

ARCHAEOLOGY – HERITAGE – MEDIATION – ARBITRATION

SAINT IGNATIUS COLLEGE, RIVERVIEW

Aboriginal Cultural Heritage Assessment Report

PREPARED BY
REPORT TO
LGA
VERSION NO
DATE

DR DRAGOMIR GARBOV
SAINT IGNATIUS COLLEGE, RIVERVIEW
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C	30 th September 2020	Dr Dragomir Garbov	Dr Jillian Comber	Dr Jillian Comber

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EXECUTIVE SUMMARY

Saint Ignatius' College, Riverview is a Catholic day and boarding school for boys run by The Society of Jesus, established at Riverview in 1880. The grounds of the College occupy over 40 ha. The grounds of the College are separated by Riverview Street into two campuses, a senior campus and a smaller junior campus.

Saint Ignatius' College have developed a Masterplan for the future physical development of the College. The Masterplan provides an overall framework for development over the next 10 to 25 years. The proposal has been submitted to the Department of Planning as a State Significant Development (SSD) and the Secretary's Environmental Assessment Requirements (SEARS) were issued on 14th August 2015 with Application No. SSD7140.

In December 2018 following the completion and 6 months of occupation of the Therry Building, a review of the Masterplan was initiated. As a result of the review, a revised resolution for Stage 2 was determined. The original Stage 2 proposal was for the replacement of the existing Wallace Building with a building of a similar footprint and massing. The revised design relocates the building to the north of the existing building which allows for the retention of the original building during construction of further stages.

The revised proposal is for a five-storey building with basement, new canteen and two new landscaped areas to the north and south of the new building. A portion of the O'Neill Learning Precinct will be refurbished to allow for a connection to the new Wallace Building.

This Aboriginal Cultural Heritage Assessment Report (ACHAR) is being prepared in accordance with requirement 10 of the SEARS, which states:

Where relevant, address Aboriginal Heritage in accordance with the Draft Guidelines for Aboriginal Cultural Heritage Assessment and Community Consultation 2005 and Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010.

This report makes the following recommendations:

- There is no objection to the proposed development on Aboriginal archaeological grounds. A Part 6 AHIP is not required for works proposed in the Masterplan.
- If the final plans for the subsequent stages vary to the concepts detailed in the Masterplan an assessment should be undertaken of the final plans.
- The registered Aboriginal sites within Saint Ignatius' College, Riverview are not within the areas proposed for works and therefore will not be impacted upon. However, during the proposed works care must be undertaken to ensure that they are not impacted upon in any way.
- The rockshelters on Saint Ignatius' College's campus have been defaced by graffiti and the deposition of rubbish. Saint Ignatius' College should develop and implement a management plan for these sites to ensure their ongoing protection and conservation.
- No further archaeological investigation, monitoring or testing is required in respect of this proposal.
- If, during the course of the proposed development, any previously undetected Aboriginal "objects are uncovered work must cease in the vicinity to the object and further advice sought from the consultant and Metropolitan Local Aboriginal Land Council.
- An induction should be provided to all construction staff, employees, contractors and sub-contractors in respect of Aboriginal heritage protection and their responsibilities under the *National Park Act 1974* by a suitably qualified archaeologist. A written induction should also be provided to be included in all environmental and safety documentation for future reference.



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1.0 INTRODUCTION

1.1 Background

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In December 2018 following the completion and six months of occupation of the Therry Building, a review of the Masterplan was initiated. As a result of the review, a revised resolution for Stage 2 was determined. The original Stage 2 proposal was for the replacement of the existing Wallace Building with a building of a similar footprint and massing. The revised design relocates the building to the north of the existing building which allows for the retention of the original building until construction of further stages.

This report for the revised Masterplan is being prepared in accordance with requirement 10 of the SEARS, which states:

Where relevant, address Aboriginal Heritage in accordance with the Draft Guidelines for Aboriginal Cultural Heritage Assessment and Community Consultation 2005 and Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010.

1.2 Site Location and Description

Saint Ignatius College, Riverview is located approximately 6 km to the north west of the Sydney Central Business District (CBD) within the Lane Cove Local Government Area. The school is bound by Tambourine Bay Road and Tambourine Bay to the east, the Lane Cove River to the south, Burns Bay to the west and Riverview Road to the north. Figure 2 shows the location of the study area and Figure 3 shows an aerial of the study area.

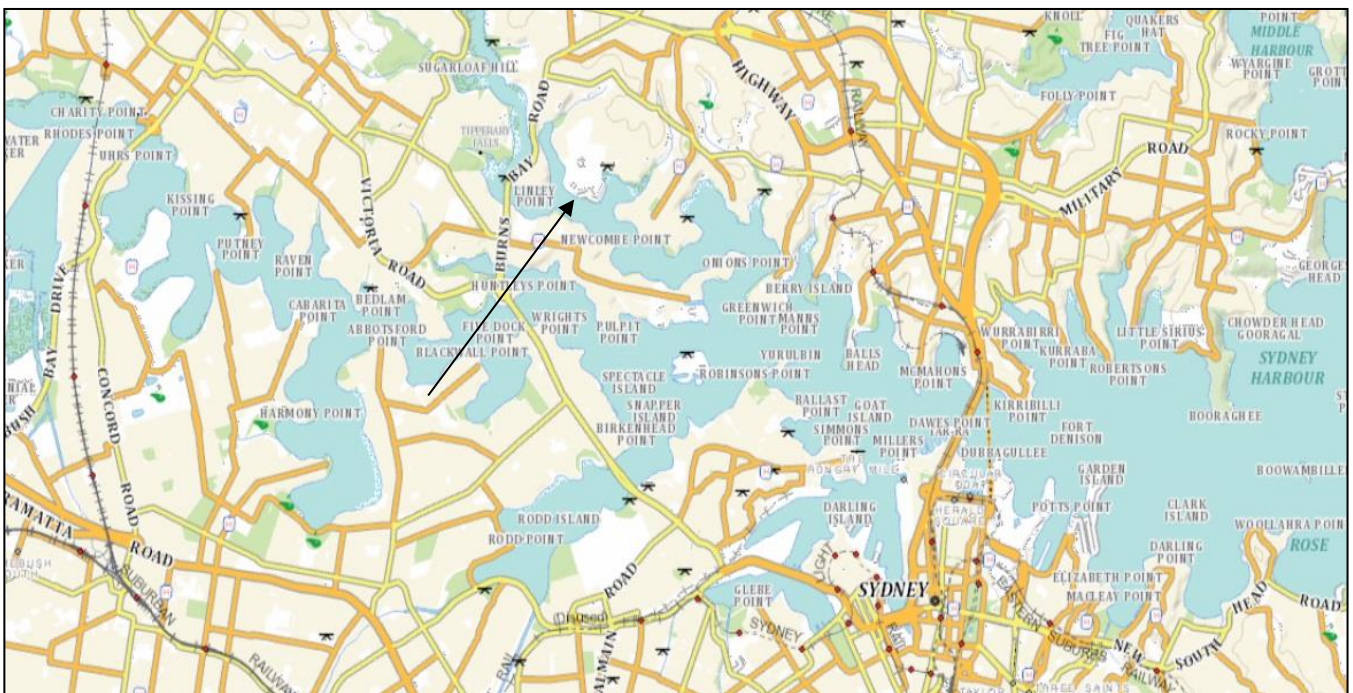


Figure 1: Showing the location of Saint Ignatius' College Riverview as indicated by the arrow (map courtesy of <http://maps.six.nsw.gov.au/>).

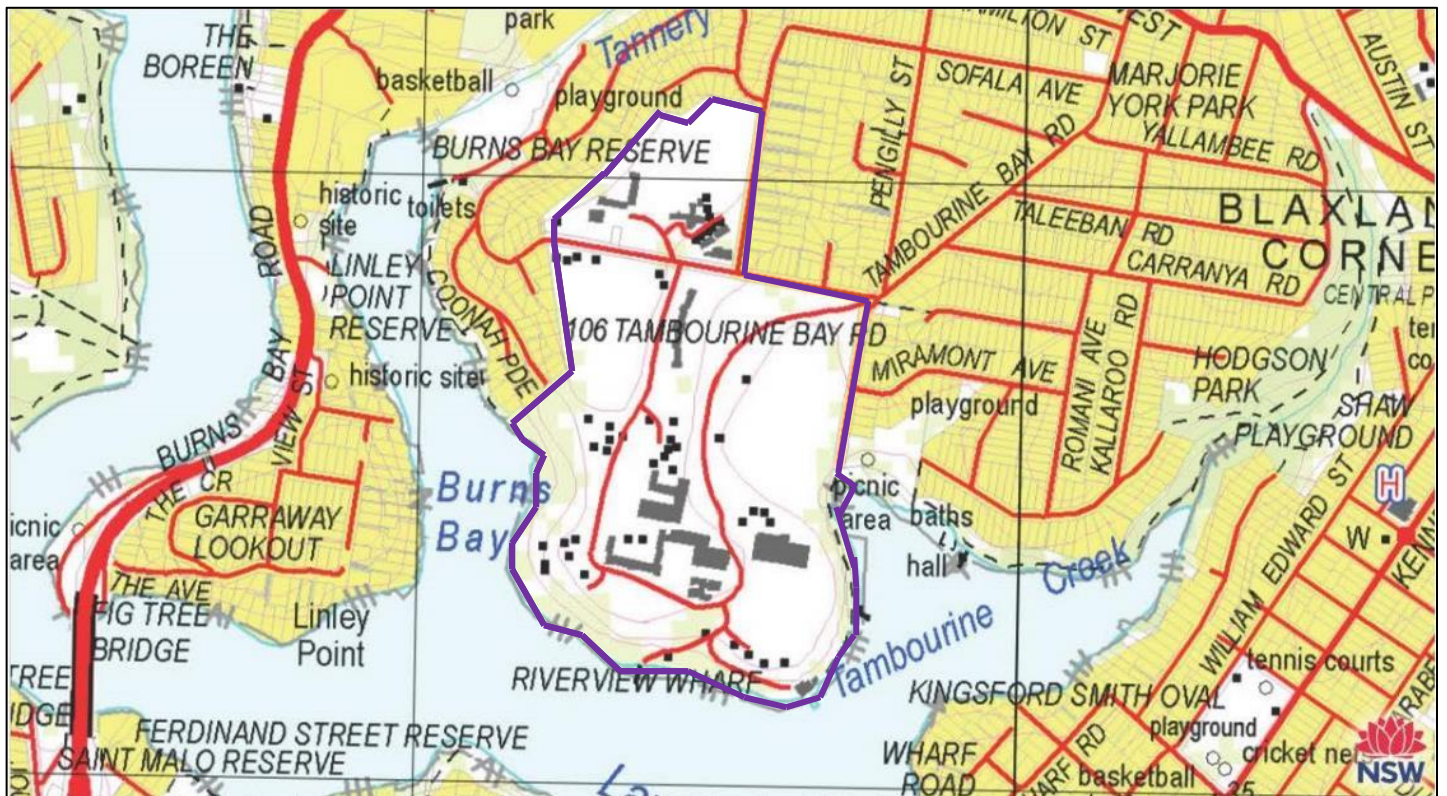


Figure 2: Showing the boundaries of Saint Ignatius' College Riverview outlined in purple (Parramatta River 91303N Third Edition)



Figure 3: Showing the boundaries of Saint Ignatius' College Riverview outlined in red (map courtesy of <http://maps.six.nsw.gov.au/>).



1.3 Statutory Controls

National Parks & Wildlife Act 1974

The *National Parks & Wildlife Act 1974* (NPW Act) provides statutory protection to all Aboriginal sites within New South Wales. The Department of Planning, Industry and Environment are the State Government agency responsible for the implementation and management of this Act. Protection of Aboriginal “objects” is referred to in Part 6 of the Act. An Aboriginal object is defined as:

“Aboriginal object” means any deposit, object or material evidence (not being a handicraft made for sale) relating to the Aboriginal habitation of the area that comprises New South Wales, being habitation before or concurrent with (or both) the occupation of that area by persons of non-Aboriginal extraction, and includes Aboriginal remains.

Under s86 it is an offence to harm or desecrate an Aboriginal object. Section 90 of the NPW Act details the provisions for the issue of an Aboriginal Heritage Impact Permit (AHIP) for certain activities. When applying for an AHIP it is necessary to undertake Aboriginal community consultation in accordance with OEH’s *Aboriginal cultural heritage consultation requirements for proponents 2010*.

However, as this project is a State Significant Development approval under the *National Parks & Wildlife Act 1974* will not be required. Please see below.

Environmental Planning and Assessment Act and Regulations 2000

This project is a State Significant Development which requires approval from the *Department of Planning under the Environmental Planning and Assessment Act and Regulations 2000*. This means that Stage 1 of the project is approved in detail, with the subsequent stages approved in principle. Detailed DA submissions for the subsequent stages would still need to be lodged with Lane Cove Council for final approval, within the context of the overall approval.

The SEARS for the staged development have been issued in accordance with 78A(8A) of the *Environmental Planning and Assessment Act* and Schedule 2 of the *Environmental Planning and Assessment Act*. The development description as contained in the SEARS follows:

Stage development application for St Ignatius College Riverview, including:

- Concept proposal for the staged redevelopment of the school over nine stages, comprising demolition, new buildings, alterations and additions, refurbishment works, access arrangements, circulation and landscaping, and
- Detailed plans for the second stage of development comprising the detailed design of Stage 2 – construction of a new Wallace Building.

The SEARS state that an Environmental Impact Statement (EIS) must be prepared in accordance with clauses 6 and 7 of Schedule 2 of the *Environmental Planning Assessment Regulation 2000*. This allows the Secretary to impose environmental assessment requirements. In respect of this project the SEARS require that the EIS:

10. *Where relevant, address Aboriginal Heritage in accordance with the Draft Guidelines for Aboriginal Cultural Heritage Assessment and Community Consultation 2005 and Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010.*

This report addresses Aboriginal Heritage in accordance with the *Draft Guidelines for Aboriginal Cultural Heritage Assessment and Community Consultation 2005* and the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010* have not been implemented. Please note that the *Draft Guidelines for Aboriginal Cultural Heritage Assessment and Community Consultation 2005* are obsolete and have been replaced by the 2010 requirements. The 2010 requirements include the requirements contained in the 2005 guidelines.

1.4 Objectives of the Aboriginal cultural heritage assessment report (ACHAR)

This ACHAR details the results of the assessment and recommendations for actions to be taken before, during and after the



proposed activities associated with the project in order to manage and protect Aboriginal objects identified by the investigation, assessment and testing of the study area.



2.0 ABORIGINAL HISTORY

2.1 Sources, Place Names and Terminology

Research involved the examination of primary and secondary documentary sources focusing on evidence of occupation, cultural practices and the impact of colonisation. Investigation of sources was undertaken by using various methods including by events, and the names of people and places associated with the locality.

Val Attenbrow's research published in *Sydney's Aboriginal Past* reveals that Colonial records show the 'Gamaragal' clan (recorded in sources as Cammeraygal, Gaimariagal and other spellings) as associated with country on the north shore of Port Jackson, to the east of the Lane Cove River and bordering on the territory of the Borogegal to the east, and the Wallumedegal or 'Kissing Point' clan to west. The spelling 'Gamaragal' used by Attenbrow is adopted in the history except where a variant is used in a direct quotation.

Aboriginal place names known from historical sources include 'Turranburra' or 'Turramurra' used to describe the Lane Cove River and district respectively are linked to the location around the source of the Lane Cove River to the north-west of the study area. The Aboriginal word 'Turranburra' was recorded by European observers as meaning 'Big Hill' (Attenbrow 2010: 10 citing Larmer 1832-33 and Thornton 1899). Today's suburb of Turramurra is about six kms from the source of the Lane Cove River at Thornleigh. European names for the locality after colonisation included 'the north shore' and 'Hunters Hills,' then later Lane Cove (Grimes 1815 ML). The part of Lane Cove around the study area was formally renamed 'Riverview' after the property on which St Ignatius' College was established in the late nineteenth century. Previous names of properties within the college's boundaries included 'St Ives,' 'Murphy's Folly' and 'Ormeau View' (Noel Bell, Ridley Smith & Partners Sept 2004: 11-13).

A significant characteristic of the Aboriginal language recorded in eighteenth-century colonial records is the use of the suffix '-gal' (man) or '-galleon' (woman). When added to a word it denoted a man or woman from a territorial clan name, a linguistic feature common to Aboriginal languages in other parts of Australia. The suffix '-gal' is used in this report as a non-gender-specific term referring to members of a clan of both sexes. There are numerous spelling variations in the sources.

2.2 People and Country

A letter from Governor Arthur Phillip to Lord Sydney in February 1790 made observations about the Aborigines of Port Jackson. Colonial accounts provide evidence of the influence or authority of the Gamaragal over other clans around the harbour. He wrote that,

About the north-west of this harbour there is a tribe which is mentioned as being very powerful, either from their numbers or the abilities of their chief. The district is called Cammerra; the head of the tribe is named Cammerragal, by which name the men of that tribe are distinguished. A woman of that tribe is called Cammerragalleon (HRA Series 1 Vol 1 1914: 160).

Albeit from a European perspective, illustrations and paintings made by Colonial observers record the people of the north shore of Port Jackson, their way of life, and the landscape. One by Thomas Watling is reproduced below in Figure 4.



Figure 4: ‘A Group on the North Shore of Port Jackson, New South Wales’ as depicted by Thomas Watling between 1792 and 1797 (Watling Drawing No 26, Natural History Museum London).

2.3 Clans and Language Groups

The Gamaragal clan are acknowledged as the traditional owners of part of what was known at the time of colonisation as ‘the north shore’ incorporating the land in the vicinity of what is now Riverview. Membership of communities ranged from 35 to 60 people, however often people camped, travelled, foraged, fished and hunted in smaller, extended family groups. Estimates of the total Aboriginal population of the Sydney region in 1788 were between 2000 and 3000 (Hinkson 2001:xix-xxv; Attenbrow 2010: 17, 28-30).

Knowledge of the boundaries of language, band and clan groups is limited due to the scarcity of reliable data. Opinions differ, however linguists believe that the Aboriginal people of this region spoke the coastal Darug dialect of the language of the Sydney region (Attenbrow 2010: 30-33). In the late 1960s linguist Arthur Capell argued that an additional and separate language that he suggested was ‘convenient to call Kuringgai (Guringai).’ The area in which it was spoken was suggested as on the north side of the harbour, extending between the east side of Lane Cove River (the study area) and the coast, and as far north as Tuggerah Lake (Capell cited in Attenbrow 2010: 33).

Ann Ross argues that Guringai was also spoken on the Sydney peninsula on the south side of Port Jackson. She points out that there was much contact between people from both sides of the harbour citing the marriage of Bennelong (*Baneelon*) of the Wangal people, and *Barangaroo Daringha*, a ‘Gamaragalleon’ (or Cammeragalleon) (Ross cited in Attenbrow 2010: 34). As Attenbrow comments, it could then be argued that coastal Darug was spoken on the north side of the harbour as well as the south. Attenbrow concludes that it must be remembered that despite present day usage of language group names that due to the impact of Colonial history in the Sydney region ‘the present composition of the groups using the language names and the boundaries within which they operate are, in some places, quite different to those of the past’ (Attenbrow 2010: 34).

Gamaragal woman Barangaroo married Bennelong a prominent Wangal man who is best known for his close association with Governor Phillip, a relationship cultivated by Phillip after Bennelong’s capture in November 1789 (Dark ADB accessed 15 Oct 2015). In September 1790 Barangaroo was for a time Colbee’s wife although her later relationship with Bennelong is more widely recognised (Tench 1789-1798 1966: 177).

Colonial accounts document Barangaroo’s visits to the Sydney settlement and portray her as a strong-willed woman who was

confident in expressing her views to her countrymen and colonisers alike (Hoskins 2008: 16). Barangaroo refused to conform to European ways and dress codes that some Aboriginal people, including Bennelong, adopted at the behest of colonial authorities (Tench 1789-1798 1966: 184-190). In 1791 Barangaroo was appalled when a convict was punished at a public flogging for having stolen Daringa's fishing equipment. In her anger she 'snatched a stick, and menaced the executioner' exhibiting her 'fierce and unsubmissive nature.' As Tench reported, she and other Aboriginal witnesses to the punishment showed 'strong abhorrence for the punishment, and equal sympathy with the sufferer' (Tench 1789-1798 1966: 221-222).

Following Barangaroo's death she was cremated according to traditional funerary practices for adults. Bennelong requested the attendance of his sister Carrangarrang, Caruey, Yemmerrawannie, Governor Phillip, Mr White, David Collins, and a few Aboriginal women. David Collins description of the ceremony is published in his *Account of the English Colony in New South Wales*. Bennelong found a wet-nurse among the 'white women' for his and Barangaroo's infant daughter, Dilboong, who died in infancy. Aboriginal children weren't cremated and in accord with Aboriginal tradition Bennelong slept the night at the child's gravesite in the Governor's garden (Collins 1798, 1975: 490, 499, 502-3).

Other Cammeray people reported on in Colonial accounts include Gooreedeeana, a woman reported by Watkin Tench as of notable beauty but who was reluctant to pursue more than brief contact with Colonists. Other Aboriginal men, and sometimes women, were more confident in travelling around or entering the Sydney settlement and at these times their behaviour, or interactions with other Aboriginal people as well as with colonists, were noted by British observers such as David Collins and Watkin Tench.

2.4 Beliefs, Laws and Rituals

Little was recorded of the belief systems of Sydney clans but Attenbrow argues that 19th century studies in the coastal areas to the north and south of Sydney suggest a common belief system to those in the Sydney region. Despite the loss of some stories associated with Sydney, Aboriginal sites retain 'deep religious significance' for the present generation (Hoskins 2008: 9,10).

