

A background photograph showing a cable-stayed bridge with a tall pylon and numerous stay cables. In the foreground, there are green trees and a body of water. In the background, there is a large industrial facility with several tall silos and a red crane. The sky is blue with some clouds.

DRAFT

BAYS WEST CONNECTING WITH COUNTRY FRAMEWORK

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MARCH 9, 2021

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WELCOME TO COUNTRY

The stretch of Country now known as Bays West has been known for millennia as Gari Gurad/Nura (Saltwater Country) and Nattai Gurad/Nura (Freshwater Country). This Country is celebrated for vast expanses of garaban (rock and sandstone) which in some places provides shelter, gibbaragunya (stone/cave shelters), and in other places creates yiningmah (steep cliffs) where ceremony can be performed privately without uninitiated onlookers.

For thousands of generations, local Aboriginal people have lived an abundant and sustainable lifestyle within a complex kinship system of numerous families and communities including the D'harawal, Dharug, Eora, Gai-mariagal, Gundangara and Guringai peoples, among many others. We pay our respects to their Ancestors and Elders past, present and emerging and acknowledge that through honouring Country, we also honour their timeless connections to Country.

It is also here on this Country that we recognise the changing and evolving nature of Country and the ways in which local communities and ecologies have responded and adapted to these changes throughout time. We acknowledge that Country is a living, breathing entity with an enduring Duwee or Spirit and it is this spirit that informs the work we undertake here today, and into the future.

Ngeeyinee bulima nandiritah
(May you always see the beauty of this earth)

Shannon Foster
D'harawal Knowledge Keeper



A close-up photograph of a pine branch with long, thin, dark green needles. The needles are arranged in a dense, feathery pattern, with some showing small yellowish-brown spots. The background is blurred, showing more of the same foliage.

MIDAN

PART ONE

INTRODUCTION

1.1 UNDERSTANDING COUNTRY

Country is the spirit that unites us all and it is through an understanding of, and respect for Country, that we can create places where all aspects of our communities can be valued. Aboriginal life is grounded in the understanding that if we look after Country, Country will look after us and all Aboriginal lore, law and culture then flows from this.

Country is a spiritual entity, she is our Mother, but we do not own her, instead, we belong to her. With this understanding, it is important that we capitalise the word Country so that it/she is understood as a proper noun, a name, and more than just the common noun of a physical aspect of the world around us. This is the difference between writing “Australia is a beautiful country” where country, as a common noun, is not capitalised, and “Aboriginal people are connected to Country” where Country is a proper noun, the name of mother translated into English. As a proper noun, Country retains its/her spelling, including the ‘y,’ when pluralised. In any given place, including Sydney, there are almost always a number of shared, overlapping Countries.

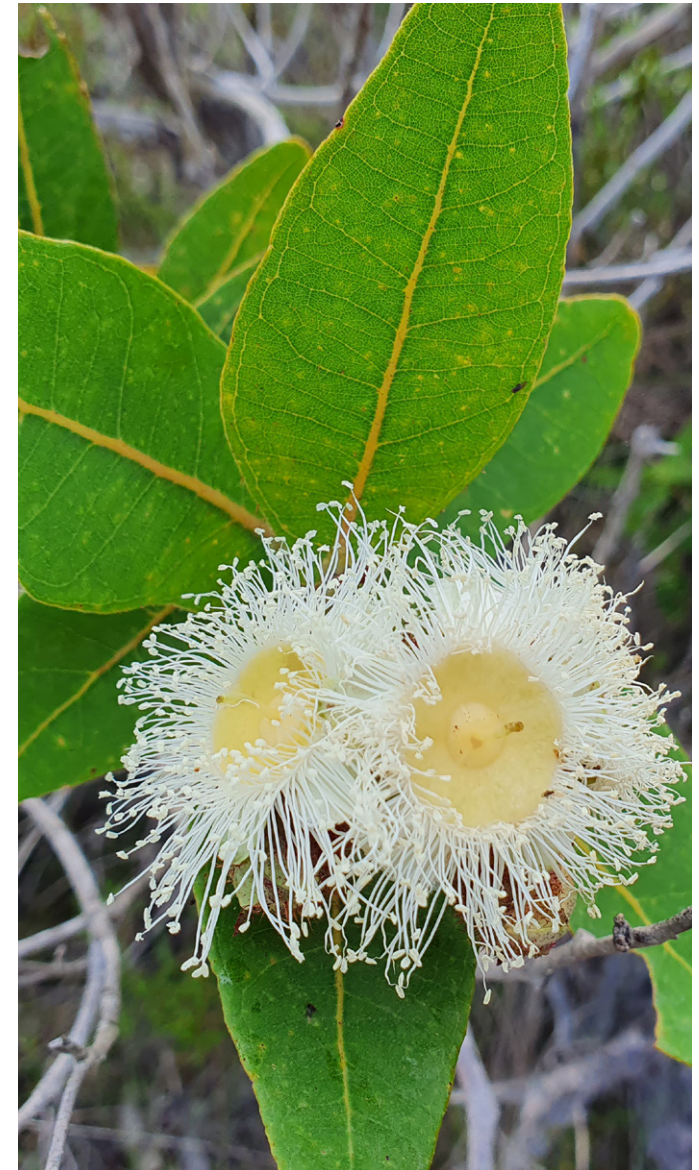
“Country is often misunderstood as being synonymous with land, but it goes far beyond that. It comprises ecologies of plants, animals, water, sky, air and every aspect of the ‘natural’ environment. Country is a spiritual entity: she is mother. She is not separate to you: all things are connected, everything is interrelated.”

Foster, Kinniburgh, Wann 2019, p68.

In colonial contexts Country is often equated to land - especially natural landscapes, but Country is far more complex. Country is made up of land formations, but also of all living and nonliving elements of the environment, including people and culture. All aspects of Country have their own spirit and are valued and protected as essential aspects of a complex and interconnected system with each element reliant on all others as integral to the whole. Aboriginal life is not human centred, rather Country is prioritised above all else as the giver and sustainer of life, and humans form only a part of it. The purpose of human life is to care for Country, because without healthy Country, there cannot be healthy people or ecologies.

Country is therefore obviously more than just a series of resources to be exploited and depleted. Aboriginal ways of thinking and doing adhere to strict rules to ensure that Country can provide in sustainable and resourceful ways today, and long into the future. In order to achieve this, Aboriginal peoples work with Country and for Country employing adaptive management strategies that harness the natural forces of Country to help Country provide, but also to heal and regenerate. Some of the strategies employed include working within seasonal cycles, using fire technologies and tidal aquaculture systems.

One of the difficulties in describing and protecting Country is that Country also includes many intangible aspects of our culture such as stories, memories and Songlines. These aspects of Country are often



disregarded or unknown to heritage consultants, as so many parts of Country are classified as “not of cultural significance” and can be destroyed in development.

Often you may hear that someone is going “on Country” which is a term used to describe going out into the bush or natural environment. We would argue that we are always on Country. It doesn’t matter how much you develop the land, change it or build upon it, Country is still here and it is still vitally important to Aboriginal peoples and the future of our cultures. This is an important aspect of culture that is often overlooked in urban areas located on heavily modified sections of Country. In order to get a more holistic understanding of Country it is necessary to consult with the Aboriginal peoples whose Ancestral stories and knowledges of that Country go back tens of thousands of years. Early colonial artworks of Country substantiate the oral histories, but only with respect to the tangible aspects of the natural environment. The colonial archives can never approach the knowledges of Country that local Aboriginal peoples have, and should not be respected as the authoritative source of truth about Country.



1.2 CONNECTION TO COUNTRY

A genuine connection to Country can only be achieved through understanding the Ancestral stories and knowledges of Country. Connecting with Country can be made possible through engaging with local Traditional Owners/Custodians who hold the Ancestral stories that have shaped and informed the culture and lore of Country since time began. The preconception in non-Aboriginal society that Aboriginal stories are simple children's stories or myths, reflects a lack of engagement with cultural protocols and a misunderstanding of the depth of knowledge that emerges from them given the appropriate time, relationships and effort. Learning Country through story is a process that will expand in depth and complexity over time and cannot be achieved in a short timespan. The stories in this document are no different.

The term 'Traditional Owner' implies ownership of land and this is contradictory to an Aboriginal worldview whereby land cannot be owned but cared for. Another way an Ancestral connection to Country is described within Aboriginal culture is with the term "on-Country". An Aboriginal person "on-Country" is living on their family's Ancestral Country and holds enduring connections to the stories, knowledges and deep history of that place. One of the key issues for Aboriginal people on-Country, particularly in Sydney, is that non-Indigenous people do not know these protocols and engage with any Aboriginal person whether they are on-Country or not. The knowledge of a person not on-Country is often not specifically applicable to Country and is knowledge that

is usually harvested from colonial archives and records which is not as authentic, accurate or nuanced as knowledge that can be learned from people on-Country. By engaging with people who are not on-Country also means that a lot of local, on-Country, cultural information is erased and misrepresented in official reports, records and consequently, in physical spaces too.

A powerful way to begin the process of connecting with Country is to immerse yourself physically in a process known by Aboriginal peoples as "walking up Country". This is most effectively done with local Traditional Owners/Custodians who can enhance the process by also "talking up" Country which describes the ideology of bringing up the spirit and knowledges of Country by talking about her and telling her stories.

PEOPLES OF COUNTRY

People belong to Country, and not the other way around. Aboriginal understandings of Country has been distorted in contemporary society by the need to comply with colonial systems that dictate ownership and borders based on government or lands councils jurisdictions (Ross, 1988).

