

CONNECTING WITH COUNTRY

Abel Tasman Village
Residential Aged Care Facility





**We acknowledge the Traditional Custodians of the land on which we live,
work, visit, play and pay our respects to Elders past and present.**

**We recognise the continuous connection and caring of the lands, waters, and skies
country by First Nations Peoples for time immemorial.**



INTRODUCTION

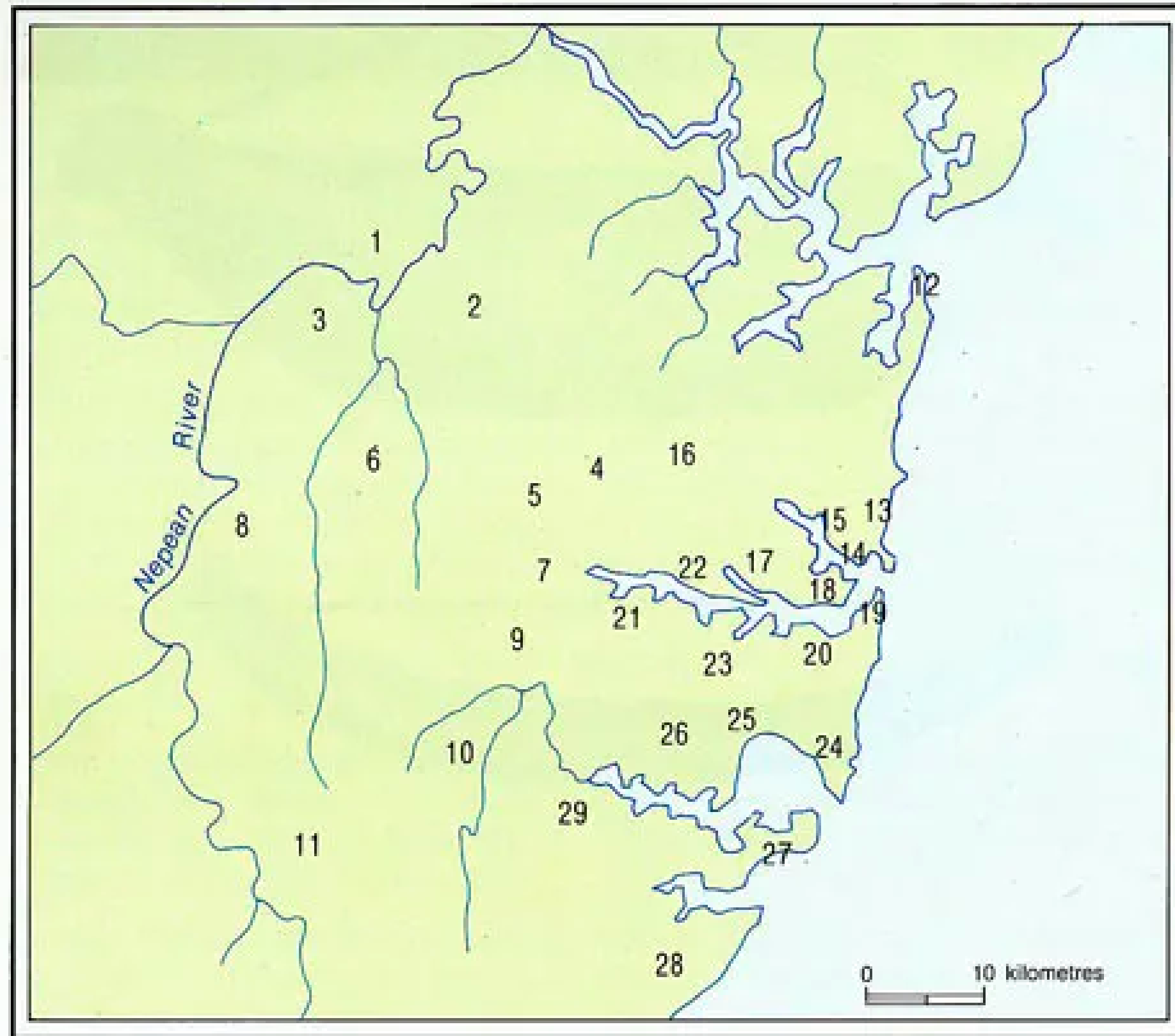
Connecting with Country is a draft framework for developing connections with Country that can inform the planning, design, and delivery of built environment projects in NSW.

The ambition of Connecting with Country is that everyone who is involved in delivering government projects will adopt the following commitment:

Through our projects, we commit to helping support the health and wellbeing of Country by valuing, respecting, and being guided by the First Nations People, who know that if we care for Country – it will care for us.

<https://www.governmentarchitect.nsw.gov.au/projects/designing-with-count>

ORIGINAL CLANS



*Locations of Aboriginal groups
in the Sydney area.*

J. GOODRUM

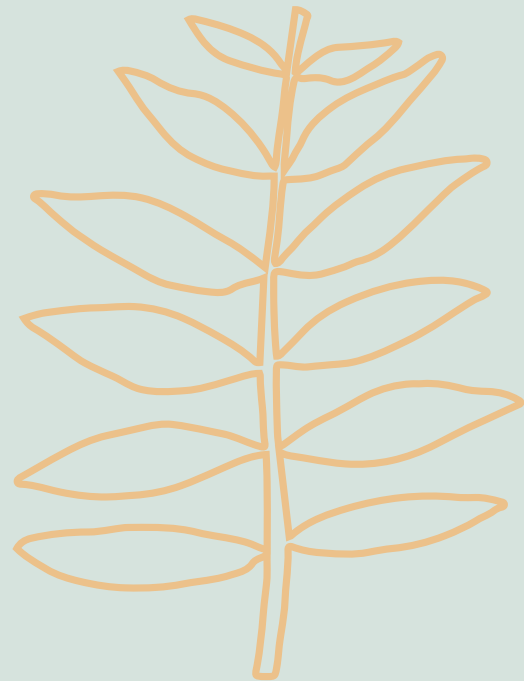
- 1 KURRAJONG
- 2 CATTAI
- 3 BOOROOBERONGAL
- 4 BIDJIGAL
- 5 TOOGAGAL
- 6 GOMERRIGAL
- 7 CANNEMEGAL
- 8 MULGOA
- 9 BOOL-BAIN-ORA
- 10 CABROGAL
- 11 MURINGONG
- 12 CARIGAL
- 13 CANNALGAL
- 14 BOROGEAL
- 15 KAYIMAI
- 16 TERRAMERRAGAL
- 17 CAMMERAIGAL
- 18 GORUALGAL
- 19 BIRRABIRIRAGAL
- 20 CADIGAL
- 21 BURRAMATTAGAL
- 22 WALLUMATTAGAL
- 23 WANGAL
- 24 MURU-ORA-DIAL
- 25 KAMEYGAL
- 26 BEDIAGAL
- 27 GWEAGAL
- 28 TAGARY
- 29 NORONGERRAGAL