Colonial accounts provide evidence of the influence or authority of the Gamaragal over other clans around the harbour. Collins witnessed tooth evulsion performed by Gamaragal men described as the 'principals in the operation' an initiation ceremony at the 'head of Farm Cove' on the south side of the harbour. They were painted 'after the manner of the country' and most equipped with clubs, spears and throwing sticks. The Gamaragal, estimated at twenty in number, led parts of the ceremonies. Four stylised illustrations of the ceremony by an unknown artist accompany Collin's published account. One of the images is reproduced in Figure (Collins 1798, 1975: 466-67, 469).

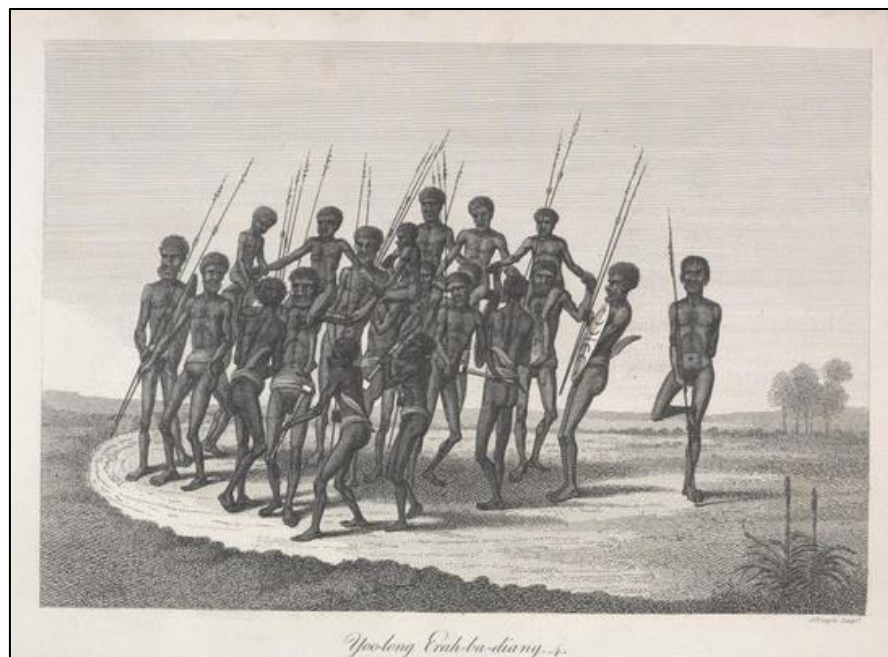


Figure 5: One of four illustrations of an initiation ceremony presided over by Gamaragal people at Farm Cove, Sydney. The illustration shows the initiated boys on the shoulders of Gamaragal men (Collins 1798 (1975: 474).

Between 1788 and 1797 the Port Jackson painter, an anonymous Colonial artist left a rare record of the leader of the Gamaragal clan (Figure 5) (Watling Dwg No 53, Natural History Museum, London). Notes made by the artist are also rare and make reference to his status and weaponry,

This Mans name is Cameragal the chief of the most powerful Tribe that we at present know of in New south Wales. He holds two fighting spears and a fiz gig in one hand and two throwing stiks in the other.



Figure 6: Portrait of 'Cameragal the chief of the most powerful Tribe' made by the Port Jackson Painter between 1788 and 1797 (Watling Dwg No 53, Natural History Museum).

Ritual punishment was an Aboriginal tradition that attracted a lot of interest among Colonial observers. In December 1793 Carradah, a Gamaragal man reputed by David Collins to be a 'very fine fellow' was subjected to a ritual punishment on a 'clear spot between the town and the brickfield,' where rites and ceremonies were often performed. Carradah was being punished for stabbing another Aboriginal man, although not fatally. He stood for two evenings 'exposed to the spears' of the man he wounded and those of other Aboriginal men. With 'courage and resolution' he stood there with only a bark shield for protection and at one stage had an arm held down. Carradah sustained a wound to his shield arm but had to endure at a later stage a further punishment. The Gamaragal man was also known as 'Midjer Bool' having 'exchanged names' with Mr Ball the commander of the Supply (Collins 1798, 1975: 275-76). Members of a hostile clan murdered Carradah in April 1794. He was cremated at a ceremony attended by a large group of Aboriginal people who vowed to avenge his death through the type of punishment that Carradah had endured a few months earlier (Collins 1798, 1975: 305).



2.5 Environment – Resources of the Land and Water

The study area is located in the lower reaches of the Lane Cove River and is in a tidal part of the river a short distance from the point where it merges into Sydney Harbour between Greenwich and Woolwich. The foreshores consist of a series of cliffs, rocky outcrops, small bays and inlets featuring tidal mudflats. The diverse habitat of the river provided a feeding ground for fish, shellfish, crustacea and sea birds that were in turn a rich food source for the Gamaragal. Marine food resources and fauna in the surrounding bushland including possums, wallabies, ducks, goannas and native plants were exploited by the Gamaragal with some variations in availability dependent on seasonal change (Attenbrow 2010: 40-42).

The rocky outcrops above the shoreline offered shelter from weather with ready access to plant and animal resources and raw materials that people required. Campsite types varied from areas where families stayed for several days and other locations where they might have stayed overnight on short journeys to procure materials or food, to organise ceremonies. Early Colonists' observations of Aboriginal people's use of the country in the Sydney region indicated a focus on foreshores and riverbanks such as that in the study area (Attenbrow 2010: 47). Marine resources were crucial to the diet of people living around Sydney Harbour and the Lane Cove River. Watkin Tench wrote that the Gamaragal 'possessed the best fishing ground' (Tench 1793: 193 (1979: 285) cited in Attenbrow 2010: 65-66). More generally he commented about the Aboriginal people around Sydney Harbour that they,

'...wholly depend for food on the few fruits they gather; the roots they dig up in the swamps; and the fish they pick up along shore, or contrive to strike from their canoes with spears. Fishing, indeed, seems to engross nearly the whole of their time, probably from its forming the chief part of a subsistence...' (Tench 1789: 80-81 (1979:48) cited in Attenbrow 2010: 63).

Evidence of animal and marine resources used by, or familiar to, the Gamaragal survives in engravings made by them and found in rock shelters and on rock platforms around the harbour. Aboriginal sites recorded between 1990 and 1992 along the river foreshore within the study area include rock shelters, all with middens and some with art. Section 6.2 of this report details rock shelters found along the foreshore below Saint Ignatius' College and within the College campus. Archaeological investigation of campsites, shell middens and cultural art sites contribute to an understanding of 'pre-colonial Aboriginal land and resource use patterns' especially where historical evidence is lacking (Attenbrow 2010: 47, 48, 56).

2.6 Tools, Weapons and Equipment

The Gamaragal used a diverse range of tools and weapons in obtaining food and raw materials and for 'defensive and offensive purposes.' They included spears, spear-throwers, fishing equipment, hatchets, adzes shields, clubs, and digging sticks, as well as baskets and bags to transport food and goods. Some tools and weapons had multiple uses and were designed for portability. Unmodified shells and stones were used opportunistically when required (Attenbrow 2010: 85). Both men and women carried tool kits of different kinds with women making and using bags, fishing lines and hooks (Hoskins 2008: 14). Canoes were also an important piece of 'equipment' used by Aboriginal people around Sydney Harbour and waterways. In *Sydney's Aboriginal Past* Attenbrow explains in more detail the different types of equipment used, the materials from which they were made or adapted, and how they were used (2010: 85-104).

Records made by Aboriginal people of their tools and weapons are found as stencils and drawings in rock shelters, and as engravings on rock platforms around Sydney Harbour with some along Middle Harbour and the Lane Cove River. Drawings and painting by Colonial observers confirm Aboriginal records and at times provide supplementary information (Attenbrow 2010: 97-98). The Port Jackson Painter's portrait of the 'chief' of the Cameraygal in Figure 8 above provides a valuable record of hunting and fishing spears, and other implements used in the early Colonial era. He stands next to his canoe armed with three spears and two woomeras or spear throwers (Watling Dwg No 53, Natural History Museum).

On 29 August 1923 Father Daniel Finn SJ the Prefect of Studies at St Ignatius College Riverview recorded in his journal that Neville Roche and Len Ward found a spear in a cave in or near the study. Despite Finn reputed to be an archaeologist no further details were provided (School Archives, St Ignatius College Riverview). Further investigations need to be made as to whether the school retained the spear or whether it was passed on to an organisation such as the Australian Museum or Macleay Museum. Tools have been found in the Lane Cove area although none yet linked to the study area. Evidence of plant and woodworking has been identified on Eloueras (a backed flake implement) found in the Lane Cove area. In Sydney Eloueras have been found in archaeological contexts dating to at least 4,000 years (Attenbrow 2010: 113).

2.7 Artistic Cultural Practices

Aboriginal people in the Sydney region had diverse artistic cultural practices ranging from scarification and painting on their bodies to painting or incised designs on tools, weapons, cloaks and elements in the landscape such as rocks and trees. Scarification is evident on the chest of the Gamaragal 'chief' in Figure 8 above. Motifs used in paintings, engravings and stencils on rock platforms and in rock shelters included human and animal forms, and ancestral and supernatural beings. In contrast designs on tools, weapons and their bodies were geometric in form (Attenbrow 2010: 143). Between 1990 and 1992 Aboriginal sites rock shelters with art were reported in the study area along the river foreshore and within the school grounds (Summary of AHIMS Site Cards). Section 6 of this report contains more details of those sites.

In the mid 1840s naturalist and painter George French Angas (1822-86) inspected rock engravings at sites around Sydney Harbour including at Lane Cove (Angas 1847 (1969) Vol 2: 201-203 cited in Attenbrow 2010: 146). John Plummer wrote an article on 'Aboriginal Carvings on the Lane Cove River and Elsewhere' for the St Ignatius College magazine *Our Alma Mater* in December 1907 extolling the rich abundance of rock drawings and carving in the vicinity of Lane Cove River (St Ignatius College Archives, Riverview). Although not explicit about their age, Plummer stated that according to a leading Australian ethnologist they were 'very old' as,

...the indented lines bear exactly the same appearance as the surface of the rock on which they are made, while chippings near them, in the same rock, over ninety years ago by surveyors and others look obviously modern by comparison (Plummer Dec 1907: 10).

Twentieth century surveys record a 'broad arrow' survey mark (SS 23013) on a rock ledge on the southern shore of the study area to the east of the wharf. A second survey mark is located on a rock to the west of the wharf (SS 23012). Another broad arrow survey mark (SS23004) is situated on a rock ledge in Burns Bay to the west of the study area. It is possible that there were earlier survey marks than those identifiable today. The locations of the survey marks in the study area are reproduced in an aerial photograph in Figure below.



Figure 7: Survey marks in the study area (SIX Maps LPI LPMA NSW).

Another 'ethnological authority' suggested that their age was evident by examination of the extent of erosion on the rock carvings

exposed to the open air and the 'depth of alluvium' (Plummer Dec 1907: 10). Mr Etheridge of the Australian Museum noted that among the finished engravings were others that were incomplete or just commenced therefore revealing, he suggested, the method of their production. The incised figures were of all sizes from 'five to seven feet' (1.52-2.13 metres) at their widest while several were from 'sixty or seventy feet' (18.29-21.34 metres). Mr WA Gullick, the NSW Government Printer, found similar groups of figures at Longueville Point a short distance to the east and within sight of Riverview College (*Our Alma Mater*, Dec 1907: 10-11). These figures include illustrations of eight rock engravings (a speared kangaroo, a snake, a porpoise, and several species of fish and sharks) reproduced in Figure below. Descriptions, identification and interpretation of the images attributed to Etheridge and others are recounted in the article (*Our Alma Mater*, Dec 1907: 10-11).

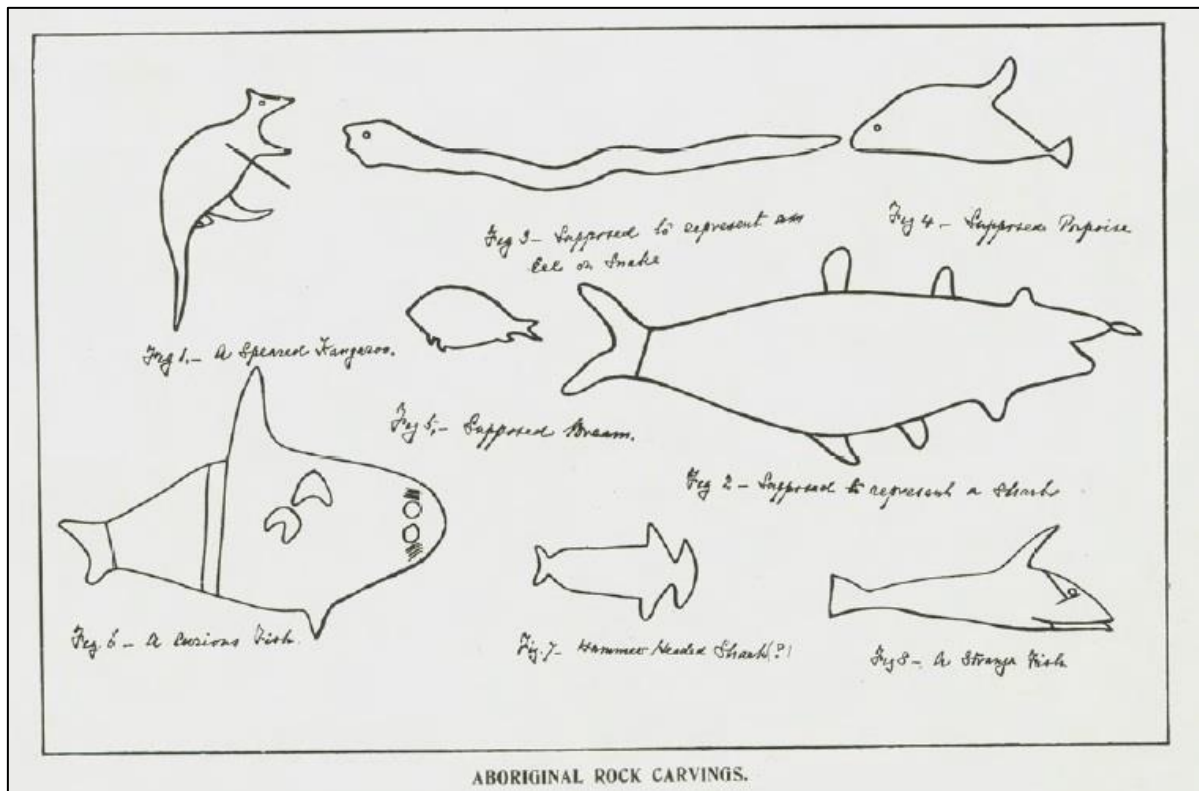


Figure 8: Aboriginal Rock carvings reproduced in an article by John Plummer in December 1907 which were Recorded on Longueville Point and "within sight of Riverview College" (*Our Alma Mater*, Dec 1907: np).

2.8 Impact of Colonisation on Life and Traditional Culture

Contact with the British quickly had a profound and devastating impact on Aboriginal life and culture. In April 1789 an epidemic swept through the Colony - a disease considered by Colonists to be smallpox and known by Aboriginal people as gal-galla. Within a year 'well over half' the Aboriginal population of the Sydney region died (Attenbrow 2010: 21). Watkin Tench noted in the 1790s that the North Shore people 'suffered less from the ravages of the small pox' than other clans and, he suggested, adding to their already high status in the community (Tench 1789-98, 1961: 285).

Reports of contact with Gamaragal clan were often at locations in or in close proximity to the Sydney settlement but as settlement spread so did areas of contact and conflict. Gamaragal people attempted to protect their country and precious and, at times, limited food resources from the depredation by Colonists. As timber cutters moved into areas along the Lane Cove River conflict with Gamaragal people increase. Between c1800-11 a stockade or camp was established on the eastern side of Woodford Bay (Longueville), to the east of the study area, to accommodate convicts employed in tending stock and working in the nearby sawpits (Farlow 2011 *Dictionary of Sydney*, accessed 16 Oct 2015; Col Sec's Papers Index: Lane Cove). The increasing proximity of Europeans to Aboriginal pathways, campsites, hunting and fishing grounds, and sacred cultural sites increased the likelihood of encounters and points of conflict.

Censuses of the Aboriginal population, usually made at the same time as the distribution of blankets and supplies, relied on Aboriginal communities travelling to a central point, initially Parramatta, at a certain time of year. Initiated by Governor Lachlan



Macquarie in 1816 they were used as a guide to the number of Aboriginal people, of family groups and affiliated places. They do not accurately reflect all Aboriginal people living in the district as not all Aboriginal families attended for fear of retribution for conflict with settlers. They also feared loss of their children to the Native Institution, or the possibility of constraints placed on their freedom and independence. Missionaries, welfare organisations and schools such as the Native Institution also made records. The Gamaragal clan are not shown in either record type. It is possible they were counted among neighbouring 'north shore' clans such as the 'Broken Bay Tribe' (Borogegal) or the 'Kissing Point Tribe,' or that they were not present at those times (Attenbrow 2010: 22; Colonial Secretary: Special Bundles SRNSW).

Colonisation brought competition for food resources, loss of access to traditional lands and cultural places, restrictions on movement, and introduction of diseases against which Aboriginal communities had little or no resistance. Members of clans who survived the early years of Colonisation often found themselves dislocated from family and country. Forced movement of people occurred across the Sydney region and resulted in the loss of some aspects of Aboriginal culture and the emergence of new groups incorporating people from diverse areas. Over time however reorganisation ensured the preservation of some of the core cultural practices and knowledge in Aboriginal communities (Hinkson 2001: xxiv-xxv).

2.9 Acknowledging and Sharing Gamaragal Heritage

Through perseverance and showing great resilience Aboriginal Australians have maintained and still practice core traditions, customs and beliefs, passing them onto future generations despite significant changes imposed on their lives, livelihoods and culture. Important places, beliefs and rituals of the Gamaragal are shared in *Repossession of our Spirit: Traditional owners of northern Sydney* by Dennis Foley, a Gamaragal descendant (2001). Through oral history gleaned from older generations Foley documents important aspects of the culture and place for current and future generations. The Lane Cove River was and still is a significant place for the Gamaragal. It is one of many 'special sites' including Greenwich, Hunters Hill, Woolwich and Cockatoo Island, once accessed from tracks heading south from Crows Nest a 'sit down place' or area from which Aboriginal tracks radiated. The places were part of a creation story that also included sites such as Willoughby Bay and Middle Harbour also accessed from tracks to the northeast of Crows Nest (Foley 2001: 15). The Aboriginal sites in the study area are integral to these 'special places' and important evidence of the lives and culture of the Gamaragal people of Sydney.



3.0 ENVIRONMENTAL CONTEXT

3.1 Topography

The study area is located in the central portion of the Sydney Basin. The Sydney Basin is characterised by contrasting landscapes of rugged sandstone escarpments and gently undulating hills over shale (Herbert 1980:21; Sydney 1:100,000 geological map).

The study area is an area of undulating rises on Hawkesbury Sandstone sloping steeply down towards the Harbour. Saint Ignatius' College, Riverview is located approximately 500m to the east of Tannery Creek and approximately 800m to the west of Tambourine Creek.

3.2 Geology

The subject area is located on the Hawkesbury Sandstone. Hawkesbury Sandstone is generally medium to coarse grained, but varies from fine to very coarse grained (Herbert 1980: 18). Material suitable for the manufacture of small tools can be found in scattered white vein quartz pebbles associated with the Hawkesbury Sandstone. Sandstone can be utilised in the sharpening of axes and other ground edge artefacts.

Hawkesbury Sandstones provides materials suitable for the manufacture of ground edge axes and surfaces suitable for engraved art. Hawkesbury sandstone also weathers into overhangs and shelters suitable for habitation and protection from the elements. The quartz which weathers from the sandstone also provides material for artefact manufacture.

However, the tuff and quartz would only have been available in some locations and would not have been widespread. The sandstone may have occurred within the study area as outcrops around the shoreline. Other materials such as chert and silcrete which are valuable materials for the manufacture of small stone tools were not readily available. Such materials, which are highly siliceous and fine grained, can provide a very sharp hard edge suitable for cutting. Buried silcrete deposits are located at Newtown (Steele 2006:24). However, access to these buried deposits may have been limited. Other deposits of silcrete and chert are available from western Sydney at Plumpton, Penrith, St Clair and Prospect (Comber 2008:6), all a considerable distance from Cockle Bay. As a result, people of the Sydney region favoured shell, rather than stone, for tool manufacture (Bradley 1792:92). If stone was required it would have been necessary to travel great distances or trade with neighbouring clans to obtain chert or silcrete.

3.3 Vegetation

The vegetation of the Sydney Basin would once have consisted mainly of dry sclerophyll or open woodland on the higher sections where the soils are sandy and well drained, whilst the slopes would have supported an open Sydney Turpentine-Ironbark forest. The alluvial soils would have supported a river-flat forest, including various Eucalypt species and Angophoras. The open woodland species would have included Eucalyptus siberi (Silvertop Ash), Eucalyptus piperita (Sydney Peppermint), Eucalyptus sclerophylla (Scribbly Gum), plus Corymbia with an understorey of Banksia serrata (Old Man Banksia), Banksia spinulosa (Hairpin Banksia), Banksia integrifolia (Coast Banksia) and various Acacia spp., including Acacia longifolia. Flowering shrubs would have included Telopea speciosissima (Waratah) and Boronia serrulate (Native Rose), whilst groundcover species would have included Grevillia laurifolia and Persoonia chamaepitys. Clumps of Lomandra longifolia would also have grown on headland Areas. In addition, various heathland communities would have existed along coastal Areas (Baker et al 1986). Ferns and sclerophyll shrubs would have been growing in rocks along the foreshore and in natural seepage lines at the base of sandstone outcrops (MacPhail 2010:8).

