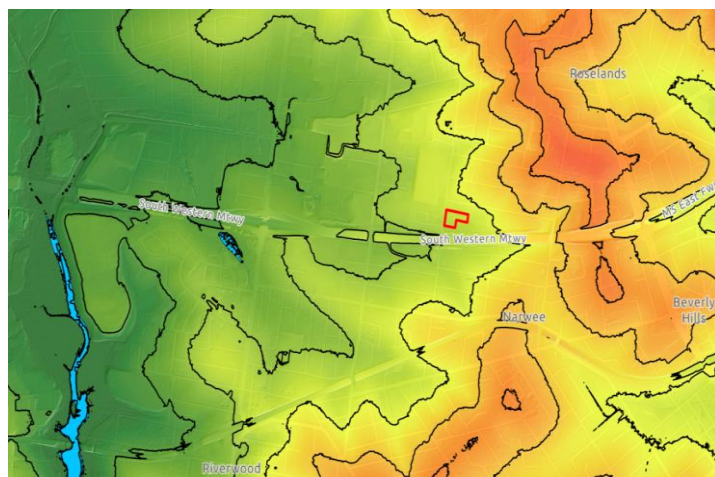


# Proposed Narwee Parkland Care Community

59-67 Karne Street North, Narwee, NSW



## Aboriginal Cultural Heritage Assessment Report

Report to  
**Opal HealthCare**

Dominic Steele Consulting Archaeology  
January 2023

### **Acknowledgement**

We acknowledge the Traditional Custodians of the Country and we recognise First Nations people's continuing connection to the lands, waters, and communities of New South Wales. We pay our respect to Elders both past, present, and emerging, and we extend our respect to all Aboriginal and Torres Strait Islander peoples and their cultures living in Greater Sydney.

## Document control

Project Name	Proposed Narwee Parkland Care Community. 59-67 Karne Street North, Narwee, NSW. January 2023. Aboriginal Cultural Heritage Assessment Report
Client Name	Opal HealthCare
Issue	January 2023

### Report summary

Opal HealthCare propose to construct a Care Community to be known as 'Narwee Parkland Care Community' at 59-67 Karne Street North in Narwee that is located within the City of Canterbury-Bankstown, New South Wales. The Proponent seeks to have the proposal assessed as a State Significant Development (SSD) and has received Planning Secretary Environmental Assessment Requirements (SSD-45024776) for the proposal that require an Aboriginal Cultural Heritage Assessment Report (issue and Assessment Requirement 19) to be provided that is prepared in accordance with relevant guidelines and which identifies, describes, and assesses any impacts for any First Nations cultural heritage values on the Karne Street North site.

This Aboriginal Cultural Heritage Assessment Report for the proposed Narwee Parkland Care Community proposal has been prepared in consultation with First Nations community groups and individuals to identify and understand the cultural heritage values of Country on which the aged care facility is proposed to be created and the cultural values of the land contained within the site itself. This assessment also identifies whether there are potential impacts to Aboriginal cultural heritage values that may result from the proposal.

### Methods

The preparation of this report has been guided by talking with First Nations community groups and individuals and has followed the Aboriginal community engagement, consultation, and cultural heritage assessment methods that are required by the Aboriginal Consultation Requirements for Proponents (DECCW 2010).

### Character of the Country

The Country at Narwee is characterised by gently undulating plains and low rolling hills and the local landscape has a number of dominant topographic and landscape elements that comprise a north-south trending ridgeline that is located about a kilometre to the east, the Georges River that occurs about four kilometres to the south, and Salt Pan Creek that is located about two kilometres to the west. The dominant geology and clay derived soils of the gently undulating topography of the Country originally supported a once extensive and now rare Turpentine-Ironbark Forest.

### Condition of the site

The Karne Street North site forms part of an established urban residential streetscape that has previously been built on with these former structures having been demolished down to ground slab and footing levels. The land parcel (about 7,149m<sup>2</sup> in size) is at an elevation of 22m to 28m AHD and slopes gently from northeast to southeast. There are no notable topographic features or any water bodies within the site or located nearby.

### Aboriginal cultural heritage values

The traditional custodians of the Country of which the Karne Street North site forms a small part were the Bidjigal people of the Darug Nation. The Country was originally well-watered with rivers, creeks, and wetlands that were connected by



topography and terrain travel routes and pathways that provided travel through Country that was a mix of heavily timbered forestland and lighter woodland with open grasslands. The forestland and the network of creeks and rivers were important for to the Bidjigal for the resources and significant sites and places they contained and for enabling contact and cultural exchange with neighbouring Aboriginal groups.

The Bidjigal resisted the taking of their land and the first farms and land clearing in 1809 led to conflict. The woodlands and grasslands were progressively taken from the Bidjigal from the 1810s and were used by the colonists. Timber-getters and charcoal burners, game-hunters and dog-trappers, and farmers and animal grazers all exploited resources and the Country was progressively deforested, subdivided and built-over following the arrival of the railway roads from the second half of the nineteenth century.

However, Aboriginal people maintained connection to Country and a resilient presence in the area through to the 1930's where autonomous Aboriginal settlements were located at Salt Pan Creek that drew Aboriginal peoples from across Sydney whose traditional lands had been taken by settlers and also for people seeking to escape the Aboriginal Protection Board. The land was freehold and not under government or missionary control and Salt Pan Creek became focal point for First Nations people's rights. By end of the Depression a combination of mounting pressure for the Aboriginal camps at Salt Pan Creek to be move and gentrification of the place saw many Aboriginal people moved out of area. However, some Aboriginal remained and continue to live in the area and remain connected to the place.

#### Archaeological heritage assessment

The ground surface across the site is visibly disturbed from historic building and demolition works and is located on shale geology with clay-loam topsoils (A<sup>1</sup> and A<sup>2</sup> soil horizons) which are the only soils in this local landscape with potential to contain archaeological materials. Geotechnical bore-log information confirms previous building activity has cut down the original site levels to a depth to remove all of the original A-horizon topsoils (with potential to contain Aboriginal objects) and as a result, the site has no soils with potential to contain Aboriginal objects and the site has no archaeological sensitivity.

#### Impact of proposed development on Aboriginal cultural heritage values of the place

The ecological assessment for the site has identified no threatened species and found potential habitat for threatened species limited and minor seasonal foraging habitat for nectarivores species. The proposal will not cause a significant impact on biodiversity values including threatened species (Travers Ecological 2022).

The site has been extensively disturbed by past construction works and this has removed all of the former soils on the site that may have had potential to contain Aboriginal objects, and the site as a result has no Aboriginal archaeological sensitivity.

### Recommendations

The recommendations provided by this report are based on the recognition of the statutory protection provided to Aboriginal 'objects' under the *National Parks and Wildlife Act 1974* (NPW Act) and the views and advice that has been provided to the Proponent in the course of preparing this report by the first Nations community organisations and individuals that have been consulted with for the development of this report.

It is recommended:

- This Aboriginal Cultural Heritage Assessment Report that has been prepared to inform the proposed development of the land at 59-67 Karne Street North in Narwee addresses and satisfies the Aboriginal cultural heritage assessment requirements of the Planning Secretary Environmental Assessment Requirements (SSD-45024776) that have been issued for the project.
- There are no Aboriginal cultural heritage constraints to the proposed development proceeding as planned.

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## Appendices

### Appendix A

Aboriginal Heritage Information Management System (AHIMS) data

### Appendix B

Government agency correspondence

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### Appendix D

Aboriginal community consultation correspondence

### Appendix E

Architectural plans and elevation (Group GSA December 2022)

### Appendix F

Potential use of Aboriginal design (Group GSA December 2022)

## 1.0 Introduction

### 1.1 Background

Opal HealthCare propose to construct a new Care Community to be known as ‘Narwee Parkland Care Community’ at 59-67 Karne Street North in Narwee that is located within the City of Canterbury-Bankstown, New South Wales. The Proponent seeks to have the proposal assessed as a State Significant Development (SSD) and in accordance with Section 4.39 of the Environmental Planning & Assessment Act 1979 (EP&A Act), the Secretary’s Environmental Assessment Requirements (SEARs) for SSD-45024776 were issued in June 2022. The issued SEAR’s require that an Aboriginal Cultural Heritage Assessment Report is provided and which is prepared in accordance with relevant guidelines and which identifies, describes, and assesses any impacts for any First Nations cultural heritage values on the Karne Street North site.

**Table 1.1: SEAR’s - Aboriginal Cultural Heritage Assessment Report**

Issue and Assessment Requirements	Documentation
19. Aboriginal Cultural Heritage  Provide an Aboriginal Cultural Heritage Assessment Report prepared in accordance with relevant guidelines, identifying, describing and assessing any impacts for any Aboriginal cultural heritage values on the site.	Aboriginal Cultural Heritage Assessment Report

**Figure 1.1: Location of the study area at Karne Street North in Narwee**



This Aboriginal Cultural Heritage Assessment Report for the proposed Narwee Parkland Care Community proposal has been prepared in consultation with First Nations community groups and individuals to identify and understand the cultural heritage values of Country on which the aged care facility is proposed to be created and the cultural values of the land contained within the site itself. This assessment also identifies whether there are potential impacts to Aboriginal cultural heritage values that may result from the proposal.

The preparation of this report has been guided by talking with First Nations community groups and individuals and has followed the community engagement, consultation, and cultural heritage assessment methods that are required by the Aboriginal Consultation Requirements for Proponents (DECCW 2010).

## **1.2 Proposed development**

### **1.2.1 Site details**

The site is an irregular L-shaped piece of land, about 7,149m<sup>2</sup> in size, and combines several individual land parcels that comprise Lot D and Lot C in DP 403467, Lot 2 in DP 518877, and Lot 2 and Lot 3 in DP 16063. Existing residential housing bounds the site to the north and east, by Karne Street North to the west, and by a reserve (Richard Podmore Dog Park) to the south. All previous buildings that were formerly located at 59-63 Karne Street North have been demolished and most of the site has been cleared of above-ground building fabric down to foundation slabs and footings. Buildings currently remain at 65 and 67 Karne Street North.

The existing conditions at the site are illustrated and described in later sections of this report. These observations are used along with additional supporting information to evaluate whether the Karne Street North site has potential to contain archaeological cultural materials ('Aboriginal objects') as defined by and protected by the *National Parks and Wildlife Act (1974)*.

### **1.2.2 Proposal**

The proposal is to create a place to cater for high-care residents (165 Bed) and the development will entail the construction of a new three-storey building with one level of basement and the concept for the proposal includes public areas, a wellness centre and café, a children's playground, and gardens. Site plans and elevations for the proposal are attached (**Appendix E**).

## 1.3 Scope and objectives of this cultural heritage assessment

### 1.3.1 Cultural heritage values

This report acknowledges that First Nations people are the primary determinants of the cultural significance of their heritage and have a central role in the decision-making process in matters that may affect their cultural heritage. One key task of this report has been to identify whether the proposal will harm archaeological cultural materials, and if there is a potential risk of archaeological impact occurring as a result of the proposal proceeding, confirming through consultation with First Nations people the statutory pathways likely to be required under the NPW Act and developing with these people appropriate archaeological heritage management frameworks.

We also recognize that archaeological sites with tangible cultural materials are an important part of First Nations people's history and heritage and the ongoing protection, conservation, and care of these sites and places is also important to First Nations people. Nevertheless, archaeological heritage is one aspect of many aspects of the cultural heritage significance of places to First Nations people, and an absence of tangible archaeological heritage at a location does not equate to the location having no cultural heritage value to First Nations people.

This Aboriginal cultural heritage assessment of the proposed land development has followed the methods required by the *Aboriginal Consultation Requirements for Proponents* (DECCW 2010) and has been developed in consultation with First Nations community groups and individuals to identify and understand the First Nations cultural values of the land and to promote opportunities they present to understand and integrate Aboriginal cultural thinking and culture into future vision and design for the proposal.

### 1.3.2 Connecting with Country

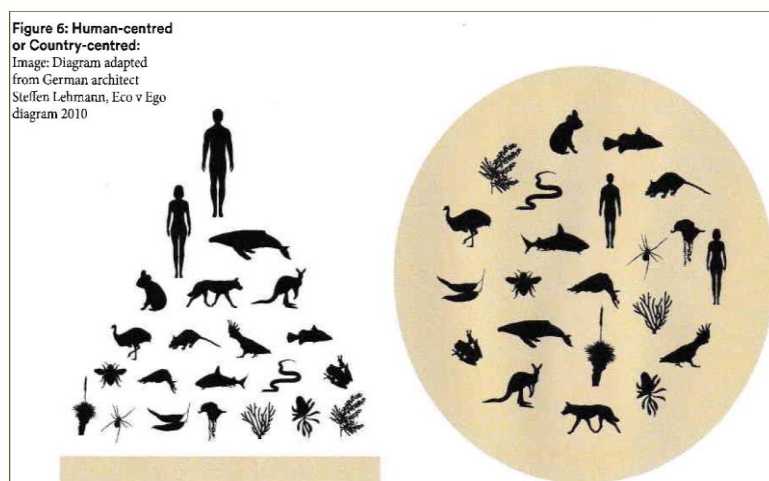
The Connecting with Country Draft Framework is a government initiative that aims to increase awareness and understanding of the value of Aboriginal knowledge in the design and planning of places. The framework sets-out commitments and principles and pathways for action intended to help design and develop and deliver built-environment projects across NSW into the future (Government Architects Office of NSW 2020:9).

The Connecting with Country framework takes a First Nations perspective to thinking about Country and how to vision the built environment created on Country and provides guidance on ways for government and industry to engage with Aboriginal communities and their culture and heritage. The framework also addresses the legislative requirements of two key policies of the *NSW Environmental Planning and Assessment Act 1979* (as amended) that are 'to promote the sustainable management of built and cultural heritage (including Aboriginal cultural heritage)' (object [f]) and 'promote good design and amenity of the built environment' (object [g]).

It is intended the Connecting with Country framework will support design and planning industry engagement with Aboriginal communities and enable realisation of projects that protect the health and wellbeing of Country

and therefore of Aboriginal communities, embed Aboriginal knowledge into built-environment design and planning, and ensure Aboriginal communities retain intellectual property rights over authorship and definition of cultural knowledge (ibid:17).

Figure 1.9: ‘business as usual’ and thinking differently about Country: human-centred or Country-centred? (Government Architects Office of NSW:2020 Figure 6)



### 1.3.3 Cultural mapping and First Nations design principles

WSP have developed First Nations design principles for the proposal and have completed cultural mapping of the site and potential uses of Aboriginal design in the proposal are attached (**Appendix F**).

## 1.4 Statutory heritage context and controls

### 1.4.1 Commonwealth legislation

#### *Environment Protection and Biodiversity Act 1999*

This Act provides a legal framework for the protection and management of places of national environmental significance and the heritage lists addressed by the Act include the United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage List (WHL),

National Heritage List (NHL), and Commonwealth Heritage List (CHL). World Heritage properties in Australia are matters of national environmental significance and are protected and managed under this Act. The NHL protects places with outstanding value to the nation. The CHL protects items and places owned or managed by Commonwealth agencies. Ministerial approval is required for actions that would have a significant impact on items and places on the WHL, NHL or CHL. Any action that is likely to have a significant impact on a matter of National Environmental Significance may only progress with Commonwealth approval under Part 9 of the Act and any action will also require approval if:



- It is undertaken on Commonwealth land and will have or is likely to have a significant impact.
- It is undertaken outside Commonwealth land and will have or is likely to have a significant impact on the environment on Commonwealth land.
- It is undertaken by the Commonwealth and will have or is likely to have a significant impact.

The Act defines ‘environment’ as comprising natural and cultural environments and includes consideration of Aboriginal and historic cultural heritage sites and items. Under the Act, protected heritage items are listed on the NHL or CHL.

There are no Aboriginal sites or items identified within the study area under this Act.

#### ***Aboriginal and Torres Strait Islander Heritage Protection Act 1984***

The purpose of this Act is to preserve and protect areas and objects in Australia that are of particular significance to Indigenous people in accordance with their traditions. This Act allows the Environment Minister to protect significant Indigenous areas or objects, including human remains, from ‘threat of injury or desecration’.

#### ***Native Title Act 1993***

This Act recognises and protects native title rights in Australia. It recognises Aboriginal people’s rights and interests to land and waters arising from traditional laws and custom. There is a presumption of native title where a community or group can establish a traditional or customary connection with that area but does not apply to freehold title land or commercial, residential, pastoral, or agricultural leases. The National Native Title Tribunal’s website show no native title claims or land use agreements apply to the site.<sup>1</sup>

### **1.4.2 State legislation and heritage controls**

#### ***Aboriginal Land Rights Act 1983***

The *Aboriginal Land Rights Act 1983* (ALR 1983) establishes the administrative system of Local Aboriginal Land Councils across NSW. The objectives of each Local Aboriginal Land Council are to foster the best interests of all Aboriginal persons within the Council’s area. This part of the City of the Canterbury-Bankstown LGA at Narwee is located within the administrative boundaries of *Metropolitan Local Aboriginal Land Council* (MLALC).