Preconceptions of tribalism prevented the early colonists from understanding the complex kinship systems that were in place when they arrived, and the oversimplified colonial records and accounts have prevailed (Behrendt,

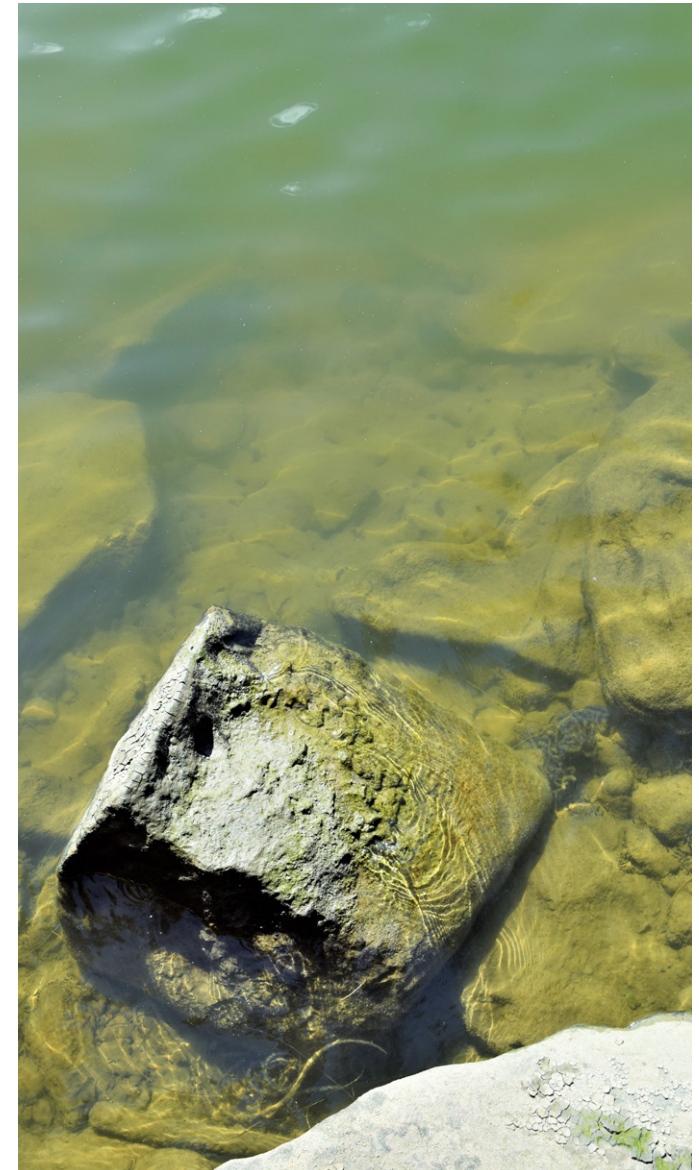


2016). Current research by Aboriginal scholars overturns the erroneous colonised notion of one people, one place, one language, as the Sydney region is home to a complex kinship system of Aboriginal peoples that identify with belonging to expansive and diverse areas of Country in and around the region now known as Sydney (City of Sydney, Barani website). In any given area of Country, there is more than just one Aboriginal community or group on-Country, however, in heavily colonised areas people still insist on acknowledging one people, one place, one language, and claiming they are the only people for vast areas of Country. This is the case in Sydney, where some of the local people are routinely erased from the colonial public account. Contemporary local Indigenous scholars are reasserting their Ancestral knowledges of Country that challenge colonial erasure, publishing widely on the matter (Gai-mariagal Dennis Foley, 2001, 2014, 2020; D'harawal Shannon Foster, 2018, 2019, 2020, 2021; Dharawal Shane Ingrey, 2016; D'harawal Gawaian Bodkin-Andrews 2016; Dharug Jo Anne Rey).

As an example, we look to Wann Country (Inner West harbour, Sydney Olympic Park), which is referenced at Bays West. Wann is Country that all of the groups of Sydney identify with. You can hear reference to all of the following: Wann/Wanne as Eora Country, as Dharug/Darug Country, as D'harawal/Dharawal Country and as ceremonial Gai-mariagal Country, as well as others. There are references to Wangal of the Eora nation, Wangal of the Dharug/Darug nation; Wangal of the

D'harawal/Dharawal nation and others. It is a matter of cultural respect that is at the heart of Aboriginal protocols and practices to understand that all of these things may be true and our Countrys overlap. It is possible for it to be true that multiple nation groups claim the same Country as mother, and the same 'clan' names as their own. It is only imported colonial understandings of ownership and borders that have confused this in the minds of many people, even some Aboriginal people. You can still hear acknowledgements that overlook this and doing a quick desktop research will not give you an accurate picture of the ways the on-Country peoples have always cared for Country, and making omissions can cause serious divisions and political problems, but all of this conflict can be avoided by simply acknowledging all of the peoples who call this place their Country.

The same exercise we just went through for Wann Country can be duplicated with every clan, place or location in Sydney. It is respectful to honour all local peoples and to inclusively acknowledge them. No Aboriginal nation group should be erased on their own Country. In the example of Bays West, you may hear only one or two names acknowledged. As outlined above, this is problematic. Firstly it erases the people, knowledges and stories of all of the other Aboriginal peoples who also share, care for and know this place. In Sydney, always acknowledge the D'harawal, Dharug, Gundangara, Gai-maragal, Guringai and Eora peoples as communities with Ancestral connections to Country



here. Anything less than this would be to succumb to the inherently racist, colonial impositions on our cultures and continue the erasure and silencing of our peoples.

As an aside, often these names include the suffix “gal” as the word for people, but in local languages ‘gal’ is the suffix for ‘man’ and ‘galeen/galyon’ is the suffix for women. It is not appropriate to only acknowledge the men of Country and not the women so it is advised that this wording is avoided. Instead the word peoples should be used with the name of the Country they are from eg: peoples of Gadi (grass tree) Country, which is more accurate from a cultural perspective.

In ‘DURUGAI: Part Three’ of this Bays West Connecting with Country Framework, you will encounter stories of the Bays West location specifically. These are a small selection of the D’harawal stories of this place. They are shared by one of the authors of this document, D’harawal Knowledge Keeper Shannon Foster, whose Ancestors kept these knowledges alive, and whose Elders and Knowledge Keepers still celebrate, live by and share them today. Some of those Ancestors appear in the early colonial notes.

The cultural Intellectual Property (IP) of all Aboriginal peoples, including the IP of these stories, remains with the people they belong to. In this case the stories shared belong to the D’harawal people of the Sydney region who know themselves as Iyora/Eora here and these stories may not be duplicated or used without

the express permission of Sydney D’harawal Elders or Knowledge Keepers. The stories shared are just the starting point. There are other stories, and there are many layers of these stories that have not been unpacked in this document. Learning these will require personal effort and commitment. There may also be other Ancestral stories of this location from other local peoples, and hearing them will involve the effort and time to learn in culturally appropriate ways.

THE LANGUAGES OF SYDNEY

‘The Sydney Language’ (1994) document was compiled by Jacky Troy, who is a Ngarigo woman from the Snowy Mountains researching Aboriginal language of the Sydney region from colonial documents. The wordlists she compiled were found in the archival notes of colonists who did not speak the languages they inscribed. Troy herself noted it is a “very limited selection” of language words they recorded. In the book, Troy also expressed the unfounded belief that the language was extinct, thus justifying insufficient consultation with local Aboriginal language speakers. This is understandably extremely problematic and has since been proven incorrect. There is also not a single language for Sydney, and several dialects exist of each language.

It is commonplace for well-meaning, but misguided people to draw exclusively on the wordlists from the



book 'The Sydney Language' to incorporate local Sydney language into programs and places and calling it Gadigal or Dharug, for example. In the same way as attributions of Country are not mutually exclusive, neither necessarily are the local languages. The author of 'The Sydney Language,' herself noted in her Foreword and Introduction (that most people fail to read as they skip to the easily accessible wordlists):

*"The Sydney Language is a sample of some of the common words known by the people of Sydney **which includes the D'harawal, Dharug, Gundangara and Guringai peoples.** Some of these people have claimed the language sampled and called it by their tribal name eg: Dharug and Cadigal. **In reality, the language is representative of all of the tribal groups of Sydney as a region."***

*"There is also no evidence for either name having been used by the language's speakers as the label for their language. **Therefore, rather than arbitrarily deciding on one of the two names, neither of which are authenticated, I have chosen to refer to the language as simply 'the Sydney Language'"***

(Troy, 1993, 6)

It is clear from this description that the words of several languages have been conflated into one document. Additionally Troy chose not to include some of the Turuwul (D'harawal) wordlists, because William Ridley who originally transcribed them had claimed the informant had mixed up two languages: Turuwul & Gwea (but Ridley missed that Gwea is also D'harawal)! Many words from the Sydney D'harawal languages were omitted. This is only one of the reasons the D'harawal speakers of Sydney have many words that are not in 'The Sydney Language' document. We note for clarity, that language differentiates the Sydney D'harawal people from the South Coast D'harawal people and this Draft Bays West Connecting with Country Framework document only references locally relevant D'harawal words for Bays West.

We emphasise that there is a need to connect to local Aboriginal people if you ever hope to draw on the culture, knowledges and language of Bays West. Local language speakers will have their own sources and dictionaries, and are the best way to connect to local languages.

In this Draft Bays West Connecting with Country Framework, you will encounter one of the languages of the Bays West location - the local D'harawal words about this place, that are shared by one of the authors of this document, D'harawal Knowledge Keeper Shannon Foster.



NAMING COUNTRY

Country is honoured and named for the very specific aspects of that area eg: Gadi/Cadi - grass tree; Wallumatta - snapper water Country; Parramatta - eel water Country. It/She is never named after people. People can be named after elements or aspects of Country but not the other way around.



1.3 DESIGNING WITH COUNTRY

One of the guiding principles of the recently released Government Architect NSW DRAFT Connecting with Country Framework is the need for project teams to connect to, and collaborate meaningfully with, Aboriginal peoples and in particular, to prioritise those people with Ancestral connections to the Country that is being developed.

Connecting with Country is only possible by prioritising and protecting Country and by telling the stories of Country through every aspect of the design and development process. Wherever possible, development should work within the bounds of what is already present on site in order to minimise any further harm and destruction of this important place and its unique ecologies. This logic also applies across the board to increase the potential of a range of design priorities and requirements including (but not limited to) sustainability, economic viability and scheduling.

“If design and planning processes considered natural systems that include people, animals, resources and plants equally – similar to an Aboriginal world view – this could make a significant contribution to a more sustainable future world”.

GANSW Designing with Country discussion paper (2020)

Rather than looking to neatly package site information and experiences into separate entities, Country Centred Design processes celebrate the complexity and interconnected nature of the many site stories, layers and experiences that are embedded in Country. Bays West presents a range of complex interconnected stories and connections and provides an opportunity to link the various branches of site history and knowledge into a series of vistas, site movements and experiences, with overlays to plants, animals, stories, culture and seasons.

This Draft Bays West Connecting with Country Framework establishes the importance, the relevance and the power of Connecting with Country and ensures that this continues into each phase of Bays West development, with the chance to expand and build upon it at all levels of governance, design and experience.

In keeping with the GANSW Draft Connecting with Country Framework Part 2.1, work on the DPIE Draft Bays West Place Strategy, the Draft Bays West Strategic Place Framework (SPF), the Draft Bays West Sustainability Framework and the Draft Bays West Urban Design Framework (UDF) has been undertaken with on-Country input, advice and content from Traditional Owner stakeholders. The presence of deep cultural awareness in the planning phases has enriched the possibilities of the area and this model of engagement must continue in every phase of development at Bays West right through to occupation.



