

# MEMORY OF TREES

The life

meaning

and significance of

trees in the  
Parramatta Region







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Page 30: *Towards the Head of the Parramatta River*, 2012, Terry Smith

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*The Old One*  
2011  
Photograph  
Courtesy of Terry Smith



# FOREWORD

Trees make a city liveable, breathable, desired. Trees turn wasteland into valued land: bushland to forest to park. Trees are functional: they provide shade, protection from wind, a perfect place to climb and hide away from (or spy on) the world. They even protect footpaths and roads, lengthening the time before they need replacing (as long as their roots are appropriate of course!) Many a memory or sense of place is shaped by trees: the special one you climbed or hid behind, the one you picnicked under, the line of trees that indicated you were in the right place, facing the right direction; that you were home.

It might seem strange that in an urban centre such as Parramatta, so often called the second city of Sydney, there would be an exhibition on trees. The city centre soars with concrete and glass sky scrapers; blocks are defined by dusty tarmac and harsh concrete. But it also sways with the long limbs of street trees, its edges softened by green feathery avenues; its horizons still bearing the landmark Bunya and Hoop pines that designate a residence of historical distinction. The river flows along a tree lined green corridor and the oasis of parks and bushland including Parramatta Park, and Lake Parramatta cast a distinctive tree themed layer on the region.

Our leafy suburbs, our shady parks and our distinct bushland tracts are what make Parramatta a desirable place to be in, to visit and to work. Local bushcare groups ensure our green spaces are protected and renewed, Council's "City of trees" program recognises the value of urban street trees and their contribution to the well-being of the community through the diversity of social, environmental and economic benefits they provide. The city has even hosted international arborist conventions where professional tree people from all over the world converged to learn new techniques and methods for managing trees. From providing an aesthetic backdrop to our region, or functioning as a key part of sense of place, trees have had an impact on how people engage with and imagine Parramatta.

Engaging with Parramatta as a place and discovering its many stories is the focus of the Parramatta Heritage & Visitor Information Centre. Memory of Trees provides a unique perspective on the region and its development. This exhibition explores key aspects of trees in the history of the region and in the making of Parramatta's identity. It looks at how trees featured in the development and evolution of landscape, how they figure in urban design and the impact they have on Parramatta's communities and people.

I hope this exhibition and publication will have you viewing Parramatta through new eyes, more aware of the impact of its leafy layers and the significance a tree can place on sense of place and sense of identity. I hope too that it brings a smile to your face as you remember your own memory of trees.

Karen O'Donnell-McGrane  
Manager  
Cultural Heritage Programs  
and Visitor Information

# TREES – MEMORY AND MEANING



*View of Parramatta* (detail)  
Conrad Martens  
Watercolour on Paper  
From the Collection of the Dixon Library  
State Library of New South Wales



# Memory of Trees

Gay Hendriksen  
Curator  
Parramatta Heritage Centre

Feel the undulating surface of a spotted gum, the cracked, rough bark of a cork tree. Sense the perpendicularity of a bunya pine reaching skywards or the all-embracing branches of a Port Jackson fig, with the magical folds of a tree that has seen several lifetimes of human pain, joy, aspirations and dreams unfold. All those reach into our souls and enrich the quiet, deep places within. Trees are a part of our psyche, our myths, our folklore and our childhood memories. They are both symbol and sustenance.

A few moments' thought conjures the world tree Yggdrassil, the initiation trees bearing witness to deep cultural mysteries and initiations, the Irish Ogham (tree language), the early Colonial marker trees, trees as medicine, Enid Blyton's Far Away Tree, May Gibbs' Snugglepot, Ragged Blossom and the Bad Banksia men, and the images of family trees.

Yet how often do we think of the importance of trees, how significant they are in our lives and the tenuous existence they lead in an increasingly urbanised society such as Parramatta and its surrounds. The heritage value of historic buildings is considered as a first decision in any development but heritage trees are often treated in our lives as expendable. A heritage building will be attended to in order to make it last but in some cases all it takes is an insurance risk that determines killing a tree, even if it has witnessed 200 or even 300 years of human activity.

These heritage trees can tell their own stories.

Land formation and evolution around Parramatta gave rise to a particular botany, some of which became identified specifically with the region. Trees are distillations of evolution in the Sydney Basin and around the Parramatta River. *Acacia parramattensis* (Parramatta green wattle), our local floral emblem, is one of these as is *Eucalyptus parramattensis*. Bushland remnants in Parramatta tell of life on the Cumberland Plains before Colonial settlement.

Trees have featured as a part of our history, daily lives and memories for generations.

Trees are an essence of the Dreaming in Aboriginal culture and spirituality and continue to be a core part of daily life. There are scar trees resulting from making coolamons (dishes for carrying ceremonial fire), and marked trees, incised with traditional patterns by the Burramattagal in Parramatta, that speak of past and present culture. Aboriginal Elder Gilson Saunders speaks of the connection between trees and their meaning in relation to culture and Aboriginal men.<sup>i</sup> Aboriginal Elder Keri Kenton describes 'birthing trees' as connected to one of the traditional relationships of local Aboriginal women with trees.<sup>ii</sup>

When Phillip reached the head of the Parramatta River and stepped on to the local soil he was surrounded by trees. There are trees at what is considered to be the site of his landing of such a size that they could have witnessed this event. Trees like as those at Elizabeth Farm were the result of garden dreams of the late 18<sup>th</sup> and early 19<sup>th</sup> centuries. Elizabeth Macarthur was 'inventing a place' which drew on the new land she had adopted and her British memories, as well as the 'Empire's aspirations' and dealings with Europe and other parts of the world. The bunya pines speak of the Colonial exotic and olive and Chinese elm trees are living links with these global connections. Hambledon Cottage garden with its wonderful historic trees started life as a governess's garden on the edge of a large property but the oak tree immediately conjures the connection with British forests and the Cork and bunya reflect the influences of Elizabeth Macarthur's house garden.





**Salter's Cottage Garden**  
2011  
Photograph  
Courtesy of Jennifer Lees

Parramatta, because of its early Colonial settlement, is where some of the Colonies' earliest surviving gardens exist. One of Australia's first botanists was William Wools who identified, listed and wrote about Parramatta botany in his book *A Contribution to the Flora of Australia*, 1867. His observations give an indication of what was here over 140 years ago. He also liaised frequently with another local resident, William Macarthur, whose collection of material is on permanent loan to the Sydney Botanical Gardens, by Macarthur descendants.

Elizabeth Farm, Hambledon Cottage and Parramatta Park, including Old Government House garden and Salter's Cottage garden, contain some of Australia's earliest Colonial trees. These include the oldest plantings of olive tree, Chinese elm, bunya pines, turtle pines, Moreton Bay fig trees, oak and cork trees. These tree plantings were the sign of melding the experiences of a new land with memories of Britain.

Trees were also used as markers which identified locations, such as the Moreton Bay fig which marked the border of Macarthur's land and the land belonging to James Ruse. Governor Brisbane's observatory was marked by Tortoise Shell pines (the same species as in his Makerstoun observatory in Scotland).