Sydney Barani, 2013

<https://www.sydneybarani.com.au/>

CONNECTING TO DARUG COUNTRY

**YESTERDAY'S
STORY**



TODAY'S STORY



**TOMORROW'S
STORY**

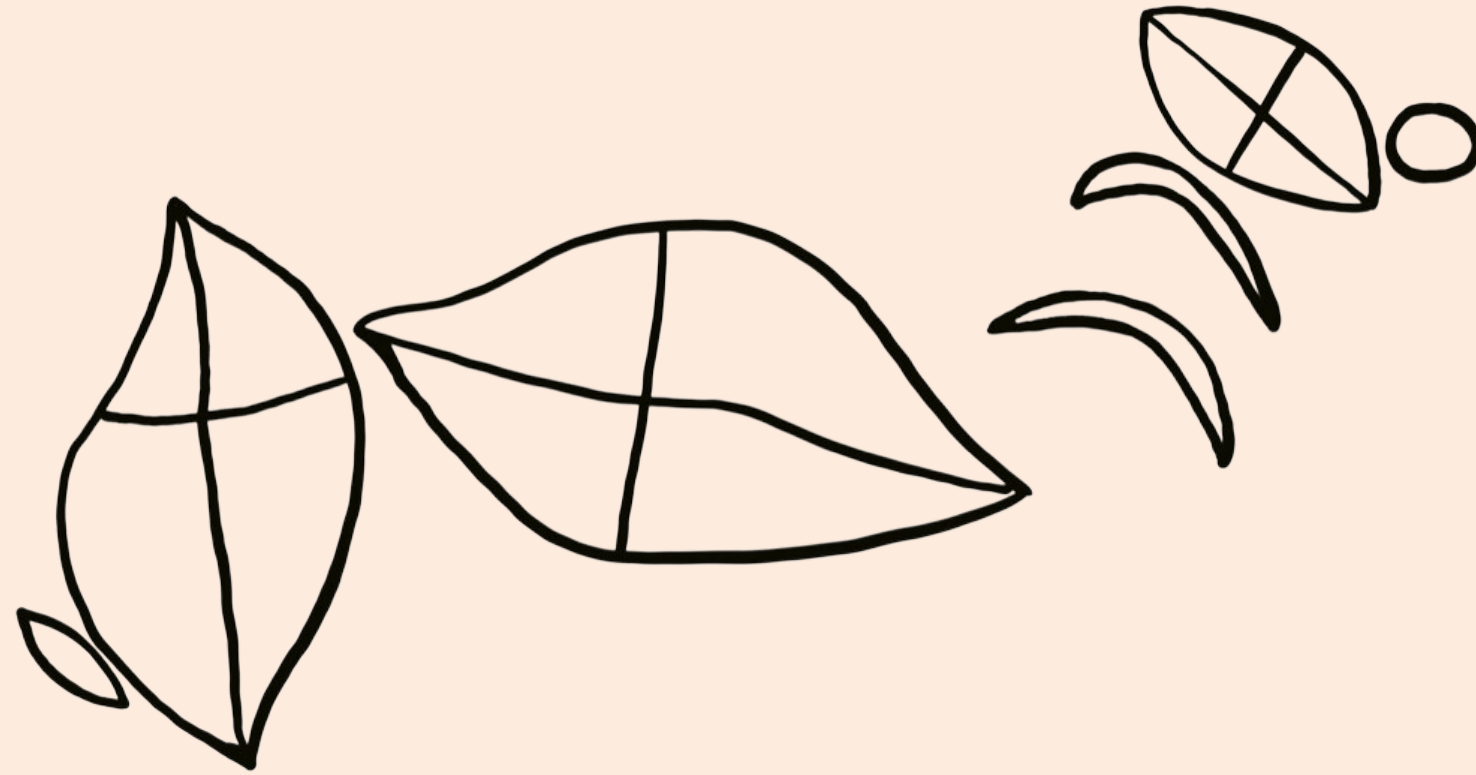




YESTERDAY'S STORY DARUG COUNTRY

**The Area we today know as Sydney's
south-west, is part of the traditional
lands of the Cadigal, Wangal and
Bediagal clans of the Dharug tribe**

**Scene along the lower Cooks River in 1830.
[Source: J Thompson, 1830. From Mud Bank Botany Bay –
mouth of Cook's River, State Library of NSW, DL PXX 31 image
2a. Extract of original image].**

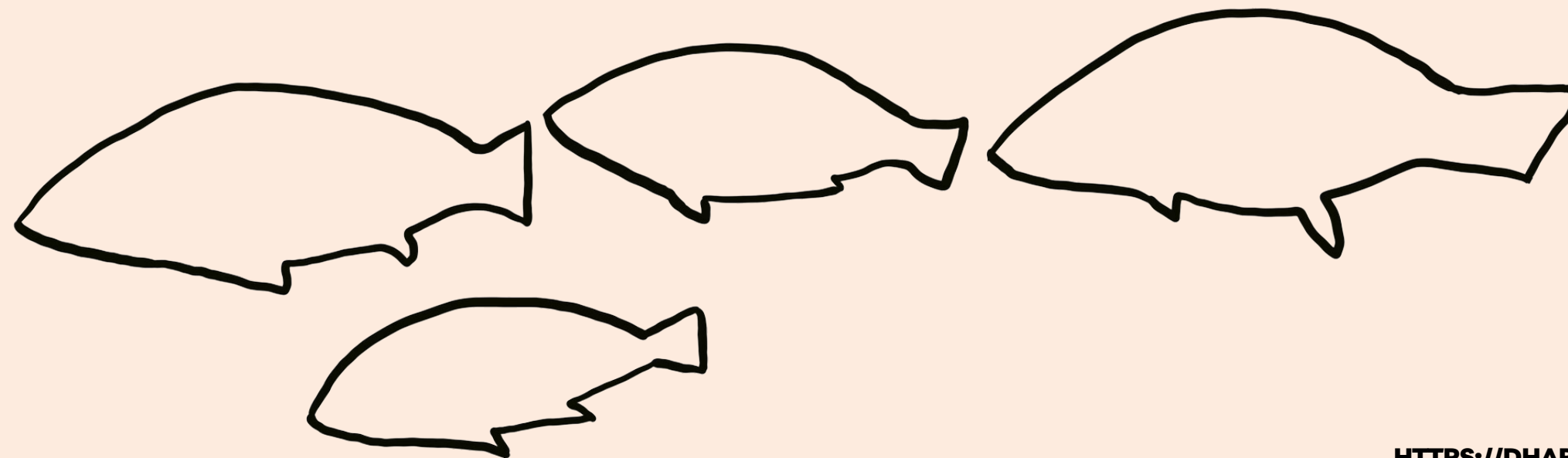


It's been recorded that the Darug occupied 1800 square kilometres of land extending along the coast from the Hawkesbury River in the north to the Georges River in the south and inland to the present towns of Campbelltown and Camden.