1.4 FRAMEWORK PURPOSE

We are at the start of a journey to embed considerations of Country into the future of Bays West. This document will inform subsequent stages at Bays West, but will undergo review and evolve over time. Processes of city development have seldom considered the rich sustainable Indigenous knowledge base. We have a unique opportunity to circumvent these ideas that have seen Country debased by development in the past. Ensuring Indigenous values, epistemologies (ways of knowing), ontologies (ways of being) and axiologies (ways of doing) are protected and respected as we work will enrich the Country and the cultural identities of all people who live and work here. We can speak for Country and allow space for her protection long before the concrete is laid and the scaffolds are erected.

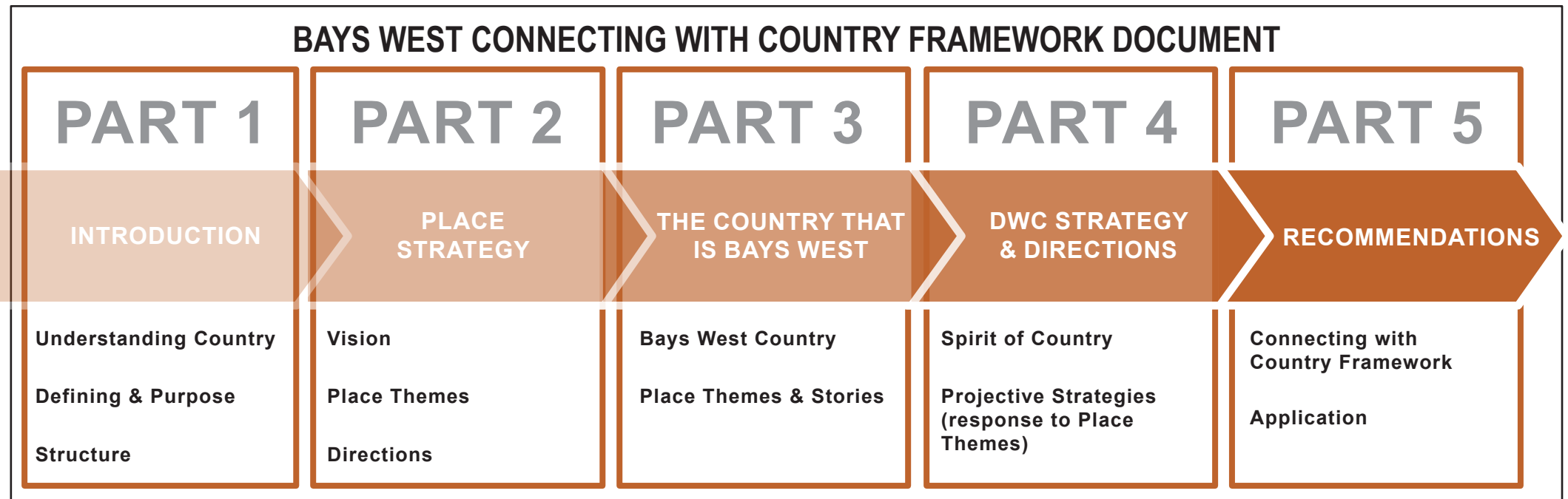
There is a long and significant journey to connect with Country in a meaningful way and ensure that all who have association with Country are heard and included. Whilst Bays West could be considered a highly disturbed site given the waves of change which have occurred here, Country has endured and the stories and themes identified are a first step in identifying how we reimagine a space where this spirit can live on.

Colonial archives prioritised physical accounts - dominated by visual readings of the local people, their artefacts and activities, the land and the plants and animals. If we consider the same content from an Aboriginal perspective, the colonial accounts can be enriched and augmented by local cultural stories,

knowledges, as well as medicinal and nutritional uses that provide a different way to read the Country, and to care for Country. We recognise and acknowledge the separate stories, but if we tell them together through Country, they become shared & richer. We can only enrich one another's stories when we listen and share our different understandings and perspectives. This approach must be embedded in the processes at Bays West.



1.5 DOCUMENT STRUCTURE





BARKOLO

PART TWO

PLACE STRATEGY

bangawarra





2.1 VISION

“Bays West will represent a new kind of Sydney urbanism that respects and celebrates Country. It will build on its natural, cultural, maritime and industrial stories to shape an innovative and sustainable new place for living, recreation and working.”

New activities, places, connections and destinations will enrich Bays West’s character and meaning over time through built form and public spaces that embrace its natural and cultural heritage.”

- Draft Bays West Place Strategy, DPIE

Connecting with Country Perspectives:

Country-led perspectives underpin the Draft Bays West Place Strategy, the Draft Strategic Place Framework, the Draft Urban Design Framework and this Draft Connecting with Country Framework. All phases of the development will prioritise the recognition and protection of Country and its significance within Aboriginal cultures, in historical, contemporary and future contexts. Country is relevant to all of the themes and their associated directions and will continue to inform these.

2.2 PLACE THEMES & DIRECTIONS

Taking the Directions from the Bays West Place Strategy, the following are some of the ways in which the Directions should be implemented for designing with Country.

LAND/SEA USE AND FUNCTION

DESIGNING WITH COUNTRY PERSPECTIVE:

The land and sea of this Country has always provided for local people and ecologies in a multitude of ways. When we prioritise and care for Country, Country is then able to support the needs of our communities and industries.

DIRECTION 1: DELIVER DIVERSE EMPLOYMENT SPACES THAT CAN SUPPORT KNOWLEDGE INTENSIVE INDUSTRIES, WHICH ARE A KEY CONTRIBUTOR TO THE SUCCESS OF THE INNOVATION CORRIDOR

DESIGNING WITH COUNTRY IMPLICATIONS: Understand the potential of Indigenous engagement and Aboriginal knowledges to contribute to the Innovation Corridor.

DIRECTION 2: DELIVER A RANGE OF HOUSING, INCLUDING AFFORDABLE HOUSING, TO SUPPORT THE JOBS CREATED IN THE PRECINCT AND THE ONGOING GROWTH OF THE EASTERN HARBOUR CITY AND METROPOLITAN SYDNEY

DESIGNING WITH COUNTRY IMPLICATIONS: Create meaningful natural spaces to allow for residents as well as workers and visitors to connect to Country and benefit from the healing and recreational qualities that Country provides.

Explore opportunities to include Aboriginal housing that allows for connections to Country and community for Aboriginal peoples.

DIRECTION 3: RETAIN, MANAGE AND ALLOW THE ESSENTIAL STRATEGIC PORT AND MARITIME INDUSTRY USES TO GROW AND EVOLVE, TO ENSURE THEY CONTINUE TO SUPPORT THE NSW ECONOMY

DESIGNING WITH COUNTRY IMPLICATIONS: Acknowledge the ongoing spirit of Country that includes aquatic movement and access over millennia.

2.2

DESIGN OF PLACES AND SPACE

DESIGNING WITH COUNTRY PERSPECTIVE:

Throughout time, Country here has performed as an important civic, public and ceremonial space. Designing with Country requires listening to the stories and cultural knowledges of this place and respecting and celebrating them in the development process.

DIRECTION 4: A KEY FOCUS OF THE PRECINCT IS THE DESIGN OF OPEN SPACE AND SOCIAL INFRASTRUCTURE, ENSURING CAREFUL INTEGRATION WITH THE NATURAL, INDUSTRIAL, MARITIME AND CULTURAL HERITAGE

DESIGNING WITH COUNTRY IMPLICATIONS: Acknowledge that this Country has always performed as civic, public and ceremonial space.

Create regenerative public spaces that utilise language, cultural stories and locally native ecologies.

DIRECTION 5: PROMOTE DESIGN EXCELLENCE AND EMBED A PEOPLE-FOCUSED APPROACH TO DELIVER HIGH QUALITY AND DIVERSE BUILT FORM AND AMENITY OUTCOMES

DESIGNING WITH COUNTRY IMPLICATIONS: Prioritise Designing with Country principles in the design of built form and amenity

DIRECTION 6: PROMOTE BIODIVERSITY AND IMPROVE WATER QUALITY IN THE HARBOUR WHILST RESTORING AND EXPANDING THE GREEN AND BLUE NATURAL SYSTEMS

DESIGNING WITH COUNTRY IMPLICATIONS: Care of locally native terrestrial and aquatic ecologies.

Care for ecological health of Country.

Reorient Whites Creek and the creek that flows from Beattie Street near the White Bay Power Station that has been diverted, and care for overland flow paths, establishing a new ecosystem, habitat restoration and rehabilitation.

Care for waterway health as a means to provide healthy amenity to community now and in the future.

Create underwater habitat to support on-Country local species including the seahorse.

DIRECTION 7: DELIVER A WORLD CLASS SUSTAINABLE PRECINCT WHICH IS CARBON NEUTRAL AND DELIVERS EFFICIENT MANAGEMENT OF ENERGY AND WATER, AND THE ELIMINATION OF WASTE

DESIGNING WITH COUNTRY IMPLICATIONS: Celebrate Aboriginal knowledges of sustainably caring for Country.

Write sustainability frameworks to include cultural sustainability of Aboriginal knowledges of this Country.

2.2

TRANSPORT & MOVEMENT

DESIGNING WITH COUNTRY PERSPECTIVE:

For millennia, this Country has been an important junction bringing many different people and Songlines together across the land and sea. Country here has always provided access and movement across multiple different layers of community and this enduring spirit continues on today and into the future.

DIRECTION 8: IMPROVE THE PRECINCT'S CONNECTIVITY AND INTEGRATION INTO ITS LOCALITY AND SURROUNDING AREAS

DESIGNING WITH COUNTRY IMPLICATIONS: Focus on the stories of Country to understand the ways in which this place has always been vital for bringing together many different peoples, stories and knowledges.

DIRECTION 9: PROVIDE FOR NEW CONNECTIONS TO EXISTING PLACES BY REMOVING EXISTING BARRIERS TO ALLOW CONNECTIONS THROUGH THE SITE AND CONVENIENT ACCESS TO THE NEW METRO STATION

DESIGNING WITH COUNTRY IMPLICATIONS: Identify key aspects of Country that inform a wider Songline or journey across the site.