Such vegetation would have provided a rich and varied food source. The needle like leaves of the Casuarina were chewed to quench the thirst whilst shields could be made from the bark. Flowers from the Eucalyptus and Banksias provided a rich nectar. Acacia pods can be eaten and the bark used medicinally. This vegetation also supports a variety of animal life associated with Aboriginal diet. This includes possums, various wallabies and other small marsupials as well as birds and lizards. Bark and wood suitable for spears, shields, water and/or food vessels (coolamons) and other implements would have been available from large trees (Comber 2012:11).

However the urbanisation and industrialisation of the Sydney Basin has ensured that the landscape and its vegetation has been dramatically altered and no longer resembles the pre-contact landscape.

3.4 Current Land Use and Disturbance

A history of the site is presented in the Historical Archaeological Assessment (Comber 2015). Following is a brief précis of that history detailing the disturbance that has impacted on the study area:

The first disturbance to the study area appears to have been the construction of a dwelling known as “Ormeau View” which was constructed prior to 1865 close to the location of the present day Main Building. By 1865 a detached kitchen, fowl house, piggery and other outbuildings had been constructed. A bathing house is shown on an 1867 survey plan on the waterfront, roughly in the location of the present day Saint Ignatius’ College wharf. In 1880, “Ormeau View” became the main classroom building of Saint Ignatius’ College, Riverview with its lavish garden at the front. By about 1883 a jetty was constructed to the east of the bathing house. In 1888 another bathing house was built further to the east of the jetty, roughly in the location of the present day Saint Ignatius’ College boat shed. An infirmary was built in 1884 in the middle of the study area.

Since those improvements, Saint Ignatius’ College, Riverview has undergone significant development with buildings being constructed throughout the central portion of the study area. The remainder of the study area has been landscaped and modified into sports grounds, roads and recreational areas for the students. Figure below shows the 1943 aerial and Figure 9 is an aerial photograph of the school today.. Since 1943 many buildings have been constructed within the study area and much of the study area has been landscaped and modified.

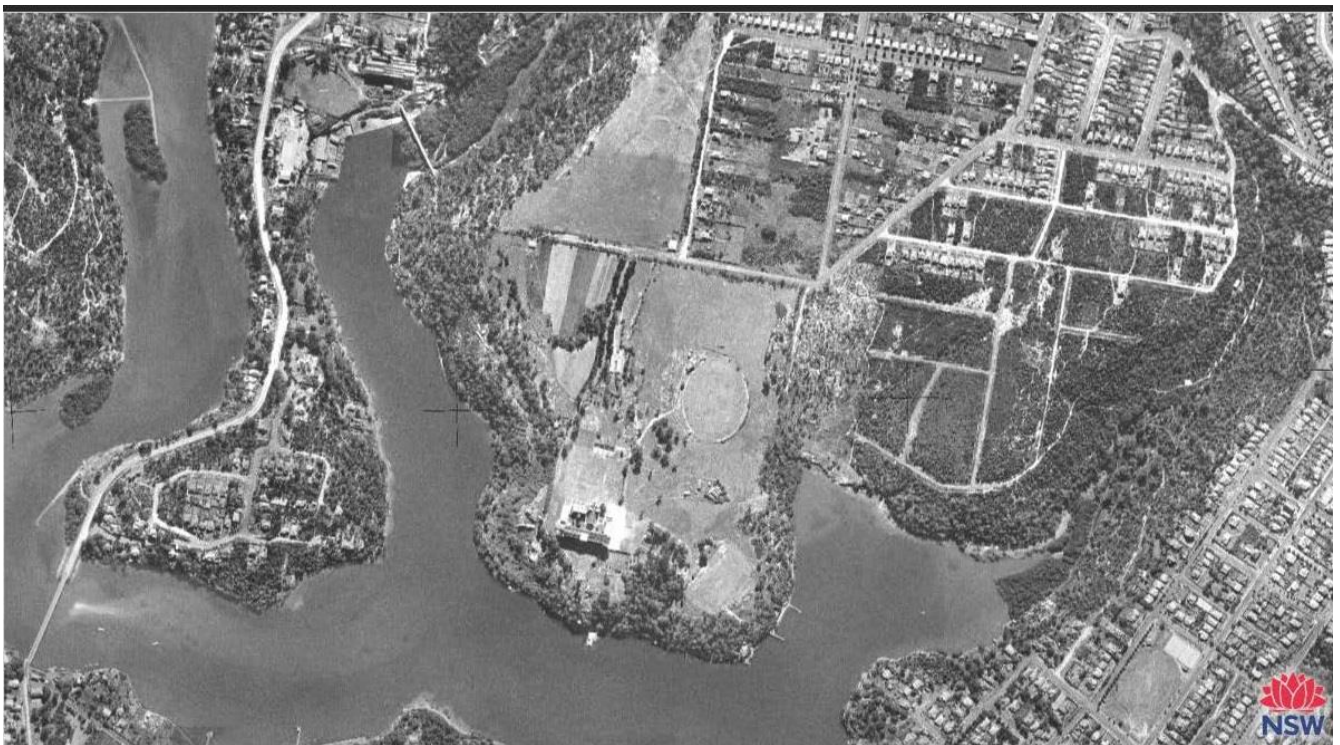


Figure 9: 1943 aerial showing the study area (map courtesy of <http://maps.six.nsw.gov.au/>).

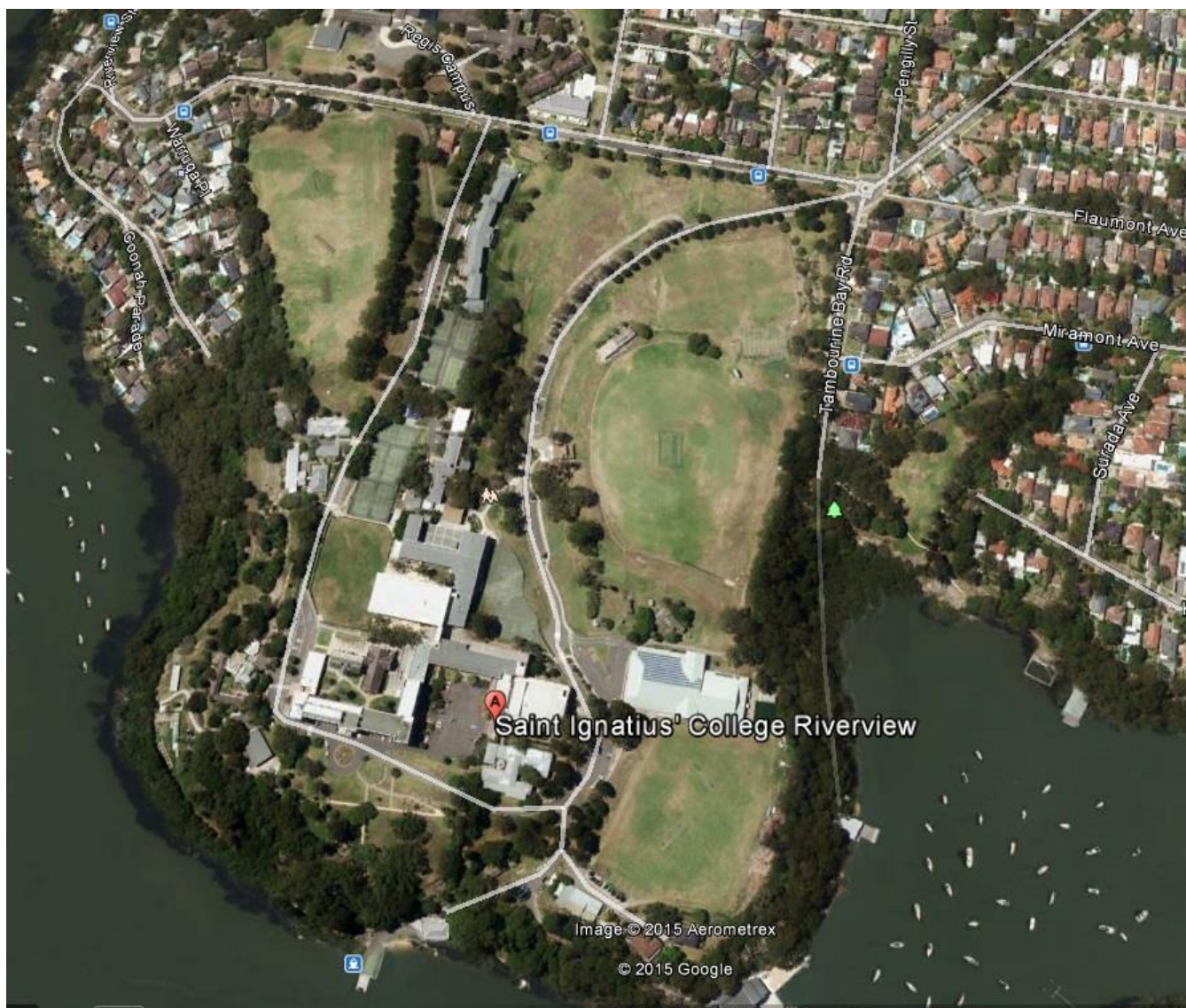


Figure 10: Saint Ignatius' College today
(Google Earth)



4.0 ARCHAEOLOGICAL CONTEXT

4.1 Sydney Harbour

The 1883 publication *Aborigines of Australia* and the 1880 *Journal of the Royal Anthropological Institute* recorded a rock engraving at the area now known as Dawes Point Park, approximately 1km to the north of the present study area. The engraving was either of a whale or a shark with the figure of a man at its head. This engraving has since been destroyed, probably during the construction of the Sydney Harbour Bridge (AHIMS 45-6-0030). Prior to construction of the Harbour Bridge, Dawes Point would have been a high rocky point.

In 1985 Lampert excavated a midden and camp site at Mort's Bond Store, (previously located at East Circular Quay). The site had been truncated by construction of the building and was in a highly disturbed condition. It contained shell and bone, as well as stone artefacts manufactured from red and grey silcretes, quartz, quartzite and chert. The artefacts were comprised of flakes, flaked pieces and cores. He hypothesised that the stone material was sourced from quarries on the Cumberland Plain (Lampert 1985).

An engraving was recorded "on upright surfaces in creek bed" at Goat Island (AHIMS 45-6-811). These engravings include a whale, kangaroo and fish. Three disturbed middens have also been recorded on Goat Island, (AHIMS 45-6-0811; 45-6-1957; 45-6-2382). Goat Island is situated at the mouth of Darling Harbour, to the west of Pitt Street. Goat Island itself is extremely important, as it was recorded in 1798 as being owned by Bennelong, who played a significant role in early Aboriginal-European relations. It was also recorded as being used by Aboriginal people for imprisonment prior to European settlement. Deputy Judge Advocate David Collins, was required by the Colonial Government "...to observe, record and if possible reconcile the Aborigines..." In 1798 he published details of Bennelong's relationship to Goat Island. This is the first official, written account of ownership of land by an Aboriginal person (Gollan 1993).

A midden was recorded at Bennelong Point, to the north east of Pitt Street. The shell from this midden had been collected by the convicts to burn into lime to provide building mortar (AHIMS 45-6-1615).

Another midden was uncovered during building works near the historic building "Lilyvale" on the corner of Cumberland and Essex Streets, The Rocks, just to the north west of the present study area. It had been highly disturbed by the construction of terrace houses in the 1830s and was subsequently destroyed by the construction of a hotel (AHIMS 45-6-1853).

During historic excavations in relation to the construction of the eastern distributor at Woolloomooloo, an artefact scatter was uncovered. This site was subsequently excavated by Brayshaw (AHIMS 45-6-2580). This site, which was located near a spring contained 4 silcrete, 4 chert, 2 quartz artefacts plus one quartzite and one chalcedonic silica artefact. They were found at a depth of about one metre in "disturbed topsoil, overlain by fill" (AHIMS 45-6-2580:2).

During historic excavations in respect of a development works located at William Street, an artefact scatter was uncovered. This was subsequently excavated and the artefacts included fine quartz debitage and cores, silcrete flakes and tuff cores and flakes (AHIMS 45-6-2651).

During development works at Angel Place stone artefacts were uncovered. This site was subsequently excavated by Steele who retrieved three broken flaked pieces in "partially disturbed topsoil mixed with alluvial silts" (AHIMS 45-6-2581). Steele also recorded a potential archaeological deposit (PAD) on George Street, opposite Wynyard Station (AHIMS 45-6-2796). Neither his assessment report nor subsequent excavation report were available from AHIMS, therefore no further comment about this site can be made. Steele was also requested to record a potential midden at 589-593 George Street, Sydney (AHIMS 45-6-2637) which had been uncovered during historical archaeological excavations prior to redevelopment of the site (Steele 2002a). In 2002 Steele (2002b) excavated a site on the corner of Broadway and Mountain Streets in relation to the Quadrant Development. He uncovered 7 quartz and 6 silcrete artefacts.

Steele (2006) also undertook an assessment and excavations at a development site bound by Kent, Erskine, Napoleon and Sussex Streets, which became known as the KENS site. He retrieved a large assemblage of 952 artefacts which were predominately manufactured from silcrete with some tuff and quartz artefacts (Steele 2006:97). He interpreted the site as being occupied between 2,800 BP to 1788.

Comber (2012) undertook an assessment and excavation at Darling Harbour close to the former shoreline which contained a silty alluvium. It had previously been developed with a large commercial building which was demolished prior to the archaeological



excavations and redevelopment of the site. During the archaeological excavation a redeposited midden with ten predominantly chert artefacts was uncovered. The ten artefacts comprised unretouched flakes and flaked pieces with no features that could be used to attribute the artefacts to the phases described by McCarthy (1967) or Gould (1969).

Comber Consultants also undertook Aboriginal archaeological excavations in 2013-2014 at the former International Convention Centre (now known as Darling Harbour Live) on the western shore of Darling Harbour (in prep). They uncovered a sequence of middens along the rocky foreshore which contained six edible shellfish species. A total of 63 artefacts, predominantly silcrete, were retrieved during these excavations. The artefacts from this excavation were predominantly flaked pieces, with nine unretouched flakes and one retouched flake. The artefact analysis indicates that the assemblage collected during these excavations belong to Gould's "Australian small tool tradition" (1969:235) and the Bondaian phase of McCarthy's Eastern Regional Sequence (1976:96). Interestingly, 44 of the artefacts collected at Darling Harbour Live were collected from a discrete knapping floor on the edge of a midden. Radiocarbon dating and environmental information indicates that the midden was deposited between 1690 and 1850.

4.2 Lane Cove

Phil Hunt of the Aboriginal Heritage Office recorded a midden (AHIMS 45-5-3000) on the harbour foreshore at the south-west corner of the Macquarie University Boatshed, approximately 100m to the south east of the present study area. The midden is located on a high bank about 3m above sea level. The northern side of the midden was damaged by the construction of the original boatshed which was destroyed by fire in 2006. The new boatshed was constructed within the original boatshed footprint to protect the remaining midden deposit.

Michal Guider recorded a rock shelter (AHIMS 45-6-2076) behind the 1st Tambourine Bay Sea Scouts Hall, located on Kallaroo Road approximately 200m to the east of the present study area. The rock shelter is recorded as facing southwest with a length of approximately 60 feet, 15 feet high and 4 to 20 feet deep. The rock shelter contained midden material comprising Sydney Cockle, Hercules Club Whelk, Sydney Rock Oyster and Australian Mud Whelk. The AHIMS site card also records a red ochre fish on the wall of the rock shelter.

Guider also recorded a rock shelter with midden (AHIMS 45-6-2075) on the left side of a track at the end of Kallaroo Road which leads to the 1st Tambourine Bay Sea Scouts Hall, approximately 200m to the east of the present study area. The surface of the midden deposit, which includes Sydney Cockle, Hercules Club Whelk, Sydney Rock Oyster and Australian Mud Whelk, has been disturbed, however extensive weed cover may have protected much of the midden deposit. The rock shelter opens onto a large rock platform which is located just to the west of the State Survey Mark 38964.

Guider recorded a series of axe grinding grooves (AHIMS 45-6-2074) beside a small bridge and within the creek bed adjacent to a house at 73 Kallaroo Road, Riverview. This site is located approximately 270m to the east of the present study area. Guider recorded 12 axe grinding grooves, however he records on the AHIMS site card that Rosemary Taplin recorded 37 axe grinding grooves in the 1970s. Guider however records that a retaining wall has been constructed over some of the grooves and that siltation of the creek bed may have concealed some of the grooves.

Guider also recorded a west facing rock shelter (AHIMS 45-6-1966) on the eastern foreshore of Burns Bay, approximately 500m to the north west of the present study area. The rock shelter is recorded as containing some midden material comprising Sydney Cockle and Sydney Rock Oyster.

Guider recorded another rock shelter with midden on the eastern foreshore of Burns Bay (AHIMS 45-6-1967) approximately 150 feet south of AHIMS 45-6-1966. The rock shelter contains a thick midden deposit inside the rock shelter and extending down slope from the shelter. He records the site as having undergone little disturbance, but rubbish and garden refuse litters the site.

Guider records a rock shelter with midden "facing north just west of State Survey Mark 23003" which is located by following the "foreshore from Tambourine Bay Reserve at low tide" and is located on private property (AHIMS 45-6-2325). State Survey Mark 23003 is actually located on the southern foreshore of Tambourine Bay. The description of the location and the location of the recorded Survey Mark do not correlate. It is likely that Guider recorded the wrong State Survey Mark. The rock shelter contains midden material comprising Sydney Cockle, Hercules Club Whelk, Sydney Rock Oyster, Hairy Mussel and Australian Mud Whelk. Charcoal was observed within the sandy floor deposit. No artefacts were recorded.

He records a further rock shelter with midden on private property accessed by following the "foreshore from Tambourine Bay Reserve at low tide" (AHIMS 45-6-2326). He records thick midden material. however states that the centre of the floor deposit within the rock shelter has been excavated "probably by the house owner above". He records Sydney Rock Oyster, Hairy Mussel



and Sydney Cockle as the dominant shell species within the midden.

He recorded a further rock shelter with midden material (AHIMS 45-6-1968) which is accessed from a track which leads from the turning circle at the end of Coonah Parade Lane Cove to the water. This rock shelter is located just outside of the present study area on the eastern side of Burns Bay. The rock shelter is facing west with Sydney Cockle, Sydney Rock Oyster and Hercules Mud Whelk the dominant shell species. The shelter is located adjacent to a flat grassy area and an occasional creek.

4.3 The Study Area

In 1990 Michael Guider, an interested non-archaeologist who recorded Aboriginal sites around Sydney, recorded a rock shelter with shell midden (AHIMS 45-6-1969) which is accessed by a track which leads from the end of Coonah Parade Riverview to the water. This rock shelter is located within Saint Ignatius' College, Riverview's grounds. This rockshelter has suffered damage through modern usage. The floor of the midden has been damaged by scuffage and contains considerable amounts of rubbish including cigarette butts. Extensive graffiti was observed during the inspection. The rock shelter is recorded as containing very thick shell midden (now very disturbed and damaged) comprising Sydney Cockle, Sydney Rock Oyster, Hairy Mussel and Australian Mud Whelk. Two small white hand stencils, possibly children's hands were recorded as being located in a niche in the ceiling. These could no longer be observed.

He recorded a further rock shelter with midden deposit (AHIMS 45-6-1977) facing south and measuring "approximately 36 feet in length, 10 feet high and 15 feet deep". It is situated on the harbour foreshore approximately halfway between the present day agriculture compound and the boat ramp. Sydney Cockle and Sydney Rock Oyster are recorded in the sandy floor deposit. It was recorded as a "very distinctive cave" that had been heavily impacted by shale mining.

A rock shelter with midden material and art (AHIMS 45-6-1976) was recorded in 1990. According to the site card it is situated "behind rotunda and up in the cliffline. About 50 feet from waters edge". This rock shelter was re-located during the site inspection. It was located just to the north of the track which follows the foreshore extending from the Saint Ignatius' College boat shed west toward the Saint Ignatius' College wharf. The rock shelter is situated behind the rotunda about 20m north of the foreshore track. The site card records the rock shelter as containing midden material comprising Sydney Rock Oyster, Sydney Cockle and Australian Mud Whelk. It was also recorded as containing stone artefacts and art on the ceiling of the shelter. The art appears to be two emu feet and legs painted in red ochre. The site card records that the shelter has been used "extensively by the school boys and is covered in graffiti, rubbish and cigarette butts". The art was no longer visible, and the artefacts were not visible. A small amount of shell material was observed.

Two rock shelters were recorded on the road leading from the maintenance building east towards the Saint Ignatius' College boat shed (AHIMS 45-6-1974, AHIMS 45-6-1975). The two rock shelters are approximately 10m apart on the road and facing south. The rock shelters have been recorded as having remnant shell material, although much of the floor deposit has been removed by road construction. Sydney Cockle and Sydney Rock Oyster were recorded within the shelters. The art could no longer be seen although a small amount of shell was visible. This rockshelter is now propped up by concrete pylons.

The study area is not a registered Aboriginal place.

Figure 11 below shows the location of registered Aboriginal sites in and around the study area.



Figure 11: Showing the location of registered Aboriginal sites within the study area and surrounds

4.4 Site Prediction

To date, archaeological investigation within the vicinity of the study area has been limited, with little systematic research or fully comprehensive archaeological site survey work being conducted. The few surveys that have been carried out have been site selective, having been conducted by an interested non-archaeologist undertaking private surveys and recordings around the foreshore in the late 20th century. These recordings were undertaken after the impact of residential and other development had impacted upon Aboriginal sites. Therefore a regional model of Aboriginal adaptation and population movement has not yet been postulated for this area.

