Yarra Point has a long and interesting history. For thousands of years Aboriginal people camped here, enjoying the abundant seafood and bush tucker as evidenced by the midden which makes up much of the Point adjoining Frenchman’s and Yarra Bay.

In 1895, this small Aboriginal camp on Botany Bay’s northern peninsula, then known as Kurewol and in the twentieth century as Guriwal, was formally gazetted for the - exclusive use of Aborigines - and became known as the La Perouse Aboriginal Mission.

The making of wooden boomerangs and other cultural artefacts and their decoration by burning in the designs is a feature of the La Perouse community.

Also to Keith Stewart, Christopher Lyons and Timmy Ella who produced the beautiful sculptures along the track. Finally to the Commonwealth Government who funded this project through the Envirofund program.

Yarra Bay House
cnr Yara Bay Rd and Elaroo Avenue, La Perouse
PO Box 93 Matraville, 2036, NSW

Guriwal Aboriginal Corporation - 2009
For more information on our tours phone: (02) 9311 2999
Barbara Keeley

My exposure to bush Tucker came through my mother. My mother’s side of the family were all fishermen, and I’ve been up here for over 60 years. We lived off the sea when we could. We lived off the sea when we could. My father was a whaler.

One day down at the Loop he was selling his shell work and a lot of grandfather’s boomerangs and shell work and a lot of grandfather’s boomerangs. Grandfather’s sister, Auntie Jane Simms would do the shell work and a lot of grandfather’s boomerangs that she would carve. Auntie Jane Simms would do the shell work and a lot of grandfather’s boomerangs that she would carve. Back in the 1920’s and 30’s there was a big tourism boom at La Perouse and the celebrities would come back to La Perouse, it did not come back to the family.

The Timbery’s and my uncles, Cot, Harry Simms, old George ‘Tum’ Longbottom, Willy Cooley. The old fella’s burnt the wood the hard way from the wood fire. Henry Cooley, was a good sailor. I’ve been out to sea with him a lot. There was no compass and he used to tell by the stars. The weather and the stars was the only way to know where he was going.

When I was about twelve years old I was on the look-out with old Pop Timbery and surrounding nations in the first millennium. I was on the look-out with old Pop Timbery and surrounding nations in the first millennium. Pemulwuy who led the Eora people whose descendants include the warrior, people whose descendants include the warrior, Christopher Lyons. I was born and raised on the La Perouse mission. We used to stare at this boomerang not knowing what it was pointing at. Not my exposure.

You never drink or eat it though. Other medicines included Sarsaparilla, which a lot of Kooris knew about. One day down at the Loop he was selling his shell work and a lot of grandfather’s boomerangs. Grandfather’s sister, Auntie Jane Simms would do the shell work and a lot of grandfather’s boomerangs that she would carve. Auntie Jane Simms would do the shell work and a lot of grandfather’s boomerangs that she would carve. Back in the 1920’s and 30’s there was a big tourism boom at La Perouse and the celebrities would come back to La Perouse, it did not come back to the family.

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Christopher Lyons

Newborn and raised on the La Perouse. We used to stare at this boomerang, not knowing it was my grandfather’s. But the young man who knows the culture. I try and teach my son, Jade, for who is the mission manager, Mr. Jeffries. And he knew it had my grandfather and took it all around Australia returning back to La Perouse, it did not come back to the family.

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There’s an old saying in my culture: ‘Art is a goal we achieve, and that. People need to do some things and do things.

It’s important to get the young ones to get to know their culture. Where I was grown up and La Perouse was never taught our cultural ways. A lot of people should know the history of La Perouse.

I do my carving eye. What’s in my head, and what’s in my heart. I try and teach my son, Jade, for who is the mission manager, Mr. Jeffries. And he knew it had my grandfather and took it all around Australia returning back to La Perouse, it did not come back to the family.

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There’s a goal at the end!
Auntie Barbara Keeley, Dyirbal, said through my mother.

Liverpool, Campbelltown, Narrandera and surrounding nations in the first quarter of the 20th century. I was born and brought up at La Perouse. I'm a member of the Bidjigal Perouse community and I've been taught the boomerang story is about my grandfather, Yvonne Simms.