DIRECTION 10: PRIORITISE WALKING, CYCLING AND PUBLIC TRANSPORT BY CAPITALISING ON THE NEW METRO STATION, CREATING MORE CONVENIENT AND DIRECT ACTIVE TRANSPORT CONNECTIONS AND INVESTIGATE THE REINSTATEMENT OF A CROSSING FROM BAYS WEST TO PYRMONT

DESIGNING WITH COUNTRY IMPLICATIONS: Employ the stories of Country to connect spaces and bring people to key areas of the site.

2.2

HERITAGE AND CULTURE

DESIGNING WITH COUNTRY PERSPECTIVE:

This Country holds important stories and knowledge that describes thousands of years of heritage and culture from multiple different perspectives. This place has been essential for the enactment of culture with previous development overwriting the layers of embedded history and knowledge. The Draft Bays West Place Strategy sets up the opportunity for celebrating all layers of the history, knowledge and culture of this place.

DIRECTION 11: BRING NEW LIFE TO EXISTING DIVERSE ASSETS AND USES, INTEGRATING RICH LAYERS OF CREATIVITY, HERITAGE AND CULTURE ACROSS THE PRECINCT

DESIGNING WITH COUNTRY IMPLICATIONS: Share the stories of Country to connect a diverse community and local industry to deep sense of knowledge about this place.

DIRECTION 12: ENSURE THAT FUTURE DEVELOPMENTS RECOGNISE, EMBRACE AND CREATE OPPORTUNITIES FOR DEEPER UNDERSTANDING OF OUR CULTURE AND STORIES

DESIGNING WITH COUNTRY IMPLICATIONS: Embrace opportunities to value the continually living, breathing and evolving nature of culture and heritage.

Aboriginal engagement processes reflect the complex kinship system that exists here and does not limit engagement to one 'owner' group, but includes (in alphabetical order) D'harawal, Dharug, Eora, Gai-mariagal and Gundungara custodians.

2.2

INFRASTRUCTURE DELIVERY AND GOVERNANCE

DESIGNING WITH COUNTRY PERSPECTIVE:

This Country has been deliberately managed for thousands of years through the use of carefully balanced protocols and systems. Respecting the relationality of all aspects of Country ensures a sustainable and equitable future for all who rely on the shared resources and shelter of this place.

DIRECTION 13: USE A WHOLE-OF-GOVERNMENT APPROACH TO DELIVER STRONG AND COORDINATED PLACE OUTCOMES FOR BAYS WEST OVER TIME

DESIGNING WITH COUNTRY IMPLICATIONS: Include local Aboriginal governance by working with a range of local D'harawal, Dharug, Eora, Gai-mariagal and Gundungara Elders and Knowledge Keepers to design and deliver place identity, stories and embed language across the Precinct.

DIRECTION 14: PROVIDE SERVICES AND INFRASTRUCTURE TO SUPPORT THE NEEDS OF THE EXISTING AND FUTURE COMMUNITY OF BAYS WEST AND ITS SURROUNDS AS IT GROWS OVER TIME

DESIGNING WITH COUNTRY IMPLICATIONS: Road naming in local languages, which always includes more than one language group from the Sydney Language, Sydney D'harawal, Dharug, Eora, Gai- mariagal and Gundungara.

Naming after Country and Stories, never after people.

2.3 RELATIONSHIP TO OTHER BAYS WEST DOCUMENTS



DURUGAI

PART THREE

THE COUNTRY THAT IS BAYS WEST

bangawarra

This section of text is duplicated from MIDAN: Part One, for those who are not reading this document in full & have jumped directly to Place Stories.

In 'DURUGAI: Part Three' of this Bays West Connecting with Country Framework, you will encounter stories of the Bays West location specifically. These are a small selection of the D'harawal stories of this place. They are shared by one of the authors of this document, D'harawal Knowledge Keeper Shannon Foster, whose Ancestors kept these knowledges alive, and whose Elders and Knowledge Keepers still celebrate, live by and share them today.

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Country is not a static entity and Bays West has had significant waves of evolution. As Country changes and evolves, it retains its own enduring spirit that lives on now and into the future.

The Bays West area has seen drastic changes over the past 100,000 years, transformations that are well documented in the oral Ancestral stories of local Aboriginal peoples. The Sydney D'harawal stories of the Boomatjaril, Parra'dowee and Booambilyee in particular reference three evolutions of the 'harbour,' which are outlined in Part 3.1.

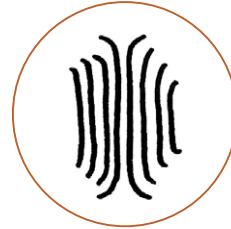
We have identified themes that speak to the enduring nature of this Country. This place has long been one of coexistence and healing, with a strong relationship to water and an abundance of resources provided by Country. Communities have been resilient and ingenious in their care for Country and their use and management of infrastructure and interconnected systems. This spirit of Country can inform the next phases for Bays West.

PLACE STORIES



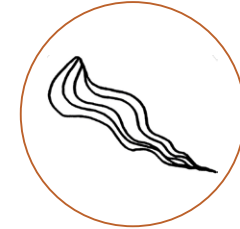
WURATA
Waratah

SPIRIT OF COUNTRY



BOOMATJARIL
Healing Place

CO-EXISTENCE AND HEALING



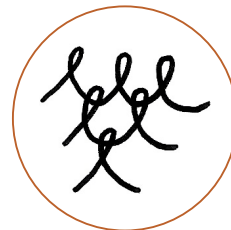
NADAN
Good Water

WATER



PARRADOWEE
Eel Spirit

COUNTRY PROVIDES



BAMURU WARURA
Grass String

**INFRASTRUCTURE AND
INTERCONNECTEDNESS**



RAIAGON
Sea Horse Spirit

RESILIENT COMMUNITIES



Songlines speak to tens of thousands of years of occupation and connection to Country at Bays West by Aboriginal peoples of the Sydney basin who have evolved and adapted to radical changes in climate and water level. Colonial records have attributed British ideas of land ownership, borders, and single owners of specific locations, such as references to Wangal and Gadigal peoples of the Eora as the inhabitants of this area, but these records do not reflect the more complex, nuanced kinship systems of communities with shared responsibility for caring for Country. British notions of boundaries, border lines and fixed territories have never existed for the interconnected communities of this Country, which include the D’harawal, Dharug, Eora, Gai-mariagal, Gundangara and Guringai peoples, among others, who have always negotiated their peaceful coexistence here.

The Country at Bays West includes part of the harbour, with this place being known as the abundant and sustaining Gari Gurad or Garri Nura (Saltwater Country), which holds deep cultural and ceremonial importance. Bays West is garaban (rock and sandstone) that is also fed with nattai daragun, which are freshwater creeks and springs that sustain life and culture in this place. Where gari and nattai countries meet is known as the tucoerah, where the biddigalo (bitter water) merges in estuaries, marshy areas and mud flats. The coalescence of the three types of water-Country - gari, nattai, biddi - has always provided a rich variety of creatures and plants, habitats and environments for the communities that care for Country here. This is a place of sustainable, careful management of the abundant resources and where ceremony and culture have long been enacted.

In the following sections 3.1 to 3.6, local D’harawal stories of place are introduced, with relevance to local Country, planning and design. We reiterate from Part One that

learning Country through story is a process that will expand in depth and complexity over time and cannot be achieved in a short timespan, or received passively through reading them. The stories in this document are no different. The stories are presented in an introductory way to reveal some of the richness and importance of local Aboriginal knowledges of place. They require relationship, engagement on-Country, time and effort - alongside the willingness of Elders and Knowledge Keepers to share them with you - to reveal the depth of knowledges contained in them.





3.1 SPIRIT OF COUNTRY

As the spiritual entity we know it/her to be, Country carries its/her spirit through time and successive occupations.

The landmass we now refer to as Glebe Island has had several incarnations through history that are alluded to in the oral histories and Ancestral stories of the local Sydney peoples. The Sydney D'harawal stories of the Boomatjaril, Parradowee and Booambilyee in particular reference three evolutions of the 'harbour', and therefore also of the island's identity.

Firstly, when the harbour was previously inundated sea level was 6m higher than the current level, Glebe Island was a low-lying sandstone platform just protruding from the water between the peninsulas of Balmain and Pyrmont approximately 125000 years ago. This phase is referred to in the story of Booambilyee the Shark Spirit, who swam in the area in deep history.

During the last Ice Age, the second evolution of Glebe Island was as a part of the escarpment landform that flanked the valley, and overlooked the rivulet (of the now Parramatta River) during the period from 20000 to 14000 years ago, a period described in the D'harawal story of Paradowee the Eel Spirit.

The 'island,' as we refer to it today, has been surrounded by water again for 6000 years, but claims its 'island' status on a technicality. When British colonists arrived it was a sandstone outcrop of the peninsula (now known as Balmain) that was connected via an isthmus exposed

every low tide. In this incarnation, the 'island' holds ceremonial and cultural value to the Sydney peoples, and its relative isolation allowed for ceremony to be enacted without uninitiated people inadvertently being exposed to the event. Since British arrival much of the sandstone has been quarried by colonists, but some remnant sandstone survives, remaining to testify to this important cultural period of 6000 years for Sydney Aboriginal peoples.

Evidence of local Aboriginal occupation of Bays West remains on top of the remnant sandstone for the former escarpment and contemporary island conditions. Low-lying evidence from the last Ice Age now occurs under sea level in saltwater Country, such as an important cave called the Boomatjaril that is mentioned in the Dharawal stories of the harbour. Its recent rediscovery using hydrographic technology is substantiation of Aboriginal stories and connection to Country in this area for tens of thousands of years.

The story of the Boomatjaril follows in Part 3.2, but under this theme of the 'Spirit of Country,' it is pertinent to note that the spirit of the Boomatjaril remains: including as a healing place; as a place of peace and of rest; a place of ceremony and peace between peoples. Lore and ceremony has had to adapt over time with the changes in the environment, but this spirit of peace, rest and ceremony remains.





3.2 CO-EXISTENCE AND HEALING

This Country holds the local D'harawal Songlines of Parradowee, the Eel Spirit and law keeper of the rivers, and Booambilyee, the Grey Nurse Shark spirit and law keeper of the seas. The stories tell of the time when the environment changed as sea levels changed in the valley that is now known as Sydney Harbour.

For all of the creatures on D'harawal Country there are sacred, healing places known as Boomatjaril. Long ago the sacred healing place of Booambilyee was a deep cave located underwater close to the Bays West site in Sydney Harbour, so that every ripple of the incoming tide that entered the places we now know as White Bay, Jones Bay, Blackwattle Bay and Darling Harbour first passed through Booambilyee's Boomatjaril. When the waters receded during the last Ice Age, Booambilyee lost access to her Boomatjaril. At the same time, access to the freshwater systems further inland also became a struggle for Parradowee and the eel people, who could no longer reach their own Boomatjaril on freshwater Country so they found rest and healing in Booambilyee's Boomatjaril.