The traditional owners of Redfern were the Gadigal (also spelled as Kadigal or Cadigal) people. They lived in Redfern and surrounding areas for more than 40,000 years before European invasion. The Gadigal people spoke the coastal Iyura dalang, and are often referred to as the Eora people.

Other clans of the Sydney region, occupying different parts of the nura, included the Wanegal, the Kamergal, the Karegal, and the Bidjigal (Bediagal). There were two major groups to the north and south of the Nura beranga (country were we belong) the freshwater clans of the Dhurrawal, Tharawal and Darugule or the Daruggal.

In 1788 the British landed on the shores of Kamay, now called Botany Bay, on the Nura of the Dharawal Iyura. The Gadigal, Bidjiagal and Wungul clans of the Darug Nation inhabited the district surrounding that bay and the great harbour of Tuhbowgule [Sydney Harbour] - around which the city of Sydney is now built.





Dharug which can also be spelt Dharukk, Dharoog, Dharrag, Dararrug including numerous other interpretations, came from the word for yam Midyini.

Dharug is the root or the Midyini and of the languages of the Sydney basin. Burramattagal is where many of the Sydney clans met during the afternoon Gumedah to share their catch. Numerous Darugule clans shared this territory during the invasion of (1770 B.P)

The Daruk (darug) language was spoken between Botany Bay and Port Jackson and out West into the Blue Mountains.

It also spread from the Hawkesbury River in the North West to Appin in the South.

Within this area at least two (or possibly even three) dialects were spoken, the coastal dialect sometimes referred to as 'eora' (yura), and the inland dialect. The Bediagal clan of the Canterbury Bankstown area would speak the inland dialect.

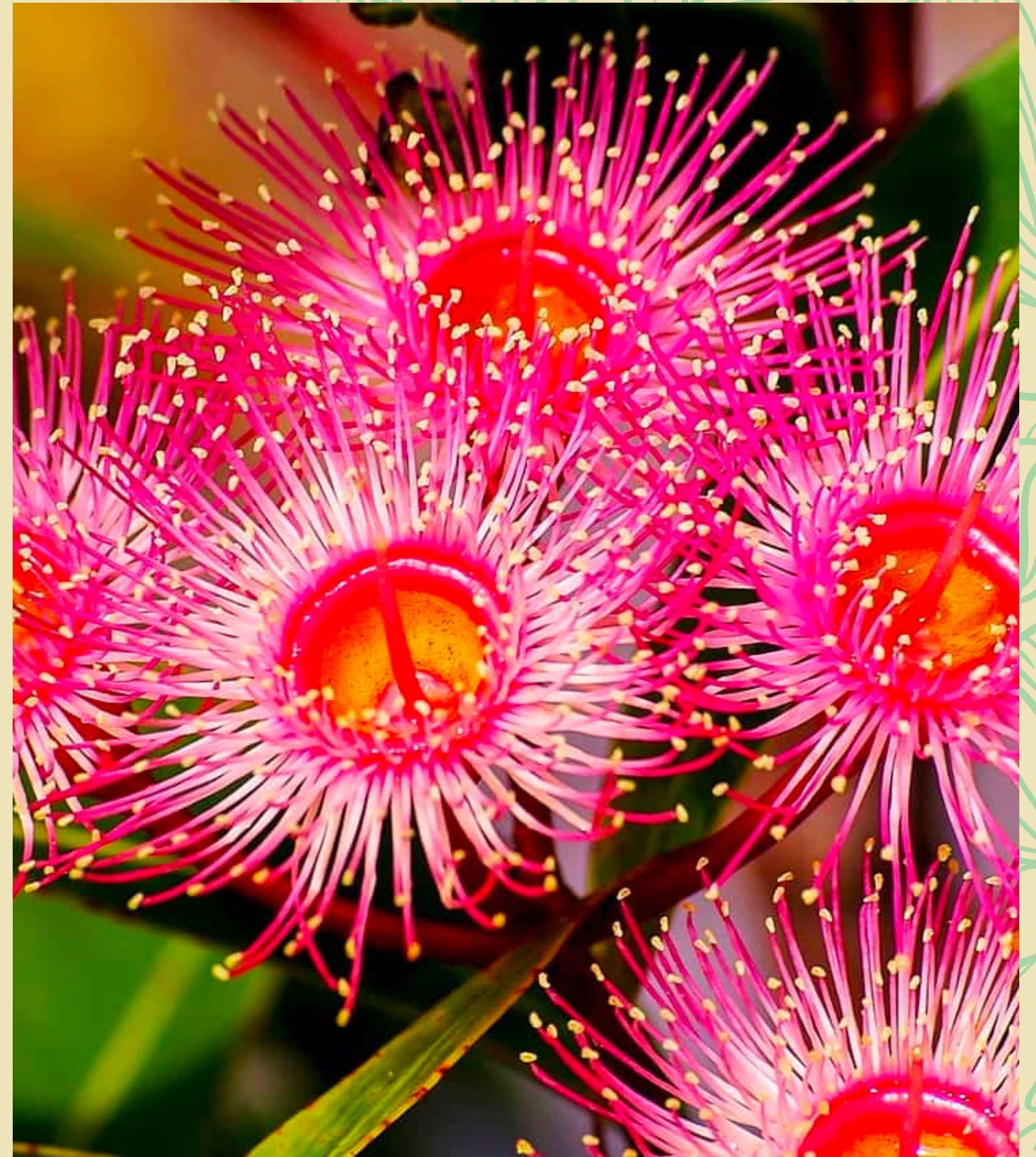
Other Aboriginal languages of the Sydney Region included Garigal (also spelt Kari, Karikal or Karr,eē) in the North and Dharawal (also spelt Tharawal, Turawal or Thurwal) in the South.