The functions of the MLALC in relation to culture and heritage are to take action to protect the culture and heritage of Aboriginal persons in the Council’s area and promote awareness in the community of the culture and heritage of Aboriginal persons in the Council’s area. A Register of Aboriginal Owners must be maintained by the Registrar Under this Act; Aboriginal people who are ‘*directly descended from the original Aboriginal inhabitants*

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<sup>1</sup> NNTT advise on Cultural Heritage in NSW: *The National Native Title 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.*

*of the cultural area in which the land is situated’ and who have ‘a cultural association with the land that derives from the traditions, observances, customs, beliefs or history’ of the original Aboriginal inhabitants.*

#### ***National Parks and Wildlife Act 1974 and Regulation 2009***

Legislation that provides statutory protection for Aboriginal heritage in NSW are the National Parks and Wildlife Act 1974 (as amended) and the National Parks and Wildlife Regulation 2009. The NPW Act protects Aboriginal objects and Places, and the Regulation a framework for undertaking activities and exercising due diligence. Heritage NSW (HNSW) manages the protection of Aboriginal heritage through the provisions of the NPW Act which was amended (NPW Act Amendment Act) in 2010.

Part 6 of the NPW Act provides protection for Aboriginal objects and Places by establishing offences of harm. Harm is defined as destroying, defacing, damaging, or moving an Aboriginal object from the land. Under Section 86 of the NPW Act, it is an offence to knowingly, or cause or permit harm to an Aboriginal object (or Place) without prior written consent from the Director-General. Defences and exemptions to the offence of harm include that harm is carried out under the terms of an approved Aboriginal Heritage Impact Permit (AHIP). Section 87 of the NPW Act provides for defences of harm if due diligence has determined no Aboriginal object would be harmed, compliance with regulations or an approved code of practice was followed, and if it is shown as a low impact act and/or an unintended omission.

Section 5 of the NPW Act defines an Aboriginal object as: ‘any deposit, object, or material evidence (not being a handicraft for sale) relating to Indigenous and non-European 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’.

A declared Aboriginal Place (under Section 84 of the NPW Act) that is or was of special significance with respect to Aboriginal culture may or may not contain Aboriginal objects and the protection provided to Aboriginal objects and places applies irrespective of their significance or issues of land tenure.

#### ***State Significant Developments and the National Parks and Wildlife Act 1974***

State Significant Development’s (SSD’s) that have been granted a development consent are exempt from the provisions of the NPW Act. However, issued SEARs for SSD’s still require detailed Aboriginal cultural heritage impact assessment and development of appropriate impact avoidance, mitigation, and management measures for proposed development site’s with potential Aboriginal archaeological sensitivity.

#### ***Draft Aboriginal Cultural Heritage Bill 2018***

The NSW Government is proposing to change the law and policies which govern the protection of Aboriginal culture and heritage under significant reforms put forward by the Draft Aboriginal Cultural Heritage Bill 2018.

The proposed new framework under the Reform Bill presents a vision of ‘a transformative, contemporary and respectful vision for the management of Aboriginal cultural heritage in New South Wales’.

#### ***Environmental Planning and Assessment Act (1979)***

The *Environmental Planning and Assessment Act 1979* (EP&A Act) establishes the environmental and land use planning system for NSW to encourage proper management, development and conservation of natural resources and the built environment. The Act requires proposed development to comply with relevant planning controls according to their nature, scale, location and potential impacts on the physical and social environment.

The EP&A Act allows for the creation of environmental planning instruments such as State Environmental Planning Policies (SEPPs) and Local Environmental Plans (LEPs) that set out planning provisions and rules that apply to areas. Local heritage items, including known archaeological items, identified Aboriginal Places and heritage conservation areas are protected through listings on LEPs. The Act also requires potential Aboriginal and historical archaeological resources are adequately assessed and considered as part of the process, in accordance with the requirements of the *National Parks and Wildlife Act 1974* and the *Heritage Act 1977*. Dependent upon which Part of the Act a project is to be assessed under, differing requirements for the assessment of Aboriginal cultural heritage (and historic heritage) may apply. For SSD's that have been granted development consent, Section 4.4.1 of the EP&A Act outlines that the following heritage authorisations do not apply:

- (1c) an approval under Part 4, or an excavation permit under section 139, of the *Heritage Act 1977*
- (1d) an Aboriginal heritage impact permit under section 90 of the *National Parks and Wildlife Act 1974*

#### **1.4.3 Local controls**

Canterbury Bankstown Local Environmental Plan (LEP) 2012 and Canterbury Bankstown Development Control Plan (DCP) 2012 regulate development in the Canterbury-Bankstown LGA. The LEP is Council's principal planning document that provides objectives, development standards, and heritage conservation requirements for Heritage Items, (non-Aboriginal) Archaeological Sites, Aboriginal Heritage Sites, and Heritage Conservation Areas that are listed in Schedule 5 (Environmental Heritage) of the LEP. The DCP supports the LEP with additional objectives and development controls for protecting and conserving places of heritage significance to ensure that significant buildings, sites, and elements of the past are appropriately managed and respected when planning for new development.

There are no Aboriginal archaeological sites listed on Schedule 5 of the LEP located on the Karne Street North land or in any location nearby in Narwee. Later section of this report detail that the nearest known first Nations archaeological site (that is listed on the Aboriginal Heritage Information System) is located in Epping.

## 1.5 Aboriginal community consultation

The Aboriginal community consultation undertaken for this report has followed the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010* (DECCW 2010) and has had four main elements:

- a) getting the word out there to Aboriginal people
- b) providing information to those interested
- c) providing opportunities for the Aboriginal people to provide feedback
- d) seeking, incorporating, and acknowledging shared cultural knowledge from Aboriginal people.

At the initiation of the project, a notice for the proposal was placed in the *Koori Mail* and a list of first Nations groups and government agencies to notify of the project and to invite to be involved in the consultation process was provided by the Department of Premier and Cabinet (Heritage NSW).

Government agencies also notified at this time included the Office of the Registrar, *Aboriginal Land Rights Act 1983*, National Native Title Tribunal, and Native Title Services Corp.

The land at Narwee is situated within the administration boundaries of the Metropolitan Local Aboriginal Land Council (MLALC). The MLALC and Gandangara Local Aboriginal Land Council (GLALC) were notified of the project. No reply was received from either the MLALC or the GLALC.

DSCA wrote to each of the Aboriginal community groups and individuals on a consultation list provided by HNSW for the Canterbury Bankstown Local Government Area (last updated September 2022)<sup>2</sup> and invited expressions of interest from these groups about being involved in the project consultation and development of the cultural heritage assessment for the proposal.<sup>3</sup>

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<sup>2</sup> List of Aboriginal Stakeholders held by Department of Premier and Cabinet for purposes of OEH Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010.

<sup>3</sup> The issuance of the Stakeholders list cautions - *Do not reproduce the attached list in publicly available reports and other documents. Your report should only contain the names of the organisations and individuals who you have invited to register an interest in your project and those who have registered as stakeholders for your project.*

**Table 1.1: First Nations groups and individuals invited to be consulted with for the project and the development of the project cultural heritage assessment**

<b>First Nations organisation/individual</b>	<b>Contact</b>
Metropolitan Local Aboriginal Land Council	Nathan Moran
Gandangara Local Aboriginal Land Council	Melissa Williams CEO
Darug Aboriginal Cultural Heritage Assessments	Gordon Morton
Darug Land Observations	Jamie Workman/Anna Workman
A1 Indigenous Services	Carolyn Hickey
Eric Keidge	Eric Keidge
Kamilaroi Yankuntjatjara Working Group	Phil Khan
Wurrumay Pty Ltd	Kerrie Slater and Vicky Slater
Tocomwall	Scott Franks
Amanda Hickey Cultural Services	Amanda Hickey
Gunyu	Kylie Ann Bell
Walbunja	Hika Te Kowhai
Badu	Karia Lea Bond
Goobah Developments	Basil Smith
Wullung	Lee-Roy James Boota
Yerramurra	Robert Parson
Nundagurri	Newton Carriage
Murrumbul	Mark Henry
Jerringong	Joanne Anne Stewart
Pemulwuy CHTS	Pemulwuy Johnson
Bilinga	Simalene Carriage
Munyunga	Kaya Dawn Bell
Wingikara	Hayley Bell
Minnamunnung	Aaron Broad
Walgala	Ronald Stewart
Thauaira	Shane Carriage
Dharug	Andrew Bond
Gulaga	Wendy Smith
Biamanga	Seli Storer
Callendulla	Corey Smith
Murramarang	Roxanne Smith
Butucarbin Aboriginal Corporation	Jennifer Beale
Didge Ngunawal Clan	Lillie Carroll/Paul Boyd

Ginninderra Aboriginal Corporation	Krystle Carroll
Wailwan Aboriginal Group	Philip Boney
Barking Owl Aboriginal Corporation	Mrs Jody Kulakowski (Director)
Thoorga Nura	John Carriage (CEO)
Darug Boorooberongal Elders Aboriginal Corporation	Paul Hand (Chairperson)
B.H. Heritage Consultants	Ralph Hampton/Nola Hampton
Goodradigbee Cultural & Heritage Aboriginal Corporation	Caine Carroll
Mura Indigenous Corporation,	Phillip Carroll
Aragung Aboriginal Cultural Heritage Site Assessments	Jamie Eastwood
Waawaar Awaa Aboriginal Corporation	Rodney Gunther/Barry Gunther
Clive Freeman	Clive Freeman
Galamaay Cultural Consultants (GCC)	Robert Slater
Ngambaa Cultural Connections	Kaarina Slater
Yulay Cultural Services	Arika Jalomaki (Manager)
Corroboree Aboriginal Corporation	Marilyn Carroll-Johnson
Murra Bidgee Mullangari Aboriginal Corporation	Darleen Johnson/Ryan Johnson
Wori Woilywa	Daniel Chalker
Bidjawang Aboriginal Corporation	James Carroll
Mundawari Heritage Consultants	Dean Delponte
Gunya Aboriginal Cultural Heritage Services PTY LTD	Adam Gunther
Guntawang Aboriginal Resources Incorporated	Wendy Morgan
Koori Digs Services	Korri Currell
Thawun Aboriginal Consultancy	Jason Mitchell
Wallanbah Aboriginal Site Conveyancing	Kelvin Boney
Gunjeewong Cultural Heritage Aboriginal Corporation	Shayne Dickson

Expressions of interest about being involved in consultation and preparation of the cultural heritage assessment for the site was received from twenty (20) First Nations organisations and individuals as tabled below.

**Table 1.2: First Nations groups and individuals interested in being consulted with for the project**

First Nations organisation/individual	Contact
A1 Indigenous Services	Carolyn Hickey
Kamilaroi Yankuntjatjara Working Group	Phil Khan
Tocomwall	Scott Franks
Amanda Hickey Cultural Services	Amanda Hickey
Butucarbin Aboriginal Corporation	Jennifer Beale
Gulaga	Wendy Smith

Thoorga Nura	John Carriage
Didge Ngunawal Clan	Lillie Carroll/Paul Boyd
Ginninderra Aboriginal Corporation	Krystle Carroll
Wailwan Aboriginal Group	Philip Boney
Clive Freeman	Clive Freeman
Corroboree Aboriginal Corporation	Marilyn Carroll-Johnson
Murra Bidgee Mullangari Aboriginal Corporation	Darleen Johnson/Ryan Johnson
Wori Woilywa	Daniel Chalker
Gunya Aboriginal Cultural Heritage Services PTY LTD	Adam Gunther
Guntawang Aboriginal Resources Incorporated	Wendy Morgan
Koori Digs Services	Korri Currell
Wallanbah Aboriginal Site Conveyancing	Kelvin Boney
Widescope	Steven Hickey
Muragadi Aboriginal Corporation	Jesse Johnson
Raymond Weatherall	

Each of these people were thanked for their expressions of interest and were provided the Aboriginal cultural mapping and design principles information prepared for the site along with proposed architectural and landscape plans for the proposed aged care facility.

Each group and individual were also invited to attend a meeting at the Karne Street North site to provide each to have a look at the land, get familiar, and discuss the cultural heritage values of the land and the possible impact on these values from the proposed development.

This meeting was subsequently held at the end of October 2022 and the people who attended is tabled below. Minutes of this meeting were compiled and provided to all of the (20) groups and individuals for cultural review and comment.

**Table 1.3: On-site project meeting with First Nations groups and individuals**

<b>First Nations organisation/individual</b>	<b>Representative</b>
A1 Indigenous Services	Carolyn Hickey
Kamilaroi Yankuntjatjara Working Group	Phil Khan
Amanda Hickey Cultural Services	Amanda Hickey
Didge Ngunawal Clan	Lily Carroll
Ginninderra Aboriginal Corporation	Krystle Carroll
Clive Freeman	Clive Freeman
Corroboree Aboriginal Corporation	Marilyn Carroll
Wori Woilywa	Daniel Chalker
Wallanbah Aboriginal Site Conveyancing	Kelvin Boney
Widescope	Apologies

The key points we discussed are summarised below and are arranged in an order to convey the general flow of the conversations.

- What we were collectively doing for the project – the SDD planning process and what is involved in the assessment process – the requirement to address the SEARS issued for the site - which is for First Nations cultural heritage, to prepare a First Nations cultural heritage assessment of the land and the potential cultural impact of the proposed development.
- A general topic talked about at a number of points was a tension created by on the one hand the general agreement by all parties that First Nations people are the right people who should make the decisions about the cultural significance of their heritage and should have the first voice in the decision-making process in matters that may affect their cultural heritage, and on the other hand, a justified observation that the (non-Indigenous) heritage Industry (including archaeologist) had taken the 'cultural heritage space' that should be under the aegis and Care and Control of First Nation people.
- This topic has no easy solve. We discussed that the situation was changing, but slowly, and the topic was returned to (below). This discussion was framed around the issue of Cultural (Management) Plans and their place in developments on Country at places that occur today in urban landscapes (as opposed to bushland and rural settings) that may not contain cultural (archaeological) materials but still retain cultural value to Aboriginal peoples.
- It was recognized archaeological sites with tangible cultural materials are an important element of First Nations people's history and heritage and the ongoing protection, conservation, and care of cultural heritage sites and places is important to Aboriginal people. It was also observed archaeological heritage is nevertheless one aspect of many aspects of the cultural heritage significance of places to First Nations



people and an absence of tangible archaeological heritage at a location does not equate to the location having no cultural heritage value to First Nations people.

- We discussed the design of the proposed buildings and open space at the site and the First Nations design principles that have been developed for the project and the opportunities that the principles have to enable cultural design to be incorporated into the new development.
- We talked about the archaeological status of the site. Searches of AHIMS (**Appendix A**) indicates that there are not any previously recorded First Nations cultural heritage sites on the land or anywhere nearby (there are also no previous AHIMS recordings in Narwee).
- The nearest known AHIMS site is located in Earlwood (this site is a rock shelter with art and occupation deposits that is registered on Canterbury Bankstown LEP and the NSW State Heritage Register).
- The nature and extent of the ground disturbance evident over the site footprint resultant from past building demolitions was observed and the question of whether any original topsoils survived at the site with the potential to contain cultural materials (archaeology) was asked.
- To answer this, we discussed that the site is located on shale geology with clay-loam topsoils (A<sup>1</sup> and A<sup>2</sup> soil horizons) which are the soils in this landscape with potential to contain archaeological materials.
- Geotechnical bore-log information confirms that previous building and demolition activity has cut down the original site levels to a depth to remove all of the original A-horizon topsoils (with potential to contain Aboriginal objects).
- As a result, the site has no soils with potential to contain Aboriginal objects.
- We touched on the ecology of the site. There are no water bodies present within the site but there are number of trees on the site and surrounding it in the adjacent reserve and in people's back yards.
- The ecological assessment for the site identified no threatened species (or are expected to occur within the site) and found potential habitat for threatened species lined and minor seasonal foraging habitat for nectarivores species.
- On this basis, it was concluded by the ecology study that the proposal would not cause a significant impact on biodiversity values including threatened species (Travers Bushfire and Ecology October 2022).
- The trees on the site were discussed in some detail. In the foreground shown in the photo below is a mature Tallowwood (*Eucalyptus microcorys*) and is the largest tree on the site. It is about 25m high with a broad spreading canopy and little deadwood. It also has a small hollow on the western side of the main stem. The tree in the immediate background to the left of the Tallowwood is a mature Spotted Gum (*Eucalyptus maculata*) that is about 20m tall.



- The photo below is looking west from around the middle of the site showing the location and context of the Tallowwood and Spotted Gum trees that are towards the front of the site at the Karne Street North end. Ground slabs and footings left over from demolition of buildings that were on the site until recently are shown in the foreground.



- There are trees in the adjacent reserve that are (one) Turpentine (*Syncarpia glomulifera*) and (three) Forest red gum (*Eucalyptus tereticornis*).
- Returning to the issue of the white control of First Nations cultural heritage, it was discussed that there were a number of reasons for this circumstance, but the situation was not right. It was noted that many current imbalances in the system will change with the passing of the Aboriginal heritage reforms and it was also noted the government initiatives such as *Connecting and Designing with Country* were enabling more First Nations led and co-led government and industry projects and First Nations consultants were increasingly being directly engaged by industry in projects such as Narwee. It was lamented that the archaeology industry was slower in their thinking but it was acknowledged that some of the bigger Firms were starting to hire First Nations people (as archaeologists).
- We concluded with plans to continue talking one on one to discuss everyone's interest in providing cultural advice and cultural heritage management recommendations that we can use in the cultural heritage assessment report and provide to the Proponent.

Key messages received during these discussions with the community representatives were distributed following the meeting and prior to the completion and distribution of a draft iteration of this cultural heritage assessment:

- The First Nations history and heritage of the land should be acknowledged and respected.
- There should be opportunities in the new development to tell Aboriginal stories pertinent to the local area and opportunities for the use of Aboriginal art in storytelling.

A first draft of this report was given to each of the Aboriginal community groups and individuals for review and comment and a final draft that included changes to the report to incorporate and reflect comments and advice provided by the community prior to finalization of this report. The correspondence that has been received is appended along with a schedule of the Aboriginal community stakeholder consultation that has been completed while preparing this report is attached (**Appendix C and D**).

## 1.6 Heritage assessment and reporting methodology

This report has been prepared following the requirements of and with reference to the heritage assessment and reporting standards and guidelines:

- Australia ICOMOS. [2019]. The Burra Charter. The Australia ICOMOS Charter for Places of Cultural Significance. Australia ICOMOS Inc.
- Australian Heritage Commission. 2002. Ask First: A guide to respecting Indigenous heritage places and values.
- NSW Department of Environment, Climate Change & Water. (DECCW) 2010c (April). Aboriginal Cultural Heritage Consultation Requirements for Proponents. Part 6 National Parks and Wildlife Act 1974. DECCW. Sydney.

- NSW Office of Environment and Heritage. 2011. Guide to Investigating, Assessing and Reporting on Aboriginal Cultural Heritage in New South Wales. Part 6 National Parks and Wildlife Act 1974. Sydney.

## **1.7 Report contributors**

This report has been written by Dominic Steele with the generous help of the First Nations people who have been consulted with for the project. Eric Claxton prepared the images used in Section 2.0.

## 2.0 Landscape heritage context

### 2.1 Natural heritage values

#### 2.1.1 Recognition, significance, and protection

The *Heritage Council of New South Wales* recognises that the natural environment of NSW underpins the State's environmental heritage as natural heritage and also that this natural heritage is an essential component at the core of the culture and heritage of First Nations peoples:

*'Over the past 40,000 years of human occupation and, in particular, the last 200 years of European settlement, the natural environment of NSW has been modified dramatically and in many areas the rate of extinction and modifications is accelerating. The recognition of the value in conserving our remaining natural heritage estate is vital'* (Heritage Branch 2000:1).

The term 'natural heritage' describes a variety of landscapes, locations, features, attributes, and intangible values and encompass natural ecosystems, whole landforms or their parts of any size and scale, geological and paleontological sites, water systems, and modified landscapes. The definition of 'heritage significance' as used under the *NSW Heritage Act 1977* includes items that are of '*scientific, cultural, natural or aesthetic value*' and natural heritage values fall under this remit. In response, the Heritage Council have developed principles to guide recognition, protection, conservation, and management of natural heritage in exercising their responsibilities under the Act. These principles recognise the importance of:

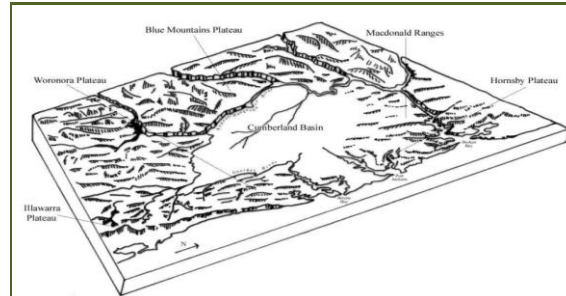
- researching, understanding, and retaining the significance of natural heritage as an integral part of the environmental heritage of New South Wales
- documenting and conserving natural heritage as part of our heritage legacy to future generations
- promoting appreciation of the value of natural heritage through access, education and interpretation
- Managing natural heritage items across their full range of values.

### 2.2 Character of the Country

Narwee is located in the Cumberland Plain which is one of the six physiographic units of the Sydney region. It is a saucer shaped tectonic depression that underlies most of western Sydney. The Cumberland Plain is clearly separated from the Blue Mountains Plateau by the Lapstone Structural Complex, which consists of the Nepean Fault, the Kurrajong Fault and the Lapstone Monocline. The northern and southern boundaries of the Cumberland Plain are less well-defined, with the Hornsby Warp and South Coast Warp producing gentle transitions to the adjoining plateaux. The Hawkesbury-Nepean River flows along the Lapstone Structural Complex and drains most of the Cumberland Plain through the South Creek and Eastern Creek systems. The Georges River drains the south-eastern section of the Cumberland Plain and its floodplain.



**Figure 2.1: Block diagram showing the six physiographic units of the Sydney region (adapted from Bannerman and Hazelton (1990) and Benson and Howell (1990b))**



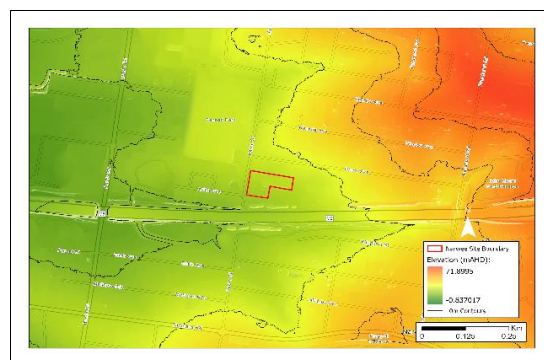
The Cumberland Plain is characterised by gently undulating plains and low hills that are generally 20-150m above sea level. In the far southwest of the region in the vicinity of the Razorback Range, much higher elevations (~350m asl) are reached. The undulating terrain is due to the low mass strength of the Wianamatta Shales, which are highly fissured and weather rapidly to produce clay-rich soils (Young 1991).

The Country at Narwee is characterised by gently undulating plains and low rolling hills and the local landscape has a number of dominant topographic and landscape elements that comprise a north-south trending ridgeline that is located about a kilometre to the east, the Georges River that occurs about four kilometres to the south, and Salt Pan Creek that is located about two kilometres to the west.

**Figure 2.2: Landscape position today**



**Figure 2.3: Landscape character - elevation**



The map displays the study area with various geographical features. A red outline marks the 'Survey File Boundary'. Blue areas represent 'Photocover Area'. Contour lines are labeled with elevations such as 100, 200, 300, 400, 500, 600, 700, and 800 meters. The map also shows roads, including 'Rte 100' and 'Rte 101', and water bodies like 'Lake Umbagog'. A legend in the bottom right corner provides details on the symbols and contour intervals. A scale bar at the bottom right indicates distances from 0 to 1 km, and a north arrow is located above the scale bar.

## 2.3 Geology and soils

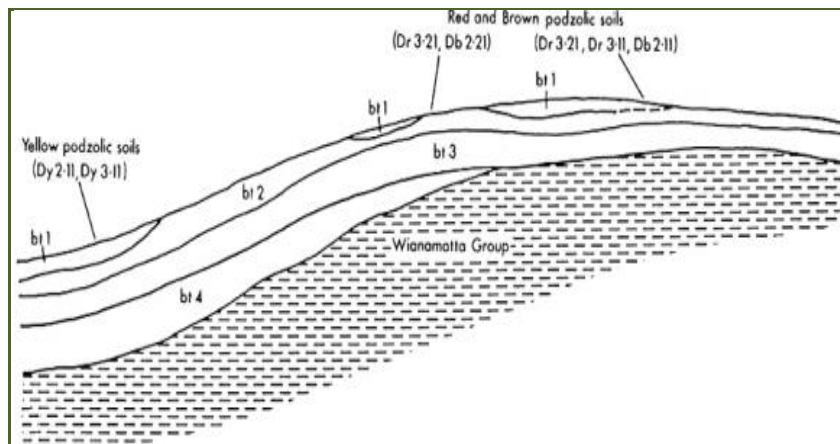
The geology of the Cumberland Plain is dominated by the Wianamatta Group which consists of three formations that were laid down during a single regressive episode during the Middle Triassic. The three formations of the Wianamatta Group are, in order of decreasing age: Ashfield Shale; Minchinbury Sandstone; and Bringelly Shale. Ashfield Shale was deposited in a lacustrine or shallow marine environment and consists of dark grey to black sideritic claystone and siltstone, dark grey to black siltstone laminite and light grey quartz lithic sandstone laminite. This formation occurs on the northern, south-eastern and western margins of the Plain. Minchinbury Sandstone is also found on the edge. Bringelly Shale was laid down in a coastal plain environment and is distributed extensively throughout the region. This formation is dominated by claystone and siltstone but it also contains small amounts of laminite, sandstone, coal, highly carbonaceous claystone and tuff.

[illegible]

The image below shows the occurrence and relationship of the dominant soil materials of the Blacktown Soil Landscape where the soil units that may potentially contain Aboriginal objects are the topsoil horizons (bt1 and bt2 in the image above). The BSL topsoil horizons in relation to geomorphology are described as (ibid: 36):

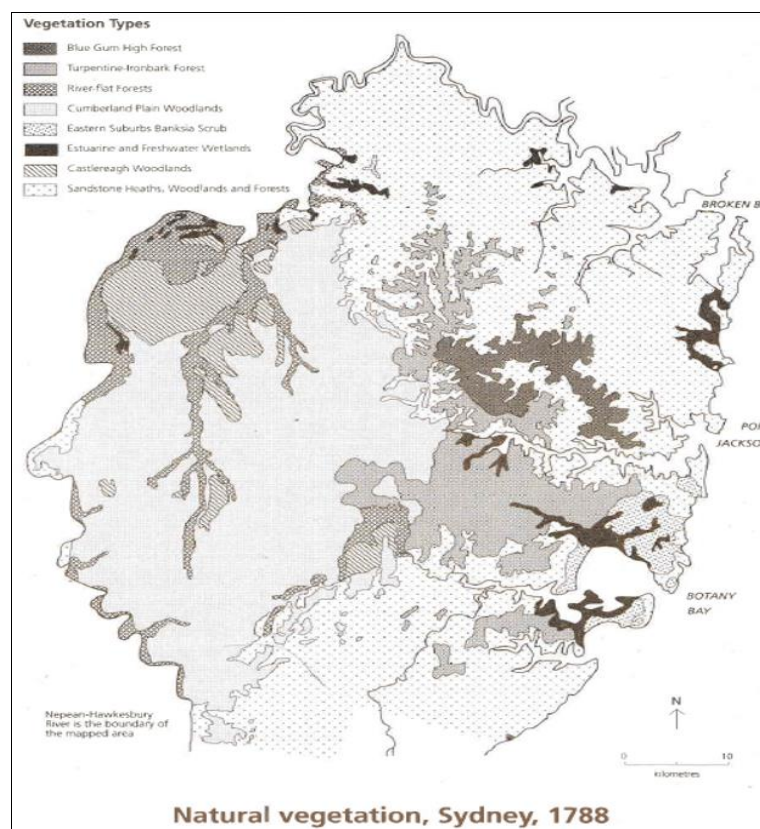
*Upper slopes and mid-slopes – up to 30m of brownish-black loam (bt1) overlies 10-20cm of hardsetting brown clay loam (bt2) and up to 100cm of strongly pedal, brown mottled light clay (bt3) (Red Podzolic Soils (Dr 3.21, 3.11) and Brown Podzolic Soils (Db 2.11)). bt1 material is occasionally absent. The boundaries between the soil materials are usually clear. Total soil depth is <200 cm on (Red Podzolic Soils (Dr 3.21) and Brown Podzolic Soils (Db 2.21)).'*



**Figure 2.6: Blacktown Soil Landscape – schematic profile (Bannerman and Hazelton 1990)**

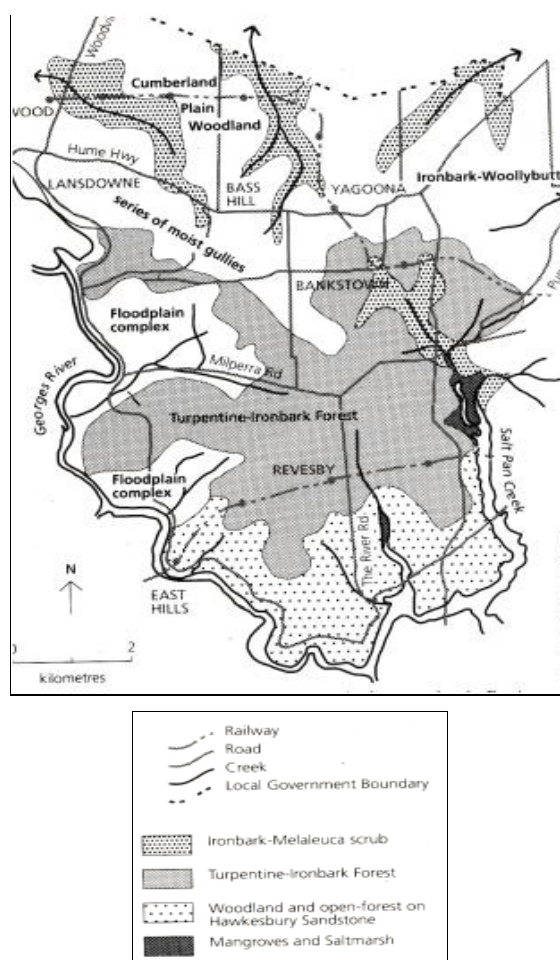
## 2.4 Forest Country

The dominant geology and clay derived soils of the gently undulating topography of the Country before 1788 supported a once extensive and now rare Turpentine-Ironbark Forest. Sydney Turpentine-Ironbark Forest is today a scheduled endangered ecological community under the EPBC Act and TSC Act.

**Figure 2.7: Natural vegetation in Sydney in 1788 (Benson and Howell 1990)**

The forests would probably have had 20-30m high trees that formed an open-forest structure. The trees will likely have comprised Turpentine (*Syncarpia glomulifera*), White Stringybark (*E. globoidea*), Red Mahogany (*E. resinifera*), and Grey ironbark (*E. paniculata*). Species common in the understorey are likely to have included *Acacia falcata*, *A. parramattensis*, *Dodonaea triquetra*, *Pittosporum undulatum* and *Polyscias sambucifolia*. The understorey would have ranged from dense scrub up to 3m high to open and grassy with scattered shrubs. Dense scrub may have been along watercourses with Paperbarks (*Melaleuca decora* most common) found in depressions and on creek flats. Around Bankstown, Regents Park and towards Fairfield and Parramatta, the Wiannamatta clay soils often have conspicuous ironstone gravels and the rainfall is lower and as a result there are changes in vegetation. Drier country trees appear (Grey Box and Woollybutt particularly common) and tree types such as Grey Ironbark are replaced by Broad-leaved Ironbark (*E. fibrosa*), and Turpentine trees becomes a less common and occur as a low shrubby tree.

Figure 2.8: Probable nature and extent of original vegetation at Bankstown (Benson and Howell 1990:50)



## 2.5 Post 1788 land use history overview

The expansion of farming westward into the Cumberland Plain from the early 1790s occurred initially in the form of small riverside blocks that were granted along sections of South Creek and the Hawkesbury-Nepean River. These created strings of farms to the north and southwest of Sydney, on South Creek and on the Georges River in the Bankstown area. In the middle of the Cumberland Plain, and south from Penrith towards Camden, larger blocks of ‘forest land’ were granted to people who could afford to invest in capital and stock ‘improvements’ to the land (Proudfoot 1987:11).

Larger properties were farmed (particularly for grain growing) but most ‘forest land’ was used for stock grazing. Governor King reserved large tracts of ‘forest land’ in various locations on the Cumberland Plain in 1804 (each between 5 and 10,000 acres) to enable the first farmers to raise domestic numbers of stock. The commons were additional to the large blocks of land also reserved by the government to raise and graze their own stock at Toongabbie and Castle Hill from 1791 followed by the 6,800 ‘cattle depot’ established at Rooty Hill.

The impacts from animal grazing on the shale ‘forest lands’ during the ensuing years may have been light because of the small numbers of cattle and sheep on the Cumberland Plain and the limited extent of the country that had been cleared. However, the effects will have been more immediate and amplified over the short-term by the concentration of prolonged hooved animal traffic along main travel routes and grazing within the reserved government lands compared to the prime riverfront lands.

The Karne Street North site is located on a historical land grant given in 1809 to Richard Podmore who was a free settler (shoemaker by trade) who had enlisted in the NSW Corps in England and came to New South Wales as a soldier in 1792. Podmore sold his grant to ex-convict, Robert Gardner, in 1820. ‘Bob the Gardener’ as Robert was known developed a farm on Podmore’s grant he called ‘Sunning Hill Farm’. Gardner died in 1873 and his farm was left to his wife, Sarah.

By the 1880s the area was still only lightly populated. There were settlements at Dumbleton, Peakhurst, Revesby, Salt Pan, East Hills and Milperra. Poultry, market, dairying and pig-farming were carried out in fairly large proportions over the whole area. Sunning Hill Farm was eventually subdivided by the Intercolonial Investment Land and Building Company Ltd in 1912 and the land sold as the ten-acre farms of the ‘Graham Park Estate’. The name Narwee was adopted when the railway opened in 1931. The landscape was mostly poultry farms and market gardens. Residential housing developed slowly during the Depression and World War II but the suburb grew rapidly in the 1950s.

## 2.6 Existing conditions

The images below show the present condition of the site and its existing urban relationship to the adjacent reserve and streetscape of Karne Street North. The site was until recently occupied by buildings that have been demolished down to foundation slabs and footings.

**Figure 2.9: Ground slabs leftover from the recent demolition of buildings that occupied the site.**





**Figure 2.10: The site retains one mature tree and is situated next-door to a reserve with native trees and non-native plantings.**





**Figure 2.11: The original site topography has been altered but can still be read on the ground.**





**Figure 2.12: Relationship of the site and adjacent reserve**





Figure 2.13: Ground slabs, concrete walkways and car-parking hard stands



2.7 Geotechnical information

Geotechnique Pty Ltd (August 2022) report on the results of drilling of geotechnical boreholes at the site. The soil profiles encountered above bedrock are tabled below.

Figure 2.14: Location of geotechnical investigation boreholes (Geotechnique Pty Ltd 2022)





Table 2.1: Subsurface profile encountered in all boreholes (Geotechnique Pty Ltd 2022)

Table 1 – Sub-surface Profiles encountered in Boreholes

Borehole Drilling Date	Borehole No	Termination Depth* (m)	Depth Range for Topsoil/Fill* (m)	Depth Range for Residual Soil* (m)	Depth to Bedrock* (m)
2017	BH1	5.5	0.0-0.3	0.3-1.3	1.3
	BH2	5.0	0.0-0.2	0.2-1.3	1.3
	BH3	5.2	0.0-0.2	0.2-2.0	2.0
	BH4	5.0	0.0-0.1	0.1-1.4	1.4
	BH5	5.0	0.0-0.5	0.5-2.0	2.0
	BH6	5.0	0.0-1.0	1.0-2.7	2.7
2022	BH101	5.3	0.0-0.4	0.4-1.6	1.6
	BH102	5.0	0.0-0.7	0.7-1.4	1.4

\* Approximate only

<b>Topsoil</b>	Silty CLAY, Sandy CLAY, low to medium plasticity, brown, grey, with some gravel & roots
<b>Fill</b>	Silty Sandy CLAY, Silty CLAY, Gravelly Silty CLAY, low to medium plasticity, dark grey, brown, with fine grained sand, traces of gravel and roots Gravelly SAND, medium grained, yellow Some boreholes were located in paved areas and these boreholes encountered about 50mm to 100mm thick concrete
<b>Residual Soil</b>	Silty CLAY, Sandy CLAY, low to medium plasticity, pale grey, pale brown, mottled red brown, moisture content lower than plastic limit, soft to stiff Shaley CLAY, medium plasticity, brown, grey, moisture content lower than plastic limit, stiff to very stiff, with ironstone
<b>Bedrock</b>	SHALE/SILTSTONE, pale brown, pale grey, interbedded lamination/thinly bedded, extremely to moderately weathered, very low to medium strength

Blacktown Soil Landscape (BSL) soils are residual which means they have formed in situ and the soil units that may contain Aboriginal objects are the A<sup>1</sup> and A<sup>2</sup> topsoil horizons (bt1 and bt2 in ). These soils formed during or immediately after the Late Glacial Maximum (c.27-17,000 years ago). The subsoil clays (B horizons) are however ancient, and at least 50,000 to 100,000 years old or more. As the accepted dates for human occupation within the Sydney Basin are currently around 40,000 years ago, it means that that these B horizon clays formed before Aboriginal people arrived in Narwee.

## 2.8 Summary

The ground surface across the site is visibly disturbed from historic building and demolition works and is located on shale geology with clay-loam topsoils (A<sup>1</sup> and A<sup>2</sup> soil horizons) which are the only soils in this local landscape with potential to contain archaeological materials. Geotechnical bore-log information confirms previous building activity has cut down the original site levels to a depth to remove all of the original A-horizon topsoils (with potential to contain Aboriginal objects) and as a result, the site has no soils with potential to contain Aboriginal objects and the site has no archaeological sensitivity.

## 3.0 Aboriginal cultural heritage context

### 3.1 Regional archaeological overview

All of the Pleistocene-age coastal Aboriginal archaeological sites, along with those that were contained within the adjoining country taken in by the wide ‘coastal plain’ that extended between the Last Glacial Maximum low stand coastline position and the present configuration of the coast, is beneath the ocean at various depths and distances. However, the elemental form and structure of the rocky sandstone bedrock of this former topography and terrain survives although not mapped in detail at present. A number of paleo-drainage lines that have left behind deeply or discernibly incised bedrock channels that extend off-shore out to the LGM coastline are the original eastern extensions of some of the main Sydney river’s (Parramatta and Hawkesbury).

Some of the oldest archaeological evidence reported in the region has been recorded in the upper reaches of two of these rivers (Hawkesbury and Parramatta) which may add support to the likelihood that use of these river corridor’s by Aboriginal people occurred early in the region’s Aboriginal history and possibly as a part of the initial colonisation of Australia. The earliest archaeological dates for Aboriginal occupation of the Sydney region have been extended back in time over the last decade as a result of the discovery and salvage excavation of a number of regionally rare archaeological sites and concurrent improvements in archaeological dating technologies and techniques. Up until recent times, dating has been reliant on and derived from traditional radiocarbon ( $C^{14}$ ) methods. Thermoluminescence (TL) and optically stimulated luminescence (OSL) methods are now more easily applied and appear predictably reliable. Investigations on the Hawkesbury River provide solid evidence for Aboriginal occupation of this river valley extending back to 35,000 years or more. A similar use of the Parramatta River has been dated to between c.30-37,000 years ago which suggests Aboriginal people initially used the main Sydney river valleys as refugia during periods of extreme or rapid climate shift that are likely to have characterised the earliest periods of Aboriginal life in the region.

Allowing for the rarity of archaeological sites dating to the late Pleistocene and early Holocene, and the limitations imposed by the restricted range and quantity of evidence from the earliest periods at any given site, the available data suggest highly mobile groups of Aboriginal people sought and used a diverse range of terrestrial and aquatic food resources and there was a preference for silicified tuff that was probably sourced from the Hawkesbury-Nepean River gravels for the production of stone tools (McDonald 2008).

Most early occupation sites in the region have been found in stratified (layered) rock shelter deposits or within alluvial and/or aeolian deposits (sand bodies) situated on the margins of large river systems. The evidence suggests the initial occupation of the region was focused on these primary river systems and was characterised by a high degree of ‘residential mobility’ (frequent movement between campsites). It is assumed when sea levels rose, coastal groups that previously occupied the now drowned coastal strip may have moved inland.

There also appears apparent an increase in rock shelter occupation around this time, along with major changes in stone tool technology and most notable of these being the use of locally available stone for tool manufacture. Archaeological investigations show changes in the types of stone tools people made through time and one of the first and most enduring sequences of stone tool change is called the 'Eastern Regional Sequence' (McCarthy 1976: 96-98) and was coined after excavation at Lapstone Creek rock shelter (Emu Cave) in 1936 but which was not published until 1948 (McCarthy 1948:3). This site revealed a sequence that was soon to be found in similar or variable but broadly comparable forms at other later Sydney region excavations. Lapstone Creek had six layers of floor deposit and the lower units had significant numbers of Bondi points. These gave way to 'chunky' adze flakes (that could be gummed to a wood handle and were used for wood working) and edge ground axe heads that McCarthy called Bondaian and Eloueran respectively using stone tools as 'cultural markers'. Backed artefacts were central to this schema (and continue to be so). By today's reckoning, it is believed that backed artefacts appeared in southeast Australia ~8500 BP and proliferated ~3500 BP and disappeared or declined (regionally variable) ~1500 BP.

This general sequence was modified by Stockton & Holland (1974: 53-56) with four phases of the ERS where after the Capertian phase (that contain tools which are generally larger than later items but also contain smaller tools), they inserted the Early Bondaian and Middle Bondaian phases where Bondi points and other small tools had become more apparent in post 1940s excavated assemblages in eastern NSW. Late Bondaian in this revised scheme referred to McCarthy's original Eloueran phase. Stockton and Holland's terms are still broadly used in the Sydney region today (Attenbrow 2002: 156), with the addition of a 'Pre Bondaian' phase. Broad time periods are commonly assigned to these phases and are used to establish an Aboriginal archaeological timeline for the Sydney region and to divide it into 'cultural phases'. A simplified overview is summarised below (after McDonald 2008:349-50).

During the Pre Bondaian (c.30,000+ Bp to about 8,000-9,000 BP) Aboriginal groups appear to have been highly mobile and travelled considerable distances between sites where the focus of stone acquisition was the Hawkesbury-Nepean River gravels. The raw material cores and tools people transported were large but used sparingly. The archaeological record for the earliest periods suggests a preference for the use of silicified tuff and quartz and unheated silcrete. Cores and tools varied in size and weight, but there were no backed artefacts or ground stone implements.

During the Early Bondaian (c.8,000 BP to c.4,000 BP) it is possible that rising sea levels forced Aboriginal groups previously occupying the drowning coastal plain to move inland, but it is likely that population densities across the region were still relatively low. The use of rock shelters was increasing or at the very least artefact discard increased so as to be archaeologically visible during this period. Backed artefacts were also introduced into the stone tool kit during this period and produced intensively at some sites. The focus of stone sourcing shifted from

gravel beds on the Hawkesbury-Nepean River to more localised resources. Iconic engravings continued to be produced, along with transitional forms, and the increased population pressures in the later part of this phase saw the early development of Sydney style figurative pigment art and open engraved art. The archaeology is complex with considerable variation, but the evidence does suggest a preference for the use of silicified tuff to decline during this period where a greater use is made of local stone materials. Backed artefacts appear sporadically and bipolar flaking was widely in use. It is unknown whether the increase in rock shelter use reflected the onset of colder regimes.

During the Middle Bondaian (c.4,000 BP to c.1,000 BP) a possibly dramatic rise in population may have occurred where there is a conspicuous increase in the use of rock shelters for habitation and for artefact manufacture and discard. It is also noted that although sea-level is usually described as having ‘stabilised’ and reached present levels by around 6,500 to 7,000 years ago, there is evidence that between c.4,100 BP and 3,200 BP the sea-level along the NSW coast was between 1m to 2m above the present level (Attenbrow 2006:211). The use of different raw material types varied between sites and within sites over time, but this is the main phase of backed artefact production and the introduction of asymmetric alternating flaking techniques of stone reduction. Substantially smaller cores and tools are prevalent, and ground stone artefacts appear.

During the Late Bondaian (c.1,000 years to European contact) there are indications of changing social organisation and stone organisation and use strategies during this period. Rock shelters continued to be used but occupation and artefact deposition rates dropped in these locations. It is argued that as a result of changes to the social system (Walters 1988) the focus shifted at this time to open camp site locations.

### **3.3 Local archaeological context and AHIMS site searches**

The Aboriginal Heritage Information Management System (AHIMS) is a database that is operated by the OEH and regulated under section 90Q of the *National Parks and Wildlife Act 1974* (NPW Act). AHIMS contains information about registered Aboriginal archaeological sites (Aboriginal site/objects as defined under the NPW Act) and declared Aboriginal places (as defined under the NPW Act) in NSW.

Searches of AHIMS for this study (**Appendix A**) show that no Aboriginal archaeological sites have previously been recorded within the study area or in any nearby locations.

### **3.2 Nearest known Aboriginal heritage site**

One of the nearest known AHIMS site (AHIMS #45-6-205) is located in Earlwood which is a rock shelter with art and occupation deposits with cultural materials listed on the Canterbury Bankstown LEP (AH1) and also listed on the NSW State Heritage Register in 2009. The location is not made available for the public on the Register.

The site has been created in sandstone rock outcropping associated with the ridgeline which dominates the landscape on the south side of the Cooks River valley at Earlwood. The rock shelter contains 23 white hand stencils. Two of these depict forearms and two others depict white foot stencils that are rare in the Sydney area and generally an uncommon motif elsewhere in the State. The SHR statement of significance for the site below explains the site is important because it provides clear and intact evidence of Aboriginal occupation of the area prior to 1788. Comprising a rock shelter, midden, and stencil artwork, the site offers a rare and unique insight into people's daily life as well as ceremonial culture.

Figure 3.1: Photograph of hand stencils at the Earlwood Aboriginal cultural heritage site (HNSW, photo by Tanya Koeneman 2009)



The site significance is strengthened because it is a rare example of an intact surviving occupation site in a highly urbanised setting. The age(s) of the occupation deposits and stencils is not known because no archaeological investigation has been undertaken at the site. It is believed the site was regularly used by people of the local area as they travelled between sites of ceremonial importance and changing sources of food and water. The Earlwood Aboriginal Art Site was listed on the NSW State Heritage Register having satisfied the following significance criteria.

***The place is important in demonstrating the course, or pattern, of cultural or natural history in NSW.***

*The Aboriginal midden and art site at Earlwood is of State heritage significance as it provides strong evidence of Aboriginal occupation in this region from thousands of years prior to European settlement. The site is of State heritage significance as it not only provides evidence of an important period in the course of the history of NSW; it provides a unique and rare insight into the daily life and culture of Aboriginal people before European contact. The hand and foot stencils are evocative impressions made by individuals, working within a wider cultural framework. Discussion with Aboriginal people indicates that traditional Aboriginal people made stencils on particular rock formations for a variety of reasons including as a way of indicating that the group had been in that place and where they had moved on to or that it was done as part of a ritual or ceremony. Alternatively stencilling may have been done to show a person's or group's bond with an area of*

*land. The making of artwork and stencils may have been a way of connecting with ancestral beings, embodied in the natural features of the country including rock outcrops such as the one in Earlwood. The practise of stencilling was the way in which older, initiated members of a group introduced the ancestral being to younger group members. The initiated members stencilled the forearm and hand on the rock embodying their ancestors and younger members had their only their hands stencilled. The foot stencils are a rare phenomenon and the significance of these cannot be definitely determined although they may indicate direction or were accidental/casual occurrences.*

*The site is significant beyond the City of Canterbury. It is part of the historical legacy of the Aboriginal people of the Sydney basin, and specifically, of the dialect groups (Bidiagal/Gweagal) who inhabited the Cooks and Georges River valleys and the Botany Bay area.*

***The place has a strong or special association with a person, or group of persons, of importance of cultural or natural history of New South Wales's history.***

*The Earlwood art site and midden is of heritage significance at State level through its association with the Aboriginal people who lived in the area prior to colonisation and whose numbers in the decades after contact were decimated through the alienation of their land and the impact of disease. It is impossible to attribute the creation of the painted stencils at the subject site to specific individuals. Nevertheless, they were created by individuals, and their handprints and footprints are highly personal relics of the original inhabitants of this land. These stencils, and the individuals who made them, can be regarded as representatives of their people as a whole, evocatively speaking for the heritage of the Aboriginal people of the Sydney basin, and of the Aboriginal people of New South Wales.*

***The place is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in New South Wales.***

*The Earlwood rock shelter decorated with 21 painted hand stencils, 2 hand and forearm stencils and 2 foot stencils in white ochre is of State heritage significance for its aesthetic qualities as a fine and rare example of Aboriginal stencil art in an urbanised setting. The site is significant not only because of the presence of stencils, but because of the variation (hand, hand and forearm and foot stencils) displayed in the one site. The aesthetic significance of this site is enhanced due to the inclusion of the local, regional and statewide rarity of foot stencils in Aboriginal art.*

*The State heritage significance of this site is also derived from its landmark qualities which, although camouflaged in their current urban setting amidst intensive 20th Century housing development are still in place. The site is located high above the Cooks River in a "classic Hawkesbury Sandstone formation with cavernous weathering forming an overhang" (Aboriginal Heritage Office 2008 The shelter provided both a*

*good camping place as demonstrated by the presence of the midden and a panoramic vista of the group's country. Its location made it an important site where the older members of the group could point out and explain the significant landscape features of their country to younger members of the group and signify their presence and activities through the making of art on the walls of the shelter. One such landscape feature, clearly visible from the site is the island in the Cooks River near the Tempe railway bridge. This island is part of the Pelican Dreaming story and is the place where the Pelican stepped through the river and left his footprint. "The next step he took was on the northern bank where he became the creator being, Baiame who then created the lands to the north and west of Botany Bay". It is one of very few surviving intact Aboriginal art sites in highly urbanised areas in the State which were integral to the life and custom of Aboriginal people.*

***The place has a strong or special association with a particular community or cultural group in New South Wales for social, cultural or spiritual reasons.***

*The subject site is likely to be of State Heritage Significance to the Aboriginal groups of the local area the wider Sydney area and the State as a rare example of the living history of Aboriginal people from the pre-contact period to survive in a highly urbanised context. The stencils provide a very direct and personal associative linkage between contemporary Aboriginal people and those who used this site for thousands of years prior to European contact as they are an exact outline or portrait of the people who made these artefacts. They connect a "living culture of the past with the people of the present".*

*The site is of likely State Heritage significance through its important association with contemporary Aboriginal community. The site has been a source of education and pride for a number of groups including the students at Tranby College who visited the site in 1986 as part of the Site Curators' course. It has been repeatedly visited by the Officers of the Metropolitan Local Aboriginal Land Council, including Allen Madden who commented that "This shelter also reminds us of our traditions - of caring for country and maintaining links between people and the earth, the water and the animals".*

***The place has potential to yield information that will contribute to an understanding of the cultural or natural history of New South Wales.***

*The site is of State heritage significance as a rare example of an occupation site containing art and a midden site with a huge potential resource for research into the traditional Aboriginal culture. The midden may potentially yield archaeological information relating to the diet and subsistence practices of the Aboriginal people who created the midden, the age of the midden, and the local environment at the time. Anecdotal information which suggests that stone flakes were found on the site (pre-1974) raises the possibility that the midden and the site would also yield other examples if archaeologically investigated. (Note: there is no intention to excavate the midden deposit now or in the foreseeable future).*



*In addition, the stencils on site have not been recorded in great detail. They therefore have the potential to yield further information via a more detailed recording which may locate further stencils as well as measurement information which may indicate the minimum number of individuals responsible, gender and age of the art makers and contribute greatly to the understanding of this site and similar sites across the State.*

*The research potential of this particular site is enhanced as the impact of urbanisation in the central Sydney area has resulted in the destruction of many similar sites in this region. Information from this site would provide important comparisons with material from sites related to the groups of Aboriginal people in Northern Sydney and other areas thus shedding light on the differences in custom and lifestyle between Central Sydney clans and those elsewhere.*

*Information that may be derived from this site is significant in providing information to contemporary Aboriginal people about the history of their people.*

***The place possesses uncommon, rare or endangered aspects of the cultural or natural history of NSW.***

*The Earlwood site is of State heritage significance as an extremely rare example of an occupation site which comprises a rock shelter with both midden deposit and painted stencils. The presence of the stencils mark it out as by far the most significant Aboriginal site in the local area, while the number of stencils, the presence of relatively rare forearm plus hand stencils and the very uncommon foot stencils, make it a rare site within the central Sydney region and the State. The other site demonstrating foot stencils is at Bantry Bay on the South Coast. This stencil uses red ochre making the white foot stencilled shelter in Undercliffe rare in terms of motif and stencil variation. The site is also significantly rare in its urban context and according to reliable sources is "one of only 5 rock shelters with pigment known and used in the wider central part of the Sydney basin" McDonald 2005)*

***The place is important in demonstrating the principal characteristics of a class of cultural or natural places/environments in New South Wales.***

*The subject site is considered to be a representative example of painted stencils in the Sydney region. As a representative example from this region, the site contributes to an appreciation of regional variations across NSW, and therefore has value at a State-wide level as a representative example for cross comparison.*



## 4.0 Post 1788 Aboriginal heritage context

### 4.1 First descriptions of people and Country

The British explored and mapped the eastern end of Sydney Harbour (28-29 January) and the coves and inlets to the northwest (Lane Cove) within a week of arriving in Sydney Cove. This last of three subsequent explorations made by the British to find the western end of the harbour and land suitable for agriculture resulted in the ‘discovery of Rose Hill’. In April 22-27 the British followed the river to a place where woodlands and tall grassland was seen to prevail after the walked west through the future site of the Rosehill township to reach Eastern Creek. The party did not meet or see any Aboriginal people on their trip but saw repeated evidence of people’s presence and activity in the landscape (huts, burning trees and animal traps) which are the first about Aboriginal people’s land and food management and ‘fire-culture’ on the Cumberland Plain.

### 4.2 A culturally managed landscape at Rosehill

Historical records describe the rocky shoreline and woodlands on the southern side of Parramatta River from the harbour to past Balmain began to flatten and ease into more open country from around Drummoyne and continued to do so westward. The country at Rosehill was open grassland with widely spaced trees and shrubs free of underwood and was consistently described by the colonists as ‘park-like country’. The possibility that this landscape was constructed and maintained was alluded to by Hunter (2005) when describing the land at Rosehill that could be cultivated without waiting for it to be cleared of timber because the trees stood widely apart from each other and had no underwood; *‘in short, the woods on the spot I am speaking of resemble a deer park, as much as if they had been intended for such a purpose’*.

The lightly wooded grassland known today as Cumberland Plain Woodland is believed to have been shaped and maintained by Aboriginal people over a long period of time, and who managed the landscape and its ecological communities through the use of fire (see Fletcher et al 2020; Gammage 2013; 2014; Hunter 2017; Mooney et al 2012). Fires of varying intensities were used to create mosaic grassland and wood land and river ecological communities that contained and attracted different animals and promoted different plants. Aboriginal land management practices including fire management is believed reflected by increasing charcoal percentages that occur in sediments and soils during the LGM and Holocene (see Hunter 2017; Fletcher et al 2020; Mooney et al 2012) and there is evidence Aboriginal land management was based on mosaic patterns according to cultural divisions of landforms, geology and ecology (Mooney et al 2012; Bowman et al 2012).

## **4.3 Impact of British settlement at Rosehill**

### **4.3.1 Colonial agricultural land use**

The development of the agricultural settlement was rapid. Within a year, large areas of land on the river floodplain were cleared and cultivated. By 1792, about 600 ha of land were under cultivation in the Parramatta-Toongabbie area. The environmental impact footprint created by this land use extended south to today's Great Western Highway, north past Northmead, and east to today's Charles Street. By 1792, about 600 ha of land were under cultivation in the Parramatta-Toongabbie area.

The main street of the town connected with a longer track 'blazed' during earlier explorations to assist following travellers from Sydney to find Rose Hill. The original route did not exactly follow today's line of Parramatta Road. From Flemington the first track ran due west and crossed Duck River about a kilometre south than today. It then continued west to Granville Park where it turned northwest and reached Parramatta about mid-way between today's Pitt and Church Streets (Jervis 1978:55). The first areas to be taken up by settlers were along Parramatta Road and the River

The first land grant given to a freed convict (James Ruse) was in 1789 and was 30 acres on Clay Cliff Creek in today's Rosehill (site of today's 'Experiment Farm'). This formed part of a colonial experiment to see how long it would take a settler to be able to support themselves (and family) without assistance from the government. Ruse's self-sufficiency did not last long because of the effects of drought and the rapid decline in agricultural fertility of the soils on his grant ('soil exhaustion').

### **4.3.2 Impacts of agricultural land use on Aboriginal Country**

The colonial farming methods involved cutting-down trees 2-3 feet above ground and leaving the lower trunk and stumps in the ground. The treefalls and the understorey vegetation was burnt and the ashes worked into soils before hand-sowing and cropping. The process was then repeated on new land but initially productive soil soon became nutrient-poor and agriculturally unproductive.

Impacts from the introduction of sheep and cattle in the early 1790s was also likely to have been fast. The tussocky native grassland was susceptible to overgrazing by livestock and the soils that supported them changed from being spongy and structured to being compacted (Gale 2003). This land use destroyed 'swampy meadows' and 'chain-of-ponds' that were once typical of smaller creeks confined to narrow valley flats and headwaters of larger river systems (Eyles 1977; Mactaggart et al 2007) such as the Parramatta River at Rosehill. Swampy meadows on floodplains such at Rosehill and were vegetated with grasses, rushes and sedges and interspersed with irregularly spaced, disconnected ponds.

There was a rapid spread of agricultural weeds throughout the cleared lands in and around Parramatta following settlement. Huge amounts of soil mobilised as the Country was cleared was also lost through erosion into the river and creeks. The effect of colonial hunting on the animal communities of Aboriginal Parramatta was likely to have been rapid and widespread in nature and the competition significant.

#### **4.3.3 Impacts on Aboriginal people**

We know little about the Burramattagal at Rose Hill in 1788 and we do not have a clear picture of the true impacts of the outbreak in March 1789 of an epidemic that devastated the Sydney clans and is estimated to have resulted in the death of perhaps two-thirds of the Aboriginal population of the Cumberland Plain. We also do not have a clear understanding unfolding of events involved in the land-taking at Rose Hill.

The colonists were aware by September 1790 of the anger the inhabitants of Rosehill felt at so many people had 'settled in their former territories and it was certain that wherever the colonists would 'fix' themselves, they were 'obliged to leave that part of the country' (Tench 1799). Rose Hill was renamed Parramatta by Phillip in June 1791 using a word the British understood to be the name by which the natives distinguished the part of the country on which the town stood, and in October 1792 that 'Toon-gab-be' was the name by which the natives distinguish the spot.

#### **4.4 Settlement of the forest lands**

The forestland and woodland Country located to the south of the township was an important part of the colonial Parramatta agricultural landscape that was known as Liberty Plains from the 1790s. The origin of the name relates to the arrival of free settlers on the Bellona in December 1792, to whom Lieutenant-Governor Grose told they were at liberty to choose the site of their grants in the area around today's Homebush. The first farms at Liberty Plains, similar to their counterparts on the Parramatta River, failed because of poor soil conditions and most were abandoned. Areas previously cleared of timber for farming at earlier periods subsequently developed substantial regrowth during the course of the nineteenth century. Although poor for agricultural use, and sparsely settled for most of its history, Liberty Plains was used for its resources and timber-getting, charcoal burning, and brickmaking along with cattle and sheep grazing in the forest and grassy-woodlands became the predominant modes of land use in this landscape.

Many of the land grants remained unoccupied and undeveloped and managed by absentee landlords. This allowed for the preservation of the original landscape in places for some considerable time so that large areas of Liberty Plains were still covered with original vegetation prior to the large-scale deforestation brought about by the development of the railway from the mid-1850s and the later subdivision of these original large estates that occurred from the 1880s.

## **4.5 Continued Connection to Country in the late nineteenth century**

### **4.5.1 Aboriginal settlement centres**

Aboriginal people increasingly banded together to live in close proximity to each other (Brook 1994:11) and by the end of the nineteenth century the largest Aboriginal settlements were from north to south at Sackville Reach, Richmond Road at Plumpton, Holsworthy and La Perouse.

### **4.5.2 Salt Pan Creek**

Researchers such as Goodall and Cadzow (2009) show that Aboriginal people had a range of different strategies for keeping in touch with their country. They describe one strategy was to find safe refuges. Aboriginal people moved around Country to avoid danger but did not move away from it and found refuge in places of low interest for agricultural landscape and over time working in areas and industries on Country. Another strategy the authors describe was by travelling on and through Country to keep in touch and visit important places that held stories and had resources. The story of Biddy Giles who was a D’harawal woman whose traditional Country was along the southern side of the Georges River and who travelled over her lifetime between Wollongong and Sydney areas.

At Salt Pan Creek Aboriginal people maintained connection to Country and a resilient presence in the area through continuing to camp that was never an Aboriginal reserve or a mission. The autonomous Aboriginal settlements located at Salt Pan Creek drew Aboriginal peoples from across Sydney whose traditional lands had been taken by settlers and also for people seeking to escape the Aboriginal Protection Board. The land was freehold and not under government or missionary control and Salt Pan Creek became focal point for First Nations people’s rights. By end of the Depression a combination of mounting pressure for the Aboriginal camps at Salt Pan Creek to be move and gentrification of the place saw many Aboriginal people moved out of area. However, some Aboriginal remained and continue to live in the area and remain connected to the place.

## 5.0 Cultural heritage values and significance assessment

### 5.1 Heritage assessment criteria

The *Burra Charter* defines cultural significance as ‘*aesthetic, historic, scientific or social value for past, present or future generations*’ (Article 1.1). Significance may derive from fabric of an item or place, association with other items or places, or the research potential of an item or place. Linking this assessment process with historical or archaeological context is via the use of seven significance evaluation criteria whereby a site, place or item can be evaluated in the context of State or Local historical themes. Non-Aboriginal historical archaeological sites are evaluated according to these criteria. These criteria do not easily apply to Aboriginal cultural heritage. Nevertheless, they are used here along with the broad definitional headings advocated by Pearson and Sullivan (1995:7) that recognise the value of Aboriginal heritage and knowledge to specific community groups such as Aboriginal communities, to scientists and other information gatherers, and to the general public.

- Criterion (a) – an item is important in the course, or pattern, of NSW’s cultural or natural history (or the cultural or natural history of the local area).
- Criterion (b) – an item has strong or special association with the life or works of a person, or group of persons, of importance in NSW’s cultural or natural history (or the cultural or natural history of the local area).
- Criterion (c) – an item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or the local area).
- Criterion (d) – an item has strong or special association with a particular community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons.
- Criterion (e) – an item has potential to yield information that will contribute to an understanding of NSW’s cultural or natural history (or the cultural or natural history of the local area).
- Criterion (f) – an item possesses uncommon, rare or endangered aspects of NSW’s cultural or natural history (or the cultural or natural history of the local area).
- Criterion (g) – an item is important in demonstrating the principal characteristics of a class of NSW’s cultural or natural places, or cultural or natural environments.

### 5.2 Assessing Aboriginal cultural heritage significance

The following evaluations of the Aboriginal cultural heritage values and significance of the Karne Street North site is based on the outcomes of discussions held with the First Nations community groups and individuals who have informed this report and with reference to current guidelines (NPWS 1997:5-11 and OEH 2010) with additional criteria derived from the *Burra Charter*. OEH guidelines for the assessment of significance of Aboriginal sites, objects and places identify two types of significance criteria that comprise *cultural significance* and *archaeological significance*.

*Cultural significance* concerns the values of a site to a community group. Aboriginal Archaeological heritage sites, objects, and some landscapes are all often important for different reasons or have become important to Aboriginal people over time. This importance involves both people's historical links to 'country' in general, and possible attachments to specific areas, as well as an overall concern of many Aboriginal people for the continued protection of the land and its cultural heritage sites.

Discussions with the First Nations community has highlighted aspects of the Aboriginal cultural heritage values of this area that relate to the embedded history and proud heritage of their ancestors and the importance of looking out for and looking after their old camping places.

*Scientific significance* in archaeological contexts is assessed using criteria that aim to evaluate a given site's contents, state of preservation (integrity), representativeness or rarity, and research potential.

- *Archaeological research potential* incorporates values of intactness (whether it has stratigraphic integrity or is disturbed), the association of the site to other sites in the local or regional (or State) context, and sometimes also how the site may fit into a datable chronology if one exists, when considering how the site may contribute to our further understanding of past Aboriginal life. This area of assessment is consistent with *Criterion 'e'* of the *Heritage Branch* guidelines (see below).
- *Representativeness* is a term to convey the idea that most Aboriginal archaeological sites are representative of a particular 'type' or sub-type/class which for example would apply to a rock shelter with art as distinct from an open campsite with stone artefacts. A key issue is whether sites should be conserved to ensure a representative sample of the archaeological record is retained for future generations. This general area of assessment is consistent with *Criterion 'a'* of the *Heritage Branch* guidelines (see below).
- *Rarity* can apply to a unique or uncommon archaeological site itself or elements of its component parts (archaeological rare finds or contexts), and can be assessed at a local, regional, State, and national level. This area of assessment is consistent with *Criterion 'a'* of the *Heritage Branch* guidelines (see below).

### 5.3 Assessment of significance against criteria

*Criterion (a) – an item is important in the course, or pattern, of NSW's cultural or natural history*

Narwee forms part of a landscape that was first seen by the British not long after that taking of Aboriginal Parramatta for agriculture and settlement and was settled from the start of the eighteenth century and this also resulted in the taking of this land by the colonists and the rapid displacement of the Aboriginal owners of the country. The Karne Street North site forms a small part of Country that was Invaded.

*Criterion (b) – an item has strong or special association with the life or works of a person, or group of persons, of importance in NSW’s cultural or natural history*

Salt Pan Creek and the Georges River are both close to the site and both have resonant nineteenth and twentieth century Aboriginal histories and continue to be important cultural landscape elements to Aboriginal communities today. However, there are no known direct Aboriginal historical associations with the site and the site does not retain any archaeological potential and does not fulfill this criterion.

*Criterion (c) – an item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW*

The original ground surfaces have been considerably modified by historical building but the main character of its original slopes and form can be discerned. The site now retains a cover of footings and slabs left over from recent demolition and does not fulfil this criterion.

*Criterion (d) – an item has strong or special association with a particular community or cultural group in NSW (or the local area)*

The Aboriginal community consultation that has been undertaken for this report shows us that Narwee is an important part of Country but also that no specific associations with the site in particular has been identified.

*Criterion (e) – an item has potential to yield information that will contribute to an understanding of NSW’s cultural or natural history*

The site has been disturbed by past construction works and this removed all soils on the site with potential to contain Aboriginal objects.

The site thereby has no archaeological potential and therefore unlikely to yield information that will contribute to an understanding of NSW’s cultural or natural history and does not fulfill this criterion.

*Criterion (f) – an item possesses uncommon, rare or endangered aspects of NSW’s cultural or natural history*

The site is not rare and does not possess or have the potential to possess any uncommon cultural materials or environmental evidence that can provide added information about aspects of NSW’s cultural and natural history that is not available from any other source. The site has no potential conservation value.

*Criterion (g) – an item is important in demonstrating the principal characteristics of a class of NSW’s cultural or natural places, or cultural or natural environments.*

The site has few of its original natural values remaining and has no potential archaeological resources and does not fulfil this criterion.

## 5.4 Evaluation

On the basis of these considerations, it is acknowledged that the Karne Street North land comprises a small part of Country that is culturally significant to First Nations people but it is concluded that the proposed development of the site is not going to have an adverse impact on Aboriginal cultural heritage.



## 6.0 Conclusions and Recommendations

### 6.1 Conclusions

The Karne Street North site comprises a small part of the traditional lands of the Bidjigal people and before 1788 the Country was well-watered and contained a mix of heavily timbered forestland and open grasslands. For a considerable time after the forest lands were first encroached upon by the settlers from the early 1800s the area remained sparsely occupied by white people and large areas of Country remained uncleared and undeveloped until the end of the nineteenth and early twentieth centuries.

Aboriginal people continued living autonomously in this landscape and Salt Pan Creek that is located a short distance to the east of the site is a place that continued to be occupied by Aboriginal people well into the twentieth century.

Today, the Salt Pan Creek catchment retains three endangered ecological species that are reflective of former 'lost landscape' (coastal saltmarsh, Cooks River Castlereagh Ironbark Forest, and Shale/Sandstone Transition Forest) and contains a wide range of freshwater, estuarine, riparian and terrestrial environments which will have supported important habitat for native fauna and provided abundant resources to Aboriginal people.

The early colonial history of Narwee is about land-taking and the exploitation and use of the Bidjigal forest and woodlands by timber-getters and game-hunters and the Aboriginal history tells us about Aboriginal resistance and how Aboriginal people continued to live in this landscape as the Country was progressively deforested, subdivided and built-over from the second half of the nineteenth century.

There are no recorded Aboriginal historical associations with the Karne Street North site itself, and because of impacts from historic land use the site today retains no potential to contain Aboriginal cultural heritage (Aboriginal objects or archaeological deposits) because the original soils that may have contained this evidence has been cut down and removed by past building and demolition activities.

### 6.2 Recommendations

#### 6.2.1 Basis for recommendations

The following recommendations are based on the recognition of the statutory protection provided to Aboriginal 'objects' under the *National Parks and Wildlife Act 1974* (NPW Act) and the views and advice that has been provided to the Proponent in the course of preparing this report by the Aboriginal community organisations and individuals that have helped draft this report.

### **6.2.2 Recommendations**

It is recommended:

- This Aboriginal Cultural Heritage Assessment Report (ACHAR) addresses and satisfies the Aboriginal cultural heritage assessment requirements of the Planning Secretary Environmental Assessment Requirements (SSD-45024776) that have been issued for the Narwee Parkland Care Community.
- There are no Aboriginal cultural heritage constraints to the proposed development proceeding.

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## 8.0 Appendices

### Appendix A

Aboriginal Heritage Information Management System (AHIMS) data

### Appendix B

Government agency correspondence

### Appendix C

Aboriginal community consultation schedule

### Appendix D

Aboriginal community consultation correspondence

### Appendix E

Architectural plans and elevation (Group GSA December 2022)

### Appendix F

Potential use of Aboriginal design (Group GSA December 2022)

Appendix A

Aboriginal Heritage Information Management System (AHIMS) data





## AHIMS Web Services (AWS) Search Result

Your Ref/PO Number : Narwee 50m

Client Service ID : 719782

Dominic Steele Archaeological Consulting

Date: 26 September 2022

21 Macgregor Street

CROYDON New South Wales 2132

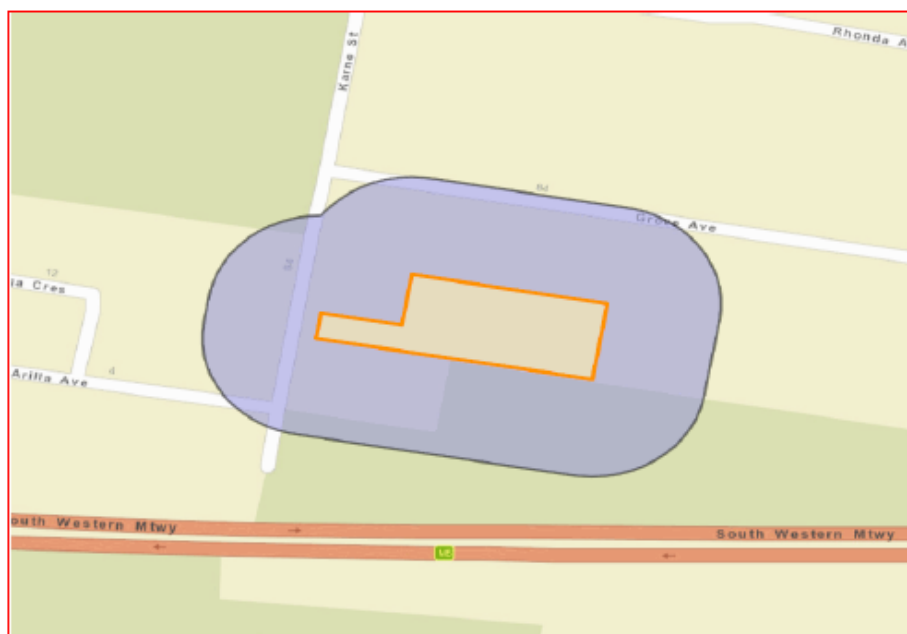
Attention: Dominic Steele

Email: dsca@bigpond.net.au

Dear Sir or Madam:

**AHIMS Web Service search for the following area at Lot: 2, DP:DP518877, Section: - with a Buffer of 50 meters, conducted by Dominic Steele on 26 September 2022.**

The context area of your search is shown in the map below. Please note that the map does not accurately display the exact boundaries of the search as defined in the paragraph above. The map is to be used for general reference purposes only.



A search of Heritage NSW AHIMS Web Services (Aboriginal Heritage Information Management System) has shown that:

0	Aboriginal sites are recorded in or near the above location.
---	--------------------------------------------------------------

0	Aboriginal places have been declared in or near the above location. *
---	-----------------------------------------------------------------------



## AHIMS Web Services (AWS)

### Search Result

Your Ref/PO Number : Narwee 200m

Client Service ID : 719783

Dominic Steele Archaeological Consulting

21 Macgregor Street  
CROYDON New South Wales 2132

Attention: Dominic Steele

Email: dsca@bigpond.net.au

Date: 26 September 2022

Dear Sir or Madam:

AHIMS Web Service search for the following area at Lot: 2, DP:DP518877, Section: - with a Buffer of 200 meters, conducted by Dominic Steele on 26 September 2022.

The context area of your search is shown in the map below. Please note that the map does not accurately display the exact boundaries of the search as defined in the paragraph above. The map is to be used for general reference purposes only.



A search of Heritage NSW AHIMS Web Services (Aboriginal Heritage Information Management System) has shown that:

0 Aboriginal sites are recorded in or near the above location.

0 Aboriginal places have been declared in or near the above location. \*



## AHIMS Web Services (AWS)

### Search Result

Your Ref/PO Number : Narwee 1km

Client Service ID : 719784

Dominic Steele Archaeological Consulting

21 Macgregor Street

CROYDON New South Wales 2132

Attention: Dominic Steele

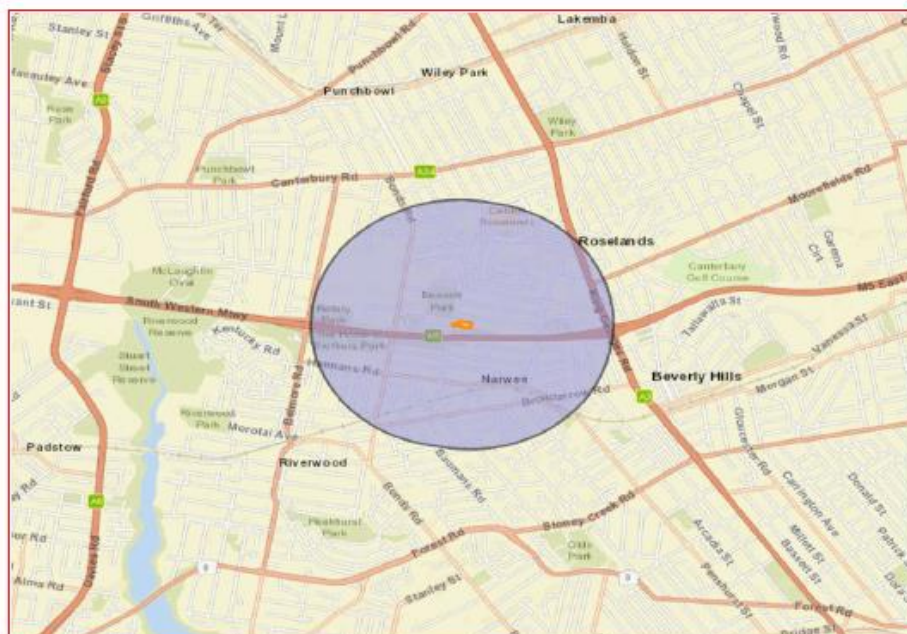
Email: dsca@bigpond.net.au

Date: 26 September 2022

Dear Sir or Madam:

AHIMS Web Service search for the following area at Lot: 2, DP:DP518877, Section: - with a Buffer of 1000 meters, conducted by Dominic Steele on 26 September 2022.

The context area of your search is shown in the map below. Please note that the map does not accurately display the exact boundaries of the search as defined in the paragraph above. The map is to be used for general reference purposes only.



A search of Heritage NSW AHIMS Web Services (Aboriginal Heritage Information Management System) has shown that:

0	Aboriginal sites are recorded in or near the above location.
---	--------------------------------------------------------------

0	Aboriginal places have been declared in or near the above location. *
---	-----------------------------------------------------------------------

Appendix B

Government agency correspondence



Our reference: Doc22/826323

Dominic Steele  
Dominic Steele Consulting Archaeology  
21 Macgregor Street  
Croydon NSW 2132

19/09/2022

Dear Dominic,

**WRITTEN NOTIFICATION OF PROPOSAL AS REQUIRED UNDER DECCW ABORIGINAL CULTURAL HERITAGE CONSULTATION REQUIREMENTS FOR PROPONENTS 2010**

**Subject: Narwee Aged Care Development – 58-67 Karne Street, North Narwee.**

Thank you for your correspondence dated 15 September 2022 to Heritage NSW (Department of Premier and Cabinet) regarding the above project.

Attached is a list of known Aboriginal parties for the proposed development at **Canterbury Bankstown** Local Government Area that Heritage NSW considers likely to have an interest in the activity.

Please note this list is not necessarily an exhaustive list of all interested Aboriginal parties.

Receipt of this list does not remove the requirement of a proponent/ consultant to advertise in local print media and contact other bodies seeking interested Aboriginal parties, in accordance with the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010* (April 2010).

Under Section 4.1.6. of the Consultation Requirements, you must also provide a copy of the names of each Aboriginal person who registered an interest to the relevant Heritage NSW office and Local Aboriginal Land Council (LALC) within 28 days from the closing date for registering an interest.

Please note that the contact details in the list provided by Heritage NSW may be out of date as it relies on Aboriginal parties advising Heritage NSW when their details need changing. If individuals/companies undertaking consultation are aware that any groups contact details are out of date, or letters are returned unopened, please contact either the relevant stakeholder group (if you know their more current details) and/or Heritage NSW. AHIP applicants should make a note of any group they are unable to contact as part of their consultation record.

Level 6, 10 Valentine Ave Parramatta NSW 2150 ■ Locked Bag 5020 Parramatta NSW 2124  
P: 02 9873 8500 ■ E: [heritagemailbox@environment.nsw.gov.au](mailto:heritagemailbox@environment.nsw.gov.au)



If you have any questions about this advice, please email:  
[heritagemailbox@environment.nsw.gov.au](mailto:heritagemailbox@environment.nsw.gov.au) or contact (02) 9873 8500.

Yours sincerely



**Barry Gunther, Aboriginal Senior Assessment Officer**  
**Environment and Heritage – Heritage NSW**  
**Department of Planning and Environment**  
**Aboriginal Heritage Regulation Branch – South Heritage NSW**

**Attachment A:**

Registered Aboriginal Interests DPE RAP List for the **Canterbury Bankstown**  
Local Government Area.

**LIST OF ABORIGINAL STAKEHOLDERS FOR THE DEPARTMENT of PREMIER and CABINET (DPC) SOUTHERN REGION HELD BY DPC FOR THE PURPOSES OF THE OEH ABORIGINAL CULTURAL HERITAGE CONSULTATION REQUIREMENTS FOR PROPONENTS 2010**

These lists are provided to proponents in accordance with section 4.1.2 of the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010* (the "Consultation Requirements") which commenced on 12 April 2010.

The consultation process involves getting the views of, and information from, Aboriginal people and reporting on these. It is not to be confused with other field assessment processes involved in preparing a proposal and an application. Consultation does not include the employment of Aboriginal people to assist in field assessment and/or site monitoring. Aboriginal people may provide services to proponents through a contractual arrangement however, this is separate from consultation. The proponent is not obliged to employ those Aboriginal people registered for consultation. Consultation as per these requirements will continue irrespective of potential or actual employment opportunities for Aboriginal people.

A copy of the Consultation Requirements can be found on the OEH website at:

<http://www.environment.nsw.gov.au/resources/cultureheritage/commconsultation/09781ACHconsultreq.pdf>

Under the Consultation Requirements, a proponent is required to provide Aboriginal people who may hold cultural knowledge relevant to determining the cultural significance of Aboriginal objects and/or places as relevant to the proposed project area, with an opportunity to be involved in consultation. Section 3.3.1 of the Consultation Requirements states that Aboriginal people who can provide this information are, based on Aboriginal lore and custom, the traditional owners or custodians of the land that is the subject of the proposed project.

The Consultation Requirements also state that:

*Traditional owners or custodians with appropriate cultural heritage knowledge to inform decision making who seek to register their interest as an Aboriginal party are those people who:*

- *continue to maintain a deep respect for their ancestral belief system, traditional lore and custom*
- *recognise their responsibilities and obligations to protect and conserve their culture and heritage and care for their traditional lands or Country*
- *have the trust of their community, knowledge and understanding of their culture, and permission to speak about it.*

Please note: the placement of an organisation's name on any OEH Aboriginal stakeholder list for the Consultation Requirements does not override a proponent's requirement to also advertise in the local newspaper and to seek from other sources the names of any other Aboriginal people who may hold cultural knowledge as required under clause 60 of the National Parks and Wildlife Regulation 2019.

How to use this list

1. **Contact the organisations/individuals who have indicated an interest in the relevant LGA/s and invite them to register an interest in your project**

Do not reproduce the attached list in publicly available reports and other documents. Your report should only contain the names of the organisations and individuals who you have invited to register an interest in your project and those who have registered as stakeholders for your project.

**Last updated 13 September 2022**

## Appendix C

### Aboriginal community consultation schedule

Proposed Seniors Care Development: 59-67 Karne Street North in NarweeAboriginal Community Consultation Log & Correspondence(Consultation Requirements for Proponents DECCW 2010)

Consultation Stage	Aboriginal Organisation/Individual & EOI
Stage 1: Notification & Registration of Interest	
Public Notice	Public notice in Koori Mai No expressions of interest received from advert
Agency Notifications	Department of Premier and Cabinet (Heritage NSW) Office of the Registrar, Aboriginal Land Rights Act 1983 National Native Title Tribunal Native Title Services Corp  [Metropolitan Local Aboriginal Land Council] [Gandangara Local Aboriginal Land Council]
Aboriginal Community Notifications from HNSW Stakeholder List and Expressions of Interest from groups and individuals	A1 Indigenous Services Kamilaroi Yankuntjatjara Working Group Tocomwall Amanda Hickey Cultural Services Butucarbin Aboriginal Corporation Gulaga Thoorga Nura Didge Ngunawal Clan Ginninderra Aboriginal Corporation Wailwan Aboriginal Group Clive Freeman Corroboree Aboriginal Corporation Murra Bidgee Mullangari Aboriginal Corporation Wori Woilywa Gunya Aboriginal Cultural Heritage Services PTY LTD Guntawang Aboriginal Resources Incorporated Koori Digs Services Wallanbah Aboriginal Site Conveyancing Widescope Muragadi Aboriginal Corporation
Stage 2: Presentation of Project Information and proposed ACHAR contents to RAPs on-site	A1 Indigenous Services Kamilaroi Yankuntjatjara Working Group Amanda Hickey Cultural Services Didge Ngunawal Clan Ginninderra Aboriginal Corporation Clive Freeman Corroboree Aboriginal Corporation Wori Woilywa Wallanbah Aboriginal Site Conveyancing

Stage 3: Gathering & Sharing Information on Cultural Significance and Management	Distribution of meeting outcomes (summarised in main report) and distribution of draft historical and archaeological research findings
Stage 4: Review of Final ACHAR and Proposed Management Draft ACHAR sent to RAPs for review & comment Final Report	Draft cultural heritage assessment cultural review by project RAPs and community group and individual cultural heritage statements received for project attached



Appendix D

Aboriginal community consultation correspondence

**GINNINDERRA ABORIGINAL CORPORATION**  
**PRESERVATION FOR ABORIGINAL HERITAGE**  
**LAND MANAGEMENT AND CONSERVATION**

PO Box 3143  
GROSE VALE 2753 NSW  
[ginninderra.corp@gmail.com](mailto:ginninderra.corp@gmail.com)  
ICN: 8266

December 20, 2022

Dominic Steele  
DCSA  
21 Macgregor Street  
CROYDON  
NSW 2132

RE: Narwee Care Community - Draft Aboriginal Cultural Heritage Assessment

Dear Dominic,

Our Ginninderra Aboriginal Corporation members appreciate the opportunity to consult on this project.

Although the project area has been disturbed it is still a culturally important place. The lack of archaeological evidence due to the taking of land and its historical use does not take away from the sacredness of the land, the trees, and the waterways and fauna that remain. We believe the protection and preservation of as much Country as possible is of great value to both the Aboriginal and non-Aboriginal community looking towards the future.

We have reviewed the draft cultural heritage assessment for the Narwee Care Community and agree with the recommendations outlined by Dominic at DCSA. We also agree with the Cultural mapping and First Nations design principles proposed by WSP, and feel this is an important initiative that should be integrated in to all new builds on Country.

Please don't hesitate to contact us should you require any further assistance.

Yours sincerely,

Krystle Carroll-Elliott  
Ginninderra Aboriginal Corporation  
E: [ginninderra.corp@gmail.com](mailto:ginninderra.corp@gmail.com)



**RE: Short report for Narwee aged care**

Tuesday 3/01/2023

Hey Dom,

Thank you for arranging the site meeting for the Narwee Aged Care project. We would like to agree and support your recommendation to not proceed with test excavations.

We recommend native flora and fauna to be rejuvenated, a yarning area where you can practice healing or just have a yarn, Aboriginal art, natural sound scape, interpreting water ways in the forum of running water features.

Kind Regards

Stefanie

Office Manager

Ph: 0451068480

Email: [philipkhan.acn@live.com.au](mailto:philipkhan.acn@live.com.au)





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ICN 810**

**CORROBOREE ABORIGINAL CORPORATION  
PRESERVING CULTURE AND HERITAGE**

8 January 2023

## **Summary for Project Proposed for Narwee Parkland Care Community**

Location: 59-67 Karne Street North, Narwee, NSW

Client: Opal Healthcare

### **Report summary**

Opal HealthCare propose to construct a Care Community to be known as 'Narwee Parkland Care Community' at 59-67 Karne Street North in Narwee that is located within the City of Canterbury-Bankstown local government. We at Corroboree Aboriginal Corporation are aware The Proponent seeks to have the

proposal for building a new complex assessed as a State Significant Development (SSD) and has received Planning Secretary Environmental Assessment Requirements SSD-45024776) that this proposal requires an Aboriginal Cultural Heritage Assessment Report to issue an Assessment Requirement 19) to be provided that is prepared in accordance with relevant guidelines and which identifies and describes, and assesses any impacts for any First Nations Cultural Heritage Values on the Karne Street North site.

This Aboriginal Cultural Heritage Assessment Report for the proposed Narwee Parkland Care Community proposal has been prepared in consultation with First Nations community groups and individuals to identify and understand the Cultural

Heritage Values of Country on which the aged care facility is proposed to be created and any Aboriginal Cultural values of the land contained within the site itself. This assessment identifies whether there are potential impacts to Aboriginal Cultural Heritage Values that may result from the proposal. We acknowledge preparation of this report has been guided by talking with us the First Nations community groups and individuals and has



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followed the Aboriginal community engagement, consultation, and Cultural Heritage Assessment methods that are required by the Aboriginal Consultation Requirements for Proponents (DECCW 2010) Character of the Country. The land formations.

- Country at Narwee is characterised by gently undulating plains and low rolling hills and the local landscape has a number of dominant topographic and landscape elements that comprise a north-south trending ridgeline that is located about a

kilometre to the east, the Georges River that occurs about four kilometres to the south, and Salt Pan Creek that is located about two kilometres to the west. The dominant geology and clay derived soils of the gently undulating topography of the Country originally supported a once extensive and now rare Iron bark forest.

The Karne Street North site forms part of an established urban residential streetscape that has previously been built on with these former structures having been recently demolished down to ground slab and footing levels. The land parcel about

7,149m<sup>2</sup> in size) is at an elevation of 22m to 28m AHD and slopes gently from northeast to southeast. There are no notable topographic features or any water bodies within the site or located nearby.

The traditional custodians of the Country of which the Karne Street North site forms a small part were the Bidjigal people of the Darug Nation. The Country was originally well-watered with rivers, creeks, and wetlands that were connected by

topography and terrain travel routes and bath waves that provided travel through Country that was a mix of heavily timbered forestland and lighter woodland with open grasslands. The forestland and the network of creeks and rivers were important for to the Bidjigal for the resources and significant sites and places they contained and for enabling contact and Cultural exchange with neighbouring Aboriginal groups.

The Bidjigal resisted the taking of their land and the first farms and land clearing in 1809 led to conflict. The woodlands and grasslands were progressively taken from the Bidjigal from the 1810s and were used by the colonists. Timber-getters and





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charcoal burners, game-hunters and dog-trappers, and farmers and animal grazers all exploited resources and the Country was progressively deforested, subdivided and built-over following the arrival of the railway roads from the second half of the nineteenth century. However, Aboriginal people maintained connection to Country and a resilient presence in the area through to the 1930's where autonomous Aboriginal settlements were located at Salt Pan Creek that drew Aboriginal peoples from across Sydney whose traditional lands had been taken by settlers and also for people seeking to escape the Aboriginal Protection Board. The land was freehold and not under government or missionary control and Salt Pan Creek became focal point for First Nations people's rights. By end of the Depression a combination of mounting pressure for the Aboriginal camps at Salt Pan Creek to be move and gentrification of the place saw many Aboriginal people moved out of area. However, some Aboriginal remained and continue to live in the area and remain connected to the place.

#### Archaeological heritage assessment

The ground surface across the site is visibly disturbed from historic building and demolition works and is located on shale geology with clay-loam topsoils (A1 and A2 soil horizons) which are the only soils in this local landscape with potential to contain archaeological materials. Geotechnical bore-log information confirms previous building activity has cut down the original site levels to a depth to remove all of the original A-horizon topsoils (with potential to contain Aboriginal objects) and as a result, the site has no soils with potential to contain Aboriginal objects and the site has no archaeological sensitivity. Impact of proposed development on Aboriginal cultural heritage values of the place

The ecological assessment for the site has identified no threatened species and found potential habitat for threatened species limited and minor seasonal foraging habitat for nectarivores species. The proposal will not cause a significant impact on biodiversity values including threatened species. The site has been extensively disturbed by past construction works and this has removed all of the former soils on the site that may have had potential to contain





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Aboriginal objects, and the site as a result has no Aboriginal archaeological sensitivity.

#### Recommendations:

The recommendations provided by this report are based on the recognition of the statutory protection provided to Aboriginal 'objects' under the National Parks and Wildlife Act 1974 (NPW Act) and the views and advice that has been provided to the Proponent in the course of preparing this report by the first Nations community organisations and individuals that have been

consulted with for the development of this report. It is recommended:

This Aboriginal Cultural Heritage Assessment Report that has been prepared to inform the proposed development of the land at 59-67 Karne Street North in Narwee addresses and satisfies the Aboriginal Cultural Heritage Assessment

requirements of the Planning Secretary Environmental Assessment Requirements (SSD-45024776) that have been issued for the project.

- There are no Aboriginal cultural heritage constraints to the proposed development proceeding as planned.

Introduction & Some Background information for the proposed project subject area. Opal Health Care plan to build a up to date Aged Care Community area, to be known as Narwee Parkland Care Community on the land on 59-67 Karne Street North in Narwee the Canterbury-Bankstown area zone.

We are aware Proponent wants this project assessed for a State Significant Development SSDI and has received Planning Secretary Environmental Assessment Requirements (SSD-45024776) for the proposal. As such SEAR's request

an Aboriginal Cultural Heritage Assessment Report which is where we at Corroboree Aboriginal Corporation come into the project assessment. This ACHA to be provided IS prepared in accordance with relevant guidelines and which identifies, describes, and assesses any impacts for any First Nations Cultural Heritage Values



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on the Karne Street North site

The Aboriginal Cultural Heritage Assessment Report for the proposed Narwee Parkland Care community proposal has been prepared in consultation with us the First Nations community groups and individuals to identify and understand our Cultural Heritage Values of our Country on which the aged care facility is proposed to be built and the cultural values of the land within the proposed project. The evaluation identifies if there be relevant significant impacts to the footprint of our Aboriginal Cultural Heritage Values from the proposed project.

We at Corroboree Aboriginal Corporation recognise the preparation for this project via our most trusted Archeologist Dom Steele. We acknowledge this report being initiated by discussion and on site visit with us, The First Nations people, community groups and individuals

The development proposal and Site details.

We agree with Archeologists Dominic Steele that; The site is an irregular L-shaped piece of land, about 7,149m~ in size, and combines several individual land parcels that comprise Lot D and Lot c in DP 403467. Lot 2 in DP 518877. and Lot 2 and Lot 3 in DP 16063. Existing residential housing bounds the site to the north and east, by Karne Street North to the west, and by a reserve (Richard Podmore Dog Park) to the south. All previous buildings that were formerly located at 59-63 Karne Street North have been recently demolished and most of the site has been cleared of above-ground building fabric down to roundation slabs and footings. Buildings currently remain at 65 and 67 Karne Street North. The existing conditions at the site are illustrated and described in later sections of this report. These observations are used along with additional supporting information to evaluate whether the Karne street North site has potential to contain archaeological cultural materials Aboriginal objects as defined by and protected by the National Parks and Wildlife Act (1974)

Proposed development



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ICN 810**

The proposal is to create a place to cater for high-care residents 165 Bed and the development will entail the construction of a new three-storey building with one level of basement and the concept for the proposal includes public areas, a wellness centre and care, a children s playground, and gardens.

#### Conclusions and Recommendations:

The Karne street North site comprises a small part of the traditional lands of the bidigal people and before 1/88 the Country was well-watered and contained a mix of heavily timbered forestland and open grasslands. For a considerable time after the forest lands were first encroached upon by the settlers from the early 1800s the area remained sparsely occupied by white people and large areas of Country remained uncleared and undeveloped until the end of the nineteenth and early twentieth centuries. Aboriginal people continued living autonomously in this landscape and Salt Pan Creek that is located a short distance to the east of the site is a place that continued to be occupied by Aboriginal people well into the twentieth century. Today, the Salt Pan Creek catchment retains three endangered ecological species that are reflective of former 'moist landscape coasts saltmarsh. Cooks River Castlereagh Ironbark Forest, and Shale Sandstone Transition Forest) and contains a wide range of freshwater estuarine, riparian and terrestrial environments which will have supported important habitat for native fauna and provided abundant resources to Aboriginal people

The early colonial history of Narwee is about land-taking and the exploitation and use of the Bidigal forest and woodlands by timber-getters and game-hunters and the Aboriginal history tells us about Aboriginal resistance and how Aboriginal people continued to live in this landscape as the Country was progressively deforested, subdivided and built-over from the second half of the nineteenth century. There are no recorded Aboriginal historical associations with the Karne street North site itself, and because of impacts from historic land use the site today retains no potential to contain Aboriginal cultural heritage



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[Aboriginal objects or archaeological deposits because the original soils that may have contained this evidence has been cut down and removed by past building and demolition activities.

#### **Recommendations and Basis for recommendations**

The following recommendations are based on the recognition of the statutory protection provided to Aboriginal 'objects' under the National Parks and Wildlife Act 1974 (NW Act) and the views and advice that has been provided to the Proponent in the course of preparing this report by the Aboriginal community organisations and individuals that have helped write this report.

#### **The recommendations**

This Aboriginal Cultural Heritage Assessment Report (ACHAR) addresses and satisfies the Aboriginal Cultural Heritage Assessment requirements of the Planning Secretary Environmental Assessment Requirements SSD. 45024776 that have been issued for the Narwee Parkland Care Community

- see development proceeding.

Sincerely  
Marilyn Carroll-Johnson

## WOKA ABORIGINAL CORPORATION



145 Carnarvon Rd Schofield NSW 2762

0406991221

[wokacorp@yahoo.com](mailto:wokacorp@yahoo.com)

11 January 2023

**Woka Aboriginal Corporation**  
**Preserving Aboriginal Culture, Heritage and History**  
**First Nations Representative: Steven Johnson**

**Proponent:** Opal Health Care  
**Project:** Narwee Parkland  
Health Care Community  
**Location:** 59-67 Karne Street North, Narwee, NSW

### Woka Aboriginal Corporation Summary

In regards to the planned Health Care Community at Narwee. The new proposed building, a new complex, requires an Aboriginal Cultural Heritage Assessment and as we are First Nations Cultural Heritage Representatives, we are here to identify if there is Cultural Heritage Matter that is of Cultural value to us the First Nations People, upon this particular part of Country, before this project is to be approved by the relative authority.

This assessment ACCHA was prepared with First Nations community groups and individuals with the Archeologist: Dom Steele of DSCA.

We start with acknowledging the traditional custodians of this Country, The Bidjigal people of the Darug Nation upon which the Karne Street North site forms a small part. Where the Bidjigal people of the Darug



Nation cared for and respected Country. We know the land of our First Nations peoples, had waterways that supported the Bidjigal people of the Darug Nation and supported other clans through trade. This Country was also once beautiful forestland and grassland. This enabled The First Nations people resources for living and trade. But, with The European arrivals, this area was taken over and used for white peoples gains. Despite this take over, the First Nations people's connection to Country prevailed and still continues to this day.

We agree with Archaeological heritage assessment that project area 59-67 Karne Street North, Narwee, NSW, is disturbed. Due to the disturbance, we believe the site most likely would not contain Aboriginal Cultural objects, so therefore we believe this soil does not have archaeological materials retained in the soils, as such we do not foresee harm to historical materials if the proposed development proceeds.

As per the ecological assessment, we agree with Archeologist Dom Steele, the project site was found not to have threatened species and did not discover potential habitat for threatened species.

We accept and acknowledge there are not any Aboriginal Cultural Heritage restrictions to the proposed development.



Steven Johnson  
Director  
Woka Aboriginal Corporation



REPORT FOR NARWEE,  
58-67 Karne St Narwee Nth.



Didj Ngunawal Clan

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PAUL BOYD

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This report is in regards to the site visit that was held on 27.10.22. Lilly Carroll visited this aged care facility @ 58-67 Karne St North, Narwee and believes that the site is heavily impacted due to previous developments, so therefore if there were any artefacts in situ, may have disappeared.

Lilly would like to see designs made for aboriginality LALC to this area, NOT just for other cultures made up for the elderly that are here. We also hope to see the gumtrees kept, and maybe water features in the garden.

Nil sites on AHIMS also!

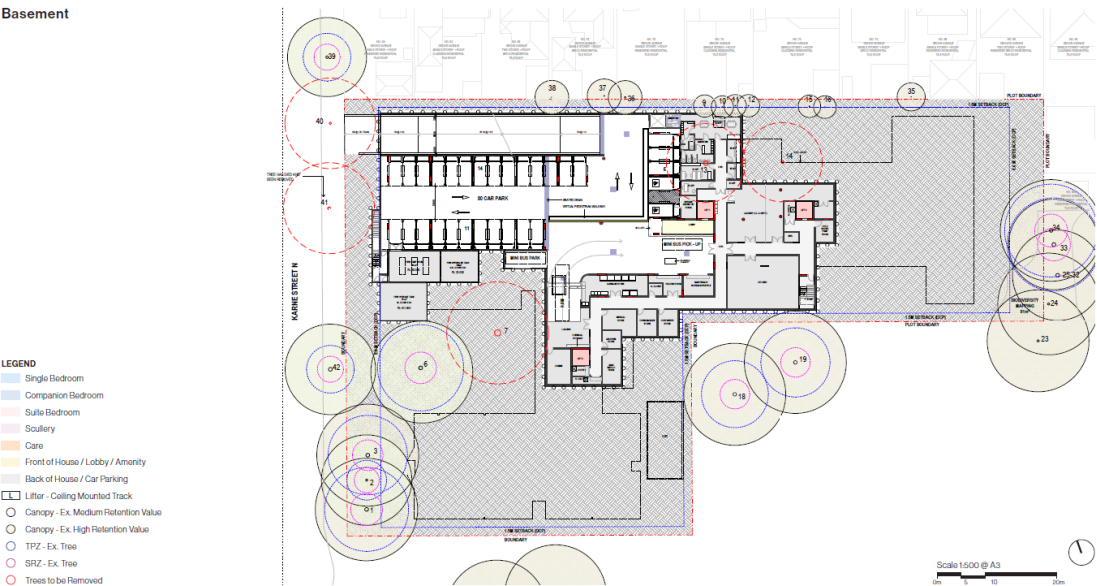


## **Appendix E**

Architectural plans and elevations (Group GSA December 2022)

5.6 PLANS

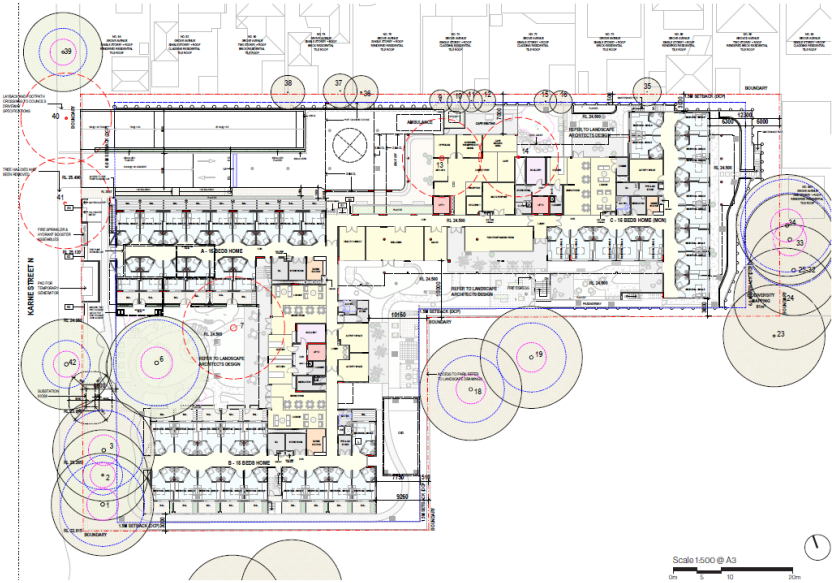
Basement



Pg 69

Ground Floor

- LEGEND
- Single Bedroom
  - Companion Bedroom
  - Suite Bedroom
  - Scully
  - Care
  - Front of House / Lobby / Amenity
  - Back of House / Car Parking
  - Litter - Colling Mounted Track
  - Canopy - Ex. Medium Retention Value
  - Canopy - Ex. High Retention Value
  - TPZ - Ex. Tree
  - SRZ - Ex. Tree
  - Trees to be Removed

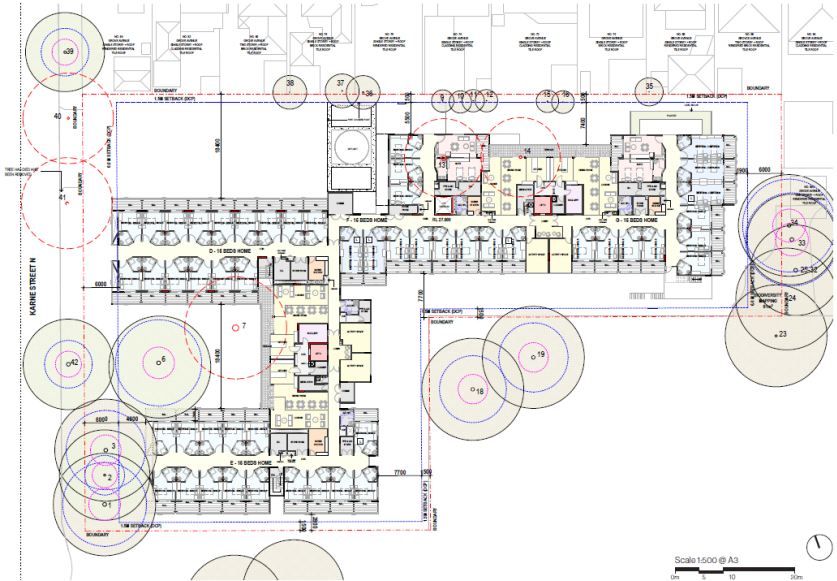


Pg 70 Narwee Parklands Care Community  
For: Opal Health Care

GROUP SA

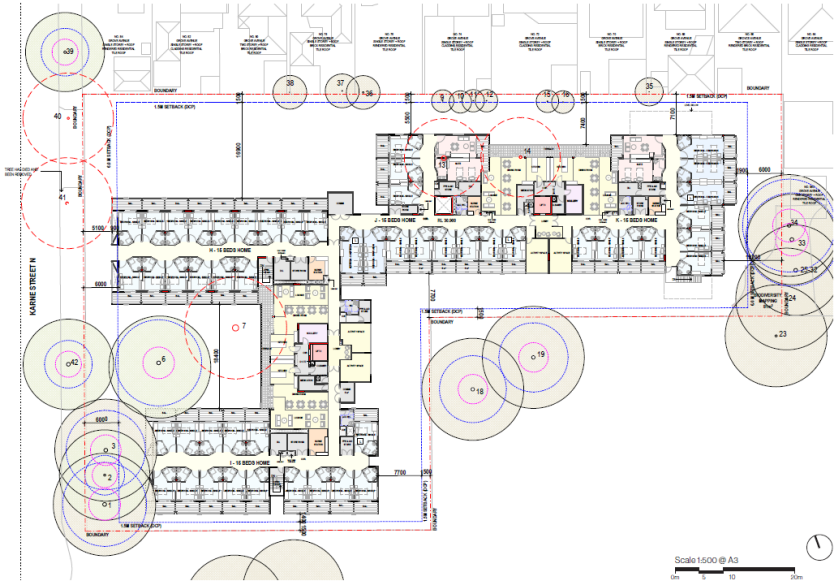
Level 1

- LEGEND
- Single Bedroom
  - Companion Bedroom
  - Suite Bedroom
  - Scully
  - Care
  - Front of House / Lobby / Amenity
  - Back of House / Car Parking
  - Litter - Colling Mounted Track
  - Canopy - Ex. Medium Retention Value
  - Canopy - Ex. High Retention Value
  - TPZ - Ex. Tree
  - SRZ - Ex. Tree
  - Trees to be Removed



Level 2

- LEGEND
- Single Bedroom
  - Companion Bedroom
  - Suite Bedroom
  - Scully
  - Care
  - Front of House / Lobby / Amenity
  - Back of House / Car Parking
  - Litter - Colling Mounted Track
  - Canopy - Ex. Medium Retention Value
  - Canopy - Ex. High Retention Value
  - TPZ - Ex. Tree
  - SRZ - Ex. Tree
  - Trees to be Removed



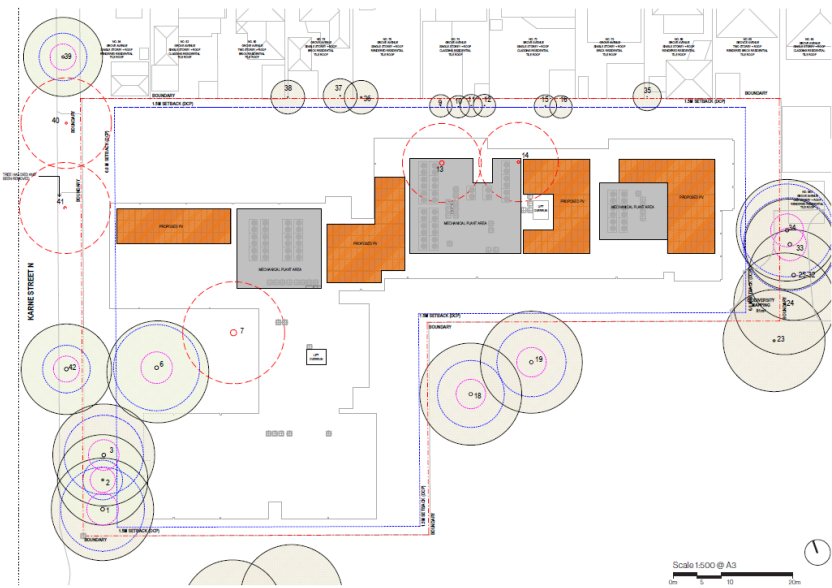
Pg 72 Narwee Parklands Care Community  
For: Opal Health Care

GROUP SA



Roof

- LEGEND
- Single Bedroom
  - Companion Bedroom
  - Suite Bedroom
  - Scully
  - Care
  - Front of House / Lobby / Amenity
  - Back of House / Car Parking
  - Litter - Colling Mounted Track
  - Canopy - Ex. Medium Retention Value
  - Canopy - Ex. High Retention Value
  - TPZ - Ex. Tree
  - SRZ - Ex. Tree
  - Trees to be Removed



## 5.7 ELEVATIONS

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Northern Elevation



Eastern Elevation

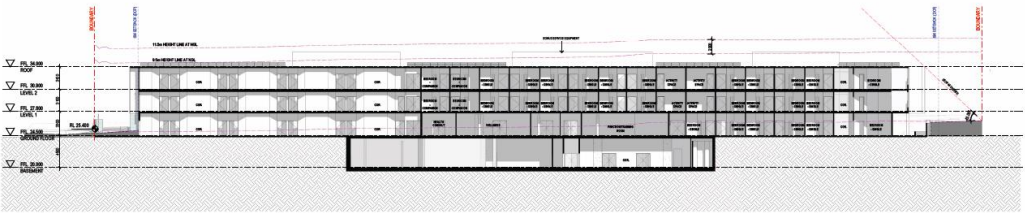


Southern Elevation

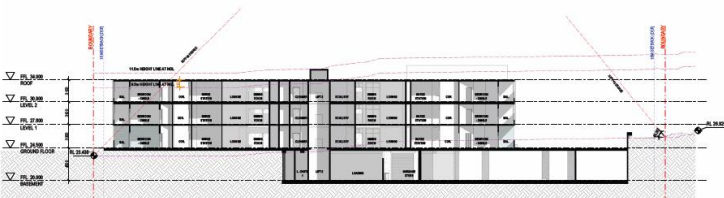


Western Elevation

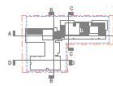
5.8 SECTIONS

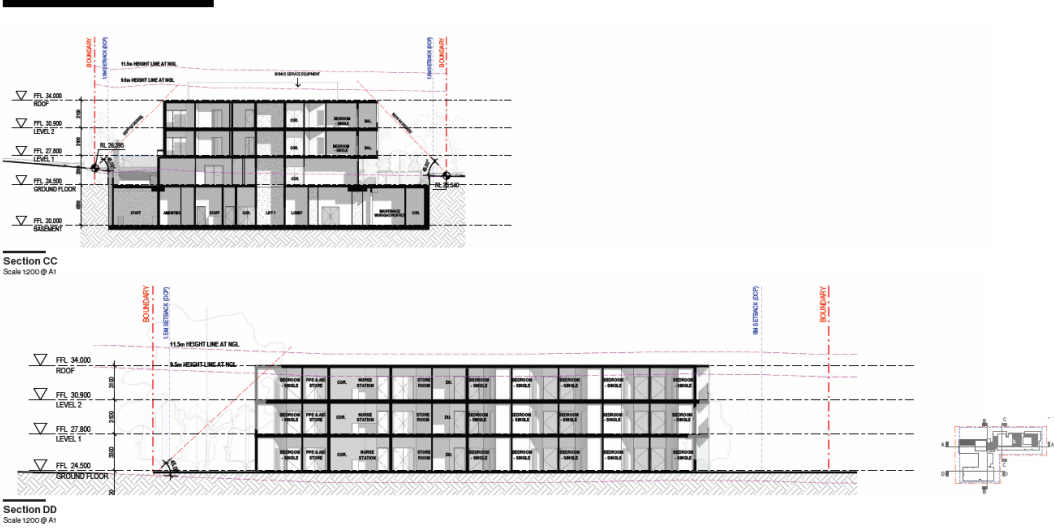


Section AA  
Scale 1200 @ A1



Section BB  
Scale 1200 @ A1





**Appendix F**

Potential use of Aboriginal design (Group GSA December 2022)



3.5 KEY ISSUES

Ground Disturbance

For Aboriginal people the ground plane is important and should not be disturbed too much or else you change the ecosystem.

Any construction should have as minimal disturbance to the ground as possible.



Important Viewpoints

Elevated spaces provide a good place to look at Country.

How might the design cater for any important views points of Dharawal Country?



Celebrate Country

The project has the potential to celebrate Dharawal Country and culture.

Can individual projects provide a space to celebrate this important Country?



Tell our Stories

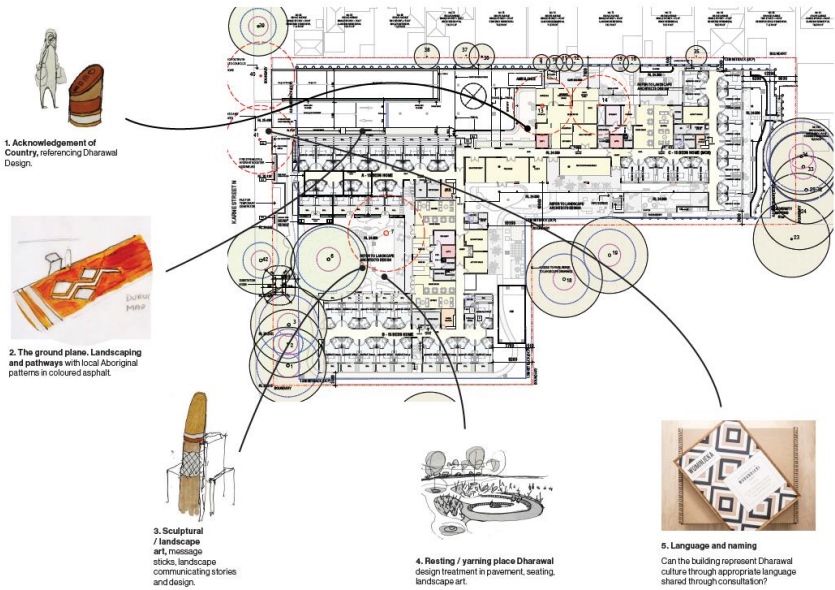
How might we tell the stories of this Country and it's first peoples?



3.7 POTENTIAL USE OF ABORIGINAL DESIGN

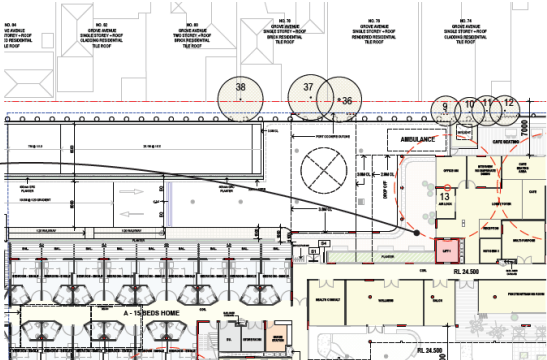
Aims of the Project

- Tell the story of the Narwee area, and of the Dharawal People.
- Incorporate native and endemic plant species through the space.
- Create opportunities for the installation of Aboriginal Art through the space.
- Establish a visual connection between the bedrooms and the outdoors.
- Explore the site-specific boundary conditions, that respond to the neighbouring residences, the dog park and the street.
- Every space to receive direct sunlight to ensure generosity and usability of space
- Substantial landscaped pedestrian routes, to improve the pedestrian experience and view from building.
- Explore how the cultural mapping and Indigenous history can influence the organisation of the buildings and overall site.



1. Entry Statement

Storytelling and wayfinding devices help connect people and orientate them to Dharawal Country and the stories and history that came before.



2. Ground Plane

Thresholds can be celebrated with bold pavement design referencing Aboriginal language, colour and patterns.

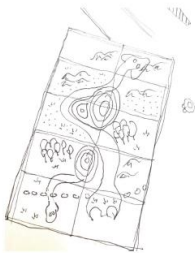
A cultural Mapping of the site, revealing cultural flows and pressures on this site through high quality materials and design.

Education, interactive signage/buttons with speakers which residents/guests can interact with to learn something about the indigenous history of the place or importance of geographic features, flora, fauna.

Re-used sandstone from the site / coloured concrete / asphalt / bitumen

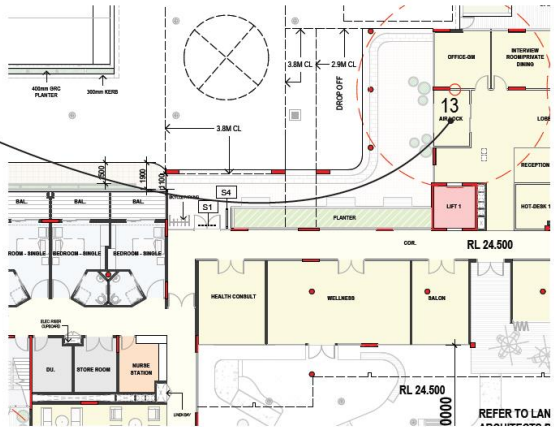
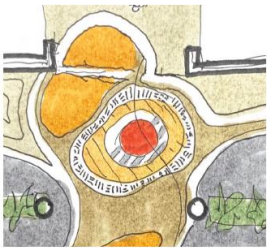
There is potential to re-use sandstone from the site which may lead to an opportunity to create Cultural designs, co-designed by local Aboriginal artists with the design team.

Use of endemic species will attract and enhance the biodiversity of this place. Curating into groves creates places of difference and diversity.



3. Ground Plane

Carpet, concrete and colour can meet in weird ways to create artworks in key spaces where clients and staff enter and exit the buildings.



#### 4. Resting / Yarning Places

The landscape can facilitate in cultural practices such as weaving or healing gardens, or spaces specific for Aboriginal people to celebrate their culture.

A physical space to celebrate design and culture - could be an accessible site to enhance certain cultural practices, such as healing or weaving gardens, a yarning circle etc.





## 5.1 INTEGRATION OF ABORIGINAL DESIGN PRINCIPLES

The native and endemic plant species of the local landscape is represented in the design of the project.

Form, expression and materiality seeks to connect the site to Country, and pay respect to the traditional significance of ground and sky in Dharawal lore.

This interpretive framework has provided a conceptual benchmark for developing the design, and has been refined through both consultation and design excellence processes.

The land of the Dharawal includes Georges River and its tributaries. The streams, wetlands and forests throughout this area, offer food and shelter to the native animals. The eroded sandstone, along the river, provide shelters that were decorated with images in red ochre, white clay or charcoal.

Dharawal people lived in harmony with the land. They used many different land management techniques, including the burning off of areas to clear the under story vegetation and promote growth of grasses suited for macropods. The land was also used to manufacture tools, such as Red Silcrete tools. These tools were traditionally made by heat treating stone to stabilise and strengthen the material.



Eroded Sandstone



Endemic Tree, Eucalyptus



Red Clay Soil used to Manufacture Red Silcrete Tools



Earthy Toned Regrowth of Eucalyptus Gumtree after planned bushfire

