VICTORIA CROSS INTEGRATED STATION DEVELOPMENT

Artist Impression of OSD Tower and Public Domain

HERITAGE INTERPRETATION STRATEGY

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This consolidated Interpretation Strategy for the Victoria Cross Metro Station was prepared by OCP Architects, written by Bianca Hollo, Conservation and Planning Consultant, and Dr Rowan Day, Historian, and reviewed by Otto Cserhalmi, Principal.

This Interpretation Strategy incorporates the findings of the Aboriginal Cultural Heritage Interpretation Strategy prepared by AMBS Ecology & Heritage, written by Christopher Langeluddecke, Director of Aboriginal Heritage, Petra Balanzategui, Heritage Consultant.

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CONTENTS

1   INTRODUCTION

1.1   PROJECT OVERVIEW

As part of the delivery of the Sydney Metro – City and Southwest program of works, the Victoria Cross Station is marked as one of the key station locations on the Sydney Metro network. Victoria Cross Station is in the heart of North Sydney's business district, comprising two station entrance boxes connected by a cavern platform directly beneath Miller Street. The station will provide enhanced accessibility to business, education and residential communities via Station access and entry through the pedestrian plaza opening to Miller, Denison and Berry streets, and the proposed northern services building on McLaren Street.
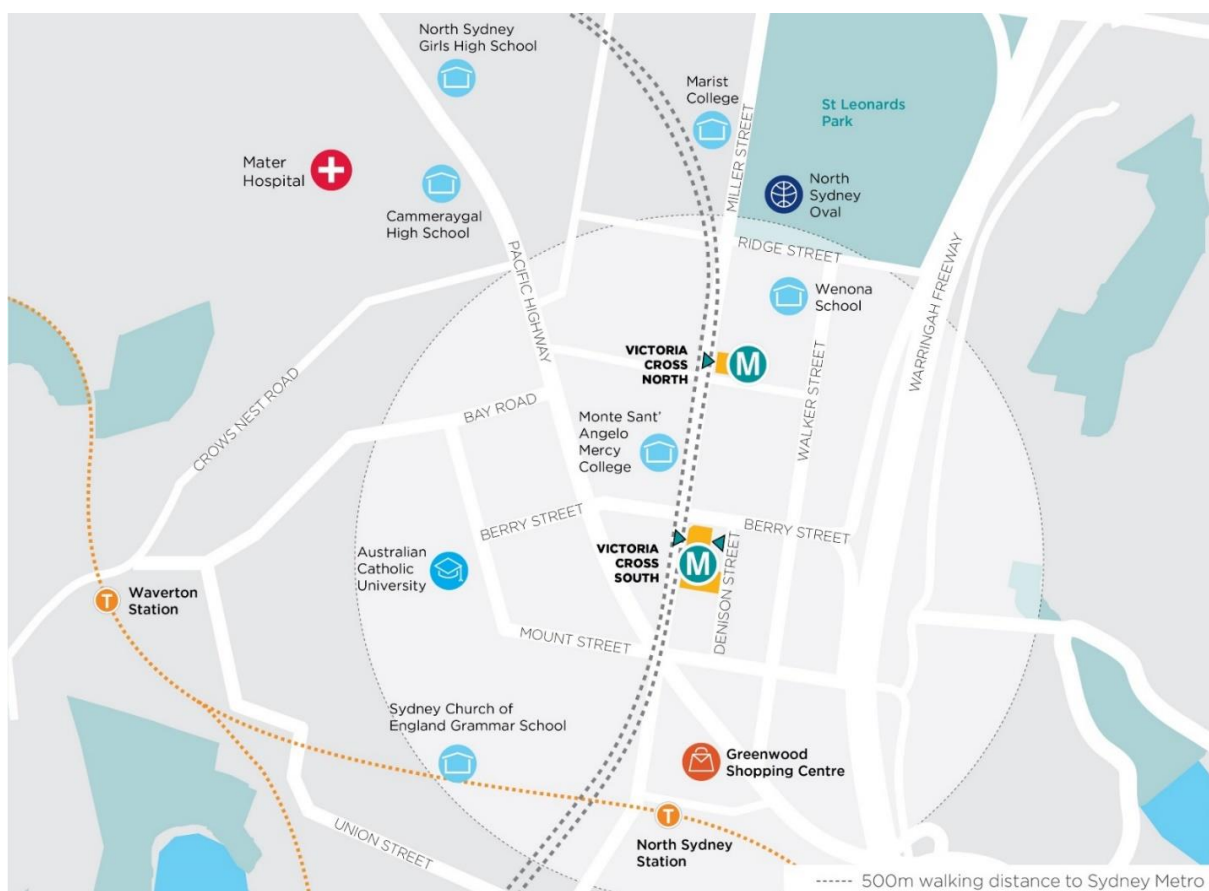
Figure 1-1 - Victoria Cross Station Location

As an integrated development, the Victoria Cross ISD (VC ISD) comprises the following main components:

- A new underground station located at Victoria Cross, North Sydney;
- An over-station development (OSD) tower, integrated into the station.
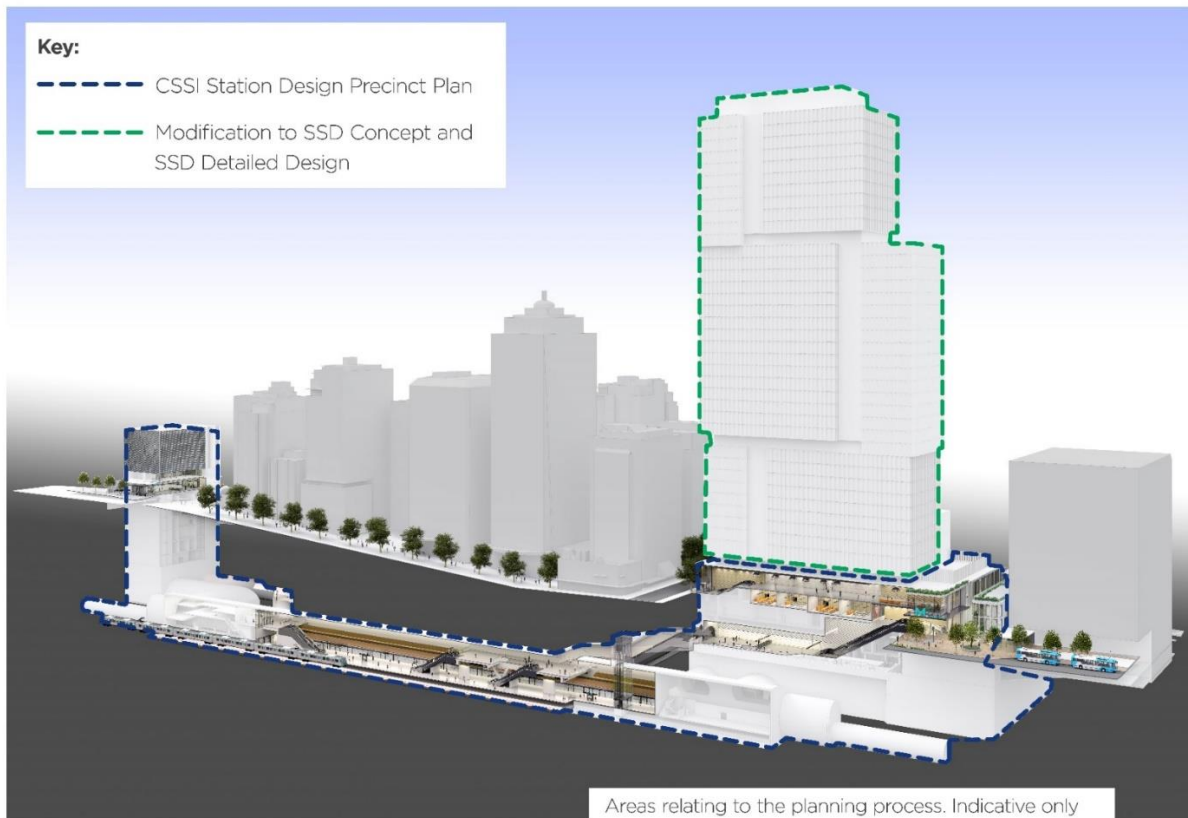
Figure 1-2: Victoria Cross Station sites on Miller Street in North Sydney, showing the relationship between the Victoria Cross north site (left) and the Victoria Cross south site, including OSD (right).

1.2 SYDNEY METRO DESCRIPTION

Sydney Metro is Australia's biggest public transport project. Services started in May 2019 in the city's North West with a train every four minutes in the peak. Metro rail will be extended into the CBD and beyond to Bankstown in 2024. There will be new metro railway stations underground at Crows Nest, Victoria Cross, Barangaroo, Martin Place, Pitt Street, Waterloo and new metro platforms under Central. In 2024, Sydney will have 31 metro railway stations and a 66 km standalone metro railway system – the biggest urban rail project in Australian history. There will be ultimate capacity for a metro train every two minutes in each direction under the Sydney city centre. The Sydney Metro project is illustrated in the Figure below. On 9 January 2017, the Minister for Planning approved the Sydney Metro City & Southwest - Chatswood to Sydenham project as a Critical State

Figure 1-3 - Sydney Metro Overview

Significant Infrastructure project (reference SSI 15_7400) (CSSI Approval). The terms of the CSSI Approval includes all works required to construct the Sydney Metro Victoria Cross Station, including the demolition of existing buildings and structures on both sites. The CSSI Approval also includes construction of below and above ground improvements with the metro station structure for appropriate integration with the proposed Over Station development (OSD).

1.3 PROJECT SCOPE OF WORKS

The conditions of the planning consent for the CSSI (15_7400) require a Heritage Interpretation Plan (HIP) to be issued for information and consultation to the NSW Heritage Division prior to construction. The Plan, completed in early 2017, provides a preliminary overview of the Metro HIP requirements and outlined the need to adopt a staged approach to the development of appropriately integrated Heritage Interpretation Plan that would allow for appropriate stakeholder engagement, including with design teams for the respective stations and Registered Aboriginal Parties amongst others, and information from potential archaeological resources.

OCP Architects have been engaged by Lendlease to prepare this Heritage Interpretation Strategy for Victoria Cross Station, which will be used to inform the subsequent development of the specific Heritage Interpretation Plan for this site. This Strategy incorporates the findings of the Interpretation Strategy prepared for the Victoria Cross Over Station Development (OCP Architects, August 2019) as well as the findings of the Aboriginal Cultural Heritage Interpretation Strategy prepared by AMBS Ecology & Heritage.

1.4   SYDNEY METRO CONDITIONS OF APPROVAL

On 9 January 2017, the Minister for Planning approved the Sydney Metro City & Southwest - Chatswood to Sydenham project as a Critical State Significant Infrastructure project (reference SSI 15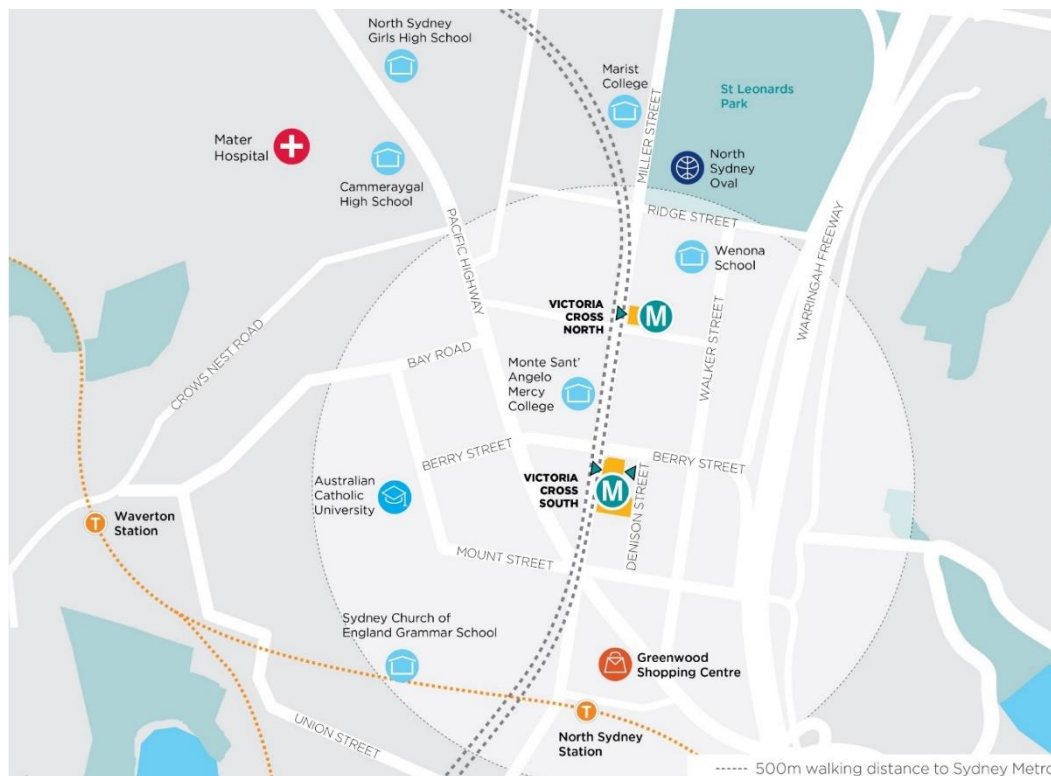_7400) (CSSI Approval). The terms of the CSSI Approval includes all works required to construct Victoria Cross Station, including the demolition of existing buildings and structures on both sites. The CSSI Approval also includes construction of below and above ground improvements with the metro station structure for appropriate integration with the OSD.

The conditions of consent require the following:

Salvage of Heritage Items – Condition E15 (SSI 15_7400)

The Proponent must salvage items of heritage value from heritage listed buildings and structures to be demolished before demolition, and assess options for its sympathetic reuse (including integrated heritage displays) on the project or other options for repository, reuse and display. Suitable repository locations must be established in consultation with Relevant Council(s). Any State listed items or elements suitable for salvage must be determined in consultation with the Heritage Division of the OEH.

Heritage Interpretation – Condition E21 (SSI 15_7400)

*The Proponent must prepare a **Heritage Interpretation Plan** which identifies and interprets the key Aboriginal and Non-Aboriginal heritage values and stories of heritage items and heritage conservation areas impacted by the CSSI. The **Heritage Interpretation Plan** must inform the **Station Design and Precinct Plan** referred to in Condition E101. The **Heritage Interpretation Plan** must be prepared in accordance with the* NSW Heritage Manual, the NSW Heritage Office's Interpreting Heritage Places and Items: Guidelines *(August 2005), and the* NSW Heritage Council's Heritage Interpretation Policy *and include, but not be limited to:*

(a) *a discussion of key interpretive themes, stories and messages proposed to interpret the history and significance of the affected heritage items and sections of heritage conservation areas including, but not limited to the Sydney Terminal and Central Railway Stations Group, Martin Place Station and Sydenham Station and Sydenham Pit and Drainage Pumping Station;*

(b) *identification and confirmation of interpretive initiatives implemented to mitigate impacts to archaeological Relics, heritage items and conservation areas affected by the CSSI including;*

    i. *use of interpretative hoardings during construction*
    ii. *community open days*
    iii. *community updates*
    iv. *station and precinct design; and*

(c) *Aboriginal cultural and heritage values of the project area including the results of any archaeological investigations undertaken.*

*The **Heritage Interpretation Plan** must be prepared in consultation with the Heritage Council of NSW (or its delegate), Relevant Councils and Registered Aboriginal Parties, and must be submitted to the Secretary before commencement of construction.*

1.4.1 RELATIONSHIP BETWEEN VICTORIA CROSS STATION AND OVER STATION DEVELOPMENT

The Victoria Cross Over Station Development (OSD) comprises a commercial office tower which sits atop a 3-4 storey podium (i.e. the CSSI Metro Box) (refer Figure 1-2).

The design development and approval of the Victoria Cross OSD was subject to a separate State Significant Development Application process. A separate Interpretation Strategy was prepared for the Victoria Cross OSD in fulfilment of the conditions of consent for the concept SSDA (SSD 8874) for the maximum building envelope of the proposed tower at the Victoria Cross south site. The findings of the OSD Interpretation Strategy have been incorporated into this report to facilitate a consolidated approach to the interpretation of the site.

1.5   THE STUDY AREA

The Victoria Cross Station study area is located in the central business area of North Sydney, within the North Sydney Council Local Government Area (LGA).

The Metro Station will be located below Miller Street, between Berry and McLaren Streets (refer Figure 1-4). The Victoria Cross metro study area extends between the northern services building on the corner of Miller and McLaren Streets, and the Victoria Cross south site on the corner of Miller and Berry Streets.

The northern entrance to the station will be within the three storey services building on the corner of Miller and McLaren Streets. This entrance will provide customers easy access to Sydney Metro from places like the Mater Hospital, North Sydney Oval and surrounding local schools.

The southern entrance to the station adjacent to the MLC Building will be accessible via a new pedestrian plaza opening to Miller, Denison and Berry streets. When the Metro station opens, the new laneway from Miller to Denison streets will have transformed into a major hub of pedestrian activity, populated by office workers during the day and area residents on evenings and weekends.

The Victoria Cross south site will also include a high-rise commercial tower with an activated podium, comprising retail, food and beverage outlets, as well as a commercial foyer on the corner of Miller and Berry Streets.

Figure 1-4: Map of North Sydney centre showing the study area, shaded in red, including the northern entrance on the corner of Miller and McLaren Streets and the Victoria Cross south site on the corner of Miller and Berry Streets. The study area also includes Metro Box, located below Miller Streets between the Victoria Cross north and south sites. Source: SIX Maps.

The Victoria Cross integrated station development (ISD) includes all aspects of the station development approved under the CSSI as well as the commercial tower on the Victoria Cross south site approved under the SSD process (refer Figure 1-2).

1.6   PURPOSE OF THIS INTERPRETATION STRATEGY

The purpose of this document is to inform the subsequent development of the specific Heritage Interpretation Plan for this site. The preparation of this document reflects the commitment of Sydney Metro and Lendlease to adopt a best practice approach to the provision of heritage interpretation at this site.

This Interpretation Strategy outlines options for how the heritage values of the site are to be communicated by interpretive media to the future owners, visitors, commuters and to the public in general.

The key aim of heritage interpretation would be to connect the contemporary experience of commuters and visitors with the diverse heritage of the site within the North Sydney Centre by:

- Exposing the historic layers of place to the public view

- Embedding the past in the present through design

- Harnessing public interest to promote active engagement

- Providing a catalyst for realisation and conversation

- Facilitating meaningful community engagement with the project

- Highlighting heritage as a centrepiece in its own right

Provision of interpretation is a 'value added' method of enriching visitor experiences and developing Victoria Cross as a destination in its own right, encouraging return visits. This strategy will recommend historical themes and the options for interpretive media to be selected for use in conjunction with a future Interpretation Plan. The future Interpretation Plan will elaborate on particular key stories to be interpreted, and the locations and media through which they will be interpreted.

The principles guiding the approach to development of interpretive media are described in Section 5 of this document.

1.7   METHODOLOGY

This Interpretation Strategy for the Victoria Cross Metro Station has been prepared in accordance with:

- NSW Heritage Manual, the NSW Heritage Office's *Interpreting Heritage Places and Items: Guidelines* (August 2005), and the NSW Heritage Council's *Heritage Interpretation Policy*. These documents present a series of principles to guide the interpretation of a place. These principles guide this interpretation strategy.
- Methodology of Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (the Burra Charter), 2013
- Draft *Sydney Metro City & Southwest Heritage Interpretation Strategy*, which provides an overarching interpretation strategy to guide the future development of the subsequent place specific interpretation plans.
- *Sydney Metro City & Southwest Heritage Interpretation Plan*, 4 May 2017, which comments on the conditions of consent in relation to interpretation of the overall Sydney Metro City & Southwest project and outlines issues relating to adoption of a staged approach
- NSW Office of Environment and Heritage, 2011, *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW.*
- Code of Practice for Archaeological Investigation of Aboriginal Objects in NSW (Department of Environment, Climate Change and Water NSW (DECCW) 2010).

1.7.1   HERITAGE INTERPRETATION POLICY STATEMENT

The following Heritage Interpretation Policy Statement has been endorsed by the Heritage Council of NSW:

> *The interpretation of New South Wales' heritage connects the communities of New South Wales with their heritage and is a means of protecting and sustaining heritage values.*

> *Heritage interpretation is an integral part of the conservation and management of heritage items and is relevant to other aspects of environmental and cultural management and policy.*

Heritage interpretation incorporates and provides broad access to historical research and analysis.

Heritage interpretation provides opportunities to stimulate ideas and debate about Australian life and values, and the meaning of our history, culture and the environment. The Heritage Office is committed to encouraging imaginative, inclusive and accurate interpretation of the heritage of New South Wales and to establishing and sustaining best practices in content, methodology, implementation and evaluation of heritage interpretation.

1.7.2   BEST PRACTICE FOR INTERPRETATION

The NSW Heritage Office *Interpreting Heritage Places and Items: Guidelines* describes 'The Ingredients for Best Practice' as follows:

• INGREDIENT 1: INTERPRETATION, PEOPLE AND CULTURE

Respect for the special connections between people and items.

• INGREDIENT 2: HERITAGE SIGNIFICANCE & SITE ANALYSIS

Understand the item and convey its significance.

• INGREDIENT 3: RECORDS AND RESEARCH

Use existing records of the item, research additional information, and make these publicly available (subject to security and cultural protocols).

• INGREDIENT 4: AUDIENCES

Explore, respect and respond to the identified audience.

• INGREDIENT 5: THEMES

Make reasoned choices about themes, stories and strategies.

• INGREDIENT 6: ENGAGING THE AUDIENCE

Stimulate thought and dialogue, provoke response and enhance understanding.

• INGREDIENT 7: CONTEXT

Research the physical, historical, spiritual and contemporary context of the item, including related items, and respect local amenity and culture.

• INGREDIENT 8: AUTHENTICITY, AMBIENCE AND SUSTAINABILITY

Develop interpretation methods and media which sustain the significance of the items, its character and authenticity.

• INGREDIENT 9: CONSERVATION PLANNING AND WORKS

Integrate interpretation in conservation planning, and in all stages of a conservation project.

• INGREDIENT 10: MAINTENANCE, EVALUATION AND REVIEW

Include interpretation in the ongoing management of an item; provide for regular maintenance, evaluation and review.

• INGREDIENT 11: SKILLS & KNOWLEDGE

Involve people with relevant skills, knowledge and experience.

• INGREDIENT 12: COLLABORATION

Collaborate with organisations and the local community.

1.8   LIMITATIONS

This Interpretation Strategy for Victoria Cross Metro Station site is intended as an integrated Interpretation Strategy for the entire site and incorporates the findings of the Interpretation Strategy prepared for the Victoria Cross Over Station Development. This Strategy also incorporates the findings of the Aboriginal Cultural Heritage Interpretation Strategy prepared by AMBS Ecology & Heritage.

The preparation of an Interpretation Strategy constitutes the first stage in the development of an Interpretation Plan for the site. This staged process facilitates a collaborative approach with relevant stakeholders in accordance with best practice.

The historical background has informed the general themes of this Interpretation Strategy, however further information, images and themes may arise during the development of the Interpretation Plan.

The use of any images is subject to obtaining permission from the copyright holder. If images containing Aboriginal people are used, permission is also required from the individual, their family or relevant traditional custodians.

2   PURPOSE AND BENEFITS OF INTERPRETATION

2.1   THE PURPOSE OF INTERPRETATION

The Burra Charter defines interpretation as "all the ways of presenting the *cultural significance* of a *place*", and it may be a combination of the treatment of fabric; the use of and activities at the place; and the use of introduced explanatory material.[1]

The Australia ICOMOS Charter for Places of Cultural Significance (The Burra Charter, 2013) states the following:

> *The cultural significance of many places is not readily apparent, and should be explained by interpretation. Interpretation should enhance understanding and engagement, and be culturally appropriate.[2]*

The goal of interpretation is to communicate the importance of a heritage item in clear and unambiguous ways, by enhancing the public understanding and appreciation of the history and significance of the site. In preparing this Interpretation Strategy, an emphasis has been placed on ensuring that interpretive messages are simple and reflect the heritage significance of the place.

2.2   THE BENEFITS OF INTERPRETATION

The principal benefits of providing interpretation for visitors are:

- Helps to meet the increasing demand for more educational and informative visitor experiences.

- Provides interesting and memorable experiences that provide visitor satisfaction, positive word-of-mouth advertising and promote repeat visits.

- Encourages visitors to care about the places they visit.

- Can help to minimise environmental and cultural damage by explaining the impacts of various actions and suggesting appropriate alternatives.

- Can act as a substitute experience for:
  - fragile places or places that are difficult to access; or
  - topics that cannot be experienced directly (e.g. historical themes).

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[1]   The Burra Charter, 2013, Article 1.17. Definitions
[2]   The Burra Charter, 2013, Article 25. Interpretation

3   HISTORICAL OVERVIEW

3.1   INDIGENOUS HISTORY OF THE SITE

Refer to Appendix C of this report (Aboriginal Cultural Heritage Interpretation Strategy prepared by AMBS Ecology & Heritage in November 2019) for the Aboriginal heritage context of the Victoria Cross area.

3.2   EUROPEAN HISTORY OF THE SITE

3.2.1   18TH AND 19TH CENTURIES

The lower North Shore, encompassing what is now Victoria Cross, was the subject of large land grants given to soldiers, emancipists and free settlers over the course of the late eighteenth and early nineteenth centuries.[3]

The first recorded land granted in the vicinity of the study area was in 1794 when a 30-acre lot to the south east of the study area was given to former convict Samuel. By the end of that year, Lightfoot's grant had been transferred to Thomas Muir, who named the farm 'Hunter's Hill'.[4] By 26 April 1800, this grant had been purchased by Robert Ryan, who had also been granted an additional 90 acres for his service in the Royal Marines and NSW Corps. Ryan subsequently sold his 120-acre lot to Robert Campbell in 1806. In 1822, Campbell leased the land to James Milson, a free settler, who was officially one of the earliest permanent residents in the area. Milsons Point was named after Milson.[5]

By 1825 he was farming on the North Shore of Sydney Harbour. His house there was burnt down in a bushfire in November 1826 and the title deeds of his land at Castle Hill and Hunter's Hill were destroyed.[6] Both Milson and Campbell's copies of the promissory grant was destroyed in this fire, leading to disputes regarding payments and land ownership.

In the 1828 census Milson was recorded as a landholder of Hunter's Hill, occupying 1600 acres, with 220 cattle. In his will, signed in July 1829, he listed 220 acres at Castle Hill, 640 acres at Wallumbie (Wollombi), 50 acres granted by Governor Sir Thomas Brisbane at North Shore, and 5 acres on Neutral Harbour (Bay). In 1823-24 Milson was employed as 'keeper' of Government House.[7] In 1832 he built a reservoir for watering ships on the North Shore.[8]

Other early land grants in the North Sydney area included the large property bestowed to Edward Wollstonecraft in 1820. Wollstonecraft was a solicitor from London who had formed a commercial partnership with Alexander Berry, a Scottish merchant, in 1812. This commercial partnership resulted in Wollstonecraft and Berry travelling separately to the colony of Sydney in 1819 and receiving land grants from Governor Macquarie. Wollstonecraft was given 2,000 acres of land from the Crown, of which he chose 526 acres of land on the North Shore. This grant stretched from Balls

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[3] Artefact, Chatswood to Sydenham Environmental Impact Statement May 2016, Technical Paper 4: Mon-Aboriginal Heritage Impact Assessment, p. 66

[4] *The Sydney Morning Herald,* 7 June 1913, p5.

[5] Artefact, Sydney Metro City & Southwest Chatswood to Sydenham Historical Archaeological Assessment & Research Design, October 2016, p87.

[6] Macmillan, David, 'Milson Hames (1783 – 1872)' article published in the *Australian Dictionary of Biography*, volume 2, 1967, sourced December 2019 from http://adb.anu.edu.au/biography/milson-james-2459.

[7] Ibid.

[8] Artefact, Sydney Metro City & Southwest Chatswood to Sydenham Historical Archaeological Assessment & Research Design, October 2016, p87.

Head Cove on Port Jackson up to the ridge line, encompassing what is now Wollstonecraft, Crows Nest and St Leonards.[9]

Wollstonecraft's "Crows Nest Cottage" was constructed in 1820 and had prominent views over the harbour to the south that the property enjoyed. Wollstonecraft died in 1832, leaving his property to Berry and his sister, Elizabeth, whom Berry had married.[10]

However prior to the 1830s, apart from small-scale agriculture and logging, maritime industries, clustered along the foreshores, remained the principal focus. At this time, the study area was described as being relatively uncleared, containing dense forest scrub with a few isolated buildings.[11]

As early as 1828 North Sydney was identified as an eligible site for a township, being land not yet been disposed of by land grants. By 1838, the basic road structure of the town centre was established on a traditional 10-chain grid, with Berry, Mount, Blue and Lavender streets running east-west and Miller and Walker streets running north-south. The town plan had been drawn up under the direction of Surveyor General, Major Mitchell.[12]

The initial site for the township (now the commercial centre of North Sydney) was a rectangular shaped parcel of Crown land located to the north of Hulk Bay (later renamed Lavender Bay). In 1838, 48 half-acre building allotments in three sections were offered for purchase by application.

The township was named St Leonards and was formally gazetted in 1838. The present name of North Sydney was adopted by the alderman of the newly consolidated borough in 1890.[13] Although there was a strong sentiment attached to the name St Leonards, Alderman Clark proposed the name North Sydney, arguing that it would give the new borough more prestige if they wanted to borrow more money.[14]

The occasional sale of Crown lots from 1843 extended the development of the St Leonards township, particularly to the north and north-east of the St Leonards Reserve. Subdivisions in the late 1850s and 1860s anticipated a boom period and provided allotments of various sizes, encouraging the building of cottages and terraces as well as villas and mansions.

As shown in the plan in Figure 3-1 below, the southern portion of the study area on the corner of Miller and Berry Streets appears to have been undeveloped in the 1850s, however, surrounding blocks were being subdivided into smaller allotments for development. The original grid plan of North Sydney (St Leonards) is shown in the Parish map in Figure 3-3 below, which numbers each section of the town centre. The study area spans between section 3 and section 10 of the town centre, with the Victoria Cross north site located in the south-west portion of section 10, and the Victoria Cross north site located on the north-west portion of section 3. To the north of the study area, St Leonards Park spanned across sections 14, 15, 19 and 20.

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[9] Artefact, Sydney Metro City & Southwest Chatswood to Sydenham Historical Archaeological Assessment & Research Design, October 2016, p67.

[10] Ibid.