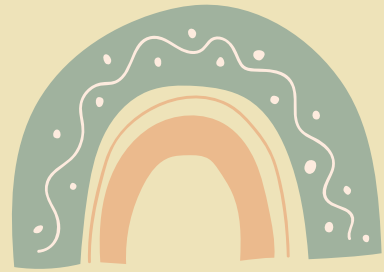


- Source: A Tourist's Guide to the Sydney Aboriginal Language by Jeremy Steele, Preseus Press, May 2003
- Source: Communicating positively, a guide to appropriate Aboriginal terminology, NSW Health, May 2004

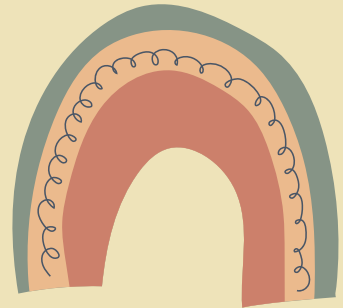
TODAY'S STORY OF DARUG COUNTRY

Chester Hill,
Canterbury Bankstown Local Government Area





Inner-western suburb bisected by the Cooks River which was a hub of industry during the nineteenth century. The area's first land grant was to the Rev. Richard Johnson, Chaplain of the First Fleet, who named it as a tribute to Canterbury in England.



Chester Hill, a suburb of the City of Canterbury-Bankstown local government area, is located 25 kilometres west of the Sydney central business district, in the state of New South Wales, Australia, and is part of Western Sydney,

Canterbury-Bankstown

2021 Census Aboriginal and/or Torres Strait Islander people QuickStats

Geography type [Local Government Areas](#)
Area code LGA11570



Aboriginal and/or Torres Strait Islander people	2,805
Male	47.5%
Female	52.5%
Median age	27



Aboriginal and/or Torres Strait Islander families	1,081
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Aboriginal and/or Torres Strait Islander households	1,472
Average number of people per household	2.9
Median weekly household income	\$1,580
Median monthly mortgage repayments	\$2,200
Median weekly rent (a)	\$420

(a) For 2021, median weekly rent calculations exclude dwellings being occupied rent-free.

Search QuickStats for another area ⓘ

2021 ▾

Enter a location, postcode or geography



Other 2021 Census products available for this area:

- [All persons QuickStats](#)
- [Community Profiles](#)

To view more QuickStats or Community Profiles for a different area, see [Search Census data](#).

ENDANGERED ECOLOGICAL COMMUNITIES



- **Sydney Turpentine Ironbark Forest;**
- **Shale/Gravel Transition Forest;**
- **Cooks River/Castlereagh Ironbark Forest;**
- **Shale/Sandstone Transition Forest;**
- **River Flat Eucalypt Forest; and**
- **Coastal Saltmarsh.**



Scientific name	Common name	Status
Acacia pubescens	Downy wattle, hairy-stemmed wattle	Vulnerable
Caesia parviflora variety minor		Vulnerable
Callistemon linearifolius	Bottle Brush Variety	Vulnerable
Deyeuxia appress		Vulnerable
Persoonia nutans	Nodding Geebung	Endangered
Pterostylis saxicola	Sydney Plains Greenhood	Endangered
Pterostylis saxicola	Sydney Plains Greenhood	Endangered
Pultenaea pedunculata	Matted Bush-Pea	Endangered
Wilsonia backhousei		Endangered
Marsdenia viridiflora subspecies viridiflora	Native Pear	Endangered
Tylophora woollsii		Endangered

Endangered Birds

- **Australasian Bittern (vulnerable);**
- **Black Bittern (vulnerable);**
- **Black-chinned Honeyeater (vulnerable);**
- **Bush Stone-Curlew (endangered);**
- **Flesh-footed Shearwater (vulnerable);**
- **Freckled Duck (vulnerable);**
- **Glossy Black Cockatoo (vulnerable);**
- **Olive Whistler (vulnerable);**
- **Osprey (vulnerable);**
- **Pink Robin (vulnerable);**
- **Powerful Owl (vulnerable);**
- **Regent Honeyeater (endangered);**
- **Speckled Warbler (vulnerable);**
- **Square-tailed Kite (vulnerable);**
- **Swift Parrot (endangered); and**
- **Turquoise parrot (vulnerable).**

