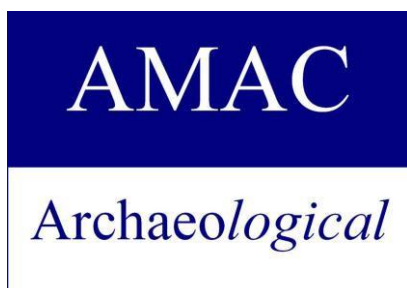


CONNECTING WITH COUNTRY REPORT

**155 – 157 Walker Street,
North Sydney,
NSW
Lot 1 DP84729 SP50411
(North Sydney LGA)**



Benjamin Streat and Sarah Hannan
Archaeological Management & Consulting Group

for
Freecity Pty Ltd

June 2025

ACKNOWLEDGEMENT OF COUNTRY

Archaeological Management and Consulting Group (AMAC Group) and Freecity acknowledge the Traditional Custodians of the North Sydney 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 acknowledge the post contact experiences of Aboriginal people who have attachment to the North Sydney 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 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 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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Indigenous Cultural and Intellectual Property

This report acknowledges the cultural and intellectual property rights of Indigenous peoples. It respects the unique knowledge, traditions, and expressions of Indigenous cultures, recognising their significance and value. All Indigenous cultural materials referenced in this report are recognized as the property of their respective communities and custodians. We commit to obtaining proper consent and to respecting cultural protocols associated with the use of such materials. If there are any concerns regarding misrepresentation or insufficient acknowledgment, please contact AMAC Group.



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Cover Image

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

Date	Version	Action	Issued by
16 June 2025	Draft V.1	Draft sent to client for review	Ben Streat (AMAC)
16 June 2025	Draft V.2	Draft sent to Aboriginal Stakeholders	Ben Streat (AMAC)
24 June 2025	Draft V.3	Comments Received	Michael Romanao (Freecity)
24 June 2025	Draft V.4	Updated Draft sent to Aboriginal Stakeholders	Ben Streat (AMAC)
26 June 2025	Draft V 5	Comments Received	Jana Somasundaram (Architectus)
27 June 2025	Draft V 5	Draft sent to client for review	Ben Streat (AMAC)
30 June 2025	Final	N/A	Ben Streat (AMAC)

EXECUTIVE SUMMARY

Archaeological Management and Consulting Group (AMAC Group) was commissioned in May 2025 by Freecity Development Pty Ltd, to prepare a Connecting with Country Report (CwC) for the proposed construction of a mixed-use development at the street address of 155 – 157 Walker Street, North Sydney, New South Wales.

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, SSD-82599709.
- 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 s to ensure validity of the 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 wayfinding and naming signage be located?
 - What type of font, colours and imagery should be used in signage?
 - Naming of public and outdoor spaces (Dharug Wording)
 - What Dharug words can be used in outdoor light display
 - Where and who can contribute to artwork both internally and externally to be incorporated in the development
 - Detail the nature and format of the images , to be used in the outdoor light display.
- 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 May 2025 by Freecity Development Pty Ltd, to prepare a Connecting with Country Report (CwC) for the proposed construction of a mixed-use development at the street address of 155 – 157 Walker Street, North Sydney, New South Wales.

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 155 – 157 Walker St Street, North Sydney , recorded as Lot 1 of the Land and Property Information, Deposited Plan, P84729 SP50411 within the North Sydney LGA..

1.3 SCOPE OF THE PROJECT

The 155 Walker Street project in North Sydney proposes a landmark 52-storey mixed-use tower that will significantly contribute to the city's growing skyline and residential offering. The tower includes 42 levels of high-quality residential apartments, delivering a total of 296 dwellings that cater to a diverse urban population. Complementing the residential offering, the podium will accommodate 160 hotel rooms, enhancing the precinct's short-stay accommodation and supporting the area's growing commercial and leisure activity. The proposal aligns with strategic planning objectives for increased density and mixed-use development in North Sydney CBD and will be lodged a State Significant Development Application (SSDA) via HDA pathway

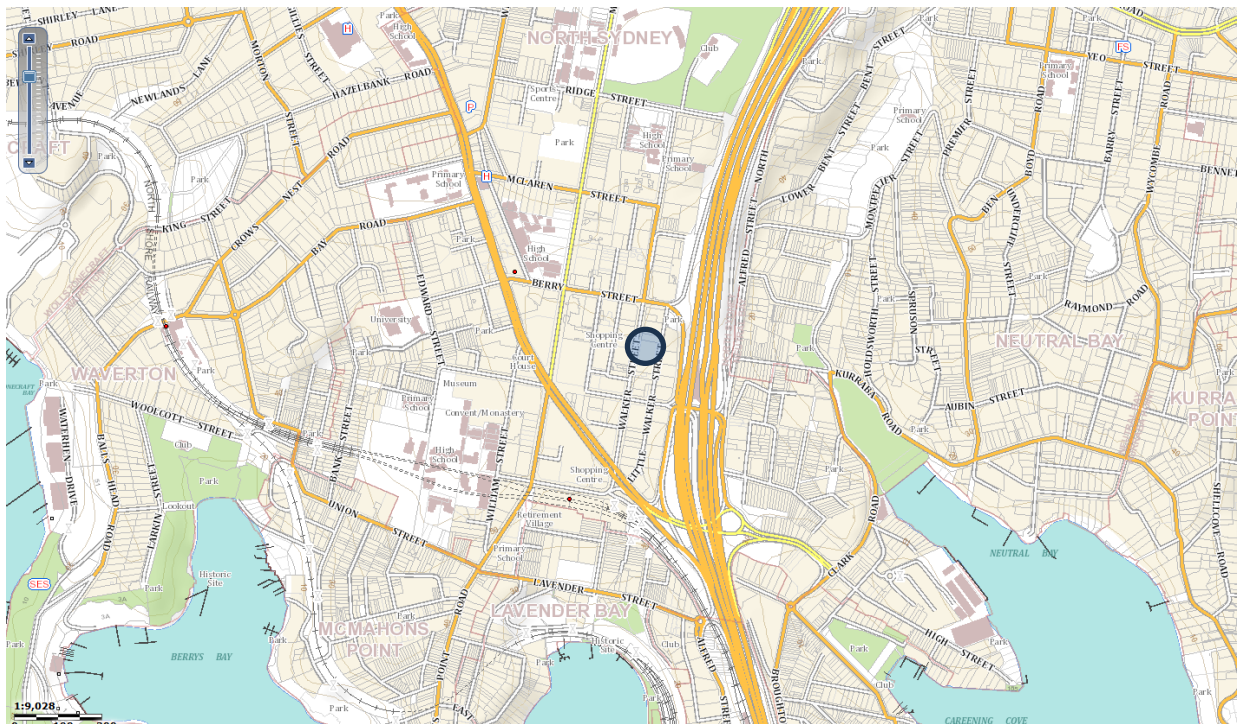


Figure 1-1 Site location indicated in blue.
NSW Spatial Services, ESRI accessed 16/10/2024.

1.4 WHAT IS COUNTRY?

The Aboriginal concept of Country is based in complex and dynamic relationships of culture, community and identity, which 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 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 Benjamin Streat (BA, Grad Dip Arch Her, Grad Dip App Sc).

1.7 ACKNOWLEDGMENTS

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

- Mr. Simon Liang and Mr. Michael Romano of Freecity Pty Ltd
- The Metropolitan Local Aboriginal Land Council
- Mr. David Watts of the Aboriginal Heritage Office North Sydney Council
- Mr. Philip Hunt of the Aboriginal Heritage Office North Sydney Council
- Ms. Tania Duratovic of the Aboriginal Heritage Office North Sydney Council
- Corroboree Aboriginal Corporation
- Guntawang Aboriginal Resources Incorporated
- Didge Ngunawal Clan
- Wailwan Aboriginal Group
- Dharug Custodian Aboriginal Corporation
- Mr. Thomas Dahlstrom
- Kamilaroi Yankuntjatjara Working Group
- Ginninderra Aboriginal Corporation
- Wurrumay Culture Heritage Consultants
- Corroboree Aboriginal Corporation
- Meryhiela Aboriginal Corporation
- Muragardi Aboriginal Corporation
- Murrabidgee Aboriginal Corporation
- Ngunnawal Mura Gadi Aboriginal Corporation
- Mr. Oscar Davie of Urbis
- Mr. Marko Damic and Mr. Luis Solgado of Architectus

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; 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 are 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.

2.1.2 Aboriginal Lands and Occupation of the Site

The study site is located in North Sydney, which is situated within the Eora Nation. This encompasses a large portion of Sydney and the area above the harbour is acknowledged to fall within the Darug (alternatively spelt Dharug) language group (Karskans, 2010, Attenbrow, 2010). This was divided into a coastal and hinterland dialect. The hinterland dialect was associated with areas west of the Cumberland Plain whilst the coastal dialect was linked with areas south Port Jackson, west of Parramatta and north of Botany Bay (Attenbrow, 2010). Like many areas of Australia, the understanding of social groups has been significantly impacted by European invasion and settlement, despite continued connection to culture and country.

Early records indicate that there the Darug nation was comprised of between 15 and 30 clans (Attenbrow, 2010). The project area is acknowledged to lie within the Cammaraygal area, however understanding of boundaries is limited and may have altered over time. The Cammaraygal clan was noted to be a highly influential group within the region (Mossfield, 2000). This was acknowledged in early ethnographic resources and reflected in formative archaeological sources (Collins, 1978, Tindale, 1974). Records of initiation practices, such as dental modification and scarification have been recorded within this area, in addition to subsistence practices such as spear fishing primarily performed by men and fishing from canoes, which was more commonly practices by women (Karskans, 2010).

A wide range of cultural and subsistence practices were identified in ethnographic records; however certain site types can preserve more commonly than others. Bark and wood were acknowledged to be well used for canoes, mallets, clubs, shields and occasionally fishhooks (Jacobs, 2020). Shell and bone were alternatively used as fishhooks (Attenbrow, 2010, Artefact, 2016). Sites and artefacts protected from weathering or comprised of material more likely to preserve significantly impacts site types, with the most common material identified being stone (Artefact, 2016). It is notable connection that to country remains for Aboriginal stakeholders and this is not reliant on the presence of tangible archaeological material.

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 study area is located within the suburb of North Sydney and represents an extensively built-up area and completely modified landscape. North Sydney is located approximately 5km North of the Central Business District and the topography can range from gently undulating to steep slopes near watercourses. European land use included the extensive tree felling and the area is dominantly used for urban and residential activity. The site currently contains buildings and hardstand surfaces, with land working such as flattening of topography expected.

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 the natural vegetation is a result of previous 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.

