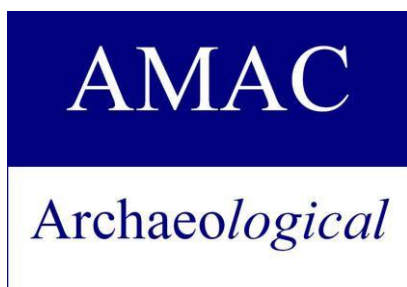


# CONNECTING WITH COUNTRY REPORT

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***Lot 19, DP 280013  
2-30 Tempus Street,  
Rouse Hill,  
NSW 2155  
(The Hills Shire LGA)***



**Benjamin Streat and Sarah Hannan**  
Archaeological Management & Consulting Group  
**for**  
**Freecity Rouse Hill Development Pty Ltd**

**June 2025**

## **ACKNOWLEDGEMENT OF COUNTRY**

Archaeological Management and Consulting Group (AMAC Group) and Freecity Rouse Hill Development acknowledge the Traditional Custodians of the Hills Shire LGA – the Dharug Peoples – and pay respect to their cultural heritage, beliefs and continuing relationship with the land, sea and country.

AMAC Group and Freecity Rouse Hill Development acknowledge the post contact experiences of Aboriginal people who have attachment to the Hills Shire LGA.

*“We pay our respect to the Elders – past, present and future – for they hold the memories, traditions, culture and hopes of Aboriginal Peoples in the area”.*

AMAC Group and Freecity Rouse Hill Development recognise the role of the registered Aboriginal parties in the management of the Aboriginal cultural heritage sites, landscape features and values of this project.

AMAC Group and Freecity Rouse Hill Development would like to thank all Aboriginal Parties for their participation in this project and for their valuable contribution to this Connecting with Country Report and their willingness to share aspects of their cultural knowledge, especially in respect of Caring for Country.

## **CULTURAL WARNING**

Aboriginal and Torres Strait Islander people who are reading this document are advised that it may contain images, artworks and stories of First Nations people who have passed away.

All care is taken to ensure cultural respect, however if something appears in this document that causes distress please contact us directly.

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**Archaeological Management & Consulting Group**

**Aegis Heritage Pty Limited ACN 126155020**

Ph (02) 9568 6093  
Fax (02) 9568 6093  
Mob 0411 727 395  
E-mail [amac@archaeological.com.au](mailto:amac@archaeological.com.au)

## Cover Image

*Aerial of the study area (highlighted in red).  
Six Maps, LRS Online (accessed 21/10/2024).*

Date	Version	Action	Issued by
25 March 2025	Draft V.1	Draft issued for client feedback	Ben Streat and Sarah Hannan
12 April 2025	Draft V.2	Draft issued for client feedback	Ben Streat
30 May 2025	Draft V.3	Draft issued for RAP feedback	Ben Streat
16 June 2025	Draft V.4	Draft with final plans issued to RAPs	Ben Streat
18 June 2025	Final	Final	Ben Streat

## EXECUTIVE SUMMARY

Archaeological Management and Consulting Group (AMAC Group) was commissioned in August 2024 by Freecity Rouse Hill Development Pty Ltd, to prepare an Aboriginal Cultural Heritage Assessment Report (ACHAR) and a Connecting with Country Report for the proposed construction of a mixed-use development at the street address of 2-30 Tempus Street, Rouse Hill, New South Wales, 2155.

As this development has been proposed under a State Significant Development (SSD), an ACHAR and CwC Report are both required. Elements of the ACHAR have been reproduced in this report to supply context not only for the development but also for the Aboriginal Cultural context

This CwC Report aims to guide developers toward a more 'Country' centred approach to the design, construction and maintenance of buildings. with a Country-centred approach guided by Aboriginal people, who know that if we care for Country, Country will care for us.

The following recommendations have been formulated in consultation with the RAPs, the proponent, and Heritage NSW for the proposed development to proceed:

- Consultation with the registered Aboriginal stakeholders should continue.
- Final version of the CwC Report should be submitted to relevant authorities as part of the State Significant Development (SSDA) application.
- Aboriginal community consultation is to be maintained throughout the duration of the approval pathway, development construction and use to allow for phased inputs in to as many aspects as possible of the design, construction and use of the development (minimum contact once every 6 months via email) with all stakeholders to ensure validity of the ACHAR and CwC processes.
- Compilation of an Unexpected Finds Protocol by a qualified archaeologist. The Unexpected Finds Protocol (UFP) addresses all relevant legislation for the discovery of unexpected Aboriginal archaeological finds and human remains, providing relevant stops works procedures and contact details (such as NSW police and Heritage NSW Enviroline).
- Compilation of a comprehensive interpretation/art strategy to consider but not be limited to the following:
  - Where should signage be located?
  - What type of font, colours and imagery should be used in signage?
  - Names of public and outdoor spaces
  - What Dharug words can be used?
  - Where and who can contribute to artwork to be incorporated in the development
  - What stories can be incorporated into the design of the building, how can they be told and where can they be displayed?
  - Detail the nature and format of the rooftop garden, edible 'bush tucker garden' and public information.
- Before any ground disturbance takes place all development staff, contractors and workers should be briefed prior to works commencing on site as to their responsibilities regarding any Aboriginal archaeological deposits and/or objects that may be located during the following development. Copies of the Unexpected Finds Protocol (UFP) can be integrated into site induction documentation to aid in distribution.

- Aboriginal community consultation is recommended to be maintained throughout the duration of the construction program (minimum contact every 6 months via email) with all stakeholders to ensure that the Aboriginal Cultural Heritage component of the project can be maintained in accordance with relevant guidelines should unexpected relics be identified on site.
- An Aboriginal Employment and Engagement Strategy should be developed by a specialist in the area to facilitate the use of local Aboriginal owned business, suppliers and individuals who may be able to supply goods and services that may be used in the construction and ongoing maintenance of the development.

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# 1.0 INTRODUCTION

## 1.1 BACKGROUND OF THE PROJECT

Archaeological Management and Consulting Group (AMAC Group) was commissioned in August 2024 by Freecity Rouse Hill Development Pty Ltd, to prepare an Aboriginal Cultural Heritage Assessment Report (ACHAR) and a Connecting with Country Report (CwC) for the proposed construction of a mixed-use development at the street address of 2-30 Tempus Street, Rouse Hill, New South Wales, 2155.

As this development has been proposed under a State Significant Development (SSD), an ACHAR and CwC Report are both required. Elements of the ACHAR have been reproduced in this report to supply context for the development but also for the Aboriginal Cultural context

This CwC Report is a guide for developers toward a more ‘Country’ centred approach to the design, construction and maintenance of buildings. with a Country-centred approach guided by Aboriginal people, who know that if we care for Country, Country will care for us.

## 1.2 DESCRIPTION OF THE STUDY AREA

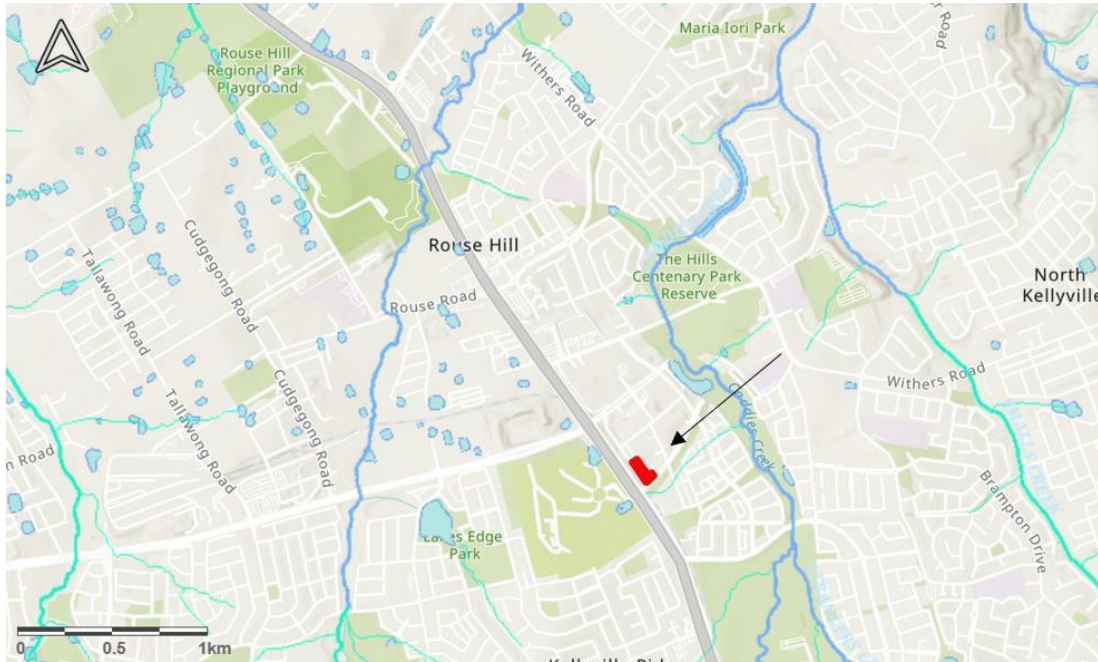
The study site is 2-30 Tempus Street, Rouse Hill in the Parish of Castle Hill, County of Cumberland, recorded as Lot 19 of the Land and Property Information, Deposited Plan 280013, within the Hills Shire LGA.

**Table 1.1** Land and Property Information, Deposited Plan No. 280013.

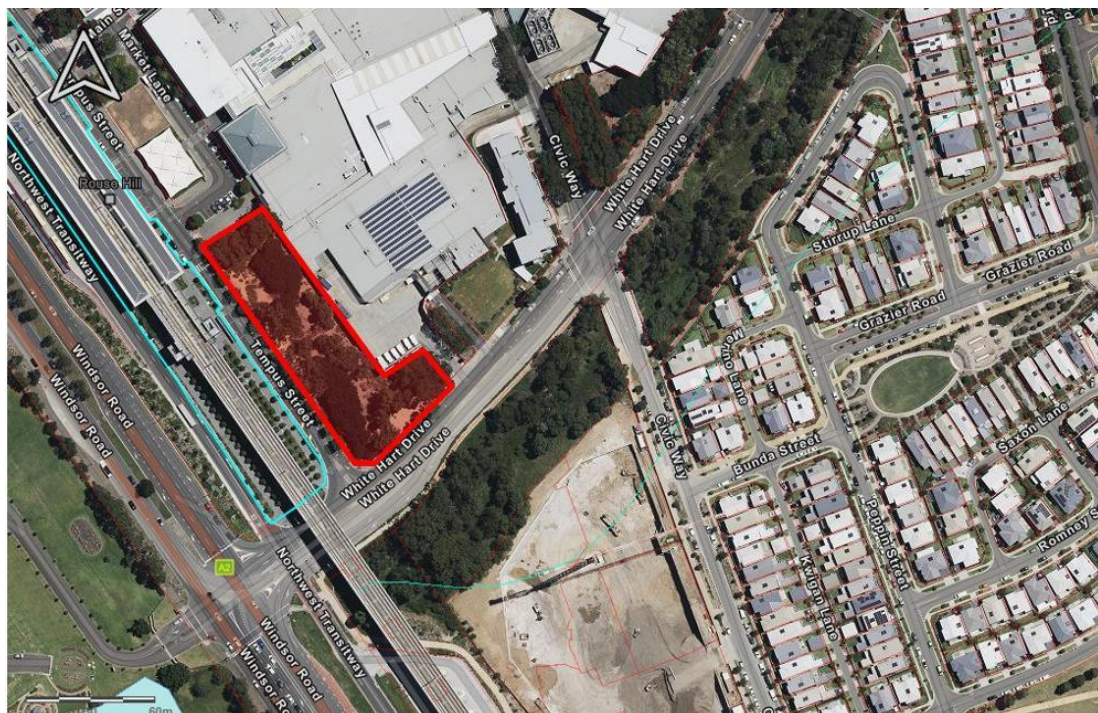
Lot	Deposited Plan	Street Address
19	280013	2-30 Tempus Street, Rouse Hill

### 1.3 SCOPE OF THE PROJECT

The development seeks to construct a set of buildings which will include diverse housing options, comprising short stay accommodation and affordable rental housing. The high-density structure will additionally include commercial workspaces, retail and café facilities, as well as landscaped outdoor areas.



**Figure 1-1** Site location indicated in red.  
NSW Spatial Services, ESRI accessed 16/10/2024.



**Figure 1-2** Aerial photograph showing the study site outlined in red.  
NSW Spatial Services, ESRI accessed 16/10/2024.

## 1.4 WHAT IS COUNTRY?

The Aboriginal concept of Country is based in complex and dynamic relationships of culture, community and identity, that characterise a unique Aboriginal culture associated with a particular geography or locality. Country comprises living and non-living elements and is made up of all elements within a landscape, including Earth, Water and Sky, as well as the people, animal and plants associated with a particular geography or locality.

Country is the literal place of origin for Aboriginal peoples. The concepts have specific and significant meaning for Aboriginal people and bring together various elements through stories and traditions. It relates to the nation, cultural groupings and regions that Aboriginal people belong to, yearn for, find healing from and will return to after an absence.

Individuals and communities hold deep and personal relationships with Country, which are expressed through a variety of practices and beliefs. The lore of Country is shared through songlines, stories, art and ceremony. Language, including the names of Aboriginal groups and place names, are other means of expressing connection to Country. The breadth and variety of geographies and associated cultural relationships with landscape ensure there is no universal way of defining Country. Descriptions of Country, particularly traditional associations, will differ from individual to individual, depending on the associations passed down through the family and community.

## 1.5 OBJECTIVES OF THE CONECTING WITH COUNTRY REPORT

The objectives for this CwC Report include:

Reframing the development approach of project delivery from human-centred to Country-centred and this needs to be guided by relevant Aboriginal communities. The process of producing a CWC and its implementation should

- Create a place of Cultural Safety where all opinions and knowledge are held as valid.
- Preserve of Indigenous Cultural and Intellectual property, (ICIP).
- Listen to community concerns about building development and how it will affect Country.
- Establish ICIP protocols that will ensure knowledge and other intellectual property (e.g. artwork) is protected and appropriately credited.
- Enable the Aboriginal community to lead and guide the project from the outset and throughout the project life cycle, including ongoing maintenance and upkeep.
- Create employment opportunities for Aboriginal people and organisations.
- Keep confidential records of all engagement sessions. Report back to community on how ICIP is being used and seek permission before sharing information.
- Create an opportunity for individual engagement if required.

- Engage and consult with local Aboriginal communities, people and organisations in the assessment process and communicate the project details to ensure cultural concerns are addressed.
- Identify and assess any items or places of Aboriginal cultural heritage value and consult with Aboriginal Parties to understand the cultural and historical importance of the site or area.
- Consult with the Aboriginal Parties to identify the cultural significance of Aboriginal object(s) and/or place(s) within the vicinity of the area of the proposed activity.
- Assess and determine the impact of the proposed development on any identified items or places of Aboriginal cultural heritage value.
- Provide recommendations for the design, construction and maintenance of the development that will include and reflect of Aboriginal heritage/Country values of the area and the Aboriginal inhabitants of the area past, present and future.
- Ensure this assessment and project complies with relevant laws and regulations protecting Aboriginal cultural heritage.

This report has been carried out in accordance with the Connecting with Country Framework (NSW Government, 2023).

## 1.6 AUTHOR IDENTIFICATION

The analysis of the archaeological background and the reporting were undertaken by Sarah Hannan (B. Arts, B. Sc., M. Arch. Sc.), Prue Newton (B. Arts, Hons, M. Mar. Archaeol), and Steven J. Vasilakis (B. Arts. Hons.).

## 1.7 ACKNOWLEDGMENTS

AMAC Group would like to thank the following for advice and/or input into this assessment:

- Freecity Rouse Hill Development Pty Ltd
- Deerubbin Local Aboriginal Land Council
- Corroboree Aboriginal Corporation
- Guntawang Aboriginal Resources Incorporated
- Didge Ngunawal Clan
- Wailwan Aboriginal Group
- Dharug Custodian Aboriginal Corporation
- Thomas Dahlstrom
- Butucarbin Aboriginal Corporation
- Kamilaroi Yankuntjatjara Working Group
- Ginninderra Aboriginal Corporation
- Wurrumay Culture Heritage Consultants
- Ngambaa Cultural Connections

## 2.0 THE STUDY AREA IN CONTEXT

This section presents a comprehensive examination of the study area, emphasising its Aboriginal occupation both within the region and across Australia, along with its environmental context. It highlights the historical and cultural significance of Indigenous communities in the area, while also addressing the ecological factors that shape the landscape.

### 2.1 ABORIGINAL CONTEXT

This section introduces key terminology and concepts related to Aboriginal archaeology, summarising evidence of Aboriginal occupation and factors affecting site preservation. It outlines frameworks for understanding different groupings and focuses on smaller areas for a deeper exploration of Indigenous history and practices. It emphasises that archaeology is just one facet of Aboriginal Australia, and significant historical points may be underrepresented. Therefore, consulting Registered Aboriginal Stakeholders is essential for understanding cultural practices, archaeological sites, and the broader landscape.

#### 2.1.1 Aboriginal Australia

It is generally accepted that Aboriginal occupation of Australia dates back at least 40,000 years (Attenbrow 2002; Kohlen et al 1983) and to as long as 60,000 years (Mulvaney and Kamminga 1999). Most reliably dated archaeological sites within the region are less than 5,000 years old, which places them in the mid to late Holocene period. A combination of reasons has been suggested for this collection of relatively recent dates.

It is argued that population intensification occurring around 5000 years ago led to a significant increase in the rate of archaeological evidence being accumulated within the landscape, as opposed to lower numbers of artifacts being deposited in earlier times, associated with prior lower population densities. In addition, the acidic soils which predominate around the region do not allow for longer-term survival of sites (Hiscock 2008).

It is estimated that around 250 distinct languages were in use throughout the Australian continent at the time of contact. The exact number cannot be known for certain, however 250 is a conservative estimate. These languages fell within two language groups: the Pama-Nyungan and Non Pama-Nyungan languages. Knowledge of the different language groups in each area is variable. Within these large language groups resource access and ownership was centred on extended family groups or 'clans' which appear to have had ownership of land (Attenbrow 2002).

Early European recordings noted the names of Aboriginal individuals and groups but were not always clear about which named groups represented a language rather than some other social grouping (Hardy and Streat 2008). This can be explained by wider cultural constructs. For example, as it was unlikely to be acceptable to find sexual partners within the family grouping and for other reasons such as resource sharing, several clans would often travel together in a larger group. These groups are referred to as bands. Whether the clan or the band was the most important group politically to an individual is likely to have varied from place to place. Group borders were generally physical characteristics of the landscape inhabited, such as

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waterways or the limits of a particular resource. Groups also shared spiritual affiliations, often a common dreaming ancestor, history, knowledge, and dialect (Hardy 2008).

Consequentially, a wide variety of activities comprised the lifestyle of the Aboriginal groups across the region. Some behaviors leave traces which can be retrieved by the archaeological study of material remains. Others can only be reconstructed by oral history, observations of European explorers and ethnologists, along with other forms of historical recording, such as photography or art. It is acknowledged that some of the details of the past lifestyles and cultural elements of Aboriginal people in the area have been lost, but many can still be reconstructed using the sources available.

### **2.1.2 Aboriginal Lands and Occupation of the Site**

The study area is located within the lands of the Darug people. Due to the extensive development that has been undertaken in Rouse Hill and the wider Cumberland Lowlands, many studies on the area have been completed. The Cumberland Lowlands was a resource rich area, with archaeological evidence supporting regular and repeated occupation (Jo McDonald CHM 2005, Hiscock 2008). Attenbrow (2002) suggests that speakers of the hinterland dialect of the Darug language group spread across the Cumberland Lowlands, from the Hawkesbury River in the north to Appin in the area south-west of the Georges River, Parramatta, the Lane Cove River and Berowra Creek. The Darug were neighboured by the Gandangara to the south, the Tharawal to the east, the Wiradjuri to the west and the Darkinung and Awabakal to the North (Comber Consultants 2015). There is thought to have been a significant amount of interaction between groups, and it is likely that group boundaries altered across time.

Early ethnographic records indicate that the Darug Nation was comprised of between 15 and 30 clans (Attenbrow 2010). Significant resources for groups may have differed based on the distance to coastal or hinterland areas. Broadly used resources included terrestrial and aquatic species (AECOM 2019, Artefact 2022). Marine or freshwater species encompassed fish, shellfish and eel and terrestrial resources included yams, roots and tubers and a range of terrestrial animals. Kangaroos, wallabies, possums, gliders and wombats were thought to have been included as part of the diet, with other materials such as furs additionally utilised. Wood was used for digging sticks, boomerangs and as a structural material for housing, however this generally does not preserve well (Collins 1798, Tench 1793). Archaeological evidence is therefore dominated by stone, bone and shell as these are more resistant to decay.

Across the whole of the Sydney Basin, the most common Aboriginal archaeological site type is occupation evidence within Rock Shelters. However, the most common Aboriginal archaeological site type in the Cumberland Lowlands is Open Artefact Scatters or Open Campsites, which are locations where two or more pieces of stone show evidence of human modification.

## 2.2 ENVIRONMENTAL CONTEXT

To adequately understand Aboriginal activity pre colonisation it is vital to understand the environment in which the Aboriginal inhabitants of the study area carried out their activities. The environment that Aboriginal inhabitants lived in is a dominant factor in shaping their activity and therefore the archaeological evidence created.. Not only will the resources available to the Aboriginal population have an influence on the evidence created but the survival of that evidence will also be influenced by the same environment.

### 2.2.1 Topography and Landforms

The proposed development is located within the suburb of Rouse Hill, which has been significantly modified by European land use. Both the study site and surrounding suburb remain characterised by gentle undulating rises. The elevation of the study area is approximately 40m ASL, with a slight slope from the northwest. Steeper terrain is located to the west, in the suburbs of Castle Hill and Kenthurst. Sydney CBD is approximately 43km to the southeast of the study area. Consistent with the Blacktown Residual profile expected for the area, slopes are gradual (>5%) and local relief is up to 30m. Crests and ridges are found to be broad and rounded (200-600m).

### 2.2.2 Vegetation

The vegetation found in the study area is no longer in a native state and is comprised of a variety of introduced and noxious types of vegetation. This movement away from natural vegetation is a result of extensive land clearing for farming, residential and urban development. These lands were cleared soon after European settlement due to the relatively high agricultural value of the soils upon which they are situated.

Prior to European settlement, the vegetation would have been tall open forest (wet sclerophyll forest) and open woodland (dry sclerophyll forest). Dominant species would have included spotted gum (*Eucalyptus maculata*), forest red gum (*E. tereticornis*), narrow leaved ironbark (*E. crebra*) and grey box (*E. moluccana*) (Benson 1981).

### 2.2.3 Watercourses

The study area is located approximately 55m to the north of an unnamed first order tributary. This adjoins a fourth order watercourse, Caddies Creek, approximately 550m to the northeast of the site. The confluence of Strangers Creek, Caddies Creek, which are both third order tributaries and an unnamed first order tributary are located approximately 815m to the southeast. An extensive network of tributaries is present in this area, with the junction of Caddies Creek and Smalls Creek 2.07km to the northeast of the site and the junction of Caddies Creek and Second Ponds 3.07km to the north. Cattai Creek, a fifth order tributary is located 3.6km to the east. The Hawkesbury River, a significant freshwater resource in the region, is located 13.47km to the northwest.

Whilst smaller, ephemeral creeks may have dried up during droughts, higher order watercourses retained water and associated resources, enabling use and occupation of the area. Multiple manmade dams and drainage channels are visible in aerials, with modifications to the landscape completed for agricultural and urban use. These creek lines are known to have focused Aboriginal activity in this area, as an important resource within the landscape.