At the end of the last ice age approximately 6000 years ago, sea levels rose again and flooded the valley. Booambilyee, in desperate need of the healing place, returned to the flooded valley and discovered Parradowee occupying the Boomatjaril. This could have caused great conflict but Parradowee and Booambilyee had a discussion about the changes to Country and what that meant for each of them. They listened to each

other's needs and values, and made an arrangement to share their healing places on the condition that when they find themselves on each other's Country, they must follow each other's lore and rules. They negotiated peace in these waters, and found respectful ways to share the same Country, and to care for Country in a way that was sustainable for both. Once again, every ripple of the incoming tide that enters this place passes through the sacred healing place, bringing peace and healing to the peoples who share this Country.

The story of Parradowee and Booambilyee teaches the people the importance of coexisting peacefully, especially during times of need, and of respecting one another's laws and culture. Dredging of the harbour has now filled the deep, Boomatjaril cave with silt and concealed it so that it did not appear on bathymetric charts until recent years. Hydrographic surveys have now confirmed the location of Booambilyee's Boomatjaril that the D'harawal people had not seen for 6000 years, but that still remained in their consciousness and in their stories as an important part of Country.

Parradowee's story does not just exist as a part of a water Songline, but continues onto land also. When it is time for the eel to make the journey from the freshwater streams out into saltwater Country to breed and die, eels can traverse the land, absorbing oxygen through their skin as they slither across the flooded lands during the season that it is named for in the months of November and December. The season of Parradowee is marked by



the blooming of Kai'arrewan (*Acacia binervia*) which brings warm, wet weather and flash flooding, assisting the eel to complete its journey. During this season Dhai'aman (Port Jackson fig) begins to produce fruit and all of the people and animals flock to the tree to collect the tasty figs. On moonless nights prawns are caught in the shallow, sandy bays and on the land, Barraga the goanna lays her eggs in termite mounds to keep them warm and protected until they are ready to hatch. Understanding all of the happenings on Country during particular times of the year requires deep and thoughtful observation and an understanding of the interconnectedness and relationality of all things. Through Country we can understand that all things are connected and all aspects of Country rely on each other for survival.





3.3 WATER

SALTWATER COUNTRY

Bays West is saltwater Country, known to local Dharawal peoples as gari and similarly, the Sydney Language document refers to it as garri, while both Gai-mariagal and D'harawal language have the word megal/me-gal for saltwater tears.

The saltwater of the harbour is culturally, physically and spiritually connected to Aboriginal people through the Ancestral stories and through the enactments of ceremony and culture that occur here, and have occurred here, for millennia. Many of the aquatic creatures hold sacred positions in society for Aboriginal people, and they have never been considered solely a food source.

The D'harawal story of Raiagon, the seahorse spirit, provides an example of the sacred role of creatures in the immediate area. Ordinarily, in local D'harawal culture, it is required that the cultural protocols of cremation and subsequent burial are carried out to ensure that the spirits of the departed can move on into the spirit world. When a person drowns and their body cannot be recovered, the seahorse has an important cultural role to play for D'harawal people. Raiagon ushers the spirits of people who have drowned to the Gooraraiaagon (just off Balmain). This is the place from which those who have drowned can move into the spirit world. It is therefore culturally important to care for seahorse habitat, and to protect seahorses as a sacred creature.

The harbour has continually operated as a place for women, line fishing from their canoes and boards. Handlines used for fishing are made from the fibrous inner bark of trees and turned into string called gurrigin/kurrajong (from the kurrajong tree), while the hooks are crafted from turbo shells. The numerous fish species and shellfish of the area providing a substantial part of the local diet.

Men's fishing roles are fulfilled from the rocks, using fishing spears known as mudung (mooting in some colonial spellings) in the Sydney D'harawal language, and callarr in some of the other Sydney languages. The gadi forms the spear shaft, the word gadi referring to the flower spike taken from the grass tree. These gadi spears are used for their strength and buoyancy, as once cast into the water the spear floats and can easily be retrieved. Spear tips consist of four prongs of stingray spines, sharpened bones or the spines of the cabbage palm tree, or can be interchanged with the rostrum of the sawtooth shark.

FRESHWATER COUNTRY

Bays West is also directly connected to freshwater daragun (D'harawal for water courses) via the abundant creeks and springs that flow from the surrounding lands into the harbour. Two creek corridors to Glebe Island run from Balmain. The first runs to the back of the White Bay power station, which is now channelised and referred to



as the Beattie St Stormwater Channel, and the second smaller water course runs through Punch park and down to White Bay via overland flood paths. This freshwater Country has always been an important place for women's business and the maintenance of culture, serving as an essential place for ceremony, medicines and survival. Matriarchal systems dictate the use of these freshwater springs and breakouts that help look after the life force of the family and community.

The access to the harbour for transport & fresh water for colonial processes are the reason behind the dispossession and desecration of Country at Bays West. It was the combination of both saltwater and freshwater that attracted industries such as the abattoir, the power station & the timber joinery works to the area. This was where Country was violated as they discharged noxious waste from the abattoir, and hacked the sandstone of Country in the quarry. The powerstation used the saltwater for cooling, while the timber-yards and shipbuilding benefitted from access to the harbour and proximity to other industry.

BITTERWATER COUNTRY

Bays West holds another water condition that is sacred for local peoples. Where the two aquatic ecologies of freshwater and saltwater meet a special union occurs with its own ecosystem. Local to Bays West is Whites Creek and its tributaries that flow into Rozelle Bay where

such an ecosystem belongs. The Sydney D'harawal name for these places is Tucoerah/Tuggorah, which holds the mangroves, mud flats and endangered salt marshes that are critical nurseries for the local aquatic and avian creatures associated with this Country.

These special Tucoerah/Tuggorah places have suffered from colonial disrespect within Sydney Harbour. The uninformed colonial notion that these were a source of disease, the desire for water views and the intolerance of ocean smells led to their removal around the harbour. Many of the species are now endangered and require active protection to save them.





3.4 COUNTRY PROVIDES

Aboriginal people have been recognised as the oldest and most sustainable peoples in human history with the longest surviving culture on earth still practiced today. In Sydney, the local Aboriginal peoples recognise that Country provides everything that is required to survive and thrive here, including medicines, tools, foods and other resources. Ancestral stories of this Country provide guidance and laws for the people to follow in order to ensure the sustainable use of Country's resources, both at the time they are collected and into the future. Country also provides a sense of belonging and connection through its/her stories and cultural knowledges.

An important aspect of interacting sustainably here on-Country is following the natural seasons and cycles of Country. Local D'harawal people recognise six seasons that are finely tuned to the Sydney conditions, unlike the European calendar of four seasons that bear little relationship to the weather or ecosystems here - except that it is cooler in what is referred to as 'winter'. In the D'harawal calendar, the beginning and end of each of the six seasons are determined by Country and culturally observed through natural indicators like the flowering of plants and the behaviours of animals. Following the cultural law of the seasons ensures sustainable practices such as ensuring that animals are not hunted during their breeding periods and plants are carefully harvested to ensure future availability of resources.

The Country of Bays West is known for its/her gibbaragunya, which are caves that have been created by the overhangs of sandstone rock walls, many of which still hold traces of Aboriginal shell collections known in the Sydney D'harawal language as buhrdi mana. The buhrdi mana are deliberate resource stockpiles though they have been erroneously referred to

in colonial histories and archives as shell middens when colonists and more recently, non-Indigenous historians assumed that the shells were rubbish piles from previous meals.

During the seasons of Burrugin and Wiritjiribin, from the time the burringoa tree (*eucalyptus tereticornis*) flowers until the bookerrikin (*acacia decurrens*) flowers, it is culturally forbidden to take shellfish from the sea - a conscious practice of sustainability as shellfish do not propagate during the cooler months and if they are continually harvested then, their populations will be decimated and there will not be future supplies.

At all other times of the year, shells are collected and those in excess of immediate requirements are stored as an important resource for the months of Burrugin and Wiritjiribin. The shells may be used for many purposes including fish hooks, knives or blades, spear points and barbs, body adornment, and can even be crushed and consumed as a medicine. Some shells like mussel shells can be burnt and crushed and mixed with the resin of the gadi (grass tree) to create an incredibly strong epoxy resin that has been found still intact in archaeological digs up to 2000 years old. Amongst the buhrdi mana shell collections in the caves are also the bones of marsupials, kept for making the mudung/callarr local fishing spear prongs, among other things.

A year after European arrival, a (possibly small-) pox epidemic broke out in the colony and many of the local Aboriginal people became sick. Infected loved ones were carefully placed into sandstone buhrdi mana caves, with water and a small fire to keep them warm. Unfortunately, many people didn't survive and their bodies remained in the caves. Amongst the buhrdi mana,



therefore, were also the remains of local Aboriginal people who had succumbed.

During the early days of construction in the colony, lime was required to create the mortar for brick buildings. Across Sydney, buhrdi mana containing high lime content shells were targeted for mortar production. When the shells were taken so too were the bones of the people who had died. They were sieved to remove the largest bones, but smaller bones fell amongst the shells that were crushed and used for the mortar of early colonial buildings, some of which still stand today. When the Sydney harbour shell supply was low, shell collections from the Newcastle region were shipped to Sydney, so that the early colonial mortar contains bone remnants of Aboriginal peoples of the Sydney Basin as well as Awakabal and Worimi peoples.

Today, very few buhrdi mana still remain at Bays West, although one was identified in the early photographs of the abattoir on Glebe Island and to substantiate this, old shells were found amongst the remnant sandstone during a site visit by a local Traditional Owner in 2020. One find was a very old badangigu, the name of the Sydney Rock Oyster shell to Sydney D'harawal, and also listed in the Sydney Language document. Another was a very old cockle, known as burdi, gadyan and warabee in several of the local Sydney languages.

Other shells include galida (D'harawal, crab) or yara (Sydney Language document, crab) and interestingly yanga, which is D'harawal for lobster or in this case, Balmain Bug *Ibacus peronii* which lives on the muddy bottom in water to the Darling Harbour side of Bays West.





3.5 INFRASTRUCTURE & INTERCONNECTEDNESS

Through acknowledging Country, we manifest the overarching principle of Aboriginal Lore that insists that all things are connected, and no action, word or thought is solitary or without consequence to the greater whole. Through a deep understanding of the interconnectedness of all parts of Country, local Aboriginal peoples have cared for the natural systems of Bays West for millennia. Visual and physical connection is an integral part of spiritual connection.

