Adjunct to *Darkiñung* Recognition

**The Gundungurra and Dharrawal / Dharug Aborigines of the south west and south of Sydney**

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*Darkiñung* Recognition (Ford 2010) provides an understanding of who were the Aboriginal people of the Wallambine Country beyond the first British settlement at Sydney. Already a child of this ancestral land in the northern Blue Mountains, as a youth I fell in love with the Bannaby Country, land of the *Gundungurra* people in the southern Blue Mountains, as given Ford 2010 (p.429). In each case, there are puzzles left to be solved (p.20, p.472).

This Adjunct has been prepared as a ‘Step-up’ for young researchers studying the traditional indigenous people of the region to the southwest and south of Sydney when the British settlers arrived. It is an addendum to the study of the region to the northwest and north (Ford 2010), which provided an analysis of the history for the ancestral Aboriginal people there. That study was reprinted in its original formatting as a published book for private distribution, with hard-cover reference copies placed in more than thirty public libraries. Within a few years, thousands of readers downloaded the free electronic version available online at University of Sydney Library with URL: http://ses.library.usyd.edu.au/handle/2123/7745. Significantly, it was subsequently realised that, rather than the *Dharug* being the name of an ancestral traditional group, it was a derisive term promoted to settlers by Billy Russell, used by sporting competitors of the same people - see below. (Consider << Thespians >> Ford 2010 p.310, with banda-banda example p.397.)

As more and more viewers commented favourably on the study, it became common to request where the research discoveries could be read without the detail of the exhaustive historiography analyses explaining the original historic source records. This resulted in a shorter version, “*Darkiñung Brief*”, being placed at the same URL, abbreviating the 12 chapters to the issues and findings summaries, yet retaining all the 17 photographic illustrations as well as the 1875 map. The digital downloads are searchable for << terms >> (p.557), with details for references in 2010 Bibliography pp.487-556.

In 2013, a 2-page Abstract for the Hawkesbury / Blue Mountains Aborigines was placed online there, followed by a 2-page Précis for the Hunter / Wollombi Aborigines. The latter presented << a most significant conclusion not emphasised before >>, relating to the << ‘Middle-Kuri’ >> people identified (Ford 2010 p.223) by Wilhelm Schmidt in 1913:-

Wannungine / Wannerawa [now known as ‘Awabakal’ or ‘Guringai’] (Ford 2010 Chapter 9) were actually terms for coastal groups of the mountain [inland] *Darkiñung*.

This short 2016 Adjunct to Ford 2010 follows my curiosity identified fn.73 p.385. *The Adjunct furthers Schmidt’s analysis relating to the << ‘South-Kuri’ >> people* (p.223). Within his ‘Yuin-Kuri’ languages, Schmidt identified the mountain [inland] *Gundungurra* with the *Dharug* and Port Jackson / Botany Bay coastal people (aka *Eora* - Troy’s later ‘Sydney’ people).

Already, Robert Mathews 1901b had presented his *Dharug* language with the *Gundungurra*, associated with the *Dharawal* (Ford 2010 p.224). For more mentions on this association in Ford 2010 try search term << Timbery >>. It is pleasing to now justify authors of whom I was cautious.

Although the overlapping of Georges River *Dharug* and Illawarra *Dharawal / Burra* was noted in Ford 2010, it is now apparent they were terms for coastal groups of the mountain [inland] *Gundungurra*, the *Burra-burra* people. It was discovered the informant for term now written as *Dharug* was a *Gundungurra* man called *Werrribberrie*, known as Billy Russell, who may have been poking fun at his neighbours of the same Tribe. This is very much a human trait as for sports rivals (Ford 2010 fn.197), discussed for Aboriginal culture in commentary fn.24 p.39.

The misconcept of the *Dharug* being a different group - living in fear of the *Gundungurra*, had arisen from a story of *Kogy* ['Kogi'] (ref Ford 2010 p.372 with fn.32), who was a man often described around the founding colony, << comfortable all the way from The Cowpastures of the upper Nepean River as far as the Port Jackson / Botany Bay settlement >>. The story of him, as *Gogy*, is in the 1802 journal of Francis Barrallier, whereby it had oft been cited that *Kogy* << was frightened out of his wits when out of his country when they encountered *Goondel* among *les montagnards* (‘the mountain dwellers’). >> I commend new young researchers to study the full story of *Kogy* and *Goondel* in Barrallier’s journal before interpreting the relationship of *Dharug* with *Gundungurra*. It’s a marvellous adventure with social intrigue, worth re-telling in full. *Kogy* had a a cultural reason to be frightened of retribution by *Goondel*. Their Family relationship within the same Tribe explains a lot of what otherwise have been anomalies for solving.
Appendix to Ford 2016: Adjunct to Darkiñung Recognition

Aboriginal connection in settlers’ 1813 crossing of Blue Mountains

It was unfortunate for settler Gregory Blaxland that when he had tried to investigate the Blue Mountains starting on the south side of the Warragamba River he was accompanied by Aborigines from his property on the coastal plains who could not or would not go into the mountains from that place (Ford 2010 p.101). In fact, the Gundungurra already used an excellent crossing route - the best, which became the Camden-Oberon Stock Route. In 1819 this direct route through the ranges was to be avoided by Charles Throsby, whose personal agenda was to find more grazing land to claim for himself (Ford 2010 p.429).

