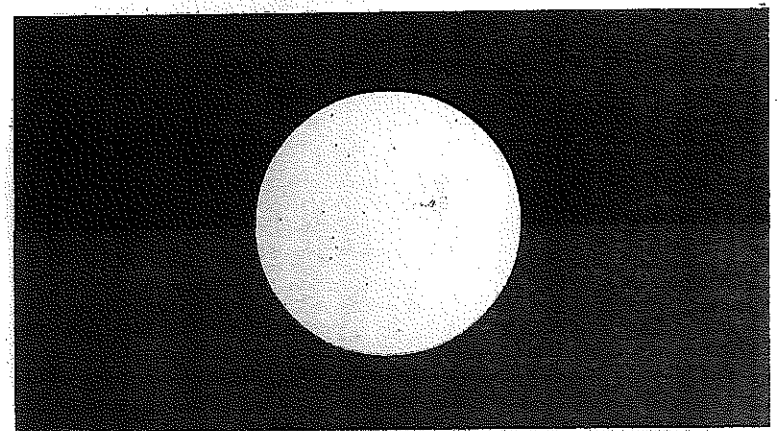
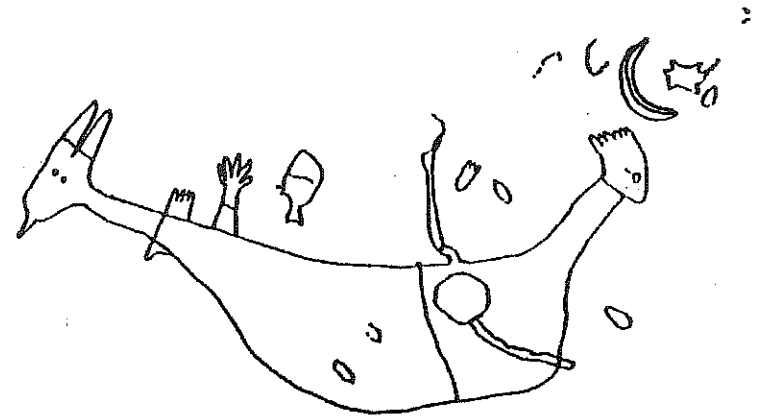


Gibberagong

Environmental Education Centre

Aboriginal Studies
Teachers' Resource Book



First published by
Gibberagong Environmental Education Centre,
Sydney, Australia, 1983, 2nd(Revised) Edition
1995.

2nd Edition reprinted with update 2001

Printed by
N.S.W. Government Printer,
Sydney, 1995.

The layout, desk top publishing and information
in this book was written and compiled by
Bruce Foott, Teacher-in-Charge,
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N.S.W. Department of Education and Training

The Gibberagong Experience

The Aboriginal Studies Program is designed to give teachers reference material and study sites around which field activities can be programmed at Gibberagong Environmental Education Centre.

- Discover how the Guringai survived in the Sydney environment for thousands of years.
- Visit different types of Aboriginal sites as they were 300 years ago.
- Investigate the plants and materials used by the Guringai people as part of their daily life.
- Experience the bush at night by camp fire as the Guringai did.
- Walk in the footprints of a civilisation far older than that of the Pyramids.
- Trace the impact of the European invasion upon the Guringai culture.
- Learn about and be proud of the heritage the Guringai have left.



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Foreword

The largely unspoiled bushland of Ku-ring-gai Chase National Park and Muogamarra Nature Reserve provide a dynamic resource for studying the traditional lifestyle of the Guringai people who inhabited the Sydney area for so long.

Through a visit to the Centre teachers and students can experience the thrill of rediscovering how the Guringai people survived in the Hawkesbury sandstone environment. Hands on experiences and direct observation allow students to go away with a greater understanding and appreciation of Aboriginal history in Australia. They will see and feel something of the people who inhabited the area so long before white people came.

This book is a detailed account of an historical perspective in which the Aboriginal people are the major part. It helps teachers and their students to discover what is left of Guringai culture and to understand its significance. It is, living history, in an environment that has changed little over the centuries and enables students to relate today's society to that of traditional Guringai society. They will discover what a resourceful society it was and why Aboriginal society still survives all over Australia today.

The author, Bruce Foott, Teacher-in-Charge, is congratulated for his informative and exciting account. Its value to those visiting Gibberagong Environmental Education Centre will be great.

Dave Ella
Regional Aboriginal Community Liaison Officer, 1995



Introduction

The Aboriginal Education Policy is an across the curriculum K-12 perspective to be included in all Key Learning Areas. Aboriginal Studies is also a specific subject area. So no matter what subject you teach or the age of your students you will find great value in giving them the opportunity to directly observe and experience local Aboriginal heritage sites. The Aboriginal sites preserved in both Muogamarra Nature Reserve and Ku-ring-gai Chase National Park are excellent resources for fieldwork.

The Centre offers a variety of field experience for **day visit** and **overnight stays** focusing on Aboriginal traditional lifestyle and heritage sites, Aboriginal and European contact sites, traditional bush foods, medicines and useful materials, and contemporary uses of bush food.

The aim of Aboriginal Studies at Gibberagong Environmental Education Centre is to give teachers and students an insight into local Aboriginal history in an endeavour that they may gain a greater awareness of the challenges Aboriginal people and all other Australians face in living together. We must all realise how important it is to Aboriginal people and Australia to retain the traditional heritage of our country.

The Aboriginal Studies Teacher's Resource and Fieldwork Books plus the Student Worksheet Book have been designed to assist teachers who are currently teaching Aboriginal Studies and wish to extend their program to include fieldwork.

The **Aboriginal Studies Teachers' Resource Book** gives a general outline of Aboriginal presence in Australia, a local perspective on the Guringai people, source material from First Fleet journals, a directory of plants used, a summary of major food sources and a dictionary of Guringai words. It has been designed to assist teachers in preparing the students with background material for the fieldwork.

The **Aboriginal Studies Teachers' Fieldwork Book** has resource material on the various study sites Gibberagong utilises in its fieldwork programs .

The **Aboriginal Studies Student Worksheet Book** sets out fieldwork sheets that may be copied for use on field trips or be a guide in designing your own.

The engravings throughout the book are to illustrate the richness of Aboriginal culture in the Sydney Region and demonstrate the great variety of subject matter engraved. There are over three thousand engraving sites on the North Shore alone, plus hundreds of cave art sites, occupation caves, middens and stone arrangements. Look carefully at the line drawings to discover the subjects of the Guringai artists. There is no interpretation of the engravings as so little is known and much misinformation has been given out about them in the past. We will have to be satisfied to wonder at the reasons for the engravings and be sad that such a richness of Guringai spiritual culture has been lost.

Aboriginal Australia

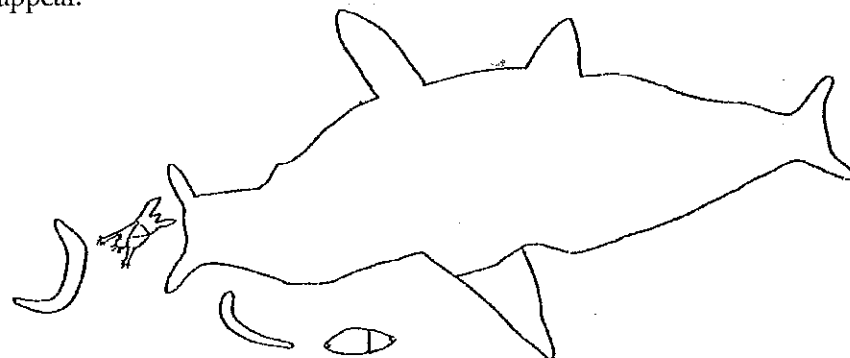
Human history in Australia did not begin with Captain Cook's landing. When it did begin, is still a question for debate. Aboriginal people say they have always been here. Some academics say human occupation of Australia goes back more than 50,000 years when the ancestors of the Aboriginal people came to Australia. It is presumed they came across land bridges and undertook sea journeys from South-East Asia during periods of low sea level associated with ice ages.

During this 50,000 years great climatic changes have taken place in Australia and the sea level has risen and fallen by some 100 metres. The rises have probably covered much ancient evidence of the Aboriginal occupation. The coastline of Australia only settled into its present form some 5,000 years ago.

The history of this long period of Aboriginal occupation in Australia is not lost to us. It has been handed down through countless generations of Aboriginal people in their dreaming, song-cycles, corroboree, bark paintings, rock engravings and artefacts.

50,000 years ago huge animals of the Pleistocene era still roamed Australia, such as the diprotodon (a wombat type creature as big as a rhinoceros), the giant kangaroo (3 metres tall), the giant marsupial wombat and genyornis the giant emu. They disappeared mysteriously about 10,000 to 15,000 years ago. Scientific evidence clearly shows that they were a part of the environment of Aboriginal Australia. The history of these creatures and of climatic and geological change are recorded in Aboriginal dreaming, song-cycles and rock art. Some of the giant creatures of the dreaming are thought to be some of these animals.

The Aboriginal history of Australia has been written largely if not totally by white people. Until recently events such as massacres and racist government policies just didn't get published. Now we are starting to uncover some truths and bury the myths about traditional, contact and contemporary Aboriginal history. As more misinformation is corrected and Aboriginal people tell their side of the story, some of the mistrust and prejudices of the past will hopefully disappear.



The Guringai

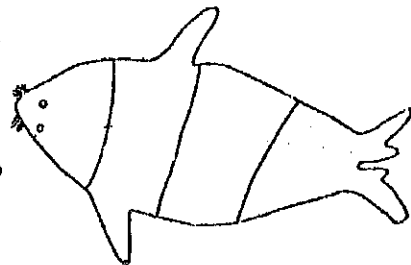
The Sydney Region, as the rest of Australia, has always been the homeland of Aboriginal people from the time of the dreaming to present day. The Aboriginal history of the Sydney Region has been all but obliterated by the European invasion. Only a vague picture remains of the peoples' names and countries, their language, religion and lifestyle. Since only a scanty European account of the history of the Sydney Aboriginal people exists the true history is like trying to put together a "jigsaw" puzzle without all the pieces! Moreover, this "reconstructed" picture, of who was living where and their names, changes according to who is trying to put the "jigsaw" puzzle together.

In studying the Guringai (Koo-ree-'nguy) of the Sydney Region we must remember that the problems Aboriginal people face today are in some ways similar to those of two hundred years ago. Misunderstanding, mistrust and misinformation have always been associated with white peoples' knowledge of Aboriginal society. In 1788 not many people bothered to find out what it was like to be an Aboriginal person and in the Australia until the 1990s it remained the same.

In the future as different people both Aboriginal and non-Aboriginal look again with "different" eyes at the information that exists about the Guringai a new picture could emerge. With this in mind this "reconstruction" of the Aboriginal people's occupation of the Sydney Region follows.

In Guringai country, now known as Sydney's North Shore, Northern Beaches and the Central Coast the oldest scientifically dated kitchen midden is 12,000 years B.P. (Before Present). Other sites in Sydney are dated at 22,000 years B.P. and from around Australia are even older, dating back some 50,000 years B.P. To put this into perspective with events in other parts of the world, agriculture and pottery in South East Asia is dated from 8,500 B.P. and the Egyptian Pyramids are dated at 4,500 B.P. It is presumed that Aboriginal people have lived in the Sydney area for at least 40,000 years.

Their country for this discussion is assumed to have stretched from Sydney Harbour north to the Central Coast and as far west as present day Lane Cove River and Berowra Creek. (Some authors suggest the territory went as far south as Port Hacking and only north to the southern shore of Broken Bay.) The Guringai's neighbours were, to the north the Awaba (ar-wa-ba, or Awabakal, around Lake Macquarie), to the northwest the Darkinyung (dar-ing-young, around Mangrove Mt.), to the west the Dharuk (dar-rook, on the Cumberland Plain) and to the south the Dharawal (durra-wal, or Tharawal around Port Hacking and to the west).



Map 1. Aboriginal Languages of the Sydney Region

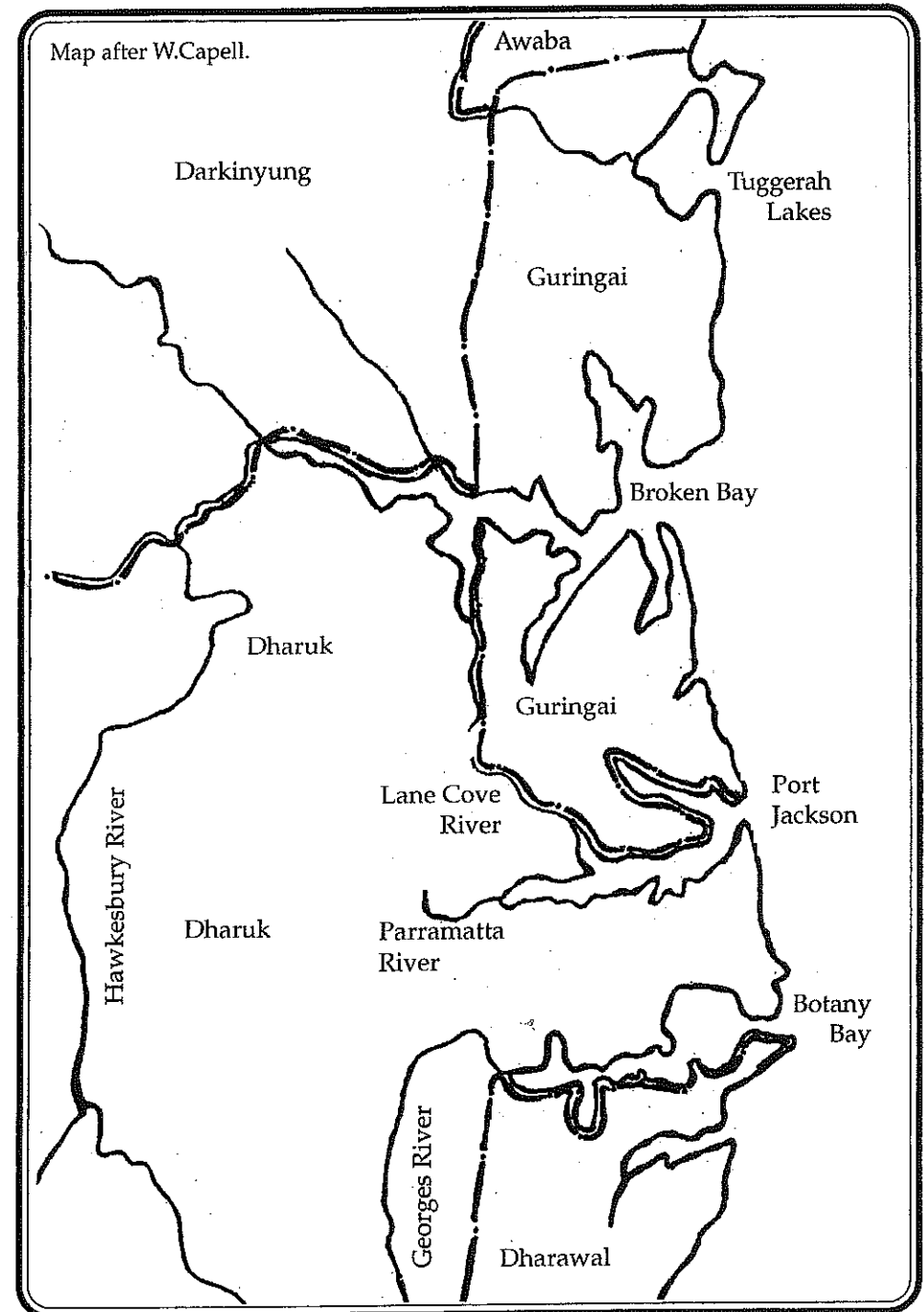


Table 1

Vocabulary Comparisons in the Languages of the Sydney Region

English	Dharawal	Sydney	Dharuk	Guringai	Darinyung	Awaba
Beard	walu	walu	yariy	yari	yariy	yari
Ear	guri	guri	guri	muranj	binuyari	nuraway,
Eye	mabura	mai	mibarai	mi gay	mi gay	yaiguy
Fish	danj	mdgura	mdgara	mdgaru	mdguru	
Forehead	yulu	yulu	yanan	gunbilan	yanan	yulu,
Hand	maramun	ddmara	ddmar	madjara	buril	madara
Man	juwinj	guri	guri	guri	guri	guri
Possum	gurawura	burumin	wali	gurabil	giribil	wilai
Rain	bana	bana,	murgu	bana	murgu	bwarin
Stone	gurabuy	gibar	gibar	buidja	djurug	dunuy
Sun	wuri	gain	guwinj	bangal	banal	banal
Water	yadunu	baidu	baidu	gugwinj,	baidu	gugwinj
Woman	mega	din	djin	nuguy	njuguy	nuguy

Note: "Ear" and "man" are distinguished by the untrilled in the former, trilled in the latter. Courtesy W. Cappell.

J.D.Tipper Lookout Muogamarra Nature Reserve



A View of Guringai Country after White Settlement

The Guringai (cont./)

For Guringai society, the Sydney coastal area with its numerous bays, beaches, freshwater lagoons, mangroves, mud flats and streams would have provided an almost perfect environment. Food and freshwater were in abundance and the climate pleasant with only a few weeks of cold weather each year. These were the same reasons the area was settled by the white invaders or colonists some 200 years ago. Much of our knowledge about the Guringai is hypothesis as the tribes around Sydney were devastated and scattered within thirty years of the white invasion of 1788.

The Guringai territory prior to 1788 may have been close to an Aboriginal paradise. It would certainly have been so for us looking back from our Sydney of the 1990s. The indigo blue, sparkling clear waters and white sandy beaches would have contrasted with the natural bushland sweeping down to the waters edge. The silence would only have been broken by the plop of fish, the cry of the curlew and the honking of the black swans and magpie geese in the swamps and lagoons. With the people hunting, fishing, harvesting shellfish, yams, bulbs and seeds. The simple bark huts and cave shelters were adequate in the mild climate. Clothing was not essential, although there is evidence from other parts of Australia that in cold times blankets were made from animal skins and paper bark. Men and women wore clothing and decorations for ceremonial reasons and belts were useful to carry things in when hunting. The scene would have been one of quiet contentment of a people living in harmony with nature.