Connecting with Country Report – 155 – 157 Walker St, North Sydney

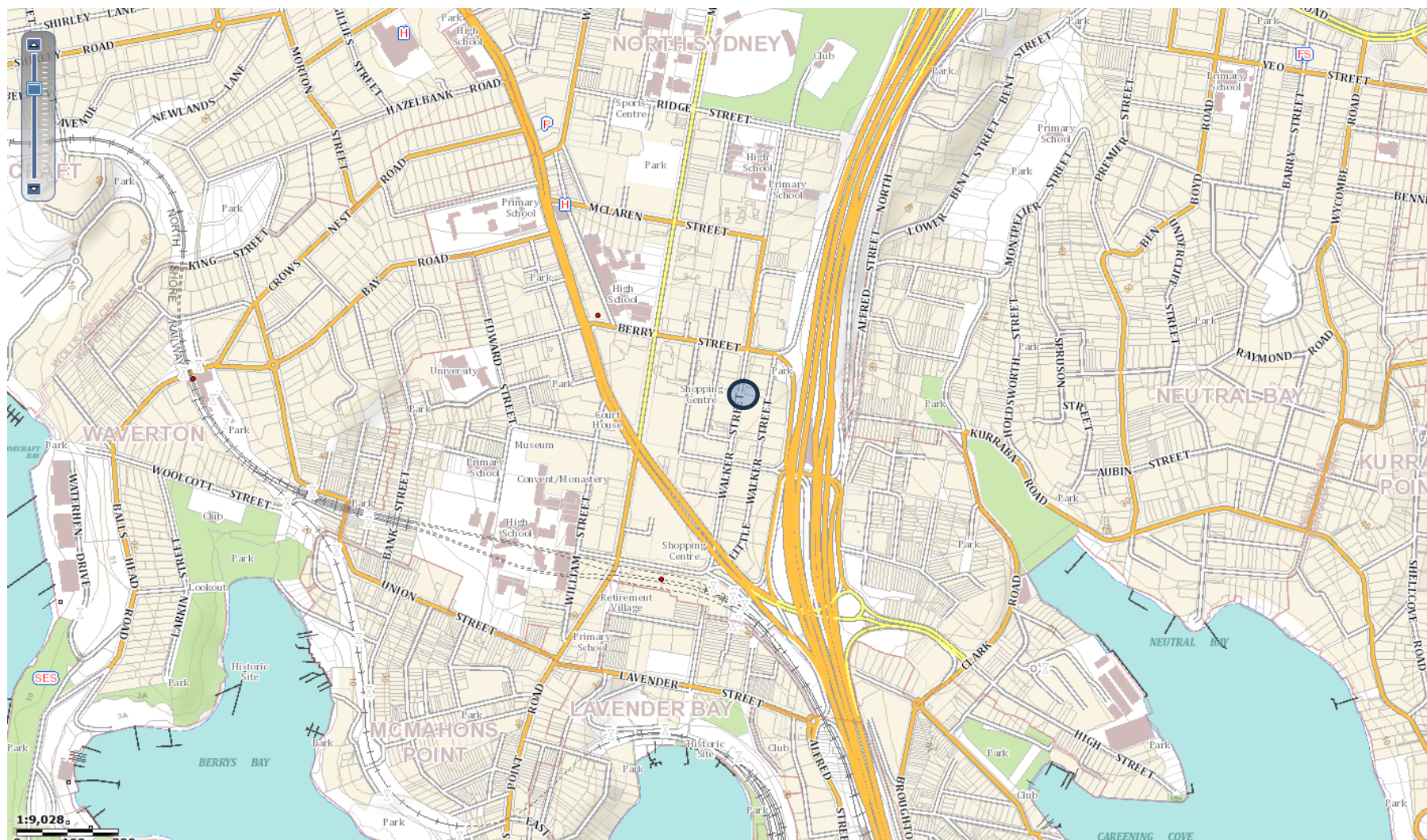


Figure 2-1 Topographic map with site location outlined in blue.
Riverstone 1: 25 000 (Department of Finance, Services and Innovation).

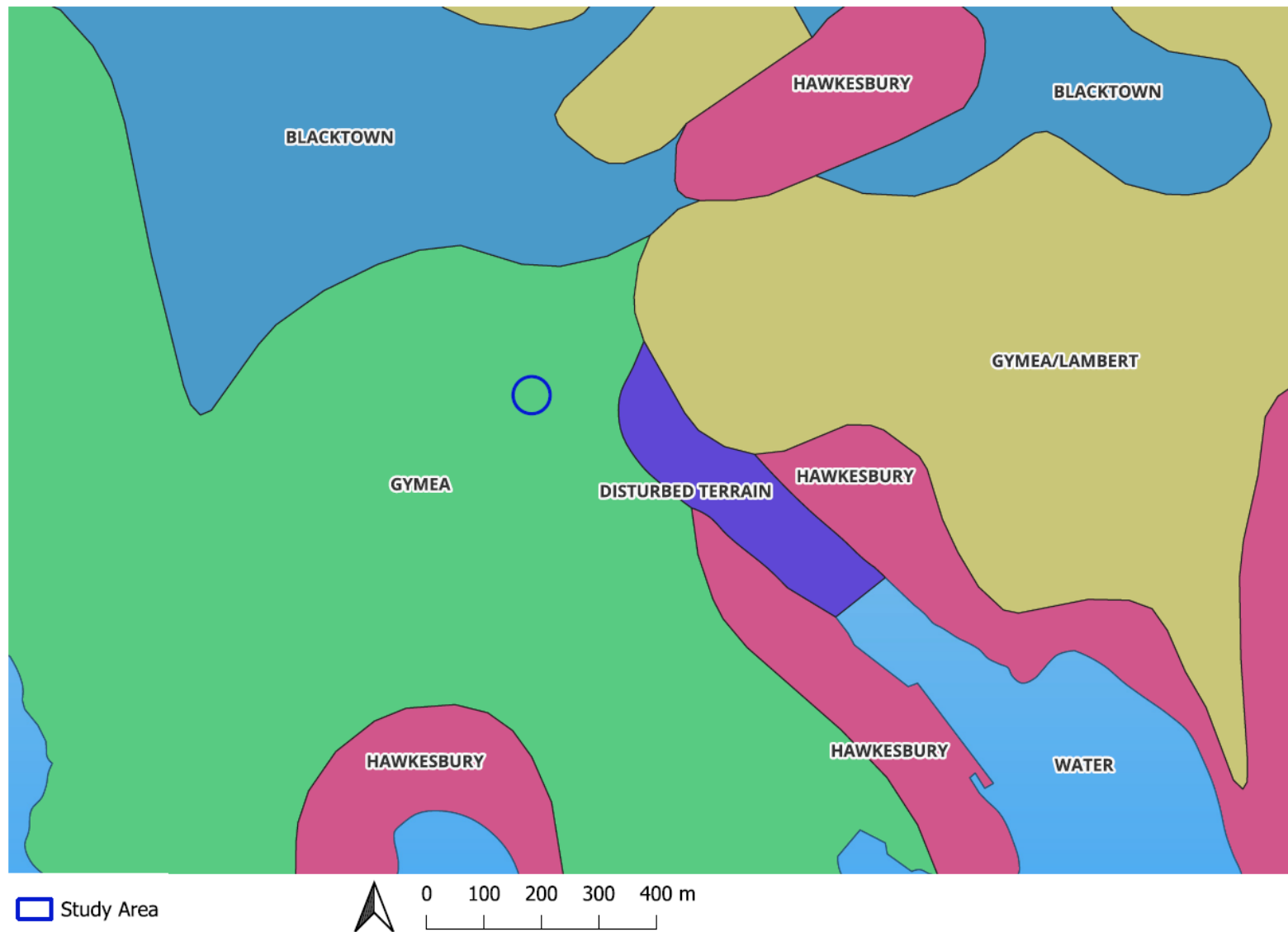


Figure 2-2 Soils Map
NSW Spatial Services ESRI (accessed 17/10/2024), CHC, 2025).

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 19/06/2025 (ID-1015632). This search resulted in nine 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
45-6-0825	Myrtle Street	Not a site	Art (Pigment or Engraved)
45-6-3077	Adderstone Shelter 1 NSC-081	Valid	Shell
45-6-0635	Neutral Bay Ben Boyd	Valid	Art (Pigment or Engraved)
45-6-2147	Ivy Cliff (Waverton park)	Valid	Shelter with Midden
45-6-0760	Neutral Bay;	Valid	Art (Pigment or Engraved)
45-6-3076	Adderstone Shelter 2 NSC-082	Valid	Shell
45-6-1271	Lavender Bay Milsons Point	Valid	Artefact/Shell
45-6-2055	Lavender bay 2;	Valid	Artefact/Shell
45-6-0906	Waverton Park	Valid	Art (Pigment or Engraved)



Figure 3-0-1 AMIMS Map, CHC (2025)

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.

The 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 assessments included in the current study area.

Comber Consultants (2020) Aboriginal Archaeological Assessment - Saint Ignatius' College, Riverview. Report to Saint Ignatius' College, Riverview.

This assessment demonstrated that the impacts of previous works would have resulted in the removal of any evidence of Aboriginal occupation if it existed. The proposed development was not anticipated to impact upon Aboriginal objects. There were no registered sites within the footprint of the new building and landscaping.

Jacobs Group (2020) Western Harbour Tunnel and Warringah Freeway Upgrade - Cultural Heritage Assessment Report. Report to Roads and Maritime Services.

Nine Aboriginal cultural places were identified for the Western Harbour Tunnel and Warringah Freeway Upgrade Project. No Aboriginal heritage sites were located within the surface construction footprint of the project; thus, it was deemed that no direct impact would occur by the project. However, a high significant site at Shed Cave (45-6-2672) located within 50m of surface works and the mainland tunnels may be subject to indirect impacts from vibration and settlement which would have a moderate significance of potential impact. For this reason, it was recommended that environmental management measures AH2, AH3 and AH4 (for vibration monitoring) would apply to the Shed Cave (45-6-2672) site, subject to private landowner consent and access.

Wolf Peak Environment and Heritage (2020) Crow's Nest Metro Station - Aboriginal Heritage Interpretation Plan. Report to Sydney Metro.

The document provides a summary of historical information to the Aboriginal occupation and use of the site, consultation, identified themes and recommended interpretation. The area is associated with significant Aboriginal historical figures including Bennelong and Barangaroo, Musquito, and Patyegarang (also known as Badjagarang, Pattygerang). Other themes and narratives considered are the Sydney language, Cammaraygal Clan, totems/significant animals and Aboriginal artwork.

Urbis (2020) Archaeological Assessment - Botany Road Corridor: Alexandria, Waterloo and Redfern, NSW. Report to Cox Inall Ridgeway.