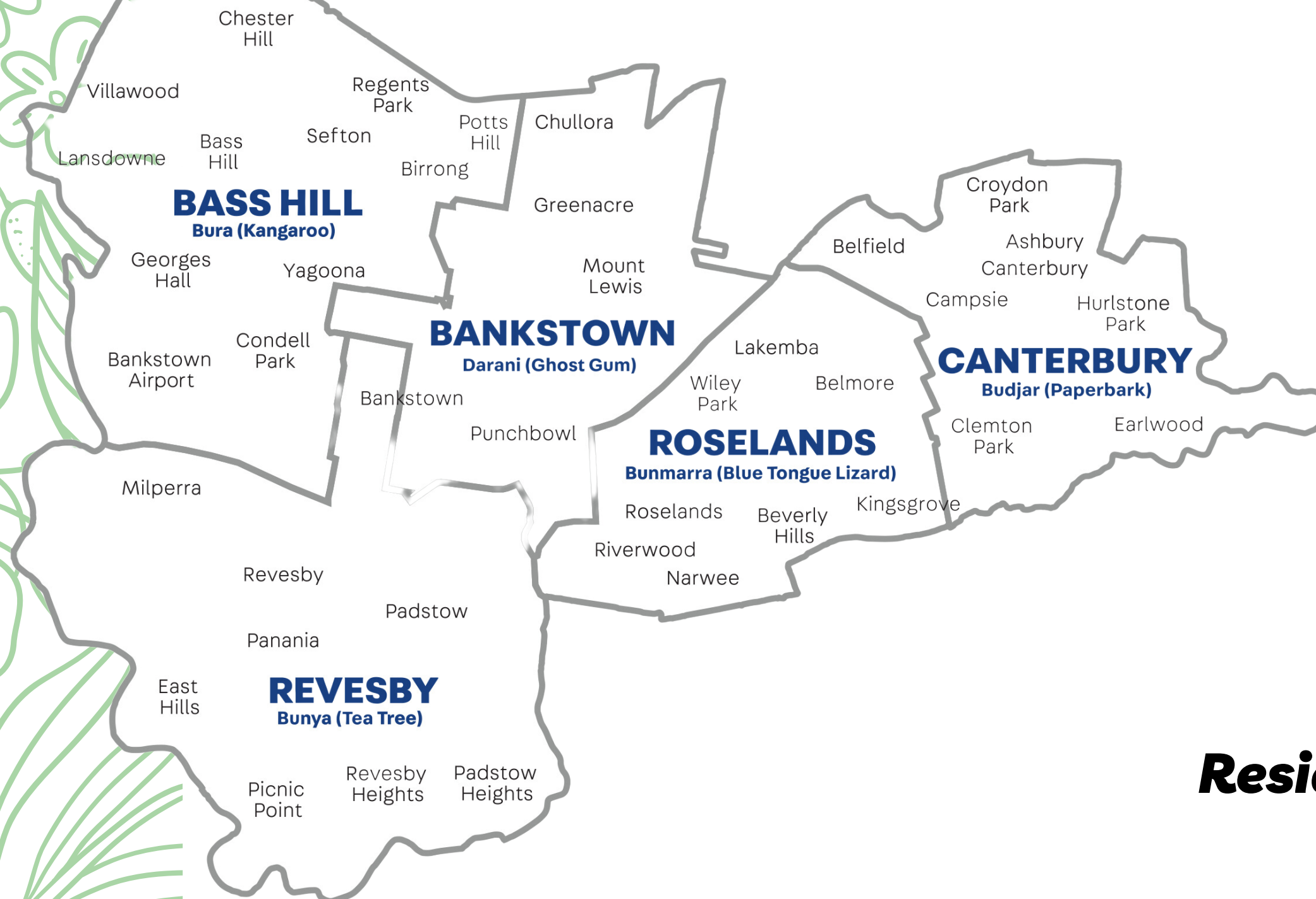




Other animals

- **Green and Golden Bell Frog (*Litoria aurea*) is listed as an endangered species under the Threatened Species Conservation Act (TSCA) and has been recorded at Coxs Creek, Greenacre.**
- **Common Bent-wing Bat (*Miniopterus schreibersii*) is listed as a vulnerable species under the TSCA and has been recorded as roosting at Potts Hill Reservoir.**
- **Grey-headed Flying-fox (*Pteropus poliocephalus*) is listed as a vulnerable species under the TSC Act and is known to occur in the Bankstown area.**
- **Cumberland Plain Large Land Snail (*Meridolum corneovirens*) is listed as an endangered species under the TSCA and is also known to occur in the Bankstown area.**

TOMORROW'S STORY



Able Tasman Village
Residential Aged Care Facility



NOT FOR CONSTRUCTION

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B	For Approval	PH	RS	31.10.2022
A	For Approval	PH	RS	12.08.2022
Issue	Revision Description	Drawn	Check	Date

Legend

Key Plan



Client
CENTURION GROUP

Project
Abel Tasman Village
222 Waldron Road & 138 Campbell Hill Road
Chester Hill

Project Managers



Architect
bora boffa robertson group

Level 1, 3-5 Baggett Street
Redfern NSW 2016
Australia

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Fax: (61 2) 8688 2877
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Site Image (NSW) Pty Ltd
ABN 44 801 282 381

SITE IMAGE



Landscape Architects

DEVELOPMENT APPLICATION

Drawing Name

Colour Landscape Masterplan

Scale 1:250 @ A1

Job Number

SS20-4865

Drawing Number

C100 B

Issue

Story of the Dutch Connection

Henry van Zanden in his book "1656 The Lost White tribes of Australia" has done extensive research and a number of explorations having discovered what is believed to be a Dutch Settlement of ruined Dutch stone houses around the Moor River and the Bidaminna Lake, Western Australia

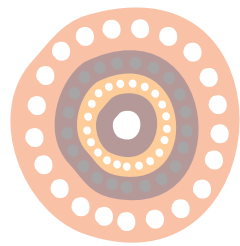
According to local Aboriginals the story is told that an Aboriginal community lived south of the lake with a white tribe on the opposite side. Initially they lived happily together until there was a change of heart prompting the White tribe to separate (p101). According to Wally Fry a local Indigenous man at 10 years old remembers his father's stories about a stone village of a White tribe. After a great flood many of the Aboriginal and White tribe perished after which it is believed that both again co-habited for survival. In van Zanden's final chapter 18 called "The Lost White Tribe Descendants" he believed that the white tribe became related to the Nanda Aboriginal Tribe.

Chapter 14 is a story of a British explorer Augustus Gregory who relates how he stumbled across the remnants of the lost White tribe in 1885 just north of the Irwin River. This as well as other reported links were clearly suppressed by the British Colonial establishment in fear that other nations may lay claim to all or part of the Island of New Holland, now called Australia..



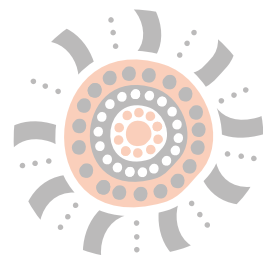
MELCHISEDECH THEVENOT (1620?-1692): HOLLANDIA NOVA DETECTA 1644; TERRE AUSTRALE DECOUVERTE L'AN 1644, PARIS: DE L'IMPRIMERIE DE IAQVES LANGLOIS, 1663 BASED ON A MAP BY THE DUTCH CARTOGRAPHER JOAN BLAEU. LANGLOIS, 1663.

