

Teachers Notes

Aboriginal Identities Site Study- Ng:tja aka Douglas Grant

These teacher's notes are developed to support the information and images contained on the slides titled 'Aboriginal Identities Site Study - Ng:tja aka Douglas Grant'. This resource could be used within the Aboriginal Studies 7-10 Syllabus or History 7-10 Syllabus. The information in the document provides contextual/background knowledge that teachers may find useful when discussing the diversity of Aboriginal peoples, cultures and identities in the Inner West of Sydney.

By Janelle Scott & Deborah Lennis

Syllabus

Learning Areas/ Core Subjects

The new [Aboriginal Studies 7–10 Syllabus \(2024\)](#) is to be implemented from 2027. Detailed implementation information, including key features and resources, is available on the [HSIE syllabus development page](#).

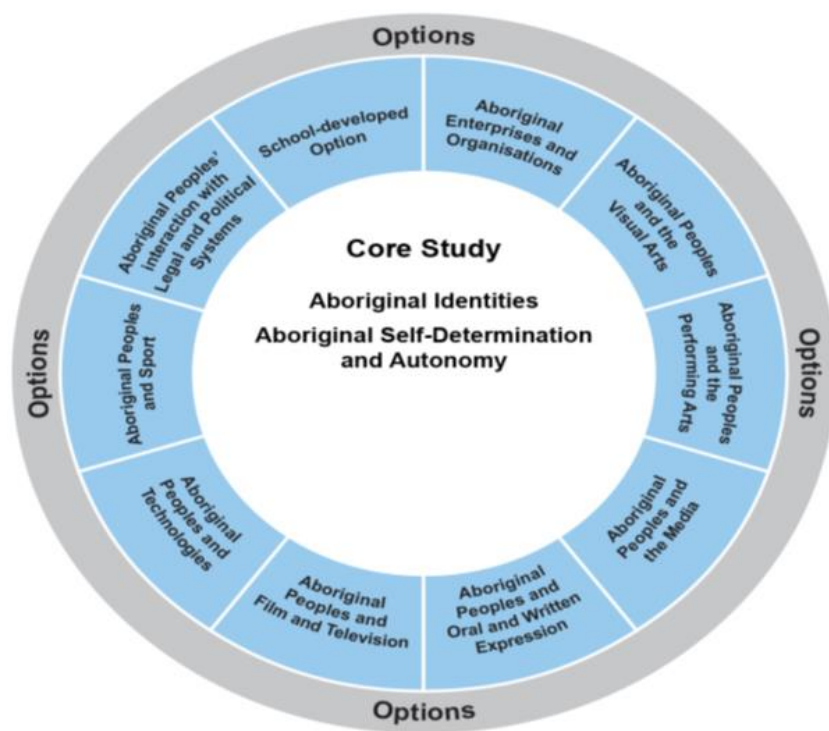
ABORIGINAL STUDIES YEARS 7-10	HISTORY YEARS 7-10 (new syllabus)
Aboriginal Identities	The Era of Colonisation – Aboriginal Experience
Self-determination and Autonomy	The Making of the Modern World – Federation – WW2
Site- Studies (See wheel down the page)	The Modern World – Human Rights & Freedoms

Aboriginal Studies can contribute to ethical and empathetic understandings that support students' personal social cultural academic and professional development. With this knowledge, students can become active and informed advocates for a just and inclusive world. <https://curriculum.nsw.edu.au>

PowerPoint Syllabus Outcomes: including life skills

AST4-ADJ-01 in Stage 4 teachers may adjust the Stage 5 outcomes as appropriate to the needs of students in Years 7 and 8), **AST5-IDE-01**, **ASTLS-IDE-01**, **AST5-IDE-02**, **AST5-IDE-02**, **ASTLS-IDE-02**, **HI4-APP-01**, **HI5-APP-01**, **HILS-SPE-01**, **HI4-SOU-01m**, **HI5-SOU-01**, **HILS-SPE-02**, **HI4-INQ-01**, **HI5-INQ-01**, **HILS-IEP-01**, **HI4-COM-01**, **HI5-COM-01**, **HILS-CPP-01**, **HILS-EPC-01**, **HILS-EPC-02**