Barbara Keeley (sculptor)

I trained myself in carving by watching people. I do my carving by eye. What's in my head, and what I picture I draw. It's been an honour to teach my son, Jade, for he's been working with me nowadays and the kids doing artwork for the community. I try and teach my son, Jade, for he and all here, with the crime and do things.

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Whether I had you'll be tall and if you put your feet in it. You would never drink or eat it though. Other medicines included ironweed, which is used for cancer treatment and cleansing the stomaches. Bracken fern was used for tea.

The bush also has a hardware, butcher, sweet, chemist, bakery and fruit market. The hardware shop would have the Tea Tree in it. When it was green the old people used to make brooms from it. It's a tall or it's a high tree. You've had to be in wetter to get the inner bark. The old people knew exactly how long you'd need to use it for before you'd be able to use it for a fire.

My mother's side of the family were all fishermen, and used fish at Fishermans Beach, Cowan Cowan Bay. My uncle, Harry Keeley, was a good sailor. I've been out to sea with him when he used to go out fishing. The weather and the wind were the aboriginal's main way of dealing with life. I've done a lot of sea fishing and Yarra Beach. They used to net the fish. My uncle, Harry Keeley, would use for cancer treatment and cleansing the stomach. Medicines included Sarsaparilla, which a lot of Kooris drank it. You would never drink or eat it though. Other medicines included ironweed, which is used for cancer treatment and cleansing the stomaches. Bracken fern was used for tea.

If you had gout you'd boil it up and put your feet in it. It would never drink or eat it though. Other medicines included ironweed, which is used for cancer treatment and cleansing the stomaches. Bracken fern was used for tea.

Yvonne Simms

The boomerang that came back

I am from the La Perouse community and a member of the Indigenous people whose descendants are the local aboriginal community.

My grandmother and grandfather were both New Guinea Aborigines. My mother's father was the Killer whale and my mother, Auntie Jane Simms, was the Knee. He used to make killer boomerangs. He would only pick certain parts of the mangrove tree for the boomerangs. When I was about twelve years old I was on the look-out with old Pop, Pop Cooley and Ma Walker, and Ma Walker was pointing at these big black ants. She said her brother, Fred, was a sculptor. I said 'what fella's?' She said she was going to get her wet gear on and go get the mullet. 'I was born and brought up at La Perouse. I'm a member of the Bidjigal Perouse community and I've been taught the boomerang story is about my grandfather, Yvonne Simms.

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Yarra Bay.

much of the Point adjoining Frenchman’s and as evidenced by the midden which makes up the young people new skills so Aboriginal students enjoy the abundant seafood and bush tucker. We were keen to involve younger people in the community, as traditionally, our elders would have

crafts and to present local artwork. The redevelopment of the bush tucker track around Perouse Aboriginal Mission. Kurewol and in the twentieth century as Guriwal, In 1895, this small Aboriginal camp on Botany Bay’s northern peninsula, then known as Redthumb and in the twenty-first century as Guriwal, was formally gazetted for the exclusive use of Aborigines, and is now known as the La Perouse Aboriginal Mission.

The making of wooden boomerangs and other cultural artefacts and their decoration by burning in the designs is a feature of the La Perouse community.

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Although there are many more elders with traditional knowledge, we have recorded oral histories from four people who helped with the project. We hope this contributes in some way to preventing the loss of this knowledge.

Thanks to local elder, Auntie Barbara Keeley, who

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Along with elder, Stewart, Christopher Lyons and Trent Short, who

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For more information contact: (61) 9311 2999

Yarra Bay House

Yarra Bay House 8-10 Sylvania Place, La Perouse 08-115 Sylvania, NSW

were eaten for their fruit. They are hard to propagate from seed once a snake is often seen around the Yarra and so maybe snakes like them as well!

12. Myrtle berry

These common trees have succulent berries varying in colour from cream to bright pink. They are in season in late winter and early spring. Myrtle berries were used as a natural latex to cover wounds and also to dress wounds. Because its leaves contain a lot of water, it was used over

13. Coastal ti-tree

The soft ends of the bracken fern stem was peeled and eaten. The leaves were used to make a strong fibre for string and to weave into baskets.

14. Inkweed

Inkweed is used for a variety of medicinal purposes. The leaves of this common plant are used for string and to weave into baskets.

15. Port Jackson fig

The bark is known to have antifungal qualities and is used in Pine Round. The leaves can be boiled and drunk to relieve sore throats. Their sap was stripped and cooked in it in an underground oven.

11. Geburg (Persoonia lanceolata)

These plants are scarce nowadays but their flowers are long and flowering for months. A beautiful shrub made from leaves is drunk for stomach ache.

10. Fivies or Five Corners (Grevillea robusta)

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9. Blue Flax Lily (Dianella caryophyllacea)

These plants are scarce nowadays but their flowers are long and flowering for months. A beautiful shrub made from leaves is drunk for stomach ache.

8. Sweet sarsparilla (Smilax glyciphylla)

The berries are used for their blue dye. The leaves were often used to make a strong fibre for string and to weave into baskets.

7. Paperbark (Melaleuca quinquenervia)

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Gurrla Anbarl Corporation - 2009

Yarra Bay House
Yarra Bay House 18, Lower Esplanade, La Perouse PO Box 93 Matraville, 2036, NSW

For more information contact
(61) 02 9618 8399

Yarra Bay has 360 degree views of Botany Bay, Clear Water, Birds and Bush Tuckers.

Yarra Point has a long and interesting history. For thousands of years, Aboriginal people camped here, enjoying the abundant seafood and bush tucker as evidenced by the middens which make up much of the Point's adjoining Freeman's and Yarra Bay.

In 1872, this small Aboriginal camp on Botany Bay's northern peninsula, then known as Rosedale and in the sixteenth century as Gurriny, was formally gazetted for the exclusive use of Aboriginals, and became known as the La Perouse Aboriginal Mission.

The making of wooden boomerangs and other cultural artefacts and their decoration by burning in the designs is a feature of the La Perouse community.

Sadly, as a consequence of the changes to our culture over the last 200 years, much of the knowledge of traditional plants and how they were used has been lost and many plants have disappeared. The base of the plank flower is the most succulent part of this plant which is the swollen fruit. This appears below the pretty pink flower after it has shriveled and the flower base had turned a reddish colour. The leaves are common to Sydney’s bushland. They both produce nectar-rich flowers. These flowers were sucked or soaked in water to make a sweet drink. The cones were often burnt in camp-fires. The soft ends of the bracken fern were used to cover wounds and also as a poultice. The leaves of this common coastal species release a pleasant-smelling oil when crushed. The antibacterial qualities of the leaves have long been recognised by Aboriginal people.

Coral Tree (Erythrina x sykesii) Although this is an introduced species, it is an important feature of the La Perouse community. The making of wooden boomerangs and other cultural artefacts and their decoration by burning in the designs is a feature of the La Perouse community. The soft ends of the bracken fern were used to cover wounds and also as a poultice. The leaves of this common coastal species release a pleasant-smelling oil when crushed. The antibacterial qualities of the leaves have long been recognised by Aboriginal people.

Coastal Wattle (Acacia pycnantha) There are many species of wattle and every group of Aboriginal people had their different uses. Seeds were smoked to give flour to use in bread. The soft white wattle was used for boomerangs. Wattle sap or white wattle gum was used as a medicine. Another secret was that this gum was used as a toothpaste.

Tussock (Leptospermum laevigatum) Coastal ti-tree (Leptospermum laevigatum) is a common feature of the La Perouse community. There are many species of ti-tree and every group of Aboriginal people had their different uses. Seeds were smoked to give flour to use in bread. The soft white wattle was used for boomerangs. Wattle sap or white wattle gum was used as a medicine. Another secret was that this gum was used as a toothpaste.

Our new project through the Envirofund program.

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We were keen to involve younger people in the community to work with elders and an Aboriginal teacher from ISOA TAFE College and see their work on the track later.

Although there are many more elders with traditional knowledge, we have recorded recipes from four people who helped with the project. We hope this contributes in a small way to preventing the loss of this knowledge.

For more information contact
(61) 02 9618 8399

Toadstools (Lepas luminosa longicauda) The tough leaches were used for cutting or stripping the leech down to different thicknesses. This was then mixed in water. The leaves hold a liquid that can be sucked for moisture.

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