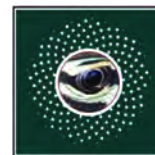


**From:** Lex Bewley – AIMS – Secretariat  
**Subject:** M4-East-Westconnex EIS | Public Display Response | Landscape Matters  
**Date:** 2 November 2015 5:00:00 PM  
**To:** NSWG-DP&E – Major projects Assessments  
**Cc:** Sandra Lee – AIMS – Darug Elder; Fran Bodkin – AIMS – Dharawal Elder  
John Clark – AIMS – Biripi Elder; Ken Dobinson – AIMS – Father of RTA



## M4-East Westconnex EIS | Public Display Response – Landscape Matters [Class: Statutory]

**To:** NSW Planning & Environment – Major Projects Assessments – "Westconnex M4 East"  
**Att:** Mr Brent Devine, Planner

Thank you for our discussion (2.11.'15). Here is a point summary for consideration.

The NSWG' EIS project proposal for "Westconnex M4-East" (M4E) is well presented.

The M4E landscape matters are expertly described within limits of its project corridor.  
(Ref: EIS-WP-Appendices.)

Matters of Aboriginal culture are not all addressed because they have been forgotten.  
In respect of that It is mindfully requested herein Westconnex address its Aboriginality.

The M4 Motorway corridor traverses old *Darug* Country and M4E is inside MetroLALC.  
The whole corridor is considered a sacred landscape and common travelling passage.

This has implications for landscape development and dimensional layers of meanings.  
In a broad context, the whole travelling public can benefit from a transcendent corridor.

A brief explanation is shared within traditional limits of Aboriginal cultural history talk.

### M4 MOTORWAY:

**M4—EAST (FLAME LILIES);** EAST OF HOMEBUSH BAY DVE — "OLYMPIC PASSAGE"

#### Key points

- Aboriginality is layered into landscape design of a Sacred Gymea Lilies garden.  
There is a message for the World that is self-evident for perennial observations.
- The original landscape garden was designed and built for the Sydney Olympics.  
It was ephemerally placed on the motorway reservation for a laneway widening.
- *Key Aboriginal cultural motifs are the Flame Lilies and wavy, serpentine margin.*  
*It is a Garden of Recovery for Ancient Ones to find Lost Souls below a Waveline.*
- It should not be disturbed without the consent of its Aboriginal Traditional Elders.  
Its landscape architect has tapped into Sydney's *Dharawal* Gymea Lily Dreaming.  
Ref: *Kai'mia* < <http://www.glalc.org.au/Aboutus.aspx> >
- *It is conceived as part of the whole M4 Motorway corridor and ought be replaced.*  
*Aboriginal Elders consider another favourable location be identified along the M4.*
- It is forgotten as first in a sequence of Aboriginal cultural art and stories along M4.  
Aboriginal Elders accept this both sacred and common corridor is for All Tradition.
- *Hopefully NSWG, as part of a greater whole of Westconnex, will recommence the*  
*real opportunity for Aboriginal engagement and nurturing of a whole M4 corridor.*
- Rebeautification of all "M4—Zones" and its Aboriginal places must be maintained.  
Aboriginal Elders, Leaders, Community are highly capable to help Getting it Right.

May all above be duly considered for its benefit to the M4 community of traveller-users.

All Aboriginal matters here above can be discussed with Aunty Sandra Lee, '*Burbaga*'.  
All *Dharawal* Motif + Mythos, Sacred Story attributes with Aunty Fran Bodkin, Tahmoor.

In the meantime, if required, I am available below for any interim contact + discussions.

Kind regards

**Lex**

Lex Bewley | AiL | Secretariat | QA Director | Company Secretary

**Australian Indigenous Mentors + Seniors (AIMs Elders)**

**~~Communication-in-Confidence~~**

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# Gandangara

Local Aboriginal Land Council

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## About us

### STATEMENT OF COMMITMENT

Our commitment is to serve Aboriginal and Torres Strait Islander peoples and the broader community with our expertise in cultural, economic, social and spiritual services in order to achieve a better future for Indigenous Australians.