General capabilities	Cross-curriculum priorities	Other learning across the curriculum areas
Critical and creative thinking	Aboriginal and Torres Strait Islander histories and cultures	Civics and citizenship
Ethical understanding	Asia and Australia's engagement with Asia	Difference and diversity
Information and communication technology capability	Sustainability	Work and enterprise
Intercultural understanding		
Literacy		
Numeracy		
Personal and social capability		



Outcomes:

- describes factors that contribute to an Aboriginal person's identity
- identifies Aboriginal Peoples' ways of maintaining and celebrating identity
- explains the diverse nature of Aboriginal Cultures across time and location
- explains the roles of families and Communities for Aboriginal Peoples
- accounts for the importance of self-determination and autonomy for Aboriginal Peoples
- explains the roles of Aboriginal Peoples locally, regionally, nationally or internationally
- describes factors that influence perceptions of Aboriginal Peoples and the range of relationships with non-Aboriginal people
- applies appropriate Community consultation protocols and ethical research practices to gather and protect data
- uses research methodologies and technologies to organise and share information and findings

Studying Aboriginal Studies 7–10 develops students' capacity to:

- develop respect for the Knowledges and Practices of Aboriginal Peoples
- apply Indigenous Cultural and Intellectual Property (ICIP) protocols
- understand the interconnectedness of Country, Culture and Community
- engage with local Aboriginal Community(ies) and Knowledge Holders
- learn about this country's rich Cultural heritage, equipping themselves with the depth of knowledge and understanding to respond to social issues
- develop respectful, inclusive and reciprocal relationships with Aboriginal Peoples and Communities
- apply ethical research and Community engagement practices become active and informed advocates for a just and inclusive world.

Historical Overview

This unit of work will cover the Aboriginal Studies Syllabus core subject Aboriginal Identities. It could also be used as the option for Aboriginal peoples' interaction with the legal and political systems.

This unit also covers the Aboriginal Experience in the Era of Colonisation it will also help with a unit on the Making of the Modern World (Federation – WW2) from the History Year 7-10 Syllabus.

This Unit of work is a 'Site Study' - of an Aboriginal person who lived, worked and created a memorial within the Inner West Council Local Government Area.

Ng:tja aka Douglas Grant (c1885-1951), born as a full-blood Aborigine prior to Federation. He was stolen/taken from the clan in North Queensland and brought to NSW (part of the forgotten Stolen Generations). Adopted into a European family and given a non-traditional name. He went to a prestigious private school in the Eastern Suburbs and had a passion for drawing. He worked as a mechanical draughtsman, a wool classer, disc jockey as well as a clerk. Enlisted in WW1 to fight for his Country, where he was captured and placed into a scientific/propaganda German camp; however, like all Aboriginal peoples of 1914, his fate was still in the hands of the NSW Aborigines Protection Board as he was a non-citizen of the Country of his birth, death, traditions and lore. This extended when he returned home after the War. Like many returned soldiers of WW1 they suffered from mental health issues, which lead to places for ex-servicemen at Callan Park to be opened. He spent his time fighting for Social Justice for Aboriginal peoples. His obituary would state his ethnic status last; however, he spent his life unable to connect with his traditional culture and wasn't fully accepted in the adopted culture either.

Slide 1: Protocols

Education policies in NSW consistently foreground the importance of observing appropriate protocols when working with Aboriginal peoples and communities as part of community engagement to establish and maintain respectful relationships (Board of Studies 2008). The NSW Education Standards Authority (NESA) made the statement below which we encourage you to read at the beginning of the slide presentation.

Protocols for collaborating with Aboriginal and Torres Strait Islander Communities and engaging with Cultural works

NESA is committed to working in partnership with Aboriginal Communities and supporting teachers, schools and schooling sectors to improve educational outcomes for young people.

It is important to respect appropriate ways of interacting with Aboriginal Communities and Cultural material when teachers plan, program and implement learning experiences that focus on Aboriginal and Torres Strait Islander Priorities.

Indigenous Cultural and Intellectual Property (ICIP) protocols need to be followed. Aboriginal and Torres Strait Islander Peoples' ICIP protocols include Cultural Knowledges, Cultural Expression and Cultural Property and documentation of Aboriginal and Torres Strait Islander Peoples' Identities and lived experiences. It is important to recognise the diversity and complexity of different Cultural groups in NSW, as protocols may differ between local Aboriginal Communities.