As the spiritual entity we know it/her to be, Country carries this spirit through time and successive occupations.

For thousands of generations, local Aboriginal people have lived an abundant and sustainable lifestyle in the Sydney Basin within the kinship system of the D'harawal, Dharug, Eora, Gai-mariagal, Gundagara and Guringai peoples, among others. The idea of borders and fixed territories is a colonisation of Aboriginal realities of interconnected and overlapping spatial connections. All peoples are responsible for caring for this Country and Country will then in turn care for the people.

Management of Country has been through deliberate use of carefully balanced protocols and systems, law, lore and culture. Respecting the interrelatedness of all aspects of Country ensures an equitable future for all who rely on the shared resources and shelter of this place. One example of local resource use and management is in the former estuary where today the

only remnant is the channelised White's Creek. This sandstone Country is a rich source of ochre for use in ceremony and art. This supply survived thousands of years until its importance was overlooked in the colonial land reclamations and quarrying, cutting Aboriginal people off from enacting their culture on-Country here.

For the D'harawal people of Sydney there is a special affinity with the waterways that traverse this saltwater Country as transport infrastructure. In local languages there are several names for canoes depending on their use. It is common to find reference to the nawi/nuwi of Sydney harbour, which are canoes made of bark tied on each end. Archival sources, however, erroneously refer to these nawi/nuwi as having fire in them, but the nawi/nuwi never contained fire. The Sydney D'harawal name for a fire canoe is a wulban and it contains an ignited fire, usually built up from embers of banksia cones. Wulban allow the women to cook as they fish and to feed their children on board. Sydney D'harawal women also have knowledge of using flat bark boards (similar to surfboards) to cross the harbour, commonly from ironbark or casuarina bark, with gurrigin/kurrajong leg ropes tied through a hole in the bark. Early colonial archives substantiate the oral histories, as they refer to seeing women on these 'surfboards' moving between north and south head.

Continuing the idea of all things being interconnected, the salt water of Bays West is physically and spiritually connected to all saltwater of the globe through the



stories and the Songlines of the creatures. Gawura (the humpback whale) connects this saltwater to the salty waters of the Coral Sea and Pacific Islands for breeding and to the Southern Ocean for summer feeding. Parra (the short finned eel) connects this water to the Coral Sea, where it migrates to breed and die. Parra also draws the freshwater stories through this Country, through its ability to traverse land on its way from freshwater to sea.

The Hawkesbury Sandstone that remains unquarried on Glebe Island reveals an ancient volcanic dike embedded in the sandstone near the site of the present day silos. The volcanic dike burns a channel horizontally through the sandstone and many of these can still be seen on the sandstone coastlines that remain intact around the harbour and bays of Sydney.





3.6 RESILIENT COMMUNITIES

The Country now known as Bays West has undergone significant natural, cultural and climatic changes through deep history, as well as more recent changes in land use and industry. Throughout all of the changes, the people and communities of this Country have developed and evolved ways to still survive here. In transitions from escarpment to coastal island cultural practices have adapted. The people from former coastal regions whose Country was inundated at the end of the last Ice Age had to move inland and negotiate shared space with the people already living here. Local peoples suffered enormous loss of life and Country as a result of colonisation and had to adapt by connecting to and caring for others in the extended kinship system.

Assimilation policies of the nineteenth and twentieth centuries again required local Aboriginal people to find ways to adapt to further dislocation and dissociation from Country, while caring for languages, knowledges and stories. In 1883 The Aborigines Protection Board was established in NSW, legally forcing all Aboriginal people to reside on a mission or reserve unless they renounced all Aboriginal culture, language, family and community. With the establishment of industrial areas like that of White Bay and Glebe Island, Aboriginal people from all over the Country (particularly NSW) were drawn to the labouring jobs and opportunities now available in the city of Sydney. Soon, large communities of Aboriginal people were established in inner city areas like Balmain, Leichhardt, Redfern and Waterloo. Many of the jobs available to Aboriginal people were dangerous, unskilled

labouring positions, in industries such as the soap factories, collieries, local timber yards, shipbuilding yards, and on the wharves and railway.

As Aboriginal people came together from all over the continent for work here, they shared the abhorrent conditions they were experiencing on missions and fighting for their Country. The shared need for justice and equality for Aboriginal people giving rise to activism beginning with the 1938 Day of Mourning Protest, the Freedom Rides and the 1967 Referendum. Today, Aboriginal people have a new fight on their hands. The working class areas that were a safe haven for labourers and blue collar workers have undergone significant redevelopment and gentrification and Aboriginal communities have been moved out of the inner city in favour of wealthier residents and international students.



A close-up photograph of a person's lower legs and feet. They are standing on a light-colored, textured rock. The person has white body paint applied in horizontal bands around their ankles and on their feet. The background shows green grass and brown mulch. An orange semi-transparent banner is overlaid on the upper part of the image, containing white text.

MARIDYULU

PART FOUR

DESIGNING WITH COUNTRY STRATEGY
& DIRECTIONS FOR BAYS WEST

bangawarra

“To know the future, you must first know the past.”

D’harawal Elder Aunty Fran Bodkin

Maridyulu Part Four deals with implementation of the Place Stories across Bays West. In a development and Connecting with Country design context, we extrapolate the above quote. To create the future, you must first know and embed the past. To create places that are Connected to Country and culture, you must first connect to the on-Country people, languages and stories of the place. When these things coalesce, the stories and knowledges can enrich the experiences of everyone who lives and works here, creating a deep sense of connection to place and Country. In Part Four we set out to ensure the approach embedded in Durugai Part Three translates to the creation of a place that holds cultural richness and connection to Country for everyone at Bays West.

There are direct relationships that can be observed between the place stories & future land use at Bays West, that need to prioritise care for Country as a means to care for the health of people and their environments. The following sections attempt to make connections between the abstract stories of place and possibilities for tangible development.

Where there are seemingly tensions between land use and caring for Country, we encourage the spirit of peaceful negotiation invoked by Boomabilyee and Paradowee





4.1 SPIRIT OF COUNTRY

In order to honour Country and promote the regeneration of local ecologies, development must unapologetically insist upon the extensive use of plants that belong to the Bays West area. Locally endemic species provide opportunities for connecting to local stories and knowledges, but also ensure the sustainability, cost effectiveness and long term survival of the proposed plantings.

CARING FOR STORIES IS CARING FOR THE SPIRIT OF COUNTRY

Western archaeological conventions suggest that Aboriginal heritage is limited to the physical “artefacts” found on Country including handprints, axes, worked stone and fishhooks. This colonial rhetoric historically rejects other forms of intangible cultural heritage. Aboriginal cultural significance is not solely determined by physical evidence, but also manifested through the stories and Songlines of Country. Respecting spaces as part of a Songline that connects people can strengthen connections of all peoples to this place. To challenge the perpetual erasure of stories, we must tell them and make sure they are heard, especially local stories that have been historically overlooked in favour of the colonial archives. The Sydney D’harawal stories of the Boomatjaril, Parradowee and Booambilyee as well as Raiagon and the Gooraraiaigon depict the richness of this immediate Country and why it is important to care for Country here.

Caring for stories is a vital part of caring for Country, preserving and promoting language and culture in the process. Learning opportunities emerge from connections to Country, which can be formed through interstitially dispersed open public spaces. Understanding the Songlines of this place can also inform holistic approaches to designing with Country across the precincts.

In the Sydney Aboriginal protocols, places are never named after people. Place naming (toponymy) reflects features, qualities, creatures or stories of Country. In Bays West place naming must reflect the stories of Country, the features and the creatures of this place in the languages of the local peoples: D’harawal, Dharug and/or Eora.

When using local language, either 1) use words that are common to all of the languages OR 2) select words from a series of language sources, not just one. Each of these approaches is demonstrated below.

1) Use a word that is common to as many of the different local languages as is feasible and to acknowledge its sources

eg: **Manwari (D’harawal, Dharug, Eora)** meaning to access or find;

OR

2) Choose a selection of words from different languages, and acknowledge the sources

eg. **Gurigurang and Bubalamai**

Gurigurang (Sydney D’harawal, Dharug, Eora) meaning celebration.

In the Sydney D’harawal Dictionary (Bodkin, 2008) it means to celebrate, fulfillment, happiness, reward (p24 & 79)

In the Sydney Language document, it means glad (p66).

Bubalamai (Sydney D’harawal) meaning healing, repairing and protecting Country.

In the Sydney D’harawal Dictionary (Bodkin, 2008) it means healing waters, to heal or repair.

No words exist for heal, repair, protect, mend, or fix in the Sydney Language document.

The wisdom of selecting words that are in a number of the local languages is founded in the logic that all of the local Sydney Aboriginal peoples can see their language and culture reflected and no local peoples are marginalised or erased by the selection.

MINIMISE DAMAGE TO COUNTRY

This Country has been cared and protected for since the beginning of time. Sustainably conserving and protecting what is existing is vital for the continued celebration of Country. Additions must be carefully considered to ensure they will not cause further damage or disrupt the established ecologies, and as much as possible should make positive contributions to caring for Country, augmenting habitats and improving damage that has been done in the past.

Any new vegetation must consist of species endemic to this place, to ensure that everything on Country belongs to Country.

Connect important public spaces across the precincts of Bays West in a contemporary Songline that acknowledges the knowledges, stories, peoples and languages of this place.





4.2 CO-EXISTENCE AND HEALING

Just as the different Aboriginal groups of people share Country, and negotiate peaceful coexistence, our contemporary society must also negotiate peaceful ways to share the same space, and as the next wave of climate change is beginning, we will again be required to renegotiate our shared relationships to Country and to the water.

Development must integrate measures for coexistence with future anticipated climate change and sea level rise.

The story of the Boomatjaril speaks of a healing place, a place of rest, of ceremony and peace between peoples. This spirit of peace, rest and ceremony remains as the waters that enter the Bays continue to be washed in that healing place. This spirit of Country prevails today and into the future, as the competing needs of aquatic ecologies, and human intervention must all negotiate peaceful coexistence once more, in a way that is sustainable for future generations.

The future of Bays West is one in which the working harbour and ports programs will need to coexist with ambitious development, and both will negotiate peaceful coexistence with sustainable local aquatic and terrestrial ecologies, in a way that is healing for Country. Local Aboriginal peoples understand that everything is interrelated and whatever you do will affect others, and what they do will affect you. While monetary gain may drive development, it cannot be at the expense of the others it will impact - including other people, creatures, ecosystems, habitats, water or air quality, cultural, civic or spatial quality.