CARING FOR COUNTRY CONNECTING WITH COUNTRY



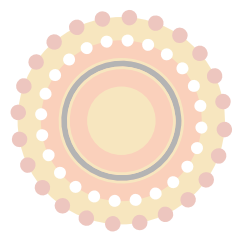
OPPORTUNITIES

Building awareness within the project team



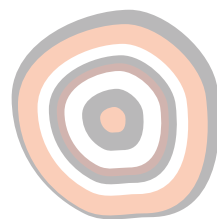
SENSORY PERCEPTIONS

Walk, listen, feel and see country



COLLABORATION

Connect with community to explore country



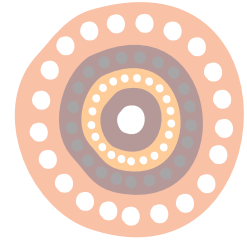
VIEW

Designing with materials that reflect country



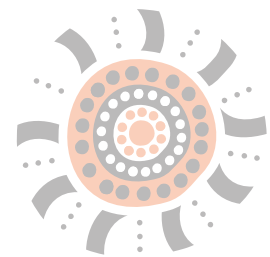


CARING FOR COUNTRY CONNECTING WITH COUNTRY



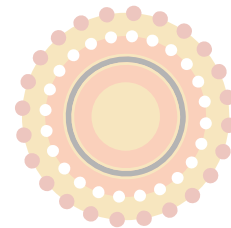
REPRESENTATION

Encourage diverse voices of community



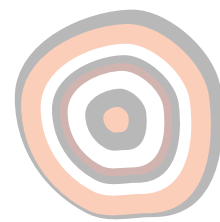
STORIES AND SONGLINES

Appropriately embed cultural aspects if relevant



WORKSHOPS

Create opportunities for design discussion with community



ONGOING RELATIONSHIPS

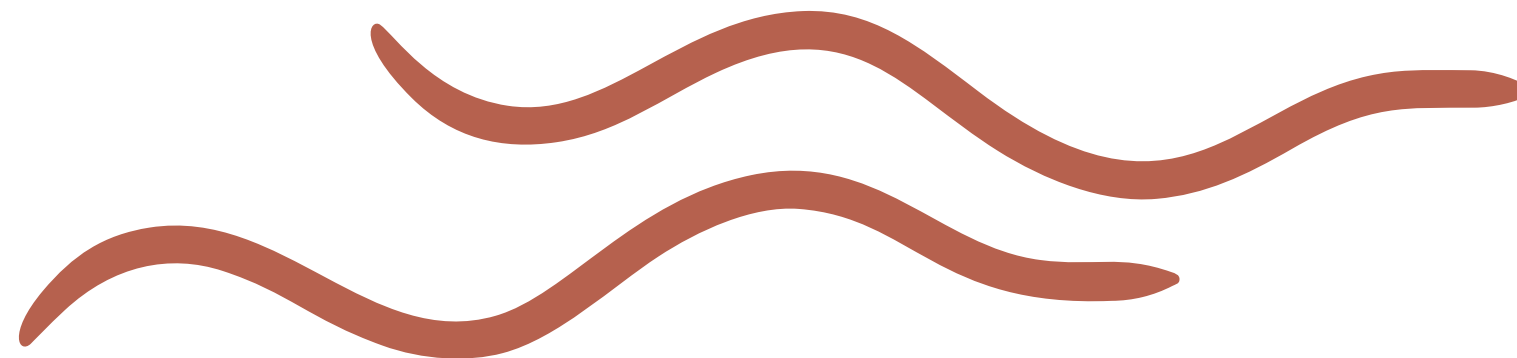
Continue to connect with community

The Gaimaragal Group recently joined the team to facilitate the Connecting with Country for the Able Tasman Village, Residential Aged Care project.

Given the time of year, in the lead up to Sorry Day, Reconciliation Week and NAIDOC Week our communities have been engaged in cultural activity preparations, both celebratory and commemoration which has seen a delay in setting a time to walk country and share stories which is still intended to be undertaken.

The Gaimaragal Group have worked with Site Image Landscape Architects on a number of projects where the inclusion of Darug cultural and design principles have been embedded and it is fair to say that there will be similarities in the community voice and perspectives across different people and sections of the community.

The intention is still to have a conversation with the community representatives to present to them the latest drawings and designs that are being presented here.



CONNECTING WITH COUNTRY - STARTING POINTS

The Connecting with Country (CwC) process will be completed with an experienced CwC consultant with experience in this area. Susan Moylan-Coombs of The Gaimaragal Group is to lead CwC consultation with the local community.

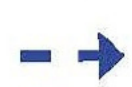
The Darug is the largest Aboriginal language group in the LGA. It is believed that the Darug and Eora people were the original inhabitants of the Bankstown and Canterbury area, for many thousands of years before European settlement.

The process of community engagement with local Elders / Knowledge holders and the First Nations Community will invite guidance as to :

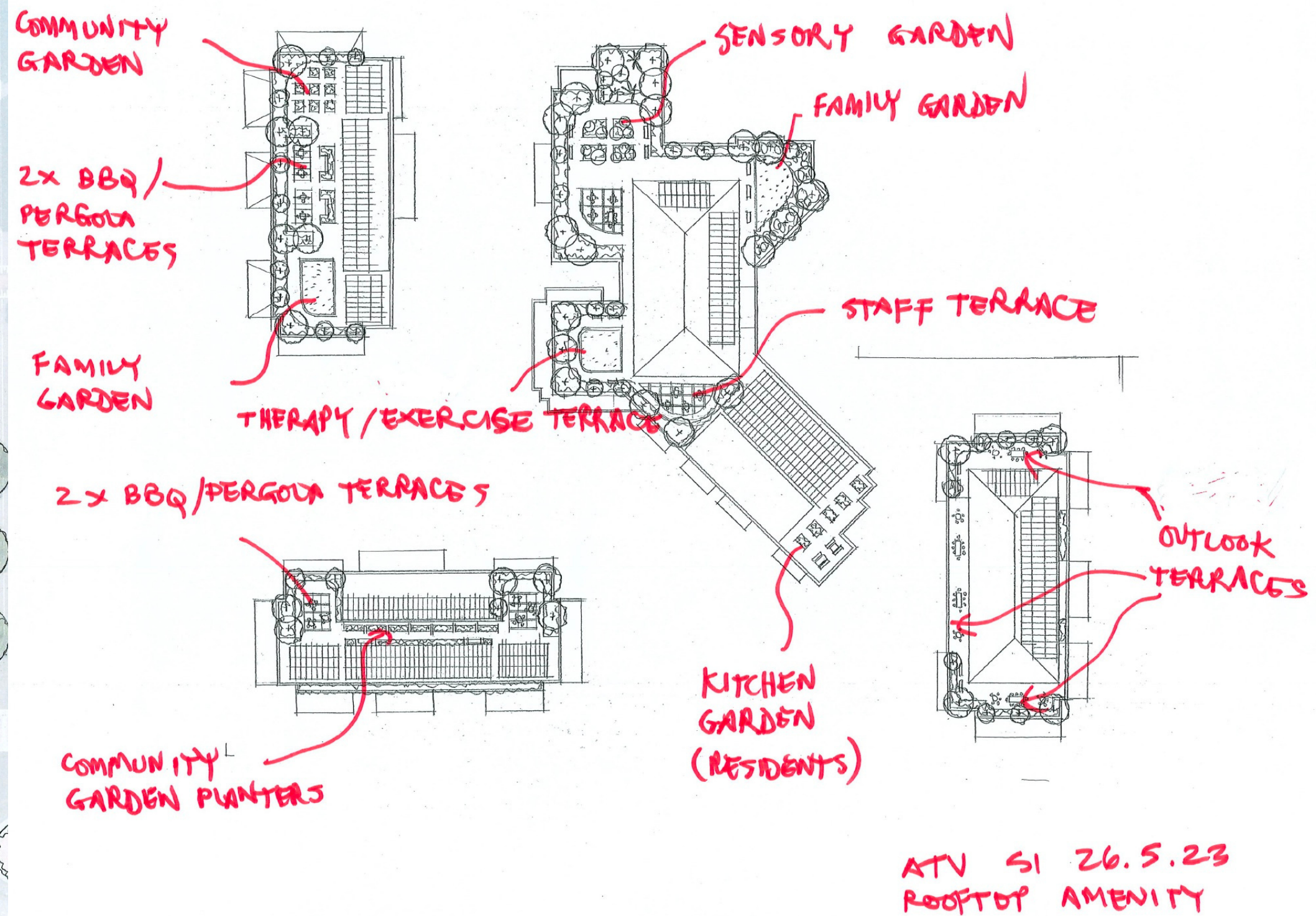
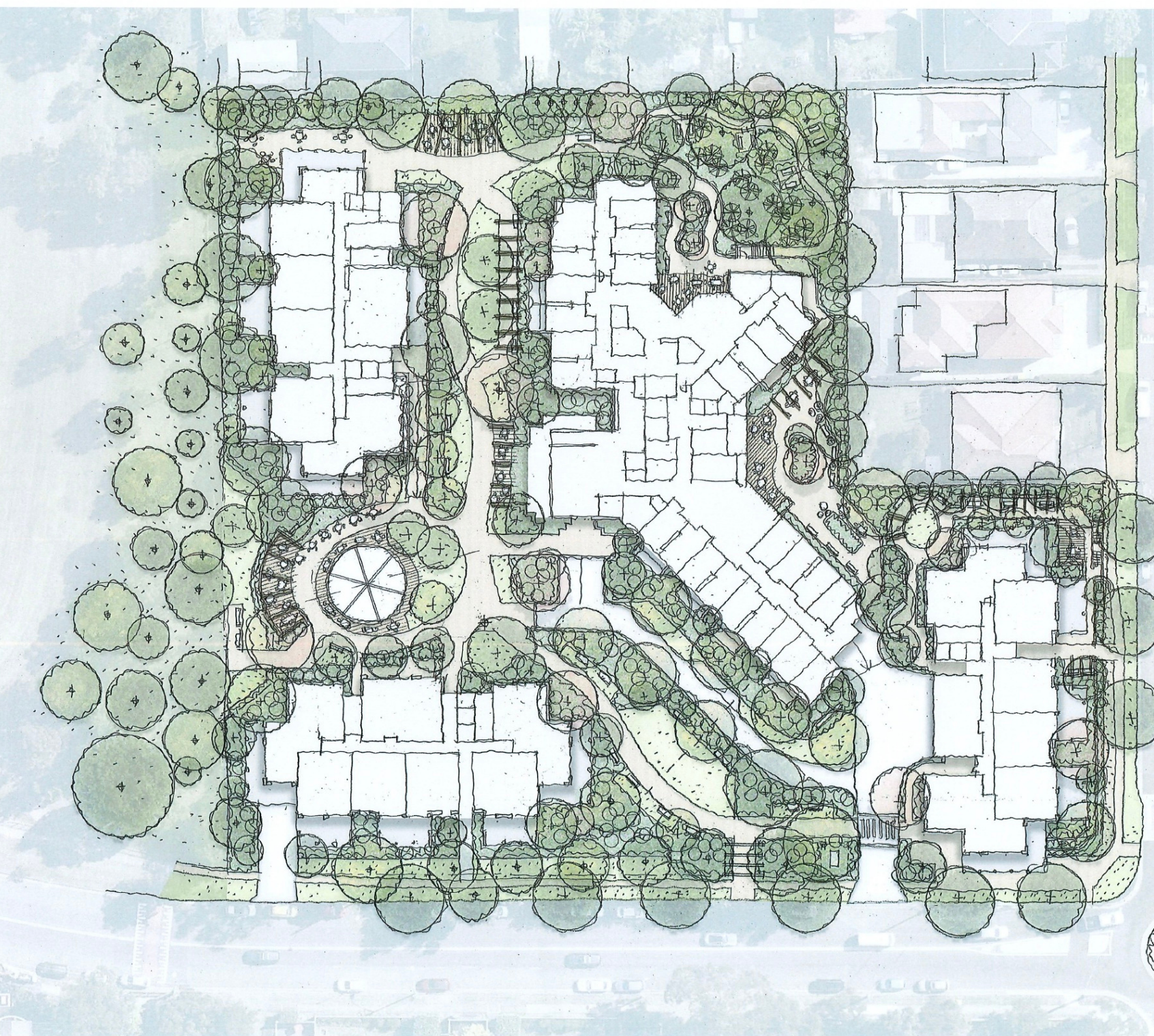
- Walking Country and noting local landscape features / heritage
- Providing locality specific stories of place, connections, Totems
- Providing contemporary context to local community and aims of mutual respect and improving the future
- Review of site and landscape and noting important aspects
- Broader concepts about 'Country' and CwC such as:
 - + First Nations people as living part of Country,
 - + Education, respect and inclusion,
 - + Spirituality / ceremony and cultural traditions,
 - + Active use of Language as part of continuity of culture
 - + Welcoming and calming spaces
 - + Well-being and traditional healing, sustainability
 - + Ecology / natural systems (and harmony with the 7 seasons),
 - + Sustainance and shelter from living as part of Country.