[11] Ryan, Morgan and Griffith, Victoria Cross Precinct Study, Volume One, 1983, Stanton Library

[12] Ryan, Morgan and Griffith, Victoria Cross Precinct Study, Volume One, 1983, Stanton Library

[13] Masson, Leonie, North Sydney, Dictionary of Sydney

[14] John Griffin, North Sydney Diamond Jubilee Souvenir & Programme, North Sydney Municipal Council, North Sydney, 1928, p 33, as cited in Masson, Leonie, North Sydney, Dictionary of Sydney.
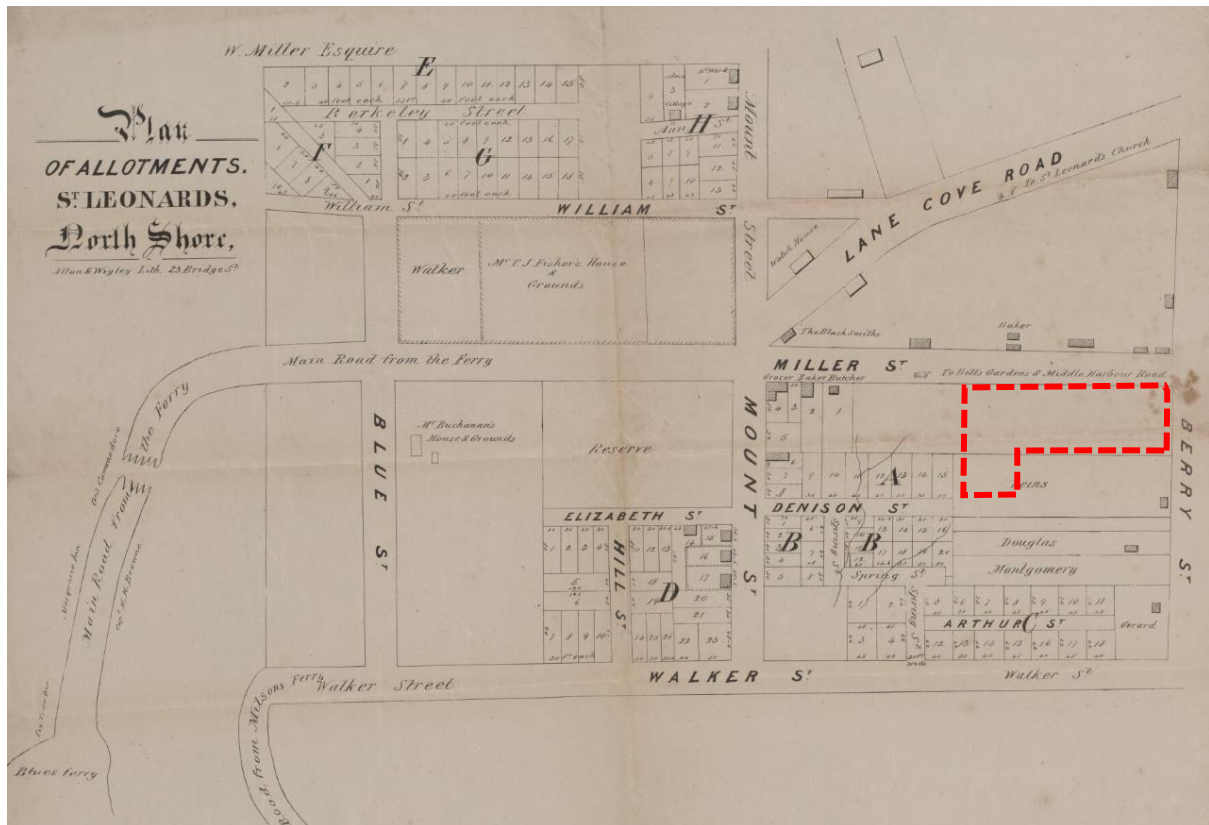
Figure 3-1: 1857 plan of allotments in St Leonards, North Shore, showing the approximate location of the Victoria Cross south site on the corner of Miller and Berry Streets, bound in red. Source: Allan & Wigley Lith., NLA (Trove) https://trove.nla.gov.au/work/20627716.

Figure 3-2: 1860s Parish map of Willoughby. Miller Street is indicated in red. The Victoria Cross study area spans between section 3 and section 10. The approximate locations of the Victoria Cross north and south sites along Miller Street at the intersections of McLaren and Berry Streets are indicated by the red stars. Source: Gibbs, Shallard & Co. Litho, [186-?]. NLA (Trove) http://nla.gov.au/nla.obj-229997080

St Leonards Park, originally envisaged by Mitchell, was designed and planned by Alderman William Tunks. The area bordering the park, south from Ridge Street to Berry Street between Miller and Alfred streets developed as an upper-middle-class neighbourhood. Here prominent businessmen, parliamentarians and doctors built grand Victorian and Federation houses on large blocks. Many of these houses were demolished from the 1960s onwards, however some remain on the northern end of Walker Street and in Ridge Street overlooking St Leonards Park, and within the school grounds of Monte Sant' Angelo Mercy College and Wenona.

Figure 3-3: 1860s photograph of North Sydney looking towards Mount and Miller Streets, taken by Dr Robert Ward. Source: North Sydney Council, Picturing North Sydney Collection, File 000/000154. (Copyright - Mitchell Library).

Despite early land sales of allotments in the town proper of St Leonards, most of the early development of the 1840s and 1850s occurred along Blues Points Road and at Milsons Point. Most of the blocks along Miller and Walker Streets remained undeveloped until the late 1850s. One of the first people to build on these allotments was Sydney barrister, Thomas John Fisher. Fisher had prominent architect James Hume design the two-storey Gothic style St Leonards House (now demolished). This was during a period when wealthy merchants and government officials began to build their country villas on the vantage points of North Sydney, overlooking the much admired harbour.[15]

Churches were established in the area during the 1840s and 1850s with the first St Thomas's Church being constructed in 1843 (rebuilt in 1884), the construction of St Mary's in 1856 and St Peter's Presbyterian Church in 1844 (rebuilt 1866).

The area began to grow into an active community with the establishment of a local School of Arts in 1859 to assist the educational and social development of North Sydney. In 1860 a large sandstone building was constructed for the School of Arts.[16]

The c.1887 map of St Leonard's shown in Figure 3-4 show the street alignment and subdivision of allotments within the North Sydney centre in the late 19th Century, as well as the tram route running

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[15] Ryan, Morgan and Griffith, Victoria Cross Precinct Study, Volume One, 1983, Stanton Library
[16] Ryan, Morgan and Griffith, Victoria Cross Precinct Study, Volume One, 1983, Stanton Library

up Miller Street and terminating at St Leonards Park. The c.1887 plan records the occupants of the land. The Victoria Cross north site (lots 1-3 of section 10) comprised a number of allotments owned by Francis Lord (previously C.W. Roemer) and C. Palmer, and the Victoria Cross South site (Lots 14-15 and part lot 13 of section 3) comprised a number of allotments owned by H.W. Parker and J. Richard. The present day Rag & Famish Hotel is also shown on the plan, labelled as the 'North Shore Hotel'. Other prominent landmarks noted in the c.1877 plan include the Police Station, Bank of NSW, Masonic Hall and Royal Princess Hotel in the vicinity of the present Victoria Cross south site, and the Engine House, St Leonards Park, Roman Catholic Church and St Thomas Church of England Church School and Parsonage in the vicinity of the present Victoria Cross north site.
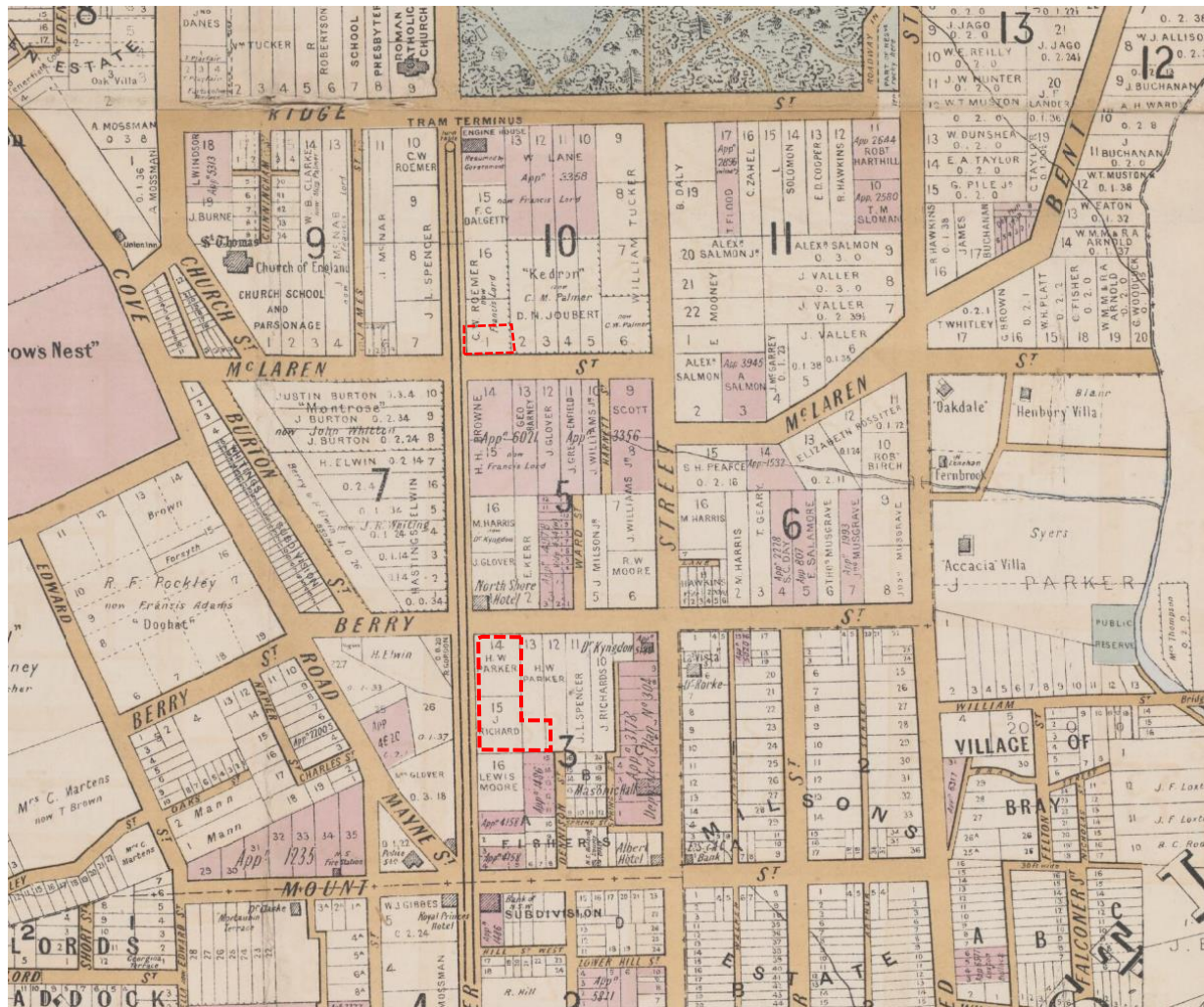
Figure 3-4: c.1887 Map of St Leonards showing the approximate boundaries of the Victoria Cross study area north and south sites, outlined in red. The plan also shows the historic tram route along Miller Street which terminated at St Leonards Park. Source: National Library of Australia, Call No. MAP RM 4458 http://nla.gov.au/nla.obj-232482086/view. (out of copyright).

The Borough of St Leonards was formalised in 1869 with the establishment of local government to administer the township and providing utilities and services such as gas, water, roads, garbage collection, sewage and sanitation. The boroughs of East St Leonards, St Leonards and Victoria were amalgamated to form North Sydney Council in 1890. By the 1890s, the Council Chambers were located on the south-west corner of Miller and McLaren Streets (opposite the Victoria Cross north site).

North Sydney Superior Public School, which later became the Greenwood Hotel, was established 1878 on Miller and Blue Streets and expanded over time to service the rapidly growing population of

the area. A number of religious schools, including Monte Sant' Angelo Convent (Miller Street), SCEGS Shore (Blue Street) and Wenona School (Walker Street) were established before the end of the 19th Century.

By the early 1870s, the junction of Miller and Mount Streets was an important commercial area, gradually drawing trade from the established businesses along Blues Point Road and Milsons Point.[17] This was further entrenched in the 1880s, a boom period for North Sydney, with widespread building, and improvement of transport and services. North Sydney saw the development of banks, public buildings and shops in the civic precinct. The Post Office, Court House and Police Station complex, designed by government architect James Barnett were opened in 1886. During this time, the intersection of Miller and Mount Streets and Lane Cove Road (later known as the Pacific Highway) was the commercial and civic centre of the township. This intersection would later be known as Victoria Cross.

In 1886, the NSW Tramways Board constructed the cable tramway along Miller Street to the Milsons Point ferry wharf, with a Terminus at the corner of Ridge Street at St Leonards Park[18]. The tramway was extended along Falcon Street to Lane Cove Road in 1893, at which time it also ran along Military Road to Spit Junction.[19]
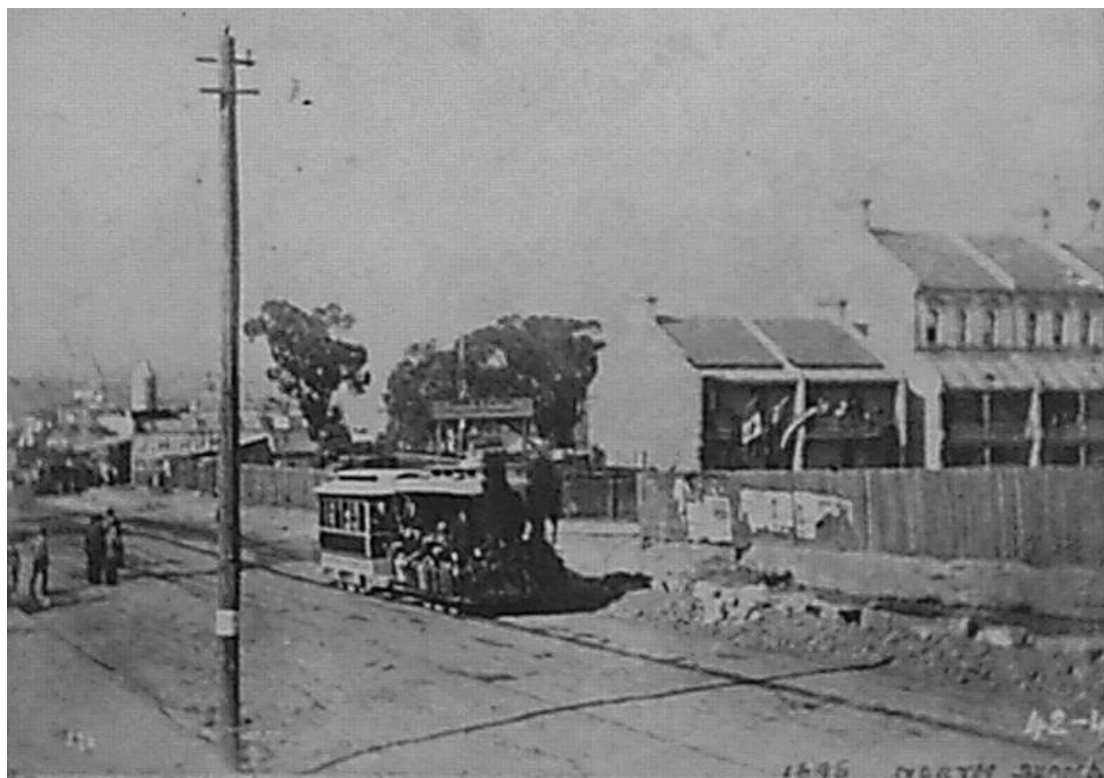
Figure 3-5: View of the cable tram along Miller Street between Milsons Point and Ridge Street in 1898. Source: Stanton Library LH Ref PF197.

The last tram ran in 1958 and the route of the tramway is marked by bus shelters. The tramway facilitated travel, thus contributing opening up the area and the development of the town centre. The increased settlement of the area during this time saw construction of public buildings, banks and

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[17] Ryan, Morgan and Griffith, Victoria Cross Precinct Study, Volume One, 1983, Stanton Library
[18] Thorne, LG. 1983. *A History of North Shore Sydney: From 1788 to Today*, Angus and Robertson Publishers, Sydney.
[19] David Scobie Architects Pty Ltd, 2015. *North Sydney Council Bus Shelter Heritage Review* for North Sydney Council.

shops in the town centre, including the Post Office/Court House/Police Station complex, School of Arts, and the Masonic Hall, the present day Central Hall.[20]

During the 1880s, the population of North Sydney doubled to 18,350, and consisted of a mixture of professional and commercial people, skilled tradesmen and labourers. The medical fraternity established itself around Miller Street between Berry and Ridge Streets and this are became known as the 'Macquarie Street of the North Shore'.[21]

3.2.2   187 MILLER STREET

By the 1890s, section 3 was being developed with rows of terrace housing in groups of two, three and six, interspersed with vacant allotments. The southernmost terrace in the row of 6 on the corner of Miller and Berry Streets was 187 Miller Street (refer Figure 3-6 and Figure 3-7).

The 1882 Block Plan shows that Lots 14 and 15 are occupied, whereas the southern portion of Lot 13, which is within the study area, is entirely vacant (refer Figure 3-4 and Figure 3-6). The terrace rows were likely designed with a shopfront to Miller Street and living quarters to the rear and above. This corresponds with the valuation books and sands directories.[22]

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[20] Masson, L (2010), *North Sydney*, The Dictionary of Sydney, https://dictionaryofsydney.org/entry/north_sydney
[21] Masson, L (2010), *North Sydney*, The Dictionary of Sydney, https://dictionaryofsydney.org/entry/north_sydney
[22] AMBS Ecology & Heritage, November 2017. *Sydney Metro City & Southwest Archaeological Method Statement for Victoria Cross Station*, p14.
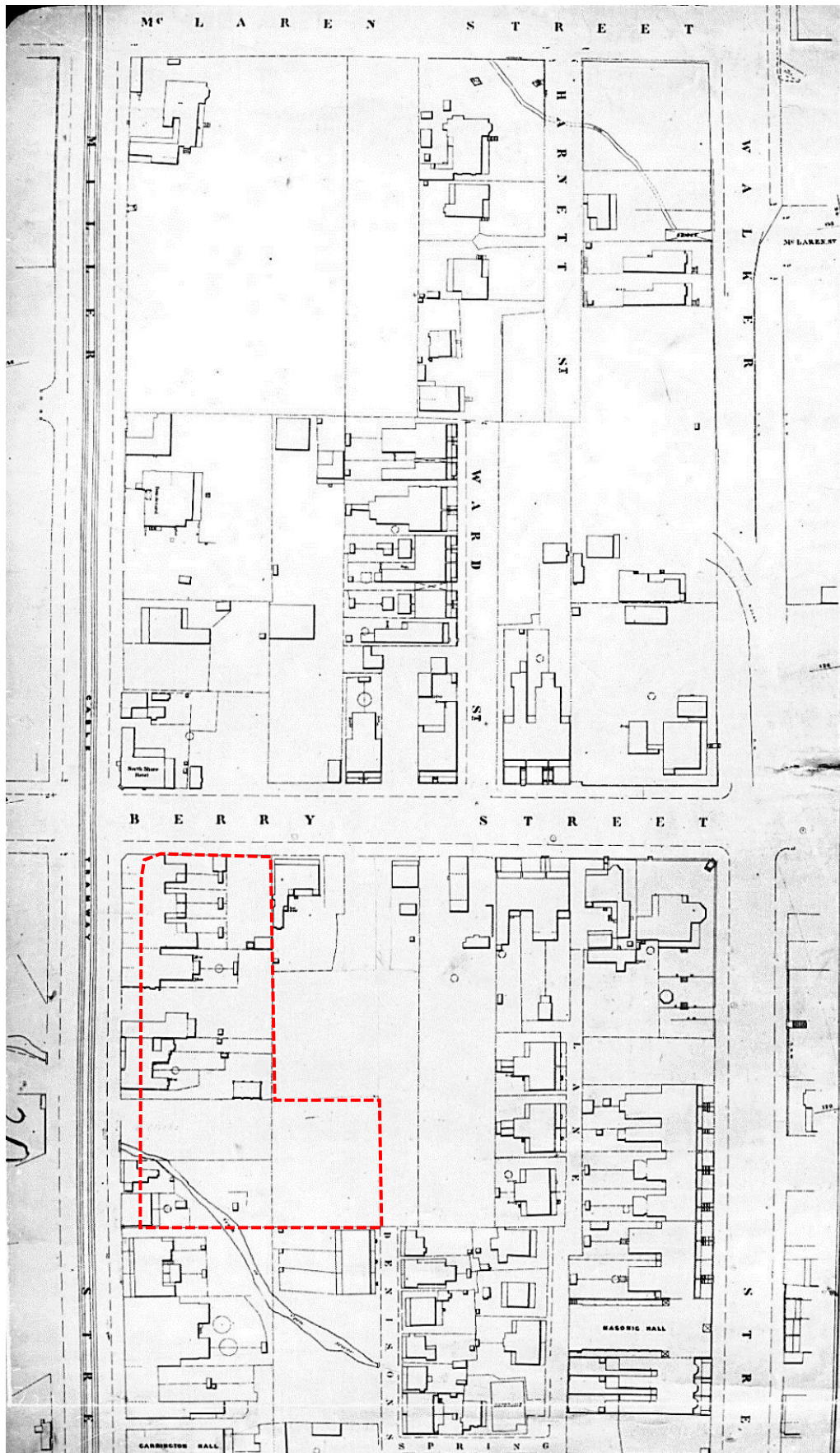
Figure 3-6: Detail of 1890s Block Plan of North Sydney, showing the tramway along Miller Street and development in the town centre between Miller, Berry, McLaren and Walker Streets. The study area is outlined in red. Source: Sydney Water Board Maps, Stanton Library File /000029.
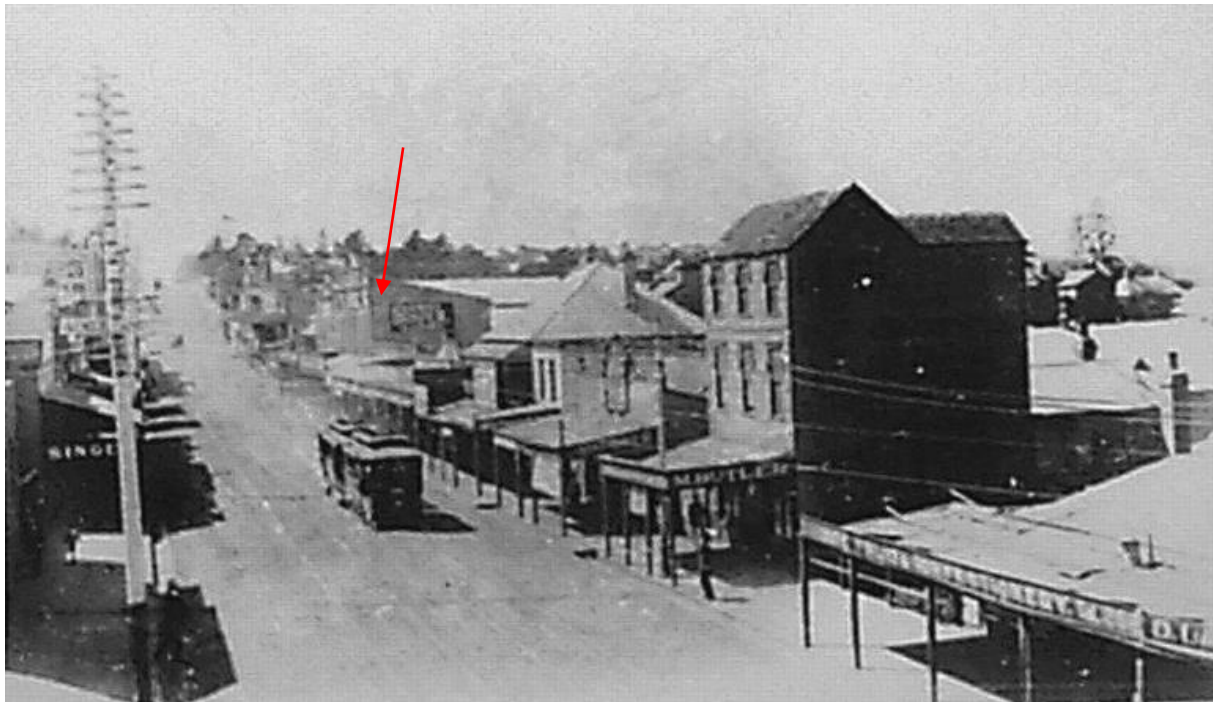
Figure 3-7: View north along Miller Street from the intersection of Miller and Mount Streets, c.1890, showing the former tramway and shops fronting Miller Street. At this time, 187 Miller Street, indicate by the red arrow, was occupied by Edward Brasnett, draper. Source: Stanton Library LH REF PF802 (Copyright held by Mitchell Library).

The Rates and Valuation Books for the Ward of Victoria record a Walter Edward Brasnett, draper, as the owner of 187 Miller Street from 1891-1916. Between 1917-1919, the ownership changes hands to Miss Ida Chrystal Gilder, followed by a change in ownership to William Penington Prentice between 1920-22 until 1939. The Sands Directory notes a number of different tenants and businesses occupying this address until the 1930s. The first occupant of 187 Miller Street appears to be a bootmaker R Hahn, indicated as occupying the shop from 1897–1900, but noted in the Rates and Valuation Books as in residence from 1891, and James R Willings, a grocer, is in residence 1895-96. The names change frequently over the years, from a venetian blind maker FA Court (1901), to a confectioner Mrs M Wright (1902). From 1903-1915, TJ Cullen, a photographer managing the Royal Studio, occupied the place, followed by George A Daniel in 1916, also at the Royal Studio. In 1918, the site is a motorcycle shop under the tenure of Benjamin Heath, who can be seen outside the store front in a c.1917 photograph (Figure 3-8). An Edward Rudd lived in the building for two years until 1921, then Herbert Beardsall, who sold hosiery until 1926. From 1927 until 1933, the White Star Laundry occupied the building.[23]

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[23] AMBS Ecology & Heritage, November 2017. *Sydney Metro City & Southwest Archaeological Method Statement for Victoria Cross Station*, p14.

Figure 3-8: Ben Heath outside his motorcycle shop at 187 Miller Street, dated c.1917. Source: North Sydney Council Stanton Library File 00379/00379304..

3.2.3 THE RAG & FAMISH HOTEL

The original hotel was constructed in the early 1860s as the 'Sailor's Return' on the corner of Miller and Berry Streets in the township of St Leonards. The original hotel was a single storey brick building with a hipped roof and dormer windows. The Hotel was acquired by Charles Buillvant in 1866 who renamed the hotel the "Rag and Famish". Following its purchase by Thomas Casey in 1873, the hotel was renamed "North Shore Hotel". In 1890, the original hotel was destroyed, possibly as a result of a fire. Casey rebuilt the hotel in 1892 with "The North Shore Hotel" displayed across the building's parapet.

The Hotel was leased to Tooth and Company in the 1920s and was renamed the "Northern Star". In 1982, the hotel was restored and renamed "Rag and Famish".

Figure 3-9: The Rag and Famish Hotel on Berry Street in c. 1860. Source: The Face of North Sydney photo archives, LH REF PF851 (Copyright - Mitchell Library)

3.2.4 50 MCLAREN STREET

50 McLaren Street, formerly known as lot 1 of section 10 was granted to Charles W. Roemer in 1840, along with the adjoining lot (Lot 16) fronting Miller Street, however, it is unknown whether this land was developed around this time. An Auction Notice for the Lord's Paddock subdivision of 1892 (Figure 3-10), shows a number of small Lots along Miller and Ridge Streets surrounding William Palmer's residence, Kedron. Roemer's grant was purchased at the auction by John Charles Manchee.[24]

Figure 3-10: Lord's Paddock Estate Subivision, showing 'Kedron', St Leonards Park, and the Engine House at the tram terminus. Source: Clarke & McIntyre, Gibbs, Shallard & Co, lith, 1892, NLA (trove) https://nla.gov.au/nla.obj-230482352/view

[24] Brancker, HEM (1978), 'Dr. Erasmus Bligh 1879-1955 – Home and Work in North Sydney', North Shore Historical Society Journal, vol. 18, no. 4, pp. 6-7, North Sydney Council Stanton Library Heritage Centre databases.

Lots 1 and 2 were purchased by Edward Albert Amphlett, a paymaster of the Royal Navy, in 1895. Amphlett constructed a two-storey brick and tiled house named 'Clent'.[25] Clent is shown on the corner of Miller and McLaren Streets in the 1890s block plan (refer Figure 3-11). Edward Amphlett died in 1896, survived by his wife, five sons and three daughters who continued to live in the house, although by the 1920s, only Mrs Amphlett and two of her daughters were living in the house. During this period, the house was converted into two flats. However, it appears as though the footprint of the house remained relatively unchanged.[26]
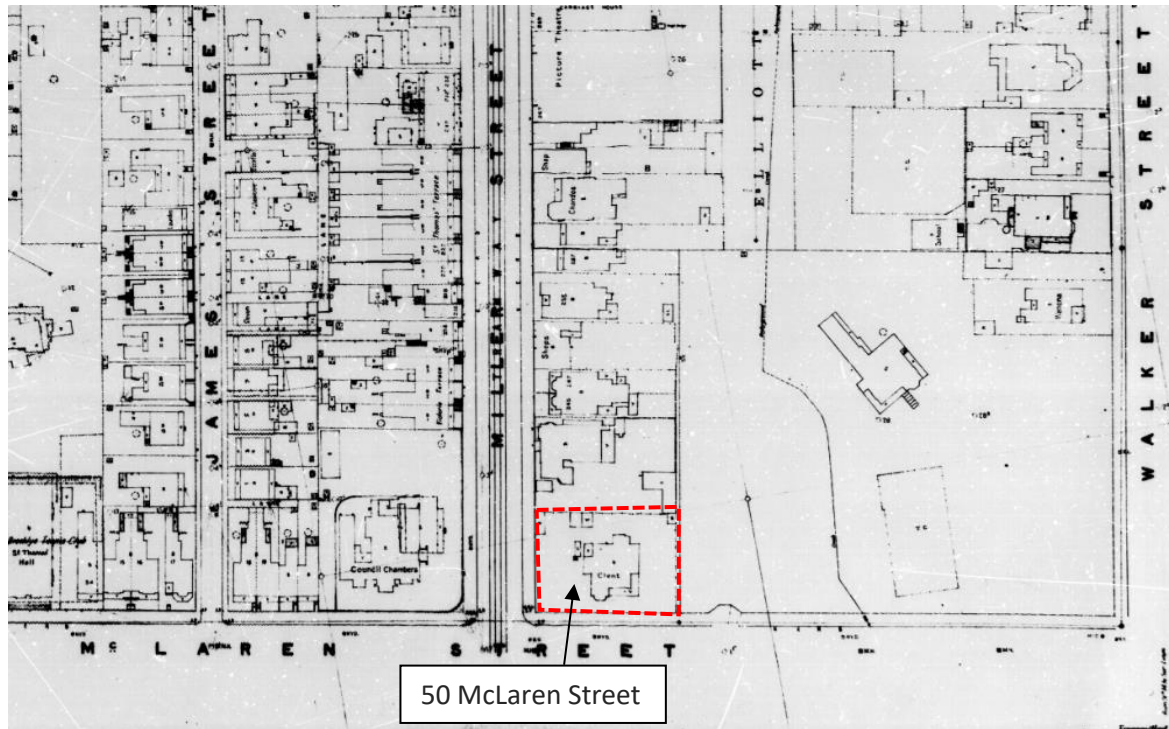
50 McLaren Street

Figure 3-11: Detail of 1890s Block Plan of North Sydney, showing location of the present day Victoria Cross north site at 50 McLaren Street. Source: Sydney Water Board Maps, Stanton Library File /000030.

Figure 3-12: Clent on the corner of McLaren and Miller Streets in the c.1920s, showing the southern and eastern elevations of the house and wrap around verandah on the ground floor. Lina and Isa Amphlett are standing outside. Source: Stanton Library File 001/001058.