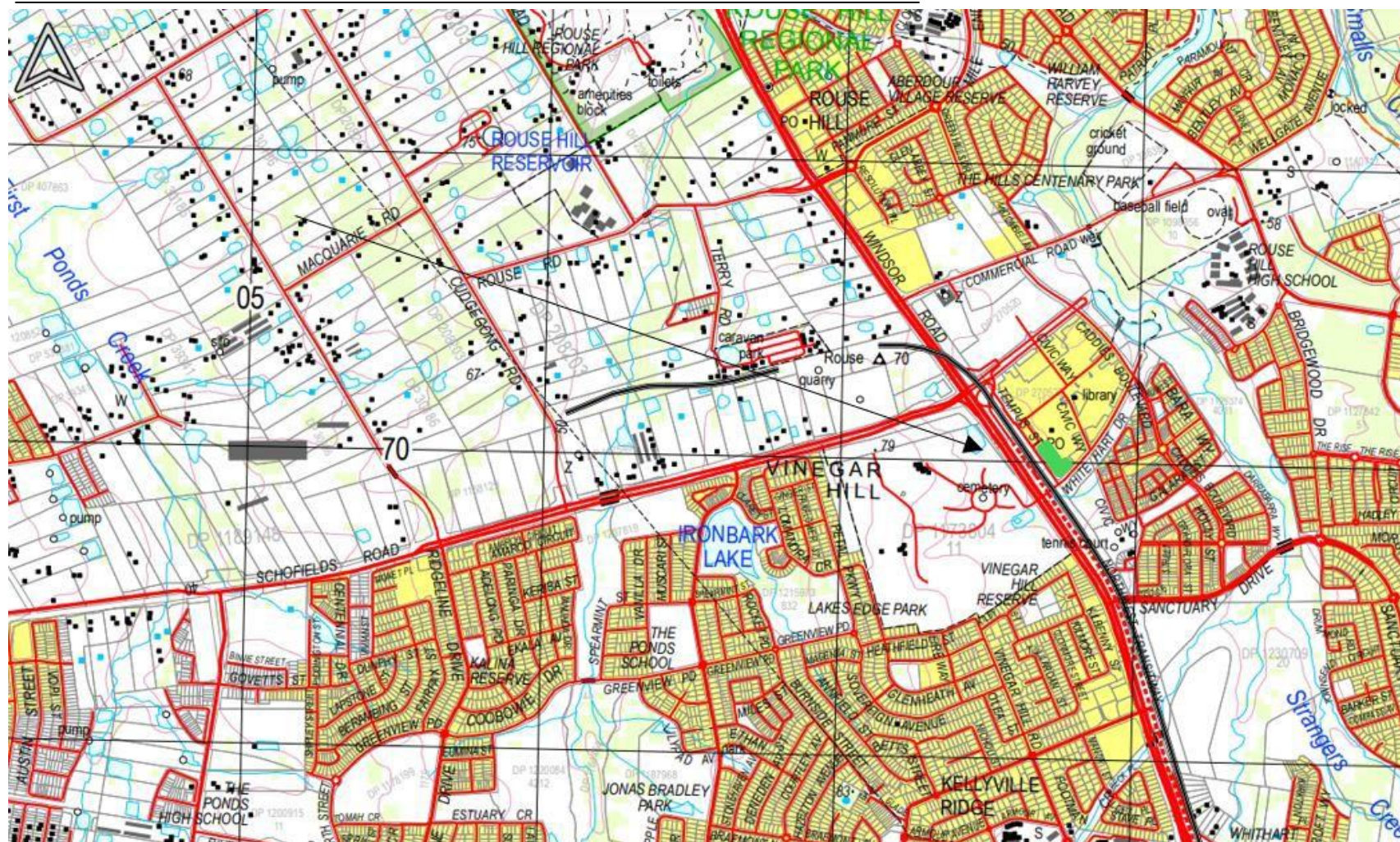
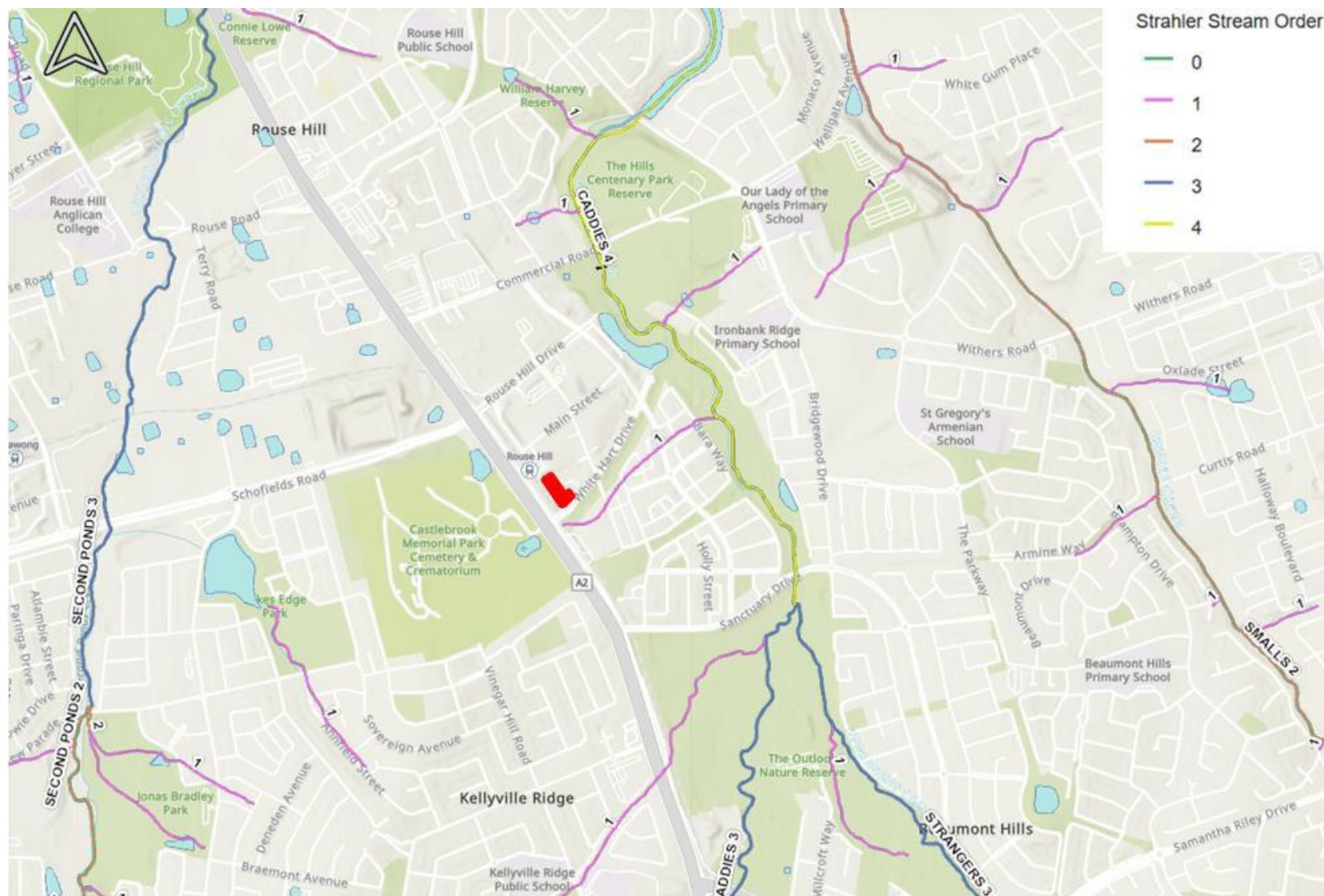


Figure 2-1 Topographic map with site location outlined in green with black arrow. Riverstone 1: 25 000 (Department of Finance, Services and Innovation).



**Figure 2-2 Topography map with watercourses identified by Strahler Stream Order Level.**  
 Study site outlined in red. NSW Spatial Services ESRI (accessed 17/10/2024).

## 3.0 BACKGROUND RESEARCH OF ABORIGINAL HERITAGE

This section provides an overview of the background research conducted on Aboriginal heritage within the study area. It includes research of the Aboriginal Heritage Information Management System (AHIMS) register and results, a review of previous archaeological and heritage studies relevant to the study area.

### 3.1 AHIMS REGISTER

Aboriginal Heritage and Information Management System (AHIMS) is an online database maintained by Heritage NSW. This contains all the previously recorded Aboriginal archaeological sites registered with Heritage NSW. Further to the site card information that is present about each recorded site, the assessments and excavation reports that are associated with the location of many of these sites are present in the library of reports.

The location of these sites must be viewed as purely indicative, as errors in recording occur. These errors are due to the disparate nature of the recording process, the varying levels of experience of those locating the sites and errors that can occur when transferring data. If possible, sites that appear to be located near a study area should be relocated.

A 1km radius AHIMS search was conducted on 20/09/2024 (ID-932662). This search resulted in 32 registered sites. The site card for each site was inspected (where available) within 1000m in all directions from the centre of the study area) and an assessment made of the likelihood of any of the sites being impacted by the proposed development.

**Table 3-1 AHIMS Search Results.**

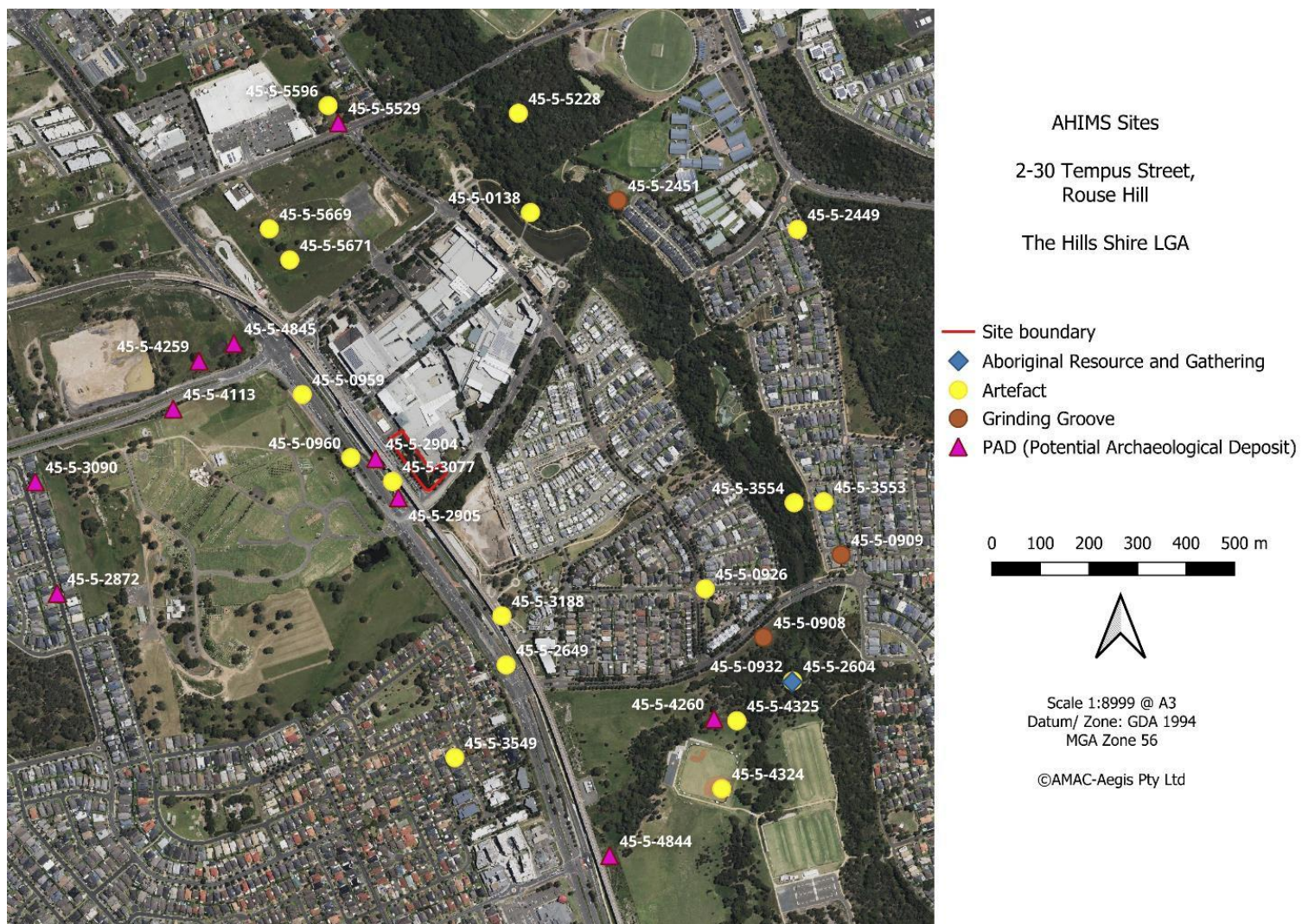
Site ID	Site name	Site status	Site features
45-5-4845	NWRL PAD 11	Partially Destroyed	Potential Archaeological Deposit (PAD)
45-5-0926	RH/CD_10	Valid	Artefact
45-5-3549	W1 (Kellyville)	Valid	Artefact: 1
45-5-3077	MTW	Valid	Artefact
45-5-4844	NWRL PAD 10	Partially Destroyed	Potential Archaeological Deposit (PAD)
45-5-0960	OWR 5 (Rouse Hill)	Valid	Artefact
45-5-2904	PAD 2	Valid	Potential Archaeological Deposit (PAD)
45-5-4259	NWRL PAD11	Partially Destroyed	Potential Archaeological Deposit (PAD): 1
45-5-2451	MP-GG-1	Valid	Grinding Groove, Water Hole
45-5-0908	RH/CD 6 Rouse Hill	Valid	Grinding Groove
45-5-0932	RH/CD12 (PAD24); Rouse Hill; duplicate of 45-5-2604	Valid	Artefact

45-5-0959	OWR 4 (Rouse Hill)	Valid	Artefact
45-5-5596	CR-AS-01	Valid	Artefact
45-5-2449	MP-OS-3	Valid	Artefact
45-5-2604	RH/CD12 - Duplicate of 45-5-0932	Valid	Aboriginal Resource and Gathering
45-5-4325	Caddies Creek 2	Valid	Artefact: 1
45-5-3554	MWO2 (Riverstone)	Valid	Artefact: 2
45-5-5529	CR01+PAD	Valid	Artefact, Potential Archaeological Deposit (PAD)
45-5-3090	SPC-PAD33	Valid	Potential Archaeological Deposit (PAD)
45-5-5669	Commercial Road AFT 1	Valid	Artefact
45-5-0138	Rouse Hill RH/CD5	Valid	Artefact
45-5-4324	Caddies Creek 1	Valid	Artefact: 1
45-5-0909	RH/CD 7 Rouse Hill	Valid	Grinding Groove, Artefact
45-5-2905	PAD 3	Valid	Potential Archaeological Deposit (PAD)
45-5-4260	NWRL PAD10	Valid	Potential Archaeological Deposit (PAD): 1
45-5-4113	ISF SCR/UPG2	Valid	Artefact: 1, Potential Archaeological Deposit (PAD)
45-5-2649	Windsor Road 1	Valid	Artefact: 1
45-5-2872	RH/SP21 (formerly PAD34)	Partially Destroyed	Potential Archaeological Deposit (PAD)
45-5-3553	MW01 (Riverstone)	Valid	Artefact: 7
45-5-5228	RHS1	Valid	Artefact: 1
45-5-3188	Mungerie Park Open Artefact Scatter and associated PAD	Destroyed	Artefact: 7
45-5-5671	Commercial Road AFT 2	Valid	Artefact

The AHIMS search indicated that artefacts and Potential Archaeological Deposits (PADs) are the most dominant site types recorded in this area. Of all 32 sites located, approximately 56% were artefacts and 25% were PADs. A significant number of sites are located near higher order (third and fourth order) watercourses. This is evident to the south of the study area, where Caddies Creek and Strangers Creek are located. Overall, the landscape still contains a large amount of evidence of post and precolonial activities of the Aboriginal inhabitants of the area. Aboriginal people view all evidence of past activity as part of their culture and in turn as part of Country. It must be stressed however that tangible evidence is not the only form of evidence that is of importance to Aboriginal people and intangible evidence is of equal importance.

**Table 3-2. Site Feature Percentage Cumberland Lowland.**

<b>Site Feature</b>	<b>Frequency</b>	<b>Percentage</b>
Aboriginal Resource and Gathering	1	3.125
Artefact	18	56.25
Artefact, Potential Archaeological Deposit (PAD)	2	6.25
Grinding Groove	1	3.125
Grinding Groove, Artefact	1	3.125
Grinding Groove, Water Hole	1	3.125
Potential Archaeological Deposit (PAD)	8	25
<b>Total</b>	<b>32</b>	<b>100</b>



**Figure 3-1** AHIMS search results within 1km of the study area indicated in red. AMAC Group. Six Maps. LRS Online (accessed 23/09/2024).

### 3.2 PREVIOUS HERITAGE STUDIES WITHIN THE STUDY AREA

As part of the research process the library of archaeological assessments, which is maintained by Heritage NSW Offices, was also searched. These results are presented below. This represents a sample of the most recent archaeological activity within the vicinity of the study site and is not an exhaustive list. and is

The Rouse Hill area has been well researched since the 1990s, as part of proposed regional development to accommodate Sydney's growing population. Early surveys identified multiple sites and Potential Archaeological Deposits (PADs) along with areas of archaeological potential and aboriginal artefacts. These sites were investigated through test excavation in the following decade. Some of these assessments included the current study area, such as Jo McDonald Cultural Heritage Management 2003 and 2007.

Below are brief outlines of some of the most relevant assessment included in the current study area.

#### **AMBS Consulting (1999), Aboriginal Heritage Management Plan: Proposed Mungerie Park Town Centre. Prepared for Department of Urban Affairs & Planning.**

The Mungerie Park Town Centre is located within Rouse Hill, overlying sites RH/CD 10 and RH/CD 6. Six weeks of fieldwork was completed, with open area excavation revealing that the two previously identified sites were connected, forming part of a larger site.

This larger area was subsequently named Mungerie Park. The result of salvage excavation found many artefacts, identified distinct knapping floors and other rarely identified artefacts. For example, abruptly retouched points, titled 'Mungerie Points' and ground tools. Distribution of material indicated multiple phases of use across the site.

#### **Jo McDonald Cultural Heritage Management Pty Ltd (October 2003), Rouse Hill Regional Centre, Appendix 12, Aboriginal Heritage Management Principles for Archaeological Sites in Rouse Hill Regional Centre Conservation Corridor, Caddies Creek, NSW. Prepared for Lend Lease Pty Ltd.**

The Rouse Hill Regional Centre was proposed as an urban development area between Windsor, Commercial and Withers Roads. This report was intended to be submitted as part of the Masterplan Development Application. It aimed to accommodate, manage and protect the Aboriginal site RH/CD7 (AHIMS #45-5-919), which was not properly considered when the lands were rezoned as a multiuse riparian corridor.

It was reported that some uses, such as trunk drainage may impact on the heritage values. To mitigate these potential impacts, it was recommended a curtilage for this site exist as part of a conservation management strategy. Registered Aboriginal Parties had previously indicated that all sites within the Riparian corridor, particularly RH/CD7, were of high significance. It was recommended that areas of archaeological sensitivity be avoided for development, and when this was not possible, these areas required archaeological investigation. A section 90 Consent to Destroy was additionally recommended for the entire development precinct. Registered Aboriginal Parties were to be consulted throughout the development.

#### **Jo McDonald Cultural Heritage Management Pty Ltd (2007), Salvage Excavation of Four Archaeological Sites in the Caddies Creek Precinct, Rouse Hill Regional Centre, NSW. Report to Lend Lease GPT (Rouse Hill) Pty Ltd.**

In 2006, Jo McDonald Cultural Heritage Management completed salvage excavation across four archaeological landscapes within the Caddies Creek Precinct of the Rouse Hill Regional Centre. The Caddies Creek Precinct was noted to have environmental and cultural value, as well as acting as a drainage channel. A salvage program of 145 test trenches was completed over 86 days. This resulted in 22 000 lithics, of which over 18,000 were identified as artefacts. Due to the high number of artefacts across a broad coverage of landscape units.. It was proposed that site predictivity was more complex than distance to tributaries, and the Stream Order. The presence of resources such as exposed sandstone platforms was also considered predictive of a high likelihood of artifacts across the sites. The most common material across the assemblage was silcrete

Salvaged areas were determined to have high archaeological significance and showed relatively little disturbance.. An updated Plan of Management was written, addressing long-term management and interpretation of the Caddies Creek Precinct. It was recommended that all areas not impacted by development should be managed as conservation areas.

### **Biosis Pty Ltd (2016), Rouse Road Upgrade: Aboriginal Cultural Heritage Assessment.**

Biosis (2016) assessed Rouse Road for improvement. This accessway is located between Windsor and Cudgegong Roads, to the northwest of the current study area. Background research and predictive modelling indicated a high potential for artefacts and PADs. A full complete Aboriginal Cultural Heritage Assessment Report with full consultation and test excavation was recommended. Four previously identified sites were relocated within the study area and 196 artefacts were excavated across five sites.

### **Apex Archaeology (2017), 59 Cudgegong Road, Rouse Hill NSW: Aboriginal Cultural Heritage Assessment Report. Report to Wickwood Property Group.**

The study site at 59 Cudgegong Road was assessed for redevelopment and construction of multiuse complexes. Numerous earlier studies in this area had included the study site and #45-5-3934 was known to be present. This is comprised of an isolated find. Through further investigation, including test excavation, the initial site was relocated, and a new site was recorded. The new site consisted of a low-density artefact scatter (#45-5-4897). As these were common site types, of low density, and recovered through test excavation, a low level of significance was attributed. It was recommended that an AHIP be sought to impact sites, prior to the development.

### **GML Heritage Pty Ltd (March 2017), Rouse Hill Anglican College: Preliminary Aboriginal Heritage Assessment. Report for Sydney Anglican Schools Corporation.**

In 2017, GML Heritage was engaged by the Sydney Anglican Schools Corporation to assess the Rouse Hill Anglican College for further development. This is located to the northwest of the current study area and is bound by Worcester and Cudgegong Road. Proposed works included the construction of new buildings and services for both junior and senior schools, in addition to shared facilities such as a library, multipurpose building, changerooms and a maintenance shed.

Earlier archaeological studies identified sites within the school grounds – AHIMS # 45-5-2527, #45-5-3920, #45-5-2527 and #45-5-2573. Excavations in 2001 identified over 900 artefacts. Evidence of a possible hearth was also identified. Whilst some of these sites were completely excavated, RHAC/PAD2 remained in some areas, due to the location

within protected woodland. It was therefore recommended in the 2017 study that an archaeological survey and test excavation under AHIP be completed.

**Dominic Steele Consulting Archaeology (August 2017), 84 Tallawong Road, Rouse Hill, NSW Lot 63 in DP 30186: Aboriginal Archaeological Due Diligence Assessment. Report to Benefit Group.**

Number 84 Tallawong Road, Rouse Hill was assessed in 2017 as part of a residential subdivision proposal. A desktop assessment identified no sites within the study area, however AHIMS #45-5-3924 and AHIMS #45-5-3925 are located within 200m. A field survey identified no artefacts, objects or areas of sensitivity across the property. Disturbance across the site was noted, as the site has been used as a market garden over the years. The landforms present suggested Aboriginal peoples may have travelled through the area of the subdivision, with little resulting archaeological potential. It was therefore recommended that no further assessment was required for the development.