**Bunya Pine**, Elizabeth Farm  
2011  
Photograph  
Courtesy of Gay Hendriksen

Trees were also used for commemoration. It has been posited that the Elizabeth Farm bunya pines were planted to commemorate the birth of John and Elizabeth Macarthur's sons<sup>iii</sup>. A tree was planted to commemorate the death of Lady Fitzroy<sup>iv</sup>. When this tree died another commemorative tree was planted in the same location. Trees are still being planted in the region to mark events or previous significant plantings. The commemorative fruit trees at the site of the second and third hospital are reminders of the fruit trees and garden that were once there. A lemon grove was recently planted where it is believed Elizabeth Macquarie had planted a lemon grove in Parramatta Park in the early 1800's.

In broader terms trees form the views of historic landscapes and give us an aesthetic moment as well as providing clues to previous human activity and the visual experience of an earlier time. Elizabeth Macquarie was aware of the importance of tree-scape vistas. She emulated the garden and park designs of Britain while she was in the Colony. The vista elements of the walk she designed for Mrs Macquarie's Chair in Sydney were also applied to Parramatta. A walk through the site of the original lemon grove and along the top of the Crescent brings the walker to an historic vista of trees and river. As one stands and views the scene there is a sense that some places, now covered by the haphazard sprawl of modern development, have been sites of power for millennia, because of the treed landscapes.

The deforestation and destruction of original landscape in Parramatta is not a recent development. Early farming methods applied a 'clear and fell' philosophy to the environment. This destroyed large tracts of land and reiterated two early Colonial concepts. The first was *if I clear the land and work the land, I own the land*. The second was *terra nullius*. These were also linked to the idea of uninhabited land with the idea that if the land is not worked it is 'idle' and that there was a god-given right by the British Government to 'idle' land.

This highlights the different approaches to the arboreal landscape. The Colonial land use was largely as a commodity compared to the Aboriginal belonging to the landscape.

The idea of controlling nature was a Colonial imperative and a transference of a culture of exploitation of nature that accompanied industrialisation. Timber from Parramatta became a commodity. Local trees were used for buildings in Parramatta during the Colonial period – from convict huts<sup>v</sup> to houses of note. The convict men's barracks also included a lumber yard where the men were employed on government building projects.<sup>vi</sup> Industry used trees for fuel.



There are trees that have stood as silent witnesses to the harshness of the convict era. There are vestiges of a tree commonly known as the hanging tree which has been identified by some researchers as the hanging tree used in early Toongabbie for capital punishment<sup>vii</sup>. Its remains have been moved to Parramatta Park.

Trees have been the carriers of messages. In pre-Colonial Darug times message sticks of wood were sent between tribes and nations. This practice was used in the early 1990s to invite Oodgeroo of the Noonuccal to share in the Darug ceremony and celebration of the exhibition *The Pemulwuy Dilemma*. More recently trees in the Parramatta region were holders of messages for the firebrand project along Toongabbie Creek.

Old trees such as those in the Parramatta Female Factory site hint at the historic gardens that were once planted there. In other parts of Parramatta the buildings may have disappeared but sometimes a lonely historic tree identifies the garden or place where someone once lived and notes the connection of a resident to that place at a particular period. Similarly trees can indicate an area that was part of a family home and garden such as the Moreton Bay figs on George Street near Perth House, the home of George Oaks and Brislington, the home of John Hodges.

Trees have been the subject for many artworks and image records of our lives. Art was used to create a botanical record of the 'new world'. Elizabeth Gould's many studies of plant life, such as *Gum Blossoms*, are beautiful and accurate records of new plants and tree species. John Hughes in his depiction of Parramatta River shows it lined with trees. Sometimes trees have been little more than a framing device for a scene, but on other occasions they have been the unnamed subject as in the Conrad Martens painting *View of Parramatta* which has a tree as a central part of the painting design. This kind of artwork was a prelude to the Impressionist painting movement where artists left their studios for outdoor subjects including trees. Emmaline Leslie (nee Macarthur) drew places familiar to her and in them we see the integral role of trees in Colonial life. Emmaline's drawings are the only surviving record of the trees on Hannibal Macarthur's property, Subiaco, where now trees are no more than a memory.

Letters and diaries also bear testament to the central role trees can play. A letter from Frank Allport to his brother William gives a wonderful insight into a family evening and then spends two pages on the developing gardens of Elizabeth Farm (which then included Hambledon Cottage). A diary of one of the Allport daughters, most likely Bertha, refers to trees page after page, and shows the relationship the whole family had with trees. Apricots, nectarines, oranges and bananas feature, as does the pleasure of a good harvest and practical returns at markets. Trees were a part of the Allports' daily life:

*Saturday 9<sup>th</sup> Dec [1875] Beautiful day Mamma received a letter from Augustus Rudder. We gathered apricots. Cloudy evening.*

*Tuesday 4<sup>th</sup> Dec<sup>r</sup> [1876] Warm. M came to the bank in a state of great excitement, about a petition, some one talked of getting up for the Kennedy's I had a letter from Selina. Kate better. W<sup>m</sup> gathered a few Apricots. Flo finished her dress.*

*Thursday 14<sup>th</sup> Dec [1876] Hot day. W<sup>m</sup> drove Mamma & I to Dennis's took them some apricots W gathered this morning. Tibbett came up with the potatoes F at work in orchard Apricots. Red plums quite gone, yellow ones disappearing, blue ones ripening.*



**Toongabbie Tree Remnants known as The Hanging Tree**

2012

Photograph

Courtesy of Jennifer Lees



**The Cottage**

Emmaline Leslie

From the Collection of the Mitchell Library  
State Library of New South Wales



**Parramatta River**  
1826  
Anna Macarthur  
Pencil Drawing  
From the Collection of the Mitchell Library  
State Library of NSW



**Axe #2 (Settlement Series)**  
Beth Hatton  
2012  
Artist's Collection



**Brush Farm Nursery (Spurway Nursery)**  
Day Book ACC141/1  
1922 - 1924  
Parramatta Community Archive

The utilitarian aspect of sustenance was an integral part of life at Parramatta. The Pye orchards were a landmark of bygone Parramatta. The Brush Farm Nursery (Spurway Nursery) records of stock sales show this on a domestic scale.

Many of us can recall a favourite childhood tree as a part of our daily lives. Climbing trees has been a mark of childhood bliss. This human response is one shared by all cultures. Migrants to Parramatta bring these memories with them and plant trees as well.

Yet because trees were just 'there' they are often not considered important. Think of the pleasure of lying under the shade of a tree reading and dozing, or perhaps bushwalking in bushland remnants where for a brief while one can experience the sense of life before Colonisation, a rare experience in a city setting.

Trees have been used also as a place for group leisure activities, such as picnics, relaxation and sport. The well-known 19<sup>th</sup> century plantings of Moreton Bay fig trees and the colonnade of palm trees give Prince Alfred Park its individuality. Through this it is easy to imagine the Victorian times in which it took its current form. Lake Parramatta and Parramatta Park can transport the visitor to moments of original Cumberland plains. Parramatta Park also gives a sense of the Colonial landscape and sense of place. Robin Thomas Reserve, while ostensibly a park for sport, is lined with Port Jackson figs with their life-giving shade and bark which bears witness to countless thoughts and markings expressing love or 'I was here'. All our 'treed' parks provide the treasured places for engaging with nature that are so often needed in the city.