Due to this, the main site type previously recorded within and in the vicinity of the study area has been rockshelters with midden and art. Other site types such as artefact scatters and scarred trees have not been recorded, as they would have been heavily disturbed or destroyed by development. The study area is located on a high rise above the Lane Cover River, an area that would have been a favoured camping spot for Aboriginal people. Prior to construction of the school there may have been artefact scatters located on this rise. However, due to construction of school buildings, gardens, roads etc., it is assumed that such evidence would have been destroyed. Therefore, on the basis of the above environmental and very limited archaeological information, it could be expected that subsurface archaeological deposits containing artefact scatters may exist within areas of the study area not heavily impacted upon and that middens or rock engravings may be located within the study area where sandstone outcrops are found. Scarred or carved trees are not expected due to the landscaping of the grounds.



5.0 CONSULTATION

Table 1 summarises the consultation undertaken in accordance with *Aboriginal cultural heritage consultation requirements for proponents 2010*. The letters and emails are attached at Appendix A.

Table 1: Consultation undertaken in accordance with *Aboriginal cultural heritage consultation requirements for proponents 2010*.

Step	Task Requirement	Action	Date of action	Outcome
4.1.1	Identify if native title exists in relation to the project area.	We wrote to the Native Title Tribunal	5/11/2019	On advice by NTT a search was undertaken in Native Title Vision that revealed that Native Title does not exist over the study area and that no ILUAs are registered.
4.1.2	<p>Ascertain, from reasonable sources of information, the names of Aboriginal people who may hold cultural knowledge relevant to determining the significance of Aboriginal objects and/or places.</p> <p>Compile a list of Aboriginal people who may have an interest for the proposed project area and hold knowledge relevant to determining the cultural significance of Aboriginal objects and/or places</p>	<p>We wrote to the following organisations seeking the names of any Aboriginal people or organisations who may hold cultural knowledge:</p> <ul style="list-style-type: none"> • Lane Cove Council • Metropolitan Local Aboriginal Land Council • DPIE • Registrar, Aboriginal Land Rights Act 1983 • Greater Sydney Local Land Services • NTS Corp 	5/11/2019	<ul style="list-style-type: none"> • DPIE responded with list of people/organisations who have an interest in the area. • GSLLS advised they are not the primary source to provide contact lists and advised that contact should be made with DPIE. • Lane Cove Council established contact to the Aboriginal Heritage Office who advised on the availability of data in their database and AHIMS
4.1.3	<p>Written notification and advertisement:</p> <p>Write to the Aboriginal people whose names were obtained in step 4.1.2 and the relevant LALC(s) to notify them of the proposed project.</p> <p>Place a notice in the local newspaper circulating in the general location of the proposed project, explaining the project and its exact location.</p> <p>Notification by letter and newspaper must include:</p> <p>(a) the name and contact details of the proponent</p> <p>(b) a brief overview of the proposed project that may be the subject of an application for an AHIP, including the location of the proposed project</p> <p>(c) a statement that the purpose of community consultation with Aboriginal people is to assist the</p>	<p>We wrote to the following organisations identified in 4.1.2</p> <ul style="list-style-type: none"> • Waawaar Awaa • Paul Gale • Louise Adermann • Aragung ACHSA • Mura IC • Goodradigbee CHAC • Ngambaa CC • B.H. H. C. • DArug Boorooberongal EAC • Yurrandaali CS • Barraby CS • Thoorga Nura • Yulay CS • Barking Owl AC • Guntawang ARI • Wailwan AG • Sharon Hodgetts • Dunkan Falk • Garrara AC • Ginninderra AC • Didge Ngunawal Clan • Butucarbin AC • DJMD Consultancy • Marramarang • Callendulla • Biamanga • Gulaga • Dharug 	8/11/2019	<p>Responses were received from the following organisations who are Registered Aboriginal Stakeholders:</p> <ul style="list-style-type: none"> • Selina Timothy, Metropolitan Local Aboriginal Land Council • Darug Aboriginal Cultural Heritage Assessments, Celestine Everingham • Dharug Ngurra Aboriginal Corporation, Corina Marino • Paul Gale • Name Withheld • Danny Franks, Tocomwall • Rodney Gunther, Waaawar Awaa • Justine Coplin, Darug Custodian • Lee Fields, Barraby Cultural Service • Phil Boney, Wailwan • Ryan Johnson, Murra Bidgee Mulangari • Jodie Kulakowski, Barking Owl Aboriginal Corporation • Lowanna Gibson, Butucarbin Heritage • Carolyn Hickey, A1 Cultural Services



Step	Task Requirement	Action	Date of action	Outcome
	<p>proposed applicant in the preparation of an application for an AHIP and to assist the Director-General of OEH in his or her consideration and determination of the application</p> <p>(d) an invitation for Aboriginal people who hold cultural knowledge relevant to determining the significance of Aboriginal object(s) and/or place(s) in the area of the proposed project to register an interest in a process of community consultation with the proposed applicant regarding the proposed activity</p> <p>(e) a closing date for the registration of interests</p>	<ul style="list-style-type: none"> • Thauaira • Walgalu • Minnamunnung • Wingikara • Munyunga • Bilinga • Pemulwuy CHTS • Jerringong • Murrumbul • Nundagurri • Yerramurra • Wullung • Goobah Developmants • Badu • Walbunja • Gunyii • Dhinawan-Dhigaraa C&H • Anthony Williams • Rane Consulting • HSB • Widescope IG • Amanda Hickey Cultural Services • D'harawal Mens AC • Tocomwall • Kawul CS • Warragil CS • Wurrumay Cons. • Kamilaroy Yankuntjatjara WG • Bidjawong AC • Murragadi HIC • Murra Bidgee Mullangari AC • Corroboree AC • Ginjeewong CHAC • Eric Keidge • Cubbitch Barta • A1 Indigenous Services • Tania Matthews • Trevor Robinson • Gundungurra AHA • Matthew and Andrew Coe • Norma Simms • LaPerous Botany Bay Corp • Ken Foster • Darug Aboriginal Land Care • Darug Land Observations • Darug Aboriginal Cultural Heritage Assessments • Darug Tribal Corp • Darug Custodian AC • HCCAC • PCCAAC • La Perouse LALC • Gandagara LALC • Metropolitan LALC • Tharawal LALC • Deerubbin LALC 		



Step	Task Requirement	Action	Date of action	Outcome
4.1.4	A minimum of 14 days from the date the letter was sent or notice published in the newspaper to register an interest.	Closing date for registration of interest included in the notification letters and notice in the newspaper was at least 14 days from the date the letters were sent and notices appeared in the newspapers.	4/12/2019	Closing date for registration of interest on 22/11/2019 for written notification and 18/12/2019 for advertisement.
4.1.5	Must advise Aboriginal people who are registering an interest that their details will be forwarded to DPC and the LALC unless they specify that they do not want their details released.	RAP's informed by letter email 8/11/2019 and by advertisement dated 4/12/2019.		
4.1.6	Make a record of the names of each Aboriginal person who registered an interest. Provide a copy of that record and copy of the notification from step 4.1.3 to the relevant DPC and LALC within 28 days of closing date for registration of interest.	List of RAP's compiled.	21/2/2020	List of RAPs provided to DPIE and LALC.
4.1.7	LALCs holding cultural knowledge relevant to determining the significance of Aboriginal objects and places in the proposed project area who wish to register an interest to be involved in consultation must register their interest as an Aboriginal organisation rather than individuals.			Metropolitan Local Aboriginal Land Council registered interest in consultation and has been provided all relevant information.
4.1.8	Where an Aboriginal organisation representing Aboriginal people, who hold cultural knowledge has registered an interest, a contact person for that organisation must be nominated. Aboriginal cultural knowledge holders who have registered an interest may indicate they have appointed a representative to act on their behalf. Where this occurs, the registered Aboriginal party must provide written confirmation and contact details of those individuals to act on their behalf.			A contact person was nominated for all RAPs. Please see 4.1.3 above



Step	Task Requirement	Action	Date of action	Outcome
4.2	Presentation of information about the proposed project.	Meeting held to explain project, ascertain significance, artefact management and any other issues of concern	16/01/2020	None of the Registered Aboriginal Parties could attend the meeting. Apologies received by: <ul style="list-style-type: none">• Jodie Kulakowski, Barking Owl• Justine Coplin, Darug Custodian
4.3.1-4.3.2	Notification of proposed assessment methodology	Methodology prepared for the meeting was sent to all RAPs.	21/1/2020	Responses received from the organisation listed below who agreed with the methodology. <ul style="list-style-type: none">• Justine Coplin, Darug Custodian
4.3.3	Gathering information about cultural significance		As above	All RAPs were invited to provide cultural information by written invitation and response was received from: <ul style="list-style-type: none">• Justine Coplin, Darug Custodian
4.4	Review of draft cultural heritage assessment report			Draft ACHAR sent to all RAPs on 21/02/2020 with a response date of 20/03/2020. The following RAP responded advising that they agreed with the recommendations in the report and supported the ACHAR: <ul style="list-style-type: none">• Justine Coplin, Darug Custodian. Her response is attached.

As a result of the above consultation the following people/organisations are Registered Aboriginal Parties:

- Metropolitan Local Aboriginal Land Council, Selina Timothy
- Darug Aboriginal Cultural Heritage Assessments, Celestine Everingham
- Dharug Ngurra Aboriginal Corporation, Corina Marino
- Paul Gale
- Name Withheld
- Danny Franks, Tocomwall
- Rodney Gunther, Waaawar Awaa
- Justine Coplin, Darug Custodian
- Lee Fields, Barraby Cultural Services
- Phil Boney, Wailwan
- Ryan Johnson, Murra Bidgee Mulangari
- Jodie Kulakowski, Barking Owl Aboriginal Corporation
- Lowanna Gibson, Butucarbin Heritage
- Carolyn Hickey, A1 Cultural Services

No culturally sensitive information has been identified.

Confidentiality requirements were identified and followed.



6.0 CULTURAL HERITAGE VALUES AND STATEMENT OF SIGNIFICANCE

6.1 Preamble

Significance assessment is the process whereby sites or landscapes are assessed to determine their value or importance to the community.

A range of criteria have been developed for assessing the significance which embody the values contained in the Burra Charter. The Burra Charter provides principles and guidelines for the conservation and management of cultural heritage places within Australia.

Following are the criteria which will be used to assess the significance of the St. Ignatius' Riverview study area.

6.2 Criteria

Social Value (sometimes termed 'Aboriginal' value) which refers to the spiritual, traditional, historical or contemporary associations or attachments which the place or area has for the present day Aboriginal community.

Historic Value refers to the associations of a place with a person, event, phase or activity of importance to the history of an Aboriginal community.

Scientific Value refers to the importance of a landscape, area, place or object because of its potential to provide information which is of value in scientific analysis and the ability to answer scientific or technical research questions.

Aesthetic Value refers to the sensory, scenic and creative aspects of the place.

Representativeness refers to whether the site demonstrates the principal characteristics of that site and is a good representative example of that site type.

Rarity refers to the degree to which such as site is known elsewhere and whether the site is uncommon, rare or endangered.

6.3 Assessment

Social Values

Consultation with representatives of the Aboriginal community indicates that the study area is important to the local and broader Aboriginal community as part of the local Aboriginal cultural landscape. However, when viewed in isolation no specific social values have been identified for the study area.

Historic Values

No specific historical values have been identified for the study area.

Scientific Values

No specific scientific values have been identified for the study area.

Aesthetic Values

No specific scientific values have been identified for the study area.

Representative Values

No specific representative values have been identified for the study area.

Rarity Values

No specific rarity values have been identified for the study area.



6.4 Statement of Significance

Consultation with representatives of the Aboriginal community indicates that the study area is important to the local and broader Aboriginal community as part of the local Aboriginal cultural landscape. However, when viewed in isolation no specific social values have been identified for the project impact area. No specific historical, scientific, aesthetic or rarity values have been identified for the study area.



7.0 PROPOSED ACTIVITY

7.1 Masterplan Site Concept

The Saint Ignatius College, Riverview Masterplan outlines the following site concepts:

- Reinvent, expand and upgrade existing Therry Learning Precinct.
- Consolidate administration and staff in Main Building.
- Repurpose St Michael's House as Heritage Centre together with expanded retail/food and beverage offer on west.
- Construct a four-storey new Wallace Building to the north of the existing Wallace Building with a connection to the O'Neill Learning Precinct and two landscaped areas to the north and south of the new building.
- Reinvent, expand and upgrade existing Vaughn and O'Neill Learning Precincts.
- Develop strong circulation "streets" with identifiable nodes for faculties and houses as part of the circulation system.
- Engage the space between and adjacent to buildings to reinforce connections and expand learning opportunities.
- Rationalise carparking, service and maintenance activities. Reduce pedestrian and vehicle conflict.
- Consolidate boarding to a defined "home" precinct.
- Develop central communal hub with catering, function and sports amenities as well as centralised service, stores and parking.
- Build on the existing circulation pattern to provide multi level access paths around the campus, reducing pinch points and providing options.
- Expand the existing food and retail offer on the western side of the main quad.
- Expand the learning connections across the road to the east by expansion of recreation courts retaining and potentially expanding carparking.
- Exploit opportunities to create new recreational space and links between indoors and outdoors.

A copy of the full Saint Ignatius College Riverview – SSDA Submission Design Concept Package is attached at Appendix A of the Archaeological Assessment.

7.2 Stage 1 – Therry Learning Precinct Completed in 2018

Stage 1 involved the expansion and refurbishment of the existing Therry and O'Neill buildings to improve and increase opportunities for learning, accommodate the House group in home bases, create more generous areas for staff and improve connection and circulation within and through the levels. The works are summarised as follows:

- Expansion of the existing Therry building footprint to the north to provide collaborative, connected, contemporary learning spaces.
- Expansion of the existing Therry building footprint to the west and O'Neill building footprint to the north east to create nodes that connect the three levels and provide opportunities for locating and celebrating the House and Staff Faculty areas.
- Refurbishment of the existing Therry and O'Neill Wings to provide collaborative, connected, contemporary learning spaces.
- Upgrade of the existing courtyard between Therry and Vaughn to better integrate with the learning and create a sense of place.
- Upgrade of the existing courtyard to the north of Therry as an extension of the learning at ground level.
- Upgrade of the landscape at the NE corner of the Therry courtyard to create a better transition over the significant level change, further opportunities for outdoor learning and an improved sense of arrival to Stage 1.

The Site Plan for Stage 1 works is shown at Figure 12 below.

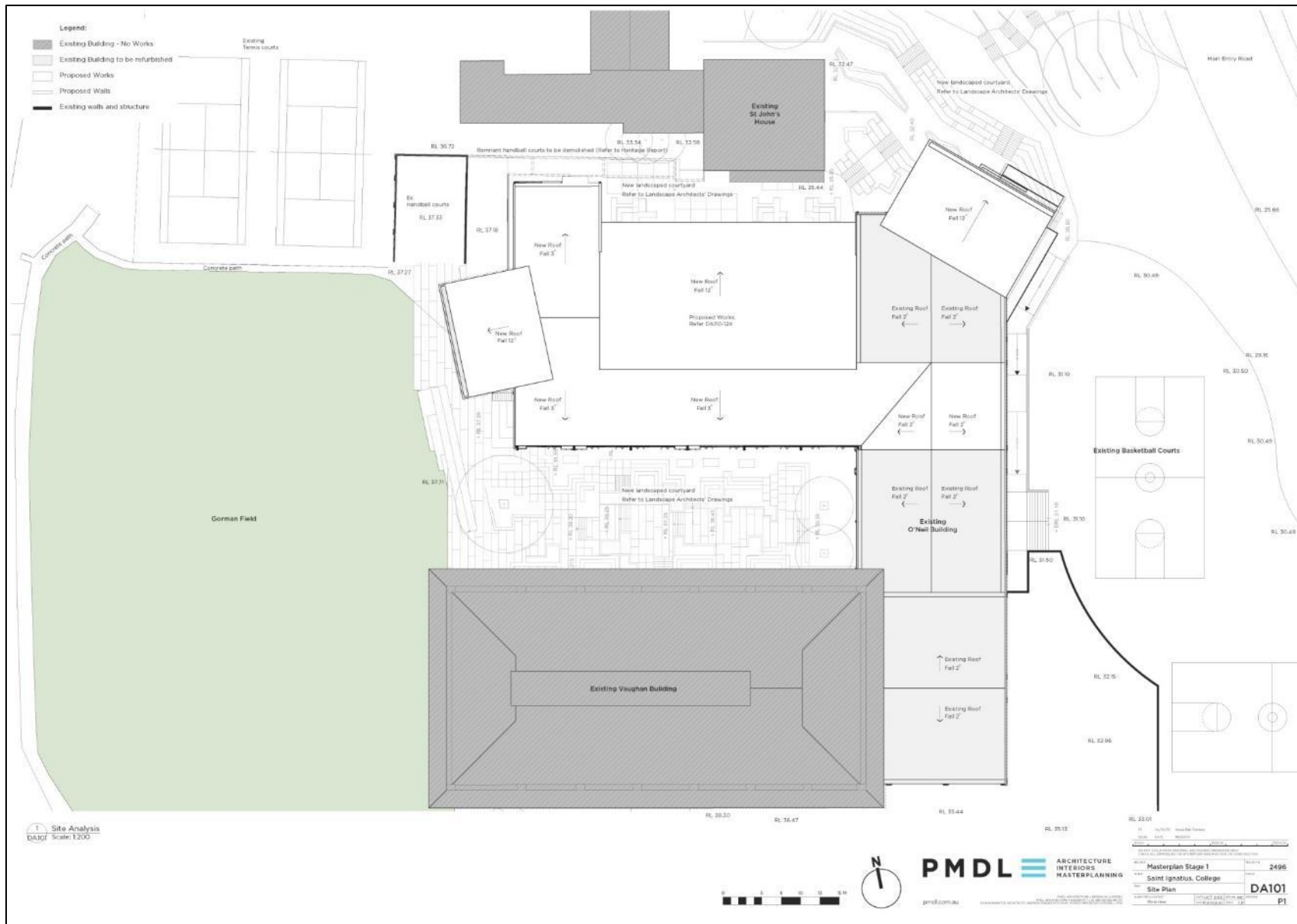


Figure 12: Showing the Site Plan for Stage 1 works



7.3 Stage 2 – Wallace Building

Stage 2 involves the construction of a new five-storey building with basement and new canteen to the north of the original Wallace Building. The new building will house Science, Technology, Engineering, Mathematics and PDHPE faculties as well as six pastoral care house areas. Options utilising the original building as shunt space for construction works and beyond to mitigate the requirement for demountables is being explored. A portion of the O'Neill Learning Precinct will be refurbished to provide a link between the O'Neill Precinct and the new Wallace Building.

Stage 2 also includes a new landscaped outdoor area to the north of the new building and landscaping between the new Wallace Building and the original Wallace Building. Refer to Figures 13 and 14 below.