**Dominic Steele Consulting Archaeology (September 2018), 140 Guntawong Road, Rouse Hill, NSW Lot 94 in DP 208203: Aboriginal Archaeological Due Diligence Assessment. Report to the Bathla Group.**

In 2018, Dominic Steele Consulting Archaeology was engaged to assess a 2.0 ha of land in Rouse Hill for subdivision and redevelopment. The 140 Guntawong Road site was located approximately 300m – 400m from permanent water and was therefore impacted by agricultural use and development. A survey did not identify any Aboriginal sites, objects or potential archaeological sensitivity zones. It was recommended that no further archaeological assessment be undertaken, however an unexpected finds procedure should remain in place.

**Biosis Pty Ltd (October 2019), 22 Worcester Road, Rouse Hill NSW: Aboriginal Cultural Heritage Due Diligence Assessment. Report for Northwestern Surveys Pty Ltd.**

Biosis was engaged by Northwestern Surveys to assess an area for a low-density residential subdivision. An AHIMS extensive search identified 107 sites within a 3-4km area surrounding the site. A site survey identified no aboriginal objects; however, this was impacted by low visibility. It was recommended that further work be undertaken based upon background research and proximity to Second Ponds Creek. This was to include test excavation, with a moderate to high potential for Aboriginal subsurface artefacts predicted. If any objects or deposits were identified, an AHIP would be required.

**Eco Logical Australia (July 2022), Regent Street Basin, Riverstone NSW: Aboriginal and Historic Archaeological Assessment. Report to Blacktown Council.**

On behalf of Blacktown City Council, Eco Logical Australia was engaged to assess 17 hectares of the Riverstone Precinct. This was located between Clarke Street and McColloch Street, and the suburb of Riverstone is located directly west of Rouse Hill. A Due Diligence Assessment previously identified moderate to high potential for subsurface archaeological deposits within the site. Two registered sites were identified through a desktop assessment– AHIMS #45-5-5339 (reburial of artefact AHIMS #45-5-4849) and AHIMS #45-5-5423. An archaeological survey identified high disturbance across the site and no Aboriginal sites were located. It was recommended that all attempts be made to avoid these sites and if this could not be completed, mitigation measures would be required. This would include fencing off the area with a 5m buffer zone. Should works have potential impacts to sites, which was only determined to be possible for AHIMS # 45-5-5339, an AHIP would be required.

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**Kelleher Nightingale Consulting Pty Ltd (May 2024), Rouse Hill Water Resource Recovery Facility Growth Upgrade – Northwest Treatment Hub: Aboriginal Due Diligence Assessment. Report to Sydney Water.**

Kelleher Nightingale Consulting was commissioned by Sydney Water to prepare a Due Diligence for the Rouse Hill Water Resource Recovery Facility. A PAD was previously identified on the study area in 2021 by KNC. This was avoided during the proposal. The study area encompasses a 17.7-hectare area located on Mile End Road. Background research identified one site – RH/SP 7 was previously present on the study area; however, this had been salvaged and destroyed. The majority of the study area had been extensively disturbed, reducing the potential for archaeological objects to remain. One area of PAD was identified, extending to the north of a previously destroyed area of PAD. It was recommended that works should avoid this PAD. If this was not possible, further archaeological investigation would be required.

### **3.3 ABORIGINAL CONTEXT**

This section presents a comprehensive examination of the study area, emphasising its Aboriginal occupation both within the region and across Australia, along with its environmental context. It highlights the historical and cultural significance of Indigenous communities in the area, while also addressing the ecological factors that shape the landscape.

#### **Aboriginal Australia**

It is generally accepted that Aboriginal occupation of Australia dates back at least 40,000 years (Attenbrow 2002; Kohen et al 1983) and to as long as 60,000 years (Mulvaney and Kamminga 1999). The majority of reliably dated archaeological sites within the region are less than 5,000 years old, which places them in the mid-to-late Holocene period. A combination of reasons has been suggested for this collection of relatively recent dates; There is an argument that an increase in population and ‘intensification’ of much of the continent took place around this time, leading to a significant increase in evidence being deposited than was deposited as a result of the sparser prior occupation period. In addition, it is also true that the acidic soils which predominate around the region do not allow for longer-term survival of sites (Hiscock 2008).

It is estimated that around 250 distinct languages were in use throughout the Australian continent at the time of contact. The exact number cannot be known for certain, however 250 is a conservative estimate. These languages fell within two language groups: the Pama-Nyungan and Non Pama-Nyungan languages. Knowledge of the different language groups in a given area is variable. Early European recordings noted the names of particular Aboriginal individuals and groups but were not always clear about which named groups represented a language rather than some other social grouping (Hardy and Streat 2008).

Within these large language groups resource access and ownership was centred on extended family groups or ‘clans’ which appear to have had ownership of land (Attenbrow 2002). As it was unlikely to be acceptable to find sexual partners within the family grouping and for other reasons such as resource sharing, a number of clans would often travel together in a larger group. These groups are referred to as bands. Whether the clan or the band was the most important group politically to an individual is likely to have varied from place to place. Group borders were generally physical characteristics of the landscape inhabited, such as waterways or the limits of a particular resource. Groups also shared spiritual affiliations, often a common dreaming ancestor, history, knowledge, and dialect (Hardy 2008).

A wide variety of activities comprised the lifestyle of the Aboriginal groups across the region. Some behaviours leave traces which can be retrieved by archaeological study of material remains. Many of these can only be reconstructed by oral history, observations of European explorers and ethnologists, and other forms of past recording such as photography or art. Some of the details of the complexity and sophistication of the past lifestyles of Aboriginal people in the area have been lost, but many can be reconstructed using the sources available.

### **Aboriginal Lands and Occupation of the Site**

The study area is located within the lands of the Dharug people. Due to the extensive development that has been undertaken in Rouse Hill and the wider Cumberland Lowlands, a large number of studies on the area have been completed. The Cumberland Lowlands was a resource rich area, with archaeological evidence supporting regular and repeated occupation (Jo McDonald CHM 2005, Hiscock 2008). Attenbrow (2002) suggests that speakers of the hinterland dialect of the Dharug language group were spread across the Cumberland Lowlands, from the Hawkesbury River in the north to Appin in the area south-west of the Georges River, Parramatta, the Lane Cove River and Berowra Creek. The Dharug were neighboured by the Gandangara to the south, the Tharawal to the east, the Wiradjuri to the west and the Darkinung and Awabakal to the North (Comber Consultants 2015). There is thought to have been a significant amount of interaction between groups, and it is likely that group boundaries altered across time.

Early ethnographic records indicate that the Dharug Nation was comprised of between 15 and 30 clans (Attenbrow 2010). Significant resources for groups may have differed based on the distance to coastal or hinterland areas. Broadly used resources included terrestrial and aquatic species (AECOM 2019, Artefact 2022). Marine or freshwater species encompassed fish, shellfish and eel and terrestrial resources included yams, roots and tubers and a range of terrestrial animals. Kangaroos, wallabies, possums, gliders and wombats were thought to have been included as part of the diet, with other materials such as furs additionally utilised. Wood was used for digging sticks, boomerangs and as a structural material for housing, however this generally does not preserve well (Collins 1798, Trench 1793). Archaeological evidence is therefore dominated by stone, bone and shell as these are more resistant to decay.

Across the whole of the Sydney Basin, the most common Aboriginal archaeological site type is occupation evidence within Rock Shelters. However, the most common Aboriginal archaeological site type in the Cumberland Lowlands is Open Artefact Scatters or Open Campsites, which are locations where two or more pieces of stone show evidence of human modification.

## 4.0 CONNECTING WITH COUNTRY

This section details the four-step process and how this report and the CwC process has responded to this process.

“A typical 4-phase built environment project cycle can embrace and bring together familiar project management conventions and Aboriginal knowledge systems:

- Project formation can be understood as an immersive process of starting with Country – the phase at which we start to form an understanding of Country.
- Project design can be understood as a process of imagining with Country.
- Project delivery can be understood as a process of shaping Country.
- Project maintenance can be understood as part of an ongoing continuum of caring for Country”, (NSW Govt, 2023).

The design of this development has made significant efforts to engage with many First nations stakeholders who identify with the Rouse Hill area in an effort to gain an understanding of Country and to consider the information provided by said stakeholders to realise the potential this information holds to inform a more Country orientated design process and outcomes.

Utilising the Connecting with Country Framework during this development process, realising that this process and caring for Country is a dynamic process which needs to be in place for the lifespan of the development the designers have sought to create a place of cultural safety where all opinions and views are seen as valid.

The First Nations community associated with the design, construction and maintenance of this development will continue to guide the pathway of this development and provide invaluable resources to educate the developers and the wider community of the role connecting and Caring for Country should play in the development process.

All stakeholders that registered their interest in the project will be kept informed of works within the site for the duration of the project. It can be requested that their details are not forwarded to the LALC or made public in any way throughout this process. When the reports and associated consultation log is reviewed, details of registrations or comments within the report will be redacted for privacy. All reports acknowledge the cultural and intellectual property rights of Indigenous peoples and organisations. It respects the unique knowledge, traditions, and expressions of Indigenous cultures, recognising the significance and value. All Indigenous cultural materials referenced in all reports are recognised as the property of their respective communities and custodians. AMAC commits to obtaining proper consent and respecting the cultural protocols associated with the use of such materials. If there are any concerns regarding misrepresentation or insufficient acknowledgment, please contact AMAC Group.

Table 4-1 Starting with Country Project Formation

Activity	Action	Completion Method
<b>Research and prepare</b>	Locate previous Aboriginal cultural heritage and technical studies relevant to the project.	Extensive research has taken place as part of this report as well as the ACHAR. Section 3.0 of this report and AMAC 2024.
	Consider undertaking cultural awareness training, including identifying the Aboriginal stakeholders you will be working with.	AMAC staff have more than 25 years' experience in interacting with the Aboriginal community of the Rouse Hill area
<b>Allocate time and resources</b>	Allocate sufficient time and resources for community to participate, ensuring there is flexibility with timing and location of meetings.	The CwC process is dynamic and ongoing and so far, consultation has taken place over a six month period with multiple opportunities to contribute. Sections 5.1 – 5.3 of this report
<b>Empower</b>	Enable Aboriginal community to lead and guide the project from the outset and throughout the project life cycle, including financial decision-making.	AMAC has been engaged to carry out the ACHAR and CwC reports at an early stage in the process.  The Aboriginal community has and continues to contribute to the design, construction and maintenance of the life cycle of the buildings in the
<b>Collaborate</b>	Follow established community engagement protocols – refer to <u><i>Practice note – Engaging with Aboriginal communities</i></u> <sup>8</sup> .	Multiple agencies and organisations have been contacted to engage with Aboriginal communities and individuals. Not only have the HNSW consultation guidelines been followed but additional measures have taken place to ensure adequate community engagement has taken place. Sections 5.1 – 5.3 of this report.
<b>Share knowledge</b>	Discuss with all involved how historic events and cultural narratives will be supported. There may be multiple versions.	Historic events and cultural narratives have been discussed on several occasions including post contact experiences of Aboriginal people. A culturally safe space was established where all views and opinions could be expressed and valued Discussion points 1-3, 10- 14 and 17 addressed this issue and responses are detailed in section 6.3.

	<p>Listen to community concerns about building development and how it will affect Country.</p>	<p>Community was engaged and a wide variety of views and contributions were actively sought on how the development would affect Country</p>
<p><b>Respect ICIP</b></p>	<p>Establish ICIP protocols that will ensure knowledge and other intellectual property (e.g. artwork) is protected and appropriately credited.</p>	<p>ICIP protocols were established and observed via copyright for this report and the clear understanding that all matters discussed in this report can only be used for this project and with the permission of the participants. All participants were given adequate time to review and comment on this report and contribute to its completion</p>
	<p>Keep confidential records of all engagement sessions. Report back to community on how ICIP is being used, and seek permission before sharing information.</p>	<p>All stakeholders that registered their interest in the project will be kept informed of works within the site for the duration of the project. It can be requested that their details are not forwarded to the LALC or made public in any way throughout this process. When the reports and associated consultation log is reviewed, details of registrations or comments within the report will be redacted for privacy. All reports acknowledge the cultural and intellectual property rights of Indigenous peoples and organisations. It respects the unique knowledge, traditions, and expressions of Indigenous cultures, recognising the significance and value. All Indigenous cultural materials referenced in all reports are recognised as the property of their respective communities and custodians. AMAC commits to obtaining proper consent and respecting the cultural protocols associated with the use of such materials. If there are any concerns regarding misrepresentation or insufficient acknowledgment, please contact AMAC Group.</p>

**Create employment opportunities**

Consider engaging an Aboriginal cultural adviser who has spatial design skills, ideally with one or more of the following built environment qualifications: planning, urban design, architecture or landscape design.

Mr. Mick Mundine of the Aboriginal Housing Company has been a part of this consultative process regarding the design of the buildings.

**Table 4-2      Imagining with Country Design**

	<b>Action</b>	<b>Completion Method</b>
<b>Design basics</b>	Start with the First Nations map	All participants agreed that at the time of colonisation the area was to domain of the Bidgegal clan, however all also agreed that Aboriginal culture was dynamic culture and sociopolitical, socioeconomic and cultural boundaries changed with time and conditions both political and environmentally. This means that what was observed at the time of colonization was not necessarily the status quo. In addition to this, the inherent inaccuracies that were present in European observation of a culture that the observer had little or no exposure to need to be considered. This means that not only people or organizations linked to or identifying as Bidgegal have an interest in the area.
	Use first placenames	Discussion points 1-5 addressed this issue and are detailed in section 6.3
	Connect to broader landscape settings	Discussion points 6,8,9 and 25 addressed this issue and are detailed in section 6.3
	Protect Aboriginal cultural heritage	All Aboriginal cultural heritage material in NSW is protected under the NPW Act 1974
	Acknowledge shared history	Discussion points 12- 15 and 17 addressed this issue and are detailed in section 6.3
<b>Design opportunities</b>	Learning from traditional Aboriginal architecture	
	Supporting living systems: Earth, Water and Sky	Discussion points 8,9,16 and 26 addressed this issue and responses are detailed in Section 6.3
	Reawakening memory	Discussion points 11 and 16 addressed this issue and responses are detailed in Section 6.3
	Explore in-between spaces	Discussion point 26 addressed this issue and responses are detailed in Section 6.3

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	Indirect connections	Discussion points 16 - 26 addressed this issue and responses are detailed in Section 6.3
<b>Design considerations</b>	Consider designing with Country at multiple scales.	

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**Table 4-3 Constructing with Country**

Activity	Action	Why it is important
<b>Construct with Country</b>	<p>Consider how the building or place will become part of Country once completed.</p> <p>When significant items are discovered during subsoil investigations, collaborate with local Aboriginal community to determine culturally appropriate handling, repatriation, and reburial of any ancestral remains or artefacts.</p>	<p>Discussion point 27 addressed this issue and responses are detailed in Section 6.3</p>
	<p>Undertake a skills audit of the community before construction</p>	<p>Discussion points 20 – 23 addressed this issue and responses are detailed in Section 6.3</p>
<b>Celebrate</b>	<p>Plan for ceremony. Look for opportunities to involve community throughout the development process, such as:</p> <ul style="list-style-type: none"> <li>–invitations to perform a Welcome to Country ceremony at important milestone events, noting that a Welcome to Country needs to be done by Traditional Custodians</li> <li>–invitations to attend official openings.</li> </ul>	<p>Discussion points 18 -25 addressed this issue and responses are detailed in Section 6.3</p>

**Table 4-4; Caring for Country Project Maintenance**

<b>Activity</b>	<b>Action</b>	<b>Why it is important</b>
<b>Provide access to Country</b>	Support the return of community to Country by providing access to sites where projects are being developed and delivered.	Discussion points 18 -25 addressed this issue and responses are detailed in Section 6.3
<b>Monitor and evaluate</b>	Undertake post-occupancy evaluations to establish project success and areas for improvement.	This is a recommendation of this report
	Maintain ongoing relationships with community.	Discussion points 18 -23 addressed this issue and responses are detailed in Section 6.3
	Continue to develop and strengthen cultural awareness.	Discussion points 1 – 19 addressed this issue and responses are detailed in Section 6.3

**4.1 CONNECTIONG WITH ABORIGINAL COMMUNITY**

This section documents the activities of the Aboriginal consultation process that have been undertaken as part of the Connecting with Country Framework.

**4.2 CONNECTIONG WITH ABORIGINAL COMMUNITY**

“Project teams need to ensure they are collaborating with people from the Aboriginal community with recognised links to the Country where they are working. In most cases, it is people who are from or of Country that are the Traditional Custodians. In the context of Sydney, the Aboriginal community in any given area often includes people who are from off Country (that is, their traditional Country is elsewhere in Australia). Knowledge-holders, commonly referred to as Elders, are recognised by their communities as having valuable cultural knowledge and wisdom about their Country, community and history. Knowledge-holders are regularly nominated spokespeople for that community.

Finding the right people to talk to can be challenging – we recommend you start by contacting Aboriginal lands councils having jurisdiction over places where the project will be developed, followed by local Aboriginal organisations. Often local government has strong relationships with local Aboriginal communities and organisations and may also be able to help with contacts”, (NSW Govt, 2023).

The above sentiments present some issues for the authors of this report and the Aboriginal community. The notion that only persons with recognised links to Country be included can be somewhat exclusive and can end up causing conflict.

The manifestation of the issue of who speaks for Country are far too varied and complex to explore in this document, suffice to say the vast majority of them such as intergenerational dislocation, multigenerational oppression and dispossession are the consequence of colonisation and an inability to comprehend the complex and

dynamic nature of any given Aboriginal community at any point in time. As such, contributions and input by all parties is treated equally and as such

AMAC has endeavored to have an inclusive approach with this report by allowing all those who identify with this particular area to have an input into this matter. As such a variety of Aboriginal organisations and individuals have been included and all have behaved in a positive, inclusive and constructive manner. This has allowed a place of Cultural Safety to be established from the outset of this process and also allowed this cultural safety to be ongoing.

AMAC is of the opinion that this approach will fulfill the spirit of the Connecting with Country Framework and more importantly consider the needs, wishes and desires of the Aboriginal community who identify with the Rouse Hill area. As

Traditional Custodians Knowledge Holders Local Aboriginal Land  
Council Peak Bodies and Registered Aboriginal parties

### 4.3 SUMMARY OF IDENTIFIED ABORIGINAL STRAKEHOLDERS

The following Aboriginal organisations/individuals participated in the CwC process.

**Table 4-5 Identified Stakeholders**

<b>Organisation</b>	<b>Individual Representative</b>
Corroboree Aboriginal Corporation	Marilyn Carroll-Johnson
Guntawang Aboriginal Resources Incorporated	Wendy Morgan
Didge Ngunawal Clan	Paul Boyd
Wailwan Aboriginal Group	Philip Boney
Metropolitan Local Aboriginal Land Council	Steven Randall
Dharug Custodian Aboriginal Corporation	Justine Coplin
Thomas Dahlstrom	Thomas Dahlstrom
Butucarbin Aboriginal Corporation	Jennifer Beale
Kamilaroi Yankuntjatjara Working Group	Phil Khan
Ginninderra Aboriginal Corporation	Krystle Carroll
Wurrumay Culture Heritage Consultants	Vicky Slater
Ngambaa Cultural Connections	Kaarina Slater
Yenu Allowah	Kaylee Simon and Tony Zumbo
Aboriginal Housing Corporation	Mick Mundine and Lani Tuitaveck
Badanami Centre for Indigenous Education (UWS)	Wayne Clark
Muragardi Aboroginal Corporation	Brad Maybury
Woka Aboriginal Corporation	Steven Johnson
University of Western Sydney Aunty Jean Sutton: Elder in Residence (UWS)	Aunty Jean Sutton: Elder in Residence (UWS)
Muru Mittigar	Jasmine Brotherhood
Bariyan Cultural Connections	Kaylene Slater
Murrabidgee	Darleen Johnson
Merigarn	Shaun Carroll
Meryhuiela	Ryan Johnson
Kuwal	Zona Wilkonson
Ginindarra	Krystle Carroll - Elliot

## 4.4 ARCHAEOLOGICAL SURVEY AND WALK ON COUNTRY

The study area was surveyed in accordance with Heritage NSW recording requirements. The study area was surveyed according to survey units, landscapes and landforms.

### Survey Method and Strategy

The field survey was undertaken on the 14<sup>th</sup> of October by archaeologists Kelly Strickland and Emma Williams of AMAC Group. The study site was inspected on foot. Where practical the whole study area was inspected, however, there were a number of limiting factors such as trees, shrubs, and bark chip mulch concealing the ground surfaces encompassed the entire study area. Any areas of exposed soil or areas of erosion were inspected in detail.

All visible landscape units were inspected as well as photographed where informative details as to land use and disturbance could be ascertained. Information was also collected regarding land surface and vegetation conditions as encountered during the survey.

The following outlines the methods adopted:

- Field inspections will be carried out on foot.
- Highly disturbed areas indicated on plans will be inspected to verify the level of disturbance and depending on the level of disturbance will be included or excluded from the additional survey.
- Undisturbed areas will be inspected in as much detail as the remaining surface coverage and environment will allow and the results will be recorded.
- Areas of exposed ground such as tracks or eroded surfaces which allow good surface visibility will form the focus of the field inspections.

The description of a survey coverage in accordance with Heritage NSW guidelines (DECCW 2010, 13), includes landforms units, the total area surveyed within that landform unit and a calculation of the level of visibility and exposure. To quantify this, Heritage NSW has defined visibility and exposure as follows:

Visibility is the amount of bare ground (or visibility) on the exposures which might reveal artefacts or other archaeological materials. It is important to note that visibility, on its own, is not a reliable indicator of the detectability of buried archaeological material. This like vegetation, plant or leaf litter, loose sand, stone ground or introduced materials will affect the visibility. Put another way, visibility refers to 'what conceals'.

Exposure is different to visibility because it estimates the area with a likelihood of revealing buried artefacts or deposits rather than just being an observation of the amount of bare ground. It is the percentage of land for which erosion and exposure was sufficient to reveal archaeological evidence on the surface of the ground. Put another way, exposure refers to 'what reveals' (DECCW 2010, Appendix A).

### Site Survey Results

The study site is currently undeveloped. It is bounded by Tempus Street to the south, White Hart Drive to the east and car parks to the north and west. The entire study area has been artificially built-up into an earth mound. It is significantly higher than the footpath surrounding it. This topography appears manufactured and not a reflection of original ground surface levels. The site's

frontage to White Hart Drive further indicates the manufactured levels in comparison to the adjacent loading dock. The ground surface is covered by bark chips and leaf litter. The site is landscaped with bushes and mature gum trees. It is likely the result of the introduced fill as part of the landscaping around the town centre. The ground surface surrounding the study area comprises of concealed surfaces, being mostly concrete and paving, preventing observation of impacts or cutting down of natural soil landscapes.

**Table 4-6 Survey coverage of study area as per DECCW 2010.**

Unit		Landform	Area (sq. m)	Visibility (%)	Exposure (%)	Effective Coverage (sq. m)	Effective Coverage (%)
1		Lower Slope	4403	0%	0%	0	0%

## Walk on Country

All participants were given the opportunity to Walk on Country, this not only involved a site visit, but time alone on the site if requested and inspection of the surrounds.

The Walk on Country provided an opportunity to engage directly with the Traditional Custodians of Country, to create a safe cultural space to share and identify cultural knowledge, cultural heritage, local histories, cultural values, cultural landscapes, caring for country knowledge and practices, etc. The Walk on Country allowed the site to be understood within its natural context by investigating the relationships, connections, and lifeways in which the surrounding landscapes were understood, perceived, and exploited in the past. By traversing the study area on foot all visible landscape units, waterways, land surfaces, and vegetation conditions can provide informative details during the walk over.