Another use not always identified but akin to the aesthetic experiences is the quality of life such as was offered by the wisteria plants and garden between Parramatta Park and Glengariff, providing beauty and the possibility of well-being.

Trees used as symbols were evident as recently as the 'gold' lit trees that were a part of the Olympic light show in 2000.

Our trees provide life-giving shade and literally the air we breathe.

As communities and individuals we continue our connection to trees. Artists still respond to the trees that surround us and make personal connections. Community groups such as Bushcare, Australian Plants Society, Heritage Garden Society and community garden groups thrive. In contemporary times artists also respond to trees in an individual way. Some, like Mavis Turner, respond directly to the intrinsic significance of heritage trees, while others, like Beth Hatton in some works, respond to our tenuous relationship with our environment and marauding controlling nature. On a personal level each of us will have either individual or family 'tree stories and memories'.

In so many ways a relationship with trees is inextricably linked with each of us, yet we destroy acre upon acre for convenience and profit with little thought for sustainability of life for the trees and all that live in and around them.

We are slowly becoming aware in current Australian society of their critical role in the life of the planet as reflected in activities such as Bushcare and National Tree Day but there is so much more to do. Hopefully we can give trees the respect they deserve as some of the oldest living beings on the planet and locally in Parramatta. Imagine the memory of trees, what they have witnessed, continue to experience and what they will mean in the future.



# Parramatta Bushland

Australia's evolution has shaped the nature and characteristics of its trees. It extends to the time when Australia, Africa, South America, India, Antarctica and New Zealand were all the one land mass, Gondwana. This was a continent of lush, moist forest which was dominated by Southern Hemisphere pine trees, and is where flowering plants first came of age and started to establish their own niche populations within the towering pines.

The Southern Hemisphere pine family Araucariaceae still exists as the Hoop Pine, Norfolk Island Pine and Bunya Pine. These trees have a highly regular horizontal branching which is very attractive and has made them very popular in early homestead and urban planting as seen around the Cumberland Hospital and Hambledon Cottage.

As Gondwana broke up and spread across the Southern Hemisphere some of the continents become cooler and dryer. This is highly represented by Antarctica and is also seen in Australia, which is currently in a position that is mostly below the tropics and is now markedly dryer than its moist Gondwanan past. It is hard to determine exactly how moist or dry Australia was when its first peoples arrived some 40 to 80 thousand years ago although it is widely understood that their lifestyle and practices over that time has had a significant effect on Australian trees and their ability to cope with and recover after fire.

Aboriginal Australians used only that which could be used while maintaining environmental sustainability. They fostered a uniquely Australian ecosystem where the tallest trees in the world grew (the Mountain Ash in Gippsland, Victoria); kangaroos evolved to climb trees along the Cape York Peninsula, Queensland; and in Parramatta a minimum of 17 distinctly different ecosystems flourished up until the early 1800s.

When Governor Arthur Phillip first walked onto Burramattagal land on 21 April 1788, he had the foothills of what is now called the Hornsby Plateau to his north. The Dundas Valley contained deep gullies filled with Turpentine trees, Black Butt trees, and Sydney Red Gum, and contained rich pockets of rainforest. Epping contained towering Sydney Blue Gums and Eastwood was a rich wetland community with Melaleucas and Backhousia trees. Winston Hills contained a striking contrast between the rough black bark of Iron Bark trees alongside the smooth and beautifully white bark of Scribbly Gums. Along Toongabbie Creek grew River Gums, (*Eucalyptus tereticornis*) that were as wide as a car.

To his west and south were dry and ephemeral creeks running across the deep clays of Granville and Guildford. There was an open forest of enormous Iron Barks, River Gums, Stringybarks, Grey Box Eucalyptus trees and more. There were shallow pools densely covered by Melaleuca Forests that were alive with Sugar Gliders, Wombats, Owls and Possums, and king tides spread far and wide through vast Saltmarsh and Mangrove forest along both sides of Duck Creek and Duck River.

When European settlement began to expand in Sydney and Parramatta, the trees of the area became both an asset and an obstacle. They were cut down to provide building materials for houses, bridges, fences, cart and boat making, railway sleepers, furniture and the myriad of other uses of timber in the 1800s. It is such an irony that an axe handle is made of wood.

David Kuhle

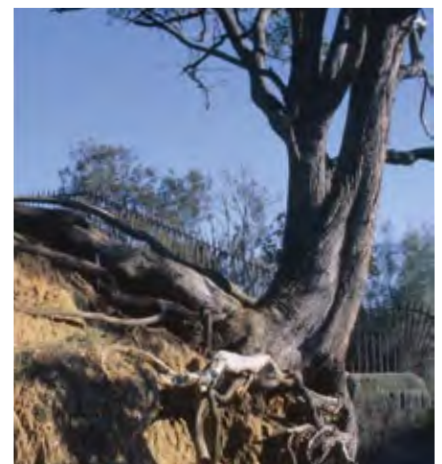
Natural Resource Officer  
Parramatta City Council



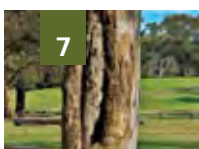
**Parramattensis**  
2011  
Photograph  
Courtesy of David Kuhle



**Acacia Parramattensis Blossom**  
2008  
Photograph  
Courtesy of Susanne McLellan



**Tenuous**  
Undated  
Photograph  
Courtesy of Simon Cook



By the 1930s almost the whole of the Parramatta area was transected by dirt roads, small farms, banks of workers cottages or terrace housing and very small groups of surviving trees. These small patches of surviving trees were confined along creeklines, the Lake Parramatta water storage area and a very small amount on private and government owned properties. The onset of urban sprawl from the 1950s saw the removal of nearly all trees conserved on farm land throughout the Parramatta area.

After urbanisation of most available space around Parramatta, there began a gradual appreciation of the few remaining urban bushland pockets as places of peace and tranquillity away from the concrete and brick of urban life. People began clearing weeds from their local bushland and contacting council if areas were under threat from aggressive weeds. People began to use native plants in their gardens to recreate a bushland feeling and we now use native plants and trees extensively in playground plantings, road verge plantings and street tree plantings. Most people today do not see the urban bushland as an obstacle that needs to be overcome but more of an area away from home that can be visited when we feel the need to connect with nature.

Remnant bushland areas are usually far more expansive than people's house yards, but private yard trees are just as valuable due to the vast area that is covered by private yards. Your private yard can either act as a haven or a desert for our native animals and birds that cannot survive in the area if their only safe haven is a small patch of urban bushland several streets or an entire suburb away. Street trees are now planted to provide habitat for native arboreal animals that rely on the urban area to substitute as their forest. This is now termed the Urban Forest.



