banded mudstone artefact and a small red silcrete flake were identified as isolated finds, but the site is registered as an open camp site.



Lucy Leane

Lucy Leane was another Aboriginal fisherwoman from the area. In 1893, she petitioned the Aboriginal Protection Board for supply of a boat to sell goods on the Georges River. Lucy wrote on her petition:

‘Your Petitioner.. as the only surviving Native Woman of the Georges River and Liverpool District, residing here ever since her birth, Fifty Three years ago... Being a bona fide Original Native of Australia and of this District, your Petitioner requests of you the supply of a boat as granted by the Government in all such cases’.[1]

Lucy was granted the boat, though the Protection Board noted that it granted it based on need, rather than as a right of an Aboriginal person.



Pemulwuy, Aboriginal Warrior

Pemulwuy, a Bidjigal man, is one of the most famous resistance warriors. Pemulwuy was involved in the murder of John McIntyre on 10 December 1790 and would go on to lead a series of attacks against settlers around the Paramatta area. Pemulwuy earned a frightening and elusive reputation and continued fighting for freedom up until he was killed in 1802.



Biddy Giles

She (Biddy Giles) used the river to move between places and to link up the many small settlements where Aboriginal people had continued to live on undeveloped ‘commons’ sandstone areas all along the river, which were unsuitable for intensive farming and so left along by their ‘white’ owners. They were places between which Aboriginal people were able to move, camp, and visit friends and country... Some belonged to that country.

CULTURAL INTERVENTIONS FOR VILLAGES

Opportunities exist in this area being a key place of education and provides a platform for invitation to community to participate in transforming the landscape, and home. Linking the “connecting to country” principles and concept to school and community through an interactive information board in this precinct, providing residents with background information or updates on projects – specifically focussing on participatory citizen science, regenerative and restorative projects that allow community to participate. The monitoring of species as part of the kinship and reciprocity, is one means, introducing community to the landscape values, especially if artificial habitats are to be inserted (i.e., the marine habitat panels, micro-bat houses, bird surveys, tree planting etc.). The participation of contribution facilitates stewardship and custodianship of country.

The green boulevard also provides opportunity to showcase the wonderful riparian species forming a connection to the river front as well as pathways and refuges for animals. One in particular is insect species, the vibrancy of such species as Angophoras or local wildflowers lifts the sense of place through sensory and visual cues.



NORTH RIVER VILLAGE - FOLLOWING THE WATER FLOW

One of the key areas to provide both infrastructure and enhancement for people to appreciate and interact with the river and its values (i.e; microclimate, cooling, visually, etc) and appreciation of the animals and plants that share the river. Such appreciation can be ignited through opportunities for cultural interpretation with Aboriginal ventures or integration of design and cultural themes in infrastructure. It is also a place to promote the concept of kin space or shared space, being areas that are for other species to not only exist but thrive.

The consolidation of riparian vegetation also can promote shared responsibility of custodianship to the natural environment and systems the inclusion of some endemic cultural food plants in this area and can also promote exploration.

A key focus at managing the river for the return or enhancement of marine life – is undertaking assessment of any blockages to fish movement and assessments of food availability and water quality.

It can essentially be a place with meaning, including language, food and living resources, highlighting the history of Transport on the river and cultural trade system, seasonal patterns, and resource use, it is a meeting place, by promoting opportunities that allow the Aboriginal community to share the original meaning and cultural significance and use of the Liverpool area and associations. The landscape DNA holds the story of the area being a meeting place with the divergence of freshwater and saltwater this theme of water can be further explored here.