The assessment investigated the Aboriginal archaeological potential of the study area and provided a history and information on the heritage of the area. One Aboriginal site was identified within the subject area known as Wynyard St Midden (45-6-2597) however it was concluded that the sites' location is incorrect and is situated in Gibbons Street Reserve. The assessment

The assessment also showed that the study area has been impacted by a series of disturbance as a result of urban development throughout the 19th and 20th centuries. Urbis assessed various levels of archaeological potential ranging from extremely low to moderate potential for Aboriginal archaeological resources and for historical archaeological resources, extremely low to high across the study area.

Artefact Heritage (2016) Chatswood to Sydenham Environmental Impact Statement - Chapter Fifteen: Aboriginal Heritage. Report to Sydney Metro.

There were no recorded Aboriginal sites within the study area. It was assessed that the survivability of Aboriginal objects would be largely dependent on the location, extent and nature of the subsequent development impacts that have occurred on the study area. Where natural soil/sand horizons were present, further archaeological investigation was recommended due to having archaeological potential (work sites included: Blues Point temporary site, Barangaroo Station, Martin Place Station, Pitt Street Station, Central Station, Waterloo Station and the Marrickville dive site [southern]). Low archaeological potential and no further archaeological investigation was recommended for four work sites (Chatswood dive site (northern), Artarmon substation, Crow's Nest Station and Victoria Cross Station). It was also flagged that in locations where there has been no previous ground disturbance, such as the proposed power supply routes where deep trenching was planned, these activities could affect areas with archaeological potential.

The practical ramifications of the results of the aforementioned archaeological assessments and excavation are that there is potential for Aboriginal archaeological objects to be present within the study area, particularly if intact original soil profiles are present.

It is important to note that it is acknowledged that the study area has little or no archaeological potential, the study area may still have cultural significance to the Aboriginal community.

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 site is located in North Sydney, which is situated within the Eora Nation. This encompasses a large portion of Sydney and the area above the harbour is acknowledged to fall within the Darug (alternatively spelt Dharug) language group (Karskans, 2010, Attenbrow, 2010). This was divided into a coastal and hinterland dialect. The hinterland dialect was associated with areas west of the Cumberland Plain whilst the coastal dialect was linked with areas south Port Jackson, west of Parramatta and north of Botany Bay (Attenbrow, 2010). Like many areas of Australia, the understanding of social groups has been significantly impacted by European invasion and settlement, despite continued connection to culture and country.

Early records indicate that there the Darug nation was comprised of between 15 and 30 clans (Attenbrow, 2010). The project area is acknowledged to lie within the Cammaraygal area, however understanding of boundaries is limited and may have altered over time. The Cammaraygal clan was noted to be a highly influential group within the region (Mossfield, 2000). This was acknowledged in early ethnographic resources and reflected in formative archaeological sources (Collins, 1978, Tindale, 1974). Records of initiation practices, such as dental modification and scarification have been recorded within this area, in addition to subsistence practices such as spear fishing primarily performed by men and fishing from canoes, which was more commonly practices by women (Karskans, 2010).

A wide range of cultural and subsistence practices were identified in ethnographic records, however certain site types can preserve more commonly than others. Bark and wood were acknowledged to be well used for canoes, mallets, clubs, shields and occasionally fishhooks (Jacobs, 2020). Shell and bone were alternatively used as fishhooks (Attenbrow, 2010, Artefact, 2016). Sites and artefacts protected from weathering or comprised of material more likely to preserve significantly impacts site types, with the most common material identified being stone (Artefact, 2016). It is notable connection that to country remains for Aboriginal stakeholders and this is not reliant on the presence of tangible archaeological material.

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 North Sydney 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
Research and prepare	Locate previous Aboriginal cultural heritage and technical studies relevant to the project.	Research has taken place as part of this report 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 North Sydney area
Allocate time and resources	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-week period with multiple opportunities to contribute.
Empower	Enable the 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 CwC report at an early stage in the design process. The Aboriginal community has and continues to contribute to the design, construction and maintenance of the life cycle of the buildings in the
Collaborate	Follow established community engagement protocols – refer to <u><i>Practice note – Engaging with Aboriginal communities</i></u> ⁸ .	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 been taken to ensure adequate community engagement has taken place.
Share knowledge	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 addressed this issue and responses are detailed in section 4.

	Listen to community concerns about building development and how it will affect Country.	Community was engaged and a wide variety of views and contributions were actively sought on how the development would affect Country
Respect ICIP	Establish ICIP protocols that will ensure knowledge and other intellectual property (e.g. artwork) is protected and appropriately credited.	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
	Keep confidential records of all engagement sessions. Report back to community on how ICIP is being used and seek permission before sharing information.	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.

**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.

This can be addressed in the Aboriginal Engagement Plan

Table 4-2: Imagining with Country Design

	Action	Completion Method
Design basics	Start with the First Nations map	All participants agreed that at the time of colonisation the area was to dominate the Cammaraygal clan, however all also agreed that Aboriginal culture was dynamic 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 addressed this issue and are detailed in section 4
	Connect to broader landscape settings	Discussion points addressed this issue and are detailed in section 4
	Protect Aboriginal cultural heritage	All Aboriginal cultural heritage material in NSW is protected under the NPW Act 1974
	Acknowledge shared history	Discussion points addressed this issue and are detailed in section 4
Design opportunities	Learning from traditional Aboriginal architecture	
	Supporting living systems: Earth, Water and Sky	Discussion points addressed this issue and responses are detailed in Section 4
	Reawakening memory	Discussion points addressed this issue, and responses are detailed in Section 4
	Explore in-between spaces	Discussion points addressed this issue, and responses are detailed in Section 4

Indirect connections

Discussion points addressed this issue and responses are detailed in Section 4

Table 4-3: Constructing with Country

Activity	Action	Why it is important
Construct with Country	<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>	Discussion addressed this issue, and responses are detailed in Section 4
	Undertake a skills audit of the community before construction	Discussion points addressed this issue, and responses are detailed in Section 4
Celebrate	<p>Plan for ceremony. Look for opportunities to involve community throughout the development process, such as:</p> <ul style="list-style-type: none"> –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 –invitations to attend official openings. 	Discussion points addressed this issue, and responses are detailed in Section 4

Table 4-4: Caring for Country Project Maintenance

Activity	Action	Why it is important
Provide access to Country	Support the return of community to Country by providing access to sites where projects are being developed and delivered.	Discussion points addressed this issue, and responses are detailed in Section 4
	Monitor and evaluate	Undertake post-occupancy evaluations to establish project success and areas for improvement.
	Maintain ongoing relationships with community.	Discussion points addressed this issue and responses are detailed in Section 4
	Continue to develop and strengthen cultural awareness.	Discussion points addressed this issue and responses are detailed in Section 4

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 authority 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 North Sydney 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: Aboriginal Stakeholders

Organisation	Individual Representative
Didge Ngunawal Clan	Paul Boyd
Merigarn	Shaun Carroll
Meryhuiela	Lee Carroll
Badanami Centre for Indigenous Education (UWS)	Wayne Clark
Woka Aboriginal Corporation	Steve Johnson
Murra Bidgee Mullangari	Darleen Johnson
Corroborree	Marilyn Carroll Johnson
Muragardi	Jesse Johnson
Guntawong	Wendy Morgan
Ngunnawal Mura Gadi	Tiarna Bird
A1 Indigenous	Carolyn Hickey
ACHS	Amanda Hickey
Metropolitan LALC	N/A
Dharug Cultural Aboriginal; Custodians	Justin Coplin
North Sydney Council Aboriginal Heritage Office	David Wats, Ms Tania Duratovic and Mr Phillip Hunt
Thomas Dahlstrom	Thomas Dahlstrom
Wailwan	Phillip Boney
Kamilaroi- Yankuntjatjara Working Group	Phillip Kahn

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 19th of June by archaeologists Benjamin Streat 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

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	Steep Hills	1300	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.²

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.

Although the archaeological potential for the study site may be nil-low, the cultural heritage values of the site should still be taken into consideration. As part of the cultural heritage research all r stakeholders will be provided with the following research questions and given an opportunity to respond.

- Does the study area hold any social, spiritual, or cultural values to the participating Aboriginal stakeholders? If so, what are these values and are they confined to particular parts of the study area?
- Why are these parts or the whole of the study area culturally significant to the participating Aboriginal stakeholders? Are particular parts of the study area more important than others?
- Are there any previously unidentified, known culturally significant Aboriginal places, sites, natural or archaeological resources present within the study area? If so, can further information be provided?
- Are there any traditional stories or legends associated with the study area? Are there any recollections of Aboriginal people living within the study area?
- Is there any information to suggest the presence of burials within the study area?
- Are any traditional flora or fauna resources associated with the study area?
- Does the study area have scenic or creatively significant cultural values? If so, what are these values and are they confined to particular parts of the study area?
- In what way, if any, will the proposed development harm the identified cultural heritage and archaeological values of the study area?
- Do the participants have suggestions on the mitigative strategies for the management of the cultural and archaeological values of the study area?
- Are there any gender specific cultural values associated with the study area which cannot be raised in a male presence? Are there any gender specific cultural values associated with the study area which cannot be raised in a female presence? If so, how would the Aboriginal stakeholders like these dealt with?
- Do the participants have any concerns not yet raised in these questions?

Intangible Significance

1. Does the study area hold any social, spiritual or cultural values? If so, what are these values and are they confined to particular parts of the study area?
2. Are there any traditional stories or legends associated with the study area?
3. Are there any gender specific cultural values associated with the study area which cannot be raised in general meeting? If so, how would the Aboriginal stakeholders like these managed?

Tangible Remains and Significance

1. Are there any recollections of Aboriginal people living within the study area?
2. Is there any information to suggest the presence of burials within the study area?

Site Management

1. Will the proposed development harm the identified cultural heritage values of the study area? What strategies could be used to manage the cultural values of the study area?
2. Do the participants have any concerns not yet raised by these questions?

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 Online Workshop Attendees

Organisation	Individual Representative
AMAC Group	Ben Streat
Didge Ngunawal Clan	Paul Boyd
Merigarn	Shaun Carroll
Meryhuiela	Lee Carroll
Badanami Centre for Indigenous Education (UWS)	Wayne Clark
Woka Aboriginal Corporation	Steve Johnson
Murra Bidgee Mullangari	Darleen Johnson
Corroborree	Tahlia Lonsdale
Guntawong	Wendy Morgan
Ngunnawal Mura Gadi	Tiarna Bird
Architectus	Luis Salgado
A1 Indigenous	Carolyn Hickey
ACHS	Amanda Hickey
Metropolitan LALC	Unavailable (No apology received)
Dharug Cultural Aboriginal; Custodians	Unavailable (Apology received)
Urbis	Unavailable (Apology received)

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)
- 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 Cammaraygal clan?
- Should any signage be in both Dharug coastal 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?
- 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.