**Bushland Giant, Parramatta**  
2012  
Photograph  
Courtesy of Gay Hendriksen

Parramatta City Council has significant natural areas in almost every suburb, which are treed from seed produced from the surviving trees and their siblings to continue an unbroken lineage of Parramatta's bushland from the time it was expertly protected and encouraged by the Burramattagal until now. There are currently 17 different vegetation communities that have been expertly classified by ecologists from both the state government and councils own consultants. Ten of these communities are listed as Endangered under the NSW *Threatened Species Act 1995*. These communities are called Endangered Ecological Communities.

There are remnant bushland areas along most sections of Duck River; in Campbell Hill Reserve; along Parramatta River; along Ponds Creek, Vineyard Creek and in Edna Hunt Sanctuary; around Lake Parramatta; along all sections of Toongabbie Creek; along Quarry Branch Creek; along the crest of Winston Hills and along Wentworth Avenue. There are remnant grasslands in All Saints and St Patricks Cemeteries.

There are several community Bushcare groups working any Saturday and Sunday to ensure the survival and protection of Parramatta's bushlands. Between them and Council we plant up to 70,000 local native plants into damaged lands each year. This helps to restore and conserve the beautiful trees, shrubs, grasses, vines, herbs, animals, birds, insects and even fungi that have lived peacefully in this area since the beginning of time.



# Bushcare

Bushcare refers to community based groups who work together to improve their local bushland areas. Council's Bushcare Program encourages and supports local volunteers to work toward the regeneration and preservation of nearby bushland that is owned or managed by Council.

Community groups manage the areas in a sustained and strategic way. This means small, but important areas of local habitat are brought back to near original condition. This encourages local biodiversity to thrive, while supporting local community involvement.

The work undertaken by Bushcare volunteers usually involves the removal of weed species in a manner that encourages natural regeneration. The groups continuously follow up weeding at a bushcare site, until native resilience thrives and weed resilience is minimised.

Currently there are approximately twenty bushcare sites around the Parramatta Local Government Area (LGA). The Bushcare volunteers working on these sites are essential to the care of Parramatta's bushland and make a significant contribution to the conservation of our natural environment.

## Planet Ark National Tree Day – Parramatta City Council

National Tree Day was launched in 1996 in an effort to work toward conserving the natural environment, and protecting it against serious problems like salinity, erosion and loss of habitat for native fauna.

Since its launch, community groups and local residents from Parramatta have participated in local Tree Day events organised by Council in many of our local bushland reserves. Each year approximately 3,000 to 5,000 native trees, shrubs and groundcover species are planted by community members at National Tree Day Events held around the LGA. National Tree Day is a popular community event that educates the public and promotes conservation and protection of our local bushland reserves.

Grace Keenan

Natural Resource Officer  
Parramatta City Council  
Bushcare



**Bushland Family Group**  
2011  
Photograph  
Courtesy of Terry Smith



**Remnant Bushland**  
2012  
Photograph  
Courtesy of Terry Smith

# COMMUNITY PERSPECTIVES



*Gum Blossoms*  
1838 - 1842  
Elizabeth Gould  
From the Collection of the Mitchell Library  
State Library of New South Wales



# Mittiga Mura

## Trees Pathways

Trees are significant to our culture. Trees tell us stories about the land and what is under it. Trees tell what food is available on land and water. The greatest story is the three sisters and the three brothers. All know about the three sisters, the rocks but no-one knows the three brothers. The Wollemi Pines are the three brothers.

Trees tell us everything about the bush – when our food is coming on, especially the crustaceans from the seas. The red wattle tells us when all the sea crustaceans are on, for example, prawns, crabs, lobsters.

Trees are also significant with our male domination of the culture. The female domination of the culture is the essence of life and in rocks and the water. Women are related to stone and rocks. She is strong. That's why woman is the giver of life. Hence for the women giving birth in the place of rivers, to show respect to mothers, being Tidda. Men are connected to the trees. The trees are the extreme essence of men's culture.

Trees were a form of transport, carriers of life. They buried us. It's one extra essence of who we are. Trees give us all our needs, transport, food, registration of things from a past such as the burial.

Family are the extra essence of trees from your relationships. What do trees do when they drop their seeds. They multiply. The kids are the saplings. Trees share the stages of initiation as the child grows up. They learn the essence of being solid and what you've got to do in your own family and tribe and to take responsibility for what you do.

Gilson Saunders

Aboriginal Elder



**Scarred Tree, Parramatta**  
2012  
Photograph  
Courtesy of Terry Smith



**Scarred Tree, Parramatta**  
2012  
Photograph  
Courtesy of Jennifer Lees

# Daramu Dyin Nura – Tree Woman Country

Kerrie Kenton  
Watte Wanne & Dhunghutti  
Aboriginal Elder  
2012

Since time began trees have held significant value to Aboriginal people. Trees are not only culturally and spiritually important, but their importance also forms part of everyday life. Trees were a necessity in the Traditional life of Aboriginal People in Parramatta and surrounds.

Parramatta is the meeting point of three different clan groups of the Darug, and is also the meeting of Saltwater and Freshwater. Some of this land, south of the river, is the land of the Wattegora. This word means land and people of the Wattle. The Parramatta areas of Sydney have significant and rare Wattle Trees including the Parramattensis or Parramatta Green Wattle. The trees of Parramatta provided shelter and protection for the people, our homes and homes for our native animals. These trees also provided food, medicines and tools. Trees are Aboriginal people's history books. They represent a people's soul and the embodiment of their culture and history. A record of our people living amongst the trees, on this land for generations.



*Gooligah - Tree Spirit*  
2012

Mud, Bone, Feathers, Fur, Shell and Stone  
Collection of the Artist

'My Grandmother used to tell me that a tree would need to be greater than 100 years old to be suitable for housing a Kookaburra and his family. The Kaa Kaa is a smart and wise bird, a superb and fierce hunter. Kookaburra is a protector of the knowledge and country. Kookaburras aren't always easy to see on country but they are there watching and protecting. The trees contain the ancestor spirits; they hold the history and knowledge of the people and of the place, land and country. These stories Kookaburra knows and protects, he is the Guardian'.

For thousands of years Aboriginal people of NSW have carved trees. These cultural markers are highly significant to Aboriginal people. Carve Trees or Dendroglyphs have been carved ceremoniously, they are artistically expressive and culturally significant. These cultural markers signify places of great importance. These trees often marked burial sites, the intricate design relating to whose burial place it is, telling the viewer who this person is, their connections, their kin, and their story. These markers also showed the direction of the site, so that this special place would be respected and avoided.





These trees were carved for people of high degree and great importance in their communities. They often contain information of the journey from the earthly plain to heaven, returning to the ancestors and Biamie, the great Sky Father. Carve Trees were also used to mark initiation and ceremonial places. Each is a unique and intricately carved artwork reflecting the ceremony and its use. Highly symbolic, reflecting totems, kin and the journey. Unfortunately there are few left close to Sydney, but several have survived further out in NSW in Wiradjuri and Gomeroi Country.

Scar Trees are also significant in marking history and the cultural practice of the local people. These trees show the scars created by the extraction of bark to create canoes, shields, coolamons etc. There are many Scar Trees in the Parramatta environment, but there were considerably more 10 years ago. These trees hold great importance to the Traditional owners as a representation of our history here in Parramatta and our connection to that land and a way of life.