Teachers should work in partnership with Elders, parents, Community members, Cultural Knowledge Holders, or a local, regional or state Aboriginal Education Consultative Group. It is important to respect Elders and the roles of men and women. Local Aboriginal Peoples should be invited to share their Cultural Knowledges with students and staff when engaging with Aboriginal histories and Cultural Practices.

Slide 2 – Disclaimer

Aboriginal and Torres Strait Islander peoples are advised this PowerPoint may contain names, works and images of Aboriginal peoples who are deceased.

Slide 3 – Title Slide

Aboriginal Identities Site Study – Ng:tja AKA Douglas Grant (c.1885 – 1951)

SLIDE 4 – Formative Years

Ng:tja suffered personal tragedy at an early age, when his parents and most of his Aboriginal family were killed in 1887 around the Bellenden Ker Ranges (Ngadjonji) North Queensland. Ng:tja was stolen/taken by the Scottish taxidermist Robert Grant, who was surveying and collecting artefacts for the Australian Museum at the time.

Robert Grant sent the infant to Lithgow, NSW to be raised by his parents. Lithgow at this time had a strong Scottish community, and Douglas was raised to speak with a distinct Scottish burr. He had an early interest in entomology, lodging several lots of insect specimens he'd collected from the Lithgow area with the Museum in 1894 and 1895.

The family relocated to Annandale just west of Sydney in 1897 when Robert Grant was appointed as taxidermist to the Museum.

Robert and his wife Elizabeth adopted the infant and bestowed him the name Douglas. Douglas was raised alongside Robert and Elizabeth's only child Henry at the family home on Albion Street, Annandale.

Douglas went to school at Annandale Public School, Sydney NSW for his early learning years. Henry and Douglas attended Scots College, Bellevue Hill for their secondary education. It was whilst Douglas attended Scots College that he developed a love for Shakespeare and poetry. He was also encouraged to pursue drawing as his art teacher saw major talent. In 1897, whilst in his teens, Douglas won first prize in the Queen's Diamond Jubilee Art Exhibition for his coloured drawing of the bust of Queen Victoria.

<https://www.sydneymarani.com.au/sites/douglas-grant/>

SLIDE 5 – Mort Bay Dock

After finishing school, Douglas pursued his interest in drawing, training as a mechanical draughtsman. He worked in this role at Mort's Dock in Rozelle for ten years.

Thomas Sutcliffe Mort and Captain Thomas Rowntree formed the Waterview Bay Dry Dock Company (later Mort's Dock & Engineering Company) in 1853 and built Australia's first dry dock and patent slip, fronting Waterview Bay, later named Mort Bay.

The dock was operational by 1855, and the company soon became the largest private employer in the colony, a cornerstone of the union movement and the birthplace of the Australian Labor Party.

Management of the whole facility was taken over by J.P. Franki in 1867 and there was a move to more general engineering which included building of locomotives, ships and machinery, ironwork for bridges, building components for mining and resource development and the manufacture of welded steel pipe for the Sydney Water Board.

By 1917 Mort's Dock had built 39 steamships, 7 Manly ferries, pumping engines for the Waverley and Crown Street reservoirs and the ironwork for the Sydney GPO. In the interwar period an iron foundry was constructed, a slipway and floating dock purchased, and it had a virtual monopoly on local industry.

Between 1940 and 1945 – during World War II, Mort's Dock constructed 14 of the 60 Bathurst class Corvettes built in Australia, 4 of the 12 River Class frigates, and a 1000-ton capacity floating dock.

With the introduction of container shipping the company fell into liquidation in 1959. The site was purchased by ANL in 1960, its buildings were demolished, and the dock filled in for new wharves in 1965, to create a container facility. The backfill preserved the dry dock and other in situ remains, providing a high archaeological potential and fabric integrity. The Dock became a container shipping Company 1959. The first container ship berthed there in 1969, but the site was redundant ten years later, with the container port moving to Botany Bay.

<https://heritage.engineersaustralia.org.au>

<https://jenikirbyhistory.get.achieve.net>

Slide 6 – Before enlisting in WWI

Belltrees has been the home of the White family since 1831 and one of Australia's most famous rural properties. Douglas accepted a job as a wool classer at the "Belltrees" station in the Upper Hunter Valley.