-
- 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?

Online Responses

- Didge Ngunawal Clan - Paul Boyd – Mr. Boyd stated his desire to see Dharug and in particular Cammaraygal 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. Mr. Boyd stated he was very impressed with the natural sandstone features and would like to see local, recycled sandstone used in such a feature of the development.
- Badanami Centre for Indigenous Education (UWS) Wayne Clark - Mr. Clark was very supportive of the presentation in particular the use of the natural environment in the heating, cooling and lighting of the development. He also reiterated previous voiced by others about injecting Aboriginal culture into the development and again supported the use of Aboriginal art and artists in the future would like to see local, recycled sandstone used in such a feature of the development.
- Woka Aboriginal Corporation - Steve Johnson – No Comments
- Merigarn -Shaun Carroll – Supports the development.
- Murigardi Lee Carrol– Supports the development.
- Murrabidgee - Darleen Johnson – Ms. Johnson. stated she was very impressed with the natural sandstone features and would like to see local, recycled sandstone used in such a feature of the development also that some sort of reproduction of artwork being incorporated into the sandstone feature.
- Amanda Hickey ACHS - Ms. Hickey stated her desire to see Dharug and in particular Cammaraygal 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. Hickey also stated she was impressed with the use of the

natural environment not only in the appearance of the development but with the functionality of the development. However, she also stated that while the development did a great deal to reflect the natural environment which was a very positive feature some more work was required to reflect indigenous culture of the area such as artwork, use of language and incorporation of stories into the visible structure of the development.

- Carolyn Hickey A1 Indigenous - Ms. Hickey stated her desire to see Dharug and in particular Cammaraygal 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. Hickey also stated she was impressed with the use of the natural environment not only in the appearance of the development but with the functionality of the development. However, she also stated that while the development did a great deal to reflect the natural environment which was a very positive feature some more work was required to reflect indigenous culture of the area such as artwork, use of language and incorporation of stories into the visible structure of the development.
- Wendy Morgan Guntawong – Ms. Morgan stated she was very impressed with the natural sandstone features and would like to see local, recycled sandstone used in such a feature of the development. She also stated that the sandstone section of the development was an appropriate place to display representations of local Aboriginal artwork..
- Tahlia Lonsdale Coroborree – Supports the development.
- Tiarna Bird Pathways to Learning - Supports the development.

Responses to Written Agenda

No Responses were forthcoming.

Workshop Input from Aboriginal Community

Table 4-8 Walk on Country Attendees

Organisation	Individual Representative
AMAC Group	Ben Streat
Didge Ngunawal Clan	Cody King
Aboriginal Heritage Office (North Sydney Council)	Phillip Hunt
Aboriginal Heritage Office (North Sydney Council)	David Watts
Aboriginal Heritage Office (North Sydney Council)	Tania Duratovic
Merigarn	Shaun Carroll
Murra Bidgee Mullangari	Darleen Johnson
Corroborree	Tahlia Lonsdale
Meryhuiela	Vicky Patterson
Muragardi	Aden Patterson
Urbis	Unavailable (Apology received)
Architectus	
Architectus	Luis Salgado
Wailwan	Phil Boaney
Ngunnawal Mura Gadi	Michelle Taylor Unavailable (Apology received)
A1 Indigenous	Carolyn Hickey Unavailable (Apology received)
ACHS	Amanda Hickey Unavailable (Apology received)
Metropolitan LALC	Unavailable (No apology received)
Dharug Cultural Aboriginal; Custodians	Justin Coplin Unavailable (Apology received)
Kamilaroi- Yankuntjatjara Working Group	Phillip Kahn Unavailable (Apology received)

Walk on Country Agenda

- Introductions (All participants introduce themselves)
- Goals of Workshop (AMAC and all invited to speak about their goals and expectations, previously established).
- Establish if any material is confidential to observe Indigenous Cultural and Intellectual Property, (Previously established).
- Mr. Watts took over at this point and led participants on a tour of the local Balls Head Reserve which contains significant archaeological material and artwork.
- Discussion and Q and A

Input from Walk on Country

In a group discussion with several representatives after visiting the Balls Head Reserve and viewing a rock engraving of a shark it was concluded that some form of reproduction of this type of local artwork would be appropriate. Mr. Watts in his presentation about this type of artwork had stated his concerns about the amount of misinformation regarding such artwork as well as the deterioration and eventual loss of this artwork. Reproduction of this artwork in the public domain would be a positive step in the preservation of said. It was initially stated that some form of physical reproduction might be appropriate, however this can be subject to the same levels of abuse and deterioration that the original artwork is subject to and as such other possible mediums were considered. As the development proposes to have significant sandstone surfaces on the lower levels the idea of projecting images upon this surface was raised. This idea was supported by those present, and it was also suggested that using not only images of local artwork such as rock engravings as stencils could be incorporated into the development but use of appropriate Dharug words to reflect the time of day, or the traditional seasons of the area may also be used.

It must be noted that artwork need not be sourced exclusively from Cammaraygal country but the country from which it comes would need to be acknowledged.

Additional suggestions for images to be projected included the following and this should be the subject of a comprehensive interpretation strategy.

- Reproductions of existing local rock engravings
- Reproductions of existing pigment artwork
- Reproductions of existing stenciled artwork
- Traditionally styled drawings of local species of shellfish produced by local Aboriginal artists specifically this used in local totems.
- Traditionally styled drawings of local species of fish produced by local Aboriginal artists specifically this is used in local totems.
- Traditionally styled drawings of local species of marine life produced by local Aboriginal artists specifically this used in local totems.

-
- Traditionally styled drawings of local species of terrestrial animals produced by local Aboriginal artists specifically this used in local totems.
 - Modern interpretations of local species of shellfish produced by local Aboriginal artists specifically this used in local totems.
 - Modern interpretations of local species of fish produced by local Aboriginal artists specifically this is used in local totems.
 - Modern interpretations of local species of marine life produced by local Aboriginal artists specifically this used in local totems.
 - Modern interpretations of local species of terrestrial animals produced by local Aboriginal artists specifically this used in local totems.
 - Dharug words and English translations of words that represent seasons, times of day, environmental features such as wind, rain and heat these could be correlated with what was actually happening with regards to seasonal and environmental factors.
 - It should also be stated that this need not Be a static display that once the hardware was incorporated into the development of the building. This feature could resemble an exhibition space for a variety of artists and images could be changed on a regular basis to reflect a variety of natural, temporal and cultural events or activities both traditional and modern.



Figure 4.-1: Balls Herad Engraving

NB: All projected images are at this stage simply suggestions and would need to go through an as yet undefined approvals process.



Figure 4-2: Balls Herad Engraving



Figure 4-3: Balls Herad Engraving

NB: All projected images are at this stage simply suggestions and would need to go through an as yet undefined approvals process.

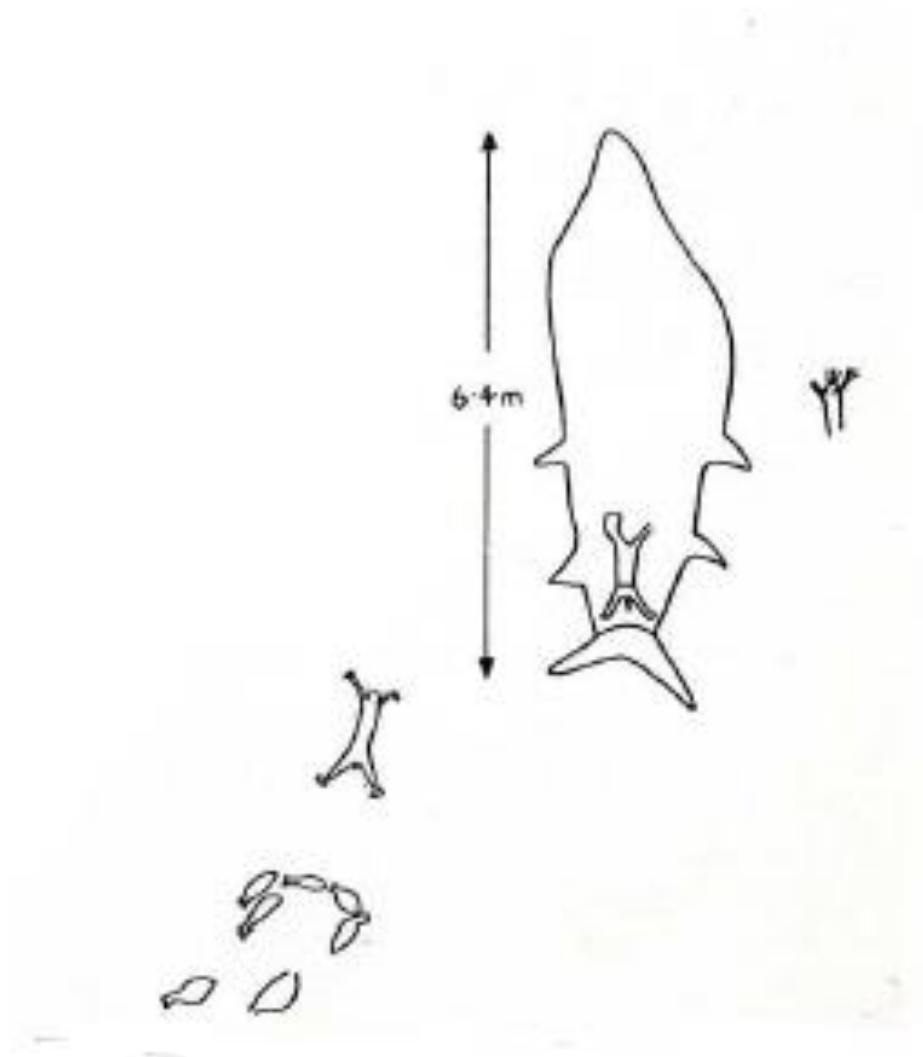


Figure 4.4: Balls Herad Engraving Suggested Image Projection. Clegg and Stanbury, (1990)

NB: All projected images are at this stage simply suggestions and would need to go through an as yet undefined approvals process.



Figure 4-5: Mt Kuringai Engraving Suggested Image Projection McCarthy, (1959)

NB: All projected images are at this stage simply suggestions and would need to go through an as yet undefined approvals process.



Figure 4-6: Mt Kuringai Engraving Suggested Image Projection McCarthy, (1959)

NB: All projected images are at this stage simply suggestions and would need to go through an as yet undefined approvals process.