Although re-uniting Billy Russell's coastal Dharug with the mountain [inland] Gundungurra resolves what are otherwise anomalies, it does not deal with the movement whereby the Burragorang (Cox River) Gundungurra people travelled across the watershed boundary of Erskine Range post-settlement - as has been put to me by representatives of descendants, supported by archaeologists who have been contacts. This locality had been part of ancient Darkiñung Country. A solution is simple and self-evident, with parallels from the travel of the Broken Bay people into the vacant country on the North Shore of Port Jackson (Ford 2010 eg p.267), after the Cammerray'gal [various spellings] there moved to the South Shore settlement to become indigent fringe-dwellers with their Cadi'gal brethren.

Just as the massacre led by Hawkesbury magistrate Andrew Thompson in 1805 removed a locality Clan group of ‘The Branch’ natives in their home territory range (Ford 2010 p.71) from the Nepean River to Springwood and beyond, the removal of another local Darkiñung Clan group who inhabited country from the Nepean to Kings Tableland (the locality we know as The Blue Labyrinth) is likely to have followed the settlement of “Littlefields” at Mulgoa by the Cox brothers, George and Henry. (Ford 2010 fn.56 p.106). Survivors may have included Karadra, even Aurang, (Ford 2010 pp.85). The locality is considered in Ford 2010 under ‘Task 1’ of Chapter 11, pp.393-395.

When occupying previously unsettled Aboriginal land, these England-born sons of William Cox were known to incite retaliation (commentary Ford 2010 fn.27 p.402). Thus, it is not surprising that their father, superintendent in charge of road building across Gregory Blaxland's 1813 route (George Evans's 1814 survey) over the mountains, had expected to be attacked (Ford 2010 p.106) after he had fallen out with Blaxland's guide, the Aborigines' friend James Burns the bush “ranger” (p.102), when he (Cox) tried to place him (Burns) under Richard Lewis, as below.

That is the topic of a separate history paper. For James Burns, the Aborigines' friend who had previously been exploring as a bush “ranger”, my initial suggestion in Ford 2010 (p.102), was a convict working for the Matcham Pitt family on their property where the Aboriginal route went up into the mountains from the junction of Grose and Nepean Rivers. But all the evidence in my subsequent studies has verified that the person, who was rewarded by Governor Macquarie for guiding Blaxland's party, was the convict assigned to Lt Thomas Hobby - Capt William Cox's understudy. Hobby himself had a most interesting history in the colony, ‘tweaking the nose’ of authority.

Hobby's convict arr. ship Anne February 1801 as James Byrne (life sentence, transported from Cork, Ireland), also known in the penal colony as James Burne, was no lily - convicted of breaking into a house and firing at the occupant. In the periods when Hobby was living somewhere else, a convict on his Hawkesbury lands would have had free time to roam (a “ranger”), especially going with Aborigines to shoot kangaroos to get meat in the period before the 1805 massacre by Thompson. Thompson's actions delayed the mountains crossing by many years! Without his master having placed restrictions on him, Burns had made the Darkiñung contacts from which he led the 1813 crossing. The route taken by Burns into the mountains was described by Governor King in 1805 (Ford 2010 p.103 with fn.43). (Of course, a precedent had been set by John Wilson with Gundungurra contacts after going bush as an ex-convict. [He’d arrived 1788 from Lancaster as a teenager from a 1785 trial with 7 year sentence to be transported to America.] )

When Burns, engaged as Supervisor for the road building, left Capt Cox 2 Aug 1814, Lt Hobby hurried up to replace him. After all, Burns had been Hobby's choice! Burns would not accept being given orders by ex-convict Richard Lewis (from Surrey arr. Coromandel 1802, 7yr sentence) - a man with his own interesting story (whose daughter Louisa was midwife to Sarah Wallace [Waltis], Aboriginal partner of a convict on the Hawkesbury). James Burns was now a free man, given 100 acres at Brindelly. When Macquarie had changed Burns's conditional pardon [293] of 10 June 1813 when the expedition returned, to an Absolute Pardon [273] 31 January 1814, [and another payment of £10] he had become completely free, to use his bounty and go home to Ireland whenever he chose, and so disappeared.

This leaves open a conclusion as to who had placed the cairns (viz ‘heap of stones’ or ‘rock piles’) found in the vicinity (Ford 2010 p.105). Was it Burns? (Settlers used axe blazes on trees.) Had they been part of a ceremony by traditional ancestral Darkiñung? Or markers of Land Rights (Ford 2010 p.232) by the Gundungurra for new claims when they came across to Woodford Range after the removal of traditional Aboriginal people at “Littlefields”?