BellTrees Station had 100 people working in the woolshed where up to 180,000 sheep were shorn and 3,000 bales of wool exported to England. This continued until the 1920's.

In 1831 Hamilton Collins Sempill received a primary grant of 2,560 acres at the junction of the Hunter River and Woolooma Gully and named it Belltrees. That same year James White took possession of his primary grant of 1,280 acres at the Junction of the Isis and Pages Rivers, just five miles away, naming it Broomfield after his Somerset home (White, 1981).

Belltrees then passed into the hands of William Charles Wentworth. Wentworth did not reside at Belltrees and in the late forties the estate was leased by James White Junior.

In 1853, realising the wool producing potential of the vast Upper Hunter area, the White family took ownership of Belltrees, combining it with holdings at Broomfield, Ellerston and Waverley, and other positions in between. For the next 41 years, James White Junior and his brothers, Francis, George and Henry Charles managed Belltrees (White, 1981).

By 1912, the station was a self-contained community, with a public school, a store, a community hall and its own post office. All in all the station took in 240,000 acres, surrounded by 2,000 miles of fencing, and 64 houses (White, 2008).

When the First World War broke out in 1914, Douglas and some of the other station workers decided to volunteer for active service.

The sheep enterprise eased in 1960 and was replaced by the Angus Beef cattle breeding venture. Today around 5,000 head of cattle are grazed on Belltrees (White, 2008).

Brothers Antony and Peter White now manage the property with their children, who are the seventh generation of Whites to grow up on Belltrees. The late Michael White, Anthony and Peter's father and husband to Judy White, instilled in the family a strong commitment to the preservation of the rural heritage of Belltrees.

Belltrees is about 30-minute drive from Scone.

It is approximately 9000 ha (22,000 acres) in size and located along the Hunter River, upstream of Lake Glenbawn in the rich and fertile Upper Hunter Valley, New South Wales, Australia.

At the heart of the Belltrees property and the centre piece to the valley, stands proud, the main Belltrees Homestead (1908), in company with other fine buildings of the past;

- St James Chapel (1887),
- Original colonial homestead (1836) (now museum),
- Trading Store (1837)(now office),
- Shearing Shed (©1880),
- Primary School, Country House and a selection of Cottages located along the Hunter River.

<https://federationhome.com/2018/03/15/belltrees-country-house>

Slide 7 – WWI 1914-1918

Douglas Grant enlisted as a Sergeant with the 34th Battalion in January 1916. It is unclear how this occurred at a time when Aboriginal and Torres Strait Islander peoples were excluded from military service. Journalists were very interested in Douglas's enlistment, with the Sydney Mail suggesting that he was an example of what could be achieved through assimilation.

As Douglas was about to leave Australia, the Aborigines Protection Board intervened, noting that regulations prevented Aboriginals from leaving the country without government approval.

The authorities eventually gave permission for Douglas to travel, but by that point he had been transferred to the 13th Battalion and had lost his rank of sergeant.

Upon completion of his training, Douglas was sent to the front lines in France.

The battle of Bullecourt was one of the costliest actions undertaken by the Australian Imperial Force in the First World War – at least 3,000 men were killed or wounded and a further 1,170 were taken prisoner.

<https://www.awm.gov.au>

SLIDE 8 – Prisoner of War

On 11 April 1917 he was wounded and captured at Bullecourt. After his capture, Douglas spent several months in France with the other Bullecourt prisoners, who were used as forced labourers for the German Army.

Owing to his dark complexion, history as an Aboriginal man educated in a white society, and even his ability to put on a Scottish accent, the Germans were very curious about Douglas. He ended up at the Wünsdorf camp in Zossen, which was described as “half science laboratory and half colonial propaganda camp”.

He was a curiosity for the German doctors and scientists to examine and study. Prisoners were also studied by scientists, who documented information including their skull measurements, languages, and traditional songs.

Douglas was popular among his fellow prisoners, cherished as a remarkable figure who proved to be both honest and quick-thinking. He was given the responsibility of receiving and distributing Red Cross parcels. Douglas's role in distributing comforts was an extremely important one. Not only did the parcels provide essential nutrients and lift the men's spirits with

much-needed goods, but the system also provided the opportunity to accurately record who had been taken prisoner and where they were held. This vital information could make a huge difference for families at home in Australia who were waiting for news of their “missing”.