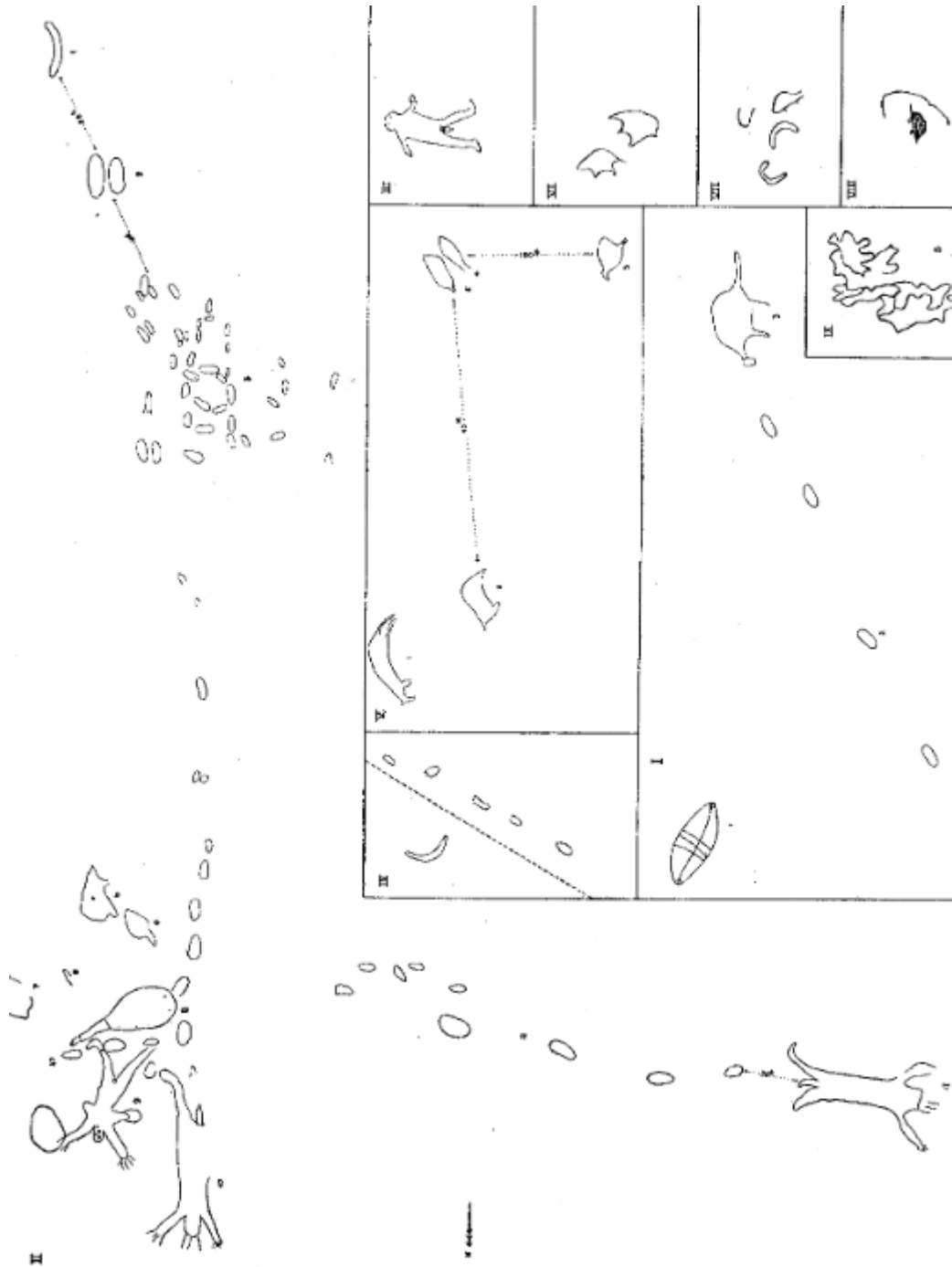


Figure 4-7: Spring Gully Engraving Suggested Image Projection McCarthy, (1959)

NB: All projected images are at this stage simply suggestions and would need to go through an as yet undefined approvals process.

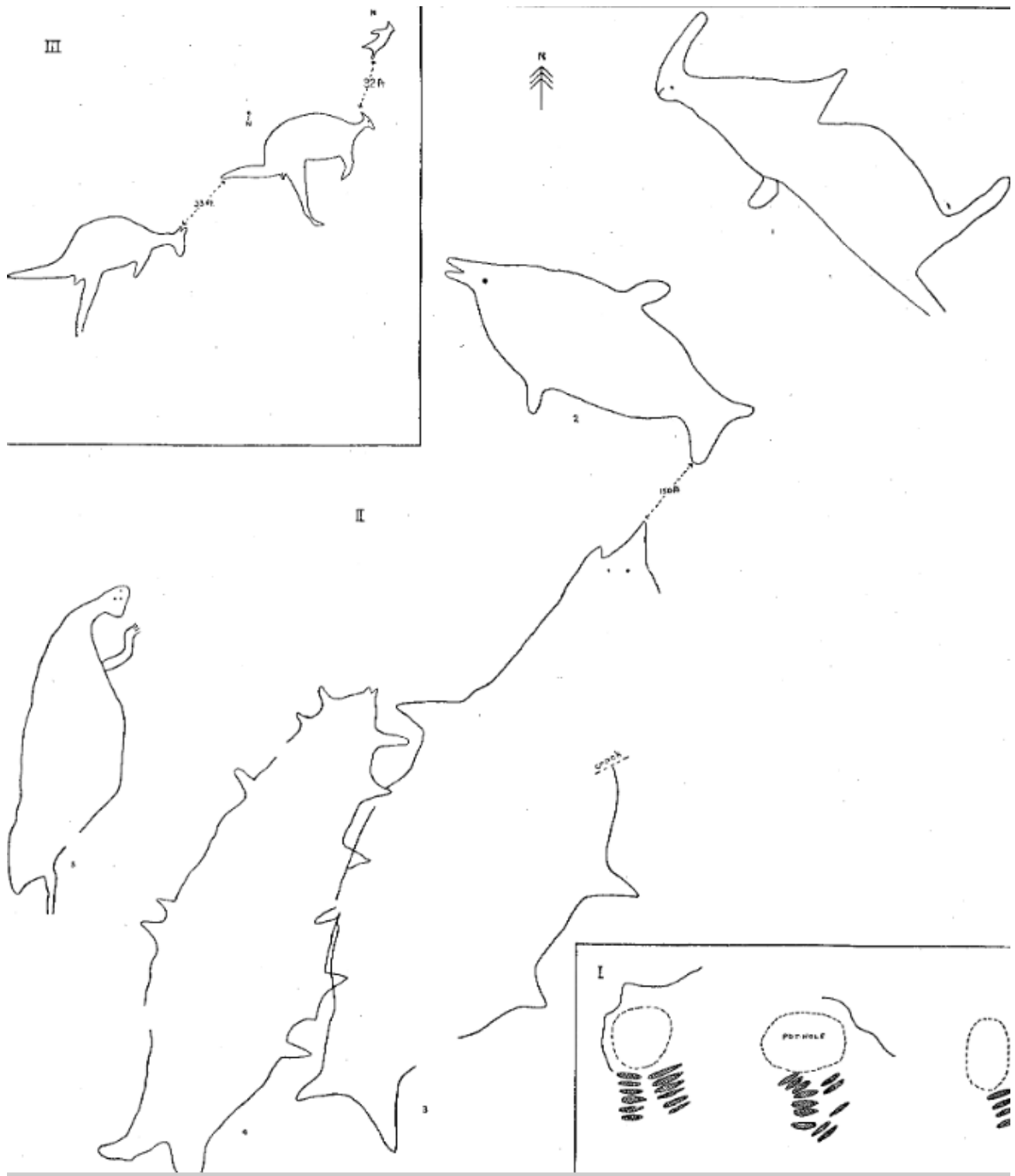


Figure 4-8: Maroota Engraving Suggested Image Projection. McCarthy, (1959)

NB: All projected images are at this stage simply suggestions and would need to go through an as yet undefined approvals process.

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.

Another design feature 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

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 the coastal Dialect of the Dharug Language was what was observed being spoken in the area at the time of settlement.

5.3 Statement of Significance

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

Value	Evidence (tangible and intangible)	Grade of Significance
Aesthetic	Intangible	Moderate
Historic	Intangible	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	Intangible	Moderate

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 middens, occupation shelters, rock engravings and shelters with art are common in the wider region of 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 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, development and car park works as well as building activities from the neighboring North Sydney 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. 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.

The 155 Walker Street project in North Sydney proposes a landmark 51-storey mixed-use tower that will significantly contribute to the city's growing skyline and residential offering. The tower includes 42 levels of high-quality residential apartments, delivering a total of 296 dwellings that cater to a diverse urban population. Complementing the residential offering, the podium will accommodate 160 hotel rooms, enhancing the precinct's short-stay accommodation and supporting the area's growing commercial and leisure activity. The proposal aligns with strategic planning objectives for increased density and mixed-use development in North Sydney CBD and will be lodged a State Significant Development Application (SSDA) via HDA pathway

The proposed development includes:

- Site preparation, including ground excavation and the demolition of existing structures at the site.
- Construction of a new fifty-one (51) story mixed-use tower, which will accommodate:
 - Residential apartments, including a build-to-rent housing component.
 - Nine (9) affordable housing apartments equating to 3% of the total dwellings proposed.
 - A hotel that will be operated by one entity with a central management structure.
 - Ancillary lounge and wellness facilities.
 - Retail floor space at ground level.
- Eleven (11) basement levels with car parking facilities and plant rooms to service the proposed development.
- One (1) loading zone at the Lower Ground Level.
- Vehicle access from Little Walker Street.
- Associated building plant, utilities and service connections.

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 North Sydney area. These outcomes are the work of numerous persons in numerous fields and demonstrate a concerted effort on the part of the developer (Freecity) to observe the principles and the spirit of the Connecting with Country Framework by:

Acknowledging the Cammeraygal people as the Traditional Custodians of the land, and drawing upon their enduring connection to Country through design that is responsive, respectful, and place-specific

Framing long views to sky, harbour, and ridgeline as contemporary expressions of Country, reinforcing the natural topography and orientation

Establishing a spatial narrative grounded in respect, connection, and ongoing custodianship of place

Integrating landscape and material choices that echo local ecologies and cultural rhythms, including shade, wind, and seasonal light
Using water-sensitive design and passive environmental strategies to align with cycles of care and sustainability embedded in First Nations knowledge

Architectus, (2025).