Mrs Amphlett died in 1932. The house continued to be occupied by her two daughters Isa and Margellina (Lina) until their deaths in 1948 and 1960 respectively. Clent was sold to Inner City

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[25] North Shore Historical Society (NSHS) (1987), 'Two McLaren Street Families', North Shore Historical Society Journal, vol. 27, no. 3, pp. 3-5, North Sydney Council Stanton Library Heritage Centre databases.
[26] AMBS Ecology & Heritage, November 2017. *Sydney Metro City & Southwest Archaeological Method Statement for Victoria Cross Station*, p25.

Motels Ltd. In 1963 and was sold again to MLC Assurance Co Ltd in 1968, at which time Clent at 50 McLaren Street and the adjoining Cobram House at 52 McLaren Street were demolished to make way for the construction of the Georgian House Retirement Village and the office to the Northside Gardens Motel.[27] These were in turn demolished in 2016.

3.2.5 NORTH SYDNEY IN THE EARLY 20TH CENTURY

By the turn of the century, North Sydney had developed into a small but thriving commercial area. It was still a fairly mixed suburb, with a large working class community at Blues Point and Milsons Point.

> The overall atmosphere of the area was by all accounts fairly relaxed and the social networks were relatively strong as a large [portion] of the population was clustered around the commercial areas. Many older residents have recalled the busy shopping days in North Sydney on Saturdays when people would crowd the footpaths along Miller and Walker Streets. Many came to shop but nearly all appeared to have used it as an opportunity to meet and talk with others. Public speakers on politics, religion and local issues were common and the streets were further congested by stalls selling fruit, vegetables, and firewood. There was even a local German band which would move from street to street, often playing outside the Federal Hotel and attracting large crowds.[28]

By 1901 what would later be called Victoria Cross was fully developed with an eclectic mixture of building styles and sizes. Street numbers were first allocated for buildings in North Sydney in 1900 to alleviate the confusion being experienced with addresses. St Leonards House and Grounds, 60 Miller Street, was then occupied by Donald Smith, a local dentist. Next door was the 1860s sandstone cottage, still being used as a pharmacy. The single storey timber cottage alongside was leased to William Bishop as a printing office. Next door to this were the two double storey shops, occupied by an undertaker's agent. The Federal Hotel on the corner, 70 Miller Street, had Henry Morgan as its publican. Heading up Mount Street from the corner of Miller were the two terraced shops, 47 and 45. The first was occupied by Benjamin Leggatt, an undertaker, and the second occupied by Thomas Locke, a bootmaker and long time resident. Across the right of way giving access to the rear of the site, was a weatherboard cottage, 43 Mount Street, leased to George Reynolds, a packer. The residence attached to the School of Arts was occupied by the secretary, Joseph Dolton.[29]

In the first two decades of the twentieth century, North Sydney underwent a building boom, transforming the social and built character of the suburb. This period saw another large population increase, as new suburbs on the north shore were developed as 'the home of Sydney's middle class'.[30]

North Sydney Boys' and Girls' High Schools were established in 1912 and 1914, which was followed by the establishment of North Sydney Demonstration School in 1932.

In approximately 1912, the Coliseum Theatre was built on the site of the cable tram winding sheds on Miller and Ridge Streets. The site was later subdivided and became the Union De Luxe Cinema and Independent Theatre in the 1930s. In 1926, the town hall was relocated to the heart of North Sydney, taking over Dr Capper's Federation House on the corner of Miller and McLaren Streets.

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[27] North Shore Historical Society (NSHS) (1987), 'Two McLaren Street Families', North Shore Historical Society Journal, vol. 27, no. 3, pp. 3-5, North Sydney Council Stanton Library Heritage Centre databases.
[28] Ryan, Morgan and Griffith, Victoria Cross Precinct Study, Volume One, 1983, Stanton Library
[29] Ryan, Morgan and Griffith, Victoria Cross Precinct Study, Volume One, 1983, Stanton Library
[30] Ryan, Morgan and Griffith, Victoria Cross Precinct Study, Volume One, 1983, Stanton Library

Figure 3-13: Panorama of Victoria Cross, 1920. Source: Face of North Sydney Collection, Stanton Library

Figure 3-14: Victoria Cross intersection featuring the North Sydney Post Office, Police Station and Court House, Federal Hotel and Commonwealth Bank, 1932. Source: Face of North Sydney Collection, Stanton Library.

With the onset of the Great Depression and the construction of the Sydney Harbour Bridge in 1932, building activity stalled. Land values dropped and the population levels remained static.

Lane Cove Road was extended to the Bradfield Highway and the Harbour Bridge, resulting in the resumption and demolition of Junction Street and the North Sydney Methodist Church on the Blue Street Intersection. The road was widened and renamed the Pacific Highway in 1932.

In 1939 North Sydney Council decided to give the intersection of Pacific Highway and Miller Street a distinct name, claiming it was "coming rival to Kings Cross". The name Victoria Cross was chosen by Council in 1939, beating out shortlisted alternate suggestions of Northgate, Henry Lawson Square, and Anzac Square.[31] There had been over a hundred public submissions for potential names which had included Hitler's Crossway, Stalin's Parade, Chamberlain's Cross, Square of Fortunes, Blithering Blazes Highway, Best Goods Belt, Poles Square, Safety First Highway, Highway to Prosperity, or North's Busy Square.[32]

Development after the Great Depression mainly consisted of demolition and redevelopment. Art Deco Style Hotels including the Albert, Federal and Union Hotels were constructed in the late 1930s in place of earlier structures. Garages and new public buildings were constructed in place of earlier buildings. Large Federation and Victorian houses were converted into boarding houses, with verandahs and balconies enclosed to provide additional bed sitting accommodation. Servants' quarters were converted into flats. Despite this, the population of the area declined in the immediate aftermath of the Second World War.[33]

3.2.6   LANDSCAPING AND URBAN BEAUTIFICATION IN THE MID-20TH CENTURY

The upgrading of the streets and beautification by street planting has occurred at times of civic celebration such as the Centenary, the Jubilee and the end of World Wars I and II.[34]

On Saturday 29th July 1939, a Jacaranda tree was planted by Lady Gowrie at a tree planting ceremony held by North Sydney Council at Balls Head.[35]

Lady Gowrie, the wife of the 10th Governor General, was a keen horticulturalist but was mainly known for her work in promoting the welfare of children in Australia. Lady Gowrie Child Centres were founded in 1940 and marked the beginning of a "deliberate and focused approach to child care in New South Wales".[36] The Mayor, Alderman Stanton, said that Lady Gowrie's interest in the beautification of various parts of North Sydney, especially around Kirribilli, was a great inspiration to the aldermen, who were endeavouring to make the foreshores and parks more attractive.[37]

Since the Second World War, Council has continued to plant trees both as a matter of course in response to community expectation, and to commemorate special events, and the Council area now boasts over 16,500 individual street trees.[38]

While jacaranda trees were commonly planted in Sydney from the 1930s – 1970s, the planting of deciduous exotic trees such as jacarandas became particularly popular during the 1950s. The planting of exotic species continued in popularity until the 1970s when Australian natives became a more dominant planting theme, however, there was a resurgence in the popularity of jacarandas from the 1990s.[39]

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[31] *The Sydney Morning Herald*, 'Victoria Cross, North Sydney', 23/11/1939, p. 10
[32] Stanton Library, Report of Town Clerk, 27th October 1939.
[33] Masson, Leonie, North Sydney, Dictionary of Sydney
[34] Armstrong, H. 1980. *Street Trees of Sydney*, UNSW School of Landscape Architecture, as cited in North Sydney Council, 2016, Draft Tree Strategy.
[35] *The Sydney Morning Herald,* 'Jacaranda Planted by Lady Gowrie, North Sydney Ceremony', 2/8/1939, p1.
[36] Gowrie NSW, 'Our History', accessed January 2020 from https://www.gowriensw.com.au/about-us/history
[37] *The Sydney Morning Herald,* 'Jacaranda Planted by Lady Gowrie, North Sydney Ceremony', 2/8/1939, p1.
[38] North Sydney Council, 2016, Draft Tree Strategy.
[39] Ibid.

Figure 3-15: Jacarandas lining McDougall Street in Kirribilli. Surrounding suburbs such as Lavender Bay, Greenwich, Waverton and Wollstonecraft also feature streets lined with these exotic purple trees. Source: Ella's List, Where to See Sydney's Jacaranda Trees in Full Bloom, https://www.ellaslist.com.au/articles/where-to-see-sydney-s-jacaranda-trees-in-full-bloom

According to a popular urban myth, years ago, a hospital on the North Shore gave jacaranda seedlings to new mothers. According to the legend, new parents were encouraged to plant the seedling and watch it grow along with their child which is said to be the reason why hundreds of jacarandas bloom in Sydney in November every year.[40]

3.2.7 MLC BUILDING

The expansion of the Mutual Life and Citizens Assurance Company (MLC Limited) after the Second World War led to the development of a series of buildings that were to be designed in order to be "distinctly recognisable as being owned by MLC".[41]

Planning for the series of buildings started in 1952 and 1953 saw the first of the 'modern' Bates Smart & McCutcheon (BSM) designed MLC buildings with the International Style MLC Building in Geelong. This was quickly followed by a succession of similar buildings, the epitome of which was the North Sydney MLC Building. [42]

The MLC Building on Miller Street in North Sydney was constructed in 1957 to the design of Bates Smart and McCutcheon. The building was the first high-rise office block in North Sydney and was the largest building in North Sydney for many years after its construction.   The curtain wall, a thin aluminium framed glass skin, represents the highest level of innovation in construction technology of the time, which was coupled with the emerging modern rationalised open-plan office

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[40] *The Daily Telegraph,* 'How the jacaranda's purple haze found its way into our hearts all the way from South America', 28/10/2016

[41] Montagnana-Wallace, V.; Blackledge, J. & Hatton, K. (2012). *MLC*. Thornbury, Vic: Bounce Books, as cited in *Background Information, Former MLC Building, 161 London Circuit*, prepared by the ACT Heritage Council, June 2015.

[42] ACT Heritage Council, June 2015. *Background Information, Former MLC Building, 161 London Circuit.* Accessed 12 September 2016 from http://www.environment.act.gov.au/__data/assets/pdf_file/0005/663926/Former-MLC-Building,-Block-1-Section-14-CITY-Background-Information.pdf

environment.[43] The MLC Building was also Australia's biggest building at the time with the biggest air-conditioning system and its own power plant. It also included the first of the MLC weather beacons that became a signature of the buildings and led the way for future weather systems that now appear on many buildings.

Figure 3-16 - The MLC Building in 1957. Source: The Face of North Sydney photo archives, LH REF PF1679. (Copyright - Max Dupain & Associates)

Revolutionary at the time, the building used a lightweight construction system that used prefabricated sections that could be dry-connected in a modular system, allowing the building to be quickly and economically erected. This paved the way for a series of buildings across Australia based on the same design. MLC buildings were erected in Geelong (1953), Ballarat (1954), Brisbane (1955, extended in 1959), Wollongong (1956), Adelaide (1957), North Sydney (1957), Newcastle (1957), Perth (1959), Shepparton (1959), and Canberra (1958, extended 1963).[44]

3.2.8   NORTH SYDNEY IN THE POST-WAR PERIOD AND LATE 20TH CENTURY

The relatively lower cost of land in the area (compared with the Sydney Central Business District) attracted several large companies to build their headquarters in North Sydney, including the Headquarters of the Mutual Life and Citizens Assurance Company (MLC Limited).[45]

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[43] Bates Smart Journal / Mar-April 2012, 'MLC Building, North Sydney'. Accessed April 2019 from the Bates Smart website; https://www.batessmart.com/2012/mar-apr/bates-smart-timeline/
[44] ACT Heritage Council, June 2015. *Background Information, Former MLC Building, 161 London Circuit.* Accessed 12 September 2016 from http://www.environment.act.gov.au/__data/assets/pdf_file/0005/663926/Former-MLC-Building,-Block-1-Section-14-CITY-Background-Information.pdf
[45] Masson, Leonie, North Sydney, Dictionary of Sydney

Figure 3-17: 1872 tram in Miller Street at Victoria Cross Junction, c.1950s. Face of North Sydney collection, Stanton Library

During the 1960s, North Sydney was promoted as the twin city to Sydney CBD. The construction of the Warringah Expressway which opened in 1968 resulted in the demolition of approximately 500 houses and shops. This was another period of frenetic construction. Between 1968 and 1973, the construction of commercial office buildings in North Sydney was valued at approximately $138 million which led to the State Planning Commission putting a limit on further growth in 1973. These developments had attracted insurance, advertising, computing and banking businesses to North Sydney.

Figure 3-18: View of Victoria Cross intersection, c.1960. Face of North Sydney Collection, Stanton Library

Another development boom took place in the 1980s, with widespread demolition of Victorian and Federation buildings within the old shopping centre, to be replaced by larger commercial office

buildings where companies such as Phillips, Sabemo, NRMA, Transfield and Ampol established headquarters in the area. This period saw the destruction of much of the nineteenth century township with Victorian and Federation shops, terraces, houses and public buildings disappearing from the streetscape. A number of resident action groups were formed as a result of the increasing dissatisfaction with the extent of development and loss of amenity and heritage.[46]

Figure 3-19: Victoria Cross Hotel, (left), and its 1983 demolition along with the North Sydney School of Arts (right). Face of North Sydney Collection, Stanton Library

In the 1980 local government election, two thirds of North Sydney Council was replaced and Ted Mack was elected Mayor. This was followed by a period of re-assessment of planning controls to take into account the needs of residents alongside the large labour force working within the suburb. Much of the development carried out during the latter part of the twentieth century contributed to the formation of the character of the suburb today as an important commercial centre and business district within the Sydney region.[47]

3.2.9 RECENT DEVELOPMENT OF THE STUDY AREA

The study area, which has formed part of the commercial core of North Sydney since the establishment of the township of St Leonards in the 1840s, has been subject to numerous phases of development, including the large-scale commercial redevelopment in the late 20th Century.

In January 2017, the Minister for Planning approved the Sydney Metro City & Southwest – Chatswood to Sydenham Infrastructure project which involves the construction of a new standalone rail network connecting northwest and southwest Sydney through the Sydney CBD with 31 metro stations, including Victoria Cross. The Approval for the construction of the Sydney Metro City & Southwest includes all works required to construct the Metro stations, including the demolition of existing buildings and structures.

Prior to the commencement of construction of Victoria Cross Station, the Victoria Cross south site comprised two mid-rise office towers constructed during the 1970s and 1980s, a two-storey shop constructed in the Victorian era, and a two storey Tower Square Shopping Centre. These buildings are shown in Figure 3-20 and Figure 3-21 below.

The Victoria Cross north site on the corner of Miller and McLaren Streets was previously occupied by the Georgian House Retirement Centre until early 2016, when the site was vacated, and buildings demolished.

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[46] Masson, Leonie, North Sydney, Dictionary of Sydney
[47] Masson, Leonie, North Sydney, Dictionary of Sydney

Figure 3-20 - View looking north along Miller Street in 2016, prior to the commencement of demolition works, showing Tower Square on the southern end of the subject site and the mid-rise commercial office building at 181 Miller Street. Source: OCP Architects, 2016

Figure 3-21 - View of the subject site in 2016, prior to the commencement of demolition works, showing the Victorian Shop at 187 Miller Street. Source: OCP Architects, 2016

Figure 3-22 – Demolition of the Tower Square Shopping Centre, 155 Miller Street, July 2017. Face of North Sydney Collection, Stanton Library.

4   HERITAGE MANAGEMENT FRAMEWORK

4.1   HERITAGE LISTS AND REGISTERS

The conservation and management of heritage items takes place in accordance with relevant Commonwealth, State or Local government legislation. Statutory and non-statutory bodies maintain lists and registers identifying historic and Aboriginal sites and places of heritage significance. Heritage lists and registers relevant to the study area which have been reviewed for this HIS are summarised below.

4.1.1   ENVIRONMENTAL PROTECTION AND BIODIVERSITY CONSERVATION ACT 1999

Under the provisions of the Environment Protection and Biodiversity Conservation Act 1999 (EPBC Act), the Australian Government Department of Environment and Energy is responsible for the implementation of national policy, programs and legislation to protect and conserve Australia's environment and heritage and to promote Australian arts and culture. The National Heritage List (NHL) was established to protect places that have outstanding value to the nation. The Commonwealth Heritage List (CHL) has been established to protect items and places owned or managed by Commonwealth agencies. Approval from the Minister is required for controlled actions which will have a significant impact on items and places included on the NHL or CHL.

There are no Aboriginal heritage items or places listed on the NHL or CHL within the study area or in its vicinity.

4.1.2   ENVIRONMENTAL PLANNING AND ASSESSMENT ACT 1979

The *Environmental Planning and Assessment Act 1979* (EP&A Act) is the main act regulating land use planning and development in NSW. The EP&A Act also controls the making of Local Environmental Plans (LEPs) covering local government areas, and State Environment Planning Policies (SEPPs), covering areas of State or regional environmental planning significance. LEPs commonly identify, and have provisions for, the protection of local heritage items and heritage conservation areas. The study area is located within the North Sydney Local Government Area.

North Sydney Local Environmental Plan 2013

Part 5, Clause 5.10 'Heritage Conservation' of the North Sydney LEP is consistent with current heritage best practice guidelines. It provides for the protection of environmental heritage, heritage items, heritage conservation areas (including associated fabric, settings and views), archaeological sites, Aboriginal objects and Aboriginal places of heritage significance.

The subject site is located within the vicinity of numerous statutory listed heritage items listed on the *North Sydney Local Environmental Plan 2013*. These items are identified in the table below.

The Victoria Cross south site also contains an item of local heritage significance, referred to below as the shop at 187 Miller Street. While the shop at 187 Miller Street is recorded as a heritage item on the NSLEP 2013, the building has been demolished in accordance with the CSSI Approval for the construction of the Sydney Metro City & Southwest.

Schedule 5 'Environmental Heritage' does not include any Aboriginal objects or places of heritage significance within the study area or its vicinity.

It should be noted that while the LEP is current as of May 2020, it is possible that the significance assessments on which the items below are listed may not account for recent changes.

Table 1: List of heritage items in the vicinity of the subject site.

Item name	Address	Significance	Item No. (NSLEP 2013)	SHR listing No.
Shop*	187 Miller Street	Local	I0898	N/A
The Rag & Famish Hotel	199 Miller Street	Local	I0901	N/A
MLC Building	105-153 Miller Street	Local	I0893	N/A
Commercial Building	201 Miller Street	Local	I0904	N/A
Monte Sant Angelo Group	128 Miller Street Lots 1-8, DP 262534	Local	I0894, I0895, I0896, I0897	N/A
North Sydney Post Office and Court House (former Police Station)	92-94 Pacific Highway	State	I0953	01417
Former Bank of NSW	51 Mount Street	Local	I0919	N/A
Façade of S. Thompson Building (No 67A)	67-69 Mount Street	Local	I0920	N/A
House	67-69 Mount Street	Local	I0921	N/A
Former Fire Station	86 Walker Street	Local	I0983	N/A
Greenwood (Former North Sydney Technical High School)	101-103 Miller Street or 36 Blue Street	State	I0892	00517
Telephone Exchange	1 Wheeler Lane	Local	I1030	N/A
St Joseph's Convent School and Chapel	7-11 Mount Street	Local	I0918	N/A
Shore Sydney Church of England Grammar School	William Street	Local	I0782	N/A
Simsmetal House	41 McLaren Street	Local	I0889	N/A
Don Bank Museum	6 Napier Street	State	I0926	00031
Houses	1, 3, 5, and 7 Napier Street	Local	I0923, I0924, I0925, I0927	N/A
Houses	144, 146, 148 and 150 Walker Street	Local	I0984, I0985, I0986 and I0987	N/A
House	185 Walker Street	Local	I0988	N/A
Houses	2, 4, 6, 8, 10, 12, and 14 Hampden Street	Local	I0840, I0841, I0842, I0843, I0844, I0845, and I0846	N/A
North Sydney Bus Shelters	Miller Street	Local	I0407	N/A
Shop	243 Miller Street	Local	I0908	N/A
"O'Regan"	192 Miller Street	Local	I0899	N/A

Item name	Address	Significance	Item No. (NSLEP 2013)	SHR listing No.
Restaurant	196 Miller Street	Local	I0900	N/A
House	31 McLaren Street	Local	I0884	N/A
"Fairhaven"	29 McLaren Street	Local	I0883	N/A
"Stormanston"	27 McLaren Street	Local	I0882	N/A
"Tara"	25 McLaren Street	Local	I0881	N/A
House	21-23 McLaren Street	Local	I0880	N/A
"Kelvin"	11 McLaren Street	Local	I0878	N/A
"Grahwey"	9 McLaren Street	Local	I0877	N/A
"Torwood"	3 McLaren Street	Local	I0876	N/A
North Sydney Council Chambers including Wylie Wing and fountain in adjacent park	200 Miller Street	Local	I0902 I0903 (Wylie Wing)	N/A
McLaren Street HCA	Shown on Map	Local	CA19	N/A
House	255-257 Miller Street	Local	I0912	N/A
Independent Theatre	269 Miller Street	Local	I0914	N/A
Walker and Ridge Streets HCA	Shown on Map	Local	CA20	N/A
Shop	232-232A Miller Street	Local	I0905	N/A
House	51 Ridge Street	Local	I0976	N/A
House	49 Ridge Street	Local	I0975	N/A
House	47 Ridge Street	Local	I0974	N/A
Trewyn Terraces	240-248 Miller Street	Local	I0906, I0907, I0909, I0910, I0911	N/A

*Approved for demolition as part of CSSI Approval for Victoria Cross Station. Whilst this site is still listed on the NSLEP 2013, the building has been demolished.

Figure 4-1 – Excerpt from North Sydney LEP 2013 Heritage Map showing the heritage items and conservation areas in the vicinity of the subject Victoria Cross North and South sites (shaded in green). Source: North Sydney LEP 2013.

4.1.3 HERITAGE ACT 1977

The *NSW Heritage Act 1977* (Heritage Act) provides protection for heritage places, buildings, works, relics, moveable objects and archaeological sites that are important to the people of NSW. These include items of Aboriginal and non-Aboriginal heritage significance. Where these items have particular importance to the state of NSW, they are listed on the State Heritage Register (SHR).

There are no Aboriginal heritage items listed on the SHR within the study area or in its vicinity, however, there are a number of European built heritage items in the vicinity of the site, summarised in the table below:

Item name	Address	Significance	Item No. (NSLEP 2013)	SHR listing No.
North Sydney Post Office and Court House (former Police Station)	92-94 Pacific Highway	State	I0953	01417
Greenwood (Former North Sydney Technical High School)	101-103 Miller Street or 36 Blue Street	State	I0892	00517
Don Bank Museum	6 Napier Street	State	I0926	00031

4.1.4 NATIONAL PARKS AND WILDLIFE ACT 1974

Under the provisions of the *National Parks and Wildlife Act 1974* (amended 2010; NPW Act), all Aboriginal Objects in NSW are protected regardless of their significance or land tenure under the NPW Act. Aboriginal Objects can include pre-contact features such as scarred trees, middens and open camp sites, as well as physical evidence of post-contact use of the area such as Aboriginal built fencing and fringe camps. The NPW Act also protects Aboriginal Places, which are defined as a place that 'is or was of special significance with respect to Aboriginal culture'. Aboriginal Places can only be declared by the Minister administering the NPW Act.

Part of the regulatory framework for the implementation of the NPW Act is the AHIMS database, maintained by DPIE. AHIMS includes a database of Aboriginal heritage sites, items, places and other objects that have been reported to the DPIE. Also available through AHIMS are site cards, which describe Aboriginal sites registered in the database, as well as Aboriginal heritage assessment reports, which contribute to assessments of scientific significance for Aboriginal sites. The AHIMS is not a comprehensive list of all Aboriginal heritage sites in NSW; rather, it reflects information which has been reported to DPIE. As such, site co-ordinates in the database vary in accuracy depending on the method used to record their location. Heritage consultants are obliged to report Aboriginal sites identified during field investigations to DPIE, regardless of land tenure, or whether such sites are likely to be impacted by a proposed development.

An extensive search of the AHIMS database was undertaken on 11 July 2019 (AHIMS client service ID #434245) which identified 40 previously recorded Aboriginal sites within the following coordinates: Datum: GDA94 Zone 56, Eastings: 332571-335571, Northings: 6252906- 6255906. It is important to note that this number represents only those sites that have been identified and reported to OEH, and that more are likely to be present across the landscape.

No Aboriginal heritage sites have previously been recorded on AHIMS within the study area or in the immediate vicinity. The search results are summarised in Figure 4-2 and presented in the table below:

SITE TYPE	NUMBER OF SITES PRESENT	PERCENTAGE
Midden	15	37.5%
Shelter with Midden	12	30%
Rock Engraving	4	10%
Shelter with Art	3	7.5%
Shelter with Art; Shelter with Midden	2	5%
Not an Aboriginal Site	1	2.5%
Potential Archaeological Deposit (PAD)	1	2.5%
Burial; Shelter with Art; Shelter with Midden	1	2.5%
Midden, Open Camp Site	1	2.5%
Grand Total	**40**	**100%**

The most frequent site type previously recorded in the local area is midden, followed by shelter with midden. No AHIMS sites are located in the study area or within close proximity.

AHIMS site #45-6-1270 is a midden site located at a sports reserve at Waverton Park, approximately 840m south west of the current study area. This site was recorded by AHO during a visual inspection of Waverton Park. AHO advised that the site had been recorded in association with AHIMS site #45-6-026. AHIMS site #45-6-1269 is a midden site also located at Waverton Park and recorded by AHO in 2011. AHO advised that this midden was associated with AHIMS site #45-6-906 and #45-6-026.

AHIMS site #45-6-1271 is a shelter with midden located at Milsons Point, Lavender Bay, approximately 780m south of the current study area. The shelter is located under a small outcrop of flat rocks. It faces south and measures 15 ft length, 8 inches depth and 4 ft height. The shelter opens onto a small rock ledge and is located approximately 15 ft above the SRA railway line. The midden deposit within the shelter includes rock oyster (*Saccostrea commercialis*), hairy mussel (*Trichomya hirsuta*) and Sydney mud whelk (*Pyrazus ebeninus*).

AHIMS site #45-6-0906 is a shelter with art located below the west side of Commodore Crescent at Waverton, approximately 790m south west of the current study area. The site was recorded by Michael Guider in 1978 during an archaeological survey of the Sydney metropolitan area. The shelter comprises nine white hand stencils and three white unknown stencils. The stencils were barely visible, and mostly faded. No signs of occupation were visible inside the shelter, however a large midden was located nearby.

AHIMS site #45-6-2181 is a shelter with midden located near Larkin street, Waverton, approximately 825m south west of the current study area. The site was recorded by AHO in 1990 during an archaeological survey of the Sydney metropolitan area. The shelter measures 7.62m in length, 1.2m

in height and 1.8m in depth. Shell species of the midden comprises hairy mussel (*Trichomya hirsute*), Sydney cockle (*Anadara trapezia*) and rock oyster (*Saccostrea commercialis*). Only a small amount of shell was visible, and it was suspected by AHO that additional shell could be located under a fallen slab at the north end of the shelter. The shelter was in moderate condition and had been disturbed by people using it for camping.
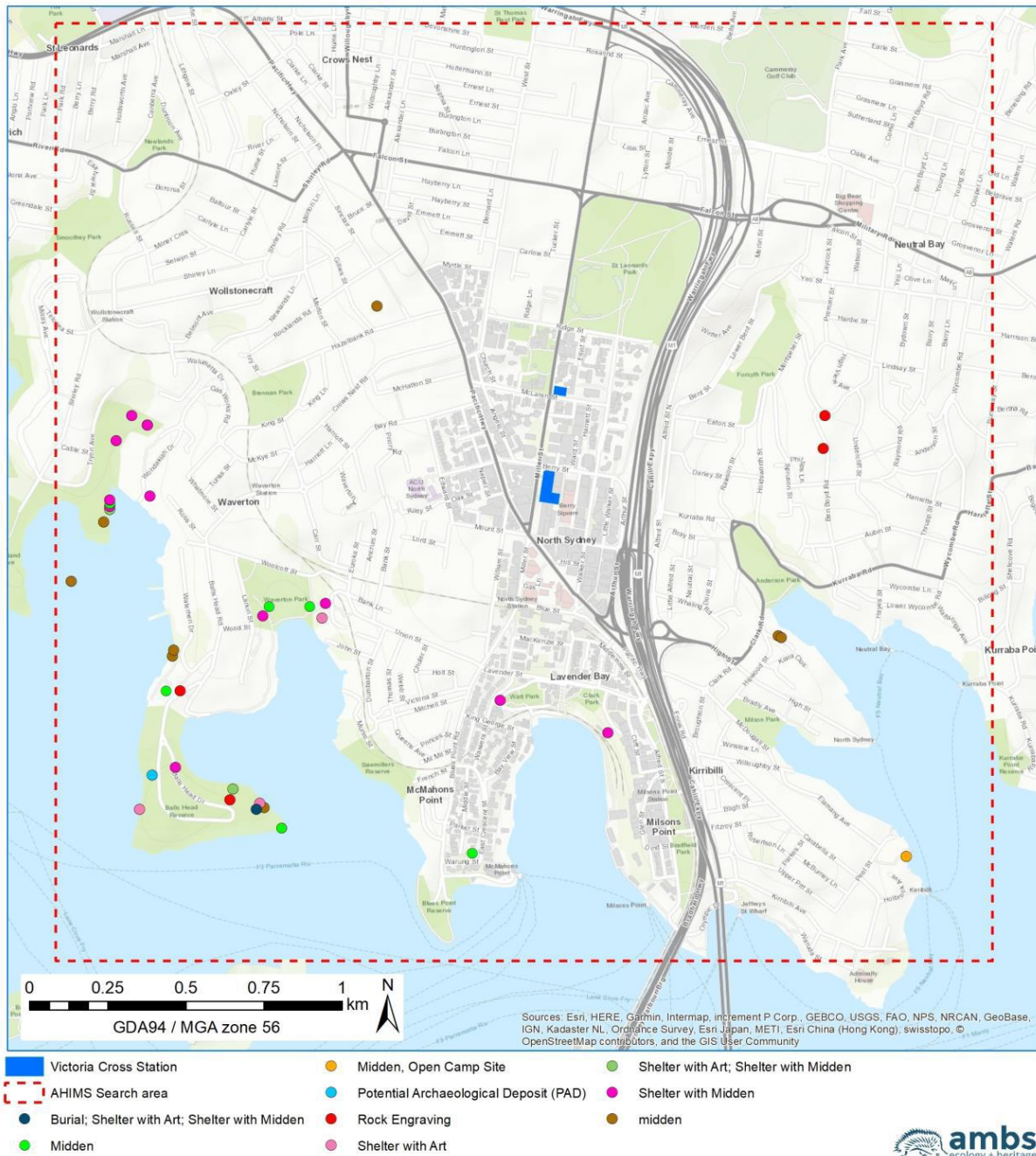

Figure 4-2 - Registered AHIMS sites within the vicinity of the study area.

4.1.5 ARCHAEOLOGICAL CONTEXT DISCUSSION

The most common site type previously recorded in the local area is midden, followed by shelter with midden. As demonstrated in Figure 4-2, previously recorded AHIMS sites recorded in the vicinity of the study area are concentrated on the foreshore at Balls Head Bay and Berrys Bay.