PROPOSED STAGE 2

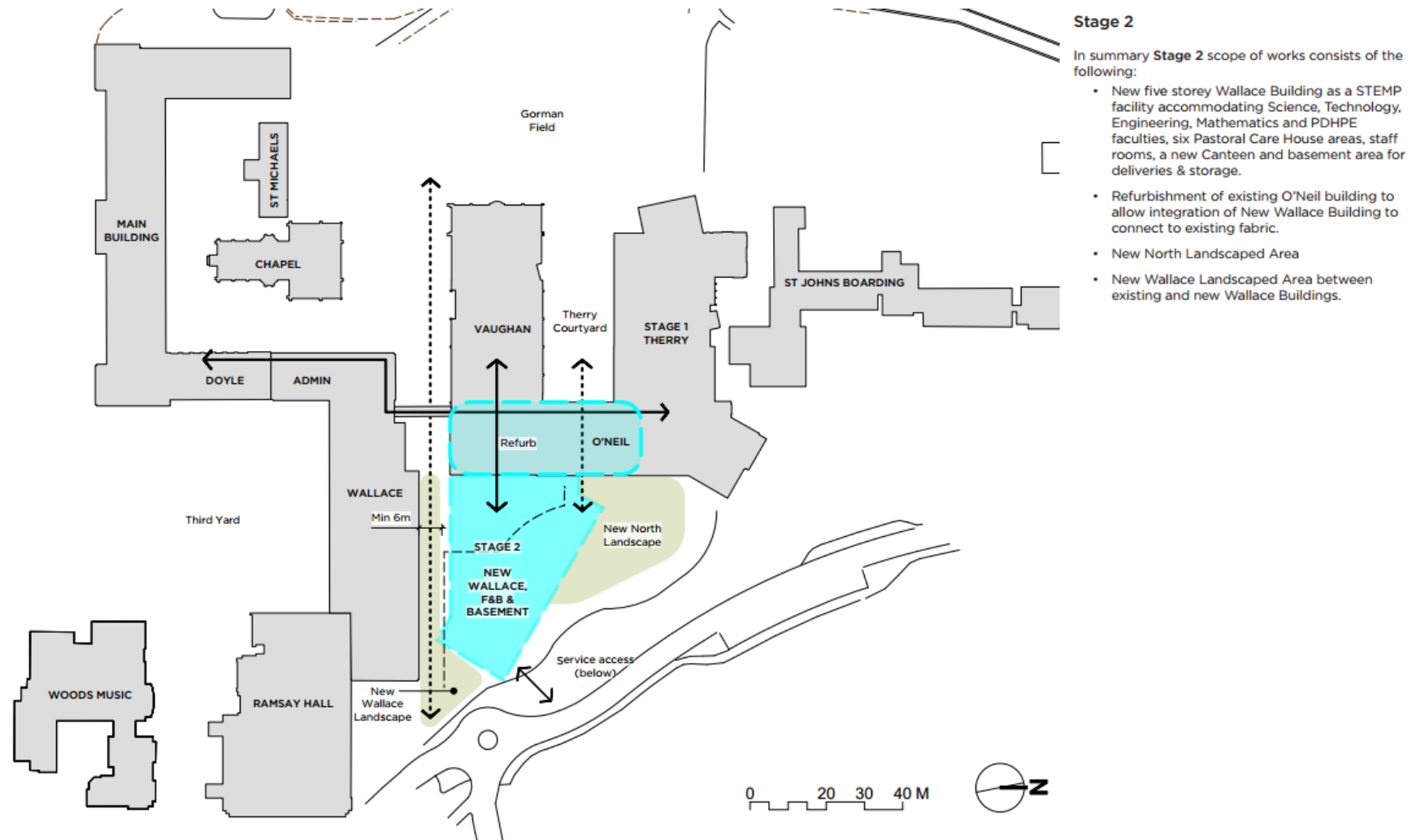
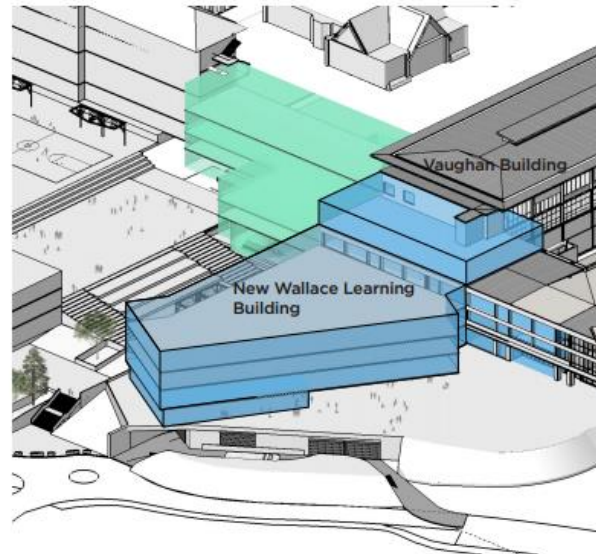
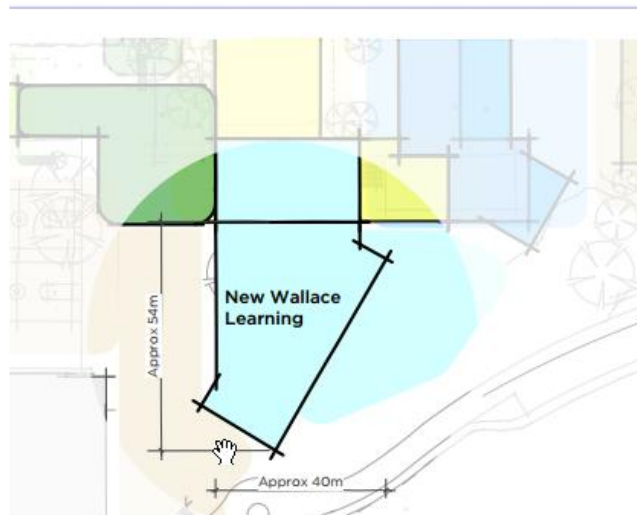


Figure 13: Proposed Stage 2 works

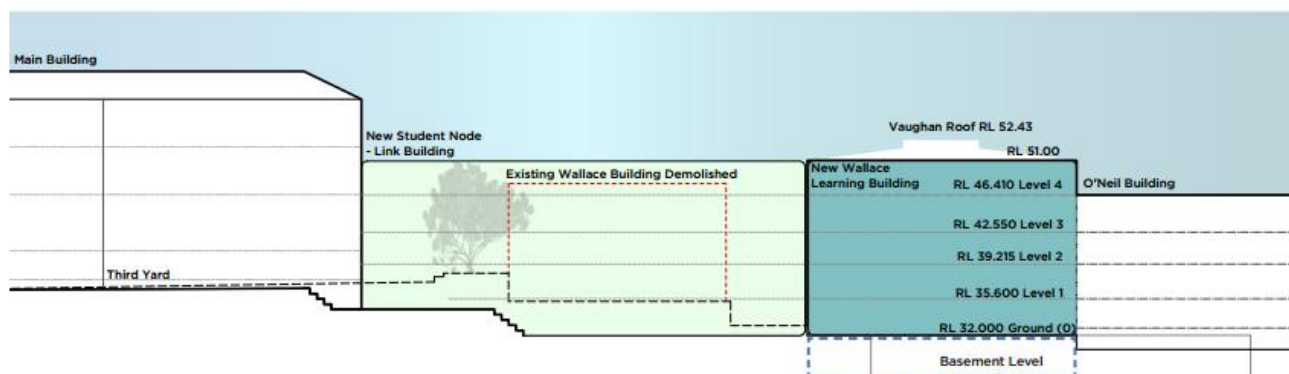


REVISED STAGES | NEW WALLACE LEARNING BUILDING

**New Wallace Learning Building**

- Number of Levels = 5
- Top of Building = RL 51.00

Demolish the existing Wallace and replace with new facility of greater footprint located 30m north attached to existing Vaughan building. Height of new building at 5 levels will be 1 level higher than the approved scheme which will equate to the existing top floor level of the existing Vaughan Building. The new building will provide improved and diverse learning opportunities for Science, Technology, Engineering, Mathematics and PDHPE as a STEMP facility. Ground level will accommodate a C.O.L.A. and Canteen (Food & Beverage) with servicing by loading area on basement level.

**Figure 14: New Wallace Learning Centre**



7.4 Future Stages

Vaughn Learning Precinct

Refurbish lower levels of Vaughn Building to create improved contemporary learning environments, House bases, staff areas and better connection between levels. Refurbish the existing library to better locate administration facilities to the west end and open up the learning areas to connect with lower levels of Vaughn and the new Wallace building.

Main Building Precinct

Consolidate administration and staff into the existing Main Building and reinstate a sense of 'Front' door with new reception at ground floor. Locate staff on top two levels and connect these to ground level with new enclosed stair attached to northern façade as a light framed glass element.

Food and Beverage Precinct

Provide a new and expanded Food and Beverage offer as a two storey building north of the existing refectory building and west of St Michael's House, to replace the existing canteen that, from a service perspective is poorly located centrally within the campus.

St Michael's House Precinct

Develop St Michael's House as Heritage Centre providing forum for display and celebration of College's provenance, currently stored in archives at basement of Main Building. Remove most recent northern additions to building to reinstate to original form. Landscape northern area to provide generous areas for School community to gather and eat.

New Learning Precinct

Create additional learning facilities to cater for the specialised and flexible needs of contemporary learning and the College's diverse co-curriculum opportunities.

Recreation Courts Precinct

Create quality recreation space for the existing road and connecting to the sports and recreation precincts to accommodate new basketball courts. Development will result in loss of existing outdoor permanent parking spaces which will be reinstated under podium.

Sports Precinct

Consolidate main playing fields and support facilities, which will include the replacement of the Father Mac Grandstand.

Boarding Precinct

Consolidate boarding into a defined 'home' precinct with a new building accommodating existing boarders from St John and Charles Fraser Boarding houses, both of which will be demolished.

Community Precinct

Develop central communal hub with catering, function, maintenance and sports facilities over a series of levels in a building wholly accommodated into the existing sloping site.

As part of this stage the main vehicular loop road will be reduced to the northern end of the campus to create shorter thoroughfare for buses, service vehicles and student pick up/drop off. The southern end of loop road will be transformed into a pedestrian zone enabling vehicular access as required.

The revised Masterplan Precinct Development Concept Plan is shown at Figure 15 below:



REVISED MASTERPLAN PRECINCT DEVELOPMENTS

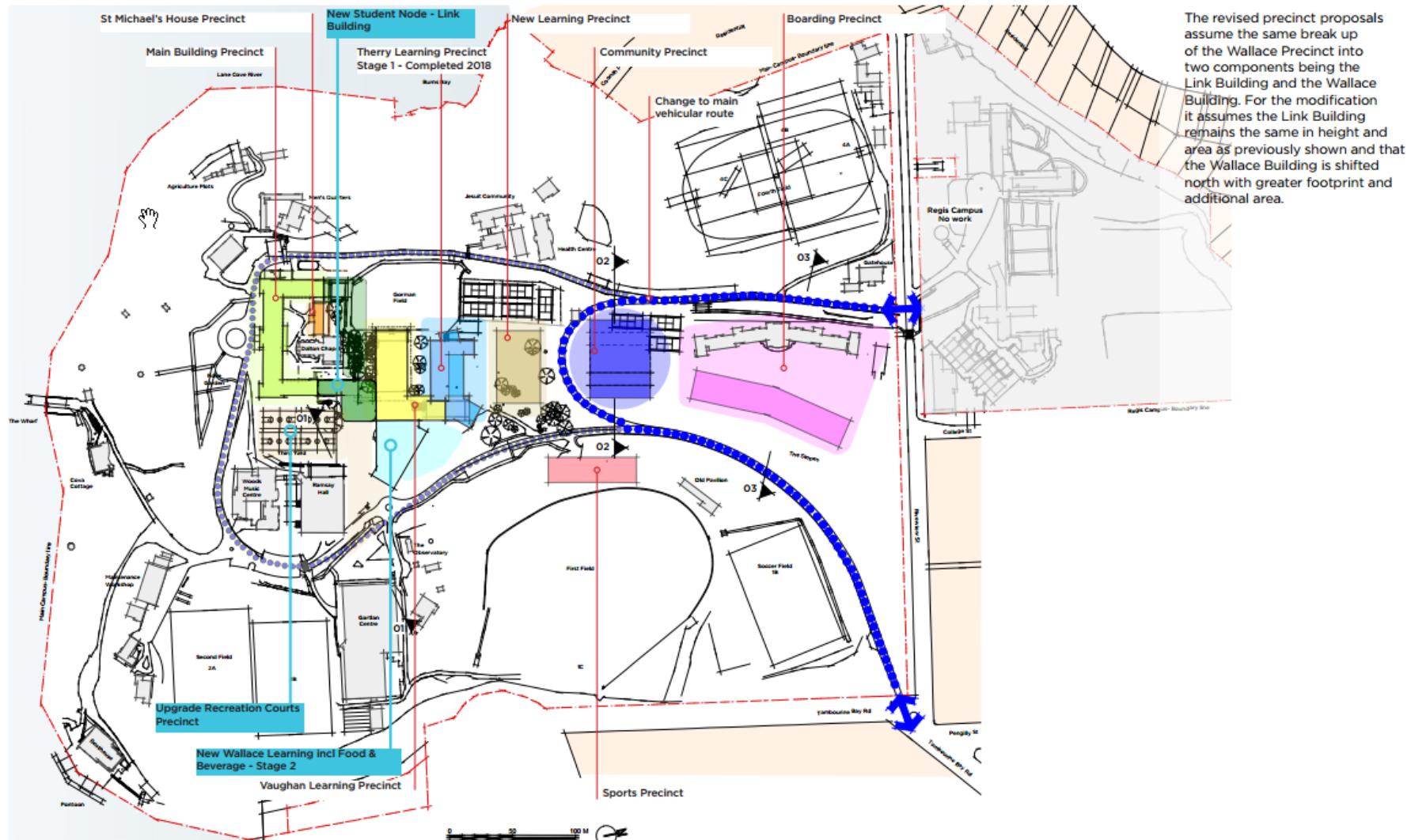


Figure 15: Showing proposed Precinct Development Concept



8.0 AVOIDING AND MINIMISING HARM

8.1 Measures to avoid or minimise any actual or likely harm to objects or declared Aboriginal places

No Aboriginal archaeological potential has been identified by the archaeological assessment and no specific Aboriginal cultural heritage values have been identified through consultation. Therefore, there are no identified impacts to Aboriginal heritage as a result of this proposal.

8.2 Consideration of the principles of Environmentally Sustainable Development (ESD), including cumulative impacts

As there are no identified impacts to Aboriginal heritage, the principles of ESD have been maintained and do not require further consideration.



9.0 RECOMMENDATIONS

The following recommendations are made on the basis of:

- The SEARS requirements.
- Consultation with the Registered Aboriginal Parties as detailed in this report.
- Research into the archaeological record for the Sydney Harbour and Lane Cove Area and the study area in particular.
- Results of the assessment as outlined in this report.

IT IS THEREFORE RECOMMENDED THAT:

1. There is no objection to the proposed development on Aboriginal archaeological grounds.
2. If the final plans for the subsequent stages vary to the concepts detailed in the Masterplan an assessment should be undertaken of the final plans.
3. The registered Aboriginal sites within Saint Ignatius' College, Riverview are not within the areas proposed for works and therefore will not be impacted upon. However, during the proposed works care must be undertaken to ensure that they are not impacted upon in any way.
4. The rockshelters on Saint Ignatius' College's campus have been defaced by graffiti and the deposition of rubbish. Saint Ignatius' College should develop and implement a management plan for these sites to ensure their ongoing protection and conservation.
5. No further archaeological investigation, monitoring or testing is required in respect of this proposal.
6. If, during the course of the proposed development, any previously undetected Aboriginal objects are uncovered, work must cease in the vicinity of that object and further advice sought from the consultant and Metropolitan Local Aboriginal Land Council.
7. An induction should be provided to all construction staff, employees, contractors and sub-contractors in respect of Aboriginal heritage protection and their responsibilities under the *National Park Act 1974* by a suitably qualified archaeologist. A written induction should also be provided to be included in all environmental and safety documentation for future reference.



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Abbreviations

Col Sec	Colonial Secretary's Papers
HRA	Historical Records of Australia
ML	Mitchell Library
n.d.	not dated
n.p.	not paginated
SLNSW	State Library of New South Wales
SMH	Sydney Morning Herald
SRNSW	State Records of NSW
Syd Gaz	Sydney Gazette



GLOSSARY

Adze: an axe like bifacial tool with a bevelled bit or blade edge usually used to work wood, or sometimes to dig for root crops.

Alluvium: material which is transported by a river and deposited at points along the flood plain of the river.

Artefact: any object made by human agency. All lithic tools and lithic debitage are considered artefacts.

Artefact scatter: also known as a surface scatter or open site, where prehistoric material such as artefacts and waste debris are lying exposed on the surface of the ground.

Assemblage: a collection of artefacts from an archaeological site.

Australian small tool tradition: a mid Holocene tool industry that appeared about 5,000 years ago when a new ensemble of small, flaked stone tools began to come into use. The types consisted of backed blades and flakes, Unifacial and bifacial points, and small adze flakes. There are some regional distributions of tools, including Bondi points, geometric microliths, Pirri points and Tula adzes.

Axe: a stone artefact that has been ground on one or more sides to produce a sharp edge.

Backed blade: a blade flake that has been abruptly retouched along one or more margins opposite an acute (sharp) edge. Backed pieces include backed blades and geometric microliths. They are thought to have been hafted onto wooden handles to produce composite cutting tools or spears. Backed blades are a feature of the “Australian small tool tradition”, dating from between 5,000 and 1,000 years ago in south eastern Australia (Mulvaney 1975).

Bifacial flaking or retouch: when flakes have been removed from two opposing faces.

Biomantle: the upper part of soil produced by biodynamical agents and processes of which bioturbation is normally hierarchically dominant. By definition, it contains at least 50% biofabric, a condition met in essentially all topsoils.

Bioturbation: the alteration of a site by non-human agency, eg. burrowing animals, tree and grass roots, insects

Blade: a flake that is at least twice as long as it is wide.

Bondi point: a small, asymmetric backed point, named after Bondi Beach where it was first found, which is a component of the Australian small tool tradition. It is usually less than 5cm long and is sometimes described as a backed blade.

Broad platform flake: a flake which has a platform which is as wide as, or wider than, the body of the flake.

Bulb of percussion: a rounded bulge where the force from the hammerstone has radiated through the stone and split it from the core.

Burin: a flake tool that was produced by the removal of two flakes at right angles to one another to produce a very fine sharp and durable edge.

Carved trees: trees which have had designs carved into the bark or heartwood and in some areas may have been used to mark burial or initiation sites.

Chert: a very fine crystalline aggregate of silica.

Context: the time and space setting of an artefact, feature or culture. The context of a find is its position on a site, its relationship through association with other artefacts, and its chronological position as revealed through stratigraphy. An artefact's context usually consists of its immediate matrix (the material surrounding it, eg. clay, gravel or sand), its provenience (horizontal and vertical position within the matrix), and its association with other artefacts (occurrence together with other archaeological remains, usually in the same matrix). The assessment of context includes study of what has happened to the find since it was deposited.

Core: a piece of stone bearing one or more negative (concave) flake scars. A stone which has obviously had flakes and flaked pieces struck from it.

Cortex: refers to the original weathered outer surface of the rock used to manufacture an artefact.

Debitage (debris): detached pieces that are discarded during the reduction process.

Distal end: the end opposite to the platform or the point end of a blade.

Dorsal surface: the ‘back’ of the artefact or the side that was once part of the outside of the core or shows evidence of previous flake removals.

Edge-ground artefact: an artefact (generally an axe or adze) whose cutting edges have been ground, rather than flaked, to form a sharp edge.



Erillure scar: the small flake scar on the dorsal side of a flake next to the platform. It is the result of rebounding force during percussion flaking.

Erosion: the wearing away or loosening and transportation of soil or rock by water, wind and ice.

Fabricator: a stone or bone artefact used in the manufacture of other tools. Often rod shaped and worn heavily on one end, it is used to chip flakes from a core, or to retouch a flake.

Flake: any piece of stone removed from a larger mass (core) by application of force (percussion), and having a striking platform and bulb of percussion.

Flaked piece: any stone struck from a larger mass by percussion but not containing all or any of the characteristics of a flake.

Focal platform flake: a flake which has a platform narrower than the body of the flake.

Grinding groove: a depression resulting from the sharpening of stone tools such as axes and adzes, usually located on surfaces of fine homogenous sandstone and near water.

Grinding stone: a thick stone used as a mortar for grinding seeds, roots, tubers, or ochre.

Hammerstone: the stone that is used to remove flakes from the core.

Holocene: that portion of geologic time that postdates the latest episode of continental glaciation. The Holocene Epoch is synonymous with the recent or postglacial interval of Earth's geologic history and extends from 10,000 years ago to the present day. It was preceded by the Pleistocene Epoch and is part of the Quaternary Period, a time characterised by dramatic climatic oscillations from warm (interglacial) to cold (glacial) conditions that began about 1.6 million years ago. The term Holocene is also applied to the sediments, processes, events, and environments of the epoch.

Horizon (or soil horizon): the layers of the upper crust of the earth. The top, or O, horizon is the layer of undecomposed litter; the A horizon is topsoil, where most roots grow; B is the subsoil; and C is the parent rock material, broken into chunks. Although some roots can penetrate into the C horizon, few microorganisms live there.

Isolated find: a single stone artefact found on the surface of the land not in association with any other artefact.

Knapping: the process of hitting one stone (core) with another (hammerstone) to produce a flaked artefact.

Lamellate flaked piece: thin and wedge shaped, similar to a flake, but without the diagnostic features of a flake. A lamellate may be the distal end of a flake which has had its platform broken off.

Lithic: anything made of stone. Derived from the Greek word meaning stone or anything pertaining to stone.

Manuport: piece of stone intended to be, or used as, a core that has been carried to the area from somewhere else.

Microlith: a small (1 – 3cm long) flake with evidence of retouch. Bondi points, scrapers and backed blades are all types of microliths.

Midden: a prehistoric refuse site chiefly composed of shell fragments.

Multidirectional core: a lithic mass (core) with evidence of flaking originating from more than one direction and with more than a single striking platform.

Negative flake scar: the scar left by the removal of a flake. The scar may also show a rounded depression which is the negative of the bulb of percussion.

Open site: also known as a surface or artefact scatter, where prehistoric material such as artefacts and waste debris are lying exposed on the surface of the ground.

Pirri point: a symmetrical leaf-shaped point, up to 7cm long, unifacially flaked all over its dorsal surface. The striking platform and bulb of percussion are sometimes removed to produce a rounded, thinned butt. Pirri points are a component of the Australian small tool tradition, found generally in inland Australia. The term pirri is an Aboriginal word for 'wood engraving tool'.

Platform: the flat surface which receives percussion or pressure in the removal of a flake or flaked piece.

Pleistocene: a geochronological division of geological time, an epoch of the Quaternary period following the Pliocene. During the Pleistocene, large areas of the northern hemisphere were covered with ice and there were successive glacial advances and retreats. The lower Pleistocene began about 1.8 million years ago; the Middle Pleistocene about 730,000 years ago; and the Upper Pleistocene about 127,000 years ago; it ended about 10,000 years ago. The Pleistocene was succeeded by the Holocene.

Potential archaeological deposit (PAD): any location considered to have a moderate to high potential for subsurface archaeological material



Potlid: small circular piece of stone that has literally “popped off” the surface of the artefact due to exposure to extreme heat.

Proximal end: the ‘top’ of the artefact, or the part that the knapper hit to remove it from the core, where the platform is expected to be.

Quarry: a location from which stone has been extracted in order to make stone artefacts.

Retouch: refers to the secondary working of an artefact after it has been struck from the core. Retouch is used to sharpen the edges. It is the intentional modification of a stone tool edge by either pressure or percussion flaking techniques.

Scarred trees: trees from which bark has been removed for the manufacture of everyday items such as containers, canoes or shields.

Scraper: a generalised term used to describe a flake tool that has a retouched edge angle of approximately 60 to 90 degrees.

Silcrete: silica-rich duricrust identified by the presence of complete granules or even pebbles within the matrix.

Stratigraphy: the study and interpretation of the stratification of rocks, sediments, soils, or cultural debris, based on the principle that the lowest layer is the oldest and the uppermost layer is the youngest. The sequence of deposition can be assessed by a study of the relationships of different layers.

Taphonomy: Literally, ‘the laws of burial’. In archaeology, it is the study of the processes by which archaeological remains are transformed by human and natural processes during their incorporation into archaeological deposits, their subsequent long-term preservation within those deposits, and their recovery by archaeologists. The aim is to understand the processes resulting in the archaeological record.

Thumbnail scraper: a small flake with a convex scraper edge, shaped like a thumbnail and located opposite the flake’s platform. They exhibit unifacial retouch (usually on the ventral surface) and are usually less than 30mm in length.