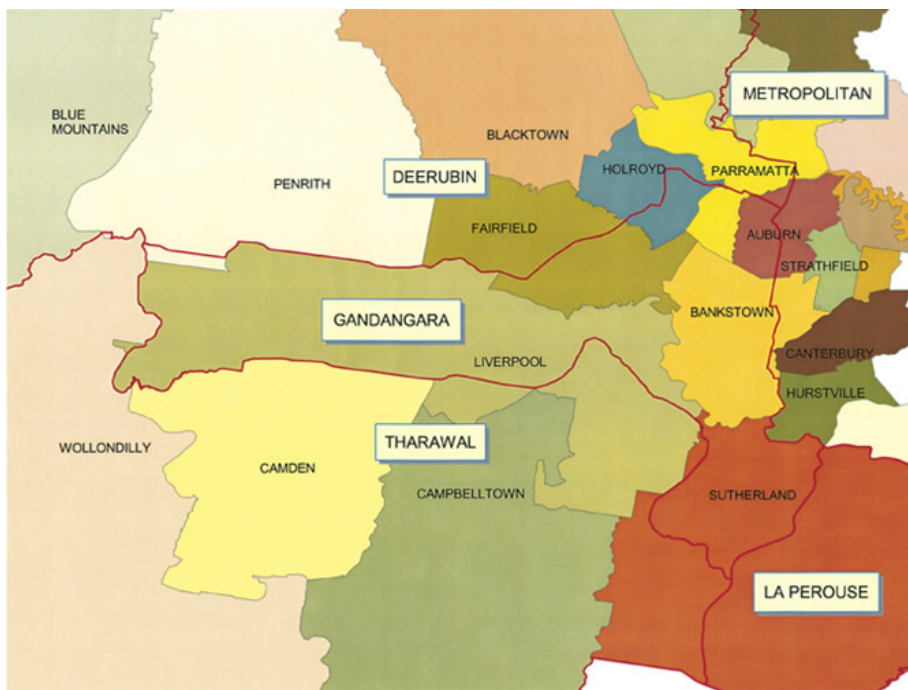
### CORE VALUES

The Gandangara Local Aboriginal Land Council upholds the following core values in the delivery of the service to our members and clients:

- Accountability
- Caring/Sharing
- Democracy
- Fairness
- Individual rights
- Integrity
- Professional image
- Proactive
- Respect for all

Gandangara LALC boundary covers 9 Local Government Area councils including Parramatta, Penrith, Fairfield, Auburn, Bankstown, Holroyd, Sutherland, Campbelltown and Liverpool Local Government areas.

### GANDANGARA LOCAL ABORIGINAL LAND COUNCIL AND LOCAL GOVERNMENT AREAS



## Kai'mia

## The Gynea Lily

## The story of the George's River

A long time ago, when the river now known as the George's River, but then known as Kai'eemah joined with the Goolay'yari and flowed as one out through the place called Kurunulla, the clan living along the river decided that they would make a trip to the lands of the Wirrimbirra to give thanks to the Creator Spirit for giving them such a good place to live.

Now the younger members of the clan were not very happy about leaving their homeland to travel for many days along the Kai'eemah into deep gorges and different terrain just to give thanks to a Creator Spirit which they said had done nothing for them. They wanted to stay behind and fish and hunt in the swamps whilst the knowledgeholders

### CULTURAL AREAS

Yandel'ora (land of peace between peoples)

Wirrimbirra (place of sanctuary)

### BOTANY BAY – GEORGES RIVER ABORIGINAL PLACE NAMES

Botany Bay & Georges River (Kai'mia)  
 Sydney Harbour (Tobologul)  
 Port Hacking (Goonamurra)  
 Cooks River (Goolay'yari)  
 Cronulla (Kurun'ull)  
 La Perouse (Kooriwal)  
 Little Bay (Burraga)  
 Tom Ugly's Point (Bumawogul)  
 Oyster Bay (Bidinimatta)  
 Heathcote (Gooligatup)  
 Fairfield (Watjimberbin)  
 Long Point (Yerroulbine)  
 Myrtle Creek (Muki'wee'norbmin)  
 Appin (Kurran'kurrang)  
 Gynea (Kai'mia)  
 Kyeemagh (Kai'mia)

[View Aboriginal Place Names Map](#)  
 (opens in new window)



Prepared by the SSC  
 Region Resource  
 Information Unit - May 2002

### DOWNLOADS

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[Meaning of the Flag](#) (65KB PDF)

[About Mark 'Jack' Johnson](#) (38 KB PDF)

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made the journey. The knowledgeholders tried to explain to the young ones that it was because of the Creator Spirit that they were able to enjoy the things that they did but the young ones did not listen. So the knowledgeholders went off alone with some trepidation, leaving the young ones to either follow or to do as they wished. Now the knowledgeholders had been gone several days when a great storm came up and huge waves washed into the Kai'eemah destroying much of the swampland that they used for their food gathering. The waves crashed into the shore so hard that they washed over the land and the younger ones fled inland along Kai'eemah, but still the giant waves followed them. Finally they reached a place where the waves could not reach them and they stopped to rest in a small valley high in the Wirrimbirra.