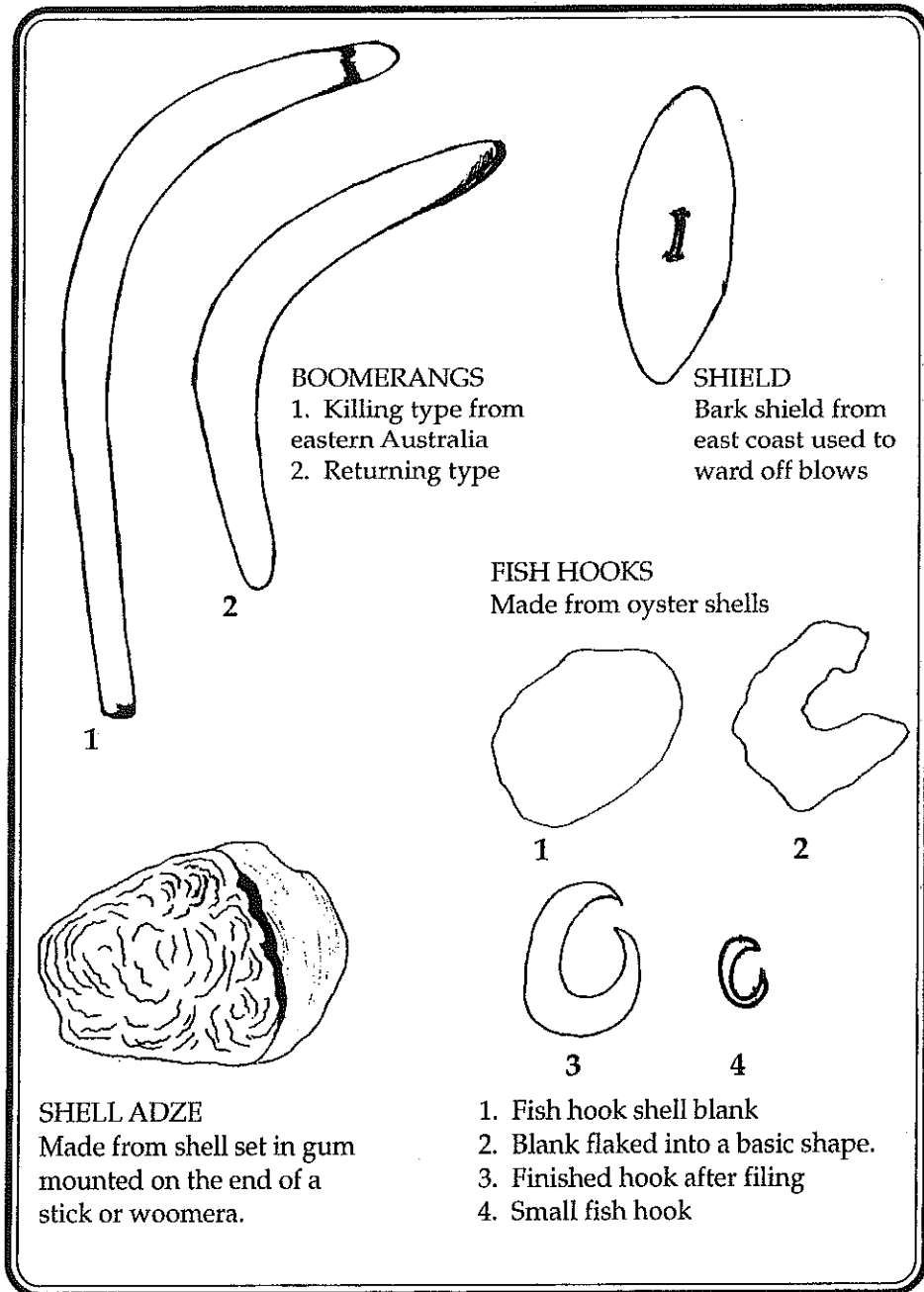
Contrast this with the scene today. Murky waters, littered beaches, the absence of geese, swans, seals and dugongs and the constant noise of traffic. This is the result of, not just more people but our attitude toward the land and its animals. We see it as something to be conquered and used, Aboriginal people see it as something to be used and protected.

The Aboriginal people who lived in the areas now known as Ku-ring-gai Chase National Park and Muogamarra Nature Reserve were members of the Guringai language group (Koo-ree-'nguy, meaning people of this place). Koori being a traditional word by which many Aboriginal people prefer to be known.

The Guringai comprised several subgroups. The actual number of sub or related groups is unknown. A few names have lasted until present **Garigal**, **Gayimai**, **Camaraigal** and **Cadigal** to name four groups who lived in the Sydney coastal area bounded by Gosford, Botany Bay and Rosehill.

The living area of individual groups would have been much smaller. The group living around Muogamarra probably numbered some twenty to thirty people. They may have spent most of their lives in the vicinity of present day Brooklyn, Cowan and Berowra Creeks of Broken Bay with another family group being located around West Head and Palm Beach. Moving out of these areas was only for reasons such as whale and other surplus food feasts or ceremonies.

Plate 1 - Aboriginal Tool Kit



The number of Aboriginal people in the Sydney area will always be a guess but some early sightings help to build an impression. In 1788 seventy canoes two people in each, were counted on the now Botany Bay. A group of men, women and children of about fifty feasting on a whale were encountered at the present site of Little Manly and a large group of men numbering some three hundred were reported walking along a beach we now know as Botany Bay.

The Aboriginal living space was determined by the amount of food an area produced and seasonal variations determined the number of people in any one area at anytime. Sydney Harbour, Broken Bay and the coastline provided much of the food for the Guringai as is evident by the numerous shell middens found along the present day foreshores.

Kinship ties, trade, status and other cultural and social factors determined how far a person travelled. Trade certainly motivated travel and certain artefacts found in the Sydney area testify that trade was carried out locally. Stone from the Central Coast and the upper Hawkesbury have been found along the Sydney coastline. Members of each tribe shared the same language, social customs and shared territory situated within specific but elastic geographical units. Each language group consisted of a number of descent groups or clans.

The clan was the land owning group as ownership was by the group rather than the individual. A wide network of kinship ties and obligations entitled land owning clans to economic and social links which extended far beyond their own clan territory. This meant that a temporary abundance of resources in one area were accessible to others. (Vinnicombe).

Due to their close proximity to Sydney, contact with the Europeans would have followed soon after the first invasion of 1788. This brought with it disease and conflict which eventually led to the destruction of individual Aboriginal clans. These people left behind a wealth of heritage sites including rock engravings, stone arrangements, cave paintings, burial sites, shell middens and their spirits.

The rock engravings (which are unique and world famous), cave paintings, stone arrangements and Aboriginal work places also give us a clue to their lifestyle. The number of engravings within the Muogamarra and West Head area indicates that these places were regularly visited by the local clans.

It is pertinent here to say that there is no record of any European observing the Guringai engraving the sandstone. This would seem to support the theory of how quickly Aboriginal traditional lifestyle was destroyed in the Sydney area. Therefore, how and why they engraved the rock surface will remain a mystery or at best an educated guess. The engravings and other sites should still be considered sacred places for all Australians and require protection and preservation. How sacred these places were for the Guringai people will remain a mystery forever.

From the earliest years of the European invasion to the present day Aboriginal lifestyle and culture have been clouded in mystery and our understanding of them has been hindered by social attitudes and prejudice. Aboriginal society over 50,000 years developed an incredible understanding of the natural environment. Traditionally, Aboriginal people believe that they are part of the land and that if it is taken away the people lose a part of themselves and the reason for their existence is destroyed. This tradition lives on today in Land Rights and is one of the issues contemporary Australia has to face.

The vast difference between the Aboriginal and the European culture is best seen perhaps in looking at the foods they ate. The Guringai, with their understanding of the natural environment, had an abundance of food at most times of the year. Being coastal dwellers their main foods came from their efficient utilisation of the littoral zone and excellent fishing techniques. Seals, turtles, dugongs, penguins and whales were in abundance in the Sydney area and these as well as jewfish, snapper, mullet, mackerel, whiting, john dory, rock cod, leather-jacket and others were eaten.

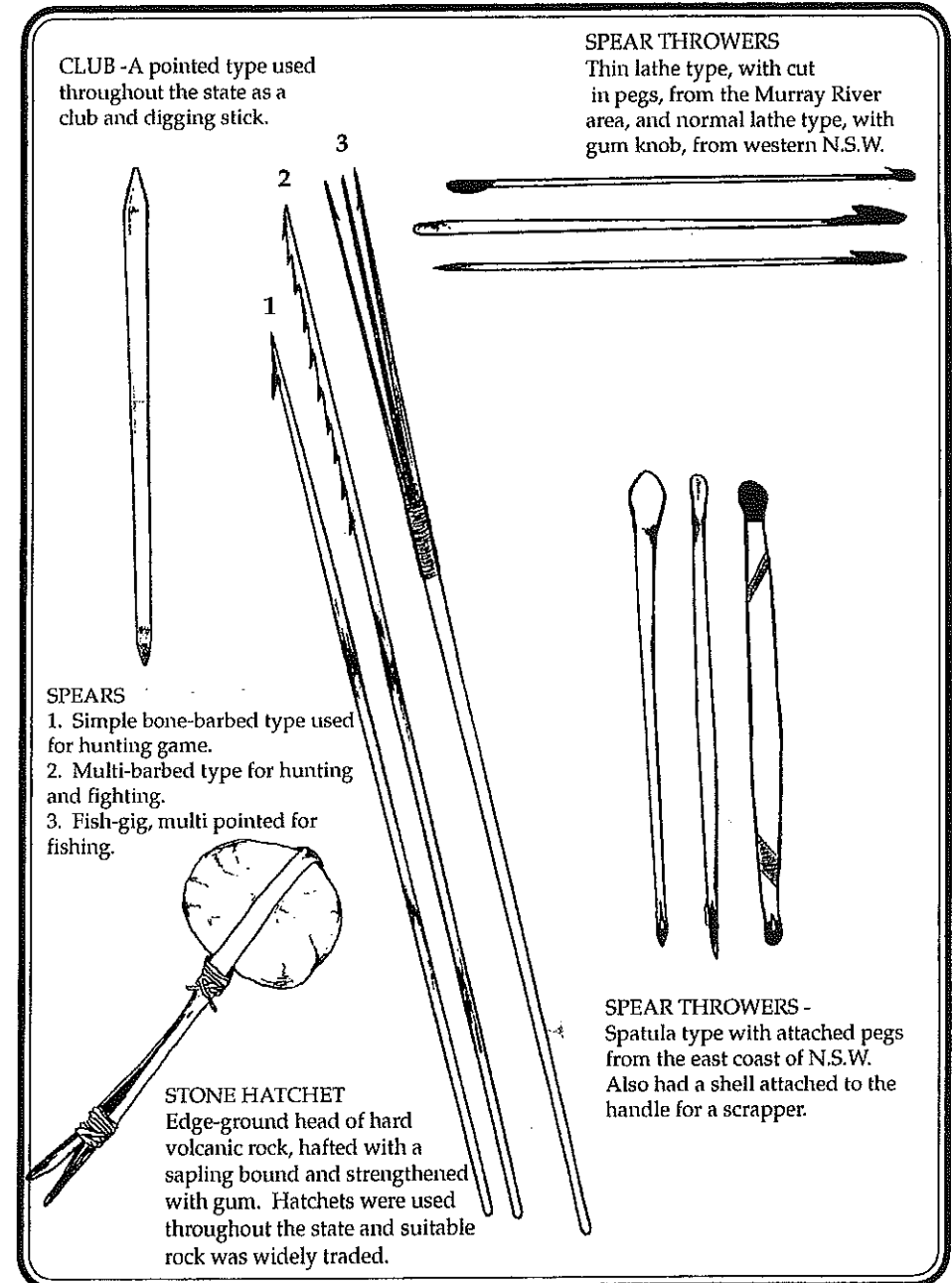
Shell fish including oysters, mussels and cockles were the staple part of their diet which was supplemented by various vegetable foods, macropods, birds, possums and grubs. They ate the large burrawang (macrozamia) nut which, without knowledgeable preparation, is highly poisonous. Wild honey was also plentiful as well as yams, fern roots, the heart of the cabbage tree palms, lillypillies, native fig and various edible berries and roots.

Guringai Fish Shop



Originally the Sand Flats at Bobbin Head supplied Shellfish

Plate 2 - Aboriginal Tool Kit.

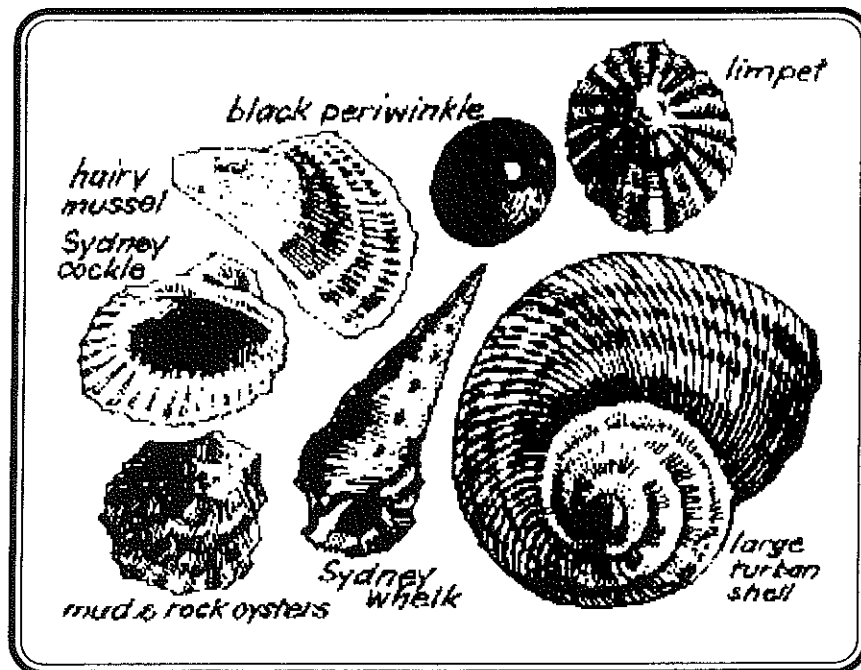


The statement by Franklin in 1802 that the "Kangaroo, Opossums, fish, parrots and parraquets are all in abundance at Port Jackson" sums up the situation in which the Guringai, living in harmony with their surroundings, had an abundance of food. Contrast this with the desperate plight of the British who did not try to understand the environment, who refused to learn anything from the Aboriginal people, and who almost starved to death several years running during the first few years, when supply ships from England did not arrive.

The Guringais' knowledge of their natural environment was complemented by a rich spiritual culture which is evidenced by the thousands of rock engravings, cave art and stone arrangements that are still to be seen throughout their country. The implements of their culture were all made of materials from the natural world, indicating a wider knowledge of their environment than for just eating purposes. In fact from other parts of Australia we have learnt that many plants were used for medicines, glues, paint, string, clothing and weapons.

The men used several types of spears, a single pronged spear for hunting and a multi-pronged fishing spear, a "fish-gig". The shafts were made from various plant stems. The grass tree's (Xanthorrhoea) flower stem with hardwood prongs fixed to the shaft with gum and bees wax made a good fishing spear. The "fish-gig" had three or four prongs which were barbed and these were made from fish teeth or fish bones, shells, stingray spines or hardwood.

Plate 3 Shells typical of an East Coast Midden



The women fished with lines and hooks. The fish hooks were generally made of the "pearl oyster shell" (probably the now extinct mud oyster) although they were also made from bone and bird claws. The fishing lines were made from fibrous grasses and barks which were also the material for nets and bags. In the bags (used by both men and women) they carried the meat from shell fish, ochre, resin, hooks and lines, shells, ornaments and points for spears.

Although stone tools are rare in the archaeology of Sydney, they were used. It seems that shells may have been an alternative for many functions particularly with the marine orientated Guringai. Suffice to say they had tools and associated artefacts which allowed them to harvest their food from the natural environment.

The invading Europeans in 1788 brought with them their religion of "Judaeo-Christianity" which emphasised the conquest of nature, a master servant relationship in which "nature" was quickly translated into "natural resource". Their arrival was characterised by exploitive savagery, the annihilation of fauna and flora and cultural devastation. The European exploitive attitude to the land contrasted dramatically with the attitude of the Aboriginal people who thought of the land as their mother, to be cared for and respected.*

Today, Aboriginal knowledge about the properties of certain plants and substances is being researched and the wealth of information grows daily. Now a genuine interest is being shown in their knowledge about the Australian environment and Aboriginal people have been happy to assist. A new industry is developing from this, Australia's own Bush Tucker industry. We have all lost an incredible amount of knowledge since 1788 but there is time to record what is left.

The fate of the Guringai in Muogamarra and West Head areas was the same as in many other areas of Australia. Contact with the European brought with it disease and within the first eighteen months of the European invasion smallpox killed an estimated fifty percent or more of Aboriginal people in the Sydney area. This would have devastated their traditional lifestyle. Fighting for their land, killings by ruthless traders, venereal disease, loss of traditional hunting areas, reliance on European food and associated ill health, or just shooting them as the "Blacks who had no rights" was the fate of the Guringai.

* Dr. L. Webb: Rainforests - N.P.W.S. Publication.

Small Pox

John White was Surgeon-General of the First Fleet and the settlement at Port Jackson. In his Journal of Voyage to New South Wales it is stated:

Early in 1789 White was confronted by a new problem when groups of natives were being found dead on the harbour foreshores.

"White ascertained that the cause was smallpox, so virulent in its onslaught that within a few weeks, according to the native Bennelong, who had himself survived an attack, it had reduced the native population in the Sydney area by about half. No evidence of the disease had previously been seen among either natives or whites, and the cause of the outbreak remained a mystery."

Captain Watkin Tench was a military officer in command of a detachment of marines with the First Fleet. His journals published under the heading "Sydney's First Four Years" contains the following reference to the smallpox epidemic, dated April, 1789:

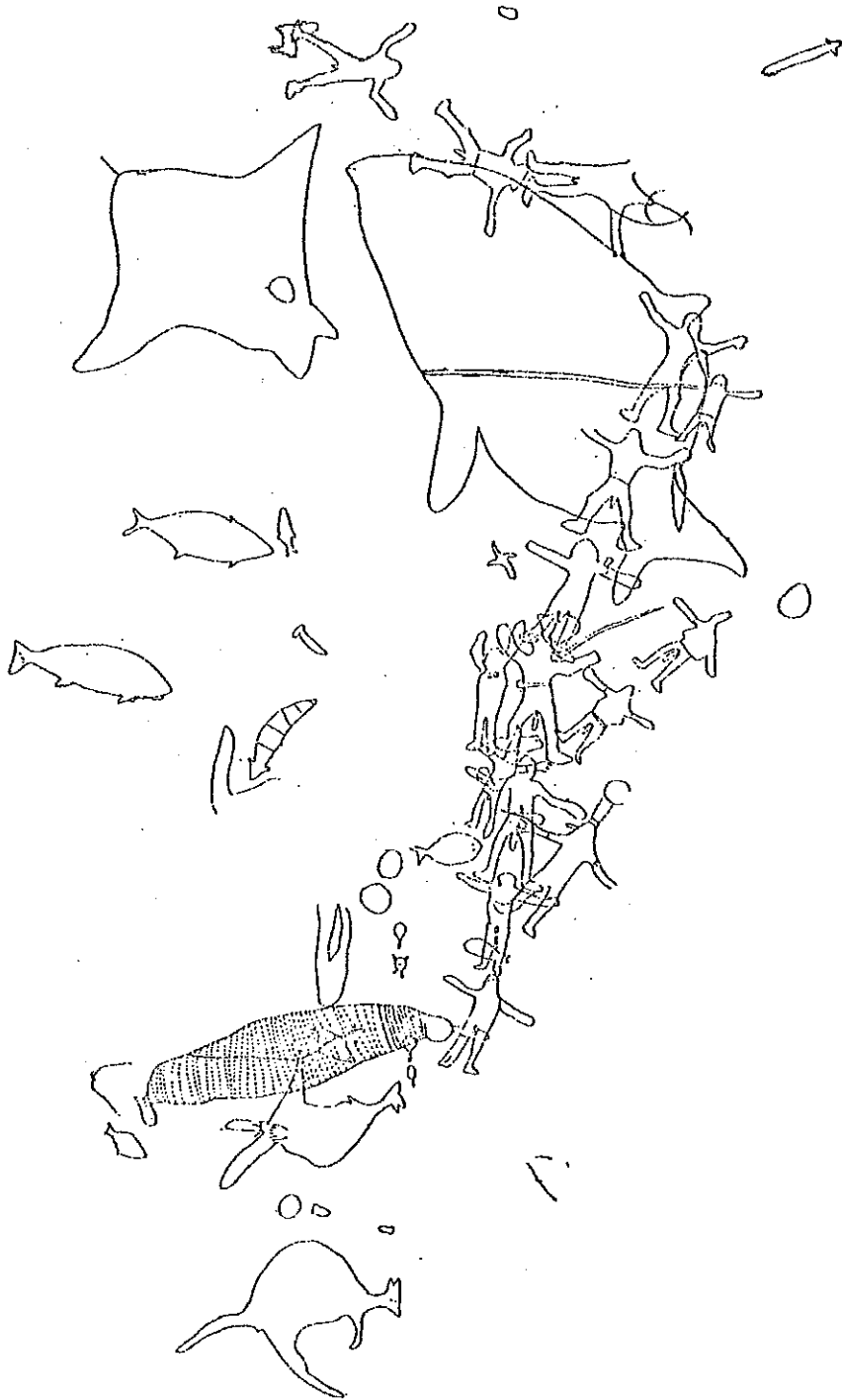
"An extraordinary calamity was now observed among the natives. Repeated accounts brought by our boats of finding bodies of the Indians in all the coves and inlets of the harbour, caused the gentlemen of our hospital to procure some of them for the purposes of examination and anatomy."