He was in regular contact with the secretary of the prisoners of war Branch of the Australian Red Cross Society, Miss Elizabeth Chomley, who was a vital link between prisoners in Germany and their families in Australia. Douglas wrote to her in 1918:

"I am happy to say that I am enjoying perfect health, but as it is only natural I long and weary for Home which I trust may soon be within measurable distance. Please accept many thanks for past favours"

The sculptor Rudolf Markoeser modelled a bust of Douglas Grant in ebony, or marble. Douglas had remarked about his time at the camp, *"I have been measured, poked and pronged all over, even upside down and inside out"*.

<https://www.sydneymarani.com.au/sites/douglas-grant/>

Slide 9 – Douglas Grant Bust Found

The whereabouts of the bust has remained a mystery for decades – until now.

A few tantalising details of the sculpture were on the public record.

An entry in The [Australian Dictionary of Biography](#), for instance, states that Grant “became an object of curiosity to German doctors, scientists and anthropologists” and that Marcuse, who was sent to the camp to sculpt portraits of inmates, modelled Grant’s bust “in ebony”. Other biographies have mentioned a bronze or marble bust.

But no-one seemed to know where it was – indeed, some questioned whether it existed at all. After years spent searching European archives and contacting museums and art dealers, the bust has now been found, in a small village in rural Wiltshire, England. It belongs to a retired accountant, Rupert O’Flynn, who keeps it on a plinth in his sitting room and was delighted to hear of its extraordinary history and significance.

Cast in bronze (not carved in ebony or marble as conjectured), it is a good likeness of Grant. Australian Geographic, By Tom Murray and Hilary Howes | June 5, 2019

<https://www.australiangeographic.com.au/topics/history-culture/2019/06/the-only-known-sculpture-of-a-wwi-indigenous-soldier-has-been-found/>

<https://theconversation.com/how-we-tracked-down-the-only-known-sculpture-of-a-wwi-indigenous-soldier-117246>.

Slide 10 – Returning Home

After the war, Grant arrived in England on 30 December 1918 and was finally repatriated to Australia, arriving home on 12 June 1919. He was discharged on 9 July, receiving the customary British War and Victory Medals for his service.

At the end of WWI Douglas Grant was repatriated to England and visited his foster family in Scotland, where due to his racial features he drew a huge amount of attention.

On his return to Australia, he went back at the Mort Bay Docks for a short period of time before returning to Lithgow.

www.ramin.com.au/annandale/story1-douglas-grant

Slide 11 – Paper & Small Arms Factory – Lithgow

He returned to Australia in 1919 to work in a paper factory and small arms factory in Lithgow, NSW. Following WWI Lithgow suffered the pain of severe decline as employment was lost from the Factory, despite strident protests and lobbying, employment had reduced to just over 300 men by mid-1922.

Employment was also lost from the coal mines, steelworks and shale oil works. Calls for the Factory to take on commercial work to save jobs fell on deaf ears – the Government knew that this would create problems in other areas and placed strict conditions on allowing the Factory to seek outside

work. Rather than close the Government factories down completely the Government ordered that they be reduced to a skeleton or 'nucleus' workforce to maintain capabilities and preserve skills in readiness for when they would again be needed.

The factory was kept barely ticking over by building more machine tools for its sections and making and converting rifle barrels for the new Mk VII ammunition. The rest of the production consisted of a mishmash of small uncomplicated commercial work including toasting forks, washers, air brake parts for trains and other items for Government Departments including artificial limbs, aircraft parts and hand tools.

From 1923 to 1930 building extensions were carried out including a 3-story building to house the manufacture of the Vickers machine gun, a steel storage building, and the General Machine Shop – the factory's machine maintenance area. Further extensions were erected during the 1938 – 39 period for the manufacture of the Bren light machine gun. SMLE rifle production ceased in 1929 and resumed in 1934.

www.lithgowsafmuseum.org.au/history

Douglas also served as secretary of the 'Returned Soldiers & Sailors Imperial League' (now the Returned Services League – RSL) for three years whilst in Lithgow. He used his position as secretary to fight discrimination and segregation and wrote: *"The colour line was never drawn in the trenches"*.