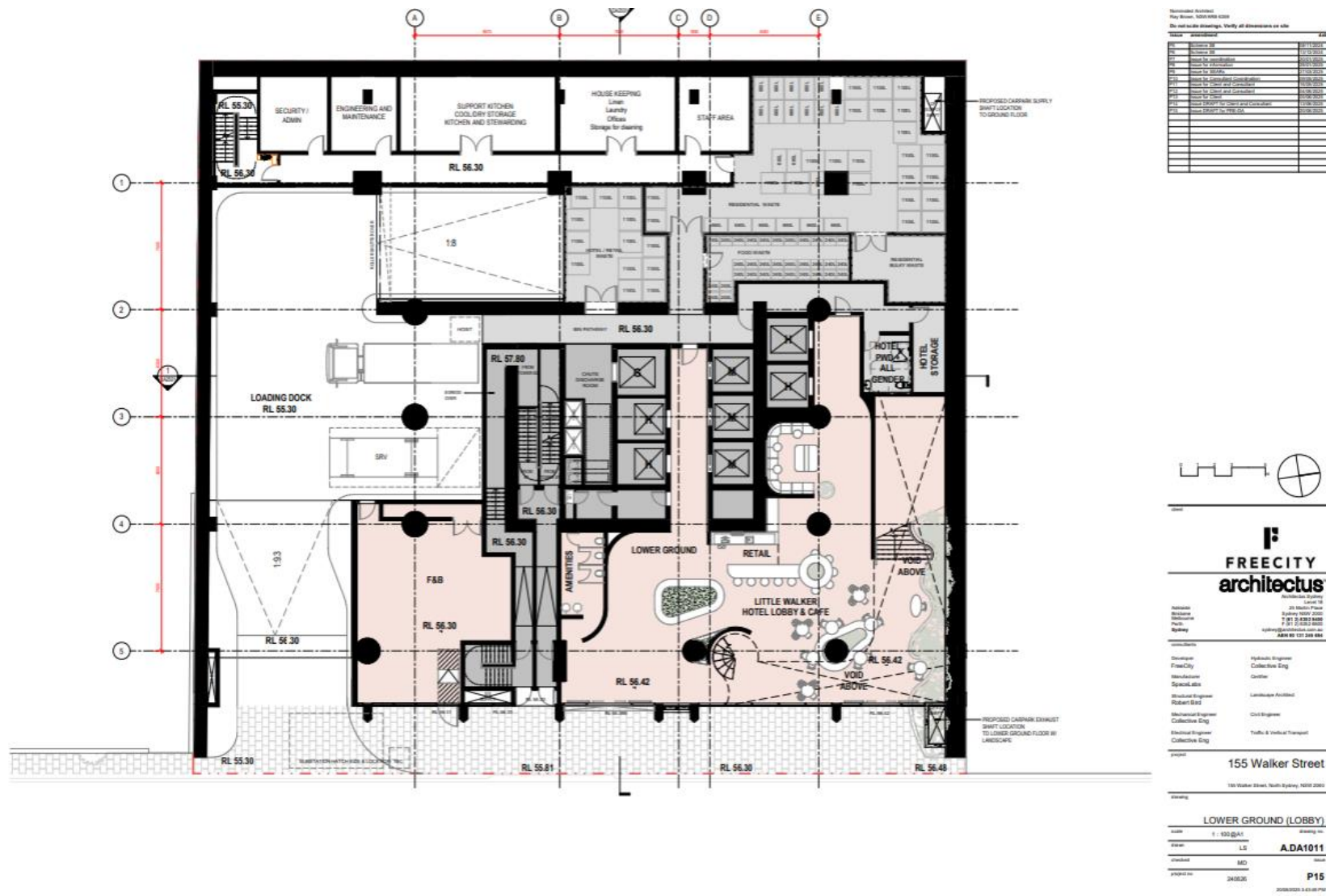


Figure 6-2 Lower Ground Floor Architectus (2025). Dwg No. A.DA1011, Rev. P.14.

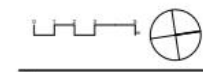


Figure 6-3 Lobby.
Architectus (2025). Dwg No. A.DA1012, Rev. P.14.



DO NOT SCALE DRAWINGS. VERIFY ALL DIMENSIONS ON SITE.

NO.	DESCRIPTION	DATE
01	ISSUED FOR PERMIT	12/11/2024
02	REVISION 01	12/11/2024
03	REVISION 02	12/11/2024
04	REVISION 03	12/11/2024
05	REVISION 04	12/11/2024
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Manufacturers:	Genflex
Specialist:	
Structural Engineer:	Landshape Architect
Robert Bird:	Civil Engineer
Mechanical Engineer:	Collective Eng
Collective Eng:	Traffic & Urban Transport
Structural Engineer:	
Collective Eng:	

PROJECT: 155 Walker Street
 155 Walker Street, North Sydney, NSW 2060

Drawing: LEVEL 06 (HOTEL)

Scale:	1:100 @ A1
Version:	LS A.DA1018
Checked:	MD
Project No:	240626
Sheet:	P15
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Figure 6-5 Level Six Plan Architectus (2025). Dwg No. A.DA1018, Rev. P.14.



HARBOUR

For over 60 thousand years the waterways and estuaries have had significant importance on the lives of the people living around it with settlement eventually growing to into Sydney, known as 'the harbour city'. The unique location of the site and the expansive views to North and South Heads create a leitmotif and a generating force that informs architectural language.



INHABITING THE EDGE

The way we interact with nature, with outside is unique to the way we live in our city. We tend to occupy the edge, live, interact and enjoy the presence of water and elements that inform how we go about our days. The sometimes harsh environment brought by the exposure to elements carves those edges but also creates ledges, opportunities that life can inhabit.



FIRST PEOPLE AND NATURE

The waters of Sydney Harbour, estuaries and wetlands played a vital part of the way Eora clans lived. The Gadigal inhabited the land stretching along the south side of Port Jackson from what is now South Head, in an arc west to the present Darling Harbour. The Cammeraygal lived on the northern side of the harbour together with many other tribes that shares these shores, living and interacting in harmony with nature. The sandstone engravings continue the learnings that first nations people have passed onto generations, that have benefited many of us who are privileged to inhabit these lands.



INTRINSIC – EXPRESSIVE

The rituals that we are involved in on daily basis inform the spaces created around those. As those evolve and morph with times, especially with rapidly changing nature of workplace, the architecture enveloping those has a responsibility to transform and adapt. The key to that is a human centric design, architecture that is designed around people and their social and physiological needs. Those internal forces morph the envelopes from within creating an expressive language on the architecture that envelops them.



EXTRINSIC – RESPONSIVE

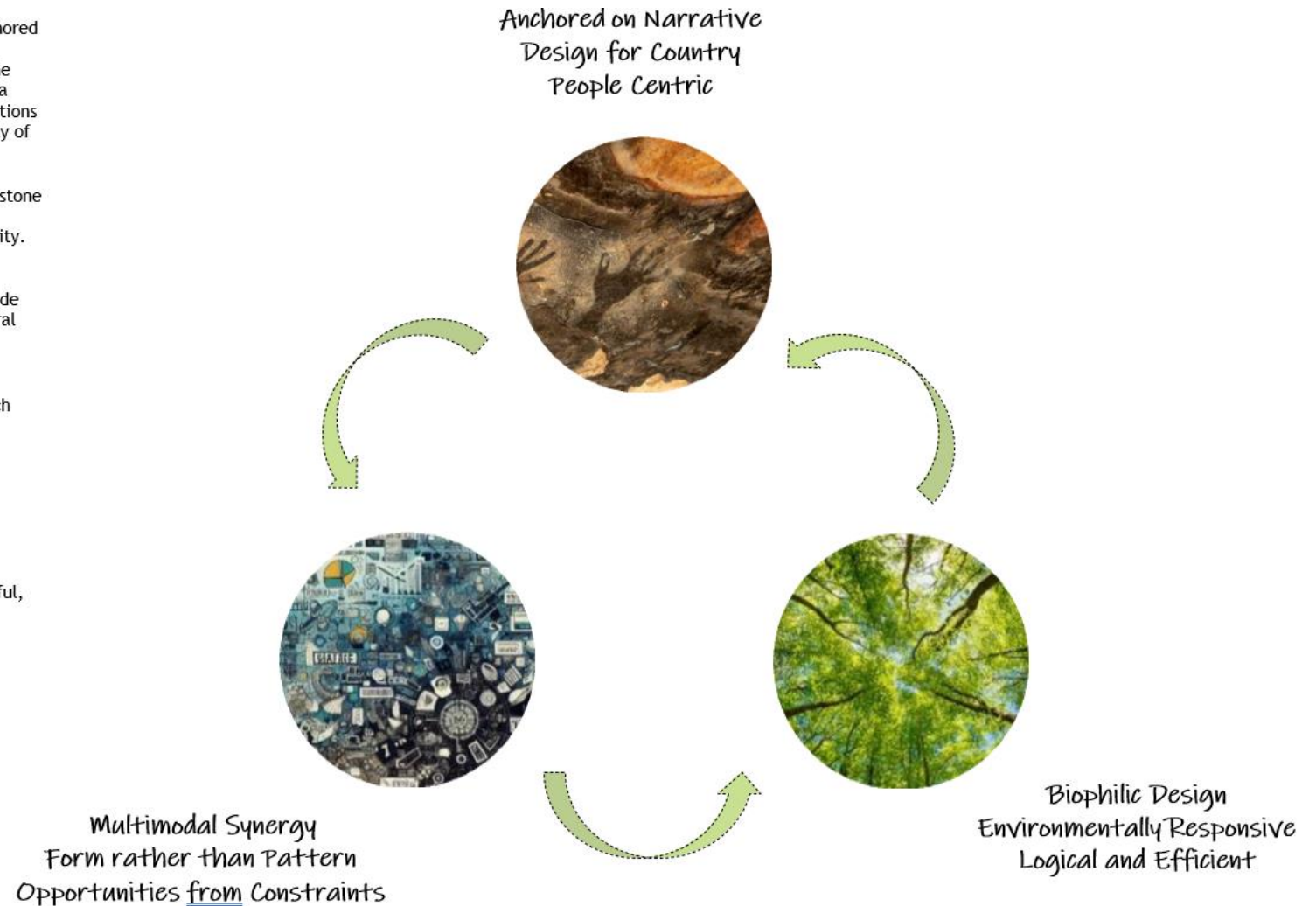
The environmental factors are also essential generating forces from which architectural design is derived. The urban context and local planning regulations provide clear influences generating the design response. However the forces within the natural environment require a considered and sustainable response. The must make an imprint on the building design and the design ought to embrace the response as something integral to its expression in order to recognise the impact we make to our planet.