Women also had special relationships with trees. These trees are Birthing Trees. Sacred places for women only. There are a few birthing trees left in Parramatta's LGA. Birthing trees are highly significant and have great spiritual value to Aboriginal women. These trees hold the spirits of the ancestors and are important in connecting the new soul to its Mother and its ancestors. A special ceremony is performed before, during and after the birthing process, connecting both the mother and child to that place, their country and the ancestors and totems. Trees are the in between in connecting heaven and earth. There are many women's sites in Parramatta and surrounds that are birthing places and ceremonial places for women. This region was known as a great caribee ground and many people from other clans came to this land to see the Watte Wanne women, who were well known for their midwifery skills and medicinal knowledge.

My artworks represent the many connections between women and trees. As a Watte Wanne Woman am grateful that I have these connections and the knowledge of the land that I am descended from, I live on and was born on.



**Tree Bark**  
2012  
Acrylic on Canvas  
Collection of the Artist

**Tree Spirit Woman**  
2012  
Acrylic on Canvas  
Collection of the Artist

**Coolaman Tree**  
2012  
Acrylic on Canvas  
Collection of the Artist





*A tree planted in memorial:  
The lamentable death of Lady Mary Fitzroy  
and the memorial oak tree  
1888*  
Photograph  
Courtesy of Parramatta Park Trust



# Memories of Trees at Parramatta Park

Parramatta Park is a special place for all Australians. Its significance has also been recognised internationally through its recent inclusion in the World Heritage listing as part of the Old Government House and Domain site. The integrity and intactness of the site, together with the records of events that have taken place within it, allow important stories of its past to be told that have meaning for all Australians today.

Verena Mauldon  
Curator  
Cultural Heritage  
Parramatta Park Trust

The Park itself is a unique cultural landscape where the memories of the once extensive wooded grasslands of the Cumberland Plain are easily recalled. Its open woodlands and grasslands are a dominant landmark at the heart of the Parramatta Central Business District, and its trees, both indigenous and introduced, old and young, are treasured.

Ancient trees remain which still bear witness to the ways of the Aboriginal clan, the Burramatta people. These carry the scars and marks of a way of life that sustained the people of that clan for generations, before the arrival of the colonists in 1788<sup>viii</sup>. The fire management practices of the Burramatta created an open grassy landscape with large trees, which was ideal for their economic and social wellbeing. It was also a landscape that was familiar and attractive to Governor Phillip. He recognised the agricultural potential of the rich riverside soils at the head of the harbour and wrote in dispatches home, “the country is as fine as any I have seen in England”<sup>ix</sup>.

Convict labour further transformed the landscape, with many assigned to the hard labour of felling the trees, to clear land for the government farm. Though many trees were lost, Watkin Tench, an early diarist, noted that in creating paddocks on land which is now within Parramatta Park, “only a part of the trees which grew in them being cut down, gives them a very park-like and beautiful appearance”<sup>x</sup>.

Governor Macquarie enclosed the Domain, and protected the trees from the townspeople who had used it as a common to graze their animals and collect their firewood<sup>xi</sup>. The Macquaries valued the beautifying attributes of the trees, and Mrs Macquarie planted many in her picturesque landscape<sup>xii</sup>, including many oak trees and a lemon hedge, elements of which have recently been reinstated in the landscape. Once the Government Domain became a public park in 1857, formal plantings along the circuit drives were established, and avenues of stone pines, English oaks and bunya pines were planted between 1858 and 1932 in the high Victorian style of many parks of that time<sup>xiii</sup>.

Individual trees have always been planted to act as focal points for the community. Planting trees has long been recognised as a symbolic act, a way of carrying forward the memory of the person or event the planting commemorates, a symbol that grows with the years and which benefits future generations. Two particular trees planted amongst the groves and avenues in Parramatta Park are important in this context – one planted in celebration and one in memorial of key individuals and events that shaped the life not just of Parramatta, but of the whole Colony of NSW.

On Monday 10 February 1868, Parramatta Park hosted a major celebration by the people of “the old town of Parramatta” to honour the visit of Queen Victoria’s second son, Prince Alfred<sup>xiv</sup>. This first Royal visit to the Colonies was cause of great festivities and expressions of loyalty to the English Queen. Prince Alfred received a most enthusiastic welcome on his visits to Adelaide, Hobart, Melbourne, Sydney and Brisbane.



**Commemorative Lemon Hedge planting**  
2011  
Photograph  
Courtesy of Jennifer Lees

In the previous November, a public meeting had been held at Parramatta, whose “great object” was to devise measures to ensure that the Prince “be induced to visit Parramatta”. A “grand fete” was proposed to take place in the Domain, “that beautiful spot where the good old English oak flourishes to a greater extent than in any other part of the colony”. This “*fete par excellence*” would be “for the million” and none would be excluded from participating, in contrast to most events held for the Royal visitor, which were “of such a nature as to exclude all but the ... wealthy from participating”. This would be a celebration where “good fellowship, jollity and honest English fun would go hand-in-hand”, and would demonstrate “that New South Wales was peopled by a race thoroughly loyal in their sentiments towards his [Prince Alfred’s] Royal mother”<sup>xv</sup>.



**Enjoying the ‘Stately Trees’, Parramatta Park**  
c1880  
Photograph  
Courtesy of Parramatta Park Trust

And so it proved. The eventful day of the royal visit was as cordial and enthusiastic as the most loyal subject of her Majesty could desire<sup>xvi</sup>, despite the weather, which *had a very threatening appearance and caused in consequence not half so many visitors [to make] their appearance as were expected*<sup>xvii</sup>.

The town and the park were lavishly decorated, with “Gaily coloured bunting in every direction, festoons of evergreen and flowers, and flags”<sup>xviii</sup>. Trees featured in these decorations, as “the gateways [were] arched over with specimens of those trees, for the growth of which Parramatta is celebrated. Thus boughs of the vine, of the orange tree, the peach, and the pear, and the apricot tree were entwined and set off with flowers of the gigantic Australian white lily, the whole having a very pleasing effect”<sup>xix</sup>. Crowds “congregated in the Domain in the open space in front of Government House and formed, as might be imagined, a very pleasing spectacle”. It was reported that nearly two thousand school children from the town and surrounding districts gathered with silken banners. They “were remarkable for their clean and healthy appearance”<sup>xx</sup> and the “happiness [which] beamed on every countenance”<sup>xxi</sup>. The Prince “was greeted with prolonged cheers... and the children sang with fine effect a couple of verses of the National Anthem”<sup>xxii</sup>. “On the conclusion of the Anthem, the Duke’s carriage was taken round in a curve in the direction of the Oaks where the reception and luncheon marquees were erected”<sup>xxiii</sup>.

Before lunch in an act of commemoration that we celebrate in this article “the Duke and his friends”<sup>xxiv</sup> “walked over to the upper side of the Park where he planted a small stone pine, amid the cheers of the populace. Having successfully performed this horticultural operation, his Royal Highness proceeded to luncheon, which was served in a large marquee on the bank of the River”. Celebrations continued in the Park well after the Prince departed, and “those who remained betook themselves to dancing quadrilles upon the green sward to the inspiring strains of the Volunteer Band”<sup>xxv</sup>.