Most WWI Aboriginal ex-servicemen received little public or private support on their return to Australia. They were denied access to soldier settlement schemes. In some Australian States, and cases, the Native Welfare Departments quarantined their wages and pensions. Many Aboriginal returned servicemen were denied access to military funerals, and the treatment they, and their families, received at ANZAC Day services and in local RSL's varied depending on the attitude of the local community.

Although Douglas had experienced a degree of equality during the war, this did not continue when he returned to Australia. June Madge, a descendant of the family, remembered that at one point Douglas was asked to leave

the pub when other patrons complained to police that an Aboriginal man was drinking there.

Douglas was also known for collecting natural specimens for various museums and dabbled in taxidermy like his adoptive father and brother. Chris Clark, 'Grant, Douglas (1885–1951)', Australian Dictionary of Biography, National Centre of Biography, Australian National University, published first in hardcopy 1983

SLIDE 12 Callan Park, Rozelle NSW

During the 1920's & 1930's Douglas lobbied for Aboriginal rights and became active in returned servicemen's affairs. He wrote various opinion pieces for the newspapers, conducted a radio show, and urged the government to protect the lives of Aboriginal people.

As the years passed, Douglas struggled with his mental health. He spent some time in the ex-servicemen's ward at Callan Park Mental Hospital in Rozelle where he also worked as a clerk.

On one Anzac Day in Sydney, as ex-serviceman Roy Kinghorn made his way to the service, he noticed Douglas outside the Domain. Roy encouraged Douglas to attend, but Douglas said to him:

"No I'm not wanted anymore ... I think I'm better out here ... I've lived long enough to see that I don't belong anywhere, and they don't want me."

Roy took Douglas by the hand and led him into the Domain, where they attended the service together.

After leaving Callan Park, Douglas lived with his younger brother, Henry. He was later declared unfit for work.

In one interview published in *The Mail* c 1945 – shortly after his foster-brother Henry's death, 60-year-old Grant reportedly appears 'stooped, grey-haired' with 'melancholy in his deep-set eyes'. In this interview Douglas Grant relayed his hopes for the future of Aboriginal people, that they 'be given full rights of citizenship and full education':

"Australia is the Aboriginal's by birth – the Australian's by adoption...Surely after 150 years the Government can see its way clear to uplift and emancipate the Australian Aboriginal."

National Archives of Australia, Canberra

Callan Park War Memorial

Details

Location – Callan Park Oval, Military Drive & Waterfront Drive, Lilyfield, Leichhardt – New South Wales, Australia

Type – memorial

Description– It was designed by a former indigenous soldier, Douglas Grant, in memory of his fallen comrades. Douglas was a clerk at Callan Park Hospital and the memorial was erected by patients of B Ward.

The memorial is a scale model of Sydney Harbour Bridge above a circular wishing well. The bridge pylons are made of sandstone and the well is made of concrete.

Built – Douglas Grant

Opened – 4 August 1931 by His Excellency Air Vice-Marshal Sir Philip W. Game G.B.E., K.C.B., D.S.O. Governor

Inscription–1914 1918

Left Side Inscription – This memorial was unveiled by His Excellency Air Vice-Marshal Sir Philip W. Game G.B.E., K.C.B., D.S.O. Governor. 4th August, 1931.

Back Inscription – 1939 1945

Right Side Inscription – Memorial Erected by patients of B Ward

In proud memory of those who made the great sacrifice

Donated by the Sydney Junior Legacy Club (Deceased Soldiers Children)

Condition – Fair

<https://vwma.org.au/explore/memorials/4582>

accessed 31/12/2024 Virtual War Memorial

Slide 13 – 1938 – Day of Mourning

On January 26, 1938, the first Day of Mourning protest took place in Sydney, organized by Aboriginal activists to coincide with the 150th anniversary of the First Fleet's arrival, marking a day of mourning for the impacts of colonization on Aboriginal people.

One of the events organised for the sesquicentenary was a re-enactment of the landing of Captain Arthur Phillip. Aboriginal people living in Sydney refused to take part so organisers brought in men from Menindee, in western New South Wales, and kept them locked up at the Redfern Police Barracks stables until the re-enactment took place. On the day itself, they were made to run up the beach away from the British – an inaccurate version of events. Film footage of the re-enactment clearly shows that the men were not willing participants.