The design of 155 Walker Street is deeply anchored in three interwoven principles: narrative, responsiveness, and innovation. At its core, the project is **anchored on narrative**, embracing a *Design for Country* ethos that centres First Nations perspectives and celebrates the cultural legacy of the Cammeraygal people.

This people-centric approach informs the sandstone podium, landscaped interfaces, and spatial generosity that speak to Country and community. The tower embodies **biophilic design** and environmental responsiveness, integrating landscaped ventilation slots and operable façade panels to enhance indoor air quality and natural light while respecting the broader ecological context.

These strategies reflect a logic-driven approach that is efficient and sustainable. Finally, the design demonstrates **multimodal synergy**, where constraints of the site are reinterpreted as design opportunities.

The resulting form emerges not from rigid repetition but from a responsive and layered understanding of context, use, and material, creating a building that is expressive, purposeful, and iconic in the North Sydney skyline.



Long before European settlement, the land now known as North Sydney was home to the Aboriginal, most notably the Cammeraygal and Wallumedegal clans. The Cammeraygal, part of a network of coastal clans, are recognised as the traditional owners of this area, with a continuous presence dating back at least 5,800 years. Their territory extended from Cremorne Point to Woodford Bay and north toward Turramurra. These clans lived in deep connection with Country, sustained by its rich resources, and guided by strong cultural and spiritual traditions.

The Cammeraygal were known for their intimate relationship with the harbour and surrounding bushland. Fishing, tool-making, rock engraving, ceremonies, and totemic storytelling were integral to daily life. Sites at Balls Head, Berry Island, and Cammeray still bear the physical evidence of this long history, through middens, grinding grooves, and hand stencils.

While some sources describe the Cammeraygal as part of the Kuringgai language group, others, including archaeologist Val Attenbrow, suggest their language was more closely linked to coastal Dharug dialects. To the west, the Wallumedegal clan also inhabited parts of the North Shore. The arrival of European colonists in the late 18th century brought devastating change. Smallpox, land dispossession, and foreign governance rapidly eroded Aboriginal autonomy. Yet figures like Barangaroo, Carradah, and Bungaree are remembered for their strength and presence during these turbulent times.

Despite the impacts of colonisation, Aboriginal people remained in and around North Sydney into the 20th century. Today, the Cammeraygal people are formally acknowledged as traditional custodians, with renewed recognition, dual naming of sites, and cultural heritage protections reflecting a growing respect for their legacy and enduring connection to this land.



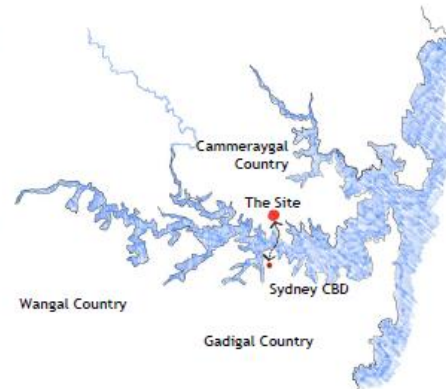
Caves, hunting and fishing of the savages of Port Jackson, New Holland (1824)
Source: A. Delvaux (after C.-A. Lesueur), Engraving in the *Atlas de la Voyage de découvertes aux terres australes*, 2nd edn (Paris, Arthus Bertrand, 1824), National Library of Australia, an/7569797, Plate 31.



Aboriginals Spearing Fish (c1817).
Source: Joseph Lycett. From the collections of the State Library of New South Wales [a928333 / ML 52].

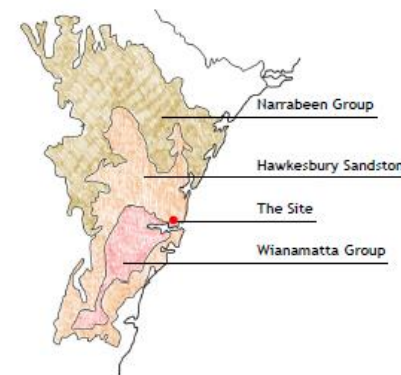


Distant View of Sydney Harbour (c1817)
Source: Joseph Lycett. From the collections of the State Library of New South Wales [a928333 / ML 52].



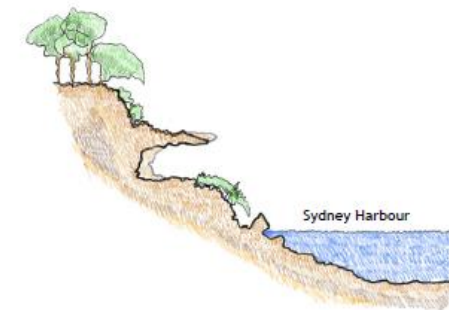
Country and Culture

The site is located on the lands of Cammeraygal language group. The Gadigal Country is across the water body to the south



Place and Space

The site is located on Hawkesbury Sandstone Group. It forms the bedrock for much of the region of Sydney. Well known for its durable quality, it is the reason many First Nation's rock carvings and drawings in the area still exist.



Character and Expression

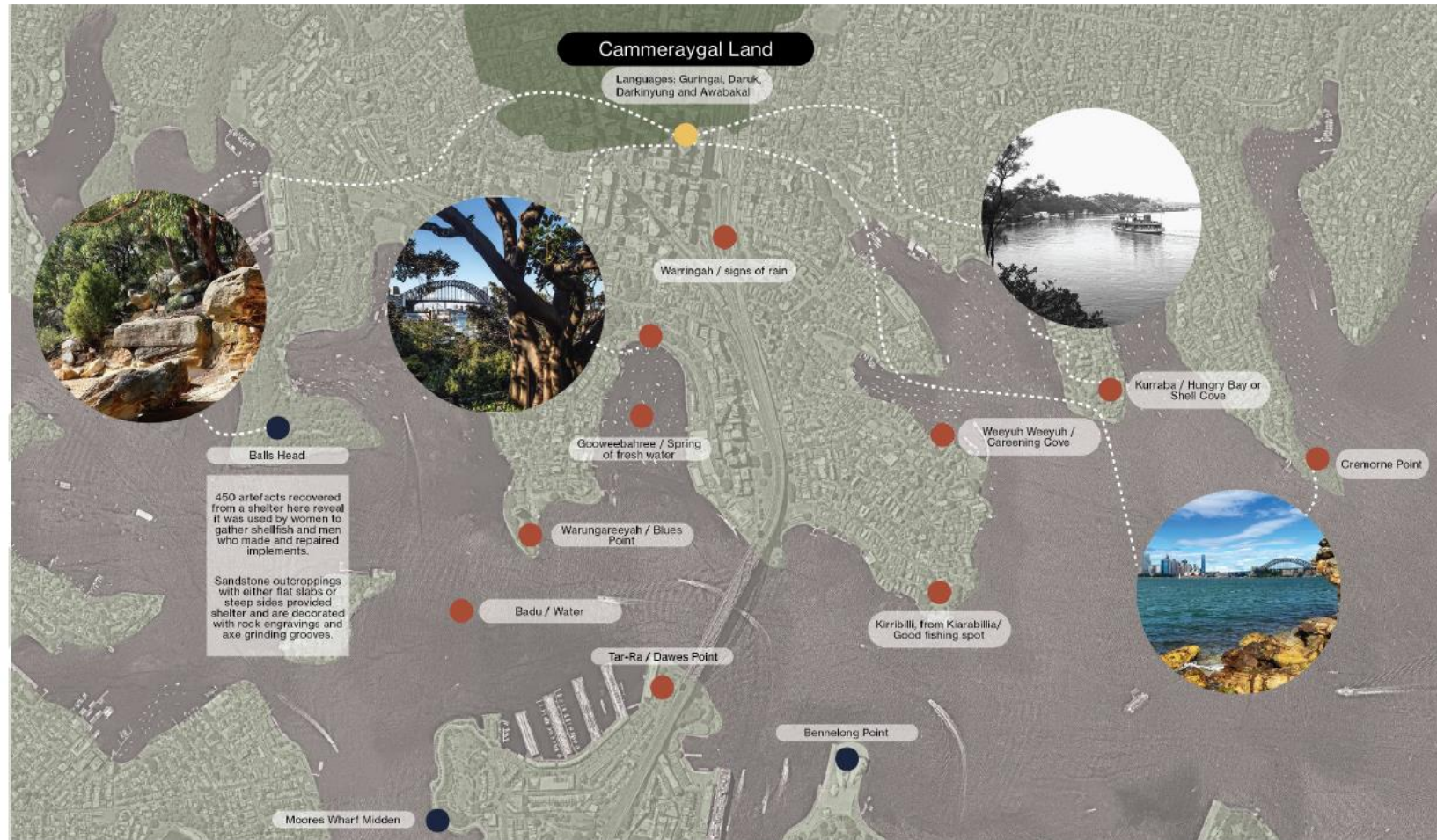
Prior to the European settlement, the site would have been an environment characterised by the proximity to water body belonging to Sydney Harbour, sandstone cliff edges with cave shelters and native shrubs. Top of the cliff edges were mostly populated by tall stands of The Coastal Sandstone Foreshores Forest such as Sydney Red Gum, Coast Banksia, Sydney Peppermint and Bangalay.

First Nations Heritage Map

- Site
- Cammeraygal name
- Colonial name

Native Vegetation - Pre-Clearing

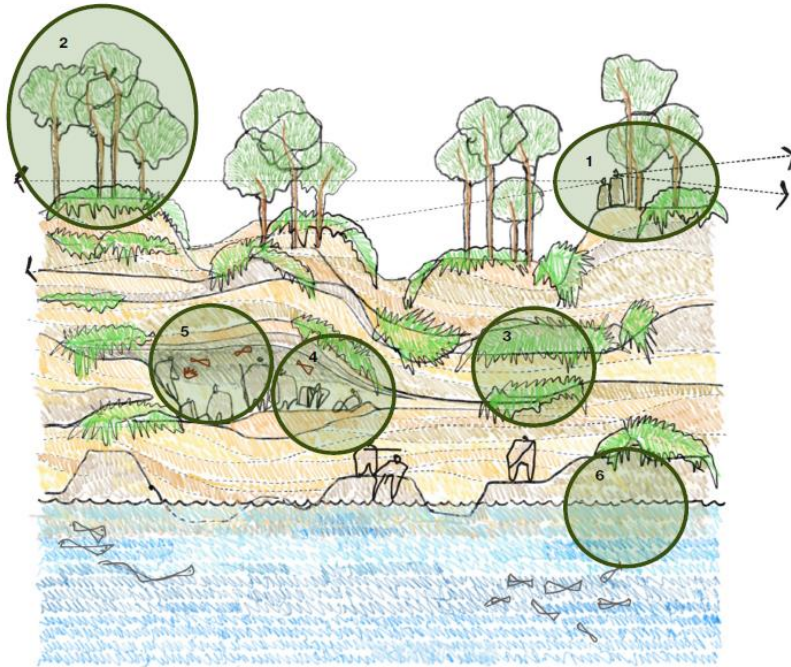
- Sydney Coastal Sandstone Foreshore Forest
- Blue Gum High Forest



Architectus, (2025).