Transect: an arbitrary sample unit which is a linear corridor of uniform specified width. A straight line or narrow sections through an archaeological site, along which a series of observations or measurements is made.

Tuff: a rock formed of volcanic fragments (generally ash).

Typology: a scheme to order multiple types in a relational manner. A common typology orders types in a hierarchical manner.

Unidirectional core: a core with only one striking platform surface and with flake scars extending in only one direction.

Unifacial flaking or retouch: where flakes have been removed from one face only.

APPENDIX A: CONSULTATION

Written Notification (Step 4.1.2) sent to the following:

- National Native Title Tribunal
- Department of Planning, Industry & Environment (DPIE) formerly Office of Environment & Heritage
- Metropolitan LALC
- Registrar, Aboriginal Land Rights Act 1983
- Lane Cove Council
- Greater Sydney Local Land Services
- NTS Corp

Following letter sent to the above

5 November 2019

St. Ignatius College, Riverview
2-60 Riverview Street and Tambourine Bay Road, Lane Cove, NSW, Lot 10 DP1142773
Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010

The Society of Jesus, Saint Ignatius' College, Riverview, have developed a Masterplan for the future physical development of the College. The Masterplan provides an overall framework for development over the next 10 to 25 years. The proposal is to be assessed as a State Significant Development (SSD) under Part 4 Division 4.7 of the *Environmental Planning and Assessment Act 1979*. This requires Aboriginal community consultation to be undertaken in accordance with the Department of Planning, Industry & Environment's (DPIE's) *Aboriginal cultural heritage consultation requirements for proponents 2010*.

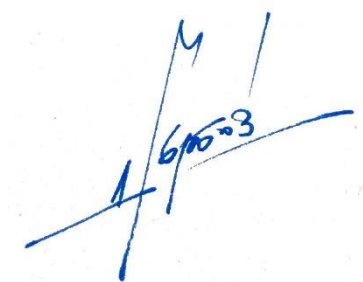
Comber Consultants have been engaged by EPM to undertake Aboriginal community consultation in accordance with DPIE's *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*. Therefore, I am writing to you to seek the names and contact details of Aboriginal people or organisations who may hold cultural knowledge relevant to determining the significance of Aboriginal objects and or/places within the study area. In addition, I would be pleased if you could advise me if the St. Ignatius College campus is within an area subject to a land claim. Attached please find a request for a search of the Land Claim Register.

Please forward your response to dragomir.garbov@comber.net.au

Could you please forward your response by **19 November 2019**.

Thank you for your assistance.

Yours faithfully



Dr Dragomir Garbov
Senior Archaeologist
Comber Consultants

Responses (Step 4.1.2)

NATIONAL NATIVE TITLE TRIBUNAL – DATED 6 NOVEMBER 2019

From: Geospatial Search Requests <GeospatialSearch@NNTT.gov.au>
Sent: Wednesday, 6 November 2019 4:59 PM
To: Dragomir Garbov <Dragomir.Garbov@comber.net.au>
Subject: RE: SR19/201 - St. Ignatius College, Riverview ACHAR - SR19/201

UNCLASSIFIED

Native title search – NSW Parcel – Lot 10 on DP1142773
Your ref: St. Ignatius College ACHAR - **Our ref:** SR19/201

Dear Dragomir Garbov,

Thank you for your search request received on 05 November 2019 in relation to the above area.

Please note: Records held by the National Native Title Tribunal as at 06 November 2019 indicate that the identified parcel appears to be freehold, and freehold tenure extinguishes native title.
The National Native Title Tribunal does not hold data sets for freehold tenure; consequently, we **cannot** conduct searches over freehold. For confirmation of freehold data, please contact the NSW Land and Property Information office or seek independent legal advice.

For further information, please visit our [website](#).

Cultural Heritage Searches in NSW

The National Native Title Tribunal (the Tribunal) has undertaken steps to remove itself from the formal list of sources for information about indigenous groups in development areas. The existence or otherwise of native title is quite separate to any matters relating to Aboriginal cultural heritage. Information on native title claims, native title determinations and Indigenous Land Use Agreements is available on the Tribunal's website.

Interested parties are invited to use Native Title Vision (NTV) the Tribunal's online mapping system to discover native title matters in their area of interest. Access to NTV is available at

<http://www.nntt.gov.au/assistance/Geospatial/Pages/NTV.aspx>

Training and self-help documents are available on the NTV web page under "Training and help documents". For additional assistance or general advice on NTV please contact GeospatialSearch@NNTT.gov.au

Additional information can be extracted from the Registers available at
<http://www.nntt.gov.au/searchRegApps/Pages/default.aspx>

If you have any further queries, please do not hesitate to contact us on the free call number 1800 640 501.

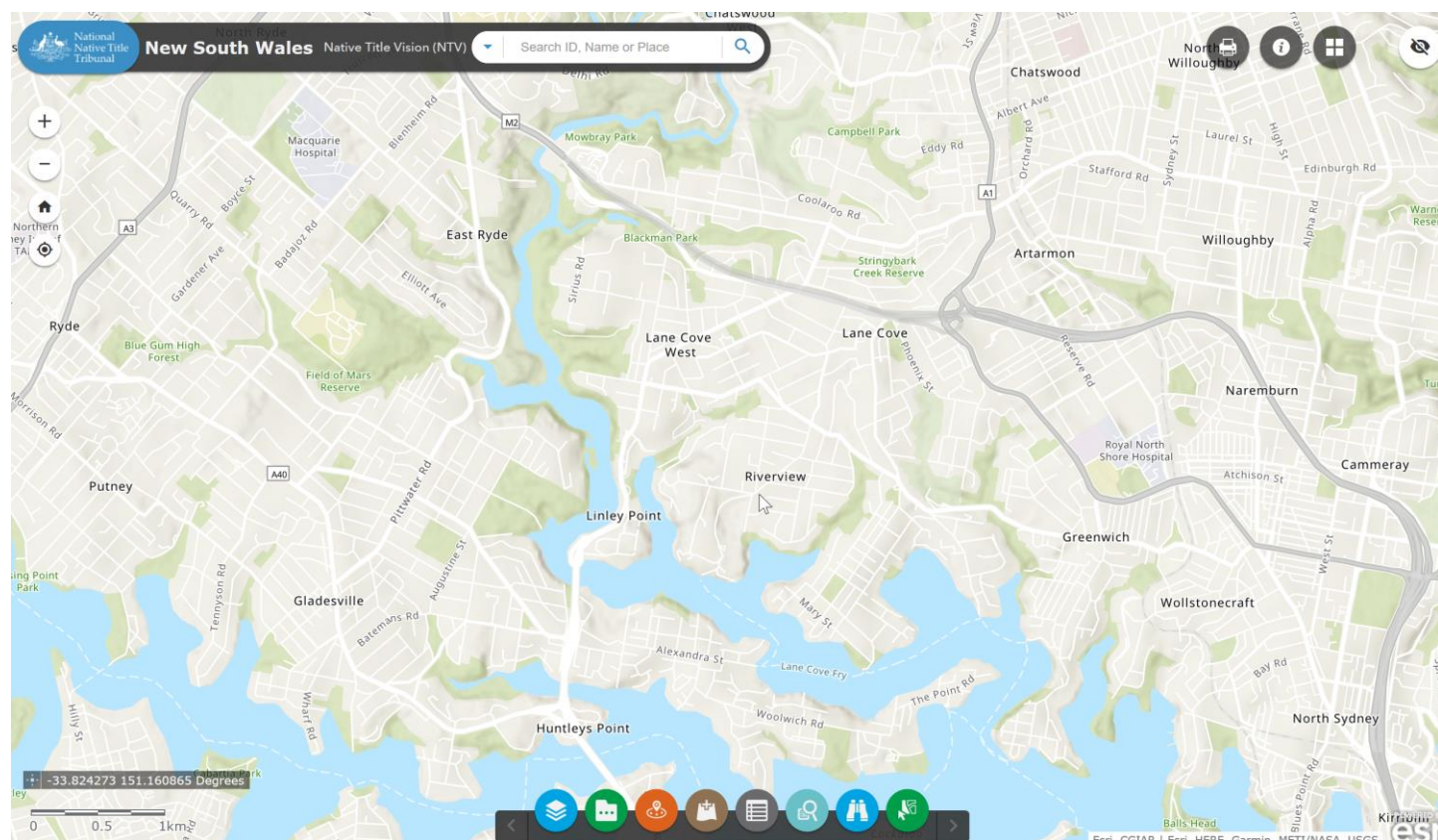
Regards,

Geospatial Searches

National Native Title Tribunal | Perth

Email: GeospatialSearch@nntt.gov.au | www.nntt.gov.au

A SEARCH WAS CONDUCTED ON NATIVE TITLE VISION ON 6 NOVEMBER 2019 – NO CURRENT NATIVE TITLE CLAIMS AND NO ILUAs WERE IDENTIFIED BY THIS SEARCH



GREATER SYDNEY LAND SERVICES OFFICER – DATED 6 NOVEMBER 2019

From: Margaret Bottrell <margaret.bottrell@lls.nsw.gov.au>

Sent: Wednesday, 6 November 2019 11:04 AM

To: Dragomir Garbov <Dragomir.Garbov@comber.net.au>

Subject: St. Ignatius College, Riverview 2-60 Riverview Street and Tambourine Bay Road, Lane Cove, NSW, Lot 10 DP1142773 Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010

To Dragomir Garbov,

RE: St. Ignatius College, Riverview 2-60 Riverview Street and Tambourine Bay Road, Lane Cove, NSW, Lot 10 DP1142773 Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010

Thank you for your letter dated 5 November 2019, requesting assistance with identifying Aboriginal stakeholder groups or persons who may have an interest in your project area.

Greater Sydney Local Land Services (GS LLS) acknowledges that Local Land Services have been listed in *Section 4.1.2 (g) of the Aboriginal cultural heritage consultation requirements for proponents 2010*, under *Part 6, National Parks and Wildlife Act 1974* as a source of information to obtain the “names of Aboriginal people who may hold cultural knowledge relevant to determining the significance of Aboriginal objects and/or places”.

GS LLS is a partner with many Aboriginal communities in the region on many natural resource management (NRM) projects. However, GS LLS is not the primary source for contacting or managing contact lists for Aboriginal communities or persons that may inform or provide comment on planning issues. GS LLS considers cultural heritage issues that relate to land-use planning in general and only considers culture and heritage issues in the context of NRM.

We strongly recommend that you make contact with the Office of Environment and Heritage (OEH), Cultural Heritage Division, for all-inclusive contact lists of persons and organisations that may assist with your investigation.

Note: Hawkesbury Nepean Catchment Management Authority (HNCMA) no longer exists. All work previously carried out by HNCMA is now delivered by Greater Sydney Local Land Services (GS LLS).

Regards,

--

Margaret Bottrell Senior Strategic Land Services Officer
(Aboriginal Communities)

Greater Sydney Local Land Service

Level 4, 2-6 Station Street Penrith

PO Box 4515 Penrith Westfields NSW 2750

T: 02 47242111

E: margaret.bottrell@lls.nsw.gov.au

W: <http://www.lls.nsw.gov.au>

LANE COVE COUNCIL DATED 11 NOVEMBER 2019

From: Cate Sinclair <CSinclair@lanecove.nsw.gov.au>
Sent: Monday, 11 November 2019 4:52 PM
To: Dragomir Garbov <Dragomir.Garbov@comber.net.au>
Subject: RE: St. Ignatius College ACHAR LCC

Dear Dragomir

As we don't have any Elders in this area you would be best to contact the Aboriginal Heritage Officer who look after the Aboriginal Land in Lane Cove and several other Council areas on Council's behalf. The Manager is David Watts and he can be contacted on David.Watts@northernbeaches.nsw.gov.au.

Also it is recommended that you contact the Metropolitan Local Aboriginal Land Council at metrolalc@metrolalc.org.au

Regards
Cate

Cate Sinclair | *Manager - Community Services*



A: 48 Longueville Road Lane Cove
P: 9911 3592
E: CSinclair@lanecove.nsw.gov.au

LANE COVE COUNCIL DATED 12 NOVEMBER 2019

From: Cate Sinclair <CSinclair@lanecove.nsw.gov.au>
Sent: Tuesday, 12 November 2019 10:46 AM
To: Dragomir Garbov <Dragomir.Garbov@comber.net.au>
Subject: FW: St. Ignatius College ACHAR LCC - UPDATE form LANE COVE COUNCIL

Hi Dragomir

David Watts from the Aboriginal Heritage Office has told me you should contact the Lane Council

Regards

Cate Sinclair | *Manager - Community Services*



A: 48 Longueville Road Lane Cove
P: 9911 3592
E: CSinclair@lanecove.nsw.gov.au

AHO – DATED 12 NOVEMBER 2019

From: David Watts <David.Watts@northernbeaches.nsw.gov.au>

Sent: Tuesday, 12 November 2019 8:47 AM

To: Cate Sinclair <CSinclair@lanecove.nsw.gov.au>; Dragomir Garbov <Dragomir.Garbov@comber.net.au>

Subject: RE: A request for an Aboriginal consultant on a school in Lane Cove

Dear Dragomir

RE: t. Ignatius College ACHAR LCC

The AHO currently holds eight Aboriginal site recordings & records within this proposed area. The AHO has rerecorded all of these sites with appropriate accuracy of the individual locations. AIHMS records may not be accurate and may show these eight sites outside of the proposal. It would be best practice to request through Lane Cove Council and OEH for the Aboriginal Heritage Office to release the recordings and findings currently on the AHO data base.



Kind Regards

David Watts JP

Aboriginal Heritage Manager

Lane Cove, North Sydney, Ku-ring-gai,

Willoughby, Strathfield & the Northern Beaches Council.

29 Lawrence Street

Freshwater

david.watts@northernbeaches.nsw.gov.au

PH# 02 99761685

www.aboriginalheritage.org

Mbl# 0407 232557

Skype – aboriginalheritageoffice

AHO@northernbeaches.nsw.gov.au

Puurri.

I acknowledge and pay my respects to the traditional owners and ancestors of the lands in which the AHO work across.

DPIE – DATED 13 NOVEMBER 2019

From: Barry Gunther <Barry.Gunther@environment.nsw.gov.au>

Sent: Wednesday, 13 November 2019 10:27 AM

To: Dragomir Garbov <Dragomir.Garbov@comber.net.au>

Cc: Jillian Comber <jillian.comber@comber.net.au>

Subject: St Ignatius College, Lot 10 DP1142773, 2-60 Riverview Street and Tambourine Bay Road, Lane Cove

Hi Dragomir,

Please find attached your request for the OEH Aboriginal stakeholder list for the proposed development for the St Ignatius College, Lot 10 DP1142773, 2-60 Riverview Street and Tambourine Bay Road, Lane Cove.

If you wish to discuss this email please contact me on the details below.

regards

Barry Gunther
Aboriginal Heritage Planning Officer
Greater Sydney

Climate Change & Sustainability | Department of Planning, Industry and Environment

T 02 88376394 | E barry.gunther@environment.nsw.gov.au

Level 2, 10 Valentine Avenue, Parramatta NSW 2150

www.dpie.nsw.gov.au



The Department of Planning, Industry and Environment acknowledges that it stands on Aboriginal land. We acknowledge the traditional custodians of the land and we show our respect for elders past, present and emerging through thoughtful and collaborative approaches to our work, seeking to demonstrate our ongoing commitment to providing places in which Aboriginal people are included socially, culturally and economically.

COPY OF NEWSPAPER ADVERTISEMENT PUBLISHED IN THE NORTH SHORE TIMES ON 4 DECEMBER 2019.

ABORIGINAL CULTURAL HERITAGE

ST IGNATIUS COLLEGE, RIVERVIEW

Notification and Registration of Aboriginal Interests

The Society of Jesus, Saint Ignatius' College, Riverview, are undertaking Stage 2 works for the future physical development of the College. The proposal is to be assessed as a State Significant Development (SSD) under Part 4 Division 4.7 of the *Environmental Planning and Assessment Act 1979*. This requires Aboriginal community consultation to be undertaken in accordance with the Department of Planning, Industry & Environment's (DPIE's) *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*.

Registrations of interest are sought from Aboriginal people who hold cultural knowledge relevant to determining the significance of any potential Aboriginal objects at this location. This will assist in the assessment of the proposal by the NSW Department of Planning, Industry & Environment.

Please note that the details of Aboriginal people or organisations who register an interest will be forwarded to DPIE and the Metropolitan Local Aboriginal Land Council (MLALC). If you do not want your details forwarded to the MLALC, please specify in your letter when registering an interest that you do not want your details forwarded to the MLALC.

Comber Consultants Pty Ltd has been appointed to undertake the Aboriginal archaeological assessment and consultation.

You can register, indicating the nature of your interest by phone or in writing to:

Dr Dragomir Garbov
Comber Consultants Pty Ltd
76 Edwin Street North
Croydon NSW 2132
Mobile: 0448 464768
Fax: (02) 9799 6011
Dragomir.garbov@comber.net.au



**REGISTRATIONS MUST BE RECEIVED BY COB
18 DECEMBER 2019**

12.03.2019 16:31 News Corp Australia Proof ©

Copy of written notification to Aboriginal people and/or organisations from step 4.1.2 (Step 4.1.3)

From: Dragomir Garbov

Sent: Friday, 8 November 2019 12:27 PM

To: waawaar.awaa@gmail.com; cenobite100@gmail.com; louiseademann@hotmail.com; james.eastwood@y7mail.com; mura.indigenous@bigpond.com; goodradigbee1@outlook.com; ngambaaculturalconnections@hotmail.com; hamptonralph46@gmail.com; kinghampton77@gmail.com; paulhand1967@gmail.com; yurraandali_cs@hotmail.com; barrabyculturalservices@gmail.com; thoorganurra@gmail.com; yulayculturalservices@gmail.com; barkingowlcorp@gmail.com; wenlissa01@hotmail.com; waarlan12@outlook.com; sharonhodgetts@hotmail.com; duncanfalk@hotmail.com; raymond@bariyu.org.au; ginninderra.corp@gmail.com; didgengunawalclan@gmail.com; koori@ozemail.com.au; darrenjohnduncan@gmail.com; cullendullachts@gmail.com; biamangachts@gmail.com; gulagachts@gmail.com; Andrew Bond <dharugchts@gmail.com>; thauairachts@gmail.com; walgaluchts@gmail.com; wingikarachts@gmail.com; munyungachts@gmail.com; biligachts@gmail.com; pemuluyd@gmail.com; jerringong@gmail.com; murrumbul@gmail.com; Newton Carriage <nundagurri@gmail.com>; yerramurra@gmail.com; goobachts@gmail.com; baduchts@gmail.com; walbunja@gmail.com; gunyuuchts@gmail.com; dhinawand@yahoo.com.au; dhinawan.fields@gmail.com; ajw1901@bigpond.com; hsb_heritageconsultants@mail.com; widescope.group@live.com.au; amandahickey@live.com.au; danny@tocomwall.com.au; vicky.slater@hotmail.com; warrangil_c.s@hotmail.com; wurrumay@hotmail.com; philipkhan.acn@live.com.au; muragadi@yahoo.com.au; murrabidgeemullangari@yahoo.com.au; Corroboree Aboriginal Corporation <corroboreecorp@bigpond.com>; gunjeewong53@hotmail.com; cheryl_caroll13lagerwey@hotmail.com; cazadirect@live.com; aboriginalhistoryhunter@gmail.com; desmond4552@hotmail.com; daruglandobservations@gmail.com; darug_tribal@live.com.au; Justine Coplin <justinecoplin@optusnet.com.au>; trubis@cityofparramatta.nsw.gov.au; cingrey@laperouse.org.au; mhorwood@laperouse.org.au; mwilliams@glalc.org.au; culturalheritage@metrolalc.org.au; metrolalc@metrolalc.org.au; ceo@tharawal.com.au; reception@tharawal.com.au
Cc: Jillian Comber <jillian.comber@comber.net.au>
Subject: St. Ignatius, Riverview ACHAR

Good afternoon,

St. Ignatius College, Riverview

2-60 Riverview Street and Tambourine Bay Road, Lane Cove, NSW, Lot 10 DP1142773

Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010

The Society of Jesus, Saint Ignatius' College, Riverview, have developed a Masterplan for the future physical development of the College. Please find map attached. The Masterplan provides an overall framework for development over the next 10 to 25 years. The proposal is to be assessed as a State Significant Development (SSD) under Part 4 Division 4.7 of the *Environmental Planning and Assessment Act 1979*. This requires Aboriginal community consultation to be undertaken in accordance with the Department of Planning, Industry & Environment's (DPIE's) *Aboriginal cultural heritage consultation requirements for proponents 2010*. Testing-and/or salvage excavations may be required.

Comber Consultants have been engaged to undertake Aboriginal community consultation in accordance with DPIE's *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*. Therefore, I am writing to you to invite you to register an interest for consultation.

Please note that this invitation is for Aboriginal community consultation, which should not be confused with employment. As stated in section 3.4 of the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*: "Consultation does not include the employment of Aboriginal people to assist in field assessment and/or site monitoring". Therefore, responding to this invitation is not an automatic right to employment.

Please find attached a map attached showing the location of the study area.

Please forward your response by 22 November 2019 to:

Dr Dragomir Garbov

Comber Consultants
76 Edwin Street North
Croydon, NSW, 2132
dragomir.garbov@comber.net.au
Ph: (02) 9799 6000
Mob: 0448 464 768
Fax: (02) 9799 6011

Kind regards,

DR DRAGOMIR GARBOV
ARCHAEOLOGIST
HERITAGE CONSULTANT

76 EDWIN STREET NORTH, CROYDON, NSW, 2132
M 0448 464 768 F (02) 9799 6011
E dragomir.garbov@comber.net.au



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Comber Consultants acknowledges the traditional custodians of the land on which we work and pay our respects to Elders past and present.