Consultation will investigate broad opportunities for expression of these principles into to site planning and detailed design.

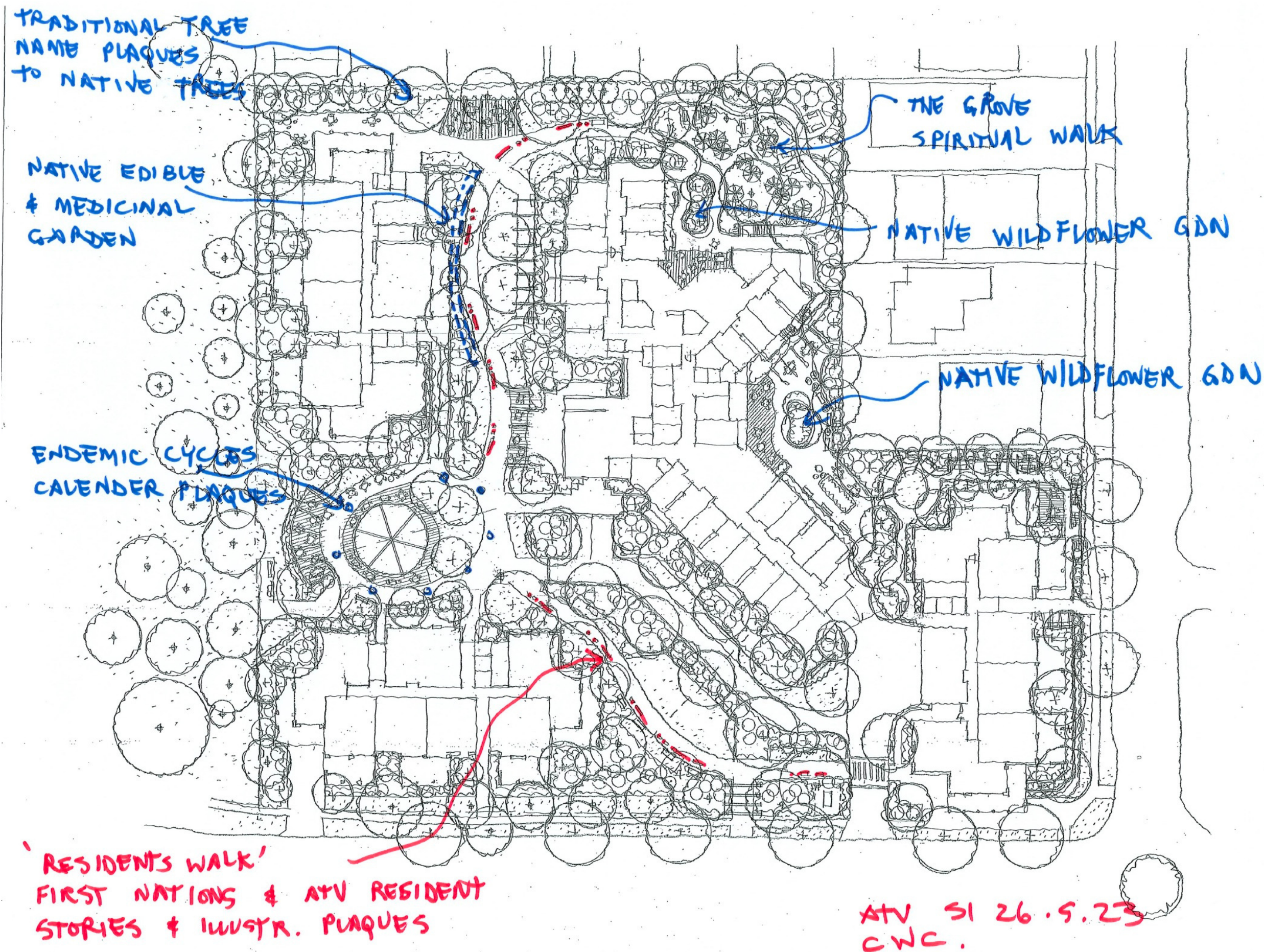
The adjacent diagram highlights potential dialogue starting points for discussion of CwC opportunities with the community