Sites associated with geological features such as stone quarry sites, axe grinding grooves, stone engravings/art and shelter sites, are highly unlikely to be present within the study area due to significant disturbance associated with urban development. However consistent with the geological formation of the Gymea soil landscape, it is possible that Hawkesbury sandstone outcropping once existed in the study area. As seen in Figure 4-2, two rock engravings are located approximately 900m east of the study area. They are located inland, over 500m north of the foreshore amidst residential development. Other shelter and rock engraving sites in the region are located in close proximity to water, in areas that have experienced a lesser degree of disturbance. No ceremonial or burial sites have been previously recorded in the North Sydney region, and it is highly unlikely they would exist in the study area due to subsurface disturbance.

Midden and shell sites have been recorded in close proximity to the water. Midden and/or shell sites may have once occurred in the study area and its vicinity, however due to significant disturbance, it is unlikely that they would still exist. Historic land clearing has resulted in the removal of original native vegetation. As a result, there is limited potential for mature trees of an age suitable to retain evidence of Aboriginal cultural modification to survive in the study area. There are currently no previously recorded culturally modified trees located in the North Sydney region.

Stone artefact sites (open campsites) may occur in all landform contexts throughout the study area, although water is often the defining characteristic in distribution patterns. From the body of research throughout the region and within the broader context, it is generally accepted that people tended to camp in proximity to water, with camping occurring more frequently the more permanent the water source. Stone artefact sites in the region have been recorded in association with middens, located in close proximity to water. Surface expressions of this site type appear as artefact scatters or isolated finds. Although no bodies of water are located in the vicinity of the North Sydney CBD, landforms within the study area would have had potential to retain stone artefact sites. However, it is highly unlikely that these sites have survived due to the removal of topsoil, modification of the natural topography and subsurface disturbance associated with the construction of urban development and infrastructure.

Archaeological excavation undertaken by Artefact heritage in February 2020 found sandstone blocks which were interpreted as being remnant road surface associated with the first alignment of Denison Street, and development of the area between 1838 and 1880.[48]

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[48] Artefact, Archaeological Monitoring Results, 8 April 2020

5   APPROACH TO INTERPRETATION

5.1   GUIDING PRINCIPLES

The Interpretation Strategy provides the framework to convey the significant values to the wider community and facilitate the subsequent development of an Interpretation Plan that is to:

- enhance the understanding and enjoyment of the site, its history and its significant values for present and future generations;

- be guided by the cultural significance of the site, historical and physical evidence and not be based on conjecture;

- address the cultural significance of the site through the use of various media;

- have regard for the proposed use of the site;

- provide strategic intent for the interpretation of the place and identification of its cultural values;

- be practicable and usable for the client, consultants, statutory authorities and the community;

- have regard to the audience;

- acknowledge and involve traditional custodians and relevant Aboriginal groups to ensure interpretation strategies adhere to the cultural heritage significance and values of the site;

- acknowledge the sense of community ownership of the site; and

- provide for the longevity and maintenance of proposed interpretative actions.

The following principles should be used for the future selection and design of specific interpretive concepts.

1.   Interpretation should be Practical, Visible and Operational

Interpretation is to be practical, having regard to the purpose, character and function of the spaces or places in which they may exist. The intention of interpretation is to convey the significant cultural values of a place; the 'practical' interpretation will be able to demonstrate the successful transmission of a significant value associated with the place. Interpretive elements should integrate and fit with the design and function of the place.

Locations for interpretive actions should have regard for the intended uses, operations and activities that are to occur within a nominated space. Interpretation should not hinder the intended use of a place but should enhance the experience of a place, space or structure. Interpretive actions should be sited in locations that achieve a balance between the visibility of the proposed interpretive action (so that it is worthwhile) and not obscuring necessary elements such as entrances, signage and public facilities.

2.   Interpretation should be Relevant

The interpretation is to be relevant to various key characteristics of the site including:

- The interpretive themes identified in this document.
- Where practical, the location should relate to the theme that is to be interpreted.
- The form, design and materials of an interpretive element are to be relevant to the theme of the interpretive action. This is to allow the subtle transmission of significance and meaning to complement and enhance the principle message.

3.   Interpretation should be Accessible and Understandable

Interpretive actions should successfully convey a significant value associated with the site that is identified in the Interpretation Themes of this document. The method by which this is accomplished should have regard to the readiness of the visitor, user or audience to comprehend the significant value being interpreted.

The interpretation should be accessible to the widest possible audience, and as such should offer multiple levels of information, which respond to different levels of education, culture and experience. Some general principles to achieve this include:

- Interpretation should be targeted at a clearly defined audience
- Interpretive signage should include a range of information at different heights to enable viewing by adults, children, and people seated in wheelchairs.
- Headings and text should be presented in plain language, which is accessible to people who have difficult reading English. A short overview paragraph should introduce each signage panel.
- Some images or simple line drawings or silhouettes should be included to assist children and people with reading difficulties to comprehend the information on signage panels.
- Children are more likely to respond to elements which encourage active engagement with the local environment. For example, information included the lower section of a signage panel could be framed as questions regarding places that can be seen from the train window.
- The use of historical images, quotes, and first-person descriptions can be used to present alternative cultural perspectives or ways of viewing historical events. Similarly, public art can be used to present new ways of viewing and appreciating stories of the past

4.   Interpretive media should be Mindful of Maintenance Considerations

Interpretation is to have regard to future maintenance through the following measures:

- Be robust in design, construction and materials having regard to effects of pedestrian traffic and general wear.
- Have parts, fittings and materials that are easily and cost effectively reparable and/or replaceable in the event of damage.
- Be of high quality physically and conceptually so that an interpretive action will contribute to a space or place and hence encourage a 'public ownership' and respect of the place.

5.   Interpretation should Complement the Development of the integrated Victoria Cross Metro Station and OSD tower development

Interpretive media should be designed with consideration of the built form and surrounding environs. Interpretive elements should be integrated with the design of places, rather than installed ad-hoc as added elements.

At Victoria Cross, interpretation should fit within the overall context of the site development and have regard to the future use/s of the site. Interpretation should enhance the cultural, social and economic viability of a place by contributing to the space. Interpretation is to enhance the experience of a place without hindering the use and viability of a place.

6. Interpretation should be able to be updated over time

While the aim is to produce interpretive material that will stand up to the test of time, the approach to interpretation often strongly relates to its context. As the building and surrounding context changes over time, there should be further consideration towards updating interpretive media to ensure that interpretation complements its surround and continues to be relevant and interesting for its intended audience. This requires the allocation by the owner / managing entity of appropriate budgets for the review and update of interpretive material at a minimum of 10 year intervals.

7. Interpretation should utilise various creative artistic and design forms

Interpretive elements may be more successful when they involve a combination of various forms, such as artwork, design elements, sculpture, and text. For example, interpretive signs or plaques which include artwork or three-dimensional sculptural forms may be more eye catching, emotive and engaging, than two-dimensional information boards with text.

6   INTERPRETATION THEMES

To successfully interpret a site, the contextual background should be presented in a way that is clear, concise, easily accessible, informative and engaging. Successful interpretation is best achieved by structuring the interpretive approach around key themes or stories directly associated with the site in order to provide a clear context for understanding the heritage values of the site.

The Heritage Council of NSW (2001) has established thirty-two NSW Historical Themes to connect local issues with the broader history of NSW and the nation. The themes below have been identified in order to establish the values and significant aspects of the Victoria Cross study area. A variety of themes apply to the site, which are derived from the identified significance of the place and from its historical development. These historical themes should not be regarded as separate entities and a number or combination of these themes will likely be utilised by any one interpretive device.

Not all themes and stories are necessarily appropriate and relevant to the intended audience or available locations for interpretive media and reasoned choices need to be made following consultation with the owners.

6.1   HISTORICAL THEMES RELATING TO ABORIGINAL HERITAGE

The Victoria Cross integrated station development provides a number of unique opportunities for integration of Aboriginal heritage interpretation. The historical themes which relate to the Aboriginal heritage of the North Sydney area are listed below.

AUSTRALIAN THEME	NSW THEME	LOCAL THEME	RELATIONSHIP TO LOCAL CONTEXT
Peopling Australia	Living as Australia's Earliest Inhabitants	Aboriginal occupation of the area prior to and following European Contact and settlement	Aboriginal archaeological sites are present across the North Sydney area, and can be used as examples to illustrate the Aboriginal occupation and use of the area prior to European contact. For example, sites such as the stone tool and midden deposits excavated at the Sydney Metro Blues Point site show Aboriginal stone tool use along Sydney Harbour's foreshore. Current interpretation at the Gadyan Track, Bradfield Heritage Trail and Balls Head Reserve address the devastating effects that colonisation had on the Gamaragal people and how their traditional life was forever changed.
	Adapting to diverse environments	How Aboriginal people used the land for shelter and food	Aboriginal archaeological sites in the North Sydney area show how Aboriginal people used the land for shelter and food. Rock shelter sites show occupation of the area, retaining artwork and shell middens, and demonstrating Aboriginal use of the estuarine resources of the Sydney Harbour. The various site types located at Balls Head Reserve (shelter with midden, shelter with art, midden and engraving) and the Gadyan Track (midden and engraving) reveal how Aboriginal people used the environment of these areas for occupation.
Developing local, regional	Utilising natural resources	Aboriginal use of natural resources	Various Aboriginal archaeological sites in the North Sydney area can be used as examples to illustrate evidence of ongoing Aboriginal occupation and exploitation of local natural

| and national economies | | and utilisation of the land.

Evidence of ongoing Aboriginal occupation and exploitation of local stone and food resources.

Evidence of Aboriginal occupation associated with water sources, natural pathways and hunting resources. | resources. The Bush Foods Garden at Balls Head Reserve and the Gadyan Track details the types of native plants that were consumed and used for medicinal purposes. Midden sites at areas such as the Gadyan Track and Balls Head Reserve, show exploitation and use of estuarine resources along the foreshores. Stone tools excavated at the Sydney Metro Blues Point site show the types of stone material that were sourced by Aboriginal people. |

6.2   HISTORICAL THEMES RELATING TO EUROPEAN HERITAGE

The following historical themes have been identified with consideration for the project.

AUSTRALIAN THEME	NSW THEME	LOCAL THEME	RELATIONSHIP TO LOCAL CONTEXT
Developing local, regional and national economies	Commerce	Activities relating to buying, selling and exchanging goods and services	**Early commercial core:** During the mid-1880s, the intersection of Miller and Mount Streets and Lane Cove Road (later known as the Pacific Highway) was the commercial and civic centre of the township. During this period, the population of the township consisted of a mixture of professional and commercial people, skilled tradesmen and labourers. **The Rag & Famish Hotel:** Constructed in the early 1860s as the 'Sailor's Return' on the corner of Miller and Berry Streets in the township of St Leonard, the hotel was acquired by Charles Buillvant in 1866 who renamed it the "Rag and Famish". The Hotel was leased to Tooth and Company in the 1920s and was again renamed the "Northern Star". In 1982, the hotel was restored and renamed "Rag and Famish". **Shops along Miller Street:** The Victoria Cross south site on the corner of Miller and Berry Streets was formerly occupied by a row of Victorian shops. The last of these shops stood until 2016 when it was demolished to make way for the construction of the new Metro Station. The shop provided evidence of the Victorian period development of the north Sydney

AUSTRALIAN THEME	NSW THEME	LOCAL THEME	RELATIONSHIP TO LOCAL CONTEXT
			centre, the character of the early town centre, and the historic building alignments to Miller Street. **The MLC Building:** Constructed in 1957 to the design of Bates Smart and McCutcheon, the building was the first high-rise office block in North Sydney and was the largest building in North Sydney for many years after its construction. **North Sydney as Sydney's second CBD:** During the building boom of the 1960s, North Sydney was promoted as the twin city to Sydney CBD. Between 1968 and 1973, there was approximately $138 million worth of commercial office building construction in North Sydney. These developments attracted insurance, advertising, computing and banking businesses to North Sydney. Further commercial development in the 1980s attracted other multinational companies such as Phillips, Sabemo, NRMA, Transfield and Ampol who established headquarters in the area. Summary of local themes: - Development of the commercial core of North Sydney from the 19th Century, including the Rag & Famish Hotel and the shop at 187 Miller Street; - Transformation of North Sydney as Sydney's second CBD in the late 20th Century.
Developing local, regional and national economies	Technology	Activities and processes associated with the knowledge or use of mechanical arts and applied sciences	**The MLC Building:** The curtain wall facades of the MLC Building, a thin aluminium framed glass skin, represents the highest level of innovation in construction technology of the time, which was coupled with the emerging modern rationalised open-plan office environment.[49] The building used a lightweight construction system that used prefabricated sections that could be dry-connected in a modular system, allowing the building to be quickly and economically erected. The MLC Building was also Australia's biggest building at the time with the biggest air-conditioning system and its own power plant. It also included the first of the MLC weather beacons that became a signature of the buildings

[49] Bates Smart Journal / Mar-April 2012, 'MLC Building, North Sydney'. Accessed April 2019 from the Bates Smart website; https://www.batessmart.com/2012/mar-apr/bates-smart-timeline/

AUSTRALIAN THEME	NSW THEME	LOCAL THEME	RELATIONSHIP TO LOCAL CONTEXT
			and led the way for future weather systems that now appear on many buildings. The construction of the new tower above the Victoria Cross Metro Station also represents the application of contemporary construction methods and technologies. The curtain wall facades of the Victoria Cross tower, also designed by Bates Smart Architects, sympathetically relates to the design and construction of the adjoining MLC Building. Summary of local themes: • Technological advancements in the design and construction of commercial offices.
Developing local, regional and national economies	Transport	Activities associated with the moving of people and goods from one place to another, and systems for the provision of such movements	**Cable tram:** Development of the town centre in the late 19th Century was further boosted by the construction of the cable tramway between Miller Street and the ferry wharf at Milsons Point, via Miller and Alfred Streets. During this period, North Sydney saw the development of banks, public buildings and shops in the civic precinct. **Victoria Cross Intersection:** Lane Cove Road was extended to the Bradfield Highway and the Harbour Bridge, resulting in the resumption and demolition of Junction Street and the North Sydney Methodist Church on the Blue Street Intersection. The road was widened and renamed the Pacific Highway in 1932 which lead to the formation of the Victoria Cross intersection, a name chosen as a result of a public competition held in 1939. **The Sydney Harbour Bridge and North Sydney Station:** On 19 March 1932, the Sydney Harbour Bridge was opened, linking the North Shore Railway line to the city via the new North Sydney Station. These significant developments in transport made an important contribution to the intensification of development in the North Sydney area. **Sydney Metro:** Australia's biggest public transport project, Sydney Metro will comprise 31 new metro stations, including Victoria Cross Station, along a 66km standalone metro railway system. The opening of the new Victoria Cross Station represents a new layer of history in the development of transport services in North Sydney.

AUSTRALIAN THEME	NSW THEME	LOCAL THEME	RELATIONSHIP TO LOCAL CONTEXT
			Summary of local themes: • The evolution of public transport in North Sydney and the impact on the development of the North Sydney town centre and surrounds; • Victoria Cross intersection.
Developing local, regional and national economies	Environment – cultural landscape	Activities associated with the interactions between humans, human societies and the shaping of their physical surroundings	**Urban Beautification and Landscaping – The Jacaranda Tree** Urban beautification attempts throughout the 20th century have contributed to the landscape character of the North Sydney Area. One such example is through the planting of jacaranda trees, which occurred from the 1930s-1970s and from the 1990s onwards. The prevalence of jacarandas is said to have resulted from a number of maternity hospitals providing jacaranda seedlings to new parents. However, the tree was also commonly used in urban beautification programs. Jacaranda-lined avenues can be found in a number of suburbs in the North Sydney area and are an attraction for local residents and tourists alike. Summary of local themes: • Prevalence and landscape value of jacaranda trees in and around North Sydney.
Building settlements, towns and cities	Towns, suburbs and villages	Activities associated with creating, planning and managing urban functions, landscapes and lifestyles in towns, suburbs and villages	**Historical Development of the North Sydney Centre** The area that is now known as North Sydney had been identified as an eligible site for a township as early as 1828. By 1838, the basic road structure of the town centre was established on a traditional 10-chain grid, with Berry, Mount, Blue and Lavender streets running east-west and Miller and Walker streets running north-south. The township was named St Leonards and was formally gazetted in 1838. The present name of North Sydney was adopted by the alderman of the newly consolidated borough in 1890. After the Great Depression, North Sydney underwent a period of redevelopment. Art Deco Style Hotels including the Albert, Federal and Union Hotels were reconstructed in the late 1930s. Garages and new public buildings were constructed in place of earlier buildings. Large Federation and Victorian houses were converted into boarding houses, with verandahs and balconies enclosed to provide additional bed sitting accommodation. Servants' quarters were converted into flats.

AUSTRALIAN THEME	NSW THEME	LOCAL THEME	RELATIONSHIP TO LOCAL CONTEXT
			The intensification of urban development in the late 20th Century saw the development of North Sydney centre as Sydney's second CBD. Today, Miller Street remains as a major thoroughfare and centre of the North Sydney centre.
			The edge of the town centre featured a number of large houses constructed in the late 19th century, including Clent at 50 McLaren Street (i.e. the Victoria Cross north site).
			Clent – 50 McLaren Street:
			Lots 1 and 2 were purchased by Edward Albert Amphlett, a paymaster of the Royal Navy, in 1895. Amphlett constructed a two-storey brick and tiled house named 'Clent'. The house continued to be occupied by various members of the Amphlett family until 1960, although Edward Amphlett died in 1896 and his wife died in 1932.
			During the 1920s, the house was converted into two flats. However, it appears as though the footprint of the house remained relatively unchanged
			Clent was sold to Inner City Motels Ltd in 1963 and was sold again to MLC Assurance Co Ltd in 1968, at which time Clent at 50 McLaren Street and the adjoining Cobram House at 52 McLaren Street were demolished to make way for the construction of the Georgian House Retirement Village and the office to the Northside Gardens Motel.
			Summary of local themes: • The historical development of North Sydney town centre, including residential development in the late 19th Century; • Miller Street as a major thoroughfare and main street from the 19th Century to the present.
Developing Australia's cultural life	Creative endeavour	Activities associated with the production and performance of literary, artistic, architectural and other imaginative, interpretive or inventive works; and/or associated with the production and expression of cultural phenomena;	The MLC Building in North Sydney is a significant intact local example of the 1950s International Style in post-war architecture. The curtain wall, a thin aluminium framed glass facades, represents the highest level of innovation in construction technology of the time, which was coupled with the emerging modern rationalised open-plan office environment. Just as the MLC revolutionised workplace in North Sydney in 1957 with large horizontally connected workplaces, Victoria Cross seeks to revolutionise workplace in North Sydney with large vertically connected villages expressed in the architectural form and detailing of the tower. This vertical

AUSTRALIAN THEME	NSW THEME	LOCAL THEME	RELATIONSHIP TO LOCAL CONTEXT
		and/or environments that have inspired such creative activities.	emphasis, in contrast with the horizontally emphasised facades of the MLC Building, creates a dialogue between the MLC Building and Victoria Cross OSD.
			The new Victoria Cross tower adds to Bates Smart's strong legacy in delivering large contemporary workplaces in North Sydney. In 2016, Bates Smart designed 177 Pacific Highway, a 31 storey A grade commercial office building of 45,000 sqm with North Sydney's first public Wintergarden at its base. This building achieved the new maximum height in North Sydney of 195 metres; without any overshadowing of the public domain. And this year in 2018, construction is proceeding rapidly on 1 Denison Street, a 60,000 sqm premium grade commercial office building that will once again set the height record of 212 metres.[50]
			Summary of local themes:
			• Architectural legacy of Bates Smart in the North Sydney Centre
Marking the phases of life	Persons	Activities of, and associations with, identifiable individuals, families and communal groups	**James Milson:**
			Land to the south east of the Victoria Cross study area was leased to James Milson in 1822. Milson was a free settler and was officially one of the earliest permanent residents in the area. Milsons Point was named after Milson.
			In the 1828 census Milson was recorded as a landholder of Hunter's Hill, occupying 1600 acres, with 220 cattle. In his will, signed in July 1829, he listed 220 acres at Castle Hill, 640 acres at Wallumbie (Wollombi), 50 acres granted by Governor Sir Thomas Brisbane at North Shore, and 5 acres on Neutral Harbour (Bay). In 1823-24 Milson was employed as 'keeper' of Government House. In 1832 he built a reservoir for watering ships on the North Shore.
			Berry & Wollstonecraft:
			Berry and Wollstonecraft's land holdings on the north shore were characteristic of North Shore land grants during the nineteenth century: large acreages which grew in size over time as property owners purchased or acquired neighbouring land. On these large estates a number of wealthy mansions were built, particularly along the southern foreshores. In order to house the workers for these estates, the first town on the

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[50] Bates Smart "Challenging the Height Limit in North Sydney", Essay by Mathieu Le Suer in Bates Smart Journal / Enduring Architecture / 2018, accessed July 2019 from https://www.batessmart.com/journal/2018/enduring-architecture/

AUSTRALIAN THEME	NSW THEME	LOCAL THEME	RELATIONSHIP TO LOCAL CONTEXT
			North Shore, St Leonards (now North Sydney) was surveyed and gridded roads were laid out in 1838.[51] Wollstonecraft and Berry were important figures in the early development of the colony, having been responsible for establishing significant commercial ventures, property holdings and towns (on the South coast in particular). Both Wollstonecraft and Berry were founding members of the New South Wales Agricultural Society (now the Royal Agricultural Society) and their endeavours to experiment with new commercial crops was part of the early economic development of the colony. Summary of local themes: • Notable people associated with the development of North Sydney.

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[51] Staas, R. Thorpe, W. and Wright, M. 1997. Conservation Area Studies: Holtermann Estate A, B, C, D and Lady Hay Estate (Crows Nest Road), North Sydney. Report prepared for North Sydney Council, pp. 9 – 10.

7   INTERPRETIVE MEDIA

7.1   APPROACH

The construction of the new integrated station development provides a unique opportunity to engage with the local heritage values in visually engaging, large scale ways, providing an interface with the enormous number of people who will use the site. For these reasons, and with consideration for the potential audiences identified in Section 7.2 below, the scope and scale of interpretive possibilities has been initially defined as:

1. Design features/integrated architectural elements;
2. Public art or integrated artistic elements, including artworks by local Aboriginal artists;
3. Focused interpretive elements - interpretive panels/signage, digital installations, play spaces/interactive elements;
4. Language - feature naming, Acknowledgment of Country

7.2   AUDIENCE

The Victoria Cross Metro Station and integrated station development will provide an array of highly utilised public spaces for members of the local community and broader public on a daily or weekly basis. Therefore, the development would provide an opportunity to display interpretive media, artworks and design elements to great effect with a considerable degree of exposure of both Aboriginal and European heritage information to both local residents and visitors to the area.

The key audience groups for the Victoria Cross integrated station development have been identified as the following:

Staff	
Activities	• Sydney Metro staff and commercial operators work within the Station precinct daily; • Staff, clientele and other visitors to the tenants of the OSD tower; These audiences would interact with the site as they: • enter and exit the precinct • walk between facilities, including within the wider area of the integrated station development
Commuters	

Activities	• people who visit Victoria Cross Station for the purpose of travelling to work:
	   - people who travel to and from Victoria Cross Station as part of their work journey;
	   - people who use Victoria Cross as an interchange point – to other trains and buses.
	 • depending on their ultimate destination, people traverse various parts of the precinct but are typically passing through

Travellers	
Activities	• visitors/tourists who pass through Victoria Cross station while sight-seeing within Sydney.

Residents and Workers in the Locality	
Activities	• local residents and workers of North Sydney and surrounding areas including who make use of the station, either occasionally or regularly, including to make use of the retail/ hospitality facilities. • local workers who will walk or drive past the area on their way to and from work, including to make use of the retail/ hospitality facilities during breaks or after work;
General Public	
Activities	• general public access to the Victoria Cross Station precinct • general public visits as part of a wider journey, for example heritage walking tour of North Sydney

Most users of public transport aim to limit the amount of time that they spend in general waiting areas, and as such interpretive content should be chosen so as to convey key stories and messages in an immediate way. However, considering that many people will use the railway station on a daily basis, the interpretation could also be designed to promote further reflection on broader historical themes.

The interpretation strategy should target both present and future residents, workers, and visitors to the local area. Interpretation has proven to strengthen and sustain relationships between the community and its heritage and provide economic and social benefits (NSW Heritage Office 2005:4). A tourism visitor summary of the North Sydney Council area revealed that for 2017/2018, 1,604,047 international visitors and 612,277 domestic visitors stayed overnight in the area (North Sydney Council 2019). The present population of the North Sydney Council area is primarily residential. One third of local residents were born overseas, and 22% of the residents speak a language other than English at home. Aboriginal and Torres Strait Islanders contribute 0.3% of the North Sydney Council area population.[52]

7.3   SPACES

Potential locations for interpretive media have been broadly identified (refer Section 8.2), however further refinement and identification of spaces is required so that the scale and media of possible interpretive elements can be explored. Possibilities for integration of design features are:

- Public domain / paving design to interpret the historic alignment of buildings to Miller Street, in particular the former shop at 187 Miller Street. This could be achieved through differentiation in paving design, the use of paving markers or inlays in the location of the former shop front;

- Integration of salvaged material into freestanding sculptural elements. While we note that the wrought iron awning bracket has been identified for re-use for interpretive purposes in the Sydney Metro salvage register, the re-use of this element must be considered in collaboration with the design architect to determine whether or not these elements could be integrated with the contemporary design of the building and precinct;

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[52] AMBS Ecology & Heritage, November 2019, Sydney Metro Victoria Cross Station Aboriginal Cultural Heritage Interpretation Strategy

- Design features integrated into the flooring or walls, for example, to interpret historic plans, earlier road alignments uncovered in archaeological works, or to incorporate artworks or designs by Aboriginal artists.

Complementary strategies for interpretation include:

- QR (Quick Response) codes that can be scanned with a mobile device to provide further online written or graphic information in relation to the above interpretive themes;
- Displays, e.g. interpretive panels within designated areas that would not impede access/use;
- Themed play spaces in gatherings areas.

Sculptural elements, flooring treatments, signage or interactive components which address the themes identified in section 6 above could be incorporated within the flooring, ceilings and/or walls, or seating within designated spaces of the Victoria Cross Metro Station and public domain areas, or as standalone elements.

7.3.1 VICTORIA CROSS METRO PUBLIC ART

In addition to heritage interpretation, the Victoria Cross integrated station development will incorporate a major public art project. Although still under development, the public artwork will involve the installation of two large digital screens; one at the Miller Street station entrance and one at the northern station entrance. The intention is to play footage shot at local remnant bushland around North Sydney, including Balls Head Park, with an opportunity to highlight the D'harawal seasons.

Given this, introduction of additional digital media for interpretation purposes may not be the most appropriate medium as it may conflict with the public art or create visual overload for users of the site. Furthermore, the budget for large-scale artworks has been allocated for the public art project and therefore, there is limited scope for additional large-scale public art initiatives for interpretation purposes.

In order to allow visualisation of the suggested interpretive elements, examples from other sites are given below.

7.4 TYPES OF INTERPRETIVE ACTIONS – EXAMPLES AND OPPORTUNITIES

7.4.1 DESIGN FEATURES / INTEGRATED ARCHITECTURAL ELEMENTS

Built form can assist with interpreting the significant values of a place via the treatment of the form and/or its function. A built form strategy can provide a subtle interpretive response that reinforces specific interpretive actions. The design of spaces and buildings can interpret specific events and former structures as well as uses, activities and narratives.
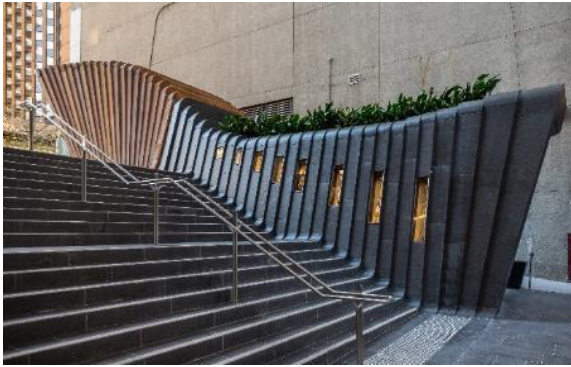
Examples of Integrated Design Features:

Figure 7-1: 200 George Street, where artefacts from the site are displayed in the wall of the grand staircase at the entry to the building, with a QR code to allow visitors to access more information online. (Mirvac)

Figure 7-2: Roads & Maritime corporate headquarters located under the northern approach to Sydney harbour Bridge (GML).

Figure 7-3: MIT Koch Institute includes gallery featuring technical displays and art, e.g. custom floor tile by Artaic (Artaic)
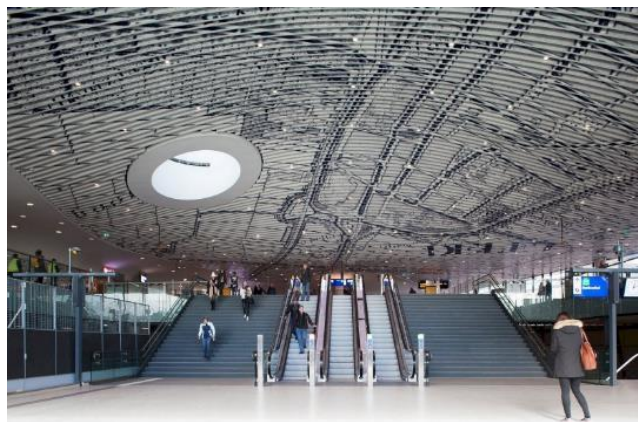

Figure 7-4: Delft Railway Station, Netherlands (mecanoo). "Coming up the escalators, the impressive ceiling with the historic map of Delft unfolds. When you look outside, you see the city and the old station as a modern 'View of Delft' by the painter Johannes Vermeer." (Francine Houben)

Figure 7-5: (Above and right) Large scale model of Sydney City located below a glass floor at Customs House, Circular Quay. (Visit Sydney)

Figure 7-6 Architectural sketches and motifs are etched across the concrete walls of the Museum for Architectural Drawing in Berlin by Russian architecture collective SPEECH (Tchoban & Kuznetsov)

Aboriginal Cultural Heritage Values

Creative practices relating to space-making and the built form can be very powerful devices to reflect Aboriginal cultural values. Integrated design elements could acknowledge the Aboriginal community of both the past and present through incorporating Aboriginal artworks or designs. Integrating contemporary Aboriginal design features within the spaces of Victoria Cross Station can send a strong message about the link between Aboriginal people and the landscape and subtly allow for reflection of contemporary connections to the land.

This would provide an opportunity to address the modern Aboriginal community and include aspects of the community that are not directly associated with the traditional owners of North Sydney. As defined in the Heritage Office Guidelines, "Aboriginal people's cultural and heritage may not always be confined to traditional country. Many Aboriginal people may also have connections through relocation and removal from traditional country".[53]

Only Aboriginal artists should be engaged to prepare artworks or designs interpreting Aboriginal heritage. The following options should be considered as a means for involving Aboriginal artists / designers:

(a)   Engaging an Aboriginal artist/design agency to provide concept design options;

(b)   Focusing one part of the Public Art project towards Aboriginal artists/designers;

(c)   Targeting specific Aboriginal artists/designers with experience in large-scale design integration for large volumes within the metro precinct;

(d)   Open invitation for concept design submissions from Aboriginal artists/designers.