NORTH BANK VILLAGE - WELCOME TO CABROGAL COUNTRY

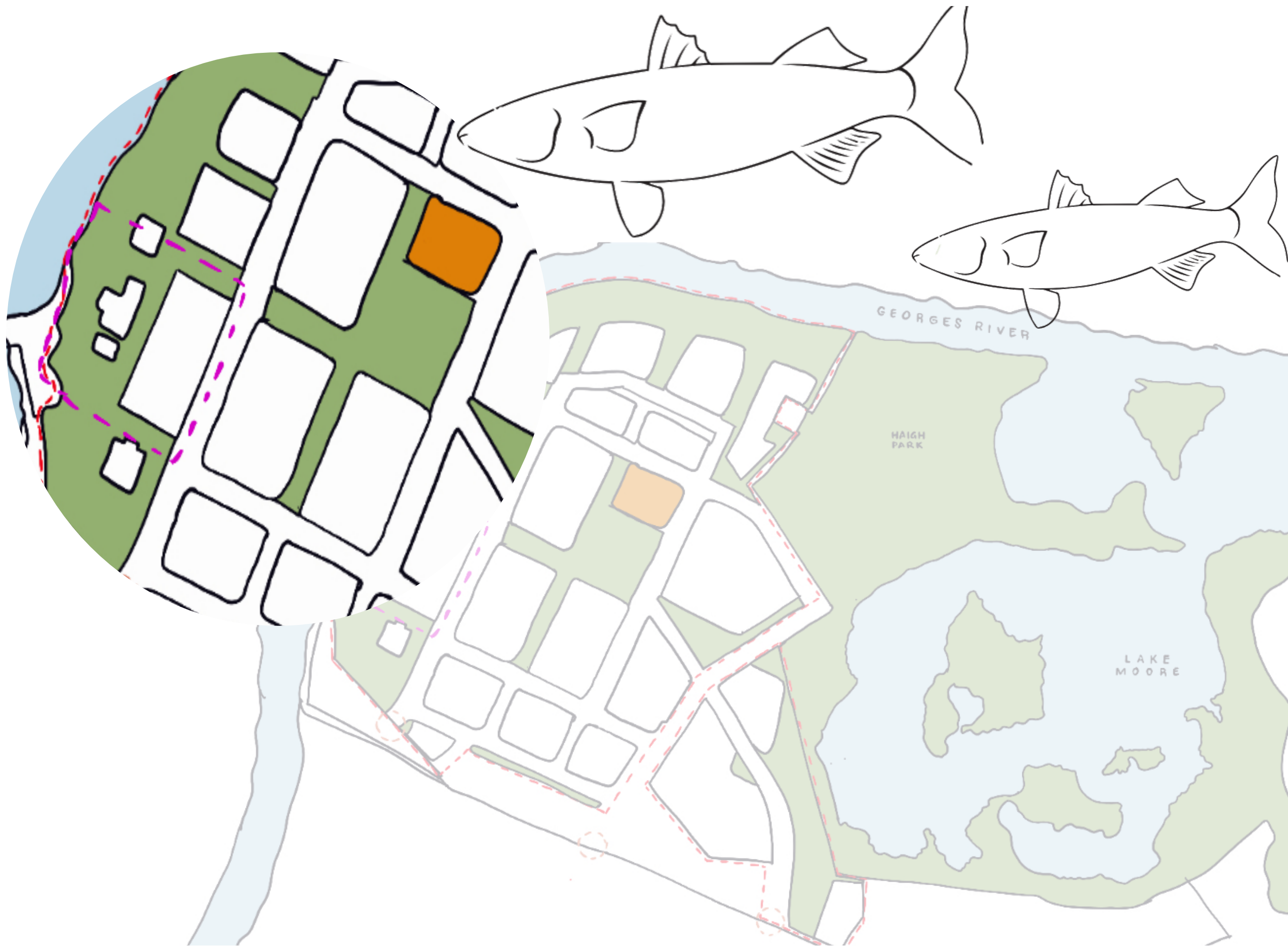
This area is one of the bridge locations that is essentially the pedestrian gateway or welcoming to Moore Point. An opportunity exists to welcome residents and visitors, and connect to country by means of iconic vegetation, trees or by inserting some pathfinding icons i.e.; colours of flowers etc. There is also opportunity in symbolism for country either in form and function, a concept of bridges reflecting the design of cahbro.

It is also worth noting the Chipping Norton islands nearby Moore Point. The largest of these is Bulba-Gong, a wildlife reserve which is home to more than 50 species of bird, including maned ducks, egrets, sacred ibis, swamp hens and pacific black ducks. The alluvial woodland vegetation found on the island is an endangered ecological community. Daruk Island, found in the centre of the lake is name after the local Dharug people.



WEST BANK VILLAGE - GETTING TO KNOW CABROGAL CULTURE

Another arrival location – via the river, opportunity to provide some form of acknowledgement to the river and to the Cahbro people and their river technologies. Setting the scene of the location and the interconnection of the 10 villages and river rooms.



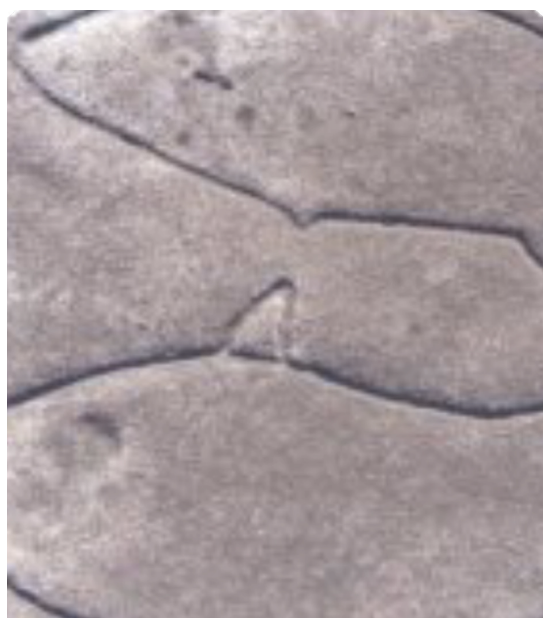
CITY GATEWAY VILLAGE - CABROGAL CREATIVE CORNER

Taking into account the green space across the road, potentially a site to embrace green; green walls , green buildings , green textures through streetscape. Providing connective elements such as cultural food gardens and shared community gardens.