-  Long vistas to open space, forest and sky
-  Circular spaces / paths, and natural systems themes
-  Long vista walkways / loops, with series of destinations
-  Focal retained stand of Paperbark / Eucalypt trees



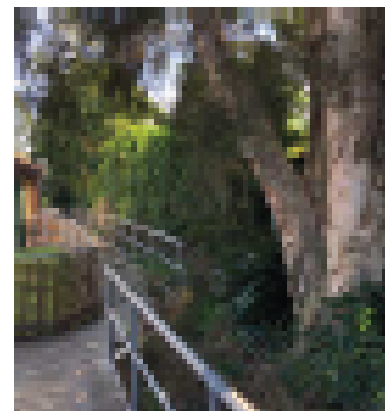
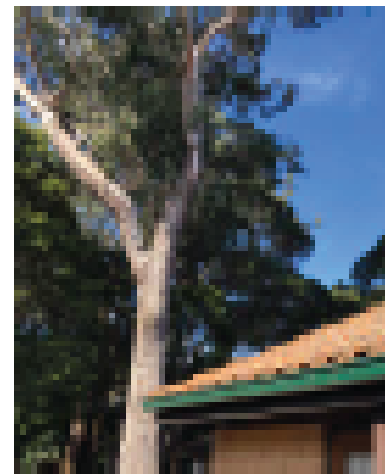
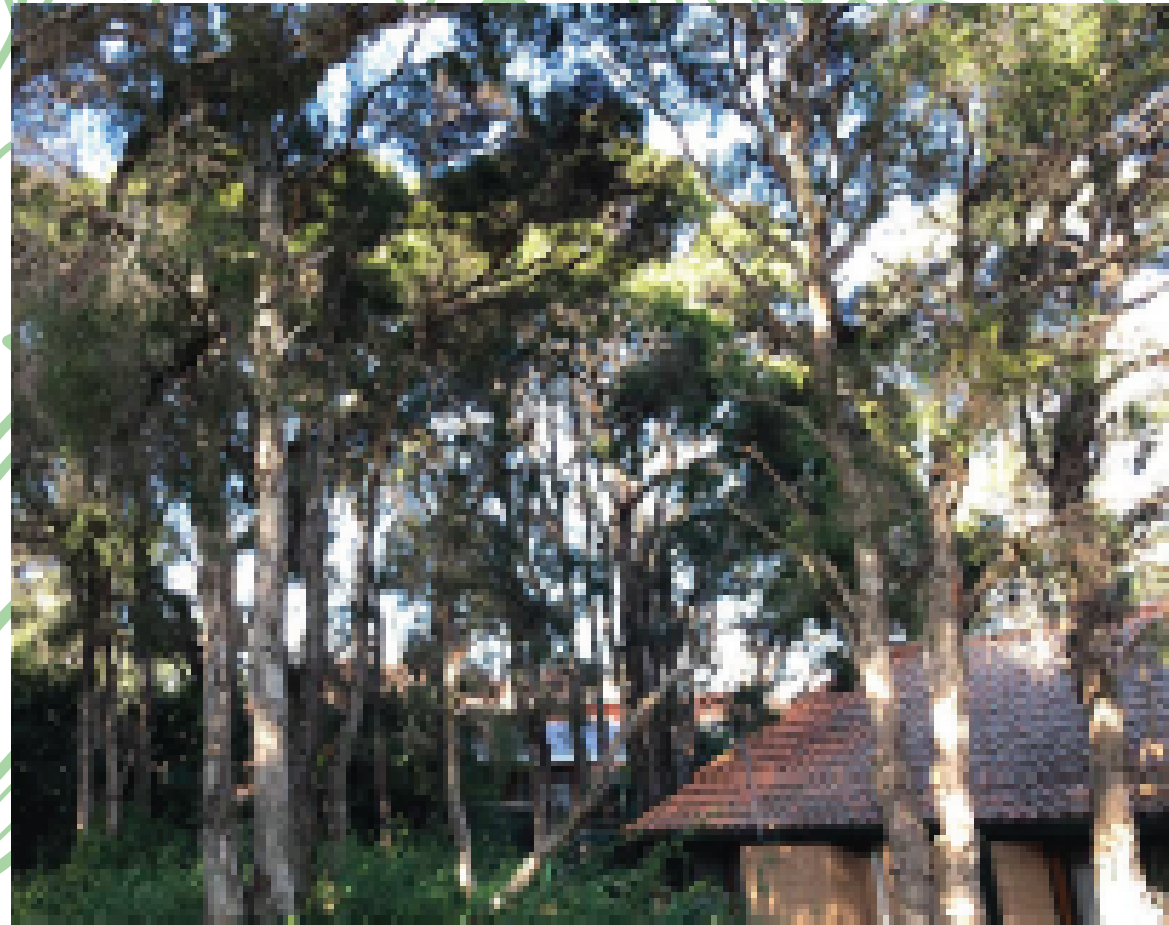


Spaces and places where people and families can gather are an important feature from a cultural point of view to give a sense of connecting to country for the residents of the village.



Native vegetation, sensory gardens and a place for mindful walking amongst the wildflowers allows the spirit to connect to country.

It also provides habitat for local birdlife.





Susan Moylan-Coombs
Facilitator
Connecting with Country



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