On inspection, it appeared that all the parties had died a natural death: pustules, similar to those occasioned by the small pox, were thickly spread on the bodies; but how a disease, to which our former observations had led us to suppose them strangers, could at once have introduced itself, and have spread so widely, seemed inexplicable, whatever might be the cause, the existence of the malady could no longer be doubted.

Intelligence was brought that an Indian family lay sick in a neighbouring cove; the Governor, attended by Arabanoo, and a surgeon, went in a boat immediately to the spot. Here they found an old man stretched before a few lighted sticks, and a boy of nine or ten years old pouring water on his head, from a shell which he held in his hand; near them lay a female child dead, and a little farther off, its unfortunate mother: the body of the woman shewed that famine, superadded to disease, had occasioned her death: eruptions covered the poor boy from head to foot and the old man was so reduced, that he was with difficulty got into the boat. Their situation rendered them incapable of escape, and the quietly submitted to be led away."

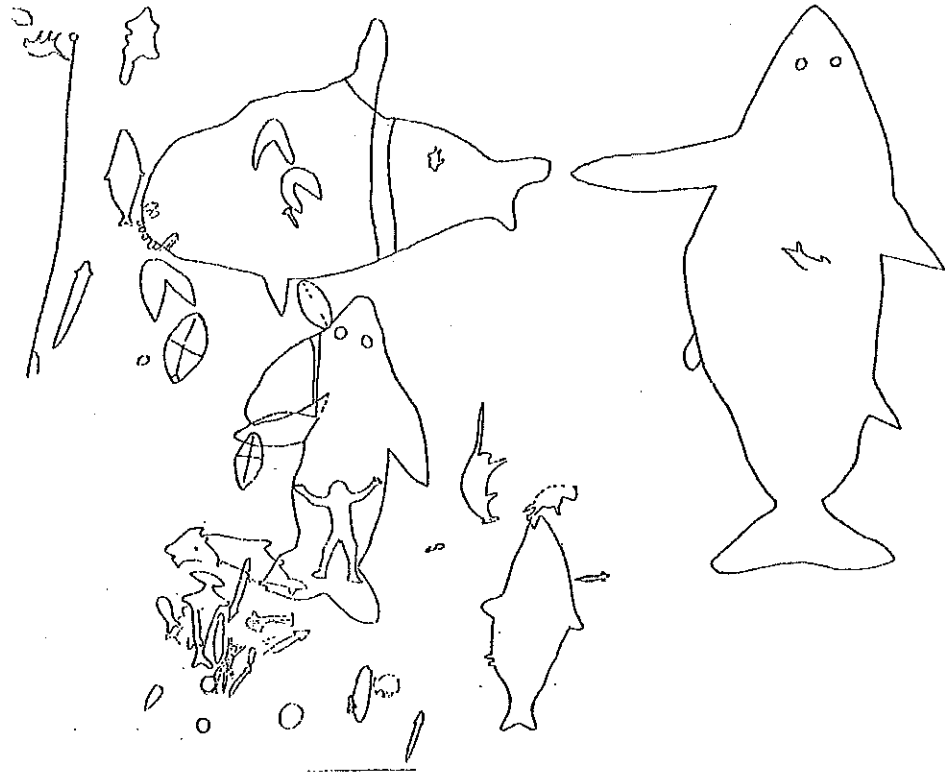
Sydney Aboriginal numbers were devastated from 1788 to 1790 then steadily declined until the 1830s when little mention is made of the Guringai in the early journals. Except for a few isolated accounts of family groups living along the Lower Hawkesbury. The Guringai had lost their people, land and traditions by the 1850s.

There were no laws at this time to protect the life and the property of Guringai, thus Europeans were their own law and decided punishments as their personalities dictated. Before 1800, ten years after the British invasion, the



Guringai would have had their traditional lifestyle shattered by the introduction of iron, tobacco, alcohol, flour and disease. It is with great sadness that history has recorded the destruction of traditional lifestyles of most of the tribal Aboriginal people of the coastal and well watered lands of Australia.

What follows is an archeological account of the engravings found in Guringai country. Throughout the book are examples of engravings for the reader to investigate and see the remarkable variety and richness of subject matter the Guringai people recorded on the sandstone. Your attention is drawn to the animals that are represented but no longer exist in the Sydney area.



Aboriginal European Contact.

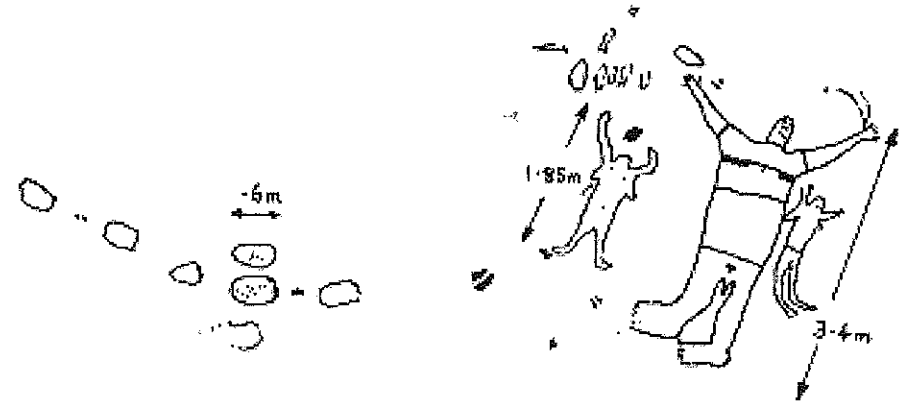
Initially contact between the Guringai and English was peaceful and they appeared to trust one another but this lasted only a short while as it became clear the invaders were here to stay. Ignorance of each other's laws, traditions, customs, lifestyle and religion set the stage for what was to come. The English assumed the Aboriginal people had little knowledge to offer them, white arrogance and their materially based culture left little room for understanding, only contempt.

Governor Phillip's View.

To try to understand the events that occurred after the arrival of the First Fleet, it is vital to review Governor Phillip's orders from the British Government and then to see how they were followed.

"You are to endeavour by every possible means to open an intercourse with the natives, and to conciliate their affections, enjoining all our subjects to live in amity and kindness with them. And if any of our subjects shall wantonly destroy them, or give them any unnecessary interruption in the exercise of their several occupations, it is our will and pleasure that you do cause such offenders to be brought to punishment according to the degree of the offence. You will endeavour to procure an account of the numbers inhabiting the neighbourhood of the intended settlement, and to report your opinion to our secretaries of state in what manner our intercourse with the people may be turned to the advantage of the colony."

Although Captain Phillip was given these specific instructions he and future Governors bowed to the pressure of the colonists and took punitive measures against the Aboriginal people without first trying to understand what Aboriginal people were all about.



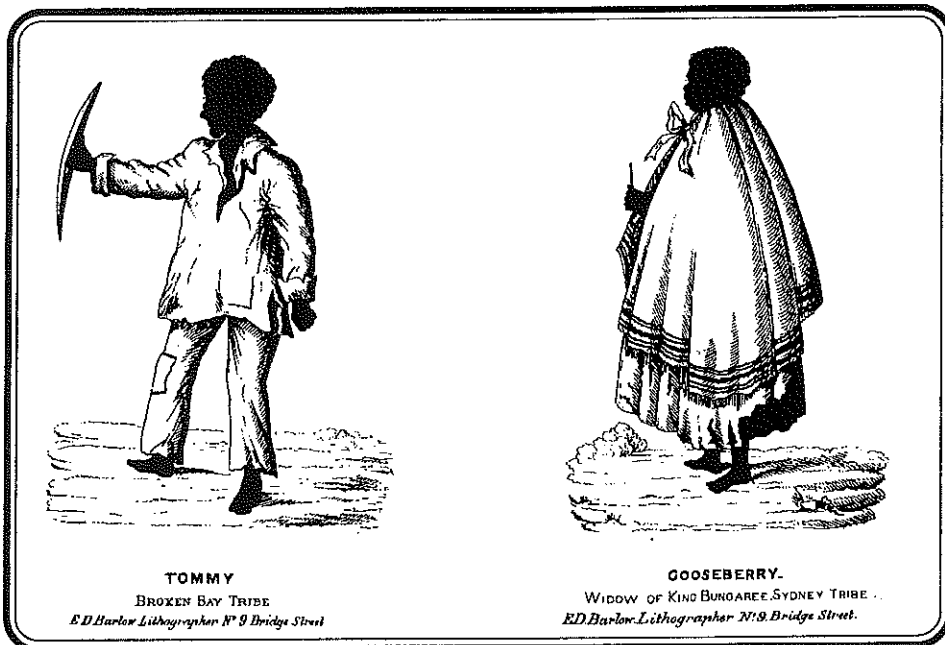
Governor Phillip's first dispatch 15 May 1788.
(Historical Records of New South Wales, Government Printer, 1897.
Vol. 1 part 2, pp. 128, 129, 131.)

Four months after his arrival in Botany Bay, Phillip sent his first dispatch to the home Secretary, Lord Sydney. In it he described the native inhabitants.

"With respect to the natives, it was my determination from my first landing that nothing less than the most absolute necessity should ever make me fire upon them, and tho' persevering in this resolution has at times been rather difficult, I have hitherto been so fortunate that it never has been necessary.

Mons. La Perouse, while at Botany Bay, was not so fortunate. He was obliged to fire on them, in consequence of which, with the bad behaviour of some of the transports; boats and some convicts, the natives have lately avoided us, but proper measures are taken to regain their confidence.

When I first landed in Botany Bay the natives appeared on the beach, and were easily persuaded to receive what was offered them and tho' they came armed, very readily returned the confidence I placed in them by going to them alone and unarmed, most of them laying down their spears when desired; and while the ships remained in Botany Bay no dispute happened between our people and the natives. They were all naked, but seemed fond of ornaments, putting the beads of red maize that were given them round their heads or necks. Their arms and canoes being described in "Captain Cook's Voyage," I do not trouble your Lordship with any description of them."



'An Account of the English Colony in N.S.W.' By David Collins, 1798.

The following extracts are taken from David Collins' journal. When reading the extracts please note the language and the subjectivity of the author. Read carefully to glean a picture of the environment and diet of the Guringai, remembering that the observer was only able to view part of the total picture and was not trained for this purpose.

Initiation

Between the ages of eight and sixteen, the males and females undergo the operation which they term Gnah-noong, viz. that of having the *septum nasi* bored, to receive a bone or reed. Between the same years also the males receive the qualifications which are given to them by losing one of the front teeth. This ceremony occurred twice during my residence in New South Wales; and in the second operation I was fortunate enough to attend them during the whole of the time, attended by a person well qualified to make drawings of every particular circumstance that occurred. A remarkable coincidence of time was noticed as to the season in which it took place. It was first performed in the beginning of the month of February 1791; and exactly at the same period in the year 1795 the second operation occurred.

On the 25th January 1795 we found that the natives were assembling in numbers for the purpose of performing this ceremony. Several youths well known among us, never having submitted to the operation, were now to be made men. Pe-mul-wy, a wood native, and many strangers, came in; but the principals in the operation not arriving from Cam-mer-ray, the intermediate nights were passed in dancing. Among them we observed one man painted white to the middle, his beard and eye-brows excepted. Others were distinguished by large white circles around the eyes. It was not until the 2nd of February that the party was complete. In the evening of that day the people from Cam-mer-ray arrived, among whom were those who were to perform the operation, all of whom appeared to have been impatiently expected by the other natives. They were painted after the manner of the country, were mostly provided with shields, and all armed with clubs, spears, and throwing sticks. The place selected for this extraordinary exhibition was at the head of Farm Cove, where a space had been for some days prepared by clearing it of grass, stumps, etc; it was of an oval figure, the dimensions of it 27 feet by 18, and was named Yoo-lahng.

When we arrived at the spot, we found the party from the north shore armed and standing at one end of it; at the other we saw a party consisting of the boys who were to be given up for the purpose of losing each a tooth, (see picture on next page) and their several friends who accompanied them.

They then began the ceremony. The armed party advanced from their end of the Yoo-lahng with a song or rather a shout peculiar to this occasion, clattering their shields and spears, and raising a dust with their feet that nearly obscured the objects around them. On reaching the farther end of the Yoo-lahng, where the children were placed, one of the party stepped from the crowd, and seizing his victim returned with him to his party, who received him with a shout louder than usual, placing him in the midst, where he seemed defended by a grove of spears from any attempts that his friends might make to rescue him. In this manner the whole were taken out, to the number of fifteen; among them appeared Ca-ru-ey, a youth of about sixteen or seventeen years of age, and a young man, a stranger to us, of about three and twenty.

The number being collected that were to undergo the operation, they were seated at the upper end of the Yoo-lahng, each holding down the head; his hands clasped, and his legs crossed under him. In this position, awkward and painful as it must have been, we understood they were to remain all night; and, in short, that until the ceremony was concluded, they were neither to look up nor take any refreshment whatsoever.

The carrahdis now began some of their mystical rites. One of them suddenly fell up on the ground, and throwing himself, into a variety of attitudes, accompanied with every gesticulation that could be extorted by pain, appeared to be a length delivered of a bone, which was to be used in the ensuing ceremony. He was during this apparently painful process encircled by a crowd of natives, who danced around him, singing vociferously, while one or more beat him on the back until the bone was produced, and he was thereby freed from his pain.

He had no sooner risen from the ground exhausted, dropping, and bathed in sweat, than another threw himself down with similar gesticulations, who went through the same ceremonies, and ended also with the production of a bone, with which he had taken care to provide himself, and to conceal it in a girdle which he wore.

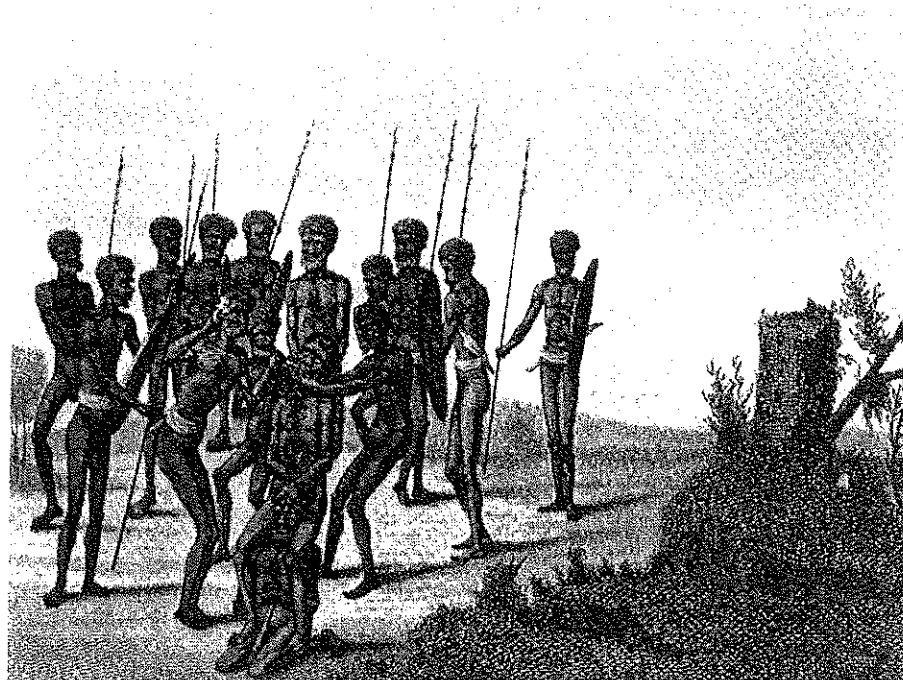
We were told, that by these mummeries the boys were assured that the ensuing operation would be attended with scarcely any pain, and that the more these carrahdis suffered, the less would be felt by them.

It being now perfectly dark, we quitted the place, with an invitation to return early in the morning, and a promise of much entertainment from the ensuing ceremony. We left the boys sitting silent, and in the position before described, in which we were told they were to remain until morning.

On repairing to the place soon after day-light, we found the natives sleeping in small detached parties; and it was not until the sun had shown himself that any of them began to stir. We observed that the people from the north shore slept by themselves, and the boys, though we heard they were not to be moved, were lying also by themselves at some little distance from the Yoo-lahng. Towards this, soon after sunrise, the carrahdis and their party advanced in quick movement, one after the other, shouting as they entered, and running twice or thrice round it. The boys were then brought to the Yoo-lahng, hanging their heads and clasping their hands. On their being seated in this manner, the ceremonies began, the principal performers in which appeared to be about twenty in number, and all of the tribe of Cam-mer-ray.

The exhibitions how performed were numerous and various; but all of them in their tendency pointed towards the boys, and had some allusion to the principal act of the day, which was to be the concluding scene of it. The ceremony will be found pretty accurately represented in the annexed engravings. (See the drawings on the following pages)

Tooth Evulsion Ceremony



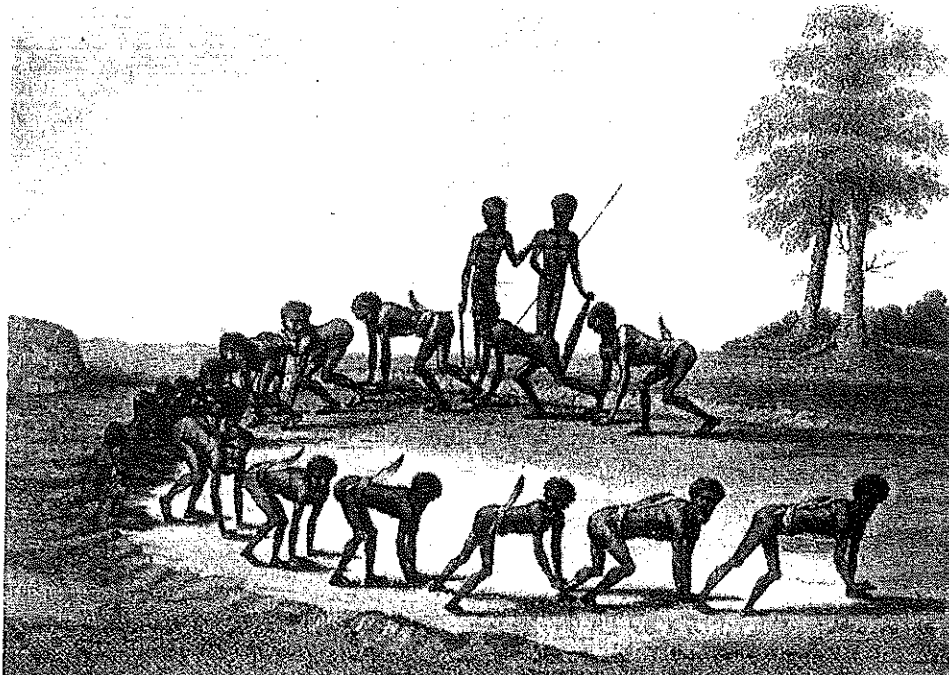
Yoo-long Erah-ba-diang

Yoo-long Erah-ba-diang 1

No.1 - Represents the young men, fifteen in number, seated at the head of the Yoo-lahng, while those who were to be the operators paraded several times around it, running upon their hands and feet, and imitating the dogs of the country. Their dress was adapted to this purpose; the wooden sword, stuck in the hinder part of the girdle which they wore round the waist, did not, when they were crawling on all fours, look much unlike the tail of a dog curled over his back. Every time they passed the place the boys were seated, they threw up the sand and dust on them with their hands and their feet. During this ceremony the boys sat perfectly still and silent, never once moving themselves from the position in which they were placed, nor seeming in the least to notice the ridiculous appearance of the carrahdis and their associates.