The outpourings of loyalty to the British crown demonstrated in Parramatta were but one side of a complicated political situation in the Colonies. It was also a time of simmering sectarian tension between Irish Catholics and non-Catholics. Despite rumours of possible sectarian strife, Prince Alfred agreed to attend a picnic at Clontarf on 12 March – possibly as a result of the warm welcome he had received at Parramatta.

It was during this picnic, that Henry James O’Farrell – an Irishman who had suffered considerable mental illness – attempted to assassinate the Prince, firing a pistol at close range. The bullet struck the Prince in the back, glancing off his ribs, and lodging in his abdomen, inflicting a serious, though not life-threatening wound. O’Farrell only narrowly escaped lynching by the Clontarf crowd, and was immediately arrested<sup>xxvi</sup>.



Shock and outrage followed the assassination attempt at Clontarf, and the dismay felt, at a time when Britain was still referred to as 'home', was intense<sup>xxvii</sup>. Nearly 20,000 people attended a gathering in Sydney the day after the shooting. By the following week there were daily 'indignation meetings' being held around the country, including one in Parramatta, which was attended by over a thousand people<sup>xxviii</sup>.

So the stone pine, planted just a month prior to these dramatic events, becomes a touchstone, and the Park a place to reflect on those events, and on the values of loyalty to Empire, as well as to the expressions of prejudice that were directed towards Catholics and the Irish at that time.

Despite quite accurate descriptions of the Prince's movements within the Park, it is not possible to be sure exactly where he planted the "small stone pine". Unfortunately there is no plaque to identify the site of the tree precisely. There are a few old stone pines in the part of the Park where the festivities were held which could be the tree itself, but we will never know for sure. In this case it is the memory of the tree which allows this dramatic story to be told.

In 1888 a ceremony was held in Parramatta Park, where a memorial obelisk was placed next to an old oak tree, at the site where, some forty years earlier, Lady Mary Fitzroy, wife of Governor Sir Charles Fitzroy, was killed in a carriage accident. As the newspapers reported in December 1847 at the time of the accident: "The awful tale can be told in a very few words: His Excellency and Lady Fitzroy were about to visit Sydney. The horses being fresh, ran away the moment their heads were let go – the carriage was dashed to pieces and Lady Fitzroy [was] so much injured that she died almost immediately, and Mr Masters, the aid-de-camp, survived but a few hours. The Governor, although much shaken, is not supposed to be seriously injured."<sup>xxix</sup>

From the inquest we learn that witnesses saw the horses leave Government House "at a very strong hard gallop"<sup>xxx</sup>. The Governor's footman, John Gibbs, was in the rear of the carriage, and survived the accident. His evidence states that the four horses "made off in the direction of the Domain Gate, that is the gate leading into the town – they were making straight towards the gate, and at the avenue of the oaks, close to the bridge, the carriage run up against one of the trees, near the Guard House, and upset ... I saw Lady Mary thrown out and the hood of the carriage strike her on the chest."<sup>xxxi</sup>

The death of Lady Fitzroy was felt at the time to be "an irreparable misfortune to the colony"<sup>xxxii</sup>. The death affected Governor Fitzroy deeply, and he subsequently visited Government House Parramatta less frequently.

In 1888, Mr Harper JP – "a very old resident" of Parramatta – unveiled the memorial obelisk to commemorate the accident. Mr Harper "well remembered the morning of the 7<sup>th</sup> of December 1847" and the "gloom [that] was cast over the whole colony"<sup>xxxiii</sup>. Another community member, Mr Taylor, "had lived not 100 yards from the park [and] he well remembered Lady Mary, who was never happy unless she was doing good". In locating the place for the memorial he stated that "He had taken particular pains to be certain that they had found the right tree ... [which] Mr Isaac Cannon had marked with crosses and the cutting was still visible"<sup>xxxiv</sup>.

Before the obelisk was raised, the tree itself had become a place of memory of the accident and, more importantly, the kindness of the woman herself.



**Avenue of Trees, Parramatta Park**  
c1880  
Photograph  
Courtesy of Parramatta Park Trust

In their native Europe oak trees often live for hundreds of years. However, in the harsh antipodean climate they do not last as long. The current memorial oak tree was planted in 1996 and is thought to be the third tree to be planted on the site – an integral and evocative part of the monument to Lady Fitzroy.

Trees provide a setting which is important in drawing people together. In 1936 WE Francis of Doonside expressed this sense of the value of the Park in a poem, published in the *Cumberland Argus*:<sup>xxxv</sup>



**Weir, Parramatta Park**  
2011  
Photograph  
Courtesy of Terry Smith

Down to Parramatta Park  
My footsteps oft do stray  
Passing midst the stately trees  
Beneath their shade to lay...

And how the kids enjoy themselves  
Down in the water cool  
Some have such jolly fun as they  
Go diving in the pool

Their happy shouts and laughter  
Come floating o'er the breeze  
As I lie resting quite content  
Beneath green shady trees."

This poem expresses a sentiment often repeated by visitors to Parramatta Park today. Stories are told by elderly visitors of the days in their youth when they played in the park climbing trees, building tree houses and "scrumping" fruit from the Ranger's trees. Stories are told of trees that shade summer picnics from the sun's heat, that support swings, and that act as meeting places within the Park.

The trees of Parramatta Park create a cool, green space for members of the community who use and love the Park, and they engender pride of place. This sense of place is a binding factor for the community of Parramatta itself – the trees of the Park embody a shared experience. They also help to broaden the historical narratives of this collective memory for all Australians and for their international visitors.



**View from the Crescent, Parramatta Park**  
2011  
Photograph  
Courtesy of Jennifer Lees





*Angelica Steng and Kurrajong Tree,  
Elizabeth Farm  
2011  
Photograph  
Courtesy of Gay Hendriksen*



# Trees of Elizabeth Farm

Angelica Steng  
Current custodian of the  
Elizabeth Farm trees



**Chinese Elm Tree**  
2011  
Photograph  
Courtesy of Gay Hendriksen



**Angelica Steng and Kurrajong Tree,  
Elizabeth Farm**  
2011  
Photograph  
Courtesy of Gay Hendriksen



**Olive Tree, Elizabeth Farm**  
2011  
Photograph  
Courtesy of Jennifer Lees

Trees of Elizabeth Farm  
Special but also very ordinary  
Special because of their age and provenance  
Ordinary in their commonality  
Planted in a time and place of historical significance.

As I work in the garden, the trees give me a sense of peace, history and wondering.

Did the people who planted these tree think about who would sit under them in the future, even two hundred years later? Just as I work under them and wonder about the past!

Often, people come to me in the garden and tell me their stories about the trees. The man from Melbourne who, for many years would fly to Sydney on the anniversary of his partner's death, to sit and remember him, under the beautiful old elm, which was his favorite tree. He doesn't come any more.

The mulberry tree, which I planted in memory of my dear friends little granddaughter Harriet. And the two Quarrendon apple trees to remember the loss of little Aiden, leaving behind his twin Christopher. The bunya to celebrate the birth of a loved new niece.

Lots of personal significance!

Were our existing trees planted with some similar emotions in mind?