Learning from Country Country as Teacher

These sketches are part of our understanding of Country – reading the land, its forms, patterns, and stories to guide a meaningful design response.



1 - Ability to capture **distant views** to major landscape forms



2 - Strong **vertical forms** of Coastal Sandstone Foreshore Forest



3 - **Landscape inhabiting the gaps** between rocks and gaps



4 - Rock shelters provide areas to take shelter from harsh weather and to **meet fellow community**



5 - Rock art and art within rock shelters provide a sense of **connection** to those who come after, ensuring **cultural memory is passed on**



6 - The eroded **sandstones** along the bay are a living record of ancient time, their **sinuous curves** shaped over millennia by the rhythmic forces of water and **wind**



Aboriginals Hunting Kangaroos (c1820), Source Joseph Lycatt



Aboriginals Spearing Fish (c1817), Source Joseph Lycatt



Caves, hunting and fishing of the savages of Port Jackson, New Holland (1824), Source A. Deleux



Distant View of Sydney Harbour (c1817), Source Joseph Lycatt



Aboriginal Heritage Source Sydney Harbour HighLine



Whale carving at Balls Head Source WSP



Eucalyptus Source Peter Woodart

Architectus, (2025).

6.2 DESIGN RESPONSES

- Materiality and Landscape Response - Sandstone podiums and landscape elements reflect the Hawkesbury and Narrabeen sandstone geology of Cammaraygal country.
- Planting palettes and thresholds are informed by native vegetation and seasonal shifts.
- Language of water and wind erosion of sandstone edges and architectural interpretation of natural forms
- Air and light as cultural gestures incorporated into operable façades, landscaped voids, and breezeways which reflect cultural awareness of openness, movement, and interconnection with natural systems.
- Ground plane and Public Domain - Ground-level design reflects Country through soft landscapes, welcoming thresholds, and the potential for storytelling through future interpretation or art commissions.
- Narrative and Form - The building's sculptural massing intentionally avoids repetition, instead evolving responsively in reference to landform, wind patterns, and view lines - echoing Indigenous understanding of place and identity.
- Cultural Narrative Development - Stakeholders have identified the potential for the rock engravings such as Balls Head and Berry Island as well as others located on Cammaraygal country to inform future cultural interpretation and narrative layering in the design. These discussions remain active, and the design team is committed to ongoing collaboration to realise this opportunity meaningfully and respectfully.

6.3 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 wayfinding and naming signage be located?
 - What type of font, colours and imagery should be used in signage?
 - Naming of public and outdoor spaces (Dharug Wording)
 - What Dharug words can be used in outdoor light display
 - Where and who can contribute to artwork both internally and externally to be incorporated in the development
 - Detail the nature and format of the images, to be used in the outdoor light display.
 - 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.

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.

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.
- Final version of the CwC Report should be submitted to relevant authorities as part of the State Significant Development (SSDA) application, SSD-82599709.
- 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 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.
- Compilation of a comprehensive Interpretation/art strategy to Consider but not be limited to the following:
 - Where should wayfinding and naming signage be located?
 - What type of font, colours and imagery should be used in signage?
 - Naming of public and outdoor spaces (Dharug Wording)
 - What Dharug words can be used in outdoor light display
 - Where and who can contribute to artwork both internally and externally to be incorporated in the development
 - Detail the nature and format of the images , to be used in the outdoor light display.
- 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.

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.

9.0 REFERENCE LIST

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

Your Ref/PO Number : ben nth syd
Client Service ID : 1015622

SiteID	SiteName	Datum	Zone	Eastng	Northing	Contact	Site Status**	Site Types	Reports
45-6-3077	Addressstone Shelter 1 NSC-081 Contact	GDA	56	334895	6253940	Open site	Valid	Shell : 1	
45-6-0825	Myrtle Street Contact	GDA	56	333757	6255113	Open site	Not a Site	Art (Pigment or Engraved) : - Permits	Not an Aboriginal Site
45-6-0635	Neutral Bay Ben Boyd Rd Contact	GDA	56	335034	6254650	Open site	Valid	Art (Pigment or Engraved) : - Permits	Rock Engraving
45-6-2147	Ivy Cliff (Waverton Park) Contact	AGD	56	333330	6253860	Closed site	Valid	Shell : -, Artefact : - Permits	Shelter with Midden
45-6-0760	Neutral Bay; Contact	GDA	56	335029	6254545	Open site	Valid	Art (Pigment or Engraved) : - Permits	Rock Engraving
45-6-3076	Addressstone Shelter 2 NSC-082 Contact	GDA	56	334885	6253945	Open site	Valid	Shell : 1	
45-6-1271	Lavender Bay Milsons Point Contact	GDA	56	334339	6253635	Closed site	Valid	Shell : -, Artefact : - Permits	Shelter with Midden
45-6-0906	Waverton Park Contact	AGD	56	333320	6253813	Closed site	Valid	Art (Pigment or Engraved) : - Permits	Shelter with Art
45-6-2055	Lavender bay 2; Contact	AGD	56	333890	6253550	Closed site	Valid	Shell : -, Artefact : - Permits	Shelter with Midden

**** 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 components 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

Report generated by AHIMS Web Service on 19/06/2025 for Vanessa Hardy for the following area at Address : L SE 702 157 WALKER STREET NORTH SYDNEY 2060 with a Buffer of 1000 meters. Number of Aboriginal sites and Aboriginal objects found is 9

This information is not guaranteed to be free from error omission. Heritage NSW and its employees disclaim liability for any act done or omission made on the information and consequences of such acts or omission.

STAGE 1

Registered Organisations/Individuals Contacted to Participate in the CwC Process	Contact Person	Email Address	Date	Method	Notes
Corroboree Aboriginal Corporation	Marilyn Carroll-Johnson	corroboreecorp@outlook.com	30/04/25	Email	Registered
Yenu Allowah	Kaylee Simon and Tony Zumbo	chairperson@ahc.org.au		Email	No Response
Aboriginal Housing Corporation	Mick Mundine and Lani Tuitaveck	lanit@ach.org.au		Email	No Response
Badanami Centre for Indigenous Education (UWS)	Wayne Clark	W.Clark@westernsydney.edu.au		Email	Registered
University of Western Sydney	Aunty Jean South: Elder in Residence (UWS)	south@westernsydney.edu.au		Email	No Response
University of Western Sydney	Shirley Gilbert	S.Gilbert@westernsydney.edu.au		Email	No Response
Muri Mittigar	Jasmine Brotherhood	info@murumittigar.com.au		In Person	No Response
Bariyan Cultural Connections	Kaylene Slater	bariyan.culturalconnections@gmail.com		Email	No Response
Murrabidgee	Darleen Johnson	murrabidgeemullangari@yahoo.com.au		Email	Registered
Merigarn	Shaun Carroll	merrigarn@hotmail.com		Email	Registered
Meryhuiela	Ryan Johnson	meryhuiela@yahoo.com		Email	Registered
Individual	Zona Wilkinson	Zona.wilkinson@bigpond.com		Email	No Response

Woka	Steve Johnson	wokacorp@yahoo.com	Email	Registered
Guntawang Aboriginal Resources Incorporated	Wendy Morgan	wenlissa01@hotmail.com	Email	No Response
Didge Ngunawal Clan	Lillie Carroll ; Paul Boyd	didgengunawalclan@yahoo.com.au	Email	Registered
Wailwan Aboriginal Group	Philip Boney	waarlan12@outlook.com	Email	Registered
MetropolitanLocal Aboriginal Land Council	Steven Randall	officeadmin@metrolalc.org.au	Email	No Response
Dharug Custodian Aboriginal Corporation	Justine Coplin	justinecoplin@optusnet.com.au	Email	Registered
Thomas Dahlstrom	Thomas Dahlstrom	gamila_roi@yahoo.com.au	Email	Registered
Butucarbin Aboriginal Corporation	Jennifer Beale	butuheritage@gmail.com	Email	No Response
Kamilaroi Yankuntjatjara Working Group	Phil Khan	philipkhan.acn@live.com.au	Email	Registered
Ginninderra Aboriginal Corporation	Steven Johnson; Krystle Carroll	Ginninderra.corp@gmail.com	Email	No Response
Wurrumay Culture Heritage Consultants	Kerrie Slater; Vicky Slater	wurrumay31@outlook.com	Email	No Response
Ngambaa Cultural Connections	Kaarina Slater	ngambaa.culturalconnections@gmail.com	Email	No Response
North Sydney Council	N/A	council@northsydney.com.au	Email	No Response
Aboriginal Heritage Office	N/A	AHO@northernbeaches.nsw.gov.au	Email	Registered
Macquarie University	N/A	arts.cms.indigenoustudies@mq.edu.au	Email	No Response
Heritage NSW	Barry Gunther	heritagemailbox@environment.nsw.gov.au	Email	Unable to Assist
Aboriginal Owners	N/A	adminofficer@oralra.nsw.gov.au	Email	No Response

STAGE 2 & 3 CwC Process

Contacted Organisation/ Individuals	Contacted by Organisation/ Individual	Subject	Date	Method	Notes
All Stakeholders	Ben Streat AMAC	Dispatch CwC workshop invite and draft agenda	01/06/25	Email	
All Stakeholders	Ben Streat AMAC	Connecting with Country online and workshop invitation	06/06/25	Email	
All Stakeholders	Ben Streat AMAC	Connecting with Country workshop update, SEARS and plans sent	11/06/26	Email	
All Stakeholders (Table 4-7)	Ben Streat AMAC	Online Workshop	17/06/25	Email	
All Stakeholders	Ben Streat AMAC	Connecting with Country Walk on Country Inviter sent	17/06/25	Email	
All Stakeholders	Ben Streat AMAC	Connecting with Country , Walk on Country agenda and information sent	18/06/25	Email	
All Stakeholders (Table 4-8)	Ben Streat AMAC	Walk on Country	19/06/25	Email	
All Stakeholders	Ben Streat AMAC	Draft CwC Report sent to all Stakeholders	20/06/25	Email	
All Stakeholders	Ben Streat AMAC	Updated all stakeholders regarding process and Planning input	27/06/25	Email	

STAGE 4

Final CwC Report and Design Report

Contacted Organisation/ Individuals	Contacted by Organisation/ Individual	Subject	Date	Method	Notes
All Stakeholders	Ben Streat AMAC	Dispatch CwC Report and Final Design report	23/06/25	Email	