We understood that by this ceremony power over the dog was given to them, and that it endowed them with whatever good or beneficial qualities that animal might possess.

The dogs of this country are of the jackal species; they never bark; are of two colours, the one red and some white about it; the other quite black. They have an invincible predilection for poultry, which the severest beatings could never repress. Some of them are very handsome.

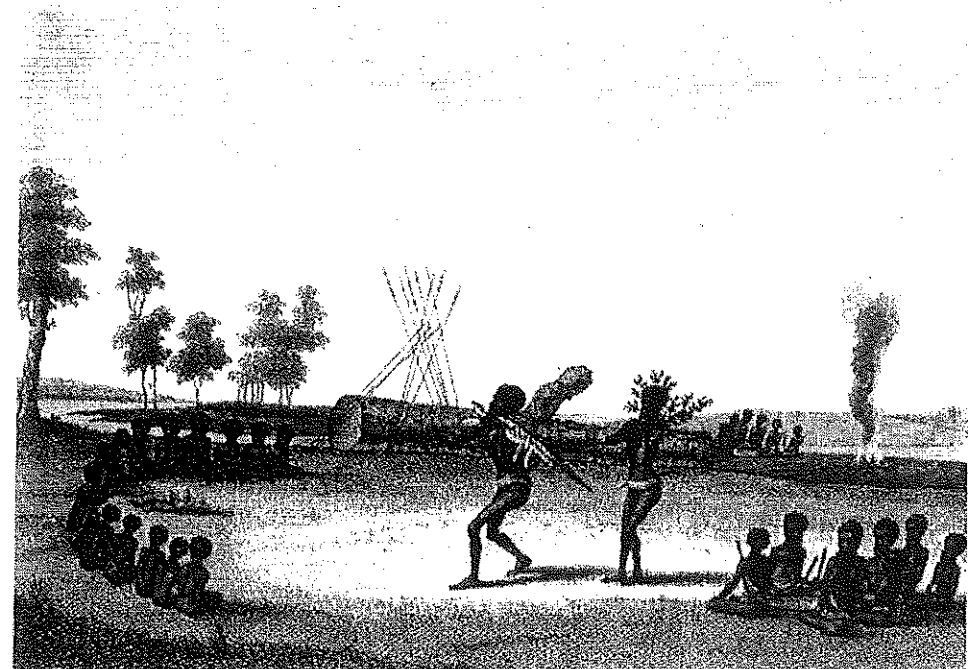


Yoo-long Erah-ba-diang 1

Yoo-long Erah-ba-diang 2

No. 2 - Represents the young men seated as before. The first figure in the plate is a stout robust native, carrying on his shoulders a pat-ta-go-rang or kangaroo made of grass; the second is carrying a load of brush-wood. The other figures, seated about, are singing, and beating time to the steps of the two loaded men, who appeared as if they were almost unable to move under the weight of the burden which they carried on their shoulders. Halting every now and then, and limping, they at last deposited their load at the feet of the young men, and retired from the Yoo-lahng as if they were excessively fatigued by what they had done. It must be noticed, that the man who carried the brushwood had thrust one or two flowering shrubs through the *septum nasi*. He exhibited an extraordinary appearance in the scene.

By this offering of the dead kangaroo was meant the power that was now given them of killing that animal; the brush-wood represent its haunt.



Yoo-long Erah-ba-diang 2

Yoo-long Erah-ba-diang 3

No. 3 -The boys were left seated at the Yoo-lahng for about half an hour; during which the actors went down into the valley near the place, where they fitted themselves with long tails made of grass, which they fastened to the hinder part of their girdles, instead of the sword, which was laid aside during the scene. Being equipped they put themselves in motion as a herd of kangaroos, now jumping along, then lying down and scratching themselves, as those animals do when basking in the sun. One man beat time to them with a club on a shield, while two others armed, attended them all the way, pretending to steal upon them unobserved and spear them.

This was emblematic of one of their future exercises, the hunting of the kangaroo.

The scene was altogether whimsical and curious; the valley where they equipped themselves was very romantic, and the occasion extraordinary and perfectly novel.



Yoo-long Erah-ba-diang 3

Guringai Body Decorations

To their hair, by means of the yellow gum, they fasten the front teeth of the kangaroo, and the jaw-bones of large fish, human teeth, pieces of wood, feathers of birds, the tail of the dog, and certain bones taken out of the head of a fish, not unlike human teeth.

The natives who inhabit the south shore of Botany Bay divide the hair into small parcels, each of which they mat together with gum, and form them into lengths like the thrums of a mop.

On particular occasions they ornament themselves with red and white clay, using the former when preparing to fight, the latter for the more peaceful amusement of dancing.

In general waved lines were marked down each arm, thigh, and leg; and in some the cheeks were daubed; and lines drawn over each rib, presented to the beholder a truly spectre-like figure. Previous either to a dance or a combat, we always found them busily employed in this necessary preliminary; and it must be observed, that when other liquid could not be readily procured, they moistened the clay with their own saliva.

Both sexes are ornamented with scars upon the breast, arms, and back, which are cut with broken pieces of the shell they use at the end of the throwing stick. By keeping open these incisions, the flesh grows up between the sides of the wound, and after a time, skinning over, for a large wale or seam. I have seen instances where these scars have been cut to resemble the feet of animals; and such boys as underwent the operation while they lived with us, appeared to be proud of the ornament, and to despise the pain which they must have endured. The operation is performed when they are young, and until they advance in years the scars look large and full; but on some of their old men I have been scarcely able to discern them. As a principal ornament, the men, on particular occasions, thrust a bone or reed through the *septum nasi*, the hole through which is bored when they are young. Some boys who went away from us for a few days, returned dignified with this strange ornament, having, in the mean time, had the operation performed upon them; they appeared to be from twelve to fifteen years of age. The bone that they wear is the small bone in the leg of the kangaroo, one end of which is sharpened to a point. I have seen several women who had their noses perforated in this extraordinary manner.

The women are, besides, early subjected to an uncommon mutilation of the two first joints of the little finger of the left hand. The operation is performed when they are very young, and is done with a hair, or some slight ligature.

This being tied round at the joint, the flesh soon swells, and after a few days, the circulation being destroyed, the finger mortifies and drops off. Before we knew them, we took it to be their marriage ceremony; but on seeing their mutilated children we were convinced of our mistake; and at last learned, that these joints

of the little finger were supposed to be in the way when they wound their fishing lines over the hand. They name it Mal-gun; and among the many women whom I saw, but very few had this finger perfect. On my pointing these out to those who were so distinguished, they appeared to look at and speak of them with some degree of contempt.

The men too were not without their mutilation. Most of those who lived on the sea coast we found to want the right front tooth; some, whom we met in the interior part of the country, had not been subjected to the authority of the tribe of Cam-mer-ray-gal.

Guringai and Dharuk Lifestyle

The hut of the woodman is made of the bark of a single tree, bent in the middle, and placed on its two ends on the ground, affording shelter to only one tenant. These they never carry about with them; for where we found the hut, we constantly found the tree from which it had been taken withered and dead. On the sea-coast the huts are larger, formed of pieces of bark from several trees put together in the form of an oven with an entrance, and large enough to hold six or eight people. Their fire was always at the mouth of the hut, rather within than without. Their unserviceable canoes were commonly broken up and applied to this use. Beside these bark huts, they made use of excavations in the rock; and as the situation of these were various they could always choose them out of the reach of wind and rain. At the mouths of these excavations we noticed a luxuriance of soil, and on turning up the ground, found it rich with shells and other manure. These proved a valuable resource to us, and many loads of shells were burnt into lime, while the other parts were wheeled into our gardens.

When in the wood I seldom met with a hut, but at the mouth of it was found an ant's nest, the dwelling of a tribe of insects about an inch in length, armed with a pair of forceps and a sting, which they applied, as many found to their cost, with severity equal to a wound made by a knife. We conjectured, that these vermin had been drawn together by the bones and fragments of a venison feast, which had been left by the hunter.

The natives on the sea-coast are those with whom we happened to be the most acquainted. Fish is their chief support. Men, women and children are employed in procuring them; but the means used are different according to the sex; the male always killing them with the fiz-gig, while the females use the hook and line. The Fiz-gig is made of the wattle; has a joint in it, fastened by gum; is from fifteen to twenty feet in length, and armed with four barbed prongs; the barb being a piece of bone secured by gum. To each of these prongs they gave a particular name.

The lines used by the women are made by themselves of the bark of a small tree which they find in the neighbourhood. Their hooks are made of the mother-of-pearl oyster, which they rub on a stone until it assumes the shape they want. It

must be remarked, that these hooks are not barbed; they nevertheless catch fish with them with great facility.

While fishing, the women generally sing; and I have often seen them in their canoes chewing mussels or cockles, or boiled fish, which they spit into the water as a bait. In these canoes, they always carry a small fire laid upon sea-weed or sand; when desirous of eating, they find a ready material for dressing their meal. This fire accounted for an appearance which we noticed in many of the women about the small of the back. We at first thought it must have been the effect of stripes; but the situation of them was questionable, and led us to make inquiry, when we found it to be the effect of the fires in the canoes.

Both women and men use the practice of rubbing fish-oil into their skins. They are compelled to this as a guard against the effects of the air and of mosquitoes, and flies; some of which are large, and bite or sting with much severity.

In addition to fish, they indulge themselves with a delicacy which I have seen them eager to procure. In the body of the dwarf gum tree are several large worms and grubs, which they speedily divest of antennae, legs, etc. and, to our wonder and disgust, devour. A servant of mine, and European, has often joined them in eating this luxury; and has assured me, that it was sweeter than any marrow he had ever tasted; and the natives themselves appeared to find a peculiar relish in it.

The woods, exclusive of the animals which they occasionally find in their neighbourhood, afford them but little sustenance; a few berries, the yam and fern-root, the flowers of the different banksia, and at times some honey, make up the whole vegetable catalogue.

The natives who live in the woods and on the margins of rivers are compelled to seek a different subsistence, and are driven to a harder exercise of their abilities to procure it.

To climb the trees after honey and the small animals which resort to them, such as the flying squirrel and opossum, which they effect by cutting with their stone hatchets notches in the bark of the tree of a sufficient depth and size to receive the ball of the great toe. The first notch being cut, the toe is place in it; and while the left arm embraces the tree, a second is cut at a convenient distance to receive the other foot. By this method they ascend very quick, always cutting with right hand and clinging with the left, resting the whole weight of the body on the ball of either foot.

In an excursion to the westward with a party, we passed a tree (of the kind named by us the white gum, the bark of which is soft) that we judged to be about one hundred and thirty feet in height, and which had been notched by the natives at least eighty feet, before they attained the first branch where it was likely they could meet with any reward for so much toil.

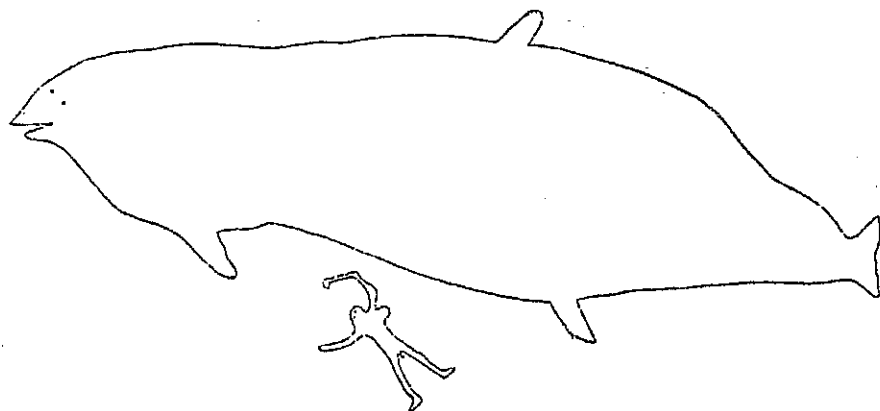
At the foot of Richmond Hill, I once found several place constructed expressly for the purpose of ensnaring animals or birds. These were wide enough at the entrance to admit a person without much difficulty; but tapering away gradually from the entrance to the end, and terminating in a small wickered grate. It was between forty and fifty feet in length; on each side the earth was thrown up; and the whole was constructed of weeds, rushes, and brambles; but so well secured, that an animal once within it could not possible liberate itself. We supposed that the prey, be it beast or bird, was hunted and driven into this foil; and concluded, from finding one of them destroyed by fire, that they force it to the grated end, where it is soon killed by their spears. In one I saw a common rat, and in another the feathers of a quail.

By the sides of lagoons I have met with holes which, on examining, were found excavated for some space, and their mouths so covered over with grass, that a bird or beast stepping on it would inevitably fall in, and from its depth be unable to escape.

In an excursion to the Hawkesbury, we fell in with a native and his child on the banks of one of the creeks of that noble river. We have Cole-be with us, who endeavoured, but in vain, to bring him to a conference; he launched his canoe, and got away as expeditiously as he could, leaving behind him a specimen of his food and the delicacy of his stomach; a piece of water-soaken wood (part of the branch of a tree) full of holes, the lodgement of a large worm, named by them cah-bro, and which they extract and eat; but nothing could be more offensive than the smell of both the worm and its habitation. There is a tribe of natives dwelling inland, who, from the circumstance of their eating these loathsome worms, are named Cah-bro-gal.

They resort at a certain season of the year (the month of April) to the lagoons, where they subsist on eels which they procure by laying hollow pieces of timber into the water, into which the eels creep, and are easily taken.

These wood natives also make a paste formed of the fern-root and the large and small ant bruised together; in the season they also add the eggs of this insect.



Early conflict on the Hawkesbury River

Unarmed Aborigines shot in 1797.

"In 1797, James Webb commenced shipbuilding on the Hawkesbury River where suitable timber was available. The following year Webb and his crew were sailing his new boat to Sydney with a load of corn, when an unfortunate incident occurred which appears to have been based on misunderstanding. While drifting peacefully down the river, they came upon a party of Aborigines in canoes who appeared friendly and were unarmed, so were allowed aboard the vessel. The natives spread casually over the locally built vessel, inspecting the mast and the rigging with interest. James Webb, meanwhile, was suspicious of treachery. He watched their movements carefully, and called one of the crew to a position where the muskets, loaded with buckshot, were within easy reach.

At this point, according to the colonists, the Aborigines made a concerted attack on the crew, which seems somewhat questionable since they were unarmed and traditionally fought only with spears or clubs. Whatever the truth of the story, Webb and his mate fired point blank at their nearest "attackers". Four Aborigines were shot, and the remainder jumped into their canoes and paddled furiously out of range before the muskets could be reloaded. The bodies of the dead were thrown overboard." (Swancott 1967:23)

Muogamarra Aboriginal Engraving



European reaction to the incident.

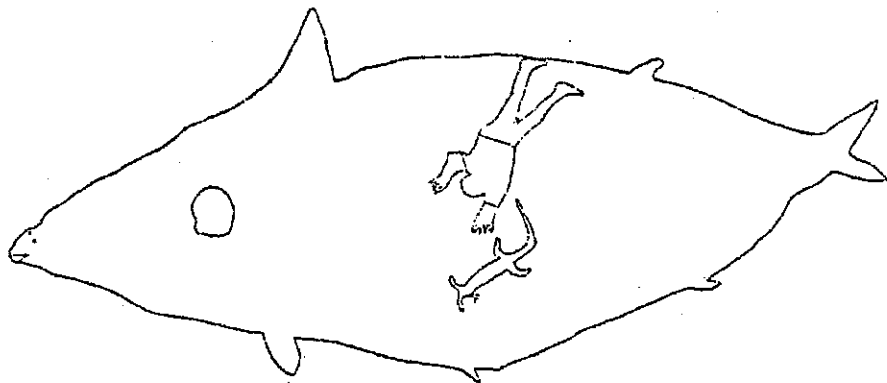
"On Webb's return voyage up the Hawkesbury River he carried with him, on the Governor's direction, a party of well-armed soldiers to further chastise the Aborigines. They proceeded up the creek from whence they supposed the attackers had come, when fortunately for the Aborigines, their attention was distracted. They unexpectedly came upon a missing vessel, also built by Webb, which was thought to have been blown to sea and lost during a storm. Instead, however, pirated by a gang of convicts and hidden in a secluded branch of the waterway.

On occasion at any rate, the heat was transferred to the convicts and the Aborigines escaped further punishment." (Swancott 1967: 25).

While there are numerous accounts of whites killing Aboriginal people to take their land from them, for stealing sheep and cattle, the reasons for Aboriginal people killing whites was not always clear or simple. Aboriginal people have Tribal Laws which Europeans know little or nothing of, some of these killings would have been to uphold their laws and thus conflicted with whites understanding of justice.

Deteriorating relations between Aboriginal people and white settlers after 1804.

"Relationships between the Aborigines and the white settlers on the Hawkesbury River deteriorated rapidly after 1804. The Aborigines had complained that settlement along the river banks was depriving them of access to their food supplies, and Governor King promised that no further grants of land would be made. Unfortunately however, succeeding Governors did not adhere to this agreement, and the Aborigines became thwarted and desperate. Repeated attacks on the colonists resulted in increasingly bitter reprisals." (Bennett 1968: 9; Willey 1979: 175)



The Last Of The Guringai People

In the early 1800s Bungaree, one of the last remaining Guringai elders had been regularly visiting Sydney. Governor Macquarie gave him and his people some land on George's Head, near present day Mosman. This was to encourage them to stay around Sydney and farm. Bungaree did so for a short while but then returned to his territory near Gosford. This is one of the last records that could be found of the Guringai. After this little or nothing is mentioned about numbers of Guringai.

This suggests two things firstly, there were few, if any Aboriginal people left between Sydney and Gosford by the 1820s and secondly that Guringai territory went north of the Hawkesbury. Written records of the Guringai after 1830 are very difficult to find. There is some local Hawkesbury River oral history that suggests that Aboriginal people were still living along the Berowra Creek and the Lower Hawkesbury up until the early 1900s. Thus, there is still the possibility that their descendants are among us today.