Jack Patten, Day of Mourning organiser:

"We, representing the Aborigines of Australia, assembled in conference at the Australian Hall, Sydney, on the 26th day of January, 1938, this being the 150th Anniversary of the Whiteman's seizure of our country, hereby make protest against the callous treatment of our people by the whitemen during the past 150 years, and we appeal to the Australian nation of today to make new laws for the education and care of Aborigines, we ask for a new policy which will raise our people to full citizen status and equality within the community".

Meanwhile, a conference was taking place in the city at the Australian Hall at 150–152 Elizabeth Street. It was only for Indigenous people, although two white policemen and two journalists were permitted inside the building.

Contrary to what was going on outside in Sydney and throughout the country, the assembly declared 26 January to be a Day of Mourning. They mourned the loss of their country, their freedom and self-determination, and the deaths of so many of their kin. The protest was organised by Jack Patten, William Ferguson and William Cooper, who had been instrumental in establishing lobby groups in New South Wales and Victoria.

William Cooper was at the centre of the Australian Aborigines' League, which was formed in Victoria in 1934 to plan action on behalf of Aboriginal people.

William Ferguson had helped establish the Aborigines' Progressive Association in 1937, while Jack Patten had founded the *Abo Call*, a newspaper for Aboriginal people, that was written and published by Aboriginal people.

Significance

The Day of Mourning was the first time Aboriginal activist groups from different states had fully cooperated. According to the *Dictionary of Sydney*, 'it was, therefore, the first national Aboriginal civil rights gathering and represents the most clearly identifiable beginning of the contemporary Aboriginal political movement'.

While it may have seemed to be a protest that came out of the blue for many non-indigenous Australians, the political activity that culminated in the Day of Mourning in Sydney had been building for some time. Aboriginal people had been organising and lobbying for some years to improve their conditions and rights, but with little tangible result. With a growing sense of despair, the decision was taken to organise the Day of Mourning.

Making it coincide with the sesquicentenary proved an effective way to bring attention to the multiple injustices done to Indigenous people in the course of Australia's history since European settlement.

Following the protest, Prime Minister Joseph Lyons and his wife Enid met with organisers. They spent two hours together, but nothing practical resulted.

Marking the Day of Mourning became an annual event for Indigenous people and their supporters. The Sunday before Australia Day was set aside, but over time, this was shifted to July and eventually evolved into [NAIDOC](#) week.

The Australian Hall has become very significant to Indigenous people and is listed on the National Register of heritage places.

<https://www.yoorrookjusticecommission.org.au/news-stories/the-story-of-the-day-of-mourning-on-january-26/>

Slide 14 – Final Resting Place

Passing of Notable Aborigine A brilliant scholar, an expert draughtsman, an ex-soldier, a smart dresser, and a very interesting conversationalist and personality passed away in Sydney a week or so ago, in the person of Douglas Grant, a full-blooded aborigine....

Douglas died at the war veteran's home in La Perouse in 1951.

Trove – nla.gov.au/newspaper/article/1583363, 08April1919

“Douglas has many accomplishments. He writes a splendid hand, draws well, recites Shakespeare with historic ability, plays the Scottish bagpipes, and can earn a very good living any time by following his profession – that of a draughtsman. This brief history demonstrates what may be done with an aboriginal when taken early and trained”

Dr McDonald

For the last two years, Douglas had been an inmate of the War Veterans' Home at La Perouse, the superintendent of which, Dr. McDonald, declares that he was an example of what an . aborigine could do when given the chance. 1951 'ON and OFF THE FARM.', The Land (Sydney, NSW : 1911 - 1954), 21 December, p. 5, viewed 21 December, 2013, <http://nla.gov.au/nla.news-article112496099>

Slide 15 – Legacy

What has been the legacy that Ng:tja AKA Douglas Grant left?

Slide 16- 2015 Koori Mail article Push to save mini bridge memorial

Greens MP & Councillors push to save Ng:tja memorial he made whilst at Callan Park where he worked as a Clerk as well as being there as a patient. This is the other page to the Koori mail article

Push to save mini bridge memorial



ABORIGINAL returned World War I soldier Douglas Grant died in 1951 and lies buried in the Botany Cemetery, but his legacy lives on in his replica mini Sydney Harbour Bridge.

The bridge was made of metal and spans a pool of remembrance in the grounds of the old Callan Park Hospital at Balmain in honour of fallen comrades.