METRO QUARTER VILLAGE - WURRIDJAL PLAZA

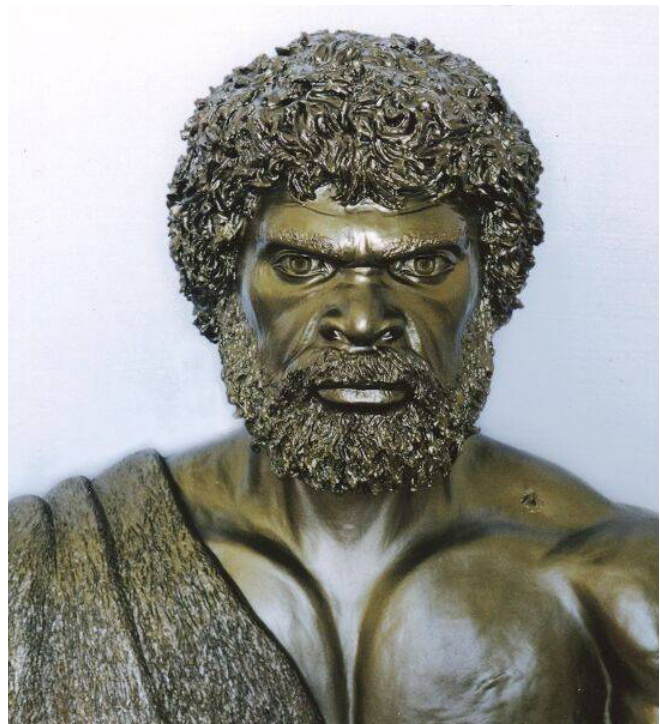
In highlighting and incorporating Indigenous knowledge systems as the “special features” in design we are essentially adapting from and with the environment creating a habitat in a place that allows people to practice adaptation and become resilient by integrating design factors into place that highlight connection. Utilising the environmental elements to contribute to design and sustainability.



CENTRAL VILLAGE - COMING TOGETHER ON CABROGAL COUNTRY

In highlighting and incorporating Indigenous knowledge systems as the “special features” in design we are essentially adapting from and with the environment creating a habitat in a place that allows people to practice adaptation and become resilient by integrating design factors into place.

Sculptural elements in streetscape that link the river, specific key cultural themes around river living including seasonal patterns of the river, light and shades, seasonal movements of species. Components that are inserting the continuum and threads back to the river.



HAIGH VILLAGE - CARING FOR KIN PENINSULA

Reciprocation – enabling diversity in habitat. Facilitating shared space with species (kin).

Potential to include artificial habitats (i.e.; nest boxes habitats on buildings etc)

Haigh Foreshore – provides opportunity for cultural derived themes in public infrastructure (walkways, bridges, bird hides etc).

This village can also be used to express Country and the location. A place for playing, relaxing, immersing in the breath of the river. Nodes of cultural context throughout with the interconnective walking path potentially providing this country narrative spine with key cultural themes along the “Cabrogal trail”, highlighting the traditional and historic context of the area.



LAKE MOORE - BLACK DUCK COVE

Utilising the environmental elements to contribute to design and sustainability. The systems of estuarine country is what highlights this location, the celebration of water, sunsets, food and relaxation. Providing opportunity for people to connect in their own way, either through walking into the water, playing on the foreshore or quiet time watching the array of waterbirds. Utilising the environmental elements to contribute to design and sustainability. Also a place to provide education and acknowledgment (i.e.; Lucy Leane and the connections of culture and fishing /fish species)



EAST LAKE VILLAGE - LISTENING TO COUNTRY

The green space and lake frontage provides opportunity to showcase the wonderful riparian species forming a connection to the river front as well as pathways and refuges for animals. The vibrancy of such species as Angophoras or local wildflowers lifts the sense of place through sensory and visual cues.

Vegetation that enhances sense of place through seasonal characteristics can also assist in behavioural adaptation to country i.e.; knowing “quiet time” or “kin time “ when particular animals are breeding, when migratory birds are visiting etc, can be queued through the floristics of vegetation plantings. Enabling residents to respond and share



THE LIVING RIVER - KAI'EEMAH

Country is the Codex that unlocks the largest and oldest environmental and cultural database in the world, it has millions of authors, rich with wisdom and a story that continues to grow with each new generation of Custodians.

The River itself was both a cultural resource and an integral part of Country seen as a Living entity rather than a landscape feature. Through increasing the amenity and accessibility to the rivers edge and celebrating its Interstitial values, we are hoping to share Cabrogal Country.

The River Edges will again be walked and explored as they were by the Cabrogal, allowing the landscape to be shared as a sensory and diverse narrative, to again Listen to Country. River rooms will host specific stories of Country and its people, to once again be hosting cultural life.





YERRABINGIN

WE ARE YERRABINGIN. WE WALK TOGETHER.