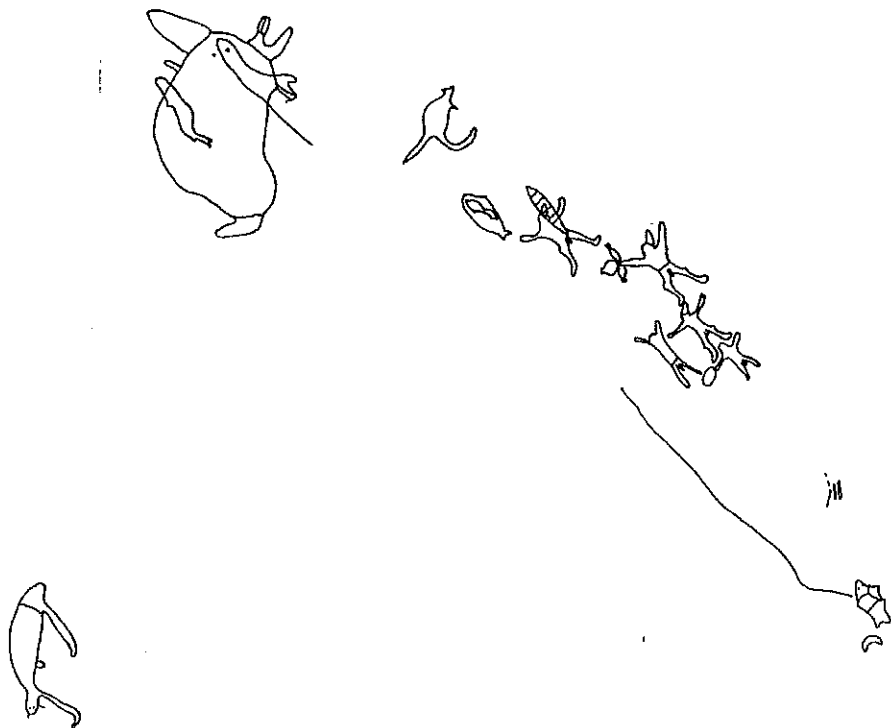
Reading the early accounts of contact one would think that the Guringai were a friendly people who put up little resistance to the white invaders. Most of the early accounts of contact between the Guringai and the military were friendly, with misunderstanding each others motives being the main source of conflict at meetings. Killings by both sides were usually isolated in time and location and involved particular incidences rather than all out warfare. The outbreak of smallpox taking place eighteen months after the British arrived was so devastating and taking the brunt of the initial invasion so confusing that Guringai resistance was almost impossible.

The Dharuk however were able to confront and defended themselves against the British, possibly because they had a little more time to organise themselves. Pemulwy, the leader of the Aboriginal resistance on Dharuk land could be likened to a modern hero of the people, fighting overwhelming odds both in man power and fire power. Pemulwy and his countrymen and his son Tedbury, after him, carried out a thirty year guerilla war against the English culminating in the Dharuk taking Parramatta. This episode in Australia's history is often overlooked as are the numerous massacres of Aboriginal men, women and children that occurred as the whites moved further inland hungry for land and wealth.

The protectionist period (from 1860 to 1967) is another chapter of Aboriginal history that seems to have been over looked for many years. Locking Aboriginal people on missions, stealing their children, not allowing adults to vote, not counting them in the census, taking them away from their traditional land, denying them the right to work, etc. This time was probably the worse period for Aboriginal people and the one, that until recently has been left untold. Fortunately this has been addressed by the Aboriginal Education Policy which all teachers should read in order to cover all the history of Aboriginal Australia.

The 1990s were, in many areas, the last chance for Australians to gather what is left of this traditional knowledge. The keepers of this knowledge being very old men and women, if young Australians do not interest themselves in their culture and learn it from their elders it will be lost forever.

It is now up to you to read and observe in the field the evidence that the Guringai people left behind them that tells about their relationship with the environment. You will then gain an understanding of an alternative lifestyle that existed for some 40,000 years, and could and in part still exist today. Use this knowledge to try and understand the problems Aboriginal people face today in coping with a society so different from their own, a society whose attitudes toward Aboriginal people have changed little in 200 years.



Lesley Maynard's

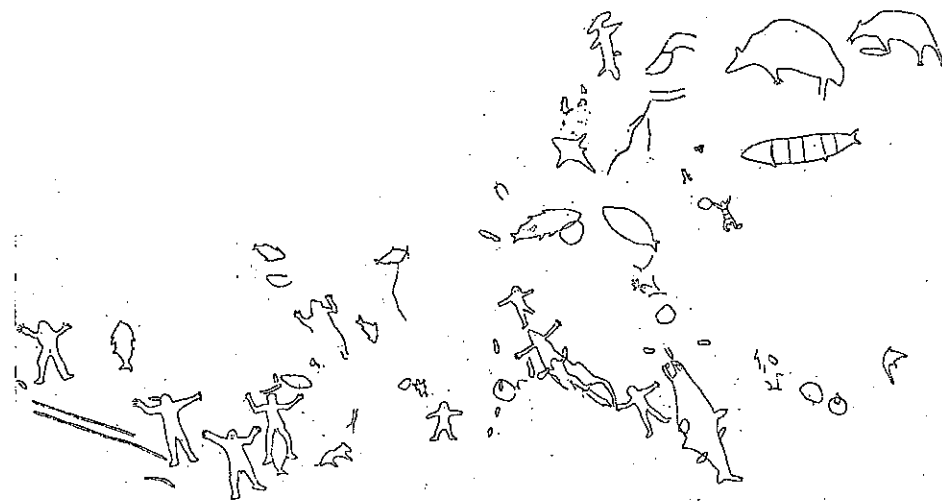
Account Of Aboriginal Engravings In The Sydney Region.

The Aboriginal people who lived near Sydney died out very rapidly after colonisation. Their most impressive legacy is the large number of rock engravings found in the area bounded by the Hunter River to the north, the Blue Mountains to the west, and Royal National Park in the south. This distribution corresponds closely to the area in which the rock type called Hawkesbury Sandstone is found on the surface. Most of the engravings were made on the tops of ridges and headlands, where the sandstone outcrops are flat and these horizontal exposures may be up to several acres in one area.

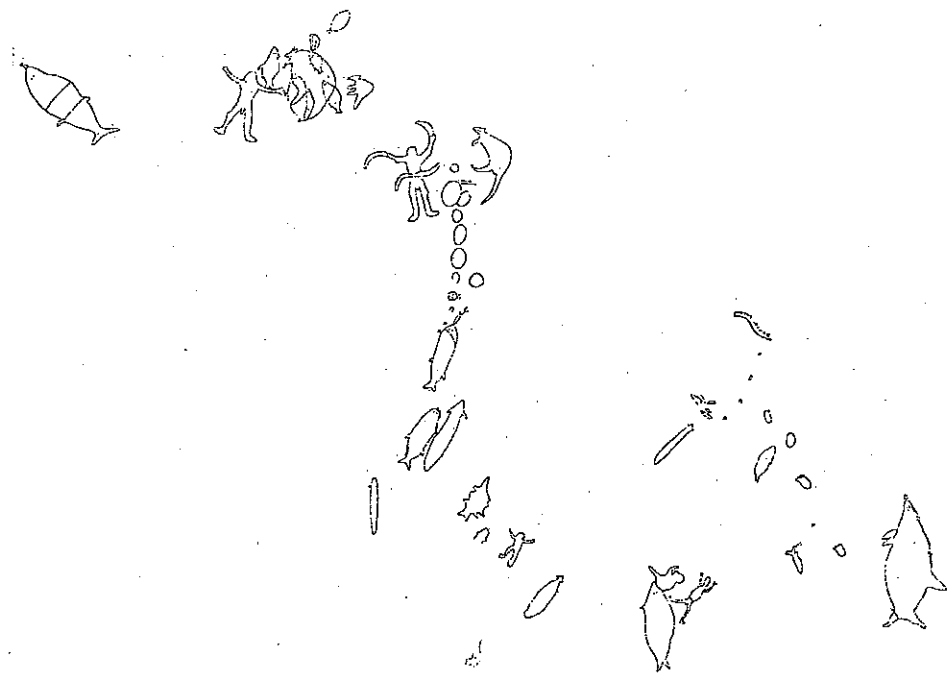
The outline of the figure was probably first scratched lightly, or drawn with charcoal. Then the carving was made by pecking a row of pits in the soft sandstone, using a piece of some harder rock. The pits are set closely together so that they form a continuous line. In some figures, the tone between the pits was rubbed away, forming a smooth groove.

The average depth of the groove is 5mm. (The process can be deduced from carvings found in various stages; there are no eye witness accounts of Aboriginal people making carvings during the settlement period.)

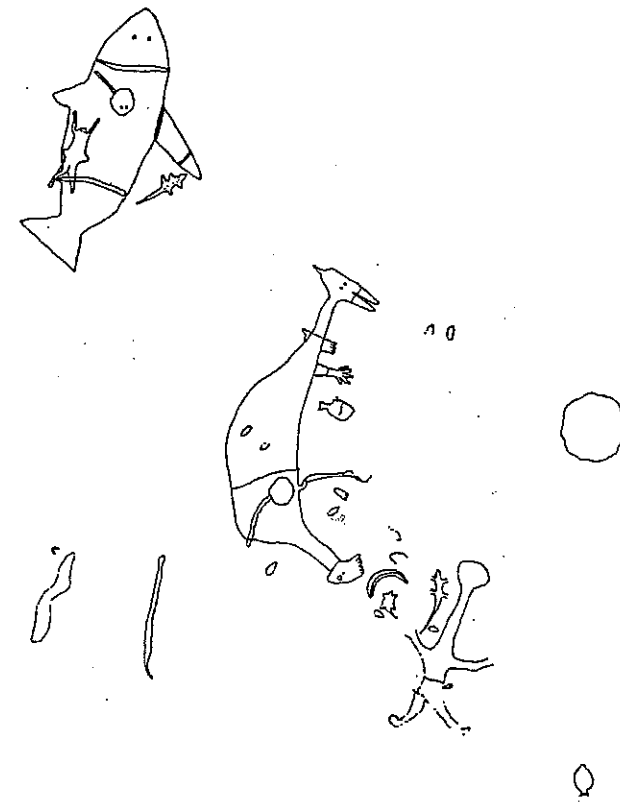
The soft stone is continually being weathered away by water and wind erosion and some of the engravings are now so faint that they are not visible in ordinary light conditions. Casting a strong beam of light at low level angles to the surface of the rock reveals the presence of very shallow grooves by the shadows that form in them. This technique has been used to find many very weathered figures. These engravings might be the oldest ones, or they might just be figures which have been more eroded, although all Aboriginal peckings have reverted to the grey-brown colour of the exterior surface of the sandstone.



There is evidence that engraving on rock surfaces was still part of the culture of the Sydney Aboriginal people at the time of colonisation, and briefly during the contact period - there are a few carvings of sailing ships among the traditional Aboriginal motifs. The wide range of weathering seems to indicate a cultural tradition continuing through time, but lack of geological information about the properties of the sandstone prevents absolute dating of the faintest figures. Most of the motifs found among the Sydney engravings are figurative and in outline form. Subjects include men and women, animals, birds and marine creatures familiar to the Aboriginal people, common implements, birds and animal tracks and human footprints, some simple geometric figures such as circles, and many irregular shapes whose subject is unable to be identified by uninformed Europeans. Recognisable portrayals of plants and invertebrates are very rare. The scale of most figures is between half and full life-size, there are very few miniatures (unlike most figurative art in other parts of Australia). Quite a few very large human and animal shapes are found and also several anthropomorphic figures or culture heroes, semi-human in shape but enlarged well beyond life-size and including features of animals or birds or their non-human imaginary characteristics. The latter are few in number but because of their complex and unusual forms they are an important feature of Sydney art.



The style of the Sydney motifs is in outline form. They are not at all close to "photographic" realism. Most portrayals of each subject are strongly standardised. Only the minimum visual requirements for recognition of the subject are fulfilled by the shape of the figure. Identification depends on the position and proportions of body masses and limbs. Fine details of form and body contours are not shown, nor is there any representation of surface texture or of any features within the outline except the eyes. The only consistent variation from natural proportion is elongation of the torso in human figures (but not to the extent of the "stickmen" found else where in Australia.) Some of the carvings in the Sydney area have been destroyed as the settlement spread out but many remain in reserves and undeveloped areas. There are more than 1500 known groups of engravings and the content of each site ranges from a single figure to groups of more than 100 but the average site included 10 figures.



There are several references to the engravings in the writings of the early colonists. These are mainly just observations of their presence around the settlement.

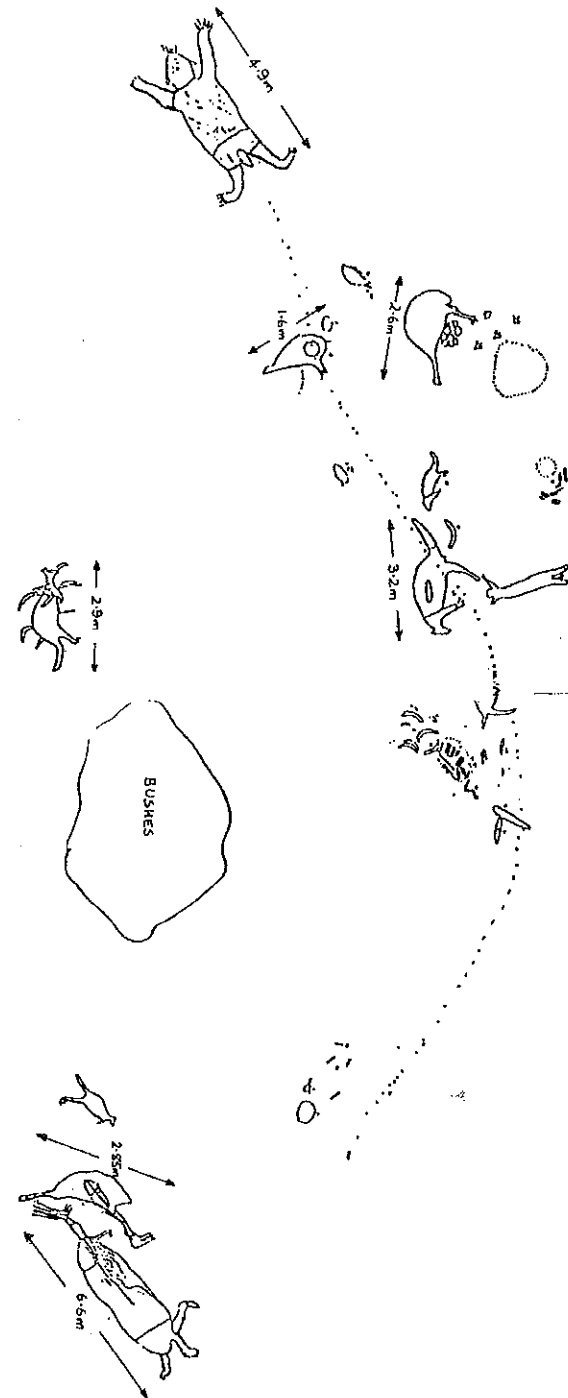
George French Angas conducted the only contemporary anthropological research on the engravings. He comments that, "The natives say that, "black fellow made them long ago." They agree in stating that the tribes did not reside upon these spots, assigning as a reason, "Too much dibble-dibble walk about," for they greatly fear meeting the "dibble" or some evil spirit in their rambles and never leave their camp at night. They state that these places were all sacred to their priest, doctor and conjurer, for the one is the same as the other amongst these tribes."

(Some comments about the engravings were wheedled out of "Old Gooseberry," the widow of "King Bungaree")

In her statements she says she was no eye witness - "Bel, I see it, " my father tell me" so that all is a matter of a legend relating to these engravings."

Though the tribes did not reside in these places, I am informed that they used to have mystic dances or festivals on the Guringai land and that they used to fight as well as dance. Poor old "Gooseberry" said in a mysterious voice "Drag gin" which means, run off with the women. One chattering native added very seriously "Pi fellow," "Kill Fellow," but a look of anger from the more cautious "Gooseberry" prevented further information."

There is no record of the "meaning" of any of the Sydney engravings or of the artists' motives for making them, or of the part that they played in the ceremonial life of these coastal groups. Comparison with other areas of Australia suggest that the features of the motifs would have been dictated by local mythology, that ceremonies would probably have been performed at some sites and that some groups of carvings would have been kept secret to the initiated men and forbidden to women and children. For example - two important culture heroes of southeast Australia were Baiame and Daramulan who were associated with the sky. It seems quite reasonable that some of the large anthropomorphic figures found among the engravings might be portrayals of these beings. Elsewhere in N.S.W. Baiame was represented on the initiation ground by large human figure shaped of earth - carved figures in the Sydney area may have had a similar role. But in other parts of Australia, where local Aboriginal people are still able to explain the meanings of rock engravings and cave paintings individual motifs usually have a very specific interpretation and mythological prominence does not often correlate with artistic prominence. It is therefore not very useful to identify particular engraved figures in the Sydney area as characters in local mythology."



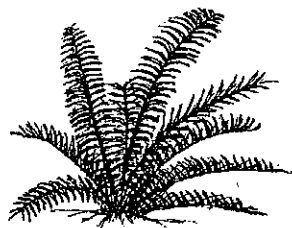
Useful Plants Of The Sydney Region.

The close association in Australia between plants and Aboriginal people developed through tens of thousands of years. During this time a huge part of our flora was utilised by Aboriginal people as a major resource for food, medicine and implements.

As well as providing a large part of Aboriginal diet, plants provided fibres for string and netting, spear shafts, shelter materials, gums and resins, medicines and many objects of their material culture. All the possessions of the Aboriginal people came from the natural world and the Guringai people became very skilled in selecting the exact material needed for the job in hand.

Indeed, the complexity of some of the processing techniques which extracted a useable product from the raw materials indicates a long and close association with plants of that type. For example, a six or seven day process combining

roasting, crushing and leaching in running water was required to produce a nonpoisonous flour from certain varieties of cycad fruit (for example *Macrozamia* spp.). This cycad flour was an important food in some areas of Australia.

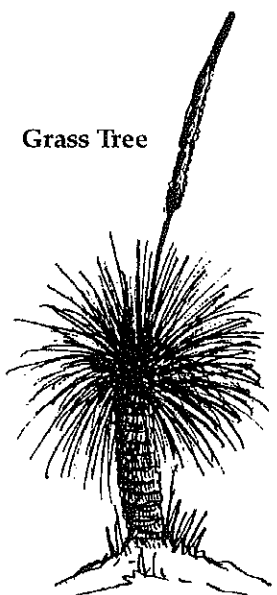


Burrawang

Many of the plants used by Aboriginal people were also used by European settlers. "Brown flour" was the name given by European settlers to the cycad flour produced by the Aboriginal people. This flour, produced by white settlers, was exhibited in the Braidwood Agricultural Show late last century. Similar flour was on display in the International Exhibition in Sydney around the same time.

Throughout the country similar materials were produced from vastly different plants such as the desert "spinifex" (*Triodia* spp.) and grass trees (*Xanthorrhoea* spp.) which were collected and beaten to extract the finely powdered resin. This was winnowed to eliminate most of the plant fragments and then melted to consolidate the powder into a lump. Using the Aboriginal method, grass tree gum was collected along coastal N.S.W., bagged up and exported for use in manufacturing varnish.