The exercise further acknowledged the highly significant cultural connection, respect, and values embedded in the natural environment to create a place for listening, learning, and celebrating generations of community knowledge to be passed on into the future and build relationships to Connect with Country, Design for Country, and Care for Country. As a result, meaningful engagement requires an approach of deep listening, where you listen to understand, and allow the knowledge shared by Aboriginal communities to influence the project team's decisions.

AMAC aim to take a holistic, consultative approach to the design process and maximise community engagement to firmly ground the socio-cultural reality of the place. For the project to belong to the local people, it is considered necessary for them to be integrally involved with its creation. In this way the process will be just as important as the product. A key achievement of this approach to design is that it will allow the local community to respond in a genuine way to its concerns and beliefs, incorporating a sense of identity and ownership, and expressing this aesthetically.<sup>2</sup>

At the end of the Walk on Country workshop the collected data was collated and drafted into the Connecting with Country Report and sent to stakeholders for review and comment. To assist in developing the deep cultural connections embedded in understanding the value in Connect to Country, Design for Country, and Care for Country the following questions are provided for reflection



**Figure 4-1** Study site facing southeast, showing the built-up earth mound.  
AMAC Group, 14/10/2024, IMG\_8748.



**Figure 4-2** Study site facing north, showing built up earth mound.  
AMAC Group, 14/10/2024, IMG\_8768.



**Figure 4-3** Leaf litter and bark chips on the ground surface of the site, facing north.  
AMAC Group, 14/10/2024, IMG\_8740.



**Figure 4.4** Study site facing north, showing built up earth mound.  
AMAC Group, 14/10/2024, IMG\_8768.



**Figure 4.5** Bushes and mature trees within the study site, facing west.  
AMAC Group, 14/10/2024, IMG\_8771.



**Figure 4-6** Study site facing west.  
AMAC Group, 14/10/2024, IMG\_8759.

## 4.5 CONNECTING WITH COUNTRY WORKSHOPS

The workshops and the Connecting with Country report need to be viewed as dynamic as they are part of an ongoing process which includes the design, construction and maintenance of the building. This reflects the ongoing and dynamic process that is Caring for Country.

Reframing the development approach of project delivery from human-centred to Country-centred and this needs to be guided by Aboriginal community as such the objectives of the workshops, walk on country and overall consultation were as follows.

- Create a place of Cultural Safety where all opinions and knowledge are held as valid.
- Preservation of Indigenous Cultural and Intellectual property, (ICIP).
- Listen to community concerns about building development and how it will affect Country.
- Establish ICIP protocols that will ensure knowledge and other intellectual property (e.g. artwork) is protected and appropriately credited.
- Enable the Aboriginal community to lead and guide the project from the outset and throughout the project life cycle, including ongoing maintenance and upkeep.
- Create employment opportunities for Aboriginal people and organisations.
- Keep confidential records of all engagement sessions. Report back to community on how ICIP is being used and seek permission before sharing information.
- Create an opportunity for individual engagement if required.

The workshops included a Walk in Country and were held on Country to ensure a comfortable and culturally safe setting.

All Aboriginal parties were given the opportunity to participate in the workshops.

Two workshops were held to meet the needs of participants and any Aboriginal stakeholders who could not attend the workshops were given the opportunity to complete the workshop virtually, however this did not include a Walk on Country. To compensate for this, instructions were given to the site location which was publicly accessible to carry out an independent Walk on Country

The following agenda and discussion points was distributed to all Aboriginal Parties for comment and contribution 14 days prior to the workshop being held. All comments and suggestions were included in the updated workshop agenda distributed 2 days prior to the workshop taking place and again on the day.

**Table 4-7 Face to Face Workshop Attendees**

<b>Organisation</b>	<b>Individual Representative</b>
AMAC Group	Ben Streat
AMAC Group	Sarah Hannan
Didge Ngunawal Clan	Paul Boyd
Ginninderra Aboriginal Corporation	Debra Charman
Yenu Allowah	Kaylee Simon and Tony Zumbo
Aboriginal Housing Corporation	Mick Mundine and Lani Tuitaveck
Badanami Centre for Indigenous Education (UWS)	Wayne Clark
Muragardi Aboriginal Corporation	Brad Maybury
Woka Aboriginal Corporation	Adam Mccelland
University of Western Sydney Aunty Jean Sutton: Elder in Residence (UWS)	Aunty Jean Sutton: Elder in Residence (UWS) and Shirley Gilbert
Yenu Allawah	Kaylee Simon and Tony Zumbo
Guntawong	Wendy Morgan
Corroboree	Tania Carroll
Urbis	Sarah Noone
Urbis	Simon Wilkes
Architectus	Gary Henigen
Architectus	Sarrah Mae De Los Santos
Freecity	Simon Liang

## Face to Face Workshop Agenda and Discussion Points

- Acknowledgement of Country (AMAC).
- Participants asked if any would like to perform a Welcome to Country?
- Introductions (All participants introduce themselves)
- What is Country? (AMAC).
- Goals of Workshop (AMAC and all invited to speak about their goals and expectations)
- Establish if any material is confidential to observe Indigenous Cultural and Intellectual Property, (ICIP).
- Framework and Legislation (AMAC)
- Review of Cultural Heritage and Archaeology (AMAC)
- Concept Design Overview (Architectus)

## Discussion Points

- Can the area be said to have been the domain of the Bidgegal clan?
- Should signage be in both Dharug hinterland dialect and English?  
If so, what language should be first?
- Where should signage be located?
- Naming of public and outdoor spaces  
What Dharug words can be used?
- Color palette for both the inside and outside of the building.  
Distribute a color palate and ask all participants to select appropriate colors for both inside and outside.
- Where and who can contribute to artwork to be incorporated in the design  
Suggestions for artists to use and appropriate motifs and designs, this does not need to be limited to traditional art and may include murals of appropriate Aboriginal people. Art would then be either purchased from an artist or an artist commissioned to conduct works.
- Landscaping Vegetation of species native to the area  
What native vegetation is appropriate, this would need to consider the practicalities of building design to ensure the chosen vegetation does not have an adverse impact on the infrastructure.
- Can elements of the design incorporate habitat for native species?  
This could incorporate nesting boxes for birds, habitat structures for mammals and signage to state that the fauna is present to raise awareness of the cultural values of the presence of such fauna, this may also include restrictions on domestic animals owned by the residents.

- What stories can be incorporated into the design of the building, how can they be told and where can they be displayed?

- What is the pre-settlement history of the area?

What information is appropriate for a residential building and what are the participants comfortable with displaying, local creation legends or just an overview of the pre settlement life of the region may be considered.

- What is the post-settlement history of the area?

What information is appropriate for a residential building and what are the participants comfortable with displaying, local stories of resistance of the post settlement life of the region may be considered.

- What if any of this information is appropriate for display?

All information to be displayed needs to be considered appropriate by participants and developers.

- Are there any significant Aboriginal figures associated with the area and if so how could this information be incorporated into the building design?

This does not need to be limited to historic figures but may include contemporary figures as well such as rights activists, artists, musicians and political figures.

- Building Name, is there an important historic or contemporary Aboriginal figure whom the building could be named after?

- Are there any song lines or sightlines that are of relevance to the design and if so how can the design of the building acknowledge these?

- How can the post settlement experiences of the Aboriginal people of the area be acknowledged in the building design?

- Can any Aboriginal cultural practices be acknowledged or incorporated into the design, construction and ongoing maintenance of the building?

- Smoking ceremonies, traditional practices may be considered but it does not need to be limited to actual practices but may include information about traditional ways of life and methods of caring for Country.

- How can Aboriginal people of the area have an input into the ongoing maintenance of the building?

- How can Aboriginal people of the area have an input into the construction of the building?

- How can important dates both past and present in the calendar be observed in the design, construction and ongoing maintenance of the building?

## Workshop Input from Aboriginal Community

- Can the area be said to have been the domain of the Bidgegal clan? The Bidgegal clan is a subclan of the Dharug Nation.

All participants agreed that at the time of colonisation the area was the domain of the Bidgegal clan, however all agreed that Aboriginal culture was a dynamic culture, and sociopolitical, socioeconomic and cultural boundaries changed with time and conditions, both political and environmental. This means that what was observed at the time of colonisation was not necessarily the status quo. In addition to this, the inherent inaccuracies that were present in European observation of a culture that the observer had little or no exposure to need to be considered. This means that not only people or organizations linked to or identifying as Bidgegal have an interest in the area.

- Should all signage be in both Dharug (hinterland dialect) and English?

All participants agreed that the Dharug (Hinterland dialect) language was an appropriate Aboriginal language to use in signage and information panels. There are significant resources on this language both academic and traditional. All participants agreed that English should also be used as a primary language, it was also noted that many other languages are used within the Rouse Hill area and as such any information panels and educational material, be it analog or digital should consider additional languages as this could increase exposure of Aboriginal cultural information to a wider audience. Use of traditional language in place naming and wayfinding signage with Dharug hinterland dialect to be use (phonetic spelling supplied) and English with other Languages both Aboriginal and non-Aboriginal to be considered.

It was noted that Aboriginal Australia was a dynamic assemblage of languages and groupings, which were expected to change across time. This was additionally altered after European settlement. To keep language alive, it is best to use and speak the best-known language associated with the area. That is why Dharug is thought to a good choice – Mt Druitt, nearby has the highest percentage of Dharug speakers in the nation. Some RAPs expressed that they want the observed language grouping at the time of settlement specified and to be properly acknowledged and referenced.

- If so, what language should be first?

This matter was discussed and all participants agreed that English is the primary language of the Australian nation and as such should be used as the primary language of signage and educational material. This was a matter that took some consideration however a consensus was reached after some constructive discussion.

- Where should signage be located?

When the SSD approval is in place then a process of detailed design should allow for another workshop or consultative process to establish location of signage and the nature of the language to be used. It must be noted that any such contributions are redundant without the SSD approval and the architectural design in place. However, signage should be for a variety of purposes, wayfinding, education material, informative and place naming.

- Naming of public and outdoor spaces

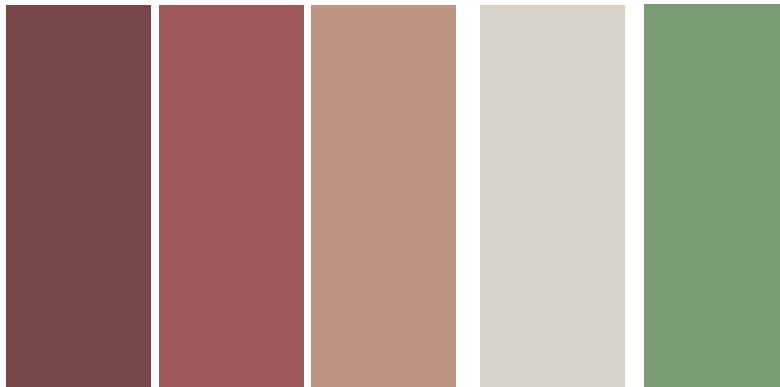
When the SSD approval is in place then a process of detailed design should allow for another workshop or consultative process to establish location of signage and

the nature of the language to be used. It must be noted that any such contributions are redundant without the SSD approval and the architectural design in place.

- Color palette for both the inside and outside of the building.

When the SSD approval is in place then a process of detailed design should allow for another workshop or consultative process to establish the nature of suggested colours to be used . It must be noted that any such contributions are redundant without the SSD approval and the architectural design in place.

Engagement with the Stakeholders who identify with the Rouse Hill area established that the development's colour scheme should be inspired by a palette reflecting earth/natural shades. In Particular muted shades of brown and green.



- Where and who can contribute to artwork to be incorporated in the design

All participants agreed that any artwork including motifs and images for illustration, decoration and design must be representative of appropriate local Aboriginal material, artists with a connection to Country should be commissioned , remunerated and copyright protected.

It was noted that Black Cockatoo is a significant motif/totem for the Dharug Nation in addition to frogs, water dragons, long necked turtles and snakes which are associated with local waterways. Jamie and Danny Eastwood are two prominent local artists worth considering. When considering artwork, this should not be confined to Eurocentric ideas of artwork. Proposed ideas don't have to be paintings or sculptures. Influencing factors did however include acknowledging that this will be shown to a wide demographic. Motifs, symbols and associated stories should be based on local animals and knowledge.

When the SSD approval is in place then a process of detailed design should allow for another workshop or consultative process to establish location of artwork and the nature of the artwork and contributors to be used. It must be noted that any such contributions are redundant without the SSD approval and the architectural design in place.

- Landscaping vegetation of species native to the area

Use of the roof space as an edible/traditional native garden with educational material both analog and digital with design, construction and input into maintenance to be supplied by Aboriginal persons or organisations. Also, the roof space represents an

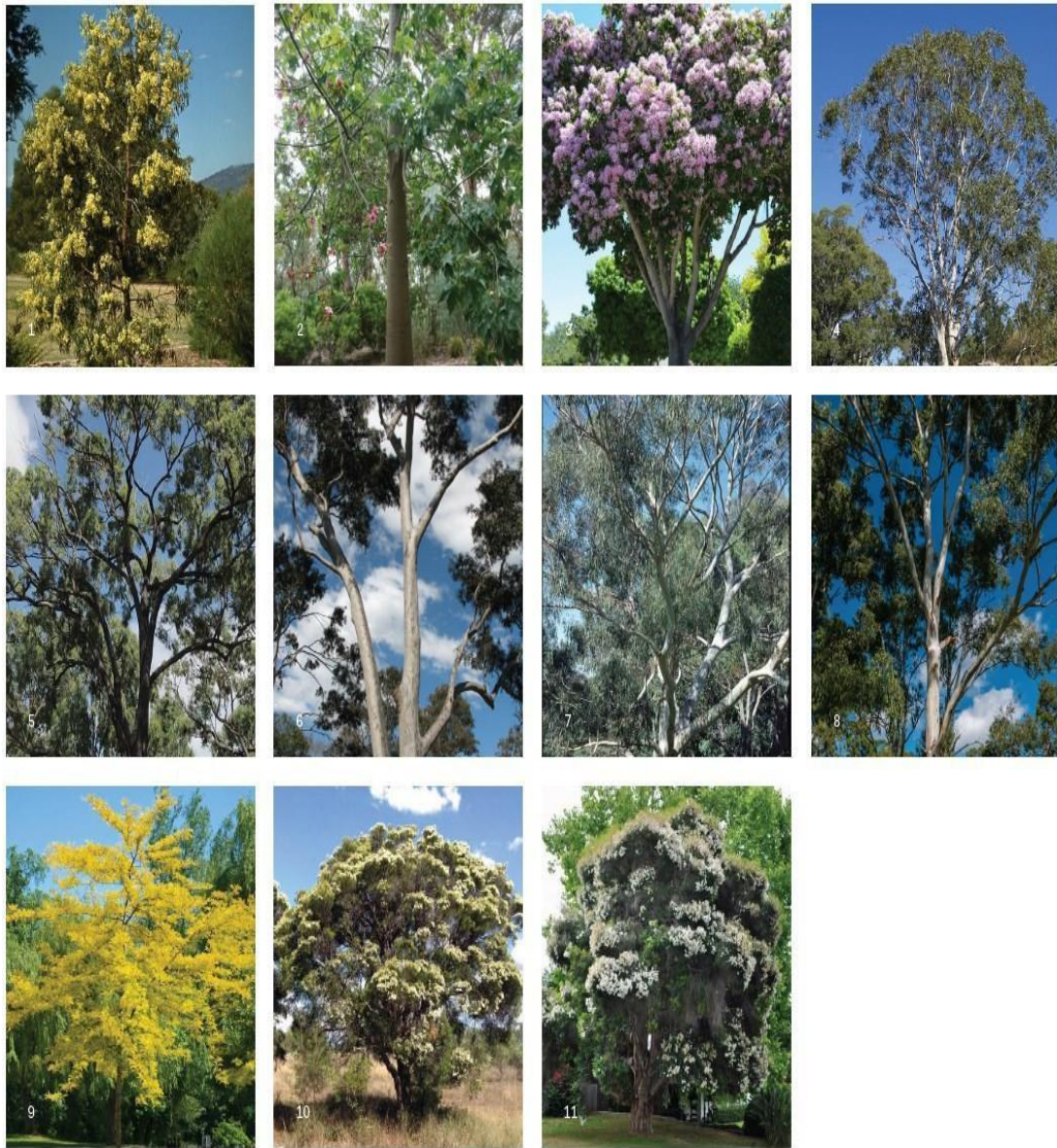
opportunity to highlight the place of the development within the natural environment and a way to highlight the traditional environment.

**Table 4-8 List of Endemic Species to be used in Landscaping**  
Architectus (2025),

Image	Botanic Name	Common Name	H x W (m)	Pot Size
1	<i>Acacia implexa</i> *	Hickory Wattle	8 x 5	200L
2	<i>Brachychiton discolor</i> **	Lacebark Tree	15 x 8	200L
3	<i>Calodendrum capense</i>	Cape Chestnut	12 x 10	200L
4	<i>Eucalyptus amplifolia</i> *	Cabbage Gum	25 x 8	400L
5	<i>Eucalyptus crebra</i> *	Narrow-leaved Ironbark	20 x 10	400L
6	<i>Eucalyptus maculata</i> *	Spotted Gum	25 x 10	400L
7	<i>Eucalyptus scoparia</i> **	Wallangarra White Gum	15 x 8	400L
8	<i>Eucalyptus tereticornis</i> *	Forest Red Gum	30 x 15	400L
9	<i>Gleditsia tricanthos</i> 'Sunburst'	Sunburst Honey Locust	12 x 7	200L
10	<i>Melaleuca decora</i> *	White Feather Honey Myrtle	8 x 6	200L
11	<i>Melaleuca linariifolia</i> **	Snow-in-Summer	15 x 8	200L

\* Cumberland Plain Woodland species

\*\* Australian Native Plant Species



**Figure 4-7** Images of Endemic Species to be used in Landscaping Architectus,(2025).

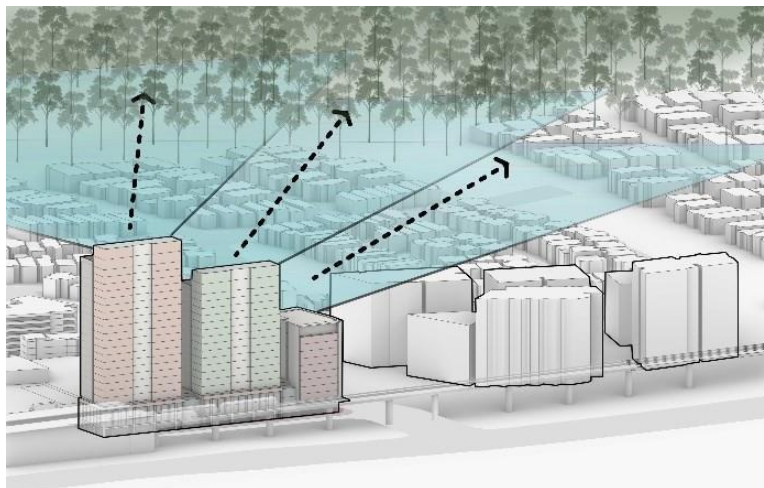
- Can elements of the design incorporate habitat for native species?

Elements of the design such as the rooftop garden and the landscaping areas will use native faunal species and as such will encourage the return of native fauna to the area. The intention of the design is to bring the natural environment into planning as well by planting species to encourage native birds and insects using restorative planting. It is imperative that of such a garden feature on the rooftop and at street level when established be properly maintained preferably by Aboriginal individuals or organisations (with connections to the area) one only has to step outside at Rouse Hill Town Centre to see good intentions and activities going to be ruined without proper care and control.

- What stories can be incorporated into the design of the building, how can they be told and where can they be displayed?

The chief local feature that has been incorporated into the design of the building is what is now referred to as Caddies Creek. This has been incorporated into the design of the building by allowing a view of this waterway from the proposed rooftop garden with the inclusion of educational material to illustrate the role this waterway played in the Aboriginal community.

Any traditional story that can be associated with the formation of this waterway or creation myths involving this waterway would be extremely useful to include in the rooftop garden and ongoing consultation is to focus on a story of this nature. Efforts have been made to ascertain a traditional name for Caddies Creek, and this too will be the focus of ongoing consultation.



**Figure 4-8 Render of rooftop views to Caddies Creek.**  
Architectus,(2025).

When the SSD approval is in place then a process of detailed design should allow for another workshop or consultative process to establish the nature of the stories to be used. It must be noted that any such contributions are redundant without the SSD approval and the architectural design in place.

- What is the pre-settlement history of the area?

The pre-settlement history of the study area is well documented and as such developing material to convey this history to the occupants and users of this

development is relatively simple however establishing what information is to be displayed and where is a matter for the post SSD approval. The participants indicated that displays both analog and digital could be used to illustrate the traditional practices of the Aboriginal occupants. This could include traditional practices insights into daily lives, information regarding sociopolitical structures, and displays of traditional tools, weapons or artwork. It must be noted that any such displays of said material should not be comprised of actual cultural material or artefacts as the development does not include the adequate facilities to store, display and manage such items nor the legal authority to house and display such material. As such this material; should be replica or representative.

When the SSD approval is in place then a process of detailed design should allow for another workshop or consultative process to establish the nature of the information to be used. It must be noted that any such contributions are redundant without the SSD approval and the architectural design in place.

- What is the post-settlement history of the area?

Post settlement stories and recollections are not to be ignored. However, as these were often confronting the participants stated they wish to focus on the future and unity. However, stories of Aboriginal resistance to colonisation, conflict and overcoming adversity could be considered. No specific incident of a historical nature were put forward but may be suggested in the future.

When the SSD approval is in place then a process of detailed design should allow for another workshop or consultative process to establish the nature of the information to be used. It must be noted that any such contributions are redundant without the SSD approval and the architectural design in place.

- Building Name, is there an important historic or contemporary Aboriginal figure whom the building could be named after?

The use of the name of an Aboriginal person be they living or deceased has been identified as problematic by the participants of this consultative process as such this idea has been abandoned . If the building/s is to be named then the Aboriginal word or words is far less problematic. Locate and use the Dharug name for Caddies Creek and incorporated into the building with a digital recreation of the traditional waterways of the area including Caddies Creek.

- Are there any song lines or sightlines that are of relevance to the design and if so how can the design of the building acknowledge these?

Use of the roof space as an edible/traditional native garden represents an opportunity to highlight the place of the development within the natural environment and a way to highlight the traditional environment, traditional movement by the Aboriginal occupants through the natural environment and incorporating sightline to important local features such as the waterway of Caddies Creek. Design has brought the natural landscape into the development by terracing the garden areas.– with a lower scrub level, forest and sky levels, as well as incorporating water into the garden areas to represent local waterways and acknowledge the important role such features have not only in the traditional environment but in the existing environment as well.

- Can any Aboriginal cultural practices be acknowledged or incorporated into the design, construction and ongoing maintenance of the building?

Smoking ceremonies, traditional practices may be considered but it does not need to be limited to actual practices but may include information about traditional ways of life and methods of Caring for Country.

A Yarning circle with educational material both analog and digital to explain the function of the item and the place in both modern and traditional culture using local materials preferably recycled Hawkesbury or Narrabeen sandstone. The use of new sandstone is not to be considered as this is seen as a further eroding of Country and the use of recycled material of various types is to be prominent where possible.

When the SSD approval is in place then a process of detailed design should allow for another workshop or consultative process to establish the nature of the information to be used. It must be noted that any such contributions are redundant without the SSD approval and the architectural design in place.

- How can Aboriginal people of the area have an input into the ongoing maintenance of the building?

Engagement of First Nations suppliers and individuals, such as Supply Nation, Muru Miiitigar and artists such as Jamie and Danny Eastwood may be used.

When the SSD approval is in place then a process of detailed design should allow for another workshop or consultative process to establish the nature of the information to be used. It must be noted that any such contributions are redundant without the SSD approval and the architectural design in place.

