



Proposal

Thomas Gregg
Concord West Property Pty Ltd

Concord West

“Connecting with Country”

- Capture the views of a range of stakeholders: Traditional Owners, Knowledge Holders and community
- Learn from and build on previous engagement and local knowledge
- Engage in an inclusive and meaningful way
- Collaborate on ideas
- Create shared values, vision and principles for an aspirational cultural framework



Gaimaragal Groups Approach



Respectful and Culture Centered communication



Appreciation of the significance and unique needs of individuals, community with regards to identity, wellbeing and connection to "Country"



Consultations are timely, considered and appropriate



Support stakeholders to be appropriately represented



Actioning of interview feedback



Report findings back to Bilbergia

Why choose the Gaimaragal Group?

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-  Leader in curating cultural knowledge
 -  Deep commitment to delivering bespoke courses and content curation that support organisations and individuals in understanding First Nations Peoples perspectives.
 -  Workshop and course facilitators
 -  Connecting Elders, Knowledge Holders and Communities to organisations
 -  Document Review, RAP support for Businesses and corporates
 -  Cultural Mapping & Stories of Country and Content creation; videos and resources

Who is the Gaimaragal Group?



The Gaimaragal Group is an organisation that has been established to lead social change and create social impact by bringing together like minds and like spirits. We believe that the philosophies and teachings of First Nations Peoples, the way of life that has sustained us for tens of thousands of years, is worth sharing, and that in doing so, we can create a new story of connection and wellbeing for all Australians.





Story of Place Wangal Country

<https://www.canadabay.nsw.gov.au>

Wangal Land — Custodians of Country

By Uncle Jimmy Smith, 2021

Warami. Bujari gamarruwa. (Hello. Good day.)

Welcome to Wanne country. This area, now known as the City of Canada Bay, has been occupied by Wangal People for at least 10,000 years. The Wangal People of the Eora nation (inner Sydney) belong to the Darug language group (greater Sydney Basin area), one of the dialects of the greater Sydney area. The Sydney languages and dialects, namely Eora, Dharawal and Darug have since been reconstructed from the many notes made of them by the original colonists, although there has been no known oral language tradition continuing over the last one hundred years. These languages have contributed to the evolution of contemporary Australian English with words like dingo, wallaby, wombat and waratah.

Wangal territory extended along the south side of the harbour from the western side of Iron Cove to Burramatta (Parramatta). The Hawthorn Canal is thought to signify the crossover of Wangal and Gadigal territories. Neighbouring Darug clans were the Wallumattagal on the northern shore of the Parramatta River and the Bediagal to the south.

The Wangal and neighbouring Gadigal and Burramatta clans were some of the First Peoples to be dispossessed of their territory as Europeans spread the colony up the Burramattagal (Parramatta River). This is why so much information about the original place names has been lost. Colonists co-opted significant Koori infrastructure, notably the utilisation of the ancient songline and trading route now known as Parramatta Road/Great Western Highway, which intersects with the upper reaches of Iron Cove Creek.

This Aboriginal infrastructure is still the framework for many roads across Australia, including another local transport artery, Great North Road. Numerous accounts exist attributing the name Go-mo-ra to the bays of Iron Cove. Some local place names still exist close to their original form, like Wareemba, while places like Bidjee Bidjee and Warayama have been renamed (Abbotsford and Cockatoo Island).

Nearby, significant places have names recorded in language, including Memel (Goat Island) and Booridiow-o-gule (Breakfast Point). Records indicate Memel and Warayama are extensions of Wangal Clan territory through Bennelong, an influential Eora man whose ancestral lineage is tied to these locations.

Booridiow-o-gule is recorded as the location of the first contact between Wangal People and Europeans. Implementing dual naming or the renaming of these places is an important aspect of reviving language, culture and cultural pride, while instilling First Nations peoples with a sense of belonging and reconnection to country. It is a powerful action to counter the common feelings of alienation and disconnection from ancestral lands (First Nations peoples are not the only ones benefiting from this enrichment).

This landscape provided everything in abundance including food, water, shelter and education. The shallow dyiral (shoal waters) and surrounding duga (brush/forest) contained pristine seafoods, lean meats, many birds, tuber vegetables, fruits, seeds, nuts, and grains. Badu (fresh water) from the creeks meets the salt water of the bays, with the expansive mangrove-lined tidal flats perfect for fishing. An innate understanding of the tidal workings of the bay allowed for a lifestyle structured around rich aquatic resources. Fish, eels, binyang (birds), gadyan (cockles), badangi (oysters), yara (crab), crustaceans and intertidal plants were feasted upon along the water's edge, evidenced by the deep middens all over this landscape.