In the spirit of Country and peaceful coexistence, acknowledgements-of and welcomes-to Country will be inclusive of all peoples of this place, and language naming and storytelling from all of these peoples will proudly permeate the public spaces, streets and places of Bays West. All peoples are responsible for caring for this Country and Country will then in turn care for the people. Acknowledge all of the people of the kinship system, never just one or two.

Culturally and spatially, local Sydney Traditional Owners and their Aboriginal Elders and Knowledge Keepers will tell their own stories of Country to correct the colonial record, sharing the deep Ancestral knowledges of this place with all of the peoples who come to Bays West to live, work or visit - enriching the identity of this place for everyone.

CO-EXISTING ON COUNTRY

Development in this precinct requires a careful negotiation between the diverse user groups and communities that are connected to this Country. Coexistence between Aboriginal and non-Aboriginal people and their stories, and between ceremonial, industrial, commercial, port, heritage, tourism and residential communities must be balanced to accommodate for everyone's priorities and needs in a way that is sustainable for the future care of these waters. This negotiation follows in the Spirit of Parradowee and Booambilyee who teach us the importance of sharing space by listening to each other's needs and values, which must be respected when coexisting on shared Country.

ADAPTATION OF COUNTRY TO CLIMATE CHANGE

The contemporary concerns of climate change signal a new phase in the evolution of this place and any development at Bays West must respond. The story of Parradowee and Booambilyee expresses the ways in which Country has adapted over many millennia to drastic climate changes. We must make sure we take the spirit of coexistence and healing into a future that is responsive and responsible. Ensuring that Country is prioritised on this site can mitigate the damaging effects of climate change. We expect climate change to be a factor in increased water surges, rising sea levels, higher temperatures, species reduction, bush fires and smoke, and markedly increased storm and flood impacts.

The on-going operations of Bays West industry and community requires the dedicated management of carbon dioxide emissions and changes to the way we live. Sustainability measures in planning can also assist in working proactively with Country. Investing in renewable energy sources, caring for freshwater to cool local microclimates, creating flexible shorelines and biophilic environments that care for Country are some ways in which we can act effectively to alleviate the chronic stresses of climate change.



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4.3 WATER

Making visible the intangible aspects of water Country such as the stories and Songlines that run through the place will provide key educational moments and vital connections to culture for local peoples.

CARE FOR SALTWATER COUNTRY

Country at Bays West is located on the shores of Sydney Harbour, is known for expansive areas of Gari Gurad - Saltwater Country with streams of Nattai Gurad - freshwater Country meandering through the site. The harbour, regardless of how highly developed it is, is one of the most valued and desirable aspects of Country here. At Bays West we have the unique opportunity to expand the reputation and quality of Sydney's 'best harbour in the world' status, by caring for this sea Country and making known the unique stories of this place.

Development at Bays West must carefully consider how to minimise further damage to this stunning water Country and its established aquatic ecologies. This requires not just protecting existing habitats but also creating new ones to support local species. In this way, it is possible to create a system of reciprocity to local Traditional Owners/ Custodians by caring for Country and sharing stories of this place.

Ecologists have discovered a community of the rare and endangered, White's seahorse living in the water around the port. The findings were revealed through an underwater field survey that was part of an aquatic ecology assessment by Port Authority of New South Wales. Raiagon (the seahorse) is also an important spirit animal for local D'harawal peoples and features in the story of the Gooraraiaigon. Future development must prioritise protecting the habitat of the seahorse as well as other aquatic and terrestrial creatures as all vital and important species to Country. Consciously designing for local species allows for the continued prosperity of the harbour and its existing ecosystems, as well as the cultural connection to the creatures of this Country.



CARE FOR FRESHWATER COUNTRY

In protecting freshwater Country, streams that feed into White Bay can be reoriented from their diverted path to establish new ecosystems, and facilitate habitat restoration and rehabilitation. This can operate in conjunction with the natural overland flow paths. Caring for the health of the waterways provides the opportunity to deliver healthy amenity spaces for the community now and into the future. Restoration and rehabilitation of the freshwater streams that feed into White Bay, filtering them before they spill into the bay will improve water quality, producing desirable public spaces, cooling microclimates and facilitating habitat suitability.

CARE FOR TUCOERAH/TUGGORAH COUNTRY

These special Tucoerah/Tuggorah places have suffered more than any other aquatic ecosystem and many of the species are now endangered and require active protection to save them. To take care of this ecosystem is fundamental to a culturally respectful engagement with Bays West.

Care for and remediate any mangroves, mud flats and endangered salt marshes that are critical nurseries for the aquatic and avian creatures associated with this Country. Avoid channelisation or diversion of creeks, overland flow paths and waterways, and remediate those that are currently channelised or piped underground.

CREATING CONNECTIONS TO WATER COUNTRY

Allowing physical access to the water can reinforce our affinity to this Country, improving liveability and enabling varied experiences for all. For local Aboriginal people, access to water provides the potential for enacting culture here.

Preserving views from open public space to key aspects of Country will reaffirm the

stories of place and the connection of Bays West to the best harbour in the world. This can be achieved by maximising the extent of the publicly accessible foreshore edge.

Honouring the true aspects of Country by marking out original shorelines, tidal markers as well as heights and locations of quarried sandstone all contribute to telling the stories of Country and reinforcing connections to place which ultimately, ensures the protection of this sacred sea Country.





4.4 COUNTRY PROVIDES

Conserving and protecting what is existing is vital for the continued celebration of Country. For the future of Bays West, this means identifying the aspects that are of value, so they may be (re)stored and saved.

A holistic approach to sustainability accepts the interconnected nature of all things. Sustainable healthy Country nurtures healthy people, healthy communities and healthy futures. The intangible positive benefit of caring for Country is demonstrated in best-practice sustainable places, that are generally understood to be 'better' by those experiencing them.

Development will need to care for the health of terrestrial, aquatic and ecotonal ecosystems, and prioritise remediation and restorative practices that address remediation of past damage and minimising any further damage to Country.

CARE FOR COMPLETE ECOLOGIES

The richness of Country can be found in its balanced, complete ecologies that have complex interrelationships. To care for complete ecologies is to deeply understand the locally native species that live harmoniously on Country. Previous development on this Country has dominated and destroyed many natural systems and future developments must prioritise reinstating and remediating these unique ecologies.

D'harawal Elder Aunty Fran Bodkin has studied the idea of plants growing in association, where each plant looks after each other in a codependent relationship. Association plantings can help amplify the already existing ecologies, developing new ones in the process whilst also assisting plants to grow in unnatural or stressful environments. Using association plants has long term benefits as they create hardier habitats that will require less maintenance and replacement of plants that do not thrive.

Planting of tree canopies without mid or understory species creates nuisance bird behaviour, such as myna and magpie swooping whilst also placing unnecessary stress on plants. Using a layered planting approach creates a complete and balanced ecology where the upper story is made of trees, midstory of shrubs, and understory of grasses



and groundcover species. This helps to develop greater biodiversity ensuring that species are kept in balance and disruptive behaviour is avoided. Such methods have the potential to break down the infrastructural damage that has dominated natural systems and creates new ecological opportunities, and can be achieved while considering security and sightlines in public spaces.

The intertidal platform where the terrestrial and aquatic worlds meet is an important habitat and space for human interaction with the aquatic world. Previous development has reclaimed and concreted natural shorelines to create wharves and docks in favour of the original intertidal rock platforms and mudflats of the harbour. Reclaiming natural shorelines and remediating them to their original state allows for the development of natural and constructed environments like habitat walls and rock pools.

Wallumill, the Port Jackson shark is a significant local species and natural shorelines with rocky crevices allow spaces for the species to propagate. Wallumill lays its eggs in and around the rocks of the sandstone shorelines allowing them to be protected until they hatch. With rising sea levels we expect to see increased Wallumil activity in the Bays West area. Ensuring that remediated shorelines include areas of natural sandstone rock stacks will create important habitat for this species and many others.

In designing spaces, avoiding straight lines like those of the cartesian grid makes a significant impact on the health of Country. Straight, continuous forms create wind tunnels that increase wind speed and the accelerated evaporation of water - which reduces any benefit of evaporation cooling. Wind tunnels and accelerated evaporation create stress on local plantings and ecologies making them harder to self-sustain and more expensive to maintain in the long term.

There needs to be early commitment to strategic management of, and respect for, what Country provides at Bays West. Early employment of on-Country Elders or Knowledge Keepers, with adequate time taken for setting up this work is essential to its success, and to ensure engagement is not tokenistic.



CARE FOR ALL REMNANTS AND LAYERS OF HERITAGE

Country includes all of the natural systems and creatures, including us as humans. As humans have altered Country and built within her, the things that they have made become part of Country too. It is important to care for all of the aspects of Country that exist, and while this is true of natural aspects of Country, the things that are built have also become part of Country, and must also be cared for and respected in a sustainable way.

Caring for Country includes responsible care of assets and adaptive reuse where appropriate. Such assets include the Glebe Island Bridge, which will provide active transport connection to Pyrmont and the CBD beyond, as well as adaptive reuse of the silos that occupy the island. Needless destruction and waste, including that of built forms, is the antithesis of the sustainable priorities of caring for Country.

CARE FOR SANDSTONE REMNANTS

Any physical remnants of Aboriginal people that remain are to be found within the sandstone remnants of this Country. During a 2020 site visit, very old oyster and cockle shells were found within the exposed sandstone patches around the active cement silos and sugar storage facility. These remnants are physical evidence of the Aboriginal stories that are imprinted here.

As saltwater Country for the past six thousand years, the produce of the sea has been an important resource for all of the Aboriginal peoples of this Country. Evidence of this can be found in the buhrdi mana, and seen in some of the oldest photos from colonial archives. As Bays West is developed, caring for this cultural heritage requires acknowledgement that these buhrdi mana are important to local Aboriginal people, and not 'rubbish piles.' Any remnants should be acknowledged.

The highest remnant of the original sandstone on Glebe Island holds cultural importance as a trace of ceremonial space here, and should be allocated as special public or civic space at the high point of the island for events, recreation and enactment of culture. As this is the site of a buhrdi mana, we can endorse the use of this language in naming it.

Relatedly, we noted that early colonial mortar contains bone remnants of Aboriginal peoples of the Sydney Basin as well as Awakabal and Worimi peoples. Caring for this colonial architectural heritage is also caring for the human remains of Aboriginal people.