Refer to the Sydney Metro Victoria Cross Aboriginal Cultural Heritage Interpretation Strategy, including consultation undertaken with the Registered Aboriginal Parties by AMBS Ecology & Heritage in September 2019.[54]

Examples of integrated design incorporating Indigenous heritage values:

Figure 7-7: Sandstone sculpture mapping landscape, 200 George St, Sydney (FJMT)

Figure 7-8: Edge of the Trees, Museum of Sydney (Janet Laurence, Fiona Foley)

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[53] NSW Heritage Manual, the NSW Heritage Office's Interpreting Heritage Places and Items: Guidelines (August 2005), and the NSW Heritage Council's Heritage Interpretation Policy.
[54] AMBS Ecology & Heritage, 2019. Sydney Metro Victoria Cross Station Aboriginal Cultural Heritage Interpretation Strategy, Appendix A: Aboriginal Community Consultation Meeting Minutes.

Figure 7-9: Bunjilaka Walkway, Museum of Melbourne (Museums Victoria)

Figure 7-10: Wall mural, Newcastle (Adnate)

Figure 7-11: Gadigal Information Service, Redfern

Figure 7-12:   Muse de Quai Branly, Paris, Aboriginal Australia features (Australian Geographic)

Figure 7-13: Yagan memorial, WA (Artsource)

Figure 7-14: Awabakal foreshore sculpture, Newcastle (City of Newcastle)

Figure 7-15: Microsoft Flagship store, Sydney (Microsoft)

Figure 7-16: Biripi Aboriginal Clinic, Purfleet (Kaunitz Yeung)

Figure 7-17: Needwonne Walk, Tasmania (Tasmanian Parks and Wildlife)

Figure 7-18: Sculpture, Redfern (Susan Milne and Greg Stonehouse)

Figure 7-19: Yagan Square light structure, WA (Aspect Studios)

Figure 7-20: Forecourt mosaic, Parliament House, Canberra (Michael Nelson Jagamara)
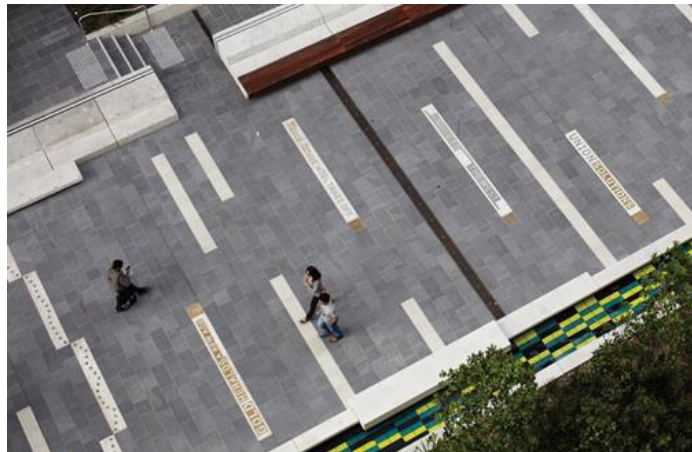
Figure 7-21: Pavement inlays with historical quotes/key dates, CBA Place, Sydney (Deuce Design)

Opportunities for integrated design features at Victoria Cross may include:

- Paving inlays or differentiation in paving design or materials to demarcate the historic alignment of the former shop at 187 Miller Street. Note: This should be accompanied by some explanatory text, either incorporated into the paving or as a separate plaque so that the interpretive value of the design feature can be readily understood;
- Paving inlays or in-floor design features to illustrate the historic town plan of the North Sydney centre or development timelines;

- Integrated signage or floor inlays to reference historic place names and acknowledge Aboriginal occupation of the North Sydney area;
- Integration of Aboriginal artwork / designs into the seating in the landscaped areas along Miller Street and/or in the courtyard at the northern entrance (note- it would be preferable to commission Aboriginal artists to produce artworks or designs);
- Integration of Aboriginal artwork / designs into the perforated metal external wall cladding of the Victoria Cross northern services building.

7.4.2 FOCUSSED INTERPRETIVE ELEMENTS

Well-designed and written interpretive panels, interpretive units incorporating interactive or digital elements, and visually engaging object displays are an excellent media for effectively conveying key messages and providing contextualising information about the site. If integrated into the design of the site, they can be strategically located to gain appropriate exposure. Focussed interpretive elements can take a variety of different forms depending on the subject and location of the interpretation and may feature text, historic images, drawings or digital images.

Signage

Signage can utilise a variety of materials that may convey the values that are being represented and may include recycled materials or materials relating to the area. Signage needs to be designed with regard to robustness, installation and maintenance while locations need to be considered for effectiveness of communication, historical accuracy and compatibility with the proposed development. Signs should be located at appropriate distances to allow users time to read and respond to different messages. The scale of signs should complement the main features of their environment and should not disrupt the flow of pedestrian traffic in busy areas.

The installation of interpretive signage is most successful when integrated with the design process so that the design of signage is harmonious with the built form and its environs. Furthermore, options for the integration of other interpretive forms, such as art, design or sculpture into focused interpretive elements such as signage may help to make interpretive material more eye catching, emotive and engaging (refer Figure 7-27 - Figure 7-28).

Communicating Aboriginal cultural heritage values through interpretive signage:

Focused interpretive elements such as information boards and signage were identified as an opportunity as part of the consultation with Registered Aboriginal Parties, undertaken by AMBS Ecology & Heritage in September 2019. The Sydney Metro Victoria Cross Station Aboriginal Cultural Heritage Interpretation Strategy identified a range of considerations for installing interpretive signage at Victoria Cross Station, including: [55]

- Interpretation should acknowledge the traditional owners of the North Sydney area, the Gamaragal people.
- Interpretation could address Aboriginal occupation of the area both prior to and following European contact and settlement.
- Interpretation could depict how Aboriginal people used the land for shelter and food. This could include providing descriptions and imagery of site types (rockshelter, rock art, midden,

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[55] AMBS Ecology & Heritage, 2019. Sydney Metro Victoria Cross Station Aboriginal Cultural Heritage Interpretation Strategy, p34.

artefacts etc). It could also be specified that prior to urban development, these sites would have been located inland as well as on the foreshores.

- Interpretation could detail how Aboriginal people utilised natural resources (native plants, estuarine resources, stone and wood material etc).

- One of the Registered Aboriginal Parties suggested during consultation that if the Victoria Cross Metro station is named after the medal, then it might be an opportunity to recognise the Aboriginal soldiers that fought for our country.[56] The name Victoria Cross was originally selected by the North Sydney Council from a public competition in 1939 "for the open space in front of the North Sydney Post Office. Six roads converge at the spot, which is in the Victoria ward" (The Sydney Morning Herald 1939:10). It has also been suggested that the name derives from the municipal ward Victoria (Hoskins 2019:2).

Figure 7-22: Benone sandhills, Ireland
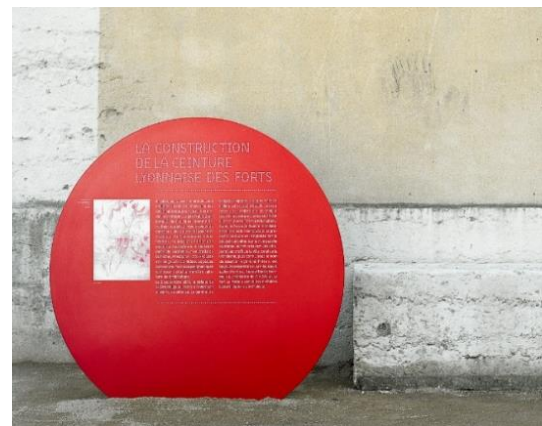
Figure 7-23: Parc Blandan, France
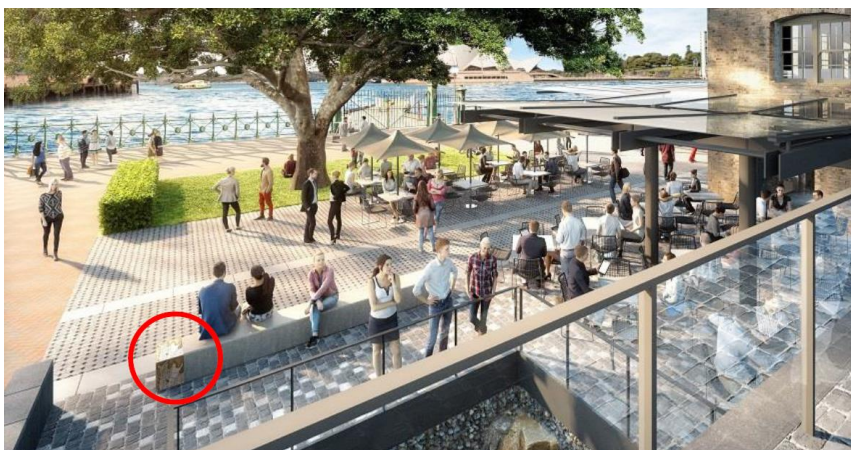
Figure 7-24: Interpretive signage incorporated into concrete seating at Campbell Stores, Circular Quay, Sydney.

Figure 7-25: Cairns foreshore redevelopment, QLD

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[56] AMBS Ecology & Heritage, 2019. Sydney Metro Victoria Cross Station Aboriginal Cultural Heritage Interpretation Strategy, Appendix A: Aboriginal Community Consultation Meeting Minutes.

Figure 7-26: Sydney Yards
Access Bridge signage,
Central Station, Sydney

Figure 7-27: Interpretive plaque with sculptural elements, Budapest
(photograph taken by OCP in 2019)

Figure 7-28: Detail of interpretive plaque
with sculptural elements, Budapest
(photograph taken by OCP in 2019)

Opportunities for signage at Victoria Cross may include:

- Information boards with text, photographs and/or historic plans to communicate historic themes relating to Aboriginal and European Heritage identified in sections 6.1 and 6.2 above. These should be placed in areas where people can stope and take in information without interrupting the flow of pedestrian traffic, and in areas where additional signage would not compete with wayfinding, retail or other business identification signage.[57]
- Integrated signage into urban design elements such as seating, planter box edging, or paving, particularly in the landscaped area along Miller Street or within the courtyard at the northern station entrance.
- Signage with integrated artistic elements such as three-dimensional sculptural forms, artwork, or designs.
- Plaques accompanying other interpretive elements (such as sculptural forms, integrated design elements or paving inlays).

Digital Installations

Digital installations can help to achieve a variety of communication objectives more easily than ever before, which can be aimed at all levels. Digital displays are easy to configure and update, can utilise high definition picture quality and multiple display boards can be managed from one central location.

While digital installations are often a successful medium for heritage interpretation, it is not the preferred medium for interpretation at this site. The proposed public artwork for Victoria Cross

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[57] The *Aboriginal Cultural Heritage Interpretation Strategy* includes some suggestions for images and text that could be used for interpretive signage. Refer AMBS Ecology & Heritage, 2019. Sydney Metro Victoria Cross Station Aboriginal Cultural Heritage Interpretation Strategy, p35.

station involves the installation of two large digital screens; one at the Miller Street station entrance and one at the northern station entrance.

The screens will show footage of remnant North Sydney bushland. The introduction of additional digital media for the purpose of heritage interpretation may conflict with this public art. Nonetheless the public art can be seen as supplementary to heritage interpretation measures, as it will provide the opportunity to convey Aboriginal heritage through highlighting the D'harawal seasons: Burran (January-March); Marrai'gang (April-June); Burrugin (June-July); Wiritjiribin (July-August); Ngoonungi (September-October); Parra'dowee (November-December). This will be further developed in production, depending on Aboriginal consultation.

Public Art and Play

Public art contributes to the aesthetic and cultural value of a place and can be a powerful and sensitive approach. Artists will be commissioned to produce a work/s that responds to the significant values and themes of the place as identified in a brief. Thoughtfully located public art can enhance visitor experience of a place and often conveys an emotive response or interpretive effect that may be difficult to capture in interpretive signage.

The Victoria Cross Metro Public Art project will involve the installation of contemporary art installations in the form of two large screens at entry points to the Metro Station: one at the Miller Street entrance and one at the northern entrance. While there is limited scope for additional large scale public artworks at the site (refer section 7.3.1 above), there may be opportunities to integrate artworks into the material treatment of landscaped or architectural elements. These opportunities have been identified in relation to integrated design features / architectural elements in section 7.4.1 above.

There may be opportunities for elements salvaged from the site to be reused for interpretive purposes, for example via sculptural installation or through re-use in architectural, urban design areas. For example, elements from the former shop at 187 Miller Street could be re-used in a sculptural installation to interpret the late 19th century retail development of North Sydney. This could be undertaken as a collaboration between the Victoria Cross design team and heritage architects.

Depending on suitable locations and design and function of given areas, there may also be opportunities to incorporate an aspect of play in such reuse of elements. The inclusion of play elements would enhance the opportunity for families with children to engage with the site's interpretation, could contribute to the site becoming a 'destination' and could provide activities for families.

Indicative elements for salvage are shown in Appendix B.

Figure 7-29: Strips of plywood from recycled exhibition panels constructed into sculptures by Architectural Association students, London

Figure 7-30: SELPO pavilion, created by reclaimed wood offcuts applied to an abandoned building in Ugra National Park, by Russian artists Nikolay Polissky.

Figure 7-31: Timber recycled from development site used to create interpretive screen, Claremont, Perth

Figure 7-32 Hand upon Hand, public art exploring themes of Federation and multiculturalism in Australia, Centennial Parklands

Figure 7-33: Interactive playground sound equipment, Parramatta Park. This installation has 4 options for soundtracks, which are produced by turning the handle.

8   SCOPE FOR INTERPRETATION

8.1   VICTORIA CROSS INTEGRATED STATION DEVELOPMENT

Victoria Cross Station will be a key station on the future Sydney Metro network, providing access to the growing North Sydney Central Business District (CBD). The proposal combines the Metro station with a significant commercial office tower, contributing to the North Sydney skyline.
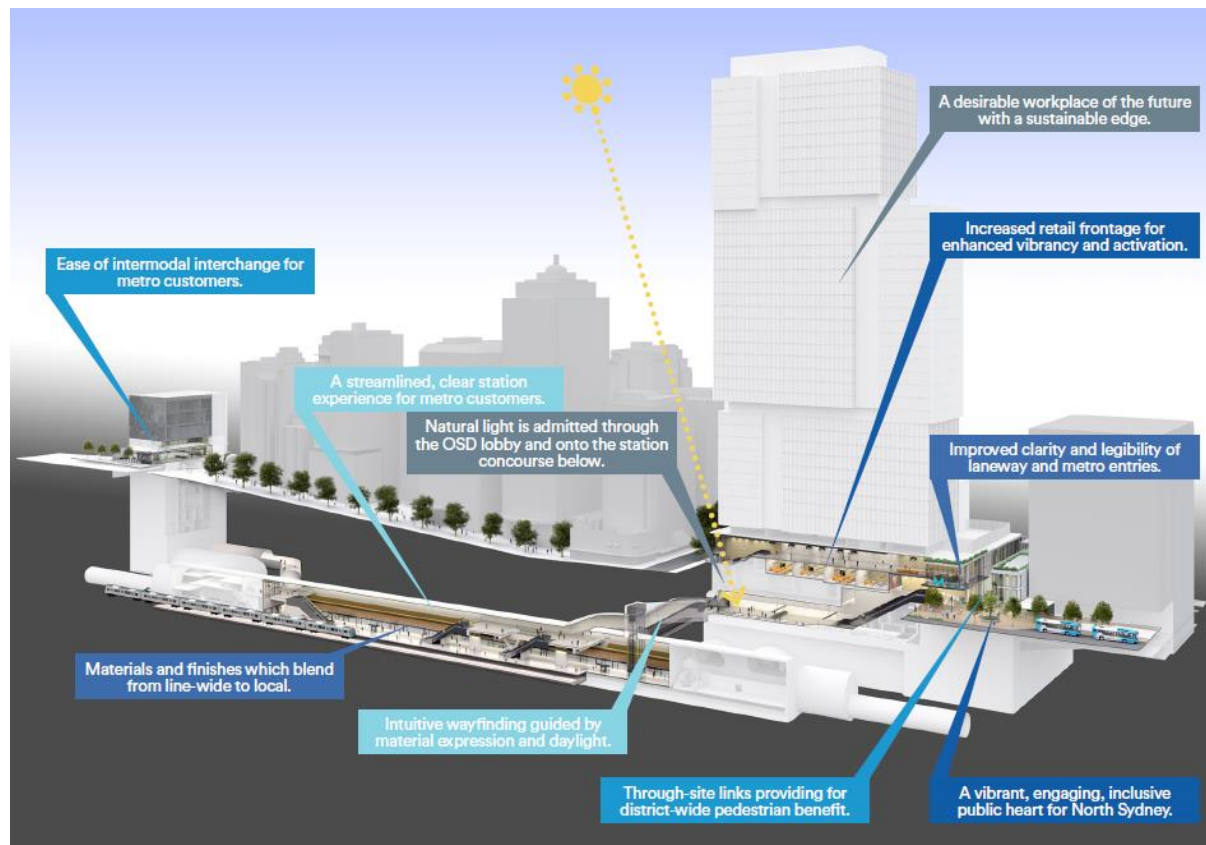
Figure 8-1: The Victoria Cross Metro Station sites on Miller Street in North Sydney, showing the relationship between the Victoria Cross north site (left) and the Victoria Cross south site, including OSD (right). Source: Lendlease, Station Design and Precinct Plan – Victoria Cross Project.

As an integrated station development, the Victoria Cross Metro Station and OSD aim to deliver:

- A vibrant, engaging and inclusive public heart for North Sydney;
- A through-site link to improve pedestrian flows within the North Sydney centre;
- Increased retail frontage for enhanced vibrancy and activation;
- A desirable future workplace;
- A streamlined, clear station experience for metro customers;
- Ease of intermodal interchange for metro customers.

While the Victoria Cross Station and over station development (OSD) tower will form an Integrated Station Development (ISD), the planning pathways defined under the *Environmental Planning & Assessment Act 1979* require separate approval for each component of the development.

The Metro Station component of the ISD was approved as part of the Critical State Significant Infrastructure approval for the Sydney Metro City & Southwest - Chatswood to Sydenham project on 9 January 2017 by the Minister for Planning (reference SSI 15_7400) (CSSI Approval).

The OSD tower is subject to the State Significant Development (SSD) process.

For clarity, the various aspects of the metro station and OSD tower have been outlined below.

8.1.1 THE METRO STATION

The Metro Station will be located below Miller Street, between Berry and McLaren Streets. The Victoria Cross metro study area extends between the northern services building and northern entrance on the corner of Miller and McLaren Streets, and the Victoria Cross south site on the corner of Miller and Berry Streets, which will include two entrances to the metro station from Miller and

Denison Streets accessible via a new pedestrian plaza. When the Metro station opens, the new laneway from Miller to Denison streets will have transformed into a major hub of pedestrian activity, populated by office workers during the day and area residents on evenings and weekends.
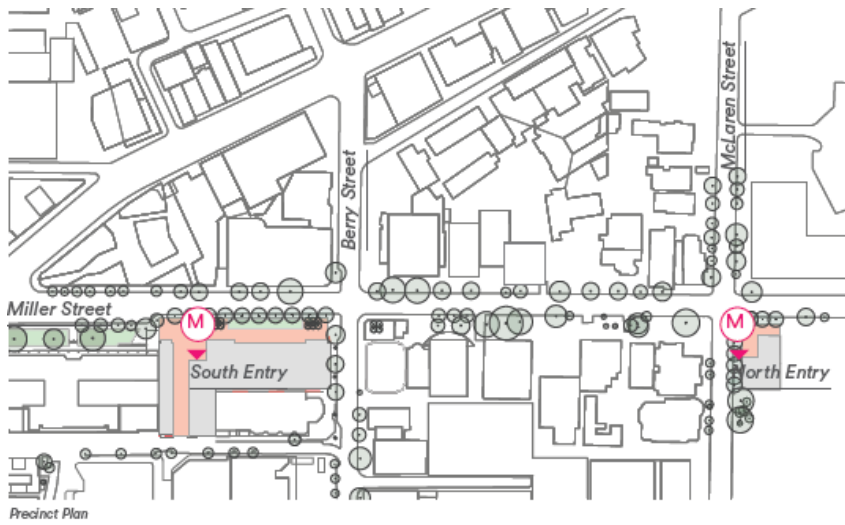
Figure 8-2: The Victoria Cross Metro Station sites on Miller Street in North Sydney, showing the locations of the north and south entrances. Source: Lendlease, Station Design and Precinct Plan – Victoria Cross Project.

The approved station works under the CSSI Approval include the construction of below and above ground structures necessary for delivering the station and also enabling construction of the integrated OSD. This includes but is not limited to:

- demolition of existing development
- excavation
- station structure including concourse and platforms
- lobbies
- retail spaces within the station building
- public domain improvements
- pedestrian through-site link between Miller and Denison Street
- access arrangements including vertical transport such as escalators and lifts
- structural and service elements and the relevant space provisioning necessary for constructing OSD, such as columns and beams, space for lift cores, plant rooms, access, parking, retail and building services.

On the Victoria Cross south site, the metro station development forms a 3-4 storey podium for the proposed OSD tower (refer 8.1.2 below).

The CSSI Approval also establishes the general concept for the ground plane of Victoria Cross Station including access strategies for commuters, pedestrians and workers. Pedestrian access to the station will be from Miller and Denison Streets, as well as from the northern services building on the corner of Mille rand McLaren Streets. Retail uses will be located on the ground floor of the development at both the Miller Street and Denison Street levels activating the through-site link. In addition, access to the OSD tower will be available via a commercial lobby on Miller Street. The public domain improvement works around the site will also be delivered as part of the CSSI Approval. Key components of the public domain include:

- Miller Street Civic Green Spine;
- Miller Street retail;
- Through site link between Miller and Denison Street;
- Courtyard at northern entrance.

8.1.2 THE OVER STATION DEVELOPMENT

The OSD refers to the high-rise commercial tower proposed above the Victoria Cross metro station on the south site (i.e. 155-189 Miller Street). The OSD is subject to the State Significant Development process and comprises a cubiform high-rise tower which sits atop a 3 to 4 storey podium (i.e. the CSSI 'metro box' areas) on the corner of Miller and Berry Streets in the heart of the North Sydney centre. The proposed OSD will comprise a new commercial office tower with a maximum building height of RL 230 or 168 metres (approximately 42 storeys). The development also allows for use of spaces within the CSSI 'metro box', including retail tenancies, commercial office lobbies and space.

8.2   POTENTIAL LOCATIONS FOR INTERPRETIVE MEDIA

There are a number of historic themes that may be applied to the interpretation of the Victoria Cross Station precinct and within these a number of stories that may be told. Some stories are particular to a given area of the study area, such as the former shop at 187 Miller Street, or the relationship between the OSD and the MLC Building, while other stories may be able to be told in a number of different locations throughout the study area.

Furthermore, given the various objectives for interpretation at the Victoria Cross site (refer section 5.1 above and section 8.2.5 below), the type of interpretive media installed at the site will partially depend on the available locations and their intended uses.

Potential locations for interpretive media around the Victoria Cross study area are identified below, as well as discussion of the opportunities for types of interpretive media and themes which may be appropriate in each of these locations.

8.2.1 NORTHERN ENTRANCE

The northern services and station entrance building (refer Figure 8-3) is located at the threshold between the North Sydney CBD and lower density residential precincts of North Sydney and Crows Nest. Its design is influenced by the historical context of this area's Edwardian and Victorian domestic architecture. The building design uses poly chromatic masonry at human scale with the upper parts of the building clad in perforated metal screening. The design of the masonry base is influenced by the historical context of North Sydney's Victorian and Edwardian residential building stock. The interior lining of the metro is carried through in the form of a structured awning framing the entry of the northern building.[58]

At street level from Miller Street, the northern building provides access to the metro station via an open forecourt, featuring a jacaranda tree within a landscaped planter. On McLaren Street, a brick ledge creates a bench seating outside the public bicycle parking store.[59]

Opportunities for interpretation at the northern entrance may include:

- Incorporating the feature jacaranda tree by interpretation of the wide-spread planting of jacaranda trees in the north shore throughout the mid-20th century. Communication of this theme may be achieved by providing a plaque or an interpretive panel as a standalone element or incorporated into the design of the planter or seating;
- Incorporating an Aboriginal artwork/ design into the perforated metal external cladding of the building;

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[58] Lendlease, October 2019, Station Design and Precinct Plan – Victoria Cross Project.
[59] Ibid.

- Standalone interpretive elements (such as panels with text and images) within the public courtyard area to explore the themes identified in section 6 above, including;
  - Aboriginal occupation of the North Sydney area;
  - Historical development of the town centre;
  - Significant people;
  - Former buildings on the site (i.e. Clent at 50 McLaren Street);
  - The evolution of transport in North Sydney, including the cable tram, ferries, the construction of the Sydney Harbour Bridge and the railway line to the North Shore, buses, and the opening of Sydney Metro.

  (Note: interpretive signs could also be incorporated into the seating or planter edging).

- Incorporating paving inlays or design features in the floor to acknowledge the traditional owners of the North Sydney Area, the Gamaragal people;
- Paving inlays to provide a timeline of the historical development of the North Sydney centre;
- In-floor design feature to illustrate the historic town plan of St Leonards/ North Sydney.

Figure 8-3: Artist impression of the North Station Entrance at Miller and McLaren streets, showing the proposed palette of materials and colours to be utilised for the building exterior. Source: Lendlease, Station Design and Precinct Plan – Victoria Cross Project.

8.2.2 NORTHERN ADIT WALK

The northern adit walk will comprise a long subterranean passage connecting the northern entrance to the Metro Station.

The images below (refer Figure 8-4) illustrate the design form, detailing and colour palette of the metro concourse and entrances. The design illustrated below will be consistent throughout the metro station, including within the northern adit, however, the northern adit will be a longer and narrower passageway. Interpretive elements that require more time for viewers to absorb would not be appropriate in the northern adit, however, there may be some opportunity to introduce some simple and focused interpretive elements.

Figure 8-4: Artists impression of the journey to the Metro Station from the station entrance on Miller Street.

Opportunities for interpretation within the northern adit may include:

- Integrated signage in the form of floor inlays to acknowledge the traditional owners of the North Sydney Area, the Gamaragal people.
- Integrated signage in the form of floor inlays to provide a historical timeline.

8.2.3 MILLER STREET PUBLIC DOMAIN

The integrated station development will create a new widened public domain area along Miller Street in the form of a new public plaza addressing Miller Street with grassed terraces, a paved pedestrian thoroughfare, an activated retail frontage at street level. Other features of the development at ground level include the OSD lobby and forecourt and Miller Street Metro Station entrance adjoining the through-site link and MLC Building at the southern end of the site. The Miller Street plaza will become a new place for North Sydney – a place of vibrant activity on evenings and weekends which connects customers, communities and workers in a single public and democratic environment.[60]

As a public domain that provides people with the opportunity to sit and gather, there are some opportunities for interpretation within the Miller Street public domain which would enhance the value of this space to the local community and provide additional interest to visitors.

Due to the proposed location of public art at the Miller Street station entrance, additional interpretive measures in this location may not be feasible.

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[60] Lendlease, October 2019, Station Design and Precinct Plan – Victoria Cross Project.

Figure 8-5: Artists impression of the integrated station development, OSD tower and public plaza along Miller Street, including the grassed terraces, pedestrian thoroughfare, and active retail frontage. The entrance to the OSD lobby and forecourt is shown on the corner of Miller and Berry Street, opposite the historic Rag & Famish Hotel. Source: Lendlease, Station Design and Precinct Plan – Victoria Cross Project.

Figure 8-6: Artists impression of the main Victoria Cross Metro Station entrance from the public plaza along Miller Street. Source: Lendlease, Station Design and Precinct Plan – Victoria Cross Project.

1. Seating edge
2. Seating forecourt
3. Grassed terraces
4. Key walkway
5. Retail seating edge
6. Retail terrace

Section 8_8
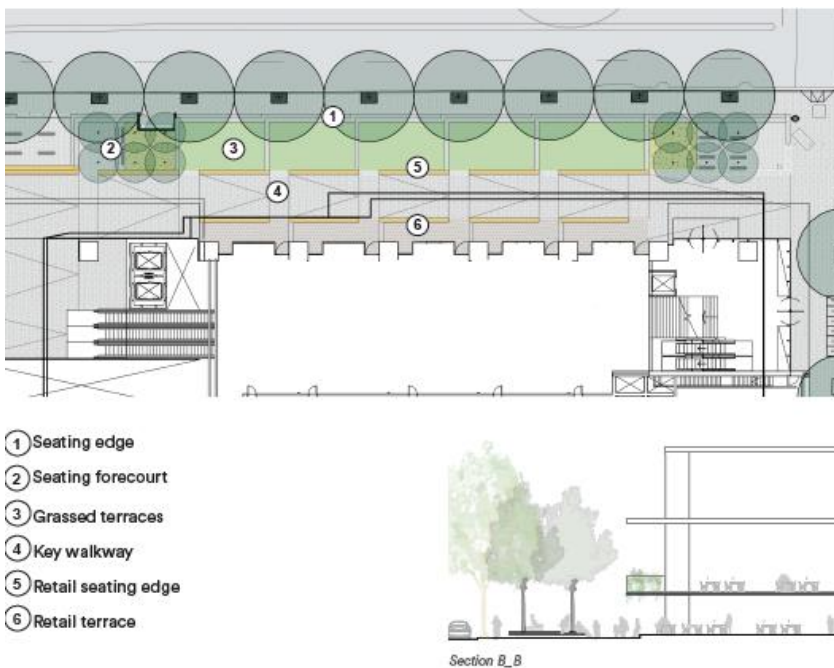
Figure 8-7: Plan of the public domain area along Miller Street, showing arrangements for landscaping, public seating, retail seating, and pedestrian walkway. Source: Lendlease, Station Design and Precinct Plan – Victoria Cross Project.

Opportunities for interpretation within the Miller Street public plaza may include:

- Paving inlays or differentiation in paving design or materials to demarcate the historic alignment of the former shop at 187 Miller Street. Note: This should be accompanied by some explanatory text, either incorporated into the paving or as a separate plaque so that the interpretive value of the design feature can be readily understood;
- Integration of Aboriginal artwork / designs into the seating in the landscaped areas along Miller Street;
- Standalone interpretive elements (such as panels with text and images) within the public courtyard area to explore the Aboriginal and European cultural heritage themes identified in section 6 above. (Note: interpretive signs could also be incorporated into the seating and/or planter edging);
- Interpretation of the name 'Victoria Cross' and its origins as the name of the intersection of Miller Street and the Pacific Highway;
- Freestanding sculptural element involving the re-use elements salvaged from 187 Miller Street to interpret the late 19th century retail development of North Sydney. This could be undertaken as a collaboration between the design team and heritage architects.

8.2.4 DENISON STREET METRO STATION ENTRANCE AND THROUGH-SITE LINK

When the Metro station opens, Denison Street will have transformed into a major hub of pedestrian activity, populated by office workers during the day and area residents on evenings and weekends. An undercroft with integral signage will draw customers into a wide retail concourse which is illuminated by natural light drawn in from the adjacent double-height Miller Street Station entrance.[61] As a narrow laneway with active retail frontages and an array of wayfinding signage, the Denison Street metro station entrance and through site link are not considered to be appropriate locations for interpretation.