Mr Grant (also known as the Black Scotsman) was taken from his family after a colonial massacre and raised by Scottish immigrants in Sydney. His descendant Tom Gertz is keen to tell Mr Grant's story. (See story on page 21.)

In the lead up to Anzac Day 2015, NSW Greens

Balmain MP Jamie Parker convened an onsite meeting with colleagues to discuss properly preserving Douglas Grant's mini Sydney Harbour Bridge and its associated sandstone pool of remembrance.

"Future benefit"

"I see this war memorial as the first designed and built by an Aboriginal World War I soldier and so, with its deep Indigenous history on the centenary of Anzac, I want to make sure this monument is restored for future benefit," he said.

"Douglas Grant had a remarkable life and, along with this heritage tribute to the sacrifices of the fallen, his story should be honoured and celebrated."

Leichhardt Mayor Rochelle Porteous thanked

Mr Parker for assisting Leichhardt Council with an initial funding of \$10,000.

"We need \$60,000 to preserve this monument properly, otherwise it will be demolition by neglect like the surrounding vacant Callan Park hospital buildings," she said.

Newtown MP Jenny Leong said preserving the memorial was a way of "keeping the crucial connection between urban heritage, open green space and important aspects of our history".

As an executive member of NSW Reconciliation Council, Cr Dominic WY kanak sees the 1931 mini bridge worth protecting as a symbol of reconciliation, linked to the Walk for Reconciliation across Sydney Harbour in 2000.

Slide 15 – Douglas Grant Memorial Park Opening



The Douglas Grant Memorial Park (cnr Chester and Taylor Streets Annandale) Opening began with a Smoking Ceremony to the strains of a Bagpipe.

The Mayor of Leichhardt Council, Rochelle Porteous, Local MLA Jamie Parker, Councillors Kogoy, Kelly and Channels were present. Former Councillor Web did the Welcome to Country then the Mayor provided a brief insight to Douglas Grant.

The catering included Leichhardt Council's signature Sausage Sizzle (see reference above to Curry Wurst), Council branded cupcakes, orange juice and bananas.

The Unveiled Plaque Reads: "Leichhardt Council Douglas Grant Memorial Park: This park is named in honour of Douglas Grant, an indigenous Australian who grew up in Annandale. Douglas Grant was WW1 ANZAC and a strong advocate for veterans and Aboriginal people. He was also an artist, taxidermist, draughtsman, wool-classer, labourer, radio broadcaster, clerk and bag-pipe player.

This park commemorates his life and his significant contribution to Australia. Leichhardt Council also acknowledges the strong commitment of Councillors, the Leichhardt Aboriginal and Torres Strait islander Consultative Committee, the Annandale Residents Precinct and the local community, in the realisation of the Douglas Grant Memorial Park. Opened 19 September 2015 by Rochelle Porteous, Mayor of Leichhardt Council.

Signage was erected in Douglas Grant Memorial Park in July 2019.

This signage is in two parts his early life and later life.

www.amin.com.au/annandale/story1-douglas-grant

Slide 16 – Collecting of Soil samples

2018 NSW Veteran Affairs Initiative.

Collecting soil samples from War Memorials across NSW for inclusion in artwork in the Hyde Park War Memorial

L-R

Councillor Uncle Domonic Wy-Kanak – Waverley Council

Uncle Henry Allie Veteran Affairs- Aboriginal Veteran

Deborah Lennis Cultural Advisor Inner West Council

Rhonda Grosvenor

Slide 17 – Remembrance Day 2018

A small gathering at Callan Park to remember Douglas Grant on 11 November 2018.

Smoking the memorial and the building in which Grant Lived at Callan Park, adjacent to the memorial Smoking the memorial

The ceremony included smoking of the memorial and the adjacent building where Grant lived, followed by Wreath and Poppy Laying on the memorial.

www.amin.com.au/annandale/story1-douglas-grant

Slide 18 – Honour boards

Grant appears on honour boards in Annandale and Scone amongst the names of over 1200 others who enlisted and set off from Annandale. These include

- Annadale Public School
- Hunter Baillie Memorial Presbyterian Church
- Annadale Neighbourhood Centre
- Scone NSW – where he enlisted

www.amin.com.au/annandale/story1-douglas-grant

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