Timbrell Park, once an abundant wetland system and a teeming cornucopia of plant and animal life on the furthest southern reaches of the bay, was sadly filled in and replaced with a monoculture of grass. Unfortunately, colonial intervention continues to impede upon the once flourishing natural systems, causing many detrimental consequences for the lands and waters of Eora country (coastal Sydney). Bush regeneration efforts are now starting to return some of the land to its former glory. Records indicate this was a place of corroboree (gathering) and ceremony. The extensive middens that can still be found in the park also indicate prolonged and sustained occupation, especially alongside what is now known as Iron Cove Creek.

The reaches of baragula (flood tide) have been greatly reduced, cutting off the nourishment to this once diverse life source. With the spread of colonists, the land and waterways were drastically altered. Forests and wetlands were lost to concrete. Riverbanks and marine life were degraded by marrinuwi (big canoe, referencing colonist ships) with large powerful vessels like RiverCats still navigating Burramattagal (Parramatta River) day and night.

Before the concreting of the flood-prone waterway, Iron Cove Creek was a dazzling ecosystem of fresh, brackish and saltwater tidal pools. This ecosystem nurtured Aboriginal people (as they nurtured it), providing both abundance and education, with the natural world revered as the big classroom, the greatest teacher. It was a meeting place, a place of trade and interaction with other clans. Inter-tribal alliances and agreements across kinship groups allowed for seasonal or culturally significant movement across multiple territories, as well as trade, corroboree, ceremony and marriages. This could only happen with adherence to strict protocol when entering another's land.

Imagine yourself sitting under the guwing (sun), surrounded by forest, amongst scarlet warada (waratah). Refreshing yourself with waraburra, a sweet drink made from the crushed leaves of native sarsaparilla and badu (water). After collecting dinner in a gulima (basket), friends and family could gather around guwiyang (fire) to share knowledge and stories and to gunama (cook). They would roast yurungay (duck), burra (eel), magura (fish) and gurgi (bracken fern roots), all wrapped in gymea lily leaves, using a method that would produce delicious, smokey and tender meats and plants. People could baraya (sing) and dangura (dance), making yabun (music) with gamarada (friends), before heading gunya (home).

Wangal People would magari (fish) Burramattagal (Parramatta River) in a nawi (canoe made from sheets of bark bunched and tied at the ends and sealed with gum). Wangal women would sing fishing songs to lure their catches in, using bara (hooks made from shell, wood or stone) and garradjun, fishing lines made from spun barks such as kurrajong and gurrundurrung (paper bark). Wangal men would stand up in their nawis, using long gamai (spears) to catch fish, often under the glow of a marri yanada (full moon) and warrawal (Milky Way). Fish were often cooked fresh in the canoes upon beds of bamal (earth/sand/clay).

This abundant natural world provided plants with multitudes of uses. The red bark exudate of the Sydney Red Gum (*Angophora Costata*) was dissolved in warm water, and when cooled, the liquid was taken to relieve an upset stomach. Wood that had grown into a suitable shape was made into a coolamon that could be used to carry a variety of objects. The fresh gum of *Eucalyptus camfieldii* was collected, mixed with warm water, and applied to cuts and sores. Eel traps, mats and baskets were woven from *Lomandra longifolia* leaves. *Suaeda australis* (Seablite) would be eaten fresh, the edible leaves are pleasantly salty with a light, crunchy texture. Samphire is another edible succulent that grows on the bank of Burramattagal. Their slim, noded stems look similar to asparagus, but offer a salty, spicy taste.

It is imperative to the future health of Wangal lands that we all involve ourselves in the act of caring for country whenever possible. Sustained community efforts, like picking up litter, adding to our urban canopy wherever possible, providing possum boxes, bird boxes and getting involved in bush regeneration programs are ways we can work towards a better future for Wangal lands.

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Susan Moylan-Coombs
Director

*Facilitator of Cultural Conversations, Cultural
Curator, RAP Guidance, Engagement and Strategy
Specialist, Connecting to Country/Designing with
Country*



How Much?

Stage One:

General Advice, Strategic Planning, Meetings:

Staff Cultural Awareness Session

Scoping Report

Stage Two:

General Advice, Strategic Planning, Meetings:

Connection to Country Workshop (approx. 3hrs)

Connection to Traditional Owner (TO), Knowledge Holders,
community members, clients – Site Visit



How Much?

Stage Three:

General Advice, Strategic Planning, Meetings:

Conducting separate Interviews if required

Community, Elders, Knowledge Holders

Connection to Country Workshop (approx. 3hrs)

Report back to Traditional Owner (TO), Knowledge Holders, community members, clients – Progress Report back.

Report Writing and Delivery:

Inclusive of writing draft, graphic design and artwork, review with community and final electronic delivery





Contact Details

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