4.5 INFRASTRUCTURE & INTERCONNECTEDNESS

Bays West should be created through integrated systems-based approaches that acknowledge the importance of natural systems, and the status of humans as a part of those systems.

Traditionally infrastructure, development, architecture, landscape architecture, planning and construction industry have measured success of a project by their own metrics, which often do not align with the values inherent in a practice of Connecting to Country or caring for Country. Rather than expecting Aboriginal people to kowtow to these imposed values, time should be taken to understand how traditional processes can be enriched and changed by Country-led practices. Listen to a number of on-Country Aboriginal collaborators about what success looks like from the perspective of caring for Country and be ready to critique normative city building practices through the lens of Country.

CONNECTING UP COUNTRY

In keeping with the interconnected nature of Country, link together key places and public spaces with green and waterfront accessible connections that provide genuine benefit and amenity to users, but also respect and care for healthy Country. Use locally endemic species in these links that provide shade, create habitat and allow Country to breathe. Bays West can become recognised as the exemplar in designing with Country, providing healthy Country and people who are deeply connected to the rich stories of place.

COUNTRY APPROPRIATE INFRASTRUCTURE

Infrastructure at Bays West must be developed in harmony with the natural systems of this Country, at a scale that is commensurate with needs. Infrastructure must not be overscaled or insensitive to the environmental and ecosystem health or amenity of this Country.



Infrastructure must be developed with world-leading sustainability innovations that honour Country and support thriving natural systems, celebrating local Aboriginal cultures, alongside the new directions in transport provisions, including low density car dependency and physical re-connection to surrounding areas and the local innovation corridors.

VISUAL CONNECTIONS TO COUNTRY

Provide ample and generous visual connection between each of the public space domains, and also between each public space/plaza or park and the water. Key view corridors to surrounding landmarks should be protected deep into the development, to ensure that the visual interconnectedness of Country is a feature of Bays West.





4.6 RESILIENT COMMUNITIES

OPPORTUNITIES ON COUNTRY

Bays West moves into the future as a place for everyone, and a part of the city that fosters ongoing resilience. The precinct embraces opportunities for Aboriginal people to share knowledge and stories of the place, to make homes and businesses, and to care for Country and welcomes others to do so with them.

To ensure this vision of the future eventuates, space must be committed to it, and at every stage of future development, consideration should be given to employment opportunities for Aboriginal people across all levels of all sectors.

Avoid extractive relationships with Aboriginal peoples. Pay Aboriginal people for their contributions to projects, reports, design processes and acknowledge their contribution. If the project or design would not have been possible without their stories, share fees appropriately. Consider partnerships with D'harawal, Dharug, Eora, Gai-maragal, Gundangara and Guringai spatial designers, Knowledge Keepers and Elders.

Consideration should be given to the provision of Aboriginal housing, provided through best practice design and in sufficient quantity to allow for healthy community connection as part of healthy connection to Country

CULTURAL EXPRESSIONS OF COUNTRY

In honouring the cultural significance of Country, space must be made for expressions of culture to feature prominently across all public spaces through public art, and through ample provision of space for gathering, enactment of culture and ceremony.



RETAINED CONNECTION TO COUNTRY

Bay West will be an exemplar of healthy and vibrant place creation that celebrates the unique cultural context of this Country and a model of strong community connected to place in a transit-oriented renewal development. It stands to be the exemplar for other developments with respect to sustainability, Connecting to Country and designing with Country to reimagine a richer cultural future for everyone that is deeply embedded in place. Retained connection to this Country for the local Traditional Owners, and the deepening of knowledge for all who share their knowledges and stories, creates a stronger sense of how special it is to be a part of such remarkable Country.



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WUGUL

PART FIVE

RECOMMENDATIONS

bangawarra

CONNECTING WITH COUNTRY FRAMEWORK

In addition to the future directions set in **Maridyulu Part Four**, in this section we align the work of the 'Bays West Connecting With Country Framework' with the DPIE/ GANSW New South Wales Draft Connecting With Country Framework.

We extract each of the seven 'Statement of Commitment' points from the GANSW Connecting with Country Framework, with the corresponding Principles for Action from the same document. For each of these sets of Commitment and Principle information, we make specific reference to the way the stories, knowledges and cultural priorities of Bays West play out with respect to the NSW Framework.

We make note that each of the following 'Statements of Commitment' and 'Principles for Action' focus on Aboriginal people. This is a reflection on where industry is currently and what needs to change within it. We would note that for Aboriginal people prioritising Country is always first. We hope that as the development, design, architecture, planning and construction industries improve their practices to be more culturally respectful of protocols, that future commitments and principles will prioritise Country first.

We note also that all recommendations in this document, including those that follow, need to be embedded into the project lifecycle of Bays West and in its strategic management practices at all levels, including future use.



STATEMENT OF COMMITMENT 1

GANSW Statement of Commitment 1

We will respect the rights of Aboriginal peoples to Indigenous cultural intellectual property, and we will support the right of Country to be cared for.

GANSW Principles for Action

Connect with Country through first languages in collaboration with local community groups and their recognised Aboriginal knowledge-holders.

Incorporate shared histories of cultural landscapes into project design principles.

BAYS WEST CONNECTING WITH COUNTRY FRAMEWORK APPLICATION

Connect to all the peoples of this Country, and never just one or two. Consult broadly within the complex kinship system of families and communities including the D'harawal, Dharug, Eora, Gai-mariagal, Gundangara and Guringai peoples who hold stories about this place.

Partner with these on-Country people to include deep Ancestral knowledges of this place, and to avoid the currently prevalent and superficial practices of choosing Aboriginal people from anywhere to tell colonial archive stories.



STATEMENT OF COMMITMENT 2

GANSW Statement of Commitment 2

We will prioritise Aboriginal people's relationship to Country, and their cultural protocols, through education and enterprise by and for Aboriginal people.

GANSW Principles for Action

Connect with Country by engaging with, and responding to, cultural practices led by community groups and their recognised Aboriginal knowledge-holders with spiritual links to Country.

BAYS WEST CONNECTING WITH COUNTRY FRAMEWORK APPLICATION

Allow physical access to the water and waterfront for the enactment of culture today and into the future. For local Aboriginal people, access to water provides the potential for continued enactment of culture on Country.

Use local Aboriginal language words from a number of the local languages. All of the local Sydney Aboriginal peoples can see their languages and cultures reflected, and are longer marginalised or erased by omission.



STATEMENT OF COMMITMENT 3

GANSW Statement of Commitment 3

We will prioritise financial and economic benefits to the Country where we are working, and by extension to the Traditional Custodians of that Country.

GANSW Draft Principles for Action

Include impacts to Country and culture when evaluating economic, environmental, and social benefits and disadvantages of the project.

BAYS WEST CONNECTING WITH COUNTRY FRAMEWORK APPLICATION

Respect Aboriginal custodians and their shared knowledge. If the project or design would not have been possible without their stories, share fees appropriately. Consider equitable collaborations with D'harawal, Dharug, Eora, Gai-mariagal, Gundangara and Guringai designers, Knowledge Keepers and Elders. Avoid extractive relationships with Aboriginal peoples, ensuring that any shared knowledge is treated appropriately and recompense is provided to those sharing the information for projects, reports, design processes and acknowledging their contributions on project documentation.

Acknowledge that cultural Intellectual property (IP) is distinct to professional IP that will be created in the course of any project. Be clear with Aboriginal collaborators that cultural IP & in particular Aboriginal cultural knowledges, languages, stories and their related cultural IP remains with the people and Country sharing it. Assert the rights of Aboriginal peoples to sovereignty over their own cultural knowledges/IP that cannot ever be vested or assigned.



STATEMENT OF COMMITMENT 4

GANSW Statement of Commitment 4

We will share tangible and intangible benefits with the Country where we are working, and by extension the Traditional Custodians of that Country, including current and future generations.

GANSW Principles for Action

As a part of work moving forward, develop indicators to measure impacts to Country and culture during project formation.

BAYS WEST CONNECTING WITH COUNTRY FRAMEWORK APPLICATION

Traditionally development, architecture, landscape architecture, planning and public art have measured success of a project by their own metrics, which often do not align with the values inherent in a practice of Connecting to Country or caring for Country. Instead of expecting Aboriginal people to kowtow to these imposed values, take time to understand how your processes might be enriched and changed. Listen to a number of on-Country Aboriginal collaborators about what success looks like from the perspective of caring for Country and be ready to critique normative city building practices through the lens of Country.



STATEMENT OF COMMITMENT 5

GANSW Statement of Commitment 5

We will respect the diversity of Aboriginal cultures, but we will prioritise the local, place-specific cultural identity of the Country we're working on.

Aboriginal people will determine the representation of their cultural materials, customs, and knowledge.

GANSW Principles for Action

Build relationships with local Aboriginal communities and incorporate enterprise opportunities for Aboriginal businesses (local and beyond, existing and emerging) at all stages through the project life cycle, including future opportunities.

BAYS WEST CONNECTING WITH COUNTRY FRAMEWORK APPLICATION

Avoid extractive relationships with Aboriginal peoples. Encourage opportunities for Aboriginal business and enterprise in Bays West throughout the lifecycle of the place and embed this intent into strategic management policy.



STATEMENT OF COMMITMENT 6

GANSW Statement of Commitment 6

We will prioritise recognition and responsibility of Aboriginal people, supporting capacity building across Aboriginal and non-Aboriginal communities, and across government project teams.

GANSW Principles for Action

Partner with Aboriginal-owned and run businesses and professional services, from project formation through to delivery and maintenance, to help guide design and engagement processes.

BAYS WEST CONNECTING WITH COUNTRY FRAMEWORK APPLICATION

Ensure that partnerships with local Aboriginal people, businesses and services are formalised. Encourage tendering and participation from Aboriginal stakeholders and support local Traditional Owners to participate at all levels throughout the lifecycle of works at Bays West, including on-going management.



STATEMENT OF COMMITMENT 7

GANSW Statement of Commitment 7

We will support Aboriginal people to continue their practices of managing land, water, and air through their ongoing reciprocal relationships with Country.

We will create opportunities for traditional first cultures to flourish.


GANSW Principles for Action

Build relationships with local Aboriginal communities and incorporate enterprise opportunities for Aboriginal businesses (local and beyond, existing and emerging) at all stages through the project life cycle, including future opportunities.

BAYS WEST CONNECTING WITH COUNTRY FRAMEWORK APPLICATION

This Principle is self-evident in the entire Bays West Connecting with Country Framework document and at the heart of what is to design Bays West with Country.





NGEYINEE BULIMA NANDIRITAH
May you always see the beauty of this earth

bangawarra