Figure 8-8: Artists impression of the Metro Station entrance from Denison Street and through-site link. Source: Lendlease, Station Design and Precinct Plan – Victoria Cross Project.

8.2.5 OBJECTIVES RELATING TO POTENTIAL LOCATIONS FOR INTERPRETIVE MEDIA

Given the use and requirements of the site, interpretation within the Victoria Cross study area should be:

- integrated with the design of the built form and public domain features;

- simple and meaningful, avoiding an overload of information that cannot be readily processed;

- relevant in accordance with accepted best practice e.g. some stories are best told in other locations within the site and surrounds;

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[61] Lendlease, October 2019, Station Design and Precinct Plan – Victoria Cross Project.

- designed and located appropriately so that it does not disrupt pedestrian flows and does not compete with other elements such as public art, business identification signs, or wayfinding;
- visually interesting and engaging through the integration of multiple interpretive forms (e.g. art, sculpture, design elements, text, information panels). Note: opportunities exist for both stand-alone and integrated elements.

9   CONSULTATION

In accordance with Condition E21:

*The **Heritage Interpretation Plan** must be prepared in consultation with the Heritage Council of NSW (or its delegate), Relevant Councils and Registered Aboriginal Parties, and must be submitted to the Secretary before commencement of construction.*

9.1   ABORIGINAL HERITAGE CONSULTATION

To ensure that the relevant and appropriate Aboriginal stories and themes are included in the interpretation, AMBS Ecology & Heritage were engaged to undertake consultation with the Registered Aboriginal Parties (RAPs) for the Sydney Metro City and Southwest Tunnel and Station Excavation project. The RAPs were originally identified as part of the previously prepared Aboriginal Cultural Heritage Assessment (ACHA) for the project (Artefact, 2016), and have been involved in all levels of Aboriginal heritage investigation and management planning for the works since that time.

In accordance with the *NSW Heritage Office Guidelines for Interpreting Heritage Places and Items*, the aims of the Aboriginal community consultation process for this Heritage Interpretation Strategy were to:

- provide opportunity for the local Aboriginal community to identify relevant and appropriate Aboriginal stories and themes to be included in the interpretation;
- identify the Aboriginal cultural heritage significance of the study area;
- integrate Aboriginal heritage values into the heritage HIS; and
- provide an opportunity for the local Aboriginal community to comment on the heritage management strategies and proposed outcome.

The following organisations are RAPs for the project, and were consulted during preparation of this Heritage Interpretation Strategy:

- Metropolitan Local Aboriginal Land Council
- Darug Land Observations
- Tocomwall Pty Ltd
- Darug Aboriginal Cultural Heritage Assessments
- Kamilaroi-Yankuntjatjara Working Group
- Woronora Plateaur Gungangara Elders Council
- Murri Bidgee Mullangari Aboriginal Corporation
- Aboriginal Archaeology Service Inc
- Gundungurra Tribal Technical Services
- Billinga Cultural Heritage Technical Services
- Gunyuu Cultural Heritage Technical Services
- Murrumbul Cultural Heritage Technical Services
- Wingikara Cultural Heritage Technical Services
- Munyunga Cultural Heritage Technical Services

AMBS Ecology & Heritage contacted these RAPs on 4 September inviting them to attend an Aboriginal Community Consultation meeting on 12 September at 80 Mount Street, North Sydney. Apologies were received from Andrew Williams of Aboriginal Archaeology Service Inc and Danny Franks of Tocomwall. The following RAP representatives participated in the meeting:

- Mark Newham: Darug Land Observations
- Philip and Stefeanie Khan: Kamilaroi Yankuntjatjara Working Group
- Jamie Eastwood: Darug Aboriginal Cultural Heritage Assessments
- Paul Cummins: Woronora Plateau Gundangara's Elders Council
- Anthony Johnson: Murra Bidgee Mullangari Aboriginal Corporation

The key objective of the meeting was for the RAP's to provide input and feedback into potential heritage strategies and options for the interpretation, and to provide any cultural knowledge which

may be appropriate. Available photographs, designs and plans of the site were presented to the RAPs to allow an understanding of the context of the site. Examples of existing interpretive signage and artwork in the North Sydney area were also shown. Minutes of the meeting are attached to the Aboriginal Cultural Heritage Interpretation Strategy (Appendix C); and a brief summary of the RAP comments are as follows:

- Interpretation signage should be installed within the station, in an area where people can stop and read leisurely. Ideas for the interpretation signage were:
    - Include information about previously recorded sites in the North Sydney region and explain where they are in relation to the Victoria Cross station (i.e. a heritage trail).
    - Explain how these sites were used by Aboriginal people (i.e. midden and rockshelter sites).
    - Explain how these sites were made and for what purposes (i.e. rock engravings and rock art).
    - Incorporate information into a storyboard.
    - Show examples of artefacts through images and diagrams and provide an explanation of how they were used and/or how they were made.
    - Incorporate a dreamtime story and/or songline.
    - If the Metro station's name 'Victoria Cross' is associated with the war medal, then the Aboriginal soldiers should be recognised (this is discussed further in section 7.4.2).
- Aboriginal artwork should also be installed within the station, in an area of higher foot traffic. Ideas for artwork were:
    - To be large and bold, in order to catch the attention of people passing by.
    - Incorporate a dreamtime story and/or songline.
    - Tell a story that is relevant to the North Sydney area.
    - An Aboriginal artist be commissioned for the work (being an artist himself, Jamie Eastwood of Darug Aboriginal Cultural Heritage Assessments showed interest in undertaking this artwork).

These comments are incorporated into the discussion of various interpretation opportunities for the site which are outlined in section 7.4 above.

9.2   CONSULTATION WITH OTHER PARTIES

This Interpretation Strategy represents the first stage towards development of an Interpretation Plan for the site. This document should be referred to representatives of the NSW Heritage Council (or delegate) and North Sydney Council in accordance with the conditions of consent. There is also a need to consult with Sydney Metro, in particular with consideration for the most appropriate locations for and ongoing management of interpretive media.

The assessment of spaces available for the installation/incorporation of interpretive elements is ongoing in conjunction with the development of the design. The development of a subsequent Interpretation Plan should utilise input from all relevant stakeholders, including, but not limited to, NSW Heritage Council (or delegate), North Sydney Council, Sydney Metro, Aboriginal stakeholders, Lendlease, the design team, and heritage consultants (both Aboriginal and built heritage). This will facilitate a diversity of input that will benefit both the process of developing the Interpretation Plan and the final result.

10   CONCLUSION & RECOMMENDATIONS

This Heritage Interpretation Strategy (HIS) has been developed in accordance with the *Sydney Metro City & Southwest Heritage Interpretation Plan* (4 May 2017), the *NSW Heritage Manual*, the NSW Heritage Office's *Interpreting Heritage Places and Items: Guidelines*, and the NSW Heritage Council's *Heritage Interpretation Policy*. Several options for interpreting the significant historic themes of the Victoria Cross metro station site have been outlined in this HIS and a range of potential locations identified to guide subsequent development of the specific Heritage Interpretation Plan.

Within the site, it is important to take account of the functional requirements of the various spaces in operating as a major station, facilitating the movement of thousands of people. The approach to interpretation must be mindful of the various challenges and constraints that are associated with the design and functional requirements for an operational transit facility and ensure that interpretation does not impede these requirements.

The following recommendations are made to facilitate the preparation of a final interpretation strategy and subsequent interpretation plan for the Victoria Cross Metro Station site:

1. The Consent Authorities accept this Interpretation Strategy as a framework for the future development of interpretation at the Victoria Cross Metro station site. Specifically;
    *   The interpretive themes identified in section 6 be adopted as the basis of providing heritage interpretation at the site;
    *   While there are distinct indigenous and non-indigenous themes, where possible their interpretation can overlap. There is the potential for indigenous archaeology (e.g. stone tools) and non-indigenous archaeology (e.g. early Denison Street alignment) to be interpreted together via one medium
    *   the following interpretive approaches be further developed within an Interpretation Plan:
        -   Design features/integrated architectural elements
        -   Focused interpretive elements such as interpretive signage
2. Consultation occurs with the designers and relevant managing agencies to identify and facilitate agreement to suitable areas for the inclusion of interpretive media.

    It is critical that assessment of integration of interpretation into the design and built form continue to be progressed and that areas that are most appropriate and feasible for inclusion of heritage interpretive design elements are identified to ensure an integrated design approach. Suitable locations for interpretive media in conjunction with the Victoria Cross site must be agreed between relevant managing agencies in conjunction with other stakeholders, where relevant.
    *   Section 8.2 of this report shows recommended locations for interpretation, and suggested measures that are considered appropriate for those locations
    *   It is considered that the Northern Entrance and the Miller Street Public Domain in particular are the most suitable locations for interpretive media
3. Consultation occurs with representatives managing the public art component to facilitate a cohesive outcome.
4. Further collaboration occurs with specialist Aboriginal Cultural Heritage specialists and/or relevant Aboriginal parties for the implementation of interpretive media relating to Aboriginal cultural heritage values.

5. Aboriginal artists/designers be engaged to provide concept designs for integration into urban design and built form elements.

6. A detailed Interpretation Plan be developed to guide the design of site-specific interpretive elements. This should be in the form of one consolidated Interpretation Plan for the Integrated Station Development (Metro Station and OSD tower).

APPENDIX A:
Existing Measures for Art & Interpretation in the Vicinity of Victoria Cross

The following images provide an overview of existing approaches to interpretation in the immediate vicinity of the Victoria Cross study area. This overview is not intended to be exhaustive. A number of existing aboriginal cultural heritage interpretive elements are identified in Section 4 of the Aboriginal Cultural Heritage Interpretation Strategy (Refer Appendix C). In addition, North Sydney Council Library have a database of existing plaques in the North Sydney Council area.

1. Rag & Famish Hotel signage

The Rag & Famish Hotel provides some historic interpretive material about the history of the hotel for the general public.

Figure 0-1 – General view of signage on the exterior building facades of the Rag & Famish Hotel.

Figure 0-2 – Interpretive sign providing historical information on the Rag & Famish Hotel.

2. North Sydney Council and Stanton Library

A number of plaques are located in the grounds of North Sydney Council and Library.
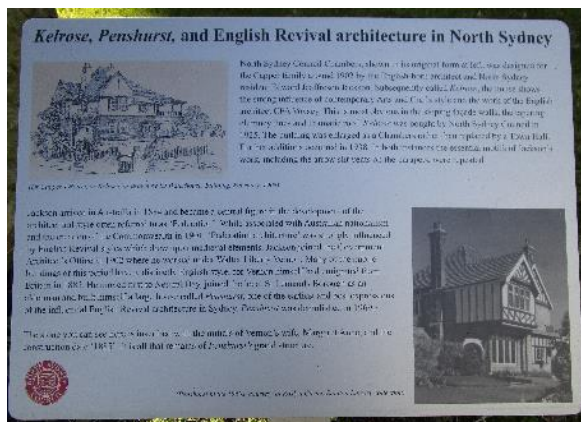
Figure 0-3 – Interpretation panel providing historical information on Kelrose House which has been used as the North Sydney Council Chambers since 1925. The plaque is located within the front gardens of the Council Chambers.

Figure 0-4 – Painted mural on the southern wall of the Stanton Library.

3. Brett Whiteley Place

Figure 0-5 – Fountains designed by Robert Woodward in c1980. This is an item on the North Sydney Art Trail

Figure 0-6 – Post identifying Brett Whiteley Place as an item on the North Sydney Public Art Trail. Information on artworks on the North Sydney Art Trail is available via the North Arts App.

Figure 0-7 – Sculptural element at the top of Brett Whiteley Place surrounding one of the escalators to North Sydney Station.

4. Cnr Mount Street and Pacific Highway

Figure 0-8 – *Angles of Incidence*, 2016 sculpture by Warren Langley and Julia Davis.

5. Coca Cola Place, 40 Mount Street

Figure 0-9 – *Angles of Incidence*, 2016 sculpture by Warren Langley and Julia Davis.

Figure 0-10 – *Lines of Communication*, 2010 sculpture by Hany Armanious & Mary Teaque.
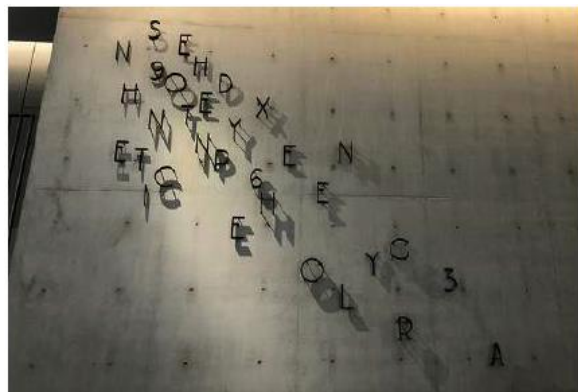
Figure 0-11 – *Lines of Communication*, 2010 sculpture by Hany Armanious & Mary Teaque.

6. Cnr of Walker Street, Blues Street and Pacific Highway

Figure 0-12 – *Missing Corners*, 2016 sculpture by David Templeman.

7. Cnr of Pacific Highway and Berry Street

Figure 0-13 – *Mutidjula: Wanambi, (The Serpent)*, by
Lawrence Beck.

APPENDIX B:
Salvage Materials for Potential Reuse in Interpretation

The following items have been identified on the Sydney Metro Salvage Register. These items were salvaged from the demolition of the two storey Victorian shop at 187 Miller Street North Sydney.

Item 1 – Steel awning truss identified for potential reuse for interpretation of the site.

Item 2 – Pressed metal ceilings identified for potential re-use by the local community.

Item 3 – Timber door, framings and glazing, and cofferred timber ceiling to shop entry identified for potential re-use by the local community.

Item 4 – Slate threshold identified for potential re-use by the local community.

Item 5 – Parapet urn identified for potential re-use by the local community.

Item 6 – Ceiling rose identified for potential re-use by the local community.

Item 7 –Timber mantel and cast iron fireplaces identified for
potential re-use by the local community.

There were a number of other items identified in the Salvage Register, including two floor safes,
trophy cups and a sewing machine. It was recommended that these items be made available to the
community for re-use.

APPENDIX C:
Aboriginal Cultural Heritage Interpretation Strategy

Sydney Metro Victoria Cross Station Aboriginal Cultural Heritage Interpretation Strategy

Prepared by AMBS Ecology & Heritage
for OCP Architects

Draft

November 2019

AMBS Reference: 18647

Document Information

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Recipient:	Bianca Hollo, Conservation and Planning Consultant, OCP Architects
Authors:	Christopher Langeluddecke, Director Aboriginal Heritage, and Petra Balanzategui, Heritage Consultant, AMBS Ecology & Heritage
Approved by:	Christopher Langeluddecke, Director Aboriginal Heritage

Executive Summary

To be completed following receipt of client and RAP comments.

Contents

Tables

Figures

1 Introduction

AMBS Ecology and Heritage (AMBS) has been commissioned by OCP Architects to prepare an Aboriginal Cultural Heritage Interpretation Strategy (HIS) for works associated with the proposed Sydney Metro Victoria Cross Station located in North Sydney (the study area) (Figure 1.1). Aboriginal cultural heritage input is required for the development of an interpretation plan and interpretation strategy as specified in the conditions of approval (Condition E21) for the construction of the Sydney Metro City and Southwest project (CSSI 15_7400). Condition E21 specifies:

> *The Proponent must prepare a Heritage Interpretation Plan which identifies and interprets the key Aboriginal and Non-Aboriginal heritage values and stories of heritage items and heritage conservation areas impacted by the CSSI. The Heritage Interpretation Plan must inform the Station Design and Precinct Plan referred to in Condition E101. The Heritage Interpretation Plan must be prepared in accordance with the NSW Heritage Manual, the NSW Heritage Office's* Interpreting Heritage Places and Items: Guidelines *(August 2005), and the NSW Heritage Council's* Heritage Interpretation Policy *and include, but not be limited to:*
>
> a) *a discussion of key interpretive themes, stories and messages proposed to interpret the history and significance of the affected heritage items and sections of heritage conservation areas including, but not limited to the Central Station and Martin Place Station Precincts;*
> b) *identification and confirmation of interpretive initiatives implemented to mitigate impacts to archaeological Relics, heritage items and conservation areas affected by the CSSI including;*
>   i. *use of interpretative hoardings during construction*
>   ii. *community open days*
>   iii. *community updates*
>   iv. *station and precinct design; and*
> c) *Aboriginal cultural and heritage values of the project area including the results of any archaeological investigations undertaken.*
>
> *The Heritage Interpretation Plan must be prepared in consultation with the Heritage Council of NSW (or its delegate), Relevant Councils and Registered Aboriginal Parties and must be submitted to the Secretary before commencement of construction.*

1.1 The Study Area and Proposed Development

The Victoria Cross Station study area is located in the central business area of North Sydney, within the North Sydney Council Local Government Area (LGA). It is located approximately 3km north of the Sydney central business district (CBD) and the nearest body of water is Lavender bay, 900m south.

The Station Box location is under Miller Street, between Berry street and McLaren Street, with the station entries along Miller street (Figure 1.1). The northern entrance will be located at the corner of Miller and McLaren Street and will include three storeys of station services (Figure 1.4). The southern entrance will extend south of the corner of Berry Street and will slope east from Miller Street (Figure 1.2) with a second entrance at Denison Street. These two entrances will be connected internally by lifts and externally by a lane (Figure 1.3). The southern entrance development will include a multi-storey commercial tower with an activated podium and commercial foyer at the Berry Street corner. Development works will include excavation of the

northern and southern shafts to enable station box construction, piling works, and construction of ancillary facilities (Sydney Metro 2019:9).
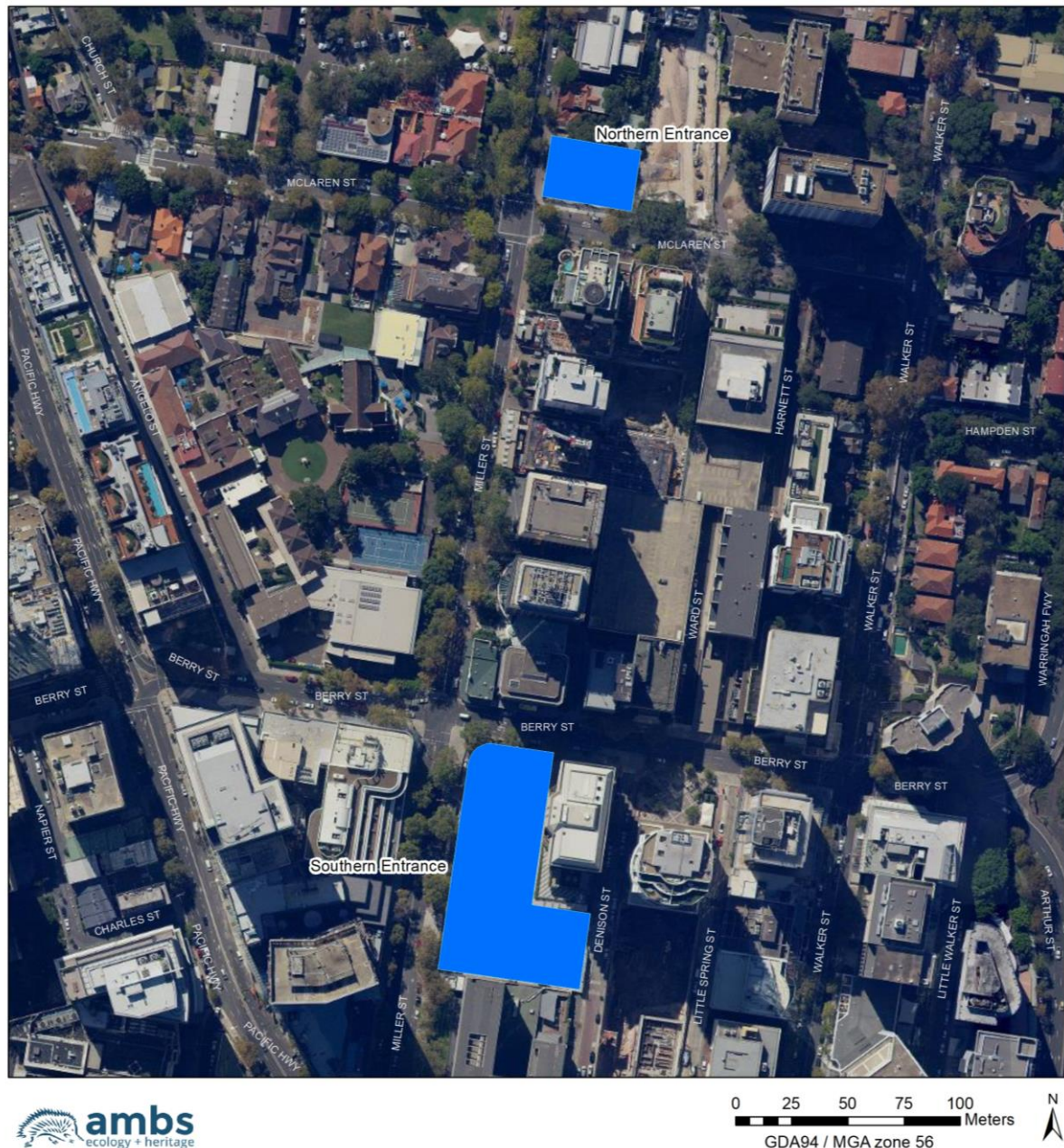
Figure 1.1 Location of the Victoria Cross Station study area.

1.2   Methodology

This report is consistent with the principles and guidelines of the *Burra Charter: The Australian ICOMOS Charter for the conservation of places of cultural significance 2013*. The HIS has been prepared in accordance with the *NSW Heritage Manual*, the NSW Heritage Office's *Interpreting Heritage Places and Items: Guidelines* (August 2005), and the NSW Heritage Council's *Heritage Interpretation Policy*. The heritage and archaeological background review has been prepared in accordance the guidelines of the Department of Planning, Industry and Environment (DPIE, formerly Office of Environment and Heritage, OEH) as specified in the *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW* (OEH 2011), and the *Code of Practice for Archaeological Investigation of Aboriginal Objects in NSW* (Department of the

Environment, Climate Change and Water NSW (DECCW) 2010). The key heritage requirements for this HIS are to:

- undertake background review and analysis of existing information on the Aboriginal heritage values and archaeology of the local area;
- consult with the previously identified Registered Aboriginal Parties (RAPs) to ensure their involvement and input, and to make sure that relevant and appropriate Aboriginal stories and themes are included in the interpretation;
- undertake an Aboriginal Community Consultation meeting to allow Aboriginal community stakeholders to provide any cultural knowledge they may have which may be appropriate for use in interpretation, and to provide feedback and input into potential heritage strategies; and
- identify strategies and opportunities for interpretation of the Aboriginal cultural heritage of North Sydney at the Victoria Cross site.

1.3   Authorship

This report has been prepared by AMBS Heritage Consultant Petra Balanzategui and AMBS Director Aboriginal Heritage Christopher Langeluddecke.

Figure 1.2 Artist's impression of Victoria Cross Station southern metro entrance at Miller Street (Sydney Metro 2019:15).

Figure 1.3 Artist's impression of Victoria Cross Station southern metro entrance at Denison Street, showing through to Miller Street (Sydney Metro 2019:16).

Figure 1.4 Artist's impression of the northern entrance at the corner of Miller Street and McLaren Streets (Sydney Metro 2019:18).

2 Aboriginal Community Consultation

To ensure that the relevant and appropriate Aboriginal stories and themes are included in the interpretation, consultation has been undertaken with the RAPs for the Sydney Metro City and Southwest Tunnel and Station Excavation project. The RAPs were originally identified as part of the previously prepared Aboriginal Cultural Heritage Assessment (ACHA) for the project (Artefact, 2016), and have been involved in all levels of Aboriginal heritage investigation and management planning for the works since that time.

In accordance with the *NSW Heritage Office Guidelines for Interpreting Heritage Places and Items*, the aims of the Aboriginal community consultation process for the HIS were to:
- provide opportunity for the local Aboriginal community to identify relevant and appropriate Aboriginal stories and themes to be included in the interpretation;
- identify the Aboriginal cultural heritage significance of the study area;
- integrate Aboriginal heritage values into the heritage HIS; and
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The following organisations are RAPs for the project, and were consulted during preparation of this HIS:

- Metropolitan Local Aboriginal Land Council
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- Aboriginal Archaeology Service Inc

- Gundungurra Tribal Technical Services
- Billinga Cultural Heritage Technical Services
- Gunyuu Cultural Heritage Technical Services
- Murrumbul Cultural Heritage Technical Services
- Wingikara Cultural Heritage Technical Services
- Munyunga Cultural Heritage Technical Service

AMBS contacted these RAPs on 4 September inviting them to attend an Aboriginal Community Consultation meeting on 12 September at 80 Mount Street, North Sydney. Apologies were received from Andrew Williams of Aboriginal Archaeology Service Inc and Danny Franks of Tocomwall, and the following RAP representatives participated in the meeting:
- Mark Newham: Darug Land Observations
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The key objective of the meeting was for the RAP's to provide input and feedback into potential heritage strategies and options for the interpretation, and to provide any cultural knowledge which may be appropriate. Available photographs, designs and plans of the site were presented to the RAPs to allow an understanding of the context of the site. Examples of existing interpretive signage and artwork in the North Sydney area were also shown. Minutes of the meeting are attached in Appendix A; and a brief summary of the RAP comments are as follows:

- Interpretation signage should be installed within the station, in an area where people can stop and read leisurely. Ideas for the interpretation signage were:
    - Include information about previously recorded sites in the North Sydney region and explain where they are in relation to the Victoria Cross station (i.e. a heritage trail).
    - Explain how these sites were used by Aboriginal people (i.e. midden and rockshelter sites).
    - Explain how these sites were made and for what purposes (i.e. rock engravings and rock art).
    - Incorporate information into a storyboard.
    - Show examples of artefacts through images and diagrams and provide an explanation of how they were used and/or how they were made.
    - Incorporate a dreamtime story and/or songline.
    - If the Metro station's name 'Victoria Cross' is associated with the war medal, then the Aboriginal soldiers should be recognised (further explored in Section 5).
- Aboriginal artwork should also be installed within the station, in an area of higher foot traffic. Ideas for artwork were:
    - To be large and bold, in order to catch the attention of people passing by.
    - Incorporate a dreamtime story and/or songline.
    - Tell a story that is relevant to the North Sydney area.
    - An Aboriginal artist be commissioned for the work (being an artist himself, Jamie Eastwood of Darug Aboriginal Cultural Heritage Assessments showed interest in undertaking this artwork).

These comments have been discussed further in Section 5.

A draft of this HIS will be provided to the RAPs for their review and comment, and this section will be finalised following community feedback and input.

3   Aboriginal Heritage Context

This section describes the nature of the known Aboriginal archaeology of the area, based upon a review of relevant archaeological reports and publications, and a search and review of previously recorded sites in statutory and non-statutory lists and registers. Summary descriptions of site features found in the local area and discussed in this section are provided below.

- *Shell Middens*

Shell middens result from Aboriginal exploitation and consumption of shellfish, in marine, estuarine or freshwater contexts. Middens may also include faunal remains such as fish or mammal bone, stone artefacts, hearths, charcoal and, occasionally, burials. They are usually located on elevated dry ground close to the aquatic environment from which the shellfish has been exploited and where fresh water resources are available. Deeper, more compacted, midden sites are often found in areas containing the greatest diversity of resources, such as river estuaries and coastal lagoons.

- *Rock Shelters*

A common site type in many parts of the country, rock shelters are naturally formed hollows or overhangs in a cliff, usually found in coastal, mountainous or hilly terrain. Rock shelters are often habitation sites, either transient or semi-permanent. Some rock shelters also contain examples of rock art, artefact scatters and/or middens.

- *Rock Art*

Rock art can be found in shelters, overhangs and across flat rock formations. Techniques include painting, drawing, scratching, carving engraving, pitting, conjoining, abrading and the use of a range of binding agents and the use of natural pigments obtained from clays, charcoal and plants.

- *Artefacts*

Objects such as stone tools, and associated flaked material, spears, manuports, grindstones, discarded stone flakes, modified glass or shell demonstrating evidence of use of the area by Aboriginal people.

- *Artefact Scatters*

Also referred to as an Open Camp Site, an artefact scatter comprises a concentration of stone artefacts, but can also include culturally deposited charcoal, animal bone, shell and ochre. Scatters generally range in size from one square metre to larger areas and can contain from a few to thousands of artefacts, and may represent repeated or long-term use or occupation of a location.

- *Potential Archaeological Deposits (PAD)*

An area where Aboriginal objects may occur below the ground surface. PADs may be associated with visible surface sites, but may also be identified in areas with no surface Aboriginal heritage objects. PADs are generally identified based on the likelihood that an area was used by Aboriginal people and has the potential to retain subsurface evidence of that occupation or use.

3.1   Historical and Ethnographic Context

At the time of European contact, the Aboriginal people of the Sydney region were organised into named territorial groups It is generally accepted that the north shore of Port Jackson was Gamaragal land (historically spelled Cameragal, Cammeraygal and Cammerragal) (Attenbrow

2010:25). According to Foley, the Gamaragal were one of six groups that made up the Gai-mariagal (see Figure 3.1):

The Gai-mariagal geographically occupied the boundaries of the Lane Cove River System on its western boundary, the ridge that commences south of Hornsy and extends to Terrey Hills and Duffys Forest, that meets the coast at Mona Vale on the northern boundary. This then extends south to include all the beaches and hinterland within that area that includes Narrabeen, Dee Why, Curl Curl, Freshwater, Manly and the harbourside areas of Middle Cove, right around to Lane Cove including North Sydney and Chatswood (Foley 2001).
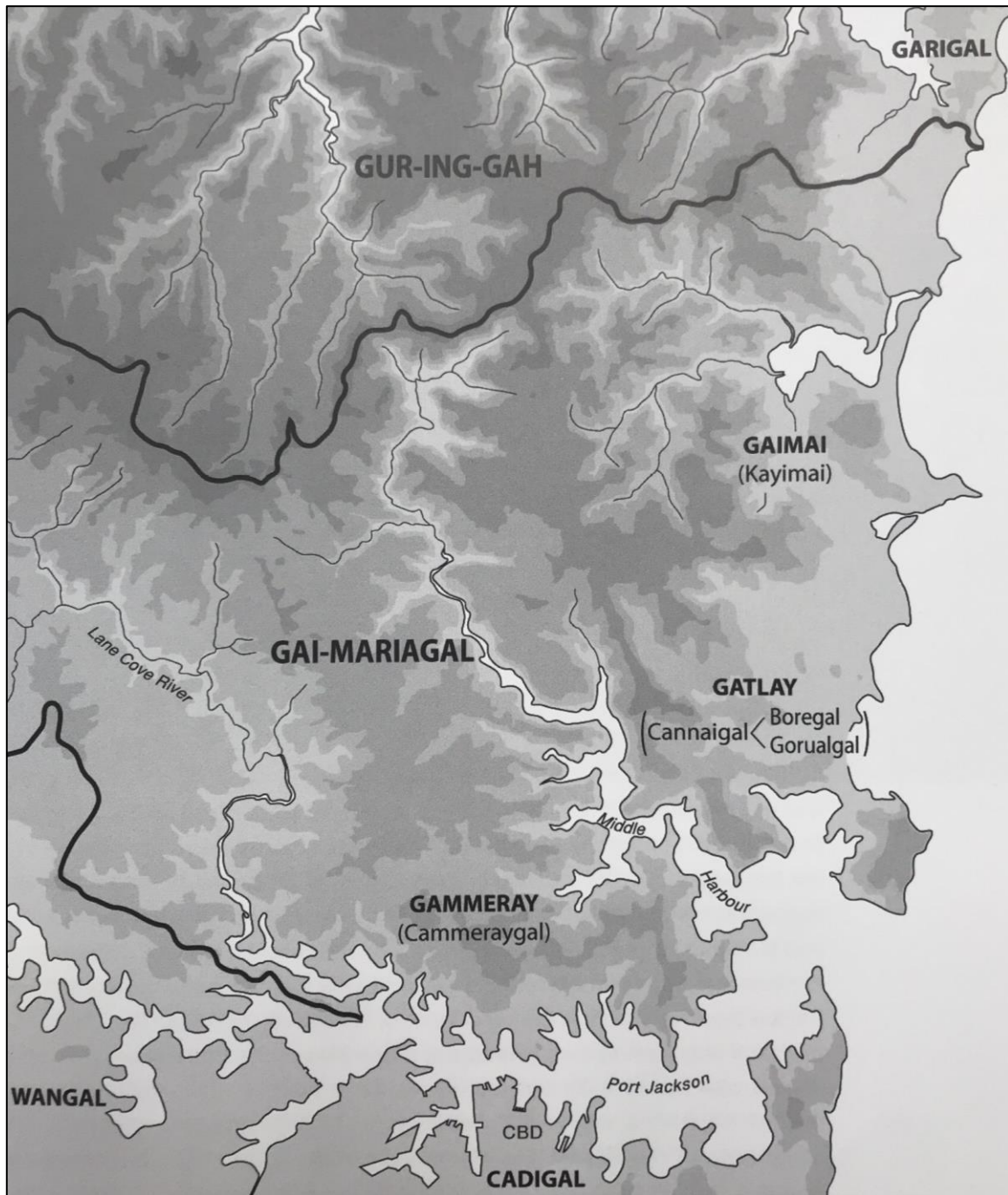
Figure 3.1 The groups of northern Sydney (Foley 2001).