- How can Aboriginal people of the area have an input into the construction of the building?

Employment of first nations suppliers and individuals, such as Supply Nation may be used. When the SSD approval is in place then a process of detailed design should allow for another workshop or consultative process to establish the nature of the information to be used. It must be noted that any such contributions are redundant without the SSD approval and the architectural design in place.

- How can important dates and events both past and present in the calendar be observed in the design, construction and ongoing maintenance of the building?

**Table 4-9 Online Workshop Attendees**

<b>Organisation</b>	<b>Individual Representative</b>
AMAC Group	Ben Streat
Didge Ngunawal Clan	Paul Boyd
Ginninderra Aboriginal Corporation	Kody King
Badanami Centre for Indigenous Education (UWS)	Wayne Clark
Woka Aboriginal Corporation	Steve Johnson
Murrabidgee	Darleen Johnson
Kamilaroi Yankuntjatjara Working Group	Koori Currel
Individual	Zona Wilkinson
Bariyan Cultural Connections	Kaylene Slater
Wurrumay	Vicky Slater
Urbis	Sarah Noone
Architectus	Marko Damic
Architectus	Sarah Mae De Los Santos
Freecity	Simon Liang and Daniel Hodgeson

## Online Workshop Agenda and Discussion Points

- Acknowledgement of Country (AMAC).
- Participants asked if any would like to perform a Welcome to Country?
- Introductions (All participants introduce themselves)
- Goals of Workshop (AMAC and all invited to speak about their goals and expectations)
- Establish if any material is confidential to observe Indigenous Cultural and Intellectual Property, (ICIP).
- Detailed Design Overview (Architectus)
- Discussion and Q and A

## Discussion Points

- Didge Ngunawal Clan - Paul Boyd –  
Mr. Boyd reiterated his desire to see Dharug individuals and businesses involved in the demolition, construction and ongoing use and maintenance of the development. He also reiterated his desire to see local motifs and totems used in any art displays to be incorporated into the development.
- Ginninderra Aboriginal Corporation - Kody King - No Comments
- Badanami Centre for Indigenous Education (UWS) Wayne Clark  
Mr. Clark was very supportive of the presentation in particular the sustainable nature of the modular design and the colour scheme suggested and the rooftop garden. He also reiterated previous comments about injecting Aboriginal culture into the development and again supported the use of Aboriginal art and artists in the future.
- Woka Aboriginal Corporation - Steve Johnson – No Comments
- Murrabidgee - Darleen Johnson – No Comments
- Kamilaroi Yankuntjatjara Working Group - Koori Currell – No Comments
- Zona Wilkinson  
Ms. Wilkinson stated her desire to see Dharug individuals and local Aboriginal businesses involved in the demolition, construction and ongoing use and maintenance of the development. She also stated her desire to see local motifs and totems used in any art displays to be incorporated into the development. Ms. Wilkinson also stated that she was an artist and would like to be considered to contribute artwork in the future. Ms. Wilkinson voiced concerns about the lack of accountability on the matter of the developer and contracted builders in engaging local Aboriginal owned business, suppliers and individuals who may be able to supply goods and services that may be used in the construction and ongoing maintenance of the development.

- Bariyan Cultural Connections - Kaylene Slater  
Ms. Slater contributed the following via email after the meeting; she expressed most of these points in the meeting but stated she would put it in writing and submit after the meeting.

Hi Ben

Writing in regard to the Connecting to Country Ideas for Tempus St that I was discussing on the online meeting, as I am not sure if they understood what I was saying.

Liked the Colours of Country incorporated into the Colours of the Buildings. Buildings could be named after the Connection to Country Example Block A Grevillea Gardens , Block B Water Garden, Country Garden etc.

I Would like to see a natural look and my connection to country ideas attached.

1. Native Plants/ Bush Tucker Plants - Sensory Garden - Feel, touch and smell many aromas and textures of Australian Natives also attract Bees, Dragonflies, Butterflies (Tranquility) and maybe have a plaque Naming the Plants and their uses to Aboriginal People of Country.(Educational) Could be around the area of the wellness centre? Everyone could go just to have a peaceful moment and relax from the units or to have lunch ( Mental Health and Self Well Being)

**\* Not too many of the same trees so they don't attract too many birds that will become a pest.**

2. Lomandra Longifolia - Making fish, eel traps and dilly bags and is still used for weaving today, food and medicine and cleaning the waterways. Connection to Caddie Creek.

3. Water Design 3D Tiles- a feature wall inside the buildings - Connection to the Waterways - All Community is connected with the water - Swimming, fishing etc., with the 3d image it's also sensory.

3. Flowing unique water design on the pathways ( Grinded into the cement)

4. Curved pathways (a connection to waterways and the Rainbow Serpent) and cement seating with wood paneling on top using the colour palette with pigmentation incorporated into cement so the colours are in the design both inside and outside of the buildings.

Enjoy the rest of your day

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Kind Regards  
Kayelene Slater - Manager  
Bariyan Cultural Connections  
Dharug Country  
P: 0447 030 865  
E: [bariyan.culturalconnections@gmail.com](mailto:bariyan.culturalconnections@gmail.com)  
Aboriginal Owned and Operated Cultural and Heritage Business

We would like to acknowledge the traditional Custodians of Country which we live and work, we recognize their continuing connection to the land, waters and culture. We would like to pay our respects to our Elders past, present and extend to all that we may meet on our journey

- Wurrumay Vicky Slater  
Ms. Slater contributed the following after the meeting

Hi Ben.

Hope this email finds you well.

My Company:  
Vicky Slater:

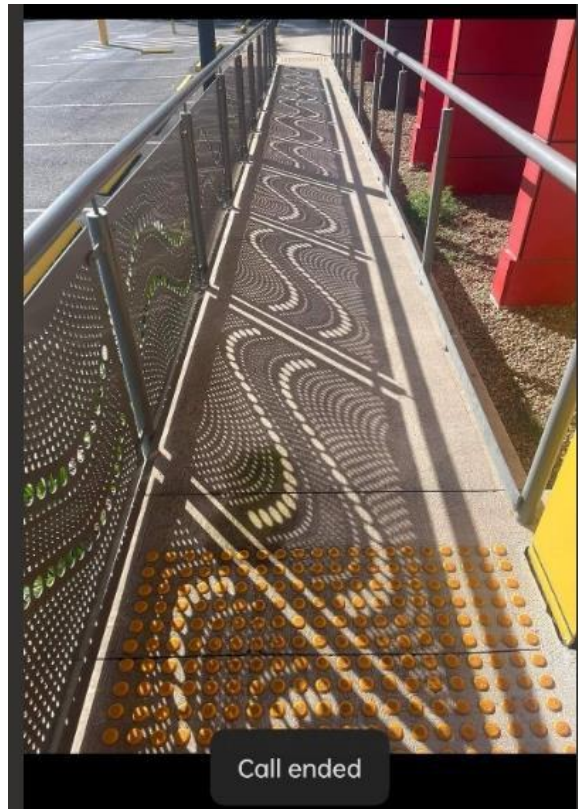
Wurrumay Culture Heritage Consultants.  
E: [Vicki.slater@hotmail.com](mailto:Vicki.slater@hotmail.com)

Our ideas for Aboriginal Contemporary designs to be implemented in the structure & landscape & rooftop gardens i.e. bushtucker  
See attached photo's images.

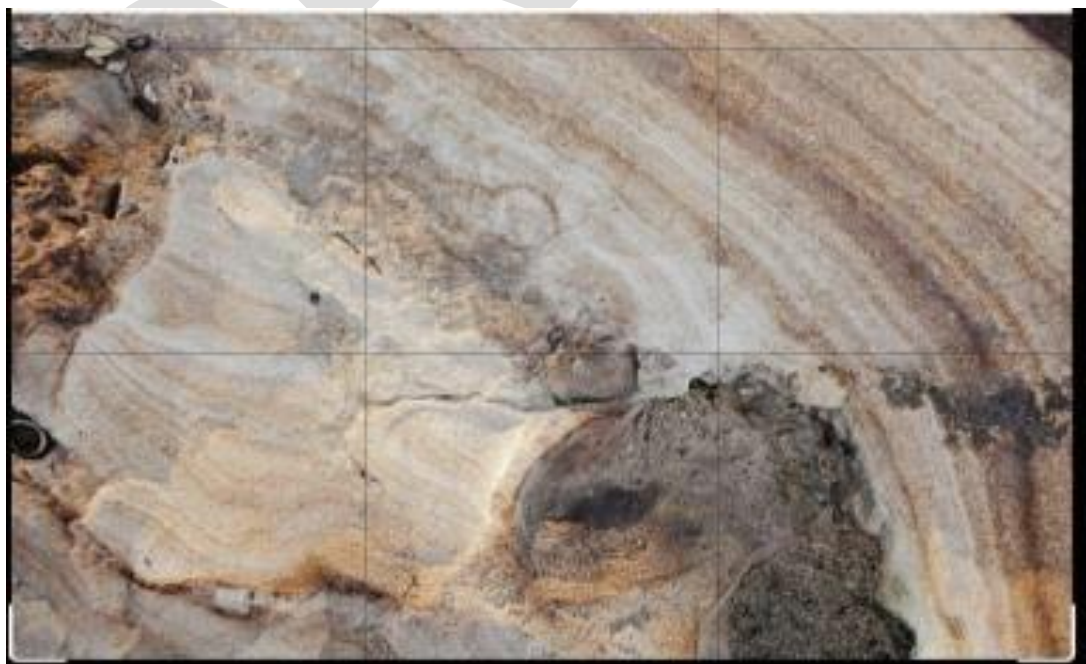
Just a few ideas.

Best Wishes  
Vicky Slater  
Manager  
Wurrumay Culture Heritage Consultants

Images submitted by Ms. Vicky Slater













## Eucalypt bark - colours, patterns and textures





## 5.0 CULTURAL HERITAGE VALUES & STATEMENT OF SIGNIFICANCE

### 5.1 INTRODUCTION

*The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance, 2013* and the associated series of Practice Notes provide a best practice standard for managing cultural heritage places in Australia. According to the *Burra Charter* cultural significances is defined by:

Aesthetic, historic, scientific, social or spiritual value for past, present or future generations. Cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects. Places may have a range of values for different individuals or groups (*Burra Charter* 2013: 2)

To assess the Burra Charters four principal values (aesthetic, historic, scientific and social) the NSW DPE (2011: 23) publication *Assessing heritage significance* provides guidelines for assessing places and objects against the Heritage Council of NSW criteria. Each of these criteria may have intangible and tangible aspects and both should be acknowledged. The criterion used in NSW to establish heritage significance is aligned with the four principal values and are referred to as:

- Aesthetic: an item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or the local area).
- Historic: 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).
- Scientific: 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).
- Social: 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.

An assessment of the aesthetic and social/spiritual values of Aboriginal cultural significance must be conducted by the relevant Aboriginal community, as they are the primary source of this knowledge. The community holds the deep understanding, lived experience, and cultural authority necessary to interpret the meaning, history, and importance of their cultural sites, practices, and traditions. As the rightful custodians of their heritage, the Aboriginal community is the only group capable of offering an authentic and respectful evaluation of what holds significance to them. They also have the authority to determine which aspects of their cultural heritage can be shared and which should remain protected. In this way, consultation with Aboriginal communities at the early stages of the assessment process ensures that they have the opportunity to actively contribute and guide the evaluation of their cultural values. It is important to consult with the Aboriginal community to ensure that the appropriate management of impacts on Aboriginal cultural

heritage is conducted in accordance with their cultural protocols, values, and traditions.

## **5.2 ASSESSMENT OF CULTURAL HERITAGE VALUES AND SIGNIFICANCE**

The assessment of cultural heritage values and significance has been informed through consultation with the Aboriginal community, a thorough investigation into the background of the study area, and a comprehensive field survey. This is to evaluate the principal values (aesthetic, historic, scientific, and social) associated with the site and objects within the study area. The values are defined in each assessment, drawing on the definition of the *Illustrated Burra Charter* (2004) and DCP (2011). The process of assessment follows the DCP 2011 gradings of significance for each individual element, place, or object, ranging from exceptional, high, moderate, little, too intrusive significance which are stated in each value assessment. The Burra Charter Practice Note 2013, which provides key questions to guide the assessment of these values, has been shared with the Registered Aboriginal Parties (RAPs) to ensure their input and guidance throughout the process.

All registered stakeholders will be given a copy of this report with minimum of 28 days to provide comments and/ or feedback. All comments will be incorporated into these reports.

### **5.2.1 Aesthetic Value**

During a Connecting to Country workshop Aboriginal stakeholders indicated how the built-up surrounds had been developed, with many landscape features now not visible. As part of the development the Aboriginal stakeholders suggested incorporating totems and designs that are appropriate for the locality, Black Cockatoo was put forward as an example. Other designs could be arranged on the rooftop which would be visible from planes and that could additionally be worked into decisions regarding roof colour, motifs and rooftop plants.

Other design features to enhance the aesthetic value of the study area was the Intention to bring the environment into the design planning stage as well by planting species to encourage native birds and bees. This could include bringing the landscape into the terracing – with a lower scrub level, forest, and sky levels.

Aboriginal stakeholders also suggested the value of creating a colour palette for the design stage which is influenced by colours in the natural surrounding landscape and endemic species. Browns, tans, and greens are important as they reflect the ground, bark, and leaves. Lighter colours were suggested for internal areas to brighten and expand extent of site. Bringing local Aboriginal artists. All these measures are considered favourable with the site.

All registered stakeholders will be given a copy of this report with a minimum of 28 days to provide comments, and any specific aesthetic significance will be included in this report.

### 5.2.2 Historic Value

Historical research did not locate any specific historical significance of identified Aboriginal archaeological sites within the study area, nor has any specific historical significance been assigned to the study area as yet by any of the registered Aboriginal Stakeholders. All registered stakeholders will be given a copy of this report with a minimum of 28 days to provide comments, and any specific historic significance will be included in this report.

### 5.2.3 Scientific Value

Review of previous archaeological studies in Section 4.2 showed that no Aboriginal objects and/or features of archaeological and cultural significance were located on the site. The proposed development and associated works will impact the study area. The significant disturbance across the site from past extensive building activity and results of this assessment indicate that there is a nil potential for intact Aboriginal objects and or features to be present and therefore, the study area holds nil to low scientific value.

### 5.2.4 Social Value

An important part of the study area is how the place holds elements of local stories and totems, such as the long-necked turtle that was spotted on a walk to the town square fountain as part of the Connecting to Country workshop. The Aboriginal stakeholders indicated the important association to the local Aboriginal community. They also expressed the importance to keep language alive, to use and speak the best-known language associated with the area pointing to the Dharug which is thought to be a good choice because nearby Mt. Druid, has the highest percentage of Dharug speakers.

All registered stakeholders will be given a copy of this report with minimum of 28 days to provide comments, and any specific social significance will be included in this report.

## 5.3 Statement of Significance

**Table 5-1 Aboriginal cultural heritage values and their significance.**

Value	Evidence (tangible and intangible)	Grade of Significance
Aesthetic	To be confirmed following consultation	Moderate
Historic	To be confirmed following consultation	Nil
Scientific	Tangible. Study site has been subject to heavy disturbance and as a result has nil archaeological potential, thus no scientific value.	Nil-Low
Social	To be confirmed following consultation	Moderate

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#### **5.4 ASSESSMENT OF IMPACT TO ABORIGINAL OBJECTS AND/OR PLACES.**

Based on the assessment of Aboriginal heritage (Section 6.0), no archaeological sensitivity zones, sites, or places have been identified in the study area. The proposed activity has been assessed to determine whether impacts relating to these works will directly or indirectly harm any potential Aboriginal objects and/or places. This assessment is presented below.

**Table 5-2 Degree of Harm to Aboriginal cultural heritage (Archaeological) values.**

Component of Aboriginal Heritage	Indirect or Direct Impact	Degree of Harm
Area of Nil Archaeological Potential	Direct	No loss
Aboriginal Cultural Value	Direct	No Loss

## 5.5 ASSESSMENT OF IMPACT TO ABORIGINAL HERITAGE VALUES

An assessment of the proposed activity has been undertaken to determine whether impacts relating to these works will directly or indirectly affect the Aboriginal cultural heritage values. This assessment is presented below.

**Table 5-3 Degree of Harm to Aboriginal cultural heritage values.**

Value	Evidence (tangible and intangible)	Degree of Harm
Aesthetic	Intangible	Partial Loss
Historic	Intangible	No Loss
Scientific	Tangible	No Loss
Social	Intangible	No Loss

## 5.6 STATEMENT OF IMPACT TO ABORIGINAL CULTURAL HERITAGE

The Connecting with Country Workshop indicated that all sites and places are important to the local Aboriginal community. Site types such as artefact scatters are common in the wider region of Western Sydney and demonstrate evidence of Aboriginal activity, occupation and a continuing cultural link to their past. As a result, the surrounding landforms and watercourses would have the potential to yield important information on the study area's Aboriginal cultural landscape. Due to extensive ground disturbance, however, the study area was found to have nil potential for archaeological objects/deposits to be present and will not impact on its scientific value.

## 5.7 ABORIGINAL HERITAGE CONCLUSION

This report reviewed the Aboriginal Heritage Information Management System (AHIMS), which resulted in 32 registered sites within a 1km search. No sites however were recorded within the study area. Predictive modelling suggested that while the wider area, with its watercourses and resources, was significant for Aboriginal use and associated with site types such as artefact scatters, grinding grooves, and isolated finds, the study area itself has been heavily disturbed. The site has extensive ground disturbance from past nearby rail, road, and car park works as well as building activities from the neighbouring

Rouse Hill Town Centre and therefore the study site has nil potential for any Aboriginal objects/features to be present. The report identified intangible heritage values relating to the study area and AMAC Group conducted a Connecting with Country Workshop the results of which are forthcoming (AMAC 2024). As the study site has nil archaeological potential and is highly disturbed, the development should be allowed to proceed with caution.

## 6.0 THE PROPOSED ACTIVITY

This section outlined the proposed activity including the staging and timeframes along with the potential harm of the activity on Aboriginal objects and declared Aboriginal places, assessing both the direct and indirect result of the activity on any cultural heritage values associated with the study area. The Aboriginal heritage management policy has been developed to guide and minimise impacts to Aboriginal heritage values.

### 6.1 DESCRIPTION OF PROPOSED ACTIVITY

Site preparation works including removal of temporary planting, bulk excavation and earthworks

Construction and operation of an 11, 18 and 23 storey mixed use development, comprising:

- Consolidated podium comprising ground level lobby, retail and wellness tenancies, and two levels of commercial floor space above
- 216 co-living units within the 11-storey tower
- 332 build-to-rent units across the 18 and 23-storey towers, including 105 units in a dual key configuration
- Rooftop internal and external amenity spaces on each tower to service the build-to-rent and co-living residents

Landscaping and public domain works, including:

- Retaining existing street trees
- Provision of a deep soil landscaped buffer zone along the rear boundary
- On-structure landscaping on each rooftop.

Construction and use of two basement levels, accessed from White Hart Drive, to accommodate:

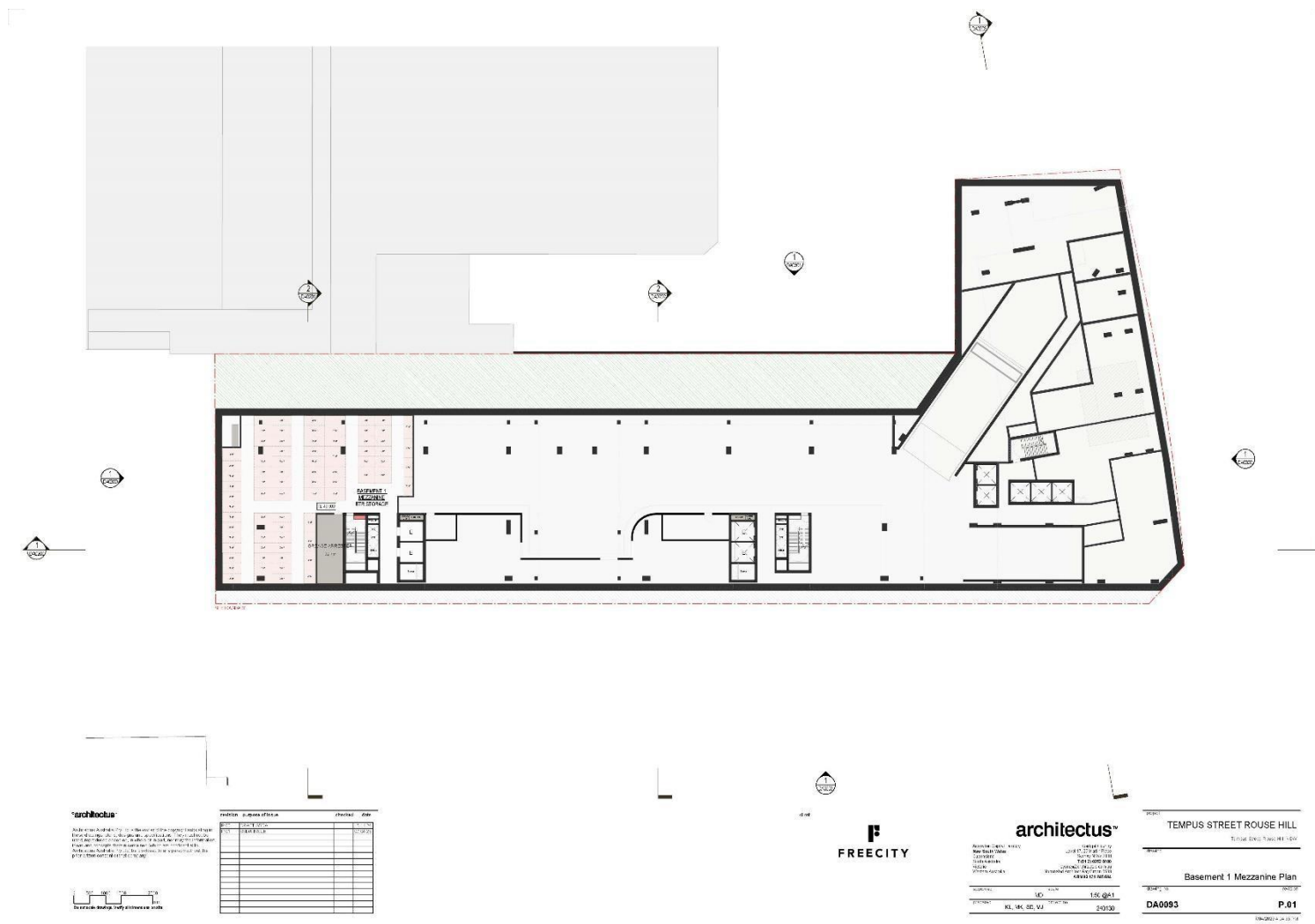
- 111 car spaces
- Motorcycle and bicycle parking
- Loading dock facilities

Extension and augmentation of services and infrastructure as required.





Figure 6-2 Basement Level 2 Plan. Architectus (2025). Dwg No. DA0092, Rev. P.00



**Figure 6-3** Basement Level 3 Plan.  
Architectus (2025). Dwg No. DA0092, Rev. P.00



Figure 6.4 Ground Floor Plan. Architectus (2025). Dwg No. DA0092, Rev. P.00

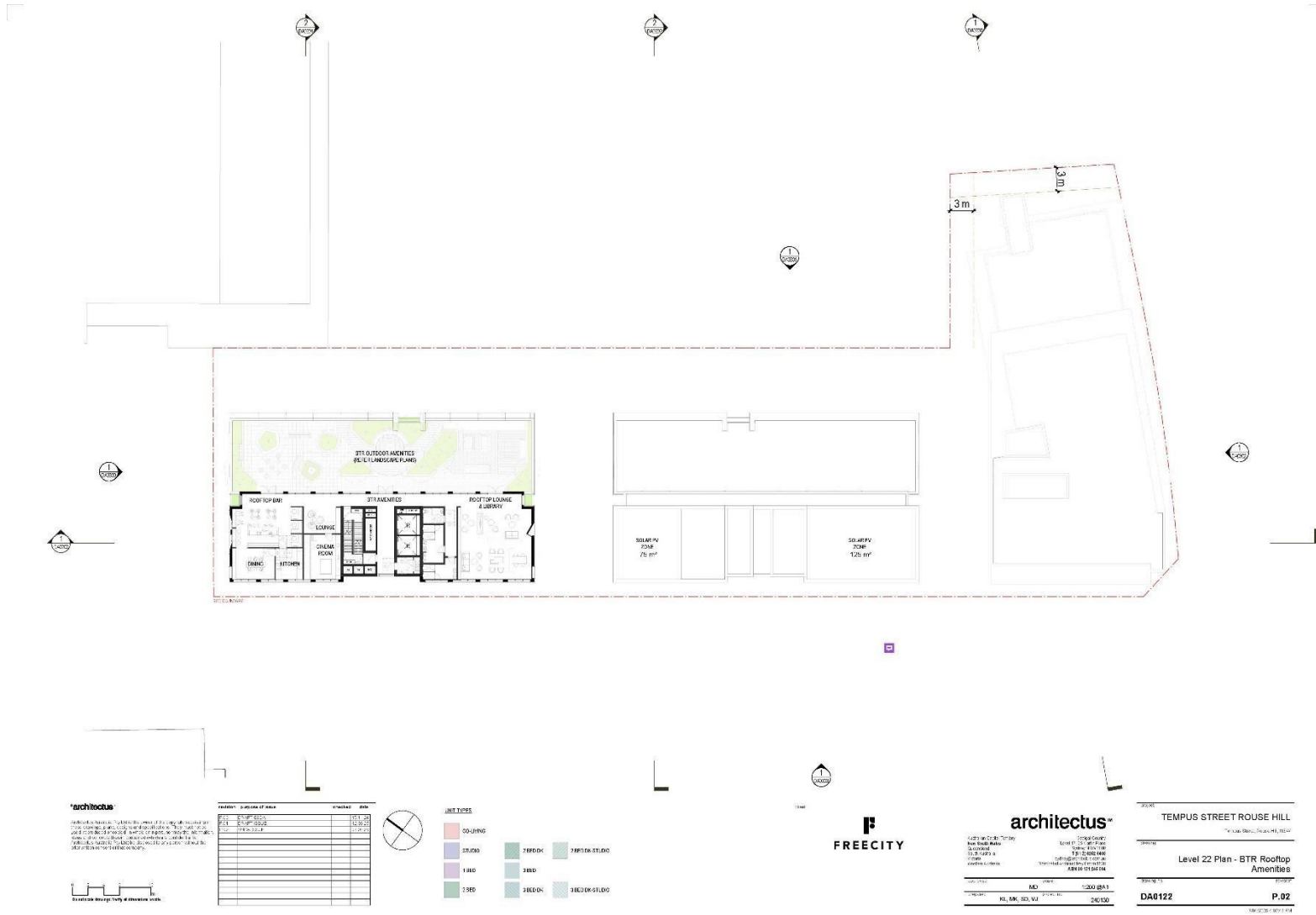


Figure 6-5 Rooftop Amenities Architectus (2025). Dwg No. DA0092, Rev. P.00.

## 6.1 OUTCOMES

The following design outcomes are a result of rigorous ongoing consultation with numerous First Nations organisations and individuals that have a past and ongoing connections to the Rouse Hill area. These outcomes are the work of numerous persons in numerous fields and demonstrate a concerted effort on the part of the developer (Freecity Rouse Hill) to observe the principles and the spirit of the Connecting with Country Framework.



**Maximise Deep Soil and Vegetation along NorthWestern Edge**

Prioritise deep soil and large canopy tree planting at ground level against the existing Town Centre car park and Coles loading dock.



**Celebrate Opportunities for Connecting with Country**

With CwC consultant, respond to unique cultural layers of the site and it's context, restoring landscape and ecologies, and maximising views of Caddies Creek and sky.



**Connect With the Greater Urban Precinct**

Sitting within a rapidly developing area, in close proximity to the new Metro, the site should be integrated into the wider urban fabric through F+B offerings and activated frontages to engage with the existing Market Square through a vibrant community plaza.



**Help Revitalise Surrounding Ecologies**

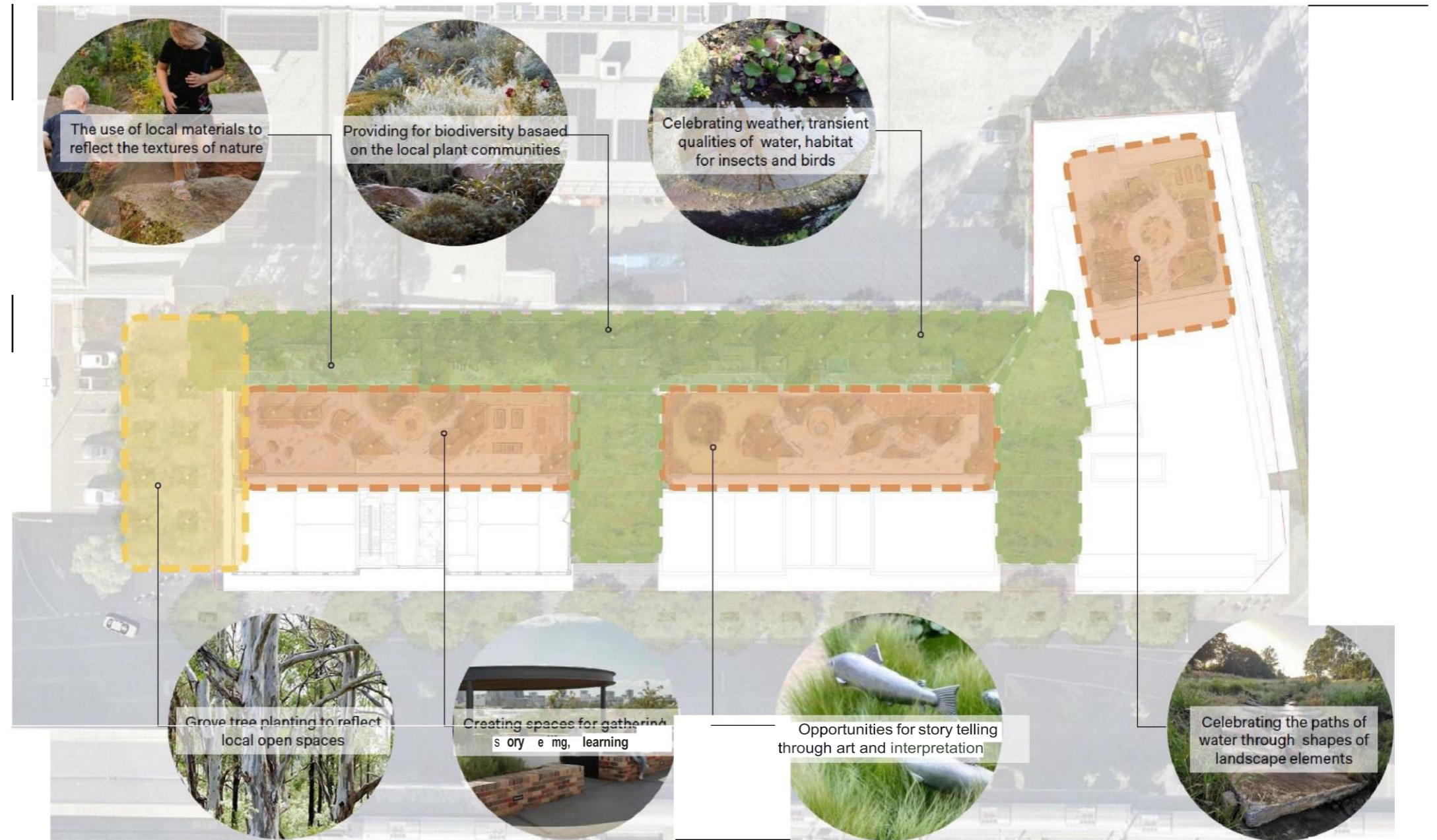
Green the ground floor and upper level spaces of the development with new canopy tree plantings and introduce integrated planting with species that encourage biodiversity and strengthen sense of place, connecting to Caddies Creek and the wider blue and green network.

The landscape celebrates the unique narratives present within the site, peeling back the layers to reveal the earth, water and sky that have shaped the Country Connecting with Country Principles:

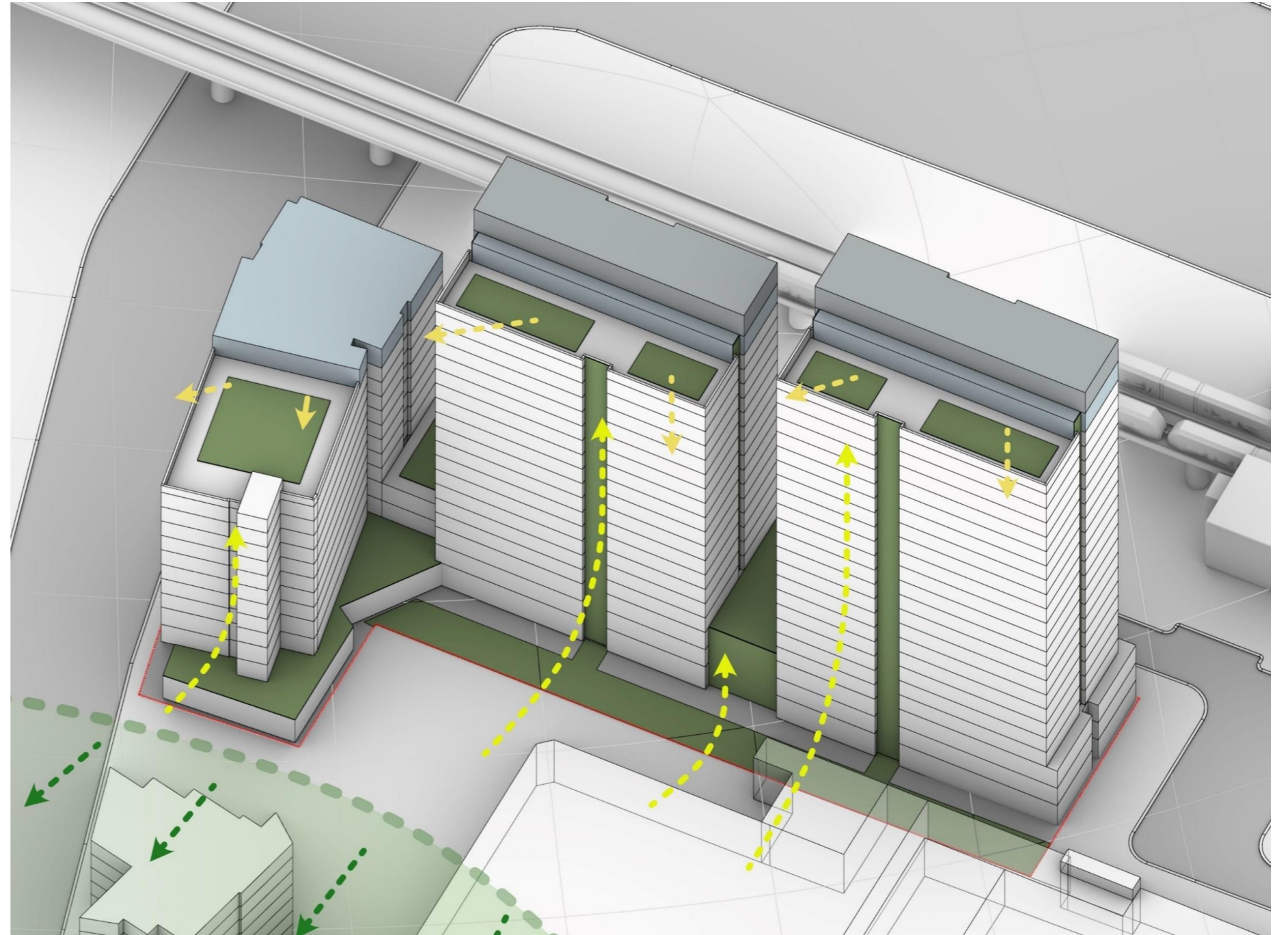
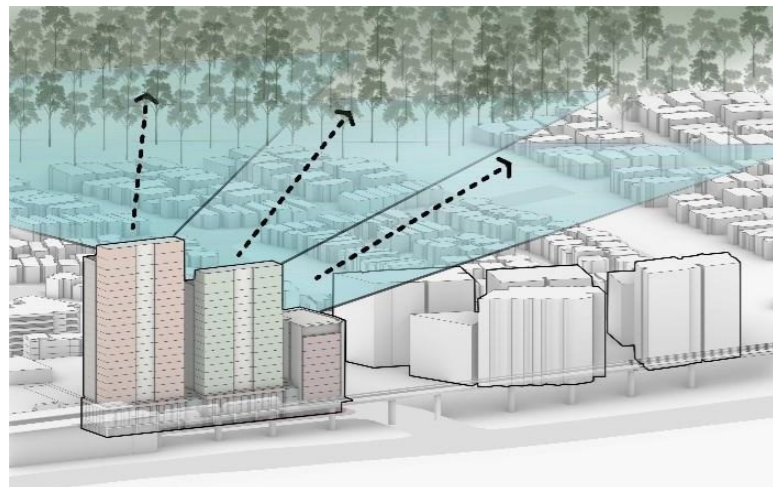
**Earth** - the strong presence of shale which supports native woodlands and grasslands

**Water** - the sites proximity to Caddies Creek gives it a unique water story and presents an opportunity to connect back to local water bodies

**Sky** - rooftop gardens provide an opportunity for greening the skyline and connecting to the towering Eucalypts across Rouse Hill Town Centre that reach towards the sky

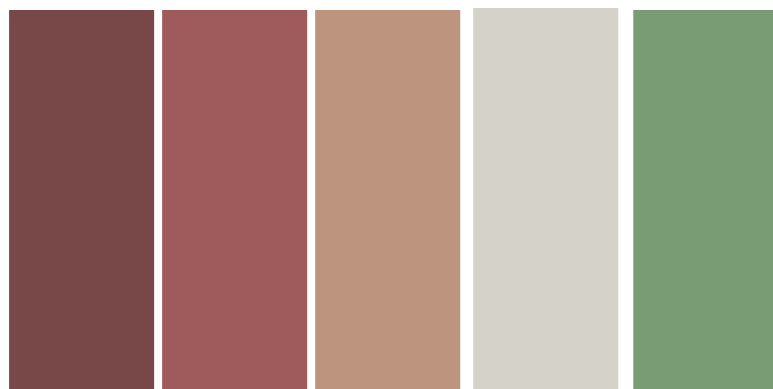


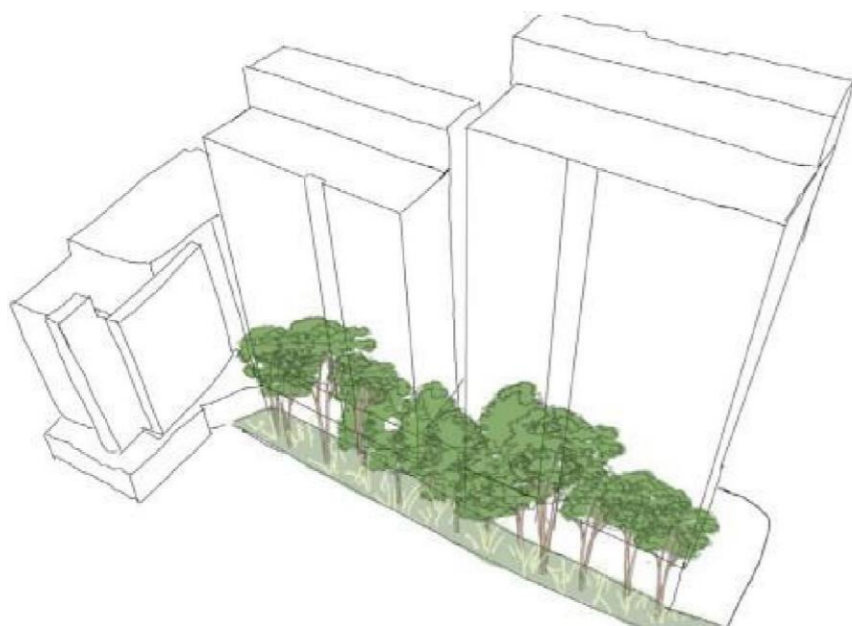
The proposal's approach to Connecting with Country is entwined with the landscape and its design, with massing extending the natural context along the towers.



Engagement with representatives of the region's indigenous community

established that the proposal's colour palette should be inspired by the natural earthy shades of the area; in particular, muted shades of brown and green.





### Green as the foundation

Maximizing the potential of the deep soil zone to establish a seamless green belt that integrates the building development with the broader Rouse Hill context. This approach enhances biodiversity, strengthens ecological connections, and brings nature back as a complementary element to the built environment.



### Extending the green

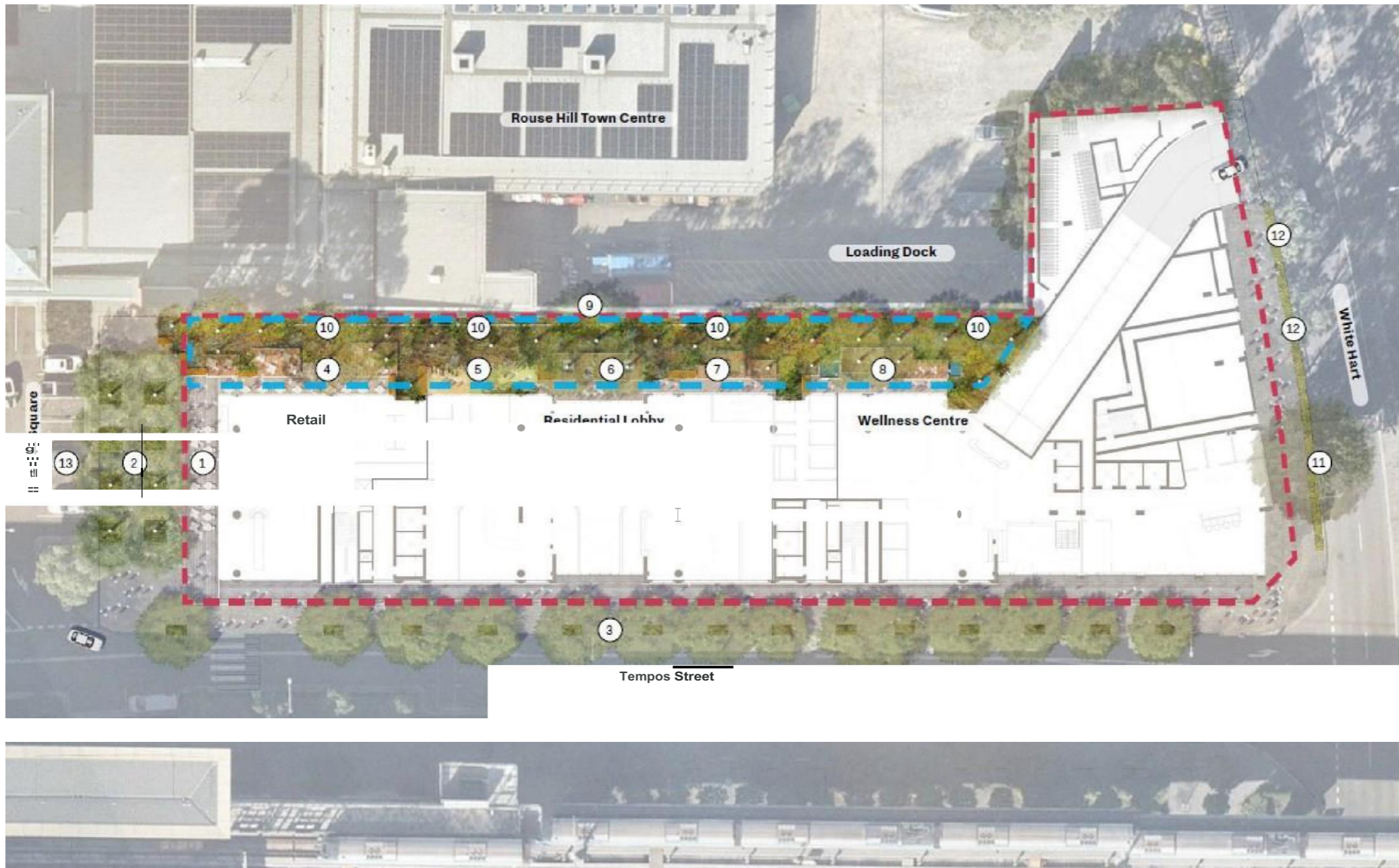
A lush landscape extending from the ground plane and rising vertically along the building, integrating greenery at multiple levels. This approach enhances the biophilic design concept, fostering a deeper connection between nature and built form.



### Respond to the building

Enhancing visual connections between the building and landscape context while incorporating diverse activities and functional landscape spaces to enrich the residents' experience.

Figure 6-6 Deep Soil Planting Zones.  
Architectus (2025).



**Legend**

- - - Site boundary
- - - Deep soil zone
- Ⓒ F+B outdoor dining area with seating
- ⓪ Potential plaza and tree grove framing view to market (Not part of this DA)
- Ⓒ Existing street trees along Tempus St to be retained
- Ⓒ F+B outdoor dining on permeable paving and elevated deck over deep soil zone
- Ⓒ Communal lawn and private garden area
- Ⓒ Central feature landscape elevated deck with feature trees
- ⓪ Communal gathering space and elevated decks with seating
- Ⓒ Wellness garden on elevated deck with water feature
- - - Retaining wall between deep soil zone and existing car park ventilation with strip footing
- @ Canopy tree planting within deep soil zone
- ii Existing-tree and verge along White Hart Drive to be retained
- @ Existing trees in approximate of substation to be removed
- @ Potential to remove parking to extend plaza (not part of this DA)

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Figure 6-7 Multilevel green zones in design  
Architectus (2025).



Figure 6-8 Proposed Canopies  
Architectus (2025).



**Legend**

- Site area: 4,385m<sup>2</sup>

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- Deep soil area: 641m<sup>2</sup> (14.6% of site area)

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- Proposed canopy on ground floor: 500m<sup>2</sup>

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- Proposed canopy on roof terraces: 364m<sup>2</sup>

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- Total canopy cover: 864m<sup>2</sup> (20% of site area)

## 6.2 ONGOING DESIGN CONTRIBUTION POINTS

When the SSD approval is in place then a process of detailed design should allow for further workshopping or consultative processes to establish the nature of the following information to be used. It must be noted that any such contributions are redundant without the SSD approval and the architectural design in place.

- Where should signage be located?
- Naming of public and outdoor spaces

What Dharug words can be used?

- Where and who can contribute to artwork to be incorporated in the design  
Suggestions for artists to use and appropriate motifs and designs, this does not need to be limited to traditional art and may include murals of appropriate Aboriginal people. Art would then be either purchased from an artist or an artist commissioned to conduct works.

- What stories can be incorporated into the design of the building, how can they be told and where can they be displayed?

- What is the pre-settlement history of the area?

What information is appropriate for a residential building and what are the participants comfortable with displaying, local creation legends or just an overview of the pre settlement life of the region may be considered.

- What is the post-settlement history of the area?

What information is appropriate for a residential building and what are the participants comfortable with displaying, local stories of resistance of the post settlement life of the region may be considered.

- Can any Aboriginal cultural practices be acknowledged or incorporated into the design, construction and ongoing maintenance of the building?

Smoking ceremonies, traditional practices may be considered but it does not need to be limited to actual practices but may include information about traditional ways of life and methods of Caring for Country.

- How can Aboriginal people of the area have an input into the ongoing maintenance of the building?
- How can Aboriginal people of the area have an input into the construction of the building?
- Acknowledgement of events such as NAIDOC week, National Sorry Day and other such events may be considered.
- An amnesty event for the return of Aboriginal cultural material was discussed. This would require input from all Aboriginal participants and HNSW. However, it is an idea worth pursuing as significant amounts of Aboriginal Cultural material has been collected outside the NPW Act framework much of it prior to 1977 and an event to get this material to appropriate owners was received positively by all.

## 7.0 CONCLUSION AND RECOMMENDATIONS

The subsequent section of the report considers the following:

- Legislation outlined in this report which protects Aboriginal cultural and archaeological objects and places in New South Wales
- Research and assessment carried out by the author/s of this report
- Results of previous archaeological assessment and excavation in the vicinity of the study area
- The concerns and views of the Aboriginal stakeholders listed in this report
- The impact of the proposed development on any Aboriginal archaeological material that may be present
- The requirements of the consent authority (Hills Shire LGA).

### 9.2 RECOMMENDATIONS

The following recommendations have been formulated in consultation with the RAPs, the proponent, and Heritage NSW for the proposed development to proceed:

- Consultation with the registered Aboriginal stakeholders should continue.
- The final version of the CwC Report should be submitted to relevant authorities as part of the State Significant Development (SSDA) application.
- Aboriginal community consultation is to be maintained throughout the duration of the approval pathway, development construction and use to allow for phased inputs in to as many aspects as possible of the design, construction and use of the development (minimum contact once every 6 months via email) with all stakeholders to ensure validity of the ACHAR and CwC processes.
- Compilation of an Unexpected Finds Protocol by a qualified archaeologist. The Unexpected Finds Protocol (UFP) addresses all relevant legislation for the discovery of unexpected Aboriginal archaeological finds and human remains, providing relevant stop works procedures and contact details (such as NSW police and Heritage NSW Enviroline).
- Compilation of a comprehensive interpretation/art strategy to consider but not be limited to the following:
  - Where should signage be located?
  - What type of font, colours and imagery should be used in signage?
  - Names of public and outdoor spaces
  - What Dharug words can be used?
  - Where and who can contribute to artwork to be incorporated in the development
  - What stories can be incorporated into the design of the building, how can they be told and where can they be displayed?
  - Detail the nature and format of the rooftop garden, edible 'bush tucker garden' and public information.

- Before any ground disturbance takes place all development staff, contractors and workers should be briefed prior to works commencing on site as to their responsibilities regarding any Aboriginal archaeological deposits and/or objects that may be located during the following development. Copies of the Unexpected Finds Protocol (UFP) can be integrated into site induction documentation to aid in distribution.
- Aboriginal community consultation is recommended to be maintained throughout the duration of the construction program (minimum contact every 6 months via email) with all stakeholders to ensure that the Aboriginal Cultural Heritage component of the project can be maintained in accordance with relevant guidelines should unexpected relics be identified on site.
- An Aboriginal Employment and Engagement Strategy should be developed by a specialist in the area to facilitate the use of local Aboriginal owned business, suppliers and individuals who may be able to supply goods and services that may be used in the construction and ongoing maintenance of the development.

## 8.0 GLOSSARY

Term	Definition
Aboriginal Object	A term now used (formerly 'relic') within the NSW <i>National Parks and Wildlife Act, 1974</i> to refer to "...any deposit, object or material evidence (not being a handicraft made for sale) relating to the Aboriginal habitation of the area that comprises New South Wales, being habitation before or concurrent with (or both) the occupation of that area by persons of non-Aboriginal extraction, and includes Aboriginal remains."
AHIP	Aboriginal Heritage Impact Permit, issued under Part 6 of the <i>National Parks and Wildlife Act 1974</i> , where harm to an Aboriginal object or Aboriginal place cannot be avoided.
Alluvial	Describes material deposited by, or in transit in flowing water.
AMAC Group	Archaeological Management and Consulting Group.
Artefact	Any object, usually portable, that has been made or shaped by a human hand.
Assemblage	A collection of artefacts found in close proximity with one another often excavated together.
Axe grinding Grooves	Areas on a stone surface where other items such as stone tools, wood or bones have been sharpened.
Basalt	A dark coloured, basic volcanic rock.
Bioturbation	Reworking of sediments through the action of ground dwelling life forms. This can also include soil cracking and root activity.
Broken Flake	A flake fragment which displays only part of the diagnostic features of a complete flake.
BP	Before present (AD1950).
Burial	Sites containing the physical remains of deceased Aboriginal people.
Ceremonial Sites	Places or objects of ceremonial, religious or ritual significance to Aboriginal people.
Chert	A hard siliceous rock suitable for flaking into tools.
DCP	Development Control Plan.
DP	Deposited Plan.
DPIE	Department of Planning, Industry and Environment formerly known as OEH.
Erosion	Process where particles are detached from rock or soil and transported away principally via water, wind and ice.
Flake	A piece of stone, detached by striking a core with another stone.
Flaking/Knapping	The process of making stone tools by detaching flakes from a piece of stone.
Friable	Easily crumbled or cultivated.
Hard setting	Soil which is compact and hard. It appears to have a pedal structure when dried out.
Heritage Division	Formerly known as the Heritage Branch
Holocene	The period of time since the last retreat of the polar icecaps, commencing approximately 10,000 – 110,000
Intensification	Increased social and economic complexity.
Landscape Unit	An area of land where topography and soils have distinct characteristics, are recognisable, describable by concise statements and capable of being represented on a map.
Laminite	A thinly bedded, fine grained sedimentary rock.
LEP	Local Environment Plan.
LGA	Local Government Area.

Term	Definition
Lithics	A term used to describe stone and stone artefacts.
Loam	A medium textured soil of approximate composition of 10- 25% clay, 25-50% silt and 2% sand.
Loose	A soil which is not cohesive.
Matrix	Finer grained fraction, typically a cementing agent within soil or rock in which larger particles are embedded.
Midden	Aboriginal occupation site consisting chiefly of shells, which can also include bone, stone artefacts and other debris.
NPW Act	National Parks and Wildlife Act 1974
OEH	NSW Office of Environment and Heritage (formerly known as the DECCW)
Open Campsite	A surface accumulation of stone artefacts and/ or other artefacts exposed on the ground surface.
Potential Archaeological Deposit (PAD)	An area where no surface archaeological remains are visible but where it has been assessed that there is some potential for sub-surface archaeological remains to be present.
Ped	An individual, natural soil aggregate.
Pedal	Describes a soil in which some or all of the soil material occurs in the form of peds in a moist state.
Plastic	Describes soil material which is in a condition which allows it to undergo permanent deformation without appreciable volume change or elastic rebound and without rupture.
Pleistocene	The epoch of geological time starting 1.8 million years ago.
Quartz	Common mineral with naturally sharp edges and poor fracturing properties. Colour ranging from clear, to milky white and pink.
Quartzite	Homogenous medium to coarse grained metamorphosed sandstone.
Rock Painting	Encompassing drawing, paintings or stencils that have been placed on a rock surface usually within a rock shelter.
Rock Engraving	Pictures which have been carved, pecked or abraded into a rock surface, usually sandstone and predominantly open, flat surfaces.
Sandstone	A detrital sedimentary rock with predominantly sand sized particles.
Scarred/ Carved Tree	A tree from which bark has been deliberately removed.
Sclerophyll	Denoting the presence of hard stiff leaves, typically used to classify forest and indicative of drier conditions.
Sedimentation	Deposition of sediment typically by water.
Silcrete	A sedimentary rock comprising of quartz grains in a matrix of fine grained – amorphous silica.
Silt	Fine soil particles in size ranges of 0.02 – 0.002mm.
Slope	A landform element inclined from the horizontal at an angle measured in degrees or as a percentage.
SHI	State Heritage Inventory
SHR	State Heritage Register
Subsoil	Subsurface material comprising the B and C horizons of soils with distinct profiles.
Stone Resource Site	A geological feature in the landscape from which raw material for the manufacture of stone tools was obtained.
Texture	The coarseness or fineness of a soil is measured by the behaviour of a moist ball of soil when pressed between the thumb and forefinger.
Topsoil	A part of the soil profile, typically the A1 Horizon, containing material, which is usually darker, more fertile and better structured than the underlying layers.

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Term	Definition
Weathering	The physical and chemical disintegration, alteration and decomposition of rocks and minerals at or near the earth's surface by atmospheric and biological agents.

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# 10.0 APPENDICES

## 12.1 AHIMS SEARCH RESULTS



**AHIMS Web Services (AWS)**  
Search Result

Your Ref/PO Number : Tempus St

Client Service ID : 932658

AMAC Group P/L

Date: 20 September 2024

122c Percival Rd

Stanmore New South Wales 2048

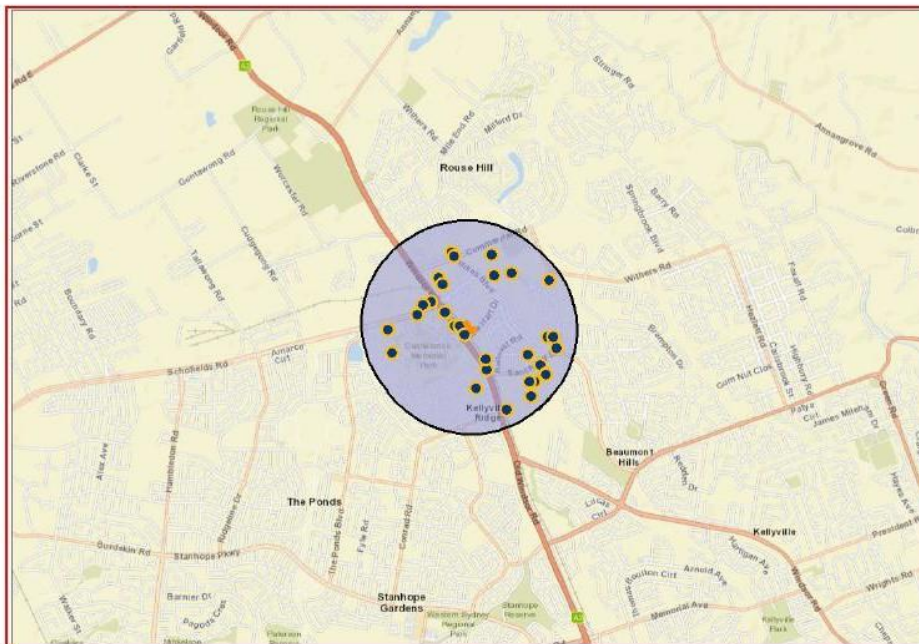
Attention: Martin Carney

Email: amac@archaeological.com.au

Dear Sir or Madam:

AHIMS Web Service search for the following area at Lot : 19, DP:DP280013, Section : - with a Buffer of 1000 meters, conducted by Martin Carney on 20 September 2024.

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:

<b>32</b>	<b>Aboriginal sites are recorded in or near the above location.</b>
<b>0</b>	<b>Aboriginal places have been declared in or near the above location. *</b>

**If your search shows Aboriginal sites or places what should you do?**

- You must do an extensive search if AHIMS has shown that there are Aboriginal sites or places recorded in the search area.
- If you are checking AHIMS as a part of your due diligence, refer to the next steps of the Due Diligence Code of practice.
- You can get further information about Aboriginal places by looking at the gazettal notice that declared it. Aboriginal places gazetted after 2001 are available on the [NSW Government Gazette](https://www.legislation.nsw.gov.au/gazette) (<https://www.legislation.nsw.gov.au/gazette>) website. Gazettal notices published prior to 2001 can be obtained from Heritage NSW upon request

**Important information about your AHIMS search**

- The information derived from the AHIMS search is only to be used for the purpose for which it was requested. It is not be made available to the public.
- AHIMS records information about Aboriginal sites that have been provided to Heritage NSW and Aboriginal places that have been declared by the Minister;
- Information recorded on AHIMS may vary in its accuracy and may not be up to date. Location details are recorded as grid references and it is important to note that there may be errors or omissions in these recordings,
- Some parts of New South Wales have not been investigated in detail and there may be fewer records of Aboriginal sites in those areas. These areas may contain Aboriginal sites which are not recorded on AHIMS.
- Aboriginal objects are protected under the National Parks and Wildlife Act 1974 even if they are not recorded as a site on AHIMS.
- This search can form part of your due diligence and remains valid for 12 months.



**AHIMS Web Services (AWS)**  
Extensive search - Site list report

Your Ref/PO Number : Tempus St  
Client Service ID : 932662

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status **	SiteFeatures	SiteTypes	Reports
45-5-4845	NWRL PAD 11	GDA	56	307335	6270246	Open site	Partially Destroyed	Potential Archaeological Deposit (PAD) : -		
	<u>Contact</u>	<u>Recorders</u>	Kelleher Nightingale Consulting Pty Ltd, Miss. Kristen Taylor							
45-5-0926	RH/CD_10	AGD	56	308200	6269550	Open site	Valid	Artefact : -	Open Camp Site	3696,102576
	<u>Contact</u>	<u>Recorders</u>	Doctor. Jo McDonald							
45-5-3549	W1 (Kellyville)	GDA	56	307790	6269393	Open site	Valid	Artefact : 1		97463
	<u>Contact</u>	<u>Recorders</u>	Mr. Michael Therin							
45-5-3077	MTW	AGD	56	307556	6269771	Open site	Valid	Artefact : -		
	<u>Contact</u>	<u>Recorders</u>	Mr. Michael Therin							
45-5-4844	NWRL PAD 10	GDA	56	308109	6269191	Open site	Partially Destroyed	Potential Archaeological Deposit (PAD) : -		
	<u>Contact</u>	<u>Recorders</u>	Kelleher Nightingale Consulting Pty Ltd, Miss. Kristen Taylor							
45-5-0960	OWR 5 (Rouse Hill)	AGD	56	307470	6269820	Open site	Valid	Artefact : -	Open Camp Site	97463
	<u>Contact</u>	<u>Recorders</u>	Ms. Tessa Corkill							
45-5-2904	PAD 2	AGD	56	307521	6269818	Open site	Valid	Potential Archaeological Deposit (PAD) : -		
	<u>Contact</u>	<u>Recorders</u>	Mr. Michael Therin							
45-5-4259	NWRL PAD11	GDA	56	307263	6270210	Open site	Partially Destroyed	Potential Archaeological Deposit (PAD) : 1		
	<u>Contact</u>	<u>Recorders</u>	GML Heritage Pty Ltd - Surry Hills, Doctor. Darran Jordan, AECOM Australia Pty Ltd -							
45-5-2451	MP-GG-1	AGD	56	308020	6270350	Open site	Valid	Grinding Groove : -, Water Hole : -	Axe Grinding Groove, Water Hole/Well	
	<u>Contact</u>	<u>Recorders</u>	Mr. Neville Baker							
45-5-0908	RH/CD 6 Rouse Hill	AGD	56	308320	6269450	Open site	Valid	Grinding Groove : -	Axe Grinding Groove	2499,98281
	<u>Contact</u>	<u>Recorders</u>	Doctor. Jo McDonald							
45-5-0932	RH/CD12 (PAD24); Rouse Hill; duplicate of 45-5-2604	AGD	56	308380	6269360	Open site	Valid	Artefact : -	Open Camp Site	
	<u>Contact</u>	<u>Recorders</u>	Doctor. Jo McDonald, Elizabeth Rich							
45-5-0959	OWR 4 (Rouse Hill)	AGD	56	307370	6269950	Open site	Valid	Artefact : -	Open Camp Site	97463,98281
	<u>Contact</u>	<u>Recorders</u>	Ms. Tessa Corkill							
45-5-5596	CR-AS-01	GDA	56	307529	6270736	Open site	Valid	Artefact : -		
	<u>Contact</u>	<u>Recorders</u>	Apex Archaeology, Ms. Jenni Bate							
45-5-2449	MP-OS-3	AGD	56	308390	6270290	Open site	Valid	Artefact : -	Open Camp Site	101064
	<u>Contact</u>	<u>Recorders</u>	R Baker							

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**AHIMS Web Services (AWS)**  
**Extensive search - Site list report**

Your Ref/PO Number : Tempus St  
 Client Service ID : 932662

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status **	SiteFeatures	SiteTypes	Reports
45-5-2604	RH/CD12 - Duplicate of 45-5-0932	GDA	56	308485	6269549	Open site	Valid	Aboriginal Resource and Gathering : -		
	<u>Contact</u> Deerubbin LALC							<u>Permits</u>	3948	
45-5-4325	Caddies Creek 2	GDA	56	308371	6269469	Open site	Valid	Artefact : 1		
	<u>Contact</u>	<u>Recorders</u> Mr.Geordie Oakes,AECOM Australia Pty Ltd - Sydney						<u>Permits</u>		
45-5-3554	MW02 (Riverstone)	GDA	56	308489	6269918	Open site	Valid	Artefact : 2		101064
	<u>Contact</u>	<u>Recorders</u> Jo McDonald Cultural Heritage Management see GML						<u>Permits</u>		
45-5-5529	CR01+PAD	GDA	56	307550	6270700	Open site	Valid	Artefact : -, Potential Archaeological Deposit (PAD) : -		
	<u>Contact</u>	<u>Recorders</u> Dominic Steele Archaeological Consulting,Mr.Dominic Steele						<u>Permits</u>	5006	
45-5-3090	SPC-PAD33	AGD	56	306820	6269770	Open site	Valid	Potential Archaeological Deposit (PAD) : -		102377
	<u>Contact</u>	<u>Recorders</u> Jo McDonald Cultural Heritage Management see GML						<u>Permits</u>	2366	
45-5-5669	Commercial Road AFT 1	GDA	56	307408	6270482	Open site	Valid	Artefact : -		
	<u>Contact</u>	<u>Recorders</u> Urbis Pty Ltd - Angel Place L8 123 Pitt Street,Mr.Owen Barrett						<u>Permits</u>		
45-5-0138	Rouse Hill RH/CD5	AGD	56	307840	6270325	Closed site	Valid	Artefact : -	Shelter with Deposit	2499,98281,102576
	<u>Contact</u>	<u>Recorders</u> Mr.R Taplin						<u>Permits</u>	2457	
45-5-4324	Caddies Creek 1	GDA	56	308340	6269329	Open site	Valid	Artefact : 1		
	<u>Contact</u>	<u>Recorders</u> Mr.Geordie Oakes,AECOM Australia Pty Ltd - Sydney						<u>Permits</u>	3948	
45-5-0909	RH/CD 7 Rouse Hill	AGD	56	308480	6269620	Open site	Valid	Grinding Groove : -, Artefact : -	Axe Grinding Groove,Open Camp Site	2499,98281,102576
	<u>Contact</u>	<u>Recorders</u> Doctor.Jo McDonald						<u>Permits</u>	507,1018,2457,2544,2674,2751	
45-5-2905	PAD 3	AGD	56	307568	6269737	Open site	Valid	Potential Archaeological Deposit (PAD) : -		
	<u>Contact</u>	<u>Recorders</u> Mr.Michael Therin						<u>Permits</u>	1840,1853	
45-5-4260	NWRL PAD10	GDA	56	308324	6269473	Open site	Valid	Potential Archaeological Deposit (PAD) : 1		
	<u>Contact</u>	<u>Recorders</u> GML Heritage Pty Ltd - Surry Hills						<u>Permits</u>	3948	
45-5-4113	ISF SCR/UPG2	GDA	56	307210	6270111	Open site	Valid	Artefact : 1, Potential Archaeological Deposit (PAD) : -		
	<u>Contact</u>	<u>Recorders</u> Jo McDonald Cultural Heritage Management see GML,GML Heritage Pty Ltd - Surry						<u>Permits</u>	3518	
45-5-2649	Windsor Road 1	AGD	56	307790	6269393	Open site	Valid	Artefact : 1		
	<u>Contact</u>	<u>Recorders</u> Mr.Michael Therin						<u>Permits</u>	1318	

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**AHIMS Web Services (AWS)**  
**Extensive search - Site list report**

Your Ref/PO Number : Tempus St  
 Client Service ID : 932662

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status **	SiteFeatures	SiteTypes	Reports
45-5-2872	RH/SP21 (formerly PAD34)	AGD	56	306865	6269540	Open site	Partially Destroyed	Potential Archaeological Deposit (PAD) :-		
	<u>Contact</u>	<u>Recorders</u>	Doctor.Jo McDonald							
45-5-3553	MW01 (Riverstone)	GDA	56	308550	6269920	Open site	Valid	Artefact : 7		101064
	<u>Contact</u>	<u>Recorders</u>	Jo McDonald Cultural Heritage Management see GML							
45-5-5228	RHS1	GDA	56	307921	6270720	Open site	Valid	Artefact : 1		
	<u>Contact</u>	<u>Recorders</u>	EMM Consulting - St Leonards - Individual users, Miss.Kerryn Armstrong							
45-5-3188	Mungerie Park Open Artefact Scatter and associated PAD	GDA	56	307887	6269685	Open site	Destroyed	Artefact : 7		
	<u>Contact</u> S Scanlon	<u>Recorders</u>	Kelleher Nightingale Consulting Pty Ltd, Miss.Kristen Taylor, Austral Archaeology							
45-5-5671	Commercial Road AFT 2	GDA	56	307450	6270418	Open site	Valid	Artefact :-		
	<u>Contact</u>	<u>Recorders</u>	Urbis Pty Ltd - Angel Place L8 123 Pitt Street, Mr.Owen Barrett							

**\*\* Site Status**  
**Valid** - The site has been recorded and accepted onto the system as valid  
**Destroyed** - The site has been completely impacted or harmed usually as consequence of permit activity but sometimes also after natural events. There is nothing left of the site on the ground but proponents should proceed with caution.  
**Partially Destroyed** - The site has been only partially impacted or harmed usually as consequence of permit activity but sometimes also after natural events. There might be parts or sections of the original site still present on the ground  
**Not a site** - The site has been originally entered and accepted onto AHIMS as a valid site but after further investigations it was decided it is NOT an aboriginal site. Impact of this type of site does not require permit but Heritage NSW should be notified

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## CONSULTATION SUMMARY

This consultation process has been adapted using the Office of Environment, and Heritage [sic] Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010, this is recognised as industry best practice . The following is a summary of activities regarding both the preparation of the ACHAR ATAR documents and the Connecting with Country document.