Comber Consultants has a certified integrated management system to the requirements of ISO 9001:2008 (quality), ISO 14001:2004 (environmental), OHSAS 18001:2007 (health and safety) and AS/NZS 4801:2001 (health and safety). This is your assurance that Comber Consultants is committed to excellence, quality and best practice and that we are regularly subjected to rigorous, independent assessments to ensure that we comply with stringent Management System Standards.



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List of Registered Aboriginal Parties (Step 4.1.3)

Registration of interest was received from the following people and organisations:

Nbr	Date	Aboriginal Organisation	Name	Method of Registration
1	8/11/2019	Darug Aboriginal Cultural Heritage Assessments	Celestine Everingham	Phone
2	8/11/2019	Dharug Ngurra Aboriginal Corporation	Corina Marino	Phone
3	8/11/2019	-	Paul Gale	Email
4	9/11/2019	<i>Name Withheld</i>	<i>Name Withheld</i>	Email
5	10/11/2019	Tocomwall	Danny Franks	Email
6	11/11/2019	Waaawar Awaa	Rodney Gunther	Email
7	12/11/2019	Darug Custodan	Justine Coplin	Email
8	15/11/2019	Barraby Cultural Services	Lee Fields	Email
9	18/11/2019	Wailwan	Phil Boney	Email
10	18/11/2019	Murra Bidgee Mulangari	Ryan Johnson	Email
11	19/11/2019	Barking Owl Aboriginal Corporation	Jodie Kulakowski	Email
12	20/11/2019	Butucarbin Heritage	Lowanna Gibson	Email
13	3/12/2019	A1 Cultural Services	Carolyn Hickey	Email

Metropolitan Local Aboriginal Land Council did not register interest by the due date, but were provided all relevant information and are included as a Registered Aboriginal Party

A letter dated 27th February 2020 in response to the draft ACHAR was received and is included in this appendix.

Registration of interest correspondence

From: cenobite100 <cenobite100@gmail.com>
Sent: Friday, 8 November 2019 4:03 PM
To: Dragomir Garbov <Dragomir.Garbov@comber.net.au>
Subject: Re: St. Ignatius, Riverview ACHAR

Dear Dragonmir,

I would like to be consulted regarding this project

Regards,

Paul Gale

From: Danny Franks <danny@tocomwall.com.au>
Sent: Sunday, 10 November 2019 11:06 AM
To: Dragomir Garbov <Dragomir.Garbov@comber.net.au>
Subject: Re: St. Ignatius, Riverview ACHAR

Dear Dragomir,

Tocomwall wishes to be registered for consultation on this project and to be afforded the opportunity to quote for field work when it arises.

Regards,

DannyFranks
Cultural Heritage Manager
Tocomwall Pty Ltd

e: danny@tocomwall.com.au
p: 0415 266725

From: Rodney Gunther <waawaar.awaa@gmail.com>
Sent: Monday, 11 November 2019 10:13 PM
To: Dragomir Garbov <Dragomir.Garbov@comber.net.au>
Subject: Re: St. Ignatius, Riverview ACHAR

Dear Dragomir,

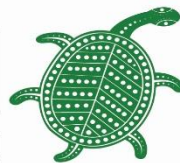
Waawaar Awaa would like to register for consultation for the proposed development at St. Ignatius College, Riverview, 2-60 Riverview Street and Tambourine Bay Road, Lane Cove, NSW, Lot 10 DP1142773.

regards

Rodney Gunther

DARUG CUSTODIAN

ABORIGINAL CORPORATION



DARUG CUSTODIAN
ABORIGINAL
CORPORATION

PO BOX 81 WINDSOR 2756
PHONE: 0245775181 FAX: 0245775098
MOBILE: 0414962766 Justine Coplin
EMAIL: justinecoplin@optusnet.com.au

Attention Comber Consultants

Date: 12/11/19

Subject: St. Ignatius College, Riverview
2-60 Riverview Street and Tambourine Bay Road, Lane Cove, NSW, Lot 10 DP1142773

Dear Dargomir

Our group is a non- profit organisation that has been active for over forty years in Western Sydney, we are a Darug community group with over three hundred members. The main aim in our constitution is the care of Darug sites, places, wildlife and to promote our culture and provide education on the Darug history.

The Lane Cove area is an area that our group has a vast knowledge of, we have worked and lived in for many years, this area is significant to the Darug people due to the connection of sites and the continued occupation. Our group has been involved in all previous assessments and works in this area as a traditional owner Darug group for the past 40 plus years.

Therefore we would like to register our interest for full consultation and involvement in the above project area.

Please contact us with all further enquiries on the above contacts.

Regards

Justine Coplin

We acknowledge and pay respect to the Darug people, the traditional Aboriginal custodians of this land.

From: Lee Field <barrabyculturalservices@gmail.com>
Sent: Friday, 15 November 2019 12:57 PM
To: Dragomir Garbov <Dragomir.Garbov@comber.net.au>
Subject: Re: St. Ignatius, Riverview ACHAR

Dear Dragomir

Barraby Cultural Services would like to register our interest in this project

Thanks
Lee Field

From: Phillip Boney <Waarlan12@outlook.com>
Sent: Monday, 18 November 2019 11:56 AM
To: Dragomir Garbov <Dragomir.Garbov@comber.net.au>
Subject: St. Ignatius, Riverview

Hey Drago,

It's Phil here. How have you been doing? Hope all is well.

I would like to register for this project please. Hopefully be successful in working with you again. Thank you.

Kind regards, Drago

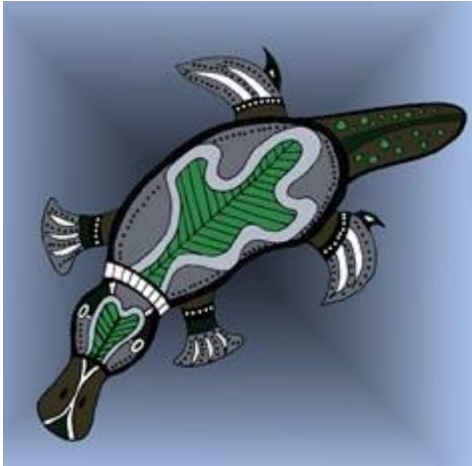
Phil Boney
Wailwan Aboriginal Group

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From: Ryan Johnson <murrabidgeemullangari@yahoo.com.au>
Sent: Monday, 18 November 2019 3:49 PM
To: Dragomir Garbov <Dragomir.Garbov@comber.net.au>
Subject: RE: St. Ignatius, Riverview ACHAR

Dear Dragomir,
Please register our corporation for the above project, our family have lived in the area all their lives.
Thanks

Ryan Johnson | **Murra Bidgee Mullangari**



Aboriginal Corporation Cultural Heritage

A: PO Box 246, Seven Hills, NSW, 2147
E: murrabidgeemullangari@yahoo.com.au
ICN: 8112

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From: Butucarbin Heritage <butuheritage@gmail.com>
Sent: Friday, 22 November 2019 12:20 PM
To: Dragomir Garbov <Dragomir.Garbov@comber.net.au>
Subject: St. Ignatius EOI

Hi Dragomir,
Please see attached.

Kind regards,

--

Lowanna Gibson
Project Manager for Butucarbin Cultural Heritage Assessments
B.A Archaeology/Anthropology USYD
Juris Doctor Candidate UTS

BUTUCARBIN ABORIGINAL CORPORATION

PO Box E18, Emerton NSW 2770

28 Pringle Road, Hebersham NSW 2770

Ph: 9832 7167 Fax: 9832 7263

koori@ozemail.com.au

ABN: 83 535 742 276



22nd November, 2019

To whom it may concern,

One behalf of Butucarbin, I would like to register in interest in the Aboriginal Consultation in relation to the project involving St. Ignatius College, Riverview.

Please see information in relation to Butucarbin below.

Cultural Connection and Representation

Butucarbin Aboriginal Corporation is a successful not for profit community organisation that was established in 1989 to provide Community Development, Education and Training to organisations and individuals in the Blacktown and Penrith LGA's of Western Sydney. The organisation has won many awards for outstanding service delivery over the past 23 years. The latest being our Executive Officer Jennifer Beale being a finalist in the 2014 NSW Australian of the Year awards.

Due to the changes in funding, for Aboriginal organisations and for Butucarbin to continue the service that they have been providing, the organisation has developed an Aboriginal Cultural Heritage Assessment business. All profits go back into the organisation to provide services to the community. As community workers we believe it is our duty to involve the Aboriginal community of Western Sydney in this work, as it enables the community to learn about cultural heritage and also enables archaeologists to gain different perspectives into Aboriginal Culture.

Butucarbin in itself is a modern example of cultural heritage in that it is a product of the 1970's resettlement program and self-determination policy (see, Aboriginal Community Controlled Organisations). Due to this resettlement policy there are generations of Aboriginal people who have been born in Western Sydney and have been raised in the Mount Druitt Community (which has the highest Aboriginal urban population in Australia) and thus, this is where their connection lies. Ultimately, our cultural connection lies in our community work and assistance to the people of wider Western Sydney.

In conclusion, we also believe it is essential to pass on knowledge from generation to generation. Butucarbin provides cultural knowledge to the wider community through Aboriginal Cultural workshops and community development programs.

Previous experience

We have participated in projects with such companies as, Extent, Niche, Kelleher Nightingale, Artefact, AMBS, Virtus Heritage, Navin Officer and Biosis. This work has involved activities such as, site-walkovers, surface collections, ACHA reviews and excavations.

When on site, our workers were on time, professional and participate in all tasks set for them. It is essential for our community members to participate in Aboriginal Community Consultations and other cultural work as we believe it is of the utmost importance that cultural heritage skills and knowledge are passed on to our younger Aboriginal generations.

Overall, our team is highly skilled and has over ten years' experience in cultural heritage assessment field work. Currently, our team consists of several skilled field officers and two archaeology majors from the University of Sydney, one of which has a completed degree and also worked as a graduate archaeologist. We ensure there is diversity amongst our workers in that we do not discriminate against gender and age. In fact, we strongly encourage the employment of individuals of all ages as it is essential to gain insight into cultural heritage from varying age groups.

In the event Butucarbin is selected for fieldwork, please consider our consultancy rates. For guidance, we follow similar standards as to those proposed by the Australian Association of Consulting Archaeologists Inc.

Ultimately, Butucarbin can negotiate fees however, our standard fee is \$110 per hour. Longer-term projects, those lasting over two months, may be subject to a reduced fee.

Schedule of Rates

Our rates are as follows:

Fieldwork - \$110.00 per hour

Perusal and comment of reports - \$110.00 per hour

Mileage Allowance – 0.75 cent per kilometre

If you require further information, we have attached our flyer and web page www.butucarbin.org.au and we are also on Facebook. We would appreciate the opportunity to tender for any Aboriginal cultural heritage assessments you may have coming up in the future. You can contact Jennifer Beale on 0409924409 or Lowanna Gibson on 0458537666.

Yours Sincerely,

Lowanna Gibson

Project Manager for Butucarbin Cultural Heritage and Assessment

B.A Archaeology/Anthropology USYD

Juris Doctor Candidate UTS



Barking Owl Aboriginal Corporation

ICN: 8822 ABN: 88241973761

2-65/69 Wehlow St MT DRUITT NSW 2770

barkingowlcorp@gmail.com

19 November 2019

Dear Dr Dragomir,

RE: ST. IGNATIUS COLLEGE, RIVERVIEW LANECOVE NSW ABORIGINAL COMMUNITY CONSULTATION

We would like to register interest for fieldwork in the study area listed above.

Registering Aboriginal Party:	Barking Owl Aboriginal Corporation
Contact Person:	Jody Kulakowski
Phone:	0426 242 015
Email:	barkingowlcorp@gmail.com (preferred contact method)

The area is an important part of our culture due to previous generations living in and around the area, we maintain a special connection and responsibility as current generations whom continue to reside nearby and share in stories of our history relating to the location.

We are able to provide fit and hardworking site officers to assist with work that may involve physical labour with current white cards and all PPE equipment.

I can provide copies of relevant certificates of currency of insurances on request.

Members put forward have experience in a variety of community consultation projects.

Please feel free to contact by email barkingowlcorp@gmail.com if you require any further information.

Kind regards

Jody Kulakowski
BOAC

From: Caza X <cazadirect@live.com>
Sent: Tuesday, 3 December 2019 7:09 PM
To: Dragomir Garbov <Dragomir.Garbov@comber.net.au>
Subject: Re: St. Ignatius, Riverview ACHAR

A1

Indigenous Services

Contact: Carolyn

M: 0411650057

E: Cazadirect@live.com

A: 10 Marie Pitt Place, Glenmore Park, NSW 2745

ABN: 20 616 970 327

Hi,

I would like to register for consultation and field work, I hold cultural knowledge relevant to determining the cultural significance of any Aboriginal objects and values that exist within the project area.

Thank you

Carolyn Hickey

4.2 Presentation of Information

Invitation to meeting and agenda sent by email to all RAPs on 9 Jan 2020 and amended on 13 January

From: Dragomir Garbov

Sent: Thursday, 9 January 2020 1:38 PM

To: Paul Gale <cenobite100@gmail.com>; darug_tribal@live.com.au; Danny Franks <danny@toacomwall.com.au>; Rodney Gunther <waawaar.awaa@gmail.com>; justinecoplin@optusnet.com.au; Lee Field <barrabyculturalservices@gmail.com>; barkingowlcorp@gmail.com; Butucarbin Heritage <butuheritage@gmail.com>; Caza X <cazadirect@live.com>

Cc: Peter Ibrahim <pibrahim@epmprojects.com.au>; Jillian Comber <jillian.comber@comber.net.au>

Subject: St. Ignatius' College Riverview ACHAR Stage II Aboriginal Community Consultation Meeting - 16 January 2020

Dear Madam / Sir,

**ST. IGNATIUS' COLLEGE, RIVERVIEW
ABORIGINAL ARCHAEOLOGY AND CULTURAL HERITAGE ASSESSMENT**

Attached is an invitation and agenda for a consultation meeting in respect of the above project. The meeting will be held on Thursday 16 January 2020 at 14:00 pm at the St. Ignatius College, Riverview. Please see attached invitation for full details.

There will be no impacts to Aboriginal cultural heritage as a result of this proposal.

If you have any queries, please do not hesitate to contact me.

Yours sincerely,

DR DRAGOMIR GARBOV
ARCHAEOLOGIST
HERITAGE CONSULTANT

76 EDWIN STREET NORTH, CROYDON, NSW, 2132
M 0448 464 768 F (02) 9799 6011
E dragomir.garbov@comber.net.au



[Like us on facebook](#)

Comber Consultants acknowledges the traditional custodians of the land on which we work and pay our respects to Elders past and present.

MEETING INVITATION SENT TO ALL RAPS

9 January 2020

Dear Madam / Sir,

ST. IGNATIUS COLLEGE, RIVERVIEW ABORIGINAL ARCHAEOLOGY AND CULTURAL HERITAGE ASSESSMENT

Following is an invitation and agenda for a consultation meeting in respect of the above project. The meeting will be held on Thursday 16 January 2020 at 14:00 pm at the St. Ignatius College, Riverview. Please see attached invitation for full details.

There will be no impacts to Aboriginal cultural heritage as a result of this proposal.

If you have any queries, please do not hesitate to contact me.

Yours sincerely,

A handwritten signature in blue ink, appearing to read 'D. Garbov', with a stylized flourish at the end.

Dr Dragomir Garbov
Senior Archaeologist
Comber Consultants

INVITATION

ABORIGINAL CULTURAL HERITAGE CONSULTATION

PRESENTATION OF INFORMATION TO REGISTERED ABORIGINAL PARTIES

ST. IGNATIUS COLLEGE, RIVERVIEW

As a Registered Aboriginal Party (RAP) for the above project you are invited to attend an Aboriginal community consultation meeting. The purpose of the meeting is to present details of the project, discuss the archaeological methodology and to gather cultural information in accordance with the Department of Industry Planning and Innovations' (DPIE's) *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*. Please find an agenda to the meeting following.

Date: 16 January 2020

Time: 14:00 pm

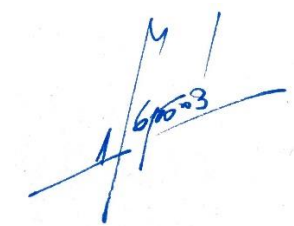
Venue: A. T. Thomas Room; St. Ignatius College, 2-60 Riverview Street and Tambourine Bay Road, Lane Cove, NSW

As this is a community consultation meeting there will be no payment for attendance at this meeting. Such payment would be a conflict of interest.

Please forward your RSVP by 10 January 2020 to:

Dr Dragomir Garbov
Comber Consultants
76 Edwin Street North
Croydon. NSW 2132
dragomir.garbov@comber.net.au
Ph: 0448 464768
Fax: (02) 9799 6011

Yours sincerely

A handwritten signature in blue ink, appearing to read 'D. Garbov', with a stylized flourish.

Dr Dragomir Garbov
Senior Archaeologist
Comber Consultants

AGENDA

ABORIGINAL CULTURAL HERITAGE CONSULTATION

PRESENTATION OF INFORMATION TO REGISTERED ABORIGINAL PARTIES

ST. IGNATIUS COLLEGE RIVERVIEW

Purpose: Aboriginal community consultation in accordance with DPIE's *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*. A record of this meeting, including agreed outcomes, will be provided to all registered Aboriginal parties.

Date: 16 January 2020

Time: 14:00 pm

Venue: A. T. Thomas Room; St. Ignatius College, 2-60 Riverview Street and Tambourine Bay Road, Lane Cove, NSW

Please note: As this is a community consultation meeting there will be no payment for attendance at this meeting. Such payment would be a conflict of interest.

AGENDA ITEMS
<ol style="list-style-type: none">1. Welcome to Country2. Introduction3. Outline of purpose of meeting4. Outline of project5. Presentation of Methodology6. Open forum to discuss proposed archaeological methodology7. Discussion of Aboriginal significance of the area, including contemporary significance.8. Artefact management9. Open forum to discuss any issues of concern10. Any other business/issues11. Close

LOCATION MAP

MEET AT THE PARKING LOT



From: Dragomir Garbov

Sent: Monday, 13 January 2020 3:29 PM

To: Paul Gale <cenobite100@gmail.com>; darug_tribal@live.com.au; Danny Franks <danny@toconwall.com.au>; Rodney Gunther <waawaar.awaa@gmail.com>; justinecoplin@optusnet.com.au; Lee Field <barrabyculturalservices@gmail.com>; barkingowlcorp@gmail.com; Butucarbin Heritage <butuheritage@gmail.com>; Caza X <cazadirect@live.com>

Cc: Peter Ibrahim <pibrahim@epmprojects.com.au>; Jillian Comber <jillian.comber@comber.net.au>

Subject: RE: St. Ignatius' College Riverview ACHAR Stage II Aboriginal Community Consultation Meeting - 16 January 2020

Dear All,

**ST. IGNATIUS' COLLEGE, RIVERVIEW
ABORIGINAL ARCHAEOLOGY AND CULTURAL HERITAGE ASSESSMENT**

On request by the client, some of the details of this Stage II Consultation meeting have been changed, including the meeting venue and the most suitable parking areas. Time and date remain the same – Thursday 16 January 2020 at 2:00 pm

Please find attached an amended invitation and agenda including new map for this meeting.

Thank you for your understanding!

Kind regards,

Dragomir

DR DRAGOMIR GARBOV
ARCHAEOLOGIST
HERITAGE CONSULTANT

76 EDWIN STREET NORTH, CROYDON, NSW, 2132
T (02) 9799 6000 F (02) 9799 6011
E dragomir.garbov@comber.net.au



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Saint Ignatius' College RIVERVIEW

Tambourine Bay Road
Lane Cove NSW 2066 Australia

T +61 2 9882 8222

F +61 2 9882 8588

riverview.nsw.edu.au

Map Legend:

- P** PARKING
- ♿** DISABLED PARKING
- +** HEALTH CENTRE

Map Labels: LANE COVE RIVER, THE WHARF, THE ROSE GARDEN, THE ARCHWAY, GORMAN FIELD, HEALTH CENTRE, FOURTH FIELD, FIFTH FIELD, SIXTH FIELD, KEVIN FAGAN HOUSE, ST JOHN'S HOUSE, FR MAC PAVILION, FIRST FIELD, SECOND FIELD, CRICKET, POOL, GARTLAN CENTRE, TAMBOURINE BAY PARK, TAMBOURINE BAY ROAD, MIRAMONT AVE, RIVERVIEW ST.

Building List:

1 Dalton Chapel	24 Jesuit Community
2 Arrupe Building	25 Therry Hall
3 Administration	26 Therry Basketball Courts
4 St Michael's House	27 The Slopes
5 Ramsay Hall	28 Tennis Courts (1-5)
6 O'Kelly Theatre	29 Tennis Courts (6-9)
7 Theatre	30 Tennis Huts
8 Senior Library (Level 3)	31 Observatory
9 Vaughan Wing (Level 2)	32 Old Pavilion
10 O'Neill Wing	33 Boat House
11 Wallace Wing	34 Cova Cottage
12 Therry Building	35 Gatehouse
13 Weather Station	36 Arrupe Chapel (Level 3)
14 'The Woods' Auditorium	37 Companion's Room
15 Fr Mac Pavilion	38 Junior Refectory
16 Gartlan Centre	39 Senior Refectory
17 Health Centre	40 Licens
18 St John's House	41 Maintenance
19 Kevin Fagan House	42 Farm
20 Fr Charles Fraser House	43 4th Field Changerooms
21 Regis Campus	44 Mirrabrook
22 Regis Hall	45 Mountain Bike Shed
23 Regis Basketball	46 Parent Accommodation

Map Notes:

- Enter through Main College Gates off Tambourine Bay Rd.
- Ramsay Hall is circled in red.
- Gatehouse is circled in red.