One of the younger ones, a warrior named Kai'mia, told them that they had acted wrongly in refusing to go with the knowledgeholders and give thanks to the Creator Spirit. "We must follow the old ones." He told them. "We must give thanks for what we have."

Another young warrior stood up. "It is useless to give thanks for what we have. We have nothing. The waves have taken away what we had."

At that moment there was a great flash of lightning and a great clap of thunder and the younger ones saw a great cave that would give them shelter from the driving rain. They ran to the cave and huddled there trying to keep warm. Kai'mia tried to talk to the younger ones, telling them that it would not be far to the Special Place, that since they had travelled this far they may as well go the rest of the way. But the young ones were reluctant to go out into the storm and stayed in the shelter of the cave.

Suddenly there was a great sound of thunder, worse than ever before, and the ground shook violently. Some of the young ones ran to the front of the cave to be crushed by the falling rock, others ran to the back of the cave only to find themselves trapped in the darkness. Kai'mia was amongst those who had run to the back of the cave, and as his eyes grew used to the darkness he saw a tiny splinter of light coming from deep within the cave. He made his way to it, and looked up to see the grey, stormy sky. He told the others who were crying out or sobbing to be quiet, and to come and help him climb up to the crack in the roof of the cave. Several of the young warriors stood below the crack and by climbing on to their shoulders he found that he could reach a small overhang and pull himself up into the crevice. With great difficulty he began making his way up towards the light when once again the earth shook and rocks came tumbling down upon him, one sharp rock breaking his arm, and another ripping a great wound in his body. Slowly he dragged himself up into the light, but as he lay bleeding and in great pain on the top the earth shook once again, closing up the crack through which he had escaped. Dimly, he could hear the cries of help from his friends below but alone he could do nothing to help them.

Hoping to reach the knowledgeholders Kai'mia made his painful way along the Kai'eemah towards the Special Place, but he was very badly hurt and fell many times, until he was too weak to travel any more. He cried out for help, hoping that someone would hear him but the only answer he received was from the thunder. "Oh Great Spirit!" He cried, "help my brothers and sisters," and he died.

Now nearby, sheltering from the storm under a great log were some warriors from the Wirrimbirra. They heard his cry, and came to find his body laying on some white sands. "There must be others." The warriors of Wirrimbirra said. "We will follow his tracks." But they had travelled only a small distance when they found that his tracks had been washed away in the rain. "Look at this!" Said one, pointing to a small plant with blood red tips on its leaves, "There is another."

Wherever the blood of Kai'mia had fallen, a small plant had grown from the sand. And on top of the cave where Kai'mia had first fallen there was a giant plant, like the smaller ones they had followed, and on top of this giant plant was a great flower that looked like a clot of blood. The Wirrimbirra warriors knew then that this was where the young ones were trapped. But try as they might they were unable to move the great rock and free the young ones trapped below. They were still trying to find a way into the cave beneath when the knowledgeholders, returning from their journey passed by. When they saw the body of Kai'mia, they realised that it was their young ones beneath the great rock.

For many days they worked hard trying to dig a way into the cave, but the voices of the young ones grew weaker and fewer until there was silence. Sadly, the knowledgeholders returned to their homeland to find that what they once had known, was no longer. Instead of the swamps, there was a great bay, and where the Kai'eemah had met the sea there was high mountains of sand. The two rivers now no longer joined together, but ran into the sea separately.

Now there are stories of how the young ones are still living in the great caves below the ground seeking a way out, and the spirit of Kai'mia still searches for them.

Wherever you see the flower of Kai'mia, you know that Kai'mia was there, searching for his brothers and sisters. And when you look out across the great waters of the Kai'eemah, you will remember what happens when you show disrespect to the Creator Spirit and allow the Spirit of this Land to weaken.

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