STAGE 1						
Authority Letters & Advertisement						
Authority Body/ Organisation	Contact Person	Contact Details	Date Sent	Method	Response Received	Date
Hills Shire Council	Heritage Officer	council@thehills.nsw.gov.au	30/08/2024	Email	Yes	12/08/2024
Sydney Hunter LLS	Heritage Officer	<a href="mailto:gs.service@lls.nsw.gov.au">gs.service@lls.nsw.gov.au</a>	30/08/2024	Email	Yes/No Email	
Deerubbin Local Aboriginal Land Council	Heritage Officer	Reception@deerubbin.org.au	30/08/2024	Email	Yes/No Email	
National Native Title Tribunal (NNTT)	Heritage Officer	geospatialsearch@nntt.gov.au	30/08/2024	Email	Yes	30/08/2024
NTSCORP	Heritage Officer	<a href="mailto:notifications@ntscorp.com.au">notifications@ntscorp.com.au</a>	30/08/2024	Email	Yes/No Email	
Heritage NSW	Archaeologist	<a href="mailto:heritagemailbox@environment.nsw.gov.au">heritagemailbox@environment.nsw.gov.au</a>	30/08/2024	Email	Yes	6/09/2024
Office of Registrar	Heritage Officer	aboriginalowners@oralra.nsw.gov.au	30/08/2024	Email	Yes	2/09/2024
University of Western Sydney	Indigenous Engagement Coordinator	W.Clark@westernsydney.edu.au	03/11/24	Email	Yes	05/11/24
Aboriginal Housing Company	Lani Tuitavake	lani@ahc.org.au	08/11/25	Email	Yes	09/11/25
Newspaper Advertisement:	News Corp Aust	-	Ad Placed: 12/09/2024		Date printed: 13/09/2024	End Period: 27/09/2024
Stakeholders Contacted	Minimum 14 days to register	(12/09/2024) - (26/09/2024)				
Name/Organisation	Contact Person	Contact Details	Date Sent	Method	Notes	
A1 Indigenous Services	Carolyn Hickey	<a href="mailto:cazadirect@live.com">cazadirect@live.com</a>	12/09/2024	Email		
Amanda Hickey Cultural Services	Amanda Hickey	<a href="mailto:amandahickey@live.com.au">amandahickey@live.com.au</a>	12/09/2024	Email		
Aragung Aboriginal Cultural Heritage Site Assessments	Jamie Eastwood	<a href="mailto:James.eastwood@y7mail.com">James.eastwood@y7mail.com</a>	12/09/2024	Email		
B.H. Heritage Consultants	Ralph Hampton	<a href="mailto:hamptonralph46@gmail.com">hamptonralph46@gmail.com</a>	12/09/2024	Email		
B.H. Heritage Consultants	Nola Hampton	<a href="mailto:kinghampton77@gmail.com">kinghampton77@gmail.com</a>	12/09/2024	Email		
Barking Owl Aboriginal Corporation	Mrs Jody Kulakowski (Director)	<a href="mailto:barkingowlcorp@gmail.com">barkingowlcorp@gmail.com</a>	12/09/2024	Email		
Barraby Cultural Services	Lee Field (Manager)	<a href="mailto:barrabyculturalservices@gmail.com">barrabyculturalservices@gmail.com</a>	12/09/2024	Email		

Bidjawong Aboriginal Corporation	James Carroll	jrcarroll888@gmail.com; bidjawong@gmail.com	12/09/2024	Email
Butucarbin Aboriginal Corporation	Jennifer Beale	<a href="mailto:butuheritage@gmail.com">butuheritage@gmail.com</a>	12/09/2024	Email
Corroboree Aboriginal Corporation	Marilyn Carroll-Johnson	corroboreecorp@outlook.com	12/09/2024	Email
Cullendulla (Murrin Clan/Peoples)	Corey Smith	<a href="mailto:cullendullachts@gmail.com">cullendullachts@gmail.com</a>	12/09/2024	Email
Darug Aboriginal Cultural Heritage Assessments	Gordon Morton	-	12/09/2024	Posted
Darug Aboriginal Land Care	Mark Dyer	<a href="mailto:markdyer2009@live.com.au">markdyer2009@live.com.au</a>	12/09/2024	Email
Darug Boorooberongal Elders Aboriginal Corporation	Paul Hand (chairperson)	<a href="mailto:paulhand1967@gmail.com">paulhand1967@gmail.com</a>	12/09/2024	Email
Dharug Custodian Aboriginal Corporation	Justine Coplin	<a href="mailto:justinecoplin@optusnet.com.au">justinecoplin@optusnet.com.au</a>	12/09/2024	Email
Darug Land Observations	Jamie Workman; Anna Workman; Anna O'Hara	<a href="mailto:daruglandobservations@gmail.com">daruglandobservations@gmail.com</a>	12/09/2024	Email
Deerubbin Local Aboriginal Land Council	Kevin Cavanagh	srandall@deerubbin.org.au; Reception@deerubbin.org.au	12/09/2024	Email
Dharug (Murrin Clan/Peoples)	Andrew Bond	<a href="mailto:dharugchts@gmail.com">dharugchts@gmail.com</a>	12/09/2024	Email
Dhinawan Culture & Heritage Pty Ltd	Stephen Fields	<a href="mailto:dhinawan.ch@gmail.com">dhinawan.ch@gmail.com</a>	12/09/2024	Email
Didge Ngunawal Clan	Lillie Carroll ; Paul Boyd	<a href="mailto:didgengunawalclan@yahoo.com.au">didgengunawalclan@yahoo.com.au</a>	12/09/2024	Email
DJMD Consultancy	Darren Duncan	<a href="mailto:darrenjohnduncan@gmail.com">darrenjohnduncan@gmail.com</a>	12/09/2024	Email
Gilay Consultants	Carol Slater	<a href="mailto:cal.slater61@gmail.com">cal.slater61@gmail.com</a>	12/09/2024	Email
Ginninderra Aboriginal Corporation	Steven Johnson; Krystle Carroll	<a href="mailto:Ginninderra.corp@gmail.com">Ginninderra.corp@gmail.com</a>	12/09/2024	Email
Goodradigbee Cultural & Heritage Aboriginal Corporation	Caine Carroll	<a href="mailto:goodradigbee1@outlook.com">goodradigbee1@outlook.com</a>	12/09/2024	Email
Gulaga	Wendy Smith	<a href="mailto:gulagachts@gmail.com">gulagachts@gmail.com</a>	12/09/2024	Email
Gunjeewong Cultural Heritage Aboriginal Corporation	Shayne Dickson	<a href="mailto:gunjeewongculturalheritage21@hotmail.com">gunjeewongculturalheritage21@hotmail.com</a>	12/09/2024	Email
Guntawang Aboriginal Resources Incorporated	Wendy Morgan	<a href="mailto:wenlissa01@hotmail.com">wenlissa01@hotmail.com</a>	12/09/2024	Email
Julia Narayan	-	<a href="mailto:juliaannnarayan2018@gmail.com">juliaannnarayan2018@gmail.com</a>	12/09/2024	Email
Kamilaroi Yankuntjatjara Working Group	Phil Khan	<a href="mailto:philipkhan.acn@live.com.au">philipkhan.acn@live.com.au</a>	12/09/2024	Email
Metropolitan Local Aboriginal Land Council	Nathan Moran	<a href="mailto:officeadmin@metrolalc.org.au">officeadmin@metrolalc.org.au</a>	12/09/2024	Email
Mura Indigenous Corporation (icn:8991)	Phillip Carroll	<a href="mailto:mura.cultureservices@gmail.com">mura.cultureservices@gmail.com</a>	12/09/2024	Email

Murra Bidgee Mullangari Aboriginal Corporation	Darleen Johnson ; Ryan Johnson	<a href="mailto:murrabidgeemullangari@yahoo.com.au">murrabidgeemullangari@yahoo.com.au</a>	12/09/2024	Email	
Murramarang (Murrin Clan/Peoples)	Roxanne Smith	<a href="mailto:murramarangchts@gmail.com">murramarangchts@gmail.com</a>	12/09/2024	Email	
Ngambaa Cultural Connections	Kaarina Slater	<a href="mailto:ngambaa.culturalconnections@gmail.com">ngambaa.culturalconnections@gmail.com</a>	12/09/2024	Email	
Pemulwuy (Murrin Clan/Peoples)	Pemulwuy Johnson	<a href="mailto:pemulwuyd@gmail.com">pemulwuyd@gmail.com</a>	12/09/2024	Email	
Thauaira	Shane Carriage	<a href="mailto:thauairachts@gmail.com">thauairachts@gmail.com</a>	12/09/2024	Email	
Thomas Dahlstrom Offers ACH value by using 3D Laser and Drone technology	Thomas Dahlstrom	<a href="mailto:gamila_roi@yahoo.com.au">gamila_roi@yahoo.com.au</a>	12/09/2024	Email	
Thoorga Nura	John Carriage (Chief Executive Officer)	<a href="mailto:thoorganura@gmail.com">thoorganura@gmail.com</a>	12/09/2024	Email	
Scott Franks on the behalf of the Wonnarua PBC; Yarrawalk Pty Ltd	Scott Franks	<a href="mailto:scott@tocomwall.com.au">scott@tocomwall.com.au</a> ; <a href="mailto:scott@yarrawalk.com.au">scott@yarrawalk.com.au</a>	12/09/2024	Email	this email bounced scott@tocomwall.com.au
Waawaar Awaab Aboriginal Corporation	Rodney Gunther Barry Gunther	<a href="mailto:Waawaar.awaab@gmail.com">Waawaar.awaab@gmail.com</a>	12/09/2024	Email	
Wailwan Aboriginal Group	Philip Boney	<a href="mailto:waarlan12@outlook.com">waarlan12@outlook.com</a>	12/09/2024	Email	
Walgalu (Murrin Clan/Peoples)	Ronald Stewart	<a href="mailto:walgaluchts@gmail.com">walgaluchts@gmail.com</a>	12/09/2024	Email	
Woka Aboriginal Corporation	Steven Johnson	<a href="mailto:wokacorp@yahoo.com">wokacorp@yahoo.com</a>	12/09/2024	Email	
Wori Woilywa	Daniel Chalker	<a href="mailto:worivoilywa@gmail.com">worivoilywa@gmail.com</a>	12/09/2024	Email	
Wurrumay Culture Heritage Consultants	Kerrie Slater; Vicky Slater	<a href="mailto:wurrumay31@outlook.com">wurrumay31@outlook.com</a>	12/09/2024	Email	
Yulay Cultural Services	Arika Jalomaki (Manager)	<a href="mailto:yulayculturalservices@gmail.com">yulayculturalservices@gmail.com</a>	12/09/2024	Email	
Yurrandaali	Bo Field (Manager)	yurrandaali_cs@hotmail.com	12/09/2024	Email	
Yurwang Gundana Consultancy Cultural Heritage Services.	Dean Bell ; Merekai Bell	ngunawal56@outlook.com; Yurwang.Gundana.C.H.S@outlook.com	12/09/2024	Email	
Bariyan Cultural Connections	Kayelene Terry	<a href="mailto:bariyan.culturalconnections@gmail.com">bariyan.culturalconnections@gmail.com</a>	12/09/2024	Email	
RAW Cultural Healing	Raymond Weatherall	<a href="mailto:RAW.CulturalHealing@hotmail.com">RAW.CulturalHealing@hotmail.com</a>	12/09/2024	Email	
Long Gully Cultural Services	Ethan Trewlynn	<a href="mailto:Ethan3trewlynn@gmail.com">Ethan3trewlynn@gmail.com</a>	12/09/2024	Email	
Guthers Aboriginal Corporation	Trystan Treloar	<a href="mailto:guthersic@gmail.com">guthersic@gmail.com</a>	12/09/2024	Email	
Gadu chts	Colin Walker – Chairperson	<a href="mailto:gaduchts@gmail.com">gaduchts@gmail.com</a>	12/09/2024	Email	
Pearl Depoma	Pearl Depoma	<a href="mailto:pearl-depoma@hotmail.com">pearl-depoma@hotmail.com</a>	12/09/2024	Email	
Debbie Moon	Debbie Moon	<a href="mailto:1nurse59@gmail.com">1nurse59@gmail.com</a>	12/09/2024	Email	
Darug Aboriginal Resource Centre	Thelmerie Rudd	<a href="mailto:darugaboriginalresourcecentre@gmail.com">darugaboriginalresourcecentre@gmail.com</a>	12/09/2024	Email	
Wallangang Aboriginal Corporation	Joanne Timbery	<a href="mailto:jtimbery@hotmail.com">jtimbery@hotmail.com</a>	12/09/2024	Email	

Gadhungal Marring	Nigel Millgate	<a href="mailto:admin@gadhungalmarring.com.au">admin@gadhungalmarring.com.au</a>	12/09/2024	Email	
Registered Organisations/Individuals ACHAR/ATAR Process					
Contacted Organisation/ Individuals	Contact Person	Email Address	Date	Method	Notes
Corroboree Aboriginal Corporation	Marilyn Carroll-Johnson	corroboreecorp@outlook.com	12/09/2024	Email	
Guntawang Aboriginal Resources Incorporated	Wendy Morgan	<a href="mailto:wenlissa01@hotmail.com">wenlissa01@hotmail.com</a>	13/09/2024	Email	Would like to be included in fieldwork
Didge Ngunawal Clan	Lillie Carroll ; Paul Boyd	<a href="mailto:didgengunawalclan@yahoo.com.au">didgengunawalclan@yahoo.com.au</a>	13/09/2024	Email	
Wailwan Aboriginal Group	Philip Boney	<a href="mailto:waarlan12@outlook.com">waarlan12@outlook.com</a>	13/09/2024	Email	
Deerubbin Local Aboriginal Land Council	Steven Randall	<a href="mailto:srandall@deerubbin.org.au">srandall@deerubbin.org.au</a>	13/09/2024	Email	Steve Randall phone number 0417 219 174
Dharug Custodian Aboriginal Corporation	Justine Coplin	<a href="mailto:justinecoplin@optusnet.com.au">justinecoplin@optusnet.com.au</a>	13/09/2024	Email	
Thomas Dahlstrom Offers ACH value by using 3D Laser and Drone technology	Thomas Dahlstrom	<a href="mailto:gamila_roi@yahoo.com.au">gamila_roi@yahoo.com.au</a>	16/09/2024	Email	
Butucarbin Aboriginal Corporation	Jennifer Beale	<a href="mailto:butuheritage@gmail.com">butuheritage@gmail.com</a>	16/09/2024	Email	
Kamilaroi Yankuntjatjara Working Group	Phil Khan	<a href="mailto:philipkhan.acn@live.com.au">philipkhan.acn@live.com.au</a>	18/09/2024	Email	I wish to be involved & participate in all levels of consultation/project involvement. I wish to attend all meetings, participate in available field work & receive a copy of the report.
Ginninderra Aboriginal Corporation	Steven Johnson; Krystle Carroll	<a href="mailto:Ginninderra.corp@gmail.com">Ginninderra.corp@gmail.com</a>	18/09/2024	Email	
Wurrumay Culture Heritage Consultants	Kerrie Slater; Vicky Slater	<a href="mailto:wurrumay31@outlook.com">wurrumay31@outlook.com</a>	27/09/2024	Email	
Ngambaa Cultural Connections	Kaarina Slater	<a href="mailto:ngambaa.culturalconnections@gmail.com">ngambaa.culturalconnections@gmail.com</a>	29/09/2024	Email	
-					
<b>STAGE 2 &amp; 3</b>					
ACHAR Methodology (/Test Excavation Methodology)	Minimum 28 days to respond	(04/10/2024) - (01/11/2024)			
Contacted Organisation/ Individuals	Contacted by Organisation/ Individual	Subject	Date	Method	Notes

All RAPs	Kelly Strickland/AMAC	Dispatch ACHAR Research Design & Testing Methodology	4/10/2024	Email	
Steven J. Vasilakis/AMAC		ACHAR Meth Responses			Responded/Document Received
		No Responses Forthcoming			Supports Recommendations
<b>STAGE 4</b>					
ACHAR/AATR Report	Minimum 28 days to respond	(00/12/2024) - (00/10/2025)			
Contacted Organisation/ Individuals	Contacted by Organisation/ Individual	Subject	Date	Method	Notes
All RAPs	Steven J. Vasilakis/AMAC	Dispatch ACHAR and draft CwC	19/12/2024	Email	Extra Time allowed due to Christmas break
Steven J. Vasilakis/AMAC	Phil Khan	Responds to ACHAR	28/01/2025		Supports recommendation

The registration process for CWC is dynamic and stakeholders can join or leave the process at any time.

<b>STAGE 1</b>					
Registered Organisations/Individuals CwC Process	Contact Person	Email Address	Date	Method	Notes
Corroboree Aboriginal Corporation	Marilyn Carroll-Johnson	<a href="mailto:corroboreecorp@outlook.com">corroboreecorp@outlook.com</a>	12/09/2024	Email	
Yenu Allowah	Kaylee Simon and Tony Zumbo	<a href="mailto:chairperson@ahc.org.au">chairperson@ahc.org.au</a>	01/11/25	Email	
Aboriginal Housing Corporation	Mick Mundine and Lani Tuitaveck	<a href="mailto:lani@ach.org.au">lani@ach.org.au</a>	01/11/25	Email	
Badanami Centre for Indigenous Education (UWS)	Wayne Clark	<a href="mailto:W.Clark@westernsydney.edu.au">W.Clark@westernsydney.edu.au</a>	01/11/25	Email	
University of Western Sydney	Aunty Jean South: Elder in Residence (UWS)	<a href="mailto:south@westernsydney.edu.au">south@westernsydney.edu.au</a>	01/11/25	Email	
University of Western Sydney	Shirley Gilbert	<a href="mailto:S.Gilbert@westernsydney.edu.au">S.Gilbert@westernsydney.edu.au</a>	01/11/25	Email	
Muri Mitticar	Jasmine Brotherhood	<a href="mailto:info@murumittigar.com.au">info@murumittigar.com.au</a>	08/11/25	In Person	Joined at workshop by Shirley Gilbert
Bariyan Cultural Connections	Kaylene Slater	<a href="mailto:bariyan.culturalconnections@gmail.com">bariyan.culturalconnections@gmail.com</a>	22/05/25	Email	
Murrabidgee	Darleen Johnson	<a href="mailto:murrabidgeemullangari@yahoo.com.au">murrabidgeemullangari@yahoo.com.au</a>	22/05/25	Email	
Merigarn	Shaun Carroll	<a href="mailto:merrigarn@hotmail.com">merrigarn@hotmail.com</a>	28/05/25	Email	
Meryhuiela	Ryan Johnson	<a href="mailto:meryhuiela@yahoo.com">meryhuiela@yahoo.com</a>	28/05/25	Email	
Individual	Zona Wilkinson	<a href="mailto:Zona.wilkinson@bigpond.com">Zona.wilkinson@bigpond.com</a>	22/05/25	Email	

Woka	Steve Johnson		13/09/24	Email
Guntawang Aboriginal Resources Incorporated	Wendy Morgan	<a href="mailto:wenlissa01@hotmail.com">wenlissa01@hotmail.com</a>	13/09/2024	Email
Didge Ngunawal Clan	Lillie Carroll ; Paul Boyd	<a href="mailto:didgengunawalclan@yahoo.com.au">didgengunawalclan@yahoo.com.au</a>	13/09/2024	Email
Wailwan Aboriginal Group	Philip Boney	<a href="mailto:waarlan12@outlook.com">waarlan12@outlook.com</a>	13/09/2024	Email
Deerubbin Local Aboriginal Land Council	Steven Randall	<a href="mailto:srandall@deerubbin.org.au">srandall@deerubbin.org.au</a>	13/09/2024	Email
Dharug Custodian Aboriginal Corporation	Justine Coplin	<a href="mailto:justinecoplin@optusnet.com.au">justinecoplin@optusnet.com.au</a>	13/09/2024	Email
Thomas Dahlstrom	Thomas Dahlstrom	<a href="mailto:gamila_roi@yahoo.com.au">gamila_roi@yahoo.com.au</a>	16/09/2024	Email
Butucarbin Aboriginal Corporation	Jennifer Beale	<a href="mailto:butuheritage@gmail.com">butuheritage@gmail.com</a>	16/09/2024	Email
Kamilaroi Yankuntjatjara Working Group	Phil Khan	<a href="mailto:philipkhan.acn@live.com.au">philipkhan.acn@live.com.au</a>	18/09/2024	Email
Ginninderra Aboriginal Corporation	Steven Johnson; Krystle Carroll	<a href="mailto:Ginninderra.corp@gmail.com">Ginninderra.corp@gmail.com</a>	18/09/2024	Email
Wurrumay Culture Heritage Consultants	Kerrie Slater; Vicky Slater	<a href="mailto:wurrumay31@outlook.com">wurrumay31@outlook.com</a>	27/09/2024	Email
Ngambaa Cultural Connections	Kaarina Slater	<a href="mailto:ngambaa.culturalconnections@gmail.com">ngambaa.culturalconnections@gmail.com</a>	29/09/2024	Email

STAGE 2 & 3 CwC Process						
		Minimum 28 days to respond	(04/10/2024) - (01/11/2024)			
Contacted Organisation/ Individuals	Contacted by Organisation/ Individual	Subject	Date	Method	Notes	
All Stakeholders	Ben Streat AMAC	Dispatch CwC workshop invite and draft agenda	4/10/2024	Email		
See Table 1	Ben Streat AMAC	Connecting with Country Walk on Country and workshop	12/11/2025	In Person		
All Stakeholders	Ben Streat AMAC	Connecting with Country Walk on Country and workshop	12/11/2025	Email		
Kamilaroi Yankuntjatjara Working Group	Ben Streat AMAC	Dispatch CwC workshop agenda again for input remotely	13/11/2025	Email	Responded Received 25/11/25	
Muru Mittigar	Ben Streat AMAC	Requested copy of updated agenda and input from workshops	25/11/2025	Email	Dispatched same day	

All Stakeholders	Ben Streat AMAC	Updated all stakeholders regarding process and invoicing and SDRP input	07/02/2025	Email	
All Stakeholders	Ben Streat AMAC	SDRP Briefing Pack sent to all Stakeholders	15/04/2025	Email	
All Stakeholders	Ben Streat AMAC	Draft CwC Report sent to all Stakeholders	15/04/2025	Email	
All Stakeholders	Ben Streat AMAC	Updated all stakeholders regarding process and SDRP input	17/04/2025	Email	
All Stakeholders	Ben Streat AMAC	CwC online workshop scheduled	20/05/2025	Email	
See Table 2	Ben Streat AMAC	CwC online workshop completed	28/05/2025	Online	
Vicky Slater	Ben Streat AMAC	Response with further information regarding CwC workshop	28/05/2025	Email	
Kaylene Slater	Ben Streat AMAC	Response with further information regarding CwC workshop	28/05/2025	Email	
<b>STAGE 4</b>					
<b>ACHAR/AATR Report</b>					
Contacted Organisation/ Individuals	Contacted by Organisation/ Individual	Subject	Date	Method	Notes
All RAPs	Ben Streat AMAC	Dispatch CwC Report	29/05/2025	Email	
All RAPS	Ben Streat AMAC	Dispatch Final Plans and Updated	16/06/25	Email	

Table 1

Organisation	Individual Representative
AMAC Group	Ben Streat
AMAC Group	Sarah Hannan
Didge Ngunawal Clan	Paul Boyd
Ginninderra Aboriginal Corporation	Debra Charman
Yenu Allowah	Kaylee Simon and Tony Zumbo
Aboriginal Housing Corporation	Mick Mundine and Lani Tuitaveck
Badanami Centre for Indigenous Education (UWS)	Wayne Clark
Muragardi Aboriginal Corporation	Brad Maybury
Woka Aboriginal Corporation	Adam Mccelland
University of Western Sydney Aunty Jean Sutton: Elder in Residence (UWS)	Aunty Jean Sutton: Elder in Residence (UWS) and Shirley Gilbert
Yenu Allawah	Kaylee Simon and Tony Zumbo
Guntawong	Wendy Morgan
Corobboree	Tania Carroll
Urbis	Sarah Noone
Urbis	Simon Wilkes
Architectus	Gary Henigen
Architectus	Sarra Mae De Los Santos
Freecity	Simon Liang

Table

Organisation	Individual Representative
AMAC Group	Ben Streat
Didge Ngunawal Clan	Paul Boyd
Ginninderra Aboriginal Corporation	Kody King
Badanami Centre for Indigenous Education (UWS)	Wayne Clark
Woka Aboriginal Corporation	Steve Johnson
Murrabidgee	Darleen Johnson
Kamilaroi Yankuntjatjara Working Group	Koori Currel
Individual	Zona Wilkinson
Bariyan Cultural Connections	Kaylene Slater
Wurrumay	Vicky Slater
Urbis	Sarah Noone
Architectus	Marko Damic
Architectus	Sarra Mae De Los Santos
Freecity	Simon Liang and Daniel Hodgeson