"Spinifex" and grass trees came from different habitats but Aboriginal people were able to understand the potential of the plant in their area and use it to their advantage.

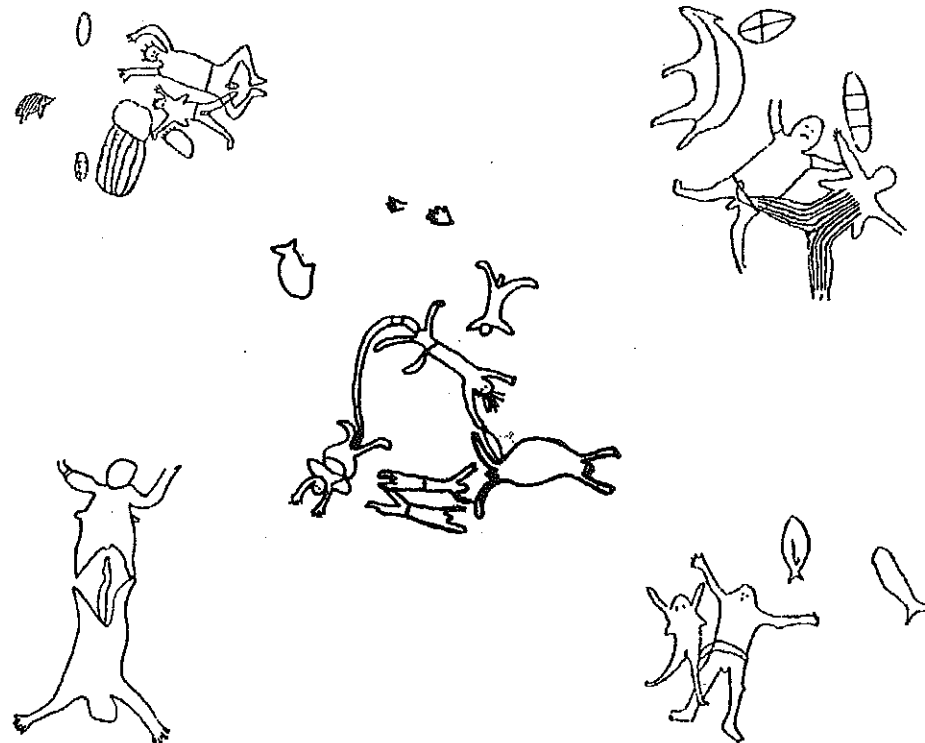


Grass Tree

Many plants contributed more than one product to the Aboriginal economy. In central Australia, mulga trees (*Acacia aneura*) provided edible seeds as well as a very dense wood for boomerangs, dishes and spear-throwers.

Muogamarra Nature Reserve and Ku-ring-gai Chase National Park have many of the plants utilised by the Guringai for food, medicine, weapons, tools, canoes, glues etc. This adds another dimension to the students' experience in being able to try the food and see the raw materials the Guringai used in their daily life to survive the environments of the Hawkesbury sandstone. Most of this knowledge about the plants used by the Guringai is now lost but a few plants are known to have been used for certain things. The type of native food the students will be able to try depends mainly on the time of year and the preceding year's weather conditions.

Gibberagong Environmental Education Centre offers a contemporary bushfood experience where the students can try a sample of a number of Australian bushfoods now commercially available. This coupled with a talk and bushwalk on local plants makes for a great experience. Medicines, glues, implements, weapons and cooking methods are included in the talk and the field trip.



Useful Plants Of Guringai Country.

Acmena (Eugenia) smithii (Lillypilly)



This was probably the first fruit sampled by Captain Cook's party in Australia. Some of the fruits known as Lillypilly are poisonous so care should be taken. The fruit is usually pink to purple in colour with white crisp flesh.

Araucaria bidwillii (Bunya pine)



This tree was not native to Sydney but is now found in quite a few locations. It is mentioned here, as like the burrawang it was an important social plant where it grew in large numbers. People could gather for ceremonies knowing they had a constant good food supply over an extended period as the nuts could be stored and fruiting was over one or two months. A tall pine tree up to 40 metres in height. The cones weighting 10 kg or more are produced high in the tree's crown. The leaves are stiff and spiky. There were large harvests of seed every three years and Aboriginal people would travel great distances to these trees in the Bunya Mountains. Clans had their own particular set of trees. The seeds were eaten raw when unripe, or roasted and eaten when ripe. Seeds were pounded into a meal and baked in ashes as a cake. Bunya nuts were placed in waterholes for a month or two where it would germinate or go mouldy. This was considered tasty.

Banksia spp.



A refreshing drink was made by soaking the flowers in water overnight. This drink has a pleasant, sweet flavour. Honey was extracted from some species by rolling the flower between the hands and licking the nectar from the palms. *Banksia ericifolia* is particularly abundant with honey flowering from April to July.

Billardiera scandens (Apple dumplings)



The ripe fruit is soft and pulpy with an apple like flavour. Fruiting; November - December.



Carpobrotus spp. (Pig face)

The fleshy fruit was picked when ripe and the sweet, custard-like substance inside was squeezed into the mouth by hand. The leaves were sometimes roasted and eaten, usually as a salt substitute. They were used by the natives of south - eastern Australia. Juice from leaves has been used by Aboriginal people with meat as a salt substitute. Fruiting; summer.



Casuarina and *Allocasuarina* spp. (Sheoak)

Many species of *Casuarina* contain an acid similar to citric acid and their "leaves" were chewed in times of severe drought to relieve thirst. Children also chewed the immature fruit known as 'oak apples'. The name 'worgnal' was used by the natives of the Richmond and Clarence areas, N.S.W.



Cissus antarctica (Kangaroo vine)

A vigorous, woody climber of rainforests. The leaves are serrated and 8-15cm long. The fruit is a 1cm black berry.



Cissus hypoglauca (Water vine)

This strong, woody vine grows in rainforests. Each shiny leaf consists of 5 leaflets. The berry is black. The edible berries were eaten raw. A length of vine was put around the tree trunks and the waist of the man then he used this to help him to climb the tree.



Cyathea cooperi (Scaly tree fern)

These ferns prefer shady, moist positions and all develop a hairy, rough trunk. The top of the tree-fern was split open and the central growing heart at the crown of the trunk was extracted. It was eaten after a process of rinsing away the tannin content. It was very rich in starch and tasted like a turnip. Also the young, crisp, curled fronds were eaten raw or cooked.



Dendrobium speciosum (Rock orchid)

The swollen stems were beaten to a pulp and spread on hot stones prior to eating. It occurs in Eastern Australia.



Dianella revoluta (Flax lily)

The natives ate the fruit raw and the roots were pounded, then roasted on hot rocks. Early settlers used the long leaves to make rope. Fruiting: January - February.



Dicksonia antarctica (Soft tree fern)

The top section of the centre of the trunk was chopped out and cooked on hot stones or eaten raw, although it is said to be astringent. Removal of these parts causes death of the tree fern. *D. antarctica* occurs in most gullies of southeastern Australia.



Dioscorea transversa (Yam)

A thin, twining vine that has heart-shaped leaves about 8 cm long and brown three-winged seed capsules. It dies off in winter. The root was cooked in ashes and then eaten. In some tribes the yams were crushed and washed in water before cooking. Small tubers were eaten raw.



Dodonaea viscosa (Hop bush)

The leaves were chewed, without swallowing the juice, to relieve toothache. The chewed leaves were also used in the treatment of stone fish and stingray wounds. They were bound to the wound and left for four or five days. *D. viscosa* occurs in southeastern Australia and New Zealand.



Doryanthes excelsa (Gynea lily)

The flower stalks were soaked in water and roasted. The roots were crushed by pounding between two stones and then baked on ashes or hot stones. Crushed ants were sometimes added to this thin paste. The name 'gynea' was used by the Wodi Wodi tribe of the Illawarra district. The plant occurs on the coast and ranges near Sydney. Flowering: November - December.



Eucalyptus Trees (Gum trees)

A circle about 6 centimetres deep was dug around the base of the tree. The larger roots were pulled up, debarked, cut into 20 centimetre lengths, then water was drained out into either a coolamon or sucked out and drunk. A pad of chewed gum leaves was often placed on wounds to help heal them. Eucalyptus trees with stringybark yield bark suitable for making canoes and coolamons. The bumps on a gum tree or smooth barked Angophora were sometimes cut off and hollowed out to be used as carrying vessels.

Eucalyptus gummifera (Red bloodwood)

The flower produces copious nectar which the Aboriginal people used to suck.

Syzygium (Eugenia) spp. (Lillypilly)

All Lillypillies or satinashes have pairs of leaves opposite each other on the stems and new leaves are usually brown, pink, or red. Fruits are usually apple-shaped and can be white, yellow, pink, purple, orange or red for different plant species. Most are small rainforest trees with glossy leaves that like moist soil. All these trees have edible fresh fruit. Some plants had fruit which was crushed and the juice was then drunk. The fruit was used by the early settlers to make jam.



Eustrephus latifolius (Wombat berry)

The small, sweet tubers of this creeper were eaten raw. There is no record of the bright yellow berries being eaten.



Exocarpos cupressiformis (Native cherry)

This plant, parasitic on roots of surrounding plants, bears small fruits in season that have been likened to cherries with the stone on the outside. The fruit is sweet and very tasty. The plant is widespread in eastern Australia. Fruiting: December - January.



Ficus coronata (Sandpaper fig)

Rough leaves were used by Aboriginal people for final smoothing of weapons. Fruit is edible if hairs are removed.



Gahnia spp. (Saw sedge or boolah)

A grass-like plant to 1m high with rough and sword-like narrow leaves. These leaves can cut your skin very easily. The leaf buds were eaten by the Aboriginal people. The nuts were pounded to produce a type of flour. The leaves were used for gathering honey from hollows in trees.



Hibiscus heterophyllus (Native rosella)

Young shoots, flower buds and roots were all eaten raw or cooked. The hibiscus bark was sucked; the branches provided a strong fibre to make rope which was used for fishing nets, fishing lines, and dillybags, rope and thread. Fire sticks were made from the wood. Also, a tea-like decoction was made to cure colds and congestions.



Leptomeria acida (Currant bush)

Possess edible acidic fruits - can be improved by cooking with sugar. They occur in dry sclerophyll forest.



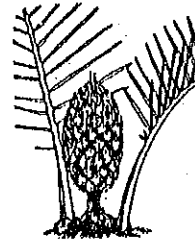
Livistona australis (Cabbage tree palm)

The Aboriginal people were fond of eating the growing heart of the cabbage palm and ate it either raw or roasted. The palm dies after removal of the young shoots. It is a common palm of the eastern Australian coastal regions. White settlers used leaves for hats and roof thatching.



Lomandra longifolia (Mat rush)

A 2m tall spiky grass-like plant with highly scented prickly white flowers. The plant grows near creek banks. The leaves were used for making dilly bags and baskets. To make the leaves suitable for weaving, they were split into strips of suitable widths then softened by passing through hot ashes. The white leaf bases were eaten and these had a refreshing taste.



Macrozamia communis (Burrawang)

The kernels were removed from the cone and crushed into coarse flour. This was then placed in a bag and immersed in running water for six or seven days in order to remove the poison. After this time, excess water was removed by squeezing the bags and the mixture was cooked on hot coals. The plant occurs in coastal N.S.W. Fruiting: August - October.



Melaleuca species (Some paper bark trees)

The flowers were either sucked to collect the sweet nectar or dunked in water to make a sweet drink. The leaves and bark were laid over meat and hot stones in the ground oven to keep in heat and moisture. Small canoes were made from the bark to get small children across a creek. Canoes were made from these trees in the Gulf of Carpentaria. Bark was used to make knife sheaths and thatching for shelters. Also, a kind of girdle was made to help carry a baby on a mother's hip. Sheets of bark were used in cold weather for sleeping. Sandals were made from the bark in the Northern Territory to protect feet from sharp stones. Paper Bark was put in cooking meat. The leaves were soaked in hot water and drunk to cure headaches, colds, and general sickness. The bark was also used as tinder for starting fires and to make fish traps.



Persoonia pinifolia (Pine-leaved geebung)

The astringent tasting, pulpy outer flesh of the fruit was eaten and the comparatively large seed was discarded. The accepted common name 'geebung' was used by the Eora tribe of the Sydney district. The plant is restricted to eastern New South Wales. Fruiting: June-October.



Pittosporum revolutum

The slightly bitter tasting fruit was eaten in season. It is a widespread plant of eastern Australia. Fruiting: April.



Pteridium esculentum (Bracken fern)

A fern that grows to 1m high on long hard 1cm thick stalks. A type of bread was made from the underground stems by beating them into a paste between two flat stones and roasting it in hot ashes.



Rubus hillii (Native raspberry)

The attractive red fruits were eagerly sought after by the natives. A medicinal drink was also made from the small leaves which were soaked in warm water. This was used to relieve stomach upsets. Fruiting: December-January.



Smilax glyciphylla (Native sarsaparilla)

This has been used to make soft drinks and tonics for prevention of scurvy.



Typha orientalis (Bulrush)

Tall (2m) vertical reed-like plant with a 3m high flower spike with a brown flower. During the spring and summer, the women pulled up the rushes from the swamps then carried them by the roots back to camp. The roots were roasted in a hollow in the ground and eaten hot or taken on hunting trips. In Victoria, after the underground stems were baked, skinned and chewed to eat the starch, a mass of white fibre remained. This was rolled into string. The leaves from these plants were used in Arnhem Land as drinking straws. Pollen was collected from the flowers and eaten raw or baked.

Animals Eaten By Aboriginal people Of Coastal N.S.W.

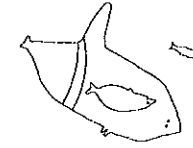
Mammals

Scientific name

- Cetaceans
- Arctocephalus pusillus
- Potorous tridactylus
- Thylogale spp
- Macropus rufogriseus
- Wallabia giganteus
- Macropus giganteus
- Perameles nasuta
- Isoodon macrourus
- Pseudoechirus peregrinus
- Trichosurus vulpecula
- Rattus lutreolus
- Rattus fuscipes
- Hydromys chrysogaster
- Pseudonys spp
- Petaurus australis
- Petaurus breviceps
- Pteropus poliocephalus

Common name

- whales and dolphins
- fur seal
- potoroo
- pademelon
- red necked wallaby
- swamp wallaby
- grey kangaroo
- long-nosed bandicoot
- short-nosed bandicoot
- ring-tailed possum
- brush-tailed possum
- eastern swamp rat
- bush rat
- water rat
- native mouse
- yellow-bellied glider
- sugar glider
- grey headed fruit bat



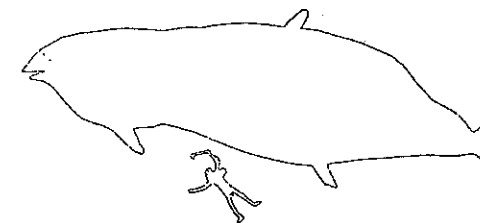
Birds

Scientific name

- Phalacrocora spp.
- Puffinus tenuirostris
- Puffinus gavia
- Puffinus carneipes
- Eudyptula minor
- Diomedea cauta
- Pachyptila turtur
- Morus bassanus serrator
- Diomedea
- Cygnus atratus
- Anas spp.

Common name

- cormorants
- mutton bird
- fluttering shearwater
- fleshy footed shearwater
- little penguin
- white capped albatross
- fairy prion
- Australian gannet
- Molly hawk
- black swan
- ducks



Animals Eaten By Aboriginal people Of Coastal N.S.W.

Shellfish

Scientific name	Common name
Anadara trapezia	Sydney cockel
Pyrazus ebeninus	Hercules club whelk
Crassostrea commercialis	rock oyster
Ostrea angasi	mud oyster
Cabestana spengleri	Spengler's triton
Dicathais orbita	cartrut
Haliotis ruber	abalone
Mytilus planulatus	edible mussel
Trichomya hirsuta	hairy mussel
Plebidonax deltooides	pipi
Chlamys spp.	scallop
Ninella torquata	turban
Subnivalia undulata	lightning turban
Austrocochlea obtusa	striped periwinkle
Pyura praeputialis	cunjevoi

Crustaceae

Reptantia	Lobsters, crayfish, crabs
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Fish

Scientific name	Common name
Chrysophrys auratus	snapper
Mylio butcheri	southern bream
Mylio australis	black bream
Achoerodus gouldii	groper
Scorpanena cardinalis	red rock cod
Monacanthidae	leather jacket
Platycephalus fuscus	dusky flathead
Labridae	wrasse
Girella tricuspidata	luderick
Nemadactylus douglasii	morwong
Acanthistius serratus	wirrah
Pomatomus saltatrix	tailor
Sillago cilliata	sand whiting
Myxus elongatus	mullet
Mugil cephalus	sea mullet
Arripis trutta	salmon

Plant Foods Eaten By Aboriginal people Of Coastal N.S.W.

Scientific name	Common name	Part eaten
Cyathea australis	Rough tree fern	fruit
Doryanthes exelsa	Gynea lily	root
Pteridium esculentum	bracken fern	rhizome
Carpobrotus aequilateras	pig face	fruit and leaves
Astroloma humifusum	native cranberry	fruit
Leucopogon parviflorus	native currant	fruit
Monotoca elliptica	pigeon berry	fruit
Eupomatia laurina	native guava	fruit
Geranium spp		tuber
Burchardia umbellata	milkmaids	roots
Acacia spp	wattle	seeds
Alocasia macrorhizos	cunjevoi lily	shoots
Dioscorea transversa	yam	roots
Ficus spp.	fig	fruit
Acmena smithii	Lillypilly	fruit
Acmena brachyandra	native myrtle	fruit
Oxalis corniculata	clover sorrel	leaves and roots
Livistona australis	cabbage tree palm	terminal bud
Billardiera scandens	apple berry	fruit
Podocarpus elatus	plum pine	fruit
Persoonia lanceolata	geebung	fruit
Leptomeria acida	native currant	fruit
Cissus hypoglauca	native grape	fruit
Cissus antarctica	native grape	fruit
Xanthorrhoea resinosa	grass tree	leaf bases young flowers and shoots
Macrozamia communis	burrawang	seeds
Solanum laciniatum	kangaroo apple	seeds
Honey was also much relished.		

N.B. Some of these plants are poisonous without considerable preparation to remove the toxins. Do not eat any of them unless you know them to be harmless.

Reference: Aborigines of N.S.W.

Published by N.S.W. National Parks and Wildlife Service.

Contemporary Uses of Australian Bush Foods

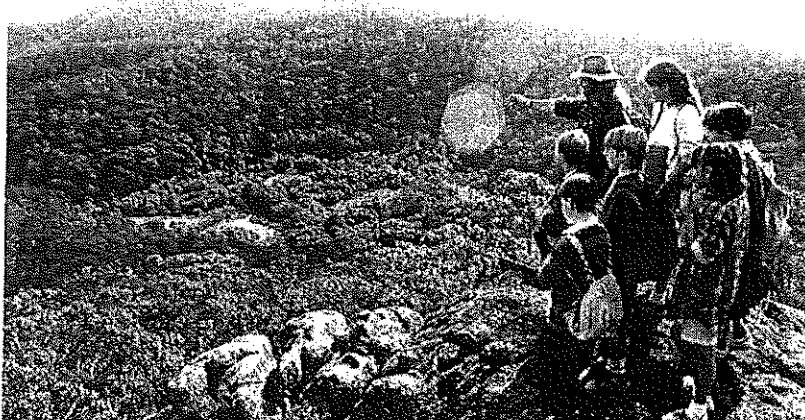
A myriad of new flavours, textures and aromas are available from Australia's own native foods. Aboriginal people have been discovering, using and preparing this land's natural food resources for the last 40,000 years. Since the 1970s, Vic Cherikoff, has pioneered the use of bush foods in contemporary menus. He has been working with many Aboriginal people in outback Australia collecting samples and analysing the nutritional values of traditional indigenous foods. In 1983, these unique foods began to grace restaurant tables for all of us to enjoy. Today, over 50 wild foods and food products are regularly distributed to hundreds of customers including restaurants, airlines, hotels, caterers and retailers.

So what are these bushfoods? They included deliciously tangy fruits from the rainforests, aromatic herbs from our woodlands, zingy pepper leaf and delicate snowberries from the southern highlands, spicy bush tomatoes from the desert and lean, rich game meats from kangaroos and farmed emus to name only a few. These are offered to any creative chef to integrate into an on going bushfood menu or feature as an indigenous 'Special' starter, main or dessert. It is not only the dedicated Australian style outlet using the flavours of this land and matching them with their respective, traditional cooking methods.

Bushfood are harvested from all over Australia involving hundreds of collectors. A few foods are still collected wild. Other foods are now coming off farms, produced in ecologically sustainable and radically new systems of agriculture called Enrichland Polyculture. Some of the foods are as seasonal as mangoes or stone fruits, however, most are becoming available year round due to the tonnages harvested and their suitability to frozen storage.

Now is the time to add your touch to the development of Australian cuisine.

Come to Gibberagong and Explore for Bushfoods



More Information about Australian Bush Food

For additional information on bushfoods you can refer to the **Australian Bushfoods magazine** email: bushfoods@hotmail.net.au and website: www.hotkey.net.au/~bushfood.

Uniquely Australian, by Vic Cherikoff includes over 100 recipes using traditional and modern preparation methods with recipe suggestions from fine dining chefs, Aboriginal people and bush cooks.

The **Bushfood Handbook** also by Vic Cherikoff, offers a guide to identifying, collecting, growing and using bush foods in Australia.

The Future of Australian Cuisine

Fruits

Bush Tomatoes

These are wild Australian relatives of the tomato and are harvested by aboriginals in Central Australia. An extremely strong flavoured fruit which tastes a little like the tree tomato or tamarillo with a touch of caramel sweetness. Bush tomatoes can be crushed and added in small amounts as a spice to egg dishes, pizzas, pasta sauces and vegetable stews. Add them whole to soup, ratatouille and casseroles.

Akudjura

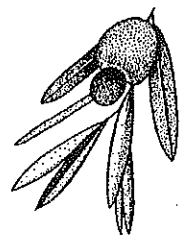
This is the ground form of the bush tomato (Akudjura being the Aboriginal name for a native bush tomato found in Central Australia). Akudjura can simply be sprinkled onto cheese dishes, fried onions, savoury sandwiches, made into breads or mixed into butter. Ground into a powder the bush tomato loses its slight bitterness and is a good substitute for the likes of sweet paprika etc.

Bush Oranges

This fruit has a seedy pulp with a flavour of orange mustard and honey. It is best used as a spice rather than being guided by its common name. The bush orange is actually related to the capers.

Illawarra Plum

This fruit is plum-like in flavour with a pleasant yet subtle resinous quality. Plum size and seedless, the Illawarra plum can be sauced and performs extremely well with chilli or ginger, complimenting our game meats. Preserves, cheesecakes, muffins and other desserts can be made from the plums. This fruit behaves in a similar way to gooseberries in turning bitter with overcooking, the



bitterness disappears on cooling and it is suggest that stainless steel saucepans are for simmering.

Kakadu Plum

The green Kakadu plum is a mild apricot-flavoured and olive-sized fruit which in 1982, was discovered to be the world's highest fruit source of vitamin C. The flesh can be simply cut from the seed and used as a garnish for fish or added to sauces or fruit compotes. The whole plums pickle well in hot vinegar flavoured with native herbs. Try the commercially produced Kakadu plum jelly or make a Kakadu plum BBQ sauce for seafood or meat.

Lemon Aspen

This tangy, yellow, citrus-flavoured fruit comes from a rainforest tree and is as versatile as the lemon. Whole lemon aspen fruits or just the juice can be used in pastries, desserts, sauces and marinates and the pulp from juicing can flavour shortbread or be further infused to extract its unique flavour. Available frozen whole or as a juice.

Munthari

Commonly called native cranberries, munthari (munthre or muntries) are small, green and red fruits with a Granny Smith apple flavour. They compliment apples in pies, flans and desserts providing that visual difference and make excellent sauces and garnishes.



Native Peppermint

These leaves are picked from a species of eucalyptus found in the Great Dividing Range. Infuse the whole leaves or crush the dried leaves and use them to flavour butter, custard, mousse, bavarois, sweet or savoury sauces or pastry mixes.

Native Thyme

This herb is most like thyme but again quite distinctively different, perfect for soup, stuffing, pate, herb bread and flavouring vegetables.

Warrigal Greens

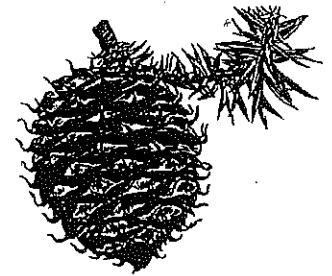
This is a substitute for English spinach and has a similar flavour. Captain Cook dined on warrigal greens and sting ray in 1770. Long before this Aboriginal people in the inland were eating the new tips of the same species. Warrigal greens must be blanched for several minutes and refreshed in ice water but can then be used as a spinach, an attractive garnish or in salads. Try a macadamia nut oil, native mint and warrigal green Aussie pesto with roasted macadamia nuts for texture.



Seeds and Nuts

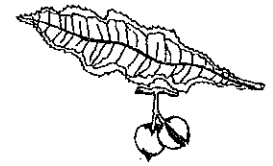
Bunya-bunya Nuts

These nuts are similar in size and flavour to chestnuts and make a delicious bunya nut puree. Each nut is encased in a thin woody shell which can be sliced with a knife after boiling the nuts and while they are still hot. The shelled nuts can then be blended to make a pastry, used as a potato substitute in curries and stews, minced for use in chocolates, nougat, ice-cream or other desserts and even preserved in sweetened rum.



Macadamia Nuts

Australia's first commercial native species. Try roasting them to accent their flavour. Well blended they make a great nut butter and a thickening agent or use them chopped as a topping on cakes and other desserts. The nuts are high in fat but cholesterol-free.



Wattleseed or Wattle

The seeds of a particular wattle are roasted and ground to produce the coffee-chocolate-hazelnut taste. Bring a small quantity of wattle to the boil to soften the grounds. Strain off the liquid extract and store in the refrigerator or freezer. Use the boiled grounds in marinates, as a crumb for meats or as a batter for fish. Use the extract with or without the solids to make wattle ice-cream, pavlova and wattle pancakes. Wattleccino (wattle cappuccino) is fast becoming famous. Only one teaspoon of wattle per cup is needed so it is very economical. Wattleseed damper, wattle truffles and wattleseed ice cream are also available direct from several specialist suppliers.



Wattleseed Damper

2 tablespoons wattleseed, 1-1/2 cups milk, 1 tablespoon bush honey, 2 cups wholemeal self-raising flour.

Combine wattle, milk and honey in a saucepan and bring to the boil while stirring. Allow to cool. Sift the flour into a bowl and slowly mix in the cooled milk. The mixture will be sticky like a cake mix. Pour into a greased and floured cake tin and back at 220 degrees Centigrade for 25-30 minutes or until damper sound hollow when tapped. Serve warm with eucalyptus butter and a native peppermint or lemon myrtle tea.

Oils

Eucalyptus or Gum Leaf Oil

A characteristically Australian flavour which needs to be used in tiny amounts. Try it in desserts (eg eucalyptus and honey ice cream) or blended with butter and in sauces with meats, particularly lamb. Sometimes referred to in cooking as gum leaf oil.

Note: Not all eucalyptus oil can be used as a food flavouring.

Lemon Myrtle Oil

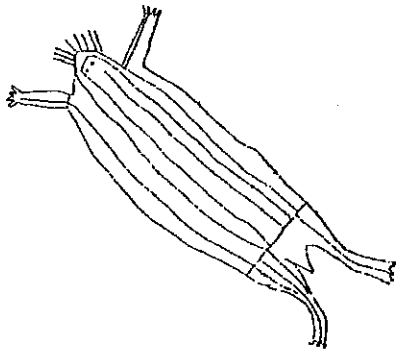
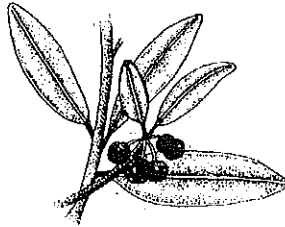
Diluted in vegetable oil for ease of use, lemon myrtle oil can be further diluted as required. It is especially useful simply brushed over cooked or smoked fish prior to service or used as a seasoning in soups or desserts. See herb listing for more details.

Macadamia Nut Oil

Ideal as a salad dressing, on pasta, in batters and bread mixes, in low temperature stir-frying and as a base for macadamia nut cream sauces for poultry or baked vegetables.

Native Pepper Leaf

The leaf has a unique flavour with a bit of zing! The leaves are harvested from a range of small shrubs and trees found in the south eastern parts of Australia. Crumble the leaf over soups or hot meals or use whole sprigs as you would bay leaves. Do not overcook as the essential oils can be cooked away. Also, store the leaf whole rather than crumbling them in order to retain the peppery oil.



Meats

Cold Smoked Game Meats

Both kangaroo and emu meats are produced as a gourmet cold-smoked product after a light curing with native pepper leaf which enhances the game characteristics of these lean meats. A coating of ground pepper leaf to finish adds that unique bush flavour. Unmistakably Australian and very popular!

Emu Meat

The first game meat to be farmed and tasting a little like venison, emu meat is available in cryovac bags of approximately 1-2 kg each. Whole hindsaddle can be cut into steaks or kebabs or baked whole as a roast. Fully trimmed ready to use medallions are also an economical alternative. Drum or trim is available for manufactured products.

Emu Swags

Cocktail item similar to a mini spring roll made with emu meat seasoned with Tasmanian mountain pepper and red wine. Swags can be served with akudjura sauce, a bushfood chutney or over Canadian wild rice.

Kangaroo meat

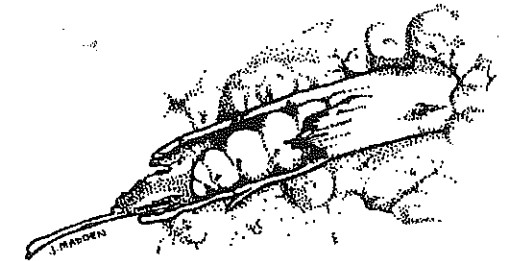
Kangaroo meat is a rich and lean meat. Prepare fresh meat like any game meat i.e. sear and rest to cook through. Products available: boneless leg, rump, tenderloin fillet strip loin and loin fillet, diced meat, mince, tails, trim. The prime cut of the kangaroo, the long fillet, is also available. A native herb crusted smoked roo is available for use as a rich bacon-substitute for salads and sauces, or sliced prosciutto style.

Kurrajong Grubs

Sourced from a different tree and location to Witjuti Grubs, these are best suited for soup, dips and spreads where they are very economical in use. Usually 4-6 cm long. Available all months except winter.

Witjuti Grubs

Described as nutty in taste, these delicacies must be kept frozen until fried or baked since thawing will blacken the grubs. Usually 6-10 cm in length. Available in limited numbers all months except winter.



Other Products

Anzac biscuits with wattleseed

These Anzac biscuits make a simple accompaniment to coffee or tea and are based on a traditional recipe and further Australianised by the addition of wattle.

Damper

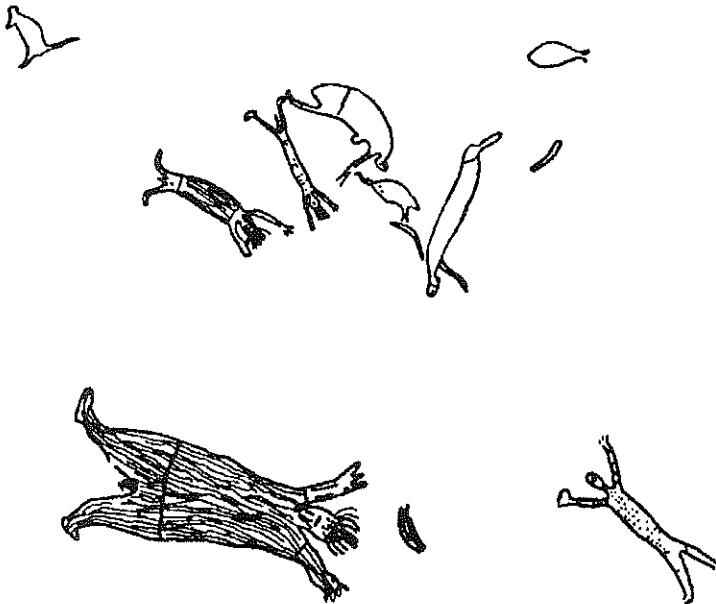
Available fresh or frozen in a range of sizes to order is a unique range of freshly baked bushfood dampers including most of the herbs and spices for example, akudjura with cheddar cheese, pepper leaf damper or wattle damper.

Paperbark

Paperbark can be used for preparing food and as a platter or display garnish. Cook poultry, vegetables and seafood by wrapping the food in paperbark and tying the parcel with vine or twine. Bake in the oven increasing the cooking time by 10%. The finished dish can be served in the bark-wrap since paperbark can be eaten without harm even though it is indigestible. Thick pieces of bark in the roll can be further thinned to cover an area of up to 1.5 x 0.3 m from one roll.

Sugarbag (native bee honey)

A subtle bitter-sweet combination of flavours of honey and port wine with resinous note. Sugarbag has to be used cold, to maximise the flavours which are enhanced by dairy or soy products. A large hive may produce only one litre per year of this delicacy. Use for those very special dishes!



Spreadable Fruits and Preserves

Bush Tomato Chutney

A sharp, uniquely Australian chutney made with bush tomato and native pepper leaf in an apple and tomato base. Great with kangaroo, emu, in vegetarian lasagne or as a side dressing.

Lemon Aspen Cordial

This cordial can be used in cocktails or when a quick syrup is needed.

Outback Fruit Chutney

This sweet and sour product contains a variety of native fruits and is an ideal accompaniment to our game meats or more traditional meats such as pork.

Wild Rosella Syrup

A sweet accompaniment for desserts, delicious along with pastries, pancakes and ice-cream.

Spreadable Kakadu Plum

The world's highest fruit source of vitamin C is pulped into a high fruit spread and combined with glucose and fructose fruit sugar to produce a jam-like product without cane sugar. Use the spreadable fruit on toasted bread, damper, as a cake filling, a glaze over chicken or diluted with apple juice to make a dessert sauce.

Spreadable Rosella Fruit

The brilliant red buds of the rosella with their tart berry and rhubarb flavour combine in the apple juice base to create a full flavoured and rich coloured accompaniment to toasted bread, damper, scones, fruit stews, chutney base or simply spoon over ice cream or custard.

Munthari and Lemon Myrtle Chutney

The succulent munthari fruit with its granny smith apple flavour combines well with the citrus of the rainforest lemon myrtle leaf. Blend the chutney further to garnish or sauce white meats and vegetables or use over fish or chicken before cooking in paper bark or pastry.



Other commercially available products

Davidson's Plums

The tartness of these large crimson fruits makes them well suited to dressings, sauces and desserts. Davidson's plum coulis with a creamy dessert is an ideal compliment.



Emu Eggs

Available either as a whole egg or blown out of its blue-green shell (as a white and yolk mix), one emu egg is equivalent to about 10 chicken eggs. Ideal for that quiche, omelette, roulade or crepe or strung into soup Chinese-style.

Kurrajong Seeds

A nutty taste similar to a blend of peanuts and brazil nuts. The seeds are roasted and used whole as a garnish or ground, sieved and used as a flavouring in bread or pastries.

Portulaca Stems

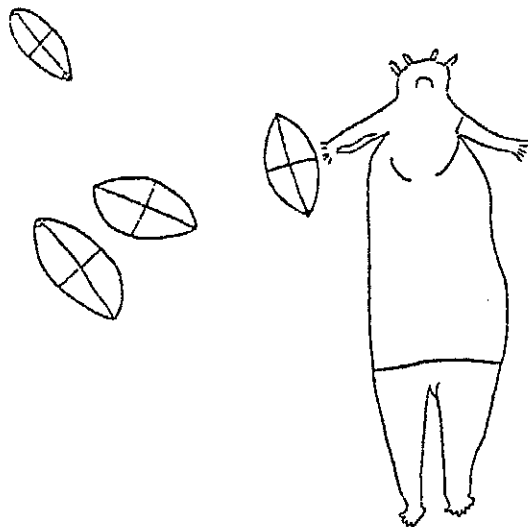
The portulaca grows on barren ground throughout the drier parts of the country, the stems can be served blanched, steamed or even in a cream soup.

Samphire

Well known in Europe, samphire has a salty stem which can be used as a green vegetable after blanching.



The information for contemporary uses for bushfood was supplied by Vic Cherikoff. Website: www.bushtucker.com.au



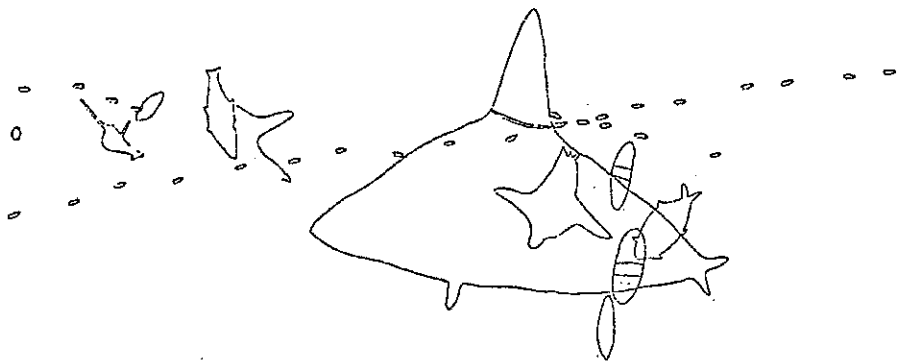
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Appendix 1

Dictionary Of The Guringai Language

Sources: Mann; Threlkeld.

"Both sources are manuscripts held by the Mitchell Library, Sydney. In 1824 Threlkeld recorded a language spoken "to the northwards of Sydney" which he called Kari. This is almost certainly the language spoken by the Garigal clan of the Guringai on the south side of Broken Bay. Mann's account came from "Long Dick", the son of Bungaree and Gooseberry. It was probably collected in the early 1840s in the Gosford area." Supplied by W. Capell.

Guringai - English

aa; listen
arranounbai; belonging to me
attore; me
attore weha; gave, I
attore-wine-bung-nine; want it, I
babaloo; pipe
bail; no
bar-do; water
barley; you and me
bea bau; parrot, king
beatnbolong; large
beewy; bees wax
beeyang; knee
beeyong; father
bell; no
benal; tough
beral; hard
berrai; camp
berraring; chest
beung; father
bickalabarley kookun; let us drink
water
bidgee; flat beside a river
bindo; wallaby, small
bingeye; waterhole
binna; ear
bittajarring; ant mound
bittawun; possum, glider
bittung; wallaby, small
boer; hit him
bolbi; wood
bong bong; out of sight
bonna; south
bool warikae; day after tomorrow
boolwarrar boolar; two
boonga; clumsy fellow
boopungerung; light
booree; song
booring; dream booron; devil devil
boorurra; dry
bororing; anus
bornnjar; ant, yellow
bougigal; young fellow
boutchone; tender
bridgya; oyster
brigela; sleep
broo-moi; west wind
brooeye; hawk
budgery; good, pretty
bukka; sulky fellow
bulah-bulwarra; two
bulbung; wallaby, small.
buneeong; daylight
bung-eye; now, this, day
bung-hi; today
bungeemelaine; I have hurt myself
bungghi; brother
bungo; possum, glider
bunna; rain
bunnungaree; boat
bunyell; sun

Guringai- English

burreung; daylight
burribi; husband
burril; money
burrung; white
butterbarine; blow hard
buttukrung; kangaroo, male
challarle; heavy
cheelberytura; splinter
chulguni derra; waves
chullora; flour
cobbo; stop
cool-je-la; knife
coolaman; bucket
coolla; mouth
cooloowine; koala
cooning; small
coorey; blackman
cowal; large
cowal cowal; many, very big
cowan; uncle
cowway; no
cowwow; yes
cowwoy; four
cud-yel; tobacco
cudgel; tobacco (smoke)
cullami; eel
cullangulong; distant
cully-wo-wilgobang; climb up
cundoo; bread
cuneeung; cockatoo, white
currymine; wind, north
curryoring; wind, south
dingery; black cockatoo
enale; son
enalgun; daughter
erina; satin bird
eudra; clouds
galee galarine; urine
geebuk-allaine; devil woman
geeralla kooroonung; look out for
honey
gerrall; bone
gerrar; leg

gerri; chin
gerria; branch
gerribarra; musket
gerrill; tick
ginga; frightened
gippy birrarnar; fat
girrum bullong; whiteman
goen; devil
gong; swamp
goonering-bullajarrar; faeces
goowindia; stars
gorngul; shadow
gowlang; stars
gowway; throw it away
gribble; possum
gullary; white crane
gummi; spear
gurragurran; grog
gurranang; sugar
guyong; fire
hurreen; sister
indore; you
indore wea; you tell
indoreweah; you tell
indry; eyebrow
jebug-gall; devil
jena; foot
jerri; thin
jerry; fingernail
joogara; wind, north-east
jumbul; stomach
jungal-maboo; shout again
kaional; many
kaiworine; no more
karboie; egg
karboonibun; cockatoo, white
karkooy; thigh
keegorbung; bullock
keepy; fat
keerawall; six days
kelly; lightning
kellybing; wet
kembala mogo; sharpen tomahawk

Guringai- English

ki; come li li
ki-balee; come along
kibarley; come along
kiebela; to cook
kikupa; come along
kindool; pheasant
kinyut; soft
kityou; flash fellow
knidulin; laugh
kockerobun; black satin bird
kodjee-gooddering; penis
kodjee-goodjamng; penis
koo-roo-wallung; sea
kooka; bucket
koomba; tomorrow
koomba memerine; tomorrow
morning
koombill; forehead
koomurra; blood
koomurra; bleeding, a great deal
koondingerry; covering, clothes
koora; dark night
kooralgal; bread
kooralgal; mixing flour and water
kooran; dark
kooranung; honey
kooree; Aborigine
koroogal; old fellow
koroonung; honey
koroowall; bandicoot
koroowull; bandicoot
koorun; hold your tongue
koorun koorun; pelican
koukun; water, a small quantity
kring kring; make haste
krumeye; duck
kudgel; tobacco
kudjela; knife
kuidya; very frightened
kumbala; leave it alone
kummi; spear
kunawang; kangaroo, female

kungee kogung; echidna
kunneronng; grey kangaroo
kunni; stone kuraka; mouth
kurinding; book
kuriwa; sea
kurkur; mouth, beak
kurrawa tulgan; sea, rough
kurrawa yongah; sea, smooth
kurrawan; smoke
kurrawang; freshwater lobster
kurrebo; sometimes
kurrerkerine; nasty taste
kurrobin; kangaroo rat
kurrumbela; whiteman
kurrumbung; kangaroo rat
kurrygoyoung; shark
kying; other side makool; fish
makoora; fish
maneer; small
manna; take it
mar-ra; take it
mara; take it
marang; lobster, small freshwater
markallali; doubt, not know
markoora barley; come out and fish
maron; good fellow
maron warregal; nice dog
maron-oomillaine; take care
mau terngoba; belong to another
moming merong; shoulder
midarring; cheeks
midgela; stop
mierakoorumbung; tired
mimmi; tomorrow
minee; dingo
minning; night
minyan; how much
minyanbangimbe; what are you
going to do?
minyering kunderling; what are you
laughing at?

Guringai - English

minyering tungulene; what are you crying at?

mirree; dog
mogo-nieba; stone hatchet
moidia; give it to me
mooko; stone hatchet
moolgori; black swan
moonoon; heel
mooraine; ear
moorolong; short
mooroyee; blowfly
moto; black snake
mudjerra; hand
muggoo-ruggoo; fish
muggroo; fish
mullacumala; foam
mulmul; wrist
munda; tooth ache
mundoway; foot
murraring walla; walk in
murrawool; mouse
murre-ma; fishing net
murree; wallaby
murrjinebau; food, eating well
murroon; good
murroon; living
murroong; good
murree; warm
murrum; plenty
murry; plenty, great, large
murry no-eye; large boat
muttama; take it
mutting; fishing spear
muttong; courageous
mya; snake
naba; tomahawk
naghtois; me myself
narkullibee; did you see?
narra becha; drink more
neangularban booron; I saw the devil
devil
neah; here
nearkomaine; nothing

nero; black
neugro; nose
niae; mother
nickering; eyes
ninghtirs; you
no-eye; canoe
noaie; canoe
noona; elbow
noorgine worgia; get up early
noulongi; before
nowudjeer; give me
nugon; woman
nugung; wife
nuko; nose
nullural; wet
numine; brother
nungara; sleep
nunga; calm water
nungun; sing
nurene; sister
nurree; shin
nurrilla; do you hear it?
nurroo; black
nurrung; empty
nurrungyan; old woman
nutine koondingerry; do you want trousers?

nye; mother
oopanyallai; snake
oorabul; blanket
oorongal; four days
ooroogal; three, three days
ooroongala; run
oorun; hair
pingerrung; fish hawk
pooroee; eagle hawk
pooroomoro; eagle hawk
pottoo; water
pulwarra; two
punyal; sun
putturgurrung; kangaroo
queong-mera; fire
rundug; wallaby

Guringai - English

sonda; north
tah; it is
tallul; heavy
tanjur; large
tarnine koomba; come back
tattee; corpse
taukin; long time
terra-brua; long legs
terra-ulong; tree, blue gum
terrum-bine; tree, blackbutt
terrunn; always
thallarle; heavy
thirty; dead
tingee; cockatoo, black
tudera; kill
tugga; eat it
tuggera; cold
tuggera-nallamine; wind, east
tukoo; naked
tulera; flour
tulera; ashes from bumt wood
tulgan; heavy seas
tumiallija; show it to me
tungulene; cry
tuping; mosquito
turaboron; bald headed
turiban; creek
u-wery; fine day
uering walla; go out under
margun; close up
undeboyja; enough
undeki; come here
ura; clouds
uronmilmlil; full up
urroo; three
urroong; large
utarlong-mundjulung; vagina
waddi; arm, stick
wallaby; wallaby
wallering; head
wallerroo; wallaroo
wallurribung; wallaroo, female

wanderinga~ee-hoowine; where are you going?
wandinube; where are you going?
wandubarbe; where have you been?
wanger; pidgeon
wanna money; where is the money?
wannunggarabee; where are you?
waragolambie; I tumbled down
warangaril; red hair
warra; yesterday
warragal; dog
warrah; start
warrah; go
warral; sit down
warrangal; five
warrar; yesterday
warrawela; stand up
warrier; little one
warrin coorun; very little
watarlar; crow
watta; scrub
weah; speak
wee-alloby; why don't you speak?
wee-i-nudia; he told me so
weelong; behind
weerankung; ankle
wejung; bad
welumbulla; come back again
werdia barley; come along
werdia barley Sydney; come to Sydney
wereliacurry; call out
werrine; five days
werro; very hot
werwere; light
whappu; bronzewing pigeon
whotole; thunder
wibbee; wind
wierbe; do you want?
williling; lip
willingba; lips moving
windigi; messmate

Guringai - English

w1nglne; hot wind
 wiroot; sea
 wirrar; saltwater lobster
 wogwool; one
 wokul; one
 wongul; deaf
 wooolbala; whistle
 worbano blanket; do you want my
 blanket?
 worreeworrung; stupid fellow
 worruorban; I forget
 woyoo-keedjar; grass
 wunyunga; goanna
 wurrong; pigeon
 wyee; dingo
 wylar; black cockatoo
 wyring; wallaby
 yabby; platypus
 yahquanda; when
 yandee andee; run
 yapparlan; poor fellow
 yarbilla; you mend it
 yatungun; frog
 yeargii; fancy fellow
 yellan; fly
 yellowalla; sit down
 yellowra; moon
 yerring; whiskers
 yerrinumbau; very hungry.
 yerryman; horse
 yororing; black ant
 yukey; dingo
 yumree; hand
 yullung; very thirsty
 yunaga; moon
 yur~agun; hungry

English - Guringai

Aborigine; kooree
 always; terrunn
 ankle; weerankung
 ant mound; bittajarring
 ant, black; yororing
 ant, yellow; borrinjar
 anus; bororing
 arm; waddi
 ashes from burnt wood; tulera
 bad; wejung
 bald headed; turaboron
 bandicoot; koorowull, kooroowall
 beak; kurkur
 bees wax; beewy
 before; noulongi
 behind; weelong
 belong to another; mau terrigoba
 belonging to me; arranounbai
 bird, black satin; kockerobun
 bird, satin; erina
 black; nero, nurroo
 blackman; coorey
 blanket; oorabul
 bleeding a great deal; koomurra
 blood; koomurra
 blow, hard; butterbarine
 blowfly; mooroyee
 boat; bunnungaree
 boat, large; murry
 no-eye bone; gerrall
 book; kurinding
 branch; gerria
 bread; cundoo, kooragal
 brother; bungghi, numine
 bucket; coolaman, kooka
 bullock; keegorbung
 call out; wereliacurry
 calm water; nungha
 camp; berrai
 canoe; no-eye, noaie
 cheeks; midarring
 chest; berraring

English - Guringai

chin; gerri
 climb up; cully-wo-wilgobang
 close up; unde margun
 clothes; koondingerry
 clouds; eudra .
 clouds; ura
 clumsey fellow; boonga
 cockatoo, black; dingery, tingee,
 wylar
 cockatoo, white; cuneeung,
 karboonanibun
 cold; tuggera
 come; ki
 come along; kibarley, ki-balee,
 kikupa
 come along; werdia
 barley come back again; welumbulla
 come back tomorrow; tarnine
 koomba
 come here; undeki
 come out and fish; markoora barley
 come with me to Sydney; werdia
 barley Sydney.
 cook, to; kiebela
 corpse; tattee
 courageous; muttong
 covering; koondingerry
 crane, white; gullary
 creek; turiban
 crow; watarlar
 cry; tungulene
 dark; kooran
 dark night; kooraa
 daughter; enalgun
 day after tomorrow; bool warikae .
 daylight; burreung, buneeong
 dead; thirty
 deaf; wongul
 devil; booron, goen, jebug-gall
 devil woman; geebuk-allaine
 dingo; minee, wyee, yukey
 distant; cullangulong

do you hear it?; nurrilla
 do you want my blanket?; worbano
 blanket
 do you want trousers?; nutine
 koondingerry
 do you want?; wierbe
 dog; mirree, warragal
 doubt; markarrali
 dream; booring
 drink more; narra becha
 dry; boorurra
 duck; krumeye
 eagle hawk; poorooee, pooroomoro
 ear; binna, mooraine
 eat it; tugga
 eating well; murrijinebau
 echidna; kungee kogung
 eel; cullami
 egg; karboie
 elbow; noona
 empty; nu~rung
 enough; undeboyja
 eyebrow; indry
 eyes; nickering
 faeces; goonering-bullajarrar
 fancy fellow; yeargii
 fat; gippy birramar, keepy
 father; beung, beeyong
 fine day; u-wery
 fingernail; jerry
 fire; guyong, queong-mera
 fish; makool, makoora, muggroo,
 fish; muggoo-ruggoo
 fish hawk; pingerrung
 five; warrangal
 five days; werrine
 flash fellow; kityou
 flat beside a river; bidgee
 flour; chullora, tulera
 fly; yellan
 oam; mullacumala
 food; murrijinebau
 foot; jena, mundoway

English - Guringai

forehead; koombill
four; cowwoy
four days; oorongal
frightened; ginga, kuidya
frog; yatungun
full up; uronmilmil
gave, I; attore weha
give it to me; moidia
give me; nowudjeer
go; warrah
go out; uering walla
goanna; wunyunga
good; budgery, murroon, murroong
good fellow; maron
grass; woyoo-keedjar
great; murry
grog; gurragurran
hair; oorun
hand; mudjerra, yumree
hard; beral
hatchet, stone; mogo-nieba, mogo,
mooko
hawk; brooeye
he told me so; wee-i-nudia
head; wallering
heavy; challarle, tallul, thallarle
heel; moonoon
here; neah
hit him; boer
hold your tongue; koorun
honey; kooranung, kooroonung
horse; yerryman
how much; minyan
hungry; yurragun
husband; burribi
I forget; worruorban
I have hurt myself; bungeemelaine
I saw the devil devil; neagularban
boorvn
I tumbled down; waragolarbie
it is; tah
kangaroo; putturgurrung
kangaroo rat; kurrobin, kurrumbung

kangaroo, female; kunawang
kangaroo, grey; kunneroring
kangaroo, male; buttukrun
know not; markarrali
koala; cooloowine
kill; tudera
knee; beeyang
knife; cooje-la
knife; kudjela
large; beambolong
large; cawal, murry, urroong, tanjur
laugh; knidulin
leave it alone; kumbala
leg; gerrar
let us drink water; bickalarbarley
kookun
light; boopungerung, werwere
lightning; kelly lip; williling
lips moving; willingba
listen; aa
little one; warrior
living; murroon
lobster, freshwater; kurrawang
lobster, saltwater; wirrar
lobster, small freshwater; marang
long legs; terra-brua
long time; taukin
look out for honey; geeralla
koroounung
make haste; kring kring
many; cawal cawal, kaional
me; attore
me myself; naghtois
messmate; windigi
mixing flour and water; kooragal
money; burril
moon; yellowra, yunaga
morning; memerine-norgine
mosquito; tuping
mother; niae, nye
mouse; murrawool
mouth; coolla, kuraka, kurkur
musket; gerribarra

English - Guringai

naked; tukoo
nasty taste; kurrerkerine
net, fishing; murre-ma
nice dog; maron warregal
night; minning
no; cowway, bell, bail
no more; kaiworine
north; sonda
nose; nuko, neugro
nothing; nearkomaine
now; bung-eye
old fellow; kooroogal
one; wogwool, wokul
other side; kying
out of sight; bong bong
oyster; bridgya
parrot, king; bea bau
pelican; koorun koorun
penis; kodjee-goodjarri-ng,
kodjee-gooddering
pheasant; kindool
pigeon; wanger, wurrong
pigeon, bronzewing; whappu
pipe; babaloo
platypus; yabby
plenty; murry, murrum
poor fellow; yapparlan
possum; gribble
possum, glider; bittawung, bungo
pretty; budjery
rain; bunna
red hair; warangaril
run; ooroongala, yandee andee
scrub; watta
sea; koo-roo-wallung, kuriwa, wiroot
sea, rough; kurrawa tulgan
sea, smooth; kurrawa yongah
seas heavy; tulgan
see, did you; narkullibee
shadow; gorngul
shark; kurrygoyoung
sharpen the tomahawk; kembala
mogo

shin; nurree
short; moorolong
shoulder; merong
shout again; jungal-maboo
show it to me; tumiallija
sing; nungun
sister; hurreen, nurene
sit down; warral, yellowalla
six days; keerawall
sleep; brigela, nungara
small; cooning, maneer
smoke; cudgel, kurrawan
snake; mya, oopanyallai
snake, black; moto
soft; kinyut .
sometimes; kurrebo
son; enale
song; booree
south; bonna
speak; weah
spear; gummi, kummi
spear, fishing; mutting
splinter; cheelberytura
stand up; warrawela
stars; gowlang, goowindia
start; warrah
stick; waddi
stomach; jumbul
stone; kunni
stop; cobbo, midgela
stupid fellow; worreeworrung
sugar, gurrarang
sulky fellow; bukka
sun; bunyell, punyal
swamp; gong
swan, black; moolgori
take care; maron-oomillaine
take it; mara, mar-ra, muttama,
manna
tell, you; indoreweah
tender; boutchone
thigh; karkooy
thin; jerri

English - Guringai
this day; bung-eye
three; ooroogal, urroo
three days; ooroogal
throw it away; gowway
thunder; whotole
tick; gerrill
tired; mierakoorumbung
tobacco; cudgel, cud-yel, kudgel
today; bung-hi
tomahawk; naba
tomorrow; koomba, mimmi
tomorrow morning; koomba
memerine
tooth ache; munda
tough; benal
tree, blackbutt; terrum-bine
tree, blue gum; terra-ulong
turn out early; noorgine worgia
two; bulah-bulwarra, boolar
two; boolwarrar, pulwarra
uncle; cowan
urine; galee.galarine
vagina; utarlong-mundjulong
very big; cawal cawal
very frightened; kuidya
very hot; werro
very hungry; yerrinumbau
very little; warrin coorun .
very thirsty; yullung
walk in; murraring walla
wallaby; murree, rundug,
wallaby; wying
wallaby, small; bindo, bittung,
bulbung
wallaroo; wallerloo
wallaroo, female; wallurribung
want it, I; attore-wine-bung-nine
warm; murrree
water; bar-do, pottoo
water, a small quantity; koukun
waterhole; bingeye
waves; chulguni derra
wet; kellybing, nullural

what are you crying for?; minyering
tungulene
what are you going to do?;
minyanbangimbe
what are you laughing at?;
minyering kunderling
when; yahquanda
where are you?; wannunggarabee
where are you going?; wandinube,
wanderingabee-hoowine
where have you been?; wandubarbe
where is the money?; wanna money
whiskers; yerring
whistle; wooroolbala
white; burrung
whiteman; girrum bullong,
kurrumbela
why dont you speak?; wee-alloby
wife; nugung
wind; wibbee
wind, east; tuggera-nallamine
wind, hot; wingine
wind, north; currymine
wind, north-east; joogara
wind, south; curryoring
wind, west; broo-moi
woman; nugon
woman, old; nurrungyan
wood; bolbi
wrist; mulmul
yes; cownow
yesterday; warra, warrar
you; indore, ninghtirs
you and me; barley
you mend it; yarbilla
you tell; indore wea
young fellow; bougigal