Apologies

From: Barking Owl Aboriginal Corporation <barkingowlcorp@gmail.com>
Sent: Friday, 10 January 2020 4:08 PM
To: Dragomir Garbov <Dragomir.Garbov@comber.net.au>
Subject: Re: St. Ignatius' College Riverview ACHAR Stage II Aboriginal Community Consultation Meeting - 16 January 2020

Dear Dr Garbov,

Thank you for the invitation to meeting

RE: St Ignatius College Riverview Aboriginal Community Consultation.

Unfortunately, I will be unable to attend as I have committed to a test excavation for the entire week from Mon 13/01/20.

I do, however, appreciate the invitation.

Sincerely,

Jody Kulakowski - BOAC
Barking Owl Aboriginal Corporation
Phone: 0435 032 477
Email: barkingowlcorp@gmail.com

APOLOGY RECEIVED FROM JUSTINE COPLIN, DARUG CUSTODIAN BY PHONE ON 15 JANUARY 2020

RECORD OF MEETING

**ABORIGINAL CULTURAL HERITAGE CONSULTATION
PRESENTATION OF INFORMATION TO REGISTERED ABORIGINAL PARTIES
HELD AT RAMSAY HALL, ST. IGNATIUS COLLEGE, RIVERVIEW
2-6 RIVERVIEW STREET, LANE COVE AT 2.00PM**

PRESENT

Dr Paul Hine, Principal
Mr Phillip Dean, Director of Operations
Mr Peter Ibrahim, Senior Project Manager, EPM Projects
Ms Deborah Yong, Associate, PMDL Architecture
Ms Jillian Comber, Archaeologist, Comber Consultants

APOLOGIES

Jody Kulakowsky, Barking Owl Aboriginal Corporation
Justine Coplin, Darug Custodian Aboriginal Corporation

BUSINESS

No Registered Aboriginal Parties (RAPs) attended the meeting. Paul Hine, Phillip Dean, Peter Ibrahim, Deborah Yong and Jillian Comber waited until 2.30pm. As no RAPs attended, the meeting did not proceed.

4.3.1 Methodology and minutes sent to all RAP's on 21 January 2020

From: Dragomir Garbov

Sent: Tuesday, 21 January 2020 5:09 PM

To: 'darug_tribal@live.com.au' <darug_tribal@live.com.au>; 'cenobite100@gmail.com' <cenobite100@gmail.com>; Danny Franks <danny@toconwall.com.au>; Rodney Gunther <waawaar.awaa@gmail.com>; 'justinecoplin@optusnet.com.au' <justinecoplin@optusnet.com.au>; Lee Field <barrabyculturalservices@gmail.com>; 'Barking Owl Aboriginal Corporation' <barkingowlcorp@gmail.com>; Caza X <cazadirect@live.com>; Butucarbin Heritage <butuheritage@gmail.com>; 'murrabidgeemullangari@yahoo.com.au' <murrabidgeemullangari@yahoo.com.au>

Cc: Jillian Comber <jillian.comber@comber.net.au>; Peter Ibrahim <pibrahim@epmprojects.com.au>

Subject: St. Ignatius ACHAR

Hi Everyone,

Redevelopment of the St Ignatius College, Riverview is proposed and your organisation is a Registered Aboriginal Party for this project. The redevelopment will not impact upon or harm any Aboriginal objects or sites, so there will be no archaeological excavation, although consultation in accordance with the *Cultural Heritage Consultation Guidelines 2010* is still required. A meeting was held last Thursday 16th January to which all RAPs were invited. However, no-one was able to attend. Attach please find a record of that meeting.

In accordance with the consultation guidelines attached please find the methodology for the consultation and the plans for the redevelopment. Please send any comments within 28 days by COB on Tuesday 18 February 2020 to me at:

Dr Dragomir Garbov
Comber Consultants
76 Edwin Street North
Croydon, NSW, 2132
dragomir.garbov@comber.net.au
Ph: (02) 9799 6000
Mob: 0448 464 768
Fax: (02) 9799 6011

Kind regards,

DR DRAGOMIR GARBOV
ARCHAEOLOGIST
HERITAGE CONSULTANT

76 EDWIN STREET NORTH, CROYDON, NSW, 2132
M 0448 464 768 F (02) 9799 6011
E dragomir.garbov@comber.net.au



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Comber Consultants acknowledges the traditional custodians of the land on which we work and pay our respects to Elders past and present.

METHODOLOGY FOR CONSULTATION

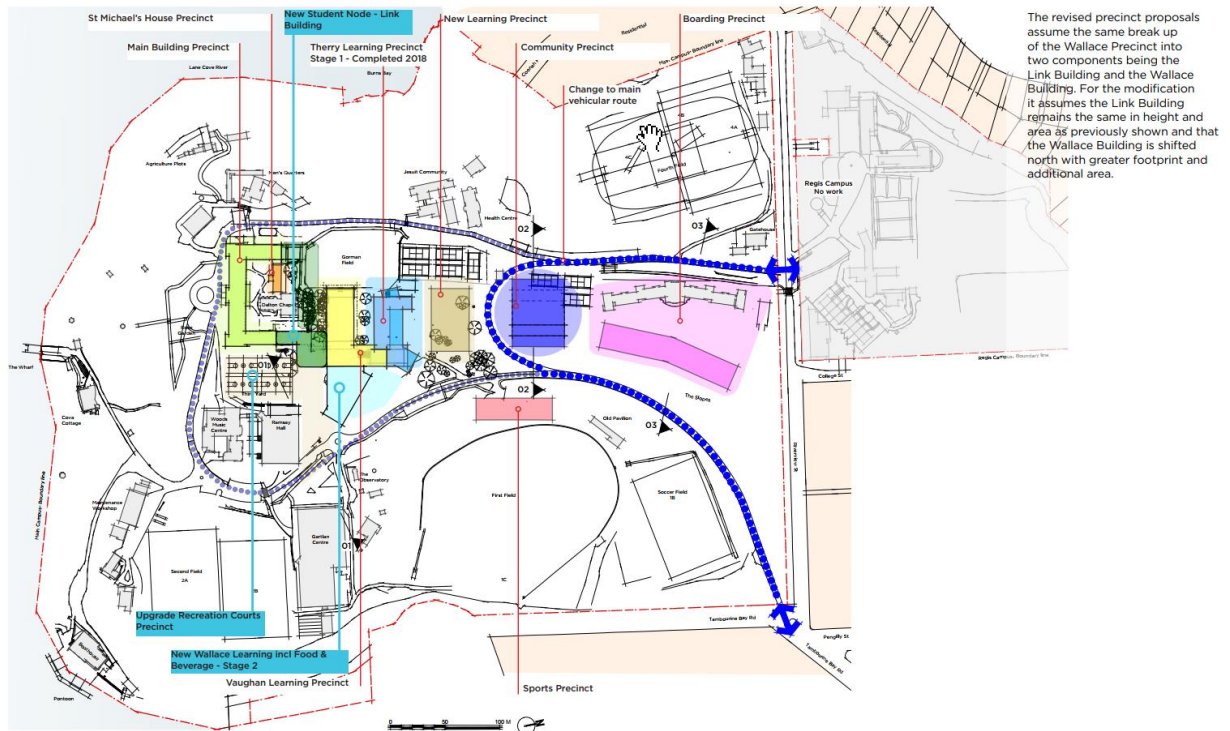
The Society of Jesus, Saint Ignatius' College, Riverview, are undertaking Stage 2 works for the future physical development of the College. The proposal is to be assessed as a State Significant Development (SSD) under Part 4 Division 4.7 of the *Environmental Planning and Assessment Act 1979*. This requires Aboriginal community consultation to be undertaken in accordance with the Department of Planning, Industry & Environment's (DPIE's) *Aboriginal cultural heritage consultation requirements for proponents 2010*.

The proposed redevelopment will not impact upon any Aboriginal archaeological sites. The consultation is being undertaken to inform the Registered Aboriginal Parties about the project and to determine the cultural significance of the study area.

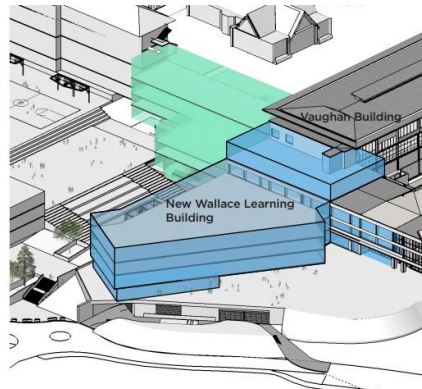
In accordance with the *Aboriginal cultural heritage consultation requirements for proponents 2010* following is the consultation methodology:

- Relevant government agencies will be asked if they are aware of any Aboriginal organisations who may hold cultural knowledge relevant to determining the significance of the study area.
- All names obtained from the above will be invited to register an interest.
- The project will be advertised and interested Aboriginal organisations/people invited to register an interest.
- A meeting will be held and all Registered Aboriginal Parties (RAPs) invited to attend. The aim of the meeting is to inform all RAPs about the project and to ascertain the cultural significance of the site and to discuss any issues of concern. A meeting was held on Thursday 16th January and all RAPs invited to attend. No RAPs attended the meeting. A record of the meeting is attached.
- This methodology and the record of the meeting are to be sent out to all RAPs who then have 28 days in which to provide any comment.
- At the end of the above 28 day period, the Aboriginal Cultural Heritage Assessment Report is to be prepared and sent to all RAPs for comment. Another 28 days is allowed for responses.
- Once all responses have been received the ACHAR is finalised.
- The final ACHAR will be submitted to DPIE to satisfy the Secretaries Environmental Assessment Requirements.

REVISED MASTERPLAN PRECINCT DEVELOPMENTS



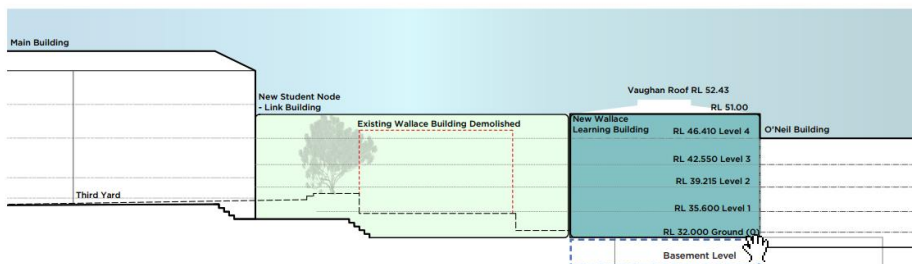
REVISED STAGES | NEW WALLACE LEARNING BUILDING



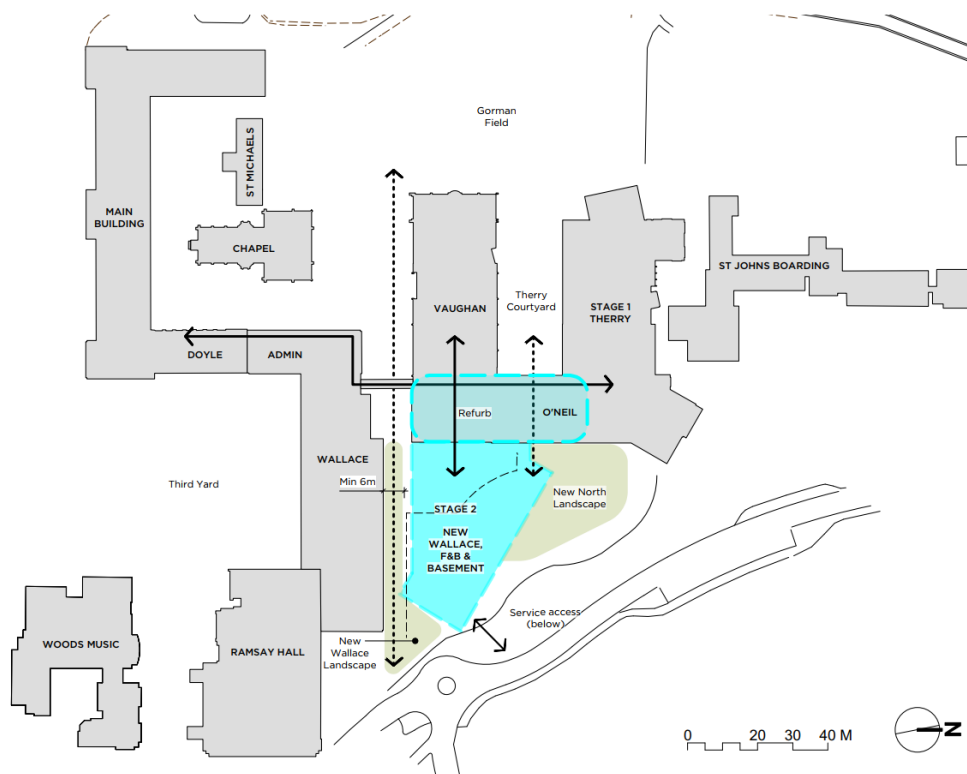
New Wallace Learning Building

- Number of Levels = 5
- Top of Building = RL 51.00

Demolish the existing Wallace and replace with new facility of greater footprint located 30m north attached to existing Vaughan building. Height of new building at 5 levels will be 1 level higher than the approved scheme which will equate to the existing top floor level of the existing Vaughan Building. The new building will provide improved and diverse learning opportunities for Science, Technology, Engineering, Mathematics and PDHPE as a STEMP facility. Ground level will accommodate a C.O.L.A. and Canteen (Food & Beverage) with servicing by loading area on basement level.



PROPOSED STAGE 2



Stage 2

In summary **Stage 2** scope of works consists of the following:

- New five storey Wallace Building as a STEMP facility accommodating Science, Technology, Engineering, Mathematics and PDHPE faculties, six Pastoral Care House areas, staff rooms, a new Canteen and basement area for deliveries & storage.
- Refurbishment of existing O'Neil building to allow integration of New Wallace Building to connect to existing fabric.
- New North Landscaped Area
- New Wallace Landscaped Area between existing and new Wallace Buildings.



Metropolitan Local Aboriginal Land Council
36-38 George Street Redfern NSW 2016
PO Box 1103 Strawberry Hills NSW 2012
Telephone: (02) 8394 9666 Fax: (02) 8394 9733
Email: bookings@metrolalc.org.au

Thursday 27th February 2020

Dr Dragomir Garbov
Comber Consultants
76 Edwin Street North
Croydon, NSW, 2132

Dear Dr Dragomir

RE: Registration of interest for Metropolitan LALC for Aboriginal community consultation

Thank you for your mail to the Metropolitan Local Aboriginal Land Council ("**MLALC**") regarding the interests for the Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010, for the proposed developed Masterplan for the future physical development of Society of Jesus, Saint Ignatius' College, Riverview2-60 Riverview Street and Tambourine Bay Road, Lane Cove, NSW, Lot 10 DP1142773.

MLALC as a Local Aboriginal Land Council established under NSW Aboriginal Land Rights Act 1983 is the legislated Aboriginal representative body for all Aboriginal people and the Cultural authority for protection & preservation of Aboriginal Culture & Heritage within its prescribed boundaries that includes Sydney CBD, Sydney Harbour, South to Georges River, East of Bankstown and Parramatta, and covers to Hawkesbury River in the north and to Macdonald River in the North West. Please refer to MLALC website for further details on MLALC boundaries.

MLALC on the above basis respectfully requests to be formally registering as a Aboriginal Stakeholder for the proposed project, in order to become a registered Aboriginal party and participate in consultations regarding the significance and management of Aboriginal objects or places that may be impacted by the proposed project.

Consultation with Land Councils

The NSW Office of Environment and Heritage ("**OEH**") *Aboriginal Cultural Heritage Consultation requirements for proponents 2010* (the **Consultation Requirements**) apply to all projects requiring an Aboriginal Heritage Impact Permit (AHIP), commencing after the 12 April 2010.

Permits are required where a development or project may impact on an Aboriginal place or Aboriginal objects, including objects which may not yet be identified and recorded on OEH's Aboriginal Heritage Information Management System ("**AHIMS**").

MLALC is under the impression that the OEH *Consultation Requirements*, proponents seeking a permit are required to contact the relevant LALC/s so that relevant 'cultural knowledge holders' can be identified (see section 4.1.2). Where a project crosses more than one LALC boundary, all relevant LALCs must be notified.

Please note: In addition to notice to LALCs, the *Consultation Requirements* specifically require proponents to identify whether there are any Native Title holders or Aboriginal Owners registered on the Register of Aboriginal Owners. Where these groups exist, proponents are required to contact these groups directly.

LALCs are the prescribed Aboriginal body whose role is the protection, preservation and promotion of Aboriginal cultural knowledge, sites and areas.

The responsibility of LALCs for the protection and promotion of Aboriginal cultural heritage within our boundaries is recognised by the *Aboriginal Land Rights Act 1983* (NSW). A copy of the boundaries for LALCs in NSW is available from www.alc.org.au.

As the elected representative bodies for all Aboriginal people in NSW, LALCs are also responsible for representing the Aboriginal community, including in relation to culture and heritage matters. The representative role of the LALC extends beyond its membership, to represent the interests of the entire Aboriginal community within a boundary area.

As a result of the culture and heritage role performed and decades of representations of the Aboriginal community on cultural heritage issues, MLALC hold considerable cultural knowledge relevant to the significance of Aboriginal objects and places within the area.


In addition, MLALC also hold cultural knowledge & experience as a result of:

- The LALC's membership, which often includes Traditional Owners or other Aboriginal persons with specific knowledge about particular areas passed on through the generations;
- A history of more than 35 years of providing specialised cultural services and advice to the Government, proponents and the community; and
- Registration of over 4,000 Aboriginal Cultural sites within our boundaries
- LALCs commitment to work with and respect the Traditional Owners of an area. LALCs are often nominated by Elders groups, Traditional Owners or Native Title claimants to speak on their behalf.

And confirming the nominated MLALC representative for this project is Ms Selina Timothy.

Should you need or require any further information & or clarification on this letter please speak with Ms Timothy.

Yours In Unity,

per. 
Nathan Moran
CEO MLALC



DARUG CUSTODIAN
ABORIGINAL
CORPORATION

PO BOX 81 WINDSOR 2756
PHONE: 0245775181 FAX: 0245775098
MOBILE: 0414962766 Justine Coplin
EMAIL: justinecoplin@optusnet.com.au

Attention Comber Consultants

Date:12032020

Subject: St. Ignatius' College Riverview draft Aboriginal Cultural Heritage Assessment Report

Dear Drago

Our group is a non- profit organisation that has been active for over forty years in Western Sydney, we are a Darug community group with over three hundred members. The main aim in our constitution is the care of Darug sites, places, wildlife and to promote our culture and provide education on the Darug history.

Our group promotes Darug Culture and works on numerous projects that are culturally based as a proud and diverse group. It has been discussed by our group and with many consultants and researches that our history is generic and is usually from an early colonists perspective or solely based on archaeology and sites. These histories are adequate but they lack the people's stories and parts of important events and connections of the Darug people and also other Aboriginal people that now call this area home and have done so for numerous generations.

This area is significant to the Darug people due to the evidence of continued occupation, within close proximity to this project site there is a complex of significant sites.

Landscapes and landforms are significant to us for the information that they hold and the connection to Darug people. Aboriginal people (Darug) had a complex lifestyle that was based on respect and belonging to the land, all aspects of life and survival did not impact on the land but helped to care for and conserve land and the sustenance that the land

provided. As Darug people moved through the land there were no impacts left, although there was evidence of movement and lifestyle, the people moved through areas with knowledge of their areas

and followed signs that were left in the landscape. Darug people knew which areas were not to be entered and respected the areas that were sacred.

Knowledge of culture, lifestyle and lore have been part of Darug people's lives for thousands of years, this was passed down to the next generations and this started with birth and continued for a lifetime. Darug people spent a lifetime learning and as people grew older they passed through stages of knowledge, elders became elders with the learning of stages of knowledge not by their age, being an elder is part of the kinship system this was a very complicated system based on respect.

Darug sites are all connected, our country has a complex of sites that hold our heritage and past history, evidence of the Darug lifestyle and occupation are all across our country, due to the rapid development of Sydney many of our sites have been destroyed, our sites are thousands of years old and within the short period of time that Australia has been developed pre contact our sites have disappeared.

The Aboriginal cultural heritage consultation requirements for proponents Section 4.1.8 refers to "Aboriginal organisations representing Aboriginal people who hold cultural knowledge". Recent consultation meetings have revealed that many of these Aboriginal organisations and individuals do not hold cultural knowledge of the Western Sydney area. The increasing involvement of such parties in cultural heritage management means that genuine local Aboriginal organisations are unable to properly care for our cultural heritage.

Many Aboriginal organisations listed in the OEH response letter do not contribute to the Aboriginal community of Western Sydney. Individuals listed in the OEH response letter do not represent the community and while they may be consulted with, should not be employed for their own personal financial benefit.

Our organisation is committed to providing benefits back to our local Aboriginal community through such measures as funding the local Aboriginal juniors' touch football team, painting classes for the local children and donating money to various charities. Employment in cultural heritage activities is source of income that organisations such as ours can use to contribute to beneficial activities and support within the community.

Darug custodian Aboriginal Corporation's site officers have knowledge of Darug land, Darug Culture, Oral histories, landforms, sites, Darug history, wildlife, flora and legislative requirements. We have worked with consultants and developers for many years in Western

Sydney (Darug Land) for conservation, site works, developments and interpretation/education strategie

Darug Custodian Aboriginal Corporation have received and reviewed the report for at St. Ignatius' College Riverview draft Aboriginal Cultural Heritage Assessment Report St. Ignatius' College Riverview draft Aboriginal Cultural Heritage Assessment Report

We support the recommendations set out in this report.

Please contact us with all further enquiries on the above contacts.

Regards



Justine Coplin

We acknowledge and pay respect to the Darug people, the traditional Aboriginal custodians of this land.