The earliest historic description of the Gamaragal people from a European perspective was provided by Governor Arthur Phillip in 1790:

About the north-west part of this harbour there is a tribe which is mentioned as being very powerful, either from their numbers or the abilities of their chief. This district is called Cammerra, the head of the tribe is named Cammerragal, by which name the men of that tribe are distinguished…

Phillip's senior officer, John Hunter, recorded that the *tribe of Cammera* and *a great warrior Camme-or-gal* were from *the north side of Port Jackson* (Hunter cited in Hoskins 2007:3)*.* In the 1790s, Watkin Tench recorded that *the tribe of Cameragal* were *certainly the most powerful community in the country* (Tench 1759-1833:194)*.* Contributing to their authoritative status, the Gamaragal men were known for performing tooth avulsion on uninitiated boys from other groups (Hoskins 2007:10). In 1795, British colonists observed an elaborate ceremony in which this was taking place, Judge-Advocate David Collins recorded the event in detail:

It was not until the 2ⁿᵈ of February that the party was complete. In the evening of that day the people from Cam-mer-ray arrived, among whom were those who were to perform the operation, all of whom appeared to have been impatiently expected by the other natives. They were painted in the manner of the country, were mostly provided with shields, and all armed with clubs, spears and throwing sticks (Collins 1756-1810:10)*.*

Tench noted that the Gamaragal *possessed the best fishing grounds in Port Jackson*, with favourable fish species including "snapper, bream and leatherjacket" (Tench 1759-1833:128-129,193). These types of fish were caught by men spearing from the shore or by fishing line and hook by women in canoes. Men were responsible for making spears, wooden tools and weapons, whereas women made and used fishing lines and hooks:

the fish hooks are chopped with stone out of a particular shell, and afterwards rubbed until they become smooth. They are very much curved, and not barbed. Considering the quickness with which they are finished, the excellence of the work, if it be inspected, is admirable (Tench 1759-1833:256).

According to Collins, the majority of their food was obtained from the water, with little sourced from the inland forest:

The woods, exclusive of the animals which they occasionally find in their neighbourhood, afford them but little sustenance; a few berries, the yam and fern root, the flowers of different banksia, and at times some honey, make up the whole vegetable catalogue (Collins 1756-1810:449).

In 1789, the smallpox (referred to as *galla galla*) epidemic resulted in a drastic population decline of Aboriginal people (Attenbrow 2010:132). However, in 1790, Tench observed that the Gamaragal were the *most numerous and powerful, having suffered less from the ravages of the small-pox* (Tench 1759-1833:193)*.* For example, in the following years, several observations were made about the Gamaragal burning country. In 1790, the Gamaragal *were burning the grass on the north shore, opposite Sydney in order to catch rats and other animals*, this being *their constant practice in dry weather* (Phillip 1790:312). Similarly, in 1791, Hunter observed that the Gamaragal were *burning the ground on the north side of the harbour, opposite the settlement* and that this is something they would *constantly do when the weather is dry* (Hunter 1791:361). In the 1790s, Lieutenant Lidgbird Ball (the namesake for Balls Head) befriended a Gamaragal man named Carradah. As a gesture of friendship and respect, Carradah adopted the surname Ball. Collins, who also encountered Carradah, described him as "a very fine fellow" (Collins 1756-1810:283). Over two nights in the 1790s, several colonists gathered to watch Carradah face a 'custom' spearing, for having stabbed a man and his relatives (Turbet 2011:76). He was allowed to cover himself with a bark shield and survived the first night unscathed. However, on the second night, he received a

spear to the arm. Collins commented that Carradah had "behaved with the greatest courage and resolution" during the entire ordeal (Collins 1756-1810:283).

Within six years of the arrival of the first fleet, land grants were provided to convicts, free settlers and soldiers in the areas surrounding the lower North Shore (Mann 1938:1). A prominent pioneer of North Sydney was James Milson, who in 1806 received a land grant of 50 acres on the North Shore (now known as Milsons Point) (Thorne 1979:14). Here Milson built the first house on the northern side of Port Jackson and used the land for farming, dairying, timber, quarrying and a store (Thorne 1979:14). In the following decades, he began to supply ships in the Sydney Cove with fresh milk, meat and produce from his farm (Thorne 1979:15). In 1828, Government surveyor Sir Thomas Mitchell identified land a few kilometres north of Milson's Point that would be suitable for a potential township. In the same year, he produced a plan for the proposed township, however it was rejected. Due to increased demand for land in the area, in 1836, the area was resurveyed, and the original plan was revised. The 1838 proposed plan included a basic layout of the township, following a traditional 10-chain grid for the road structure of the town centre, with Miller and Walker streets running north-south and Berry, Blue, Lavender and Mount Streets running east-west (Masson 2010). The township of St Leonards (now North Sydney) was gazetted in 1838 and over the next 30 years expanded with an influx of professionals and labourers (Masson 2010).

The development of the North Shore throughout the 1800s had a dramatic detrimental impact on the Gamaragal people. They had been affected by the smallpox epidemic, been displaced due to land grants, and their access to food, water, timber and stone was becoming increasingly limited (Godden Mackay Logan 2013:7). Population censuses conducted during the 1800s did not consider Aboriginal people, and as a result it is unknown how many continued to live on the North Shore during this time (Hoskins 2007:26). Mann recalled seeing Aboriginal people during the 1860s when he lived in Neutral Bay, and noted that they would come to the North Shore annually to receive their government distribution of blankets and rations (Mann cited in Hoskins 2007:23). In the 1870s, E. Dowling, a local resident of Blues Point observed Aboriginal people camping at Berry Island. Recognising their dispossession, he wrote to the Sydney Morning Herald:

> *Considering the vast territory which has been wrested from these poor people without any compensation, I take it would be graceful to allow them the privilege of pointing to one of these small islands at the entrance of the metropolis as still their own* (*Sydney Morning Herald* 23 November 1878).
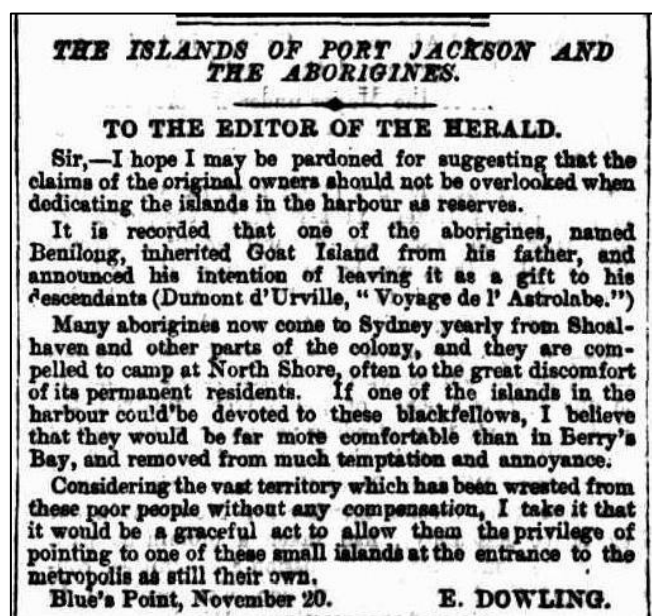
Figure 3.2 Letter to the Editor (*Sydney Morning Herald* 23 November 1878).

Two decades later, Aboriginal people were still camping on the North Shore. An article from November 1890 in the National Advocate mentioned that Aboriginal people who had been camping at Botany, Moore Park and the North Shore were gathered at the Zoological Gardens for a "feast" catered by Quong Tart, a prominent nineteenth century Sydney merchant from China (*Sydney Morning Herald* 24 November 1890).

In 1890, three pre-existing boroughs (St Leonards, East St Leonards and Victoria) were combined and a new council area was created (Mann 1938:95). Alexander Oliver, a local resident and public servant wrote to the editor of the Sydney Morning Herald, pleading that the name Cammeray be chosen for the new council area:

> *We have evicted these poor people from their lands, and we have civilised them into absolute extinction. The least reparation we can make to the great Cammeray tribe, which we have driven out of their heritage, would be to preserve the old melodious name of their country for the most beautiful of our suburban disturbance, and for the future, say "Cammeray" instead of "North Shore" or "St Leonards"* (*Sydney Morning Herald* 9 June 1890).

North Sydney was chosen instead, and Cammeray was added to the Municipal seal along with a shield and boomerang motif (Figure 3.3). The name and motif are present on the current seal of the North Sydney Council (Figure 3.4).
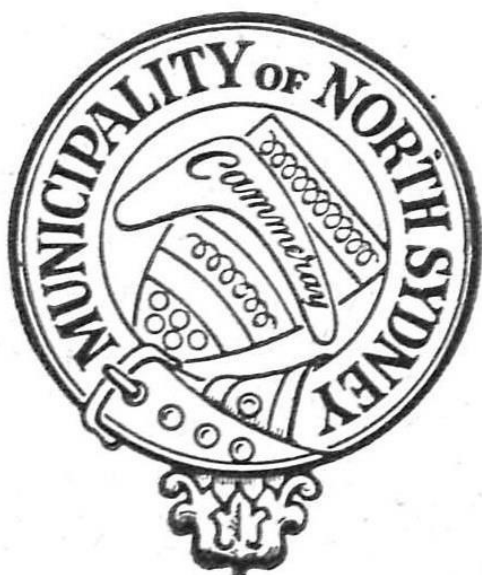
Figure 3.3 The 1890 seal of the Municipality of North Sydney (Hoskins 2007:26).

Figure 3.4 The current seal of the North Sydney Council (North Sydney Council 2019).

Although a report of the Aboriginal Protection Board of 1891 did not record any Aboriginal people living in the North Sydney area, some historic records show that Aboriginal people had been employed there as domestic labourers during this time (Hoskins 2007:26). Dennis Foley, a descendant of the Gai-mariagal people and of Gamaragal ancestry, was born in the Royal North Shore Hospital in the early 1950s. He believes that where the St Leonards TAFE and some of the hospital buildings are located, used to a men's area and that some of the old men still guard it. The intersection of the Pacific Highway, Falcon Street, Willoughby Road and Shirley Road at Crow's Nest was once a significant place where creation stories were told. This 'sit down place' comprised a large ring area that had trails radiating from it, leading to other places, and to freshwater and saltwater sources (Foley 2001).

The passing of the 1967 referendum on Aboriginal affairs meant that Aboriginal people were included in the national census. A census in 1997 recorded 88 people identifying as Aboriginal or Torres Strait Islander living in North Sydney. In 1999, North Sydney Council employed an Aboriginal Heritage Officer from Metropolitan LALC, becoming to the first LGA in Australia to do so. In 2006, North Sydney Council signed a Principles of Cooperation agreement with the Metropolitan LALC agreeing to:

- actively work together to foster reconciliation between Aboriginal and non-Aboriginal people;
- actively work together to promote an increased understanding of Aboriginal culture;
- establish and maintain open and transparent two-way communications and consultation between the two organisations; and
- establish a framework for considering development proposals affecting Metro interests that is consistent with the North Sydney Council's duties and obligations under all relevant laws (North Sydney Council 2014:13).

3.2   Regional Heritage Context

Aboriginal occupation of the greater Sydney region is likely to have spanned at least 20,000 years, although dates of more than 40,000 years have been proposed for artefacts found in gravels of the Cranebrook Terrace on the Nepean River (Nanson et al. 1987; Stockton 2009; Stockton and Holland 1974). Late Pleistocene occupation sites have been identified on the fringes of the Sydney basin and from rock shelter sites in adjoining areas. Dates obtained from these sites were 14,700 Before Present (BP) at Shaws Creek in the Blue Mountain foothills (Kohen et al. 1984), c.15,000-c.11,000 BP at on a levee near Pitt Town adjacent to the Hawkesbury River (Williams et al. 2012), c.11,000 BP at Loggers Shelter in Mangrove Creek (Attenbrow 1981, 2004), and c.20,000 BP at Burrill Lake on the South Coast (Lampert 1971). The majority of sites in the Sydney region, however, date to within the last 5,000 years, with some researchers proposing that occupation intensity increased from this period (Kohen 1986; McDonald 1994; McDonald and Rich 1993); although it has recently been argued that this is part of a longer trend in stepwise population growth and diversification of economic activity evident in south east Australia from the Early to Mid-Holocene (Williams 2013). This increase in sites may reflect an intensity of occupation that was influenced by rising sea levels, which stabilised approximately 6,500 years ago. Older occupation sites along the now submerged coastline would have been flooded, with subsequent occupation concentrating on and utilising resources along the current coastlines and in the changing ecological systems of the hinterland (Attenbrow 2010:55-56).

A study of the Sydney region reveals that Aboriginal sites are distributed across the whole range of physiographic units and environmental zones, although certain types of sites may be more frequently associated with certain parts of the landscape (for example, shelter sites are particularly common in areas of Hawkesbury Sandstone), and different parts of the landscape contain different resources, which may be seasonally available or highly localised (Koettig 1996). Creeks and other water resources were foci for Aboriginal occupation, providing fresh water, fish, eels, waterbirds and plant foods, in addition to terrestrial animals drawn to the water (Attenbrow 2010:70-71). Europeans observed that Gamaragal people would eat snapper, bream and leatherjacket, as well as rock oysters, cockles, mussels and clams (Hoskins 2007:12). Midden sites on the foreshores of North Sydney have revealed that dominant shellfish species included rock oyster, hairy mussel, Sydney cockle and mud oyster (Hoskins 2007:7). Trees provided shade, habitat for animals and birds, and bark for shelters (huts), canoes, paddles, shields, baskets and bowls. Edible plant species in the region included figs, yams, fern roots, cabbage tree palm hearts and some lilies (Leslie and Wheeler 2004:16). Hawkesbury sandstone outcrops provided material with which to make tools. When overhanging they provided shelter from the elements, and flat stone surfaces and shelters were sometimes engraved or painted by Aboriginal people (Attenbrow 2010:105, 113-116, 120-122).

3.3   Local Archaeological Context

There have been a number of archaeological investigations undertaken in the vicinity of the study area. The information in the following sections is based on reports that have been registered with the Aboriginal Heritage Information Management System (AHIMS) maintained by DPIE , and which are most relevant and informative to archaeological background of the current project.

In 2018, AMBS was commissioned by Sydney Metro City and Southwest to undertake historic archaeological excavations at the Sydney Metro Blues Point site, located approximately 1.4km south west of the current study area. Following notification from the AMBS historic heritage excavation director that possible intact remnant soil profiles had been identified, the Aboriginal archaeological excavation director undertook an archaeological inspection to confirm the nature of the find. Inspection confirmed that Aboriginal heritage objects were present within the Blues Point study area, and as such Aboriginal archaeological excavations commenced on 26 September 2018. A total of 34 $1m^2$ pits were excavated over 14 days across the Blues Point study area. Excavation recovered a total of 482 Aboriginal stone artefacts in a highly disturbed context. Shell material was recovered across the site, both in context with stone artefacts and without. The quantity, species and specimen size of shell recovered suggested that majority of the material was Aboriginal in origin and was likely to represent the disturbed remains of a shell midden that was once present at or directly upslope from the study area. Soils were inspected during the excavations and it was observed that they had experienced significant disturbance from past land clearance, construction, demolition and infrastructure installation within the study area (AMBS 2019:1-7).

In October 2016, Artefact was commissioned by Jacobs, Arcadis and RPS to undertake an ACHA for the Sydney Metro City and Southwest Chatswood to Sydenham rail network (including Victoria Cross, the current study area). The ACHA was prepared for inclusion in the Environmental Impact Statement (EIS), with the purpose of identifying and assessing the Aboriginal heritage impacts of the project. The archaeological potential of each station was assessed from low to high. Low archaeological potential was assigned to the current study area due to:
- Its location on a crest, with no watercourses in close proximity.
- The likelihood of shallow soils existing (associated with the Blacktown and Gymea soil landscapes).
- Significant disturbance associated with the construction of commercial buildings, roads and a large rail cutting, most likely having impacted or removed archaeological deposits.

It was concluded that if any Aboriginal objects remained, they would be located within a disturbed context and would have low archaeological significance. Artefact recommended that a Construction Heritage Management Plan (CHMP) be prepared for the project, outlining methodology discussed in the ACHA and including an unexpected finds procedure (Artefact 2016:1-51).

In December 2001, HLA Envirosciences Pty Ltd (HLA) were commissioned by Council to prepare an excavation report of Mary Booth Reserve, Kirribilli Foreshore, located approximately 1.8km south east of the current study area. Council were proposing to upgrade part of an existing walkway within Bradfield Park along the Kirribilli foreshore. The proposed upgrade was going to impact a PAD site located within the Dr Mary Booth Lookout. A previous archaeological assessment undertaken by Godden Mackay Logan in 2000, concluded that "an Excavation Permit be applied under Section 140 of the *NSW Heritage Act* and that a monitoring strategy be developed to observe the impact of the proposal upon the archaeological deposits during the construction of the walking path" (Godden Mackay Logan Pty Ltd 2000). Excavations were undertaken by HLA in conjunction with Metropolitan LALC on 20 and 21 July 2001. Glass, building material, metal, bone, shell, botanic remains, ceramic and stone were recovered during the excavations. HLA identified that all of these

items originated from mixed-fill deposits used to reclaim the site between the 1930s and 1970s. Excavation of the PAD did not reveal an occupation deposit that could be associated with either Aboriginal or European habitation of the site. Based on these results, HLA concluded that further archaeological excavations were not necessary. A program of archaeological monitoring and further consultation with Metropolitan LALC was recommended for the commencement of development works (HLA 2001:1-12).

In March 2000, Jo McDonald Cultural Heritage Management (Jo McDonald CHM) was commissioned by NPW Service and the NSW Police Department to undertake a salvage excavation of AHIMS Site #45-6-1512 (previously recorded as Berry Island #3) at Berry Island, located approximately 1.6km south west of the current study area. #45-6-1512 comprised a disturbed rockshelter with a midden deposit. The rockshelter was situated above the high tide mark on the western side of Berry Island and measured 4m in length, 1.5m in depth and 2m in height. In 1991, fragmented Aboriginal human remains were recorded within the rockshelter and were analysed by Denise Donlon. However, in 2000 an additional salvage excavation by Jo McDonald CHM was requested for forensic purposes. The site was excavated between 22 and 26 June 1999 and confirmed no evidence of recent criminal activity. The rockshelter would have once been inhabited by Aboriginal people, however it had been significantly disturbed since European contact. The intact midden deposit was partially impacted during the salvage excavation, and Sydney rock oyster (*Saccostrea cucullata*) and hairy mussel (*Trichomya hirsuta*) were the dominate shell species recorded. The midden deposit had been significantly disturbed, with European objects such as metal, plastic and glass dispersed throughout, none of which showed signs of flaking. A small amount of animal bone was also identified within the midden. Excavation of the rockshelter floor revealed five stone artefacts including two quartz flakes, two silcrete flakes and one flake of volcanic material (Jo McDonald CHM 2000:1-30). Intact midden still remained within the rockshelter, however it was concluded that high sea level erosion and cliffing could damage it in the future (Jo McDonald CHM 2000:1-30).

In November 1998, Jo McDonald CHM in conjunction with Metropolitan LALC undertook an archaeological survey at Milray Avenue, Wollstonecraft, located 1.6km west of the current study area. A townhouse development had been proposed for the study area which required a development application (DA). Three homes already existed within the study area and they had been built on top of a sandstone escarpment. Archaeological survey of the study area identified one rock shelter measuring 5m in length and 2m in width, within the sandstone escarpment. The shelter was obscured by overgrown weeds and was only identified after one of the team members had climbed through the weeds. Two red pigment motifs were located within the shelter, one being a hand and the other unidentifiable. The proposed development would not impact the shelter as the townhouse development was planned above the sandstone escarpment. However, it was recommended that the shelter be protected from any possible damage during the construction phase and that weed removal be undertaken with Metropolitan LALC. If a midden or other archaeological deposit was to be exposed during weed removal, it was recommended that a qualified archaeologist be contacted to properly record the site (Jo McDonald CHM 1998:3-4).

In 1970, Sandra Bowdler undertook an archaeological excavation of a rockshelter at Balls Head Reserve, approximately 1.7km south west of the current study area. The rockshelter faced north east and measured approximately 10.5m in length, 2.1m in depth and 1.8m in height. The rockshelter had been originally excavated by Douglas Miles an Assistant Curator in Anthropology of the Australian Museum in 1964. At the time, Miles excavated two trenches (Trench I and Trench II), recovering a burial in Trench I. An occupational deposit was recorded within the rockshelter as well as faint hand stencils on the rear wall. Bowdler and Miles revisited the site in 1970, to undertake further archaeological excavations and analysis. Trench I was reopened and excavated by extending the eastern wall. A sample of molluscan food remains was extracted for analysis, revealing that the most common mollusc types were the Sydney rock oyster (*Crassostrea*

commercialis) and hairy mussel (*Trichomya hirsuta*). The sample also comprised a small amount of Sydney cockle (Anadara trapezia) and mud oyster (*Ostrea angasi*). The excavations of 1964 and 1970 yielded a total of 450 stone artefacts including 42 implements (microliths (13), thumbnail scrapers (2), other scrapers (9), miscellaneous secondary working (6) and utilised flakes (12)), two cores, four scaler cores and 402 waste flakes. Several analyses of the burial revealed that the bones were of an Aboriginal female of at least 30 years of age. The key findings of Bowdler's archaeological investigation were:

- the diet at the rockshelter comprised shellfish and unpreserved vegetable foods;
- a large number of stone artefacts were yielded from excavations, with most comprising microliths of geometric form;
- the burial was that of a mature Aboriginal female, however the bones were found in disarray suggesting that the deposit was significantly disturbed (Bowdler 1971:117-127).

3.4   Heritage Lists and Registers

The conservation and management of heritage items takes place in accordance with relevant Commonwealth, State or Local government legislation. Statutory and non-statutory bodies maintain lists and registers identifying historic and Aboriginal sites and places of heritage significance. Heritage lists and registers relevant to the study area which have been reviewed for this HIS are summarised below.

3.4.1   *Environment Protection and Biodiversity Conservation Act 1999*

Under the provisions of the *Environment Protection and Biodiversity Conservation Act 1999* (EPBC Act), the Australian Government Department of Environment and Energy is responsible for the implementation of national policy, programs and legislation to protect and conserve Australia's environment and heritage and to promote Australian arts and culture. The National Heritage List (NHL) was established to protect places that have outstanding value to the nation. The Commonwealth Heritage List (CHL) has been established to protect items and places owned or managed by Commonwealth agencies. Approval from the Minister is required for controlled actions which will have a significant impact on items and places included on the NHL or CHL.

There are no Aboriginal heritage items or places listed on the NHL or CHL within the study area or in its vicinity.

3.4.2   *Environmental Planning and Assessment Act 1979*

The *Environmental Planning and Assessment Act 1979* (EP&A Act) is the main act regulating land use planning and development in NSW. The EP&A Act also controls the making of Local Environmental Plans (LEPs) covering local government areas, and State Environment Planning Policies (SEPPs), covering areas of State or regional environmental planning significance. LEPs commonly identify, and have provisions for, the protection of local heritage items and heritage conservation areas. The study area is located within the North Sydney Local Government Area.

North Sydney Local Environmental Plan

Part 5, Clause 5.10 'Heritage Conservation' of the North Sydney LEP is consistent with current heritage best practice guidelines. It provides for the protection of environmental heritage, heritage items, heritage conservation areas (including associated fabric, settings and views), archaeological sites, Aboriginal objects and Aboriginal places of heritage significance. Schedule 5 'Environmental Heritage' does not include any Aboriginal objects or places of heritage significance within the study area or its vicinity.

3.4.3 Heritage Act 1977

The *NSW Heritage Act 1977* (Heritage Act) provides protection for heritage places, buildings, works, relics, moveable objects and archaeological sites that are important to the people of NSW. These include items of Aboriginal and non-Aboriginal heritage significance. Where these items have particular importance to the state of NSW, they are listed on the State Heritage Register (SHR).

There are no Aboriginal heritage items listed on the SHR within the study area or in its vicinity.

3.4.4 National Parks and Wildlife Act 1974

Under the provisions of the *National Parks and Wildlife Act 1974* (amended 2010; NPW Act), all Aboriginal Objects in NSW are protected regardless of their significance or land tenure under the NPW Act. Aboriginal Objects can include pre-contact features such as scarred trees, middens and open camp sites, as well as physical evidence of post-contact use of the area such as Aboriginal built fencing and fringe camps. The NPW Act also protects Aboriginal Places, which are defined as a place that 'is or was of special significance with respect to Aboriginal culture'. Aboriginal Places can only be declared by the Minister administering the NPW Act.

Part of the regulatory framework for the implementation of the NPW Act is the AHIMS database, maintained by DPIE. AHIMS includes a database of Aboriginal heritage sites, items, places and other objects that have been reported to the DPIE. Also available through AHIMS are site cards, which describe Aboriginal sites registered in the database, as well as Aboriginal heritage assessment reports, which contribute to assessments of scientific significance for Aboriginal sites. The AHIMS is not a comprehensive list of all Aboriginal heritage sites in NSW; rather, it reflects information which has been reported to DPIE. As such, site co-ordinates in the database vary in accuracy depending on the method used to record their location. Heritage consultants are obliged to report Aboriginal sites identified during field investigations to DPIE, regardless of land tenure, or whether such sites are likely to be impacted by a proposed development.

An extensive search of the AHIMS database was undertaken on 11 July 2019 (AHIMS client service ID #434245) which identified 40 previously recorded Aboriginal sites within the following coordinates: Datum: GDA94 Zone 56, Eastings: 332571-335571, Northings: 6252906- 6255906. It is important to note that this number represents only those sites that have been identified and reported to OEH, and that more are likely to be present across the landscape.

No Aboriginal heritage sites have previously been recorded on AHIMS within the study area or in the immediate vicinity. The search results are summarised in Figure 3.5 and presented in Table 3.1.

Table 3.1 Aboriginal heritage sites previously recorded on AHIMS in the vicinity of the study area.

Site Type	Number of Sites Present	Percentage
Midden	15	37.5%
Shelter with Midden	12	30%
Rock Engraving	4	10%
Shelter with Art	3	7.5%
Shelter with Art; Shelter with Midden	2	5%
Not an Aboriginal Site	1	2.5%
Potential Archaeological Deposit (PAD)	1	2.5%
Burial; Shelter with Art; Shelter with Midden	1	2.5%
Midden, Open Camp Site	1	2.5%
Grand Total	**40**	**100%**

The most frequent site type previously recorded in the local area is midden, followed by shelter with midden. No AHIMS sites are located in the study area or within close proximity.

AHIMS site #45-6-1270 is a midden site located at a sports reserve at Waverton Park, approximately 840m south west of the current study area. This site was recorded by AHO during a visual inspection of Waverton Park. AHO advised that the site had been recorded in association with AHIMS site #45-6-026. AHIMS site #45-6-1269 is a midden site also located at Waverton Park and recorded by AHO in 2011. AHO advised that this midden was associated with AHIMS site #45-6-906 and #45-6-026.

AHIMS site #45-6-1271 is a shelter with midden located at Milsons Point, Lavender Bay, approximately 780m south of the current study area. The shelter is located under a small outcrop of flat rocks. It faces south and measures 15 ft length, 8 inches depth and 4 ft height. The shelter opens onto a small rock ledge and is located approximately 15 ft above the SRA railway line. The midden deposit within the shelter includes rock oyster (*Saccostrea commercialis*), hairy mussel (*Trichomya hirsuta*) and Sydney mud whelk (*Pyrazus ebeninus*).

AHIMS site #45-6-0906 is a shelter with art located below the west side of Commodore Crescent at Waverton, approximately 790m south west of the current study area. The site was recorded by Michael Guider in 1978 during an archaeological survey of the Sydney metropolitan area. The shelter comprises nine white hand stencils and three white unknown stencils. The stencils were barely visible, and mostly faded. No signs of occupation were visible inside the shelter, however a large midden was located nearby.