These will be the old trees of the future.

Phil, a retired leading Sydney tree surgeon, told me of his childhood in the 1920s, running amok amongst the trees of Elizabeth Farm, climbing the persimmon tree, hanging out in the olive, and hiding high in the branches of the precariously leaning old Chinese elm tree.

His life choices sprang from his early love of these gnarled old trees.

The old man whose name I never knew, who came every summer and asked for the huge cones that fell from the giant bunya trees so he could plant the seeds. He doesn't come any more but his planting legacy lives on.

Two much loved, weather beaten old olive trees growing at the front of the house, still fruiting heavily every couple of years. Possibly planted in 1805 by John Macarthur. Could he ever have visualized the longevity and significance of these trees?

These olives have an ongoing visitation of fans, who have carefully watched over them through the years. Not so much as a branch can be removed can be removed without a flurry of anxious enquiries as to their wellbeing!

An elderly Greek couple visit when the olives are fruiting, carefully collecting the tiny olives from the ground.

Storms, termites and old age take their toll...some of our old trees have passed on but they are replanted with seedlings from the originals. The new pagoda tree is planted within the remaining rim of the old.

Meanwhile the trees quietly continue to grow, giving pleasure to the enlightened and shade to the indifferent.



# A Photographer's Eye

As a photographer, the presence of trees determines how I compose a picture. Trees can be the subject, be central to the composition, or they can frame the picture. They have shape, colour and texture. Our spirits are uplifted by their natural beauty. As a photographer I want to capture that beauty and share it with others. To me, beauty might be expressed in the shape of a leaf or the texture of the bark, or it might be the image of delicate leaves floating on a pond. It may be the way that dappled shade softens the light and creates patterns, both on the ground and on objects. Trees with colourful bark, such as Snow Gums, look particularly beautiful after rain that causes the colours to become luminous and more intense. Everyone has their own special images of trees.

Trees connect me to the past by evoking scents and memories. When I think of my childhood and the bush in summer, I am transported to the scent of eucalypts; the sound of crackling, creaking bark; and the sound of insects and bird calls. In suburbia, a huge magnolia tree was central to my childhood. It was where we made a cubby house, climbed its branches looking for birds' nests, played on the swing or lazed in a hammock. We carved our initials in the bark and held concerts in its expansive shade. At school we collected acorns from the huge English oaks that lined the semi-circular drive, and conkers from a horse chestnut tree. Back then, nearly everyone had fruit trees in their back yard. Now, when I see trees heavy with fruit, I am reminded of the mulberry, apple, stone fruit, and quince trees whose abundance I once took for granted. An example of a more recent connection regards the ginkgo tree. I first saw one in Bath, UK and it was pointed out to me as living fossil. Now when I see a ginkgo I am transported to that time and place when I saw one for the first time.

Trees connect us to the earth. Growing up in Tasmania, it was necessary for us to cut down trees for log fires. Later I grew to appreciate pristine forests of the South West, whose ancient, stunted, moss covered limbs are a reminder of the short time that we have been custodians of the earth. More recently, living in West Pennant Hills, I have come to appreciate the beauty of remnant blue gum forest and the variety of birds and wildlife that share the forest with us.

Trees are also my connection with the real world. When I am inside I feel connected to the outside world by the trees framed by the window. When I drive to Parramatta, I find that the avenues of trees and the wooded parklands help to soften the urban environment, and keep me connected to nature. When I walk by the river or in one of Parramatta's parks, I am always aware of the trees and how they add to my enjoyment of those places. We often describe our world by the presence or absence of trees. For example, 'one tree plain', 'treeless plain' or 'wooded valley'. I am moved by the starkness of trees in winter, I anticipate the coming of new leaves in spring and I delight in the changing autumn colours. Some of us have a love affair with trees. We want to hug them, write about them, paint them or photograph them.

Jennifer Lees  
Photographer



**Jacaranda, Parramatta Park**  
2011  
Photograph  
Courtesy of Jennifer Lees



**Majesty, Parramatta Park**  
2011  
Photograph  
Courtesy of Jennifer Lees





*Springtime, Parramatta Park*  
2011  
Photograph  
Courtesy of Jennifer Lees



# The Family Tree: memories and connections across two Parramatta families

*I remember my backyard tree from when I was growing up. It was very old with large branches that I could swing from. My brother would lift me up to sit on one of the branches and I felt invincible. The world looked so different from up there beautiful, open and huge. It was a place I could run away to when the world below became too much to handle.*

Carla Geracitano (nee Younane), Parramatta, 1961 – 1970

Danielle Geracitano  
University of Sydney

*Frank made protection for the Banana Trees.*

Daughter of Henry Curzon Allport, Parramatta, 1877

Everybody has their own special tree. The tree which resonates the most, the yardstick to which all other trees are compared. For me, it is the huge olive tree from the backyard of my childhood home in Ermington. Thick branches, perfect for swinging. And the dips between trunk and branch were the perfect size for little feet to step into, enabling an easy climb. When it came to olive-picking day, every one of my Italian relatives would be in that tree somewhere, filling their bucket with olives. The olives would then be preserved in jars and transported to my Nonno's cellar. We've moved house since then, but what I miss the most is that tree and all of the possibilities it held for bringing people together (as well as being a magnificent place to hide when we played 'hide-and-seek', because nobody would ever think to look up!).

My mother, Carla, has her own special tree as well. Although she remembers our olive tree with fondness, her favourite is the apple tree from her childhood home in Grose Street, Parramatta. It represented new possibilities, provided a refuge (a necessity for her, as the middle child of seven), and made her feel "invincible". Each of the seven children had their own favourite spot in the tree, and the naughtier siblings would be reprimanded for using the tree to climb onto the roof of the verandah. My mum's older sister recalls that fruit was "always picked and eaten before they were ripe. This was due to being impatient. Tummy aches usually followed". Upon purchasing our current home, Mum fell in love with the fruit trees and established gardens, as well as the surrounding tree-lined neighbourhood. Both of us love the diversity of animals that live in these trees and visit us on a regular basis, including kookaburras, miner birds, blue-tongued lizards and rainbow lorikeets.

The tree, animate and symbolic, is embedded in the memories and shared narratives of many individuals. Trees are often remembered for their role in domestic ritual, such as through fruit-picking, the planting of trees, and the upkeep of gardens. They bear symbolic value: a tree can be a source of inspiration, an affirmation of aesthetic beauty, a place of refuge, or a means of communication (for example, through carved trees). Many of us equate the tree with the freedom and happiness of childhood, and feel a sense of nostalgia for a time when climbing trees, building a tree-house and swinging on branches provided hours of entertainment. However, trees also have the potential to be dangerous, as falling branches, raised roots and bushfires have resulted in undesirable memories of trees for some people.



**Carla, Doris, Paul, Younane, Grose Street**  
1969  
Photograph  
Courtesy of Danielle Geracitano



Angus Geracitano, Mitchell Street, Ermington  
1992  
Photograph  
Courtesy of Danielle Geracitano

Even Henry Curzon Allport's family, a 19<sup>th</sup> Century Parramatta family, had their special trees. Henry's son, Frank Allport, in a letter to his brother William, mentioned the gardens, in particular the cork tree in Hambledon Cottage. One of the daughters of renowned painter Henry Curzon Allport (most likely, Bertha Betts Allport) kept a diary in 1877 which depicts, among other activities, her family's daily interactions with trees. On one particular day, Bertha writes "Frank & I walked to 'tree'". However on the following day, her visit to the tree changes from shared to private: "I walked to 'tree', by myself". Did she desire contemplation and privacy, an escape from her large family (just like my mother, she shared a household with six siblings)? Or did she seek a cool place in the shade, to draw and paint her pictures? Imagine a solitary tree in Parramatta Park or along the banks of the Parramatta River; here you will find Bertha, sitting under her favourite tree.

The Allport family cared for a collection of trees, and would pick fruit from these trees as a shared family ritual, just like in my childhood home. Each sibling had their role, as Bertha notes throughout her diary: "Frank at work at the Apricot Trees", "Alice stewed plums for preserving", "Clara & Flo picked nectarines". However, unlike my leisurely experience of swinging on branches and hiding in tree-tops, the Allport family were dependant on their trees for survival. They lived off the land, and to secure income they picked a variety of fruit to be sold in town, such as apricots, nectarines, oranges, passionfruit and bananas. In Bertha's world, a valuable exchange with nature took place. With every stick she picked up from the garden to fuel the family's fire, another tree was planted or cared for. The Allport family's respect for nature can be seen as a lesson for our times – a reminder to replace what we take from our natural environment, and to care for what is already endangered or disappearing.

I like to imagine that the olive tree is still in my childhood home, being looked after by another family, and that their children are climbing the branches that are so familiar to me. They would have their own stories about the tree, different from mine. In the meantime I will have to find a new tree. So hug your favourite tree, as you would a family member, while you still can.

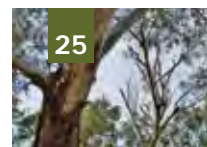


Letter from Frank Allport to his brother William  
From the Collection of the Mitchell Library  
State Library of New South Wales



# Endnotes

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- x - Flannery, T (ed), *Watkin Tench* s 1788. p.133 & p.153.
- xi - *The Sydney Gazette*, Vol 8, 22.9.1810, p.1, and *The Sydney Gazette*, Vol 13, 19.8.1815, p.1.
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- xv - *SMH*, Monday 18 November 1867, p.3.
- xvi - *SMH*, Tuesday 11 February 1868, p.5.
- xvii - *Empire*, Tuesday 11 February 1868, p.2.
- xviii - *SMH*, Tuesday 11 February 1868, p.5.
- xix - *Empire*, Tuesday 11 February 1868, p.2.
- xx - *SMH*, Tuesday 11 February 1868, p.5.
- xxi - *Empire*, Tuesday 11 February 1868, p.2.
- xxii - *SMH*, Tuesday 11 February 1868, p.5.
- xxiii - *Empire*, Tuesday 11 February 1868, p.2.
- xxiv - *Empire*, Tuesday 11 February 1868, p.2.
- xxv - *SMH*, Tuesday 11 February 1868, p.5.
- xxvi - *Empire*, Friday March 27 1868, p.2.
- xxvii - *SMH*, Saturday 14 March 1868, p.4.
- xxviii - *SMH*, Friday 27 March 1868, pp. 8, 9.
- xxix - *SMH* 7 December 1847
- xxx - *SMH* 8 December 1847, Inquest evidence of Mr Joseph Walford.
- xxxi - *Ibid*, Inquest evidence of Mr John Gibbs.
- xxxii - Mundy, G. *Our Antipodes*, London 1852, p.372.
- xxxiii - *Centenary Supplement to the Cumberland Mercury and Parramatta Gazette*, 27 January 1888 (transcribed by Terry Fittzell).
- xxxiv - *Ibid*.
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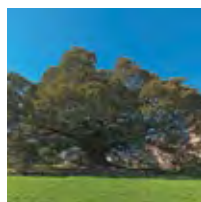




*Macarthur Boundary Marker Tree,  
Hambleton Cottage  
2011  
Photograph  
Courtesy of Jennifer Lees*



# Appendix 1



## Selected Historic and Commemorative Trees of Parramatta

### *Historic Gardens and Commemorative Trees*

2011

Photographs

Courtesy of Terry Smith and Jennifer Lees

### Gardens

Olive Tree, Elizabeth Farm

Chinese Elm, Elizabeth Farm

Kurrajong Tree, Elizabeth Farm

Bunya Pines, Elizabeth Farm and Hambledon Cottage Gardens

Macarthur Marker Tree (Moreton Bay Fig Tree), Hambledon Cottage Garden

Cork Tree, Hambledon Cottage Garden

Oak Trees, Hambledon Cottage Garden

Osage Orange, Hambledon Cottage Garden

Female Orphan School Garden

### Parks

Burramattagal Scar Tree, Parramatta Park

Salter's Cottage Garden, Parramatta Park

Governor Brisbane's Observatory Tortoise Shell Pines

Lady Fitzroy Commemorative Tree

Commemorative Lemon Hedge

Avenue of Parramatta Port Jackson Fig Trees, Robin Thomas Reserve

Moreton Bay Fig Trees, Prince Alfred Park

Palm Trees, Prince Alfred Park

Mangroves, Parramatta River

### Remnant Gardens

Moreton Bay Fig Tree, Perth House Garden, George Street

Moreton Bay Fig Tree, Brislington, George Street

### Streetscape

Avenue of Trees, Jeffery Avenue, North Parramatta



### *Parramatta Park*

2011

Photograph

Courtesy of Jennifer Lees

# Appendix 2



**Bushland Trees, Parramatta**  
2011  
Photograph  
Courtesy of Terry Smith

## Dominant trees of Parramatta's Endangered Bushlands

### Blue Gum High Forest

*Eucalyptus saligna*  
*Eucalyptus pilularis*  
*Eucalyptus paniculata*  
*Eucalyptus acmenoides*

### Turpentine Iron Bark Forest

*Syncarpia glomulifera*  
*Eucalyptus paniculata*  
*Eucalyptus pilularis*

### Sydney Coastal Riverflat

*Eucalyptus tereticornis*  
*Eucalyptus amplifolia*  
*Casuarina glauca*

### Sydney Sandstone Transition Forest

*Eucalyptus tereticornis*  
*Eucalyptus punctata*  
*Eucalyptus globoidea*  
*Eucalyptus eugenioides*  
*Eucalyptus fibrosa*  
*Eucalyptus crebra*

### Castlereagh Shale–Gravel Transition Forest

*Melaleuca decora*  
*Eucalyptus fibrosa*  
*Eucalyptus moluccana*  
*Eucalyptus tereticornis*

### Cumberland Plain Woodland

*Eucalyptus moluccana*  
*Eucalyptus crebra*  
*Eucalyptus eugenioides*



**Walking through Parramatta Park**  
2011  
Photograph  
Courtesy of Jennifer Lees

All these major bushland categories are listed as Endangered Ecological Communities within the NSW Threatened Species Conservation Act 1995





*Bush Cathedral*  
2012  
Photograph  
Courtesy of Terry Smith