AHIMS site #45-6-2181 is a shelter with midden located near Larkin street, Waverton, approximately 825m south west of the current study area. The site was recorded by AHO in 1990 during an archaeological survey of the Sydney metropolitan area. The shelter measures 7.62m in length, 1.2m in height and 1.8m in depth. Shell species of the midden comprises hairy mussel (*Trichomya hirsute*), Sydney cockle (*Anadara trapezia*) and rock oyster (*Saccostrea commercialis*). Only a small amount of shell was visible, and it was suspected by AHO that additional shell could be located under a fallen slab at the north end of the shelter. The shelter was in moderate condition and had been disturbed by people using it for camping.
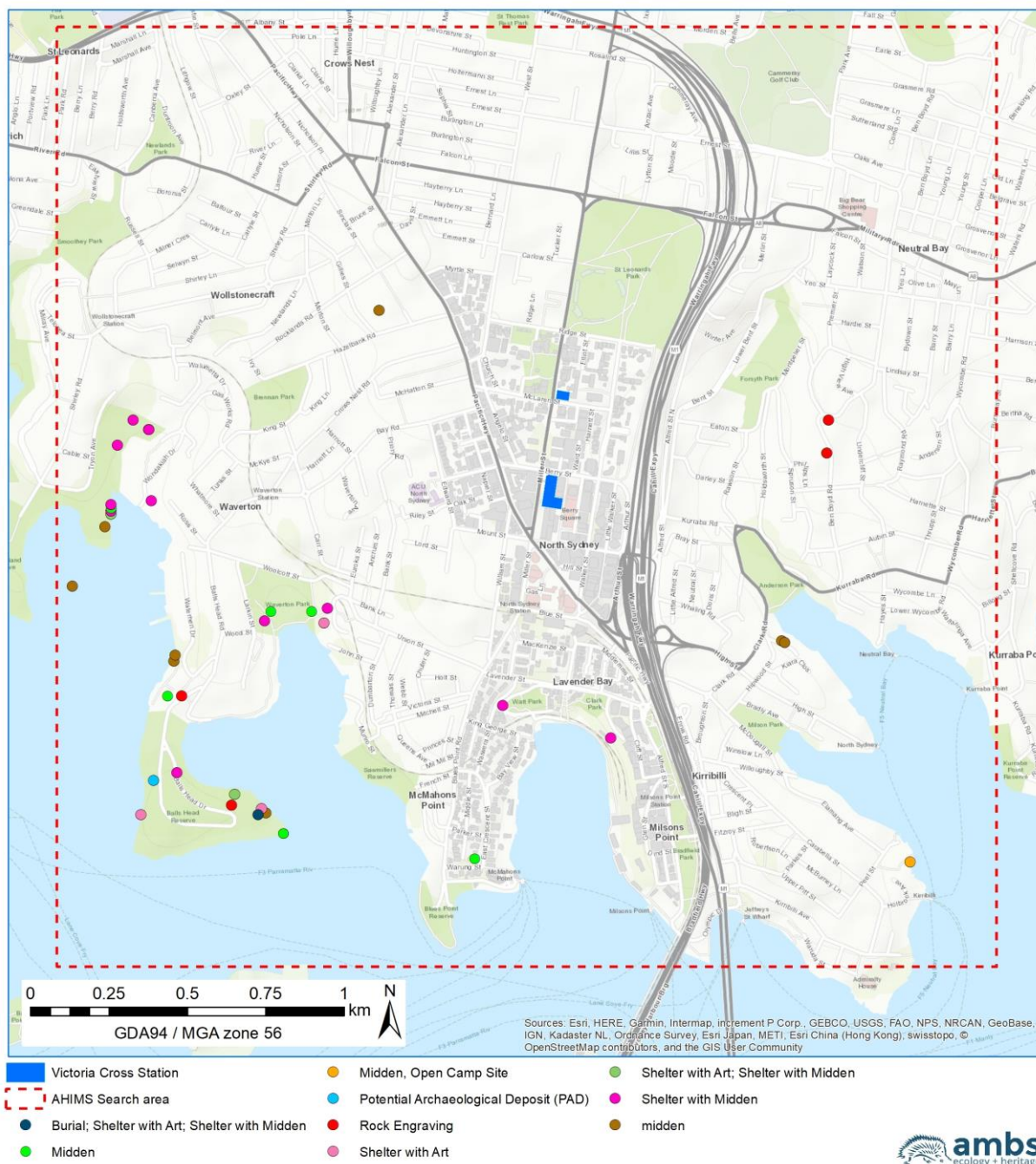
Figure 3.5 Registered AHIMS sites within the vicinity of the study area.

3.5 Archaeological Context Discussion

The most common site type previously recorded in the local area is midden, followed by shelter with midden. As demonstrated in Figure 3.5, previously recorded AHIMS sites recorded in the vicinity of the study area are concentrated on the foreshore at Balls Head Bay and Berrys Bay.

Sites associated with geological features such as stone quarry sites, axe grinding grooves, stone engravings/art and shelter sites, are highly unlikely to be present within the study area due to significant disturbance associated with urban development. However consistent with the geological formation of the Gymea soil landscape, it is possible that Hawkesbury sandstone outcropping once existed in the study area. As seen in Figure 3.5, two rock engravings are located approximately 900m east of the study area. They are located inland, over 500m north of the foreshore amidst residential development. Other shelter and rock engraving sites in the region are

located in close proximity to water, in areas that have experienced a lesser degree of disturbance. No ceremonial or burial sites have been previously recorded in the North Sydney region, and it is highly unlikely they would exist in the study area due to subsurface disturbance.

Midden and shell sites have been recorded in close proximity to the water. Midden and/or shell sites may have once occurred in the study area and its vicinity, however due to significant disturbance, it is unlikely that they would still exist. Historic land clearing has resulted in the removal of original native vegetation. As a result, there is limited potential for mature trees of an age suitable to retain evidence of Aboriginal cultural modification to survive in the study area. There are currently no previously recorded culturally modified trees located in the North Sydney region.

Stone artefact sites (open campsites) may occur in all landform contexts throughout the study area, although water is often the defining characteristic in distribution patterns. From the body of research throughout the region and within the broader context, it is generally accepted that people tended to camp in proximity to water, with camping occurring more frequently the more permanent the water source. Stone artefact sites in the region have been recorded in association with middens, located in close proximity to water. Surface expressions of this site type appear as artefact scatters or isolated finds. Although no bodies of water are located in the vicinity of the North Sydney CBD, landforms within the study area would have had potential to retain stone artefact sites. However, it is highly unlikely that these sites have survived due to the removal of topsoil, modification of the natural topography and subsurface disturbance associated with the construction of urban development and infrastructure.

4 Interpretation Context

Publicly accessible signage, artwork and interpretation in the North Sydney area have been reviewed, and are presented in the following section.

4.1 Gadyan Track, Berry Island

The Gadyan Track on Berry Island is a signposted bush walk, which portrays information about Aboriginal sites, and places of Aboriginal cultural heritage in a traditional and contemporary context (North Sydney Council 2019). Five signs are situated throughout the walk providing information about:

- The importance of the Berry Island area to *Cammeraygal* people.
- The whale engraving and how it was made (Figure 4.4).
- The activities that Aboriginal people undertook at the island and how they obtained their food (both from the water and land) (Figure 4.1 and Figure 4.5).
- The midden site and how it came to be (Figure 4.5).
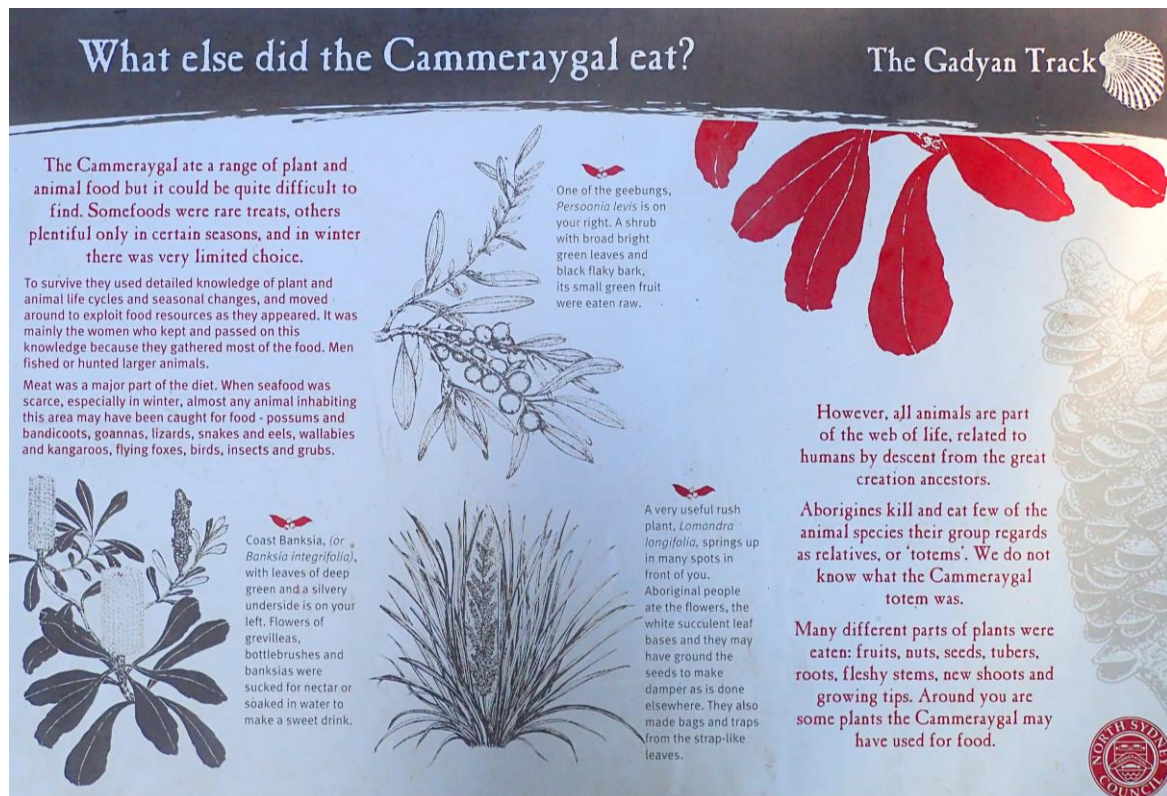- The destruction and survival of Aboriginal people and their lifestyle since European colonisation Figure 4.3).

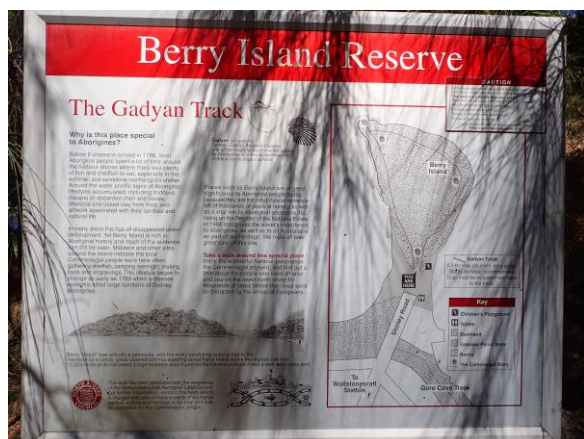**Figure 4.1 An interpretation sign on the Gadyan Track.**

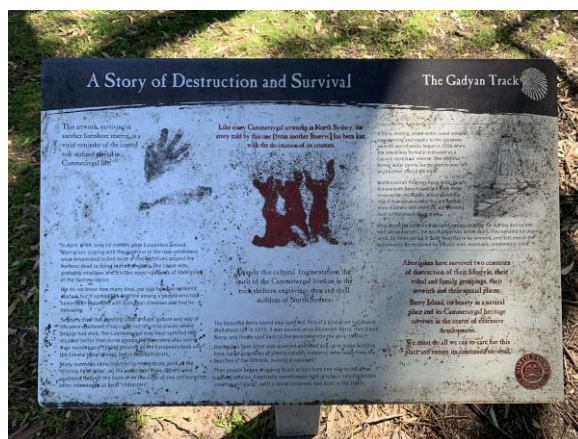**Figure 4.2 Large interpretation sign at entrance to track.**

Figure 4.3 Interpretation sign detailing the story of destruction and survival since European Colonisation.

Figure 4.4 Interpretation sign at rock engraving site.

Figure 4.5 Interpretation sign at midden site.

4.2   Coal Loader, Balls Head Reserve, Waverton

Aboriginal interpretative signage is located in three areas of Balls Head Reserve. The Balls Head Story sign located on Balls Head Drive includes a brief description of the *Cammeraygal* people and their way of life (Figure 4.6 and Figure 4.7). An Aboriginal Bushfoods Garden is located at the entrance of Balls Head Reserve with an interpretive sign detailing that the Cammeraygal people lived on the Waverton Peninsula for many thousands of years before the British arrived and that local plants were important as food sources and for use in daily life (Figure 4.8). The rear of the sign contains a list of some of the more common bushfoods species and what they were used for. The interpretive sign for the rock engraving describes the engraving, its location, how it was made by Aboriginal people, when it was recorded by non-Indigenous people and how the area was rehabilitated. Midden sites have been identified along the foreshore of Balls Head Reserve and a description of what constitutes a midden is provided on the bottom of the sign (Figure 4.9).

Figure 4.6 Interpretive signage with paragraph about the *Cammeraygal* people.
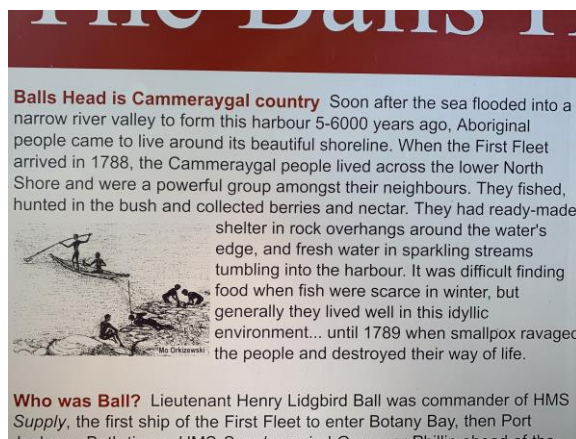
Figure 4.7 Close up of information provided about the *Cammeraygal* people.

Figure 4.8 Interpretation sign for the Aboriginal Bush Foods Garden at the Coal Loader.

Figure 4.9 Interpretation sign for the rock engravings and midden sites at Balls Head Reserve. A drawing of the engraving is depicted at the bottom of the sign.

4.3 Bradfield Heritage Trail, North Sydney

The Bradfield Heritage Walk tells the story the Milsons Point area, from Aboriginal habitation to early British settlements and land grants, through to the building of the Sydney Harbour Bridge and

associated impacts on the community. On one sign (Figure 4.10 and Figure 4.11) there is a brief description of the *Cammaraygal* people including a quote from Collins (1798):

> *''a very powerful people…, by far the most numerous tribe of any within our knowledge. It so happened that they were also the most robust and muscular".*

It is also mentioned that their weapons, tools, body decoration, songs and dances made them distinguishable from other groups, that their traditional lifestyle was altered forever following the occupation of the British settlers, and that their presence in the North Sydney region remains through ochre hand stencils, rock engravings and place names (such as Kirribilli (kiarabilli), meaning "a good fishing spot").

Figure 4.10 Close up of interpretation sign with Aboriginal information on the Heritage Walk in Bradfield Park.

Figure 4.11 Interpretation sign with Aboriginal information on the Heritage Walk in Bradfield Park.

4.4   Aboriginal Artwork in North Sydney

Artwork by Aboriginal artist Freddie Timms is displayed on the ceiling of 40 Mount Street, Coca Cola Place. Completed in 2010, the artwork named Lissadell, depicts Lissadell Station, in the Northern Territory where Timms worked as head stockman and was the last Aboriginal cattleman to work there (North Sydney Council 2017:24) (Figure 4.12 and Figure 4.13).

Figure 4.12 Lissadell installed on the ceiling of 40 Mount Street, Coca Cola Place (Architecture and Design 2019).

Figure 4.13 Close up of the Lissadell artwork on the ceiling of 40 Mount Street, Coca Cola Place (Architectural photography 2016).

Site #11 in the North Sydney Council's Public Art Trail includes a large concrete sculpture of *Mutidjula* Wanambi (The Serpent) by Lawrence Beck, representing a theology of the Pitjantjatjara,

(an Aboriginal group of the Central Desert), and incorporating a personal narrative on environmental and cultural heritage (Creative Road Art Projects 2015:27, North Sydney Council 2017:12). The sculpture is located on the corner of the Pacific Highway and Berry Street, near to where the Victoria Cross Southern Entrance will be located.

Figure 4.14 *Mutidjula* Wanambi sculpture by Lawrence Beck (Creative Road Art Projects 2015:27).

Figure 4.15 *Mutidjula* Wanambi sculpture on the North Sydney Council's Public Art Trail (Creative Road Art Projects 2015:27).

Three signal boxes in North Sydney were painted by Jessica Birk in collaboration with North Sydney Demonstration School. The station boxes were painted as part of the project 'Colouring our Habitat', an initiative of the North Sydney Council. The artwork represents the local flora and fauna and its role in both the built and natural environment and examples of two have been provided below in Figure 4.16 and Figure 4.17 (North Sydney Council 2019:3).

Figure 4.16 Box 12 located on the corner of Miller McLaren Street in North Sydney (Weekend Notes 2013).

Figure 4.17 Box 6 located on the corner of Berry and Walker Street in North Sydney (Weekend Notes 2013).
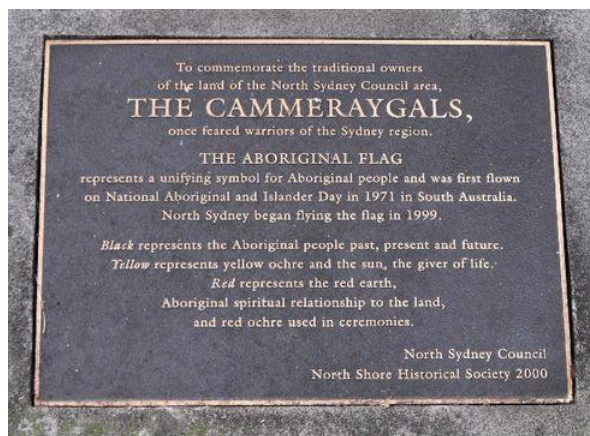
4.5   Commemorative Plaques

Two commemorative plaques have been established honouring the Gamaragal people.   A monument commemorating the *Cammeraygal* people was established on Miller and McLaren Street, North Sydney in 1999, with the following text:

To commemorate the Traditional Owners of the land of the North Sydney Council area, the Cammeraygals, once feared warriors of the Sydney region.

The Aboriginal Flag represents a unifying symbol for Aboriginal people and was first flown on National Aboriginal and Islander Day in 1971 in South Australia. North Sydney began flying the flag in 1999.

Black represents the Aboriginal people past, present and future. Yellow represents yellow ochre and the sun, the giver of life. Red represents the red earth, Aboriginal spiritual relationship to the land, and red ochre used in ceremonies.

Figure 4.18 Commemorative plaque located at the corner of Miller and McLaren street in North Sydney (Monument Australia 2019).

Figure 4.19 Commemorative plaque for the Cammeraygal people (Monument Australia 2019).

A memorial plaque was established in 2004 at Woodford Bay Reserve, Longueville where the first recorded meeting between the *Cameraygal* people and the British took place on 14 February 1790. The plaque commemorates the *Cameraygal* people who defended their country by resisting the British settlement with the following text:

Memorial Plaque
To honour and Recognise
The Cameraygal People
Who Defended Their Country
By Resisting British Invasion.

4.6   Discussion

A review of the public interpretation and throughout North Sydney has identified the following themes and approaches used in public spaces in the Council area.

- *Public interpretation*

Public interpretation addressing Aboriginal heritage and culture in the North Sydney area focuses on the physical remains of past Aboriginal activity. Interpretation of this nature are located in areas associated with specific examples of the site types, such as rock art at the Coal Loader at Balls Head

Reserve, or the midden site at Gadyan Track on Berry Island. Site-specific signage at these locations allow the public to recognise the physical Aboriginal heritage in the local landscape, provide educational opportunities, and directly associate the places with the traditional owners of the area. These interpretation areas are located in Public Reserves, and have been established by the North Sydney Council. The Reserves are bushland areas primarily valued by visitors for their undeveloped nature, and even when associated with more historic heritage sites such as the coal loader, are presented as less urban, undeveloped spaces. Most of the public interpretation in the North Sydney area addresses the Australian Heritage Commission's historical themes identified in Section 5, Table 5.1, such as Aboriginal occupation prior to and following European settlement, how Aboriginal people used the environment for shelter and food, and how they utilised natural resources. However, current public interpretation does not consider that Aboriginal heritage sites would also have occurred inland and would not have been limited to the foreshores.

- *Public Artwork*

Public artwork completed as part of the initiative 'Colouring our Habitat' are representative of the local environment and are relevant to historical themes outlined in Section 5, Table 5.1. Completed by a local Aboriginal artist in collaboration with Sydney Demonstration School, the artwork is associated with the Aboriginal heritage of the local area and are representative of the local Aboriginal community.

Other prominent public artwork in the North Sydney area focuses on stories significant to other regions of Australia. Artwork installed at the commercial office building at Coca-Cola Place and the sculpture at the corner of the Pacific Highway and Berry Street represents a significant private investment in Aboriginal artwork, and provides a platform for large-scale modern Aboriginal artwork in a public, highly-trafficked forum. Both artworks are not associated with the Aboriginal heritage of the local area, and are not representative of the local Aboriginal community. As such, they are not relevant to historical themes outlined in Section 5, Table 5.1.

There is an opportunity for public artwork in the North Sydney area to be undertaken in collaboration with the local Aboriginal community and to include relevant themes. Future installations of artwork should seek to address historical themes outlined in Table 5.1.

- *Plaques and Memorials*

Commemorative plaques placed on Miller and McLaren Street and Woodford Bay Reserve commemorate the *Cammeraygal* people, but do not provide wider context for their inscriptions. In particular, while the Woodford Bay Reserve memorial commemorates the local Aboriginal people's resistance to British invasion of their lands, it does not include any wider interpretation regarding the resistance. Although located at a location where first contact between the two cultures took place, the memorial it does not provide any context for the positioning of the memorial at that place, or provide any insight into subsequent events.

5 Key Interpretive Themes and Messages

Heritage places contribute to an understanding and character of a community by providing tangible evidence of its history and identity. At times of change, they help to preserve a connection to the past, and can provide a point of reference for interpreting the past to future generations. The aim of interpreting is to communicate the significance of a heritage item, through the identification of key themes and storylines that will convey a meaningful understanding of the history and Aboriginal heritage values.

5.1 Interpretation Themes

The Australian Heritage Commission has developed a Thematic Framework to allow understanding of the heritage significance of a place. Themes applicable to the study area which provide opportunities to address the Aboriginal heritage of the North Sydney area are listed below.

Table 5.1 Historical Themes

National Theme	State Theme	Local Theme	Related heritage items, places, and archaeological sites in the local area
2. Peopling Australia	**2.1** Living as Australia's Earliest Inhabitants	• Aboriginal occupation of the area prior to and following European Contact and settlement.	Aboriginal archaeological sites are present across the North Sydney area, and can be used as examples to illustrate the Aboriginal occupation and use of the area prior to European contact. For example, sites such as the stone tool and midden deposits excavated at the Sydney Metro Blues Point site show Aboriginal stone tool use along Sydney Harbour's foreshore. Current interpretation at the Gadyan Track, Bradfield Heritage Trail and Balls Head Reserve address the devastating effects that colonisation had on the Gamaragal people and how their traditional life was forever changed.
	2.2 Adapting to diverse environments	• How Aboriginal people used the land for shelter and food.	Aboriginal archaeological sites in the North Sydney area show how Aboriginal people used the land for shelter and food. Rock shelter sites show occupation of the area, retaining artwork and shell middens, and demonstrating Aboriginal use of the estuarine resources of the Sydney Harbour. The various site types located at Balls Head Reserve (shelter with midden, shelter with art, midden and engraving) and the Gadyan Track (midden and engraving) reveal how Aboriginal people used the environment of these areas for occupation.
3. Developing local, regional and national economies	**3.4** Utilising natural resources	• Aboriginal use of natural resources and utilisation of the land. • Evidence of ongoing Aboriginal occupation and exploitation of local stone and food resources. • Evidence of Aboriginal occupation associated with water sources, natural pathways and hunting resources.	Various Aboriginal archaeological sites in the North Sydney area can be used as examples to illustrate evidence of ongoing Aboriginal occupation and exploitation of local natural resources. The Bush Foods Garden at Balls Head Reserve and the Gadyan Track details the types of native plants that were consumed and used for medicinal purposes. Midden sites at areas such as the Gadyan Track and Balls Head Reserve, show exploitation and use of estuarine resources along the foreshores. Stone tools excavated at the Sydney Metro Blues Point site show the types of stone material that were sourced by Aboriginal people.

5.2 Audience

The Victoria Cross Metro Station provides an opportunity to display interpretive signage and artwork to great effect. The station will provide a well- used public space used by members of the local community on a daily and/or weekly basis and as such interpretation and artwork ensures maximum exposure of Aboriginal heritage information to both local residents and visitors to the area.

Most users of public transport aim to limit the amount of time that they spend in general waiting areas, and as such interpretive content should be chosen so as to convey key stories and messages in an immediate way. However, considering that many people use the railway station and interchange on a daily basis, the interpretation could also be designed to promote further reflection on broader historical themes.

The interpretation should be accessible to the widest possible audience, and as such should offer multiple levels of information, which respond to different levels of education, culture and experience. Some general principles are:

- Interpretive signage should include a range of information at different heights to enable viewing by adults, children, and people seated in wheelchairs.
- Headings and some text should be presented in plain language, which is accessible to people who have difficult reading English. A short overview paragraph should introduce each signage panel.
- Some images or simple line drawings or silhouettes should be included to assist children and people with reading difficulties to comprehend the information on signage panels.
- Children are more likely to respond to elements which encourage active engagement with the local environment. For example, information included the lower section of a signage panel could be framed as questions regarding places that can be seen from the train window.
- The use of historical images, quotes, and first-person descriptions can be used to present alternative cultural perspectives or ways of viewing historical events. Similarly, public art can be used to present new ways of viewing and appreciating stories of the past

The interpretation strategy should target both present and future residents, workers, and visitors to the local area. Interpretation has proven to strengthen and sustain relationships between the community and its heritage and provide economic and social benefits (NSW Heritage Office 2005:4). A tourism visitor summary of the North Sydney Council area revealed that for 2017/2018, 1,604,047 international visitors and 612,277 domestic visors stayed overnight in the area (North Sydney Council 2019). The present population of the North Sydney Council area is primarily residential. One third of local residents were born overseas, and 22% of the residents speak a language other than English at home. Aboriginal and Torres Strait Islanders contribute 0.3% of the North Sydney Council area population.

5.3 Interpretation Signage and Artwork

The two types of interpretation proposed (signage and artwork) are able to cater to different audiences. The interpretive signage provides an opportunity to attract members of the public who have time to stop and read. For example, this could include tourists, visitors and/or people waiting in the Station. If the artwork is placed in a high-traffic area, it can be easily observed and attract the attention of an in-transit audience that is passing by the location.

Interpretive signage can take a variety of forms, ranging from a single image transferred onto a vertical surface, to a standalone sign with a combination of text, images, maps or other graphics.

- Interpretation signage should be situated strategically in areas with less foot traffic, where people can comfortably stop and read.
- Interpretation signs should endeavour to capture particular aspects that have interest to the local and wider public.
- They designs of the interpretation signage should respond to the layout, landscape and recreational character of the site selected for interpretation. Suitable fabrics that could be considered include stone, timber, marine grade stainless steel and/or bronze.
- Interpretation should acknowledge the traditional owners of the North Sydney area, the Gamaragal people.
- Interpretation could address Aboriginal occupation of the area both prior to and following European contact and settlement.
- Interpretation could depict how Aboriginal people used the land for shelter and food. This could include providing descriptions and imagery of site types (rockshelter, rock art, midden, artefacts etc). It could also be specified that prior to urban development, these sites would have been located inland as well as on the foreshores.
- Interpretation could detail how Aboriginal people utilised natural resources (native plants, estuarine resources, stone and wood material etc).
- As mentioned in Section 2, one of the RAPs consulted for this HIS suggested that if the Victoria Cross Metro station is named after the medal, then it might be an opportunity to recognise the Aboriginal soldiers that fought for our country. The name Victoria Cross was originally selected by the North Sydney Council from a public competition in 1939 "for the open space in front of the North Sydney Post Office. Six roads converge at the spot, which is in the Victoria ward" (The Sydney Morning Herald 1939:10). It has also been suggested that the name derives from the municipal ward Victoria (Hoskins 2019:2).

Artwork can also take a variety of forms, ranging in size depending on the location:
- Artwork should be situated strategically in areas of heavy foot traffic, where it is visible but can catch the attention of passers-by.
- Artwork should complement the station architecture and be suitably sized to be experienced in the busy public spaces where people are focused on moving through the area (Sydney Metro 2019:5)
- Artwork should endeavour to depict themes specific to the North Sydney region.
- Artwork could provide an opportunity to address the modern Aboriginal community and include aspects of the community that are not directly associated with the traditional owners of North Sydney. As defined in the *Guidelines*, "Aboriginal people's cultural and heritage may not always be confined to traditional country. Many Aboriginal people may also have connections through relocation and removal from traditional country" (NSW Heritage Office 2005:9).
- Artwork could acknowledge both the Aboriginal community of the past and present and include contemporary artwork.
- It is preferable that an Aboriginal artist be commissioned for the artwork.
- The North Sydney Council Public Art Policy was adopted in 2013 and a public art trail was established to "shape a progressive, vibrant and diverse North Sydney community" (Sydney Metro 40). The trail adjoins the southern entrance of Victoria Cross in between works 11 and 12, Mutidjula: Wanambi (The Serpent) and Robert Woodard Fountains. Considering the positioning of the trail, there is an opportunity for the station to interface with the public artwork.

5.4 Key Stories and Images

As defined in the *Guidelines*, 'heritage interpretation is a means of sharing Aboriginal history and culture with locals, other communities, new citizens and visitors, as well as passing on the knowledge of Aboriginal history and culture to new generations' (NSW Heritage Office 2005:4). As

such, the history and culture of local Aboriginal people, as first owners of the land, should be acknowledged and explored at the station site. Suggestions for images and text for interpretive signage at Victoria Cross Metro Station are detailed below in Table 5.2. The imagery provided are demonstrative only of the type that could be used for the interpretation.

Table 5.2 Suggested interpretation images and text.

Image	Suggested Text
Figure 5.1 "Sydney from the North Shore"1827 by Joseph Lycett. http://digital.sl.nsw.gov.au/delivery/DeliveryManagerServlet? embedded=true&toolbar=false&dps_pid=IE1074404&_ga=2. 207983318.599644432.1571116601-136285931.1565652730 **Figure 5.2 "North View of Sydney New South Wales" 1822 by Joseph Lycett.** http://digital.sl.nsw.gov.au/delivery/DeliveryManagerServlet? embedded=true&toolbar=false&dps_pid=IE3193104&_ga=2. 40361830.599644432.1571116601-136285931.1565652730	***Aboriginal Life in North Sydney*** Aboriginal people have lived in this area for thousands of years. Evidence of their presence and activities survives through middens, engravings, art, artefact and rockshelter sites. The Traditional Owners of the North Sydney region are the Gamaragal (Cammeraygal) people. The Gamaragal were very strong and powerful people and were known for performing tooth avulsion on uninitiated boys from other groups. They were also renowned as possessing the best fishing grounds in Port Jackson. Snapper, bream and leatherjacket were caught by men spearing from the shore or by fishing line and hook by women in canoes. Men were responsible for making spears, weapons and tools, and women made and used fishing lines and hooks.

Figure 5.3 Hand coloured lithograph titled "Views of Sydney, from St. Leonards (also known as Sydney from the North Shore), 1842" by Conrad Martens.. Source: National Library of Australia, https://search.sl.nsw.gov.au/primo-explore/fulldisplay? docid=ADLIB110055673&context=L&vid=SLNSW&search _scope=MOH&tab=default_tab&lang=en_US

Figure 5.4 Tinted Lithograph titled "The city of Sydney N.S.W, from behind Lavender's Bay, north shore" 1844 by John Skinner Prout. Pictured is an Aboriginal woman wearing European clothing. Source: National Library of Australia, https://nla.gov.au/nla.obj- 135613439/view?searchTerm=The+city+of+Sydney+N.S.W%2C+ from+behind+Lavender%27s+Bay%2C+north+shore#search/The %20city%20of%20Sydney%20N.S.W,%20from%20behind%20 Lavender's%20Bay,%20north%20shore

Aboriginal Life in North Sydney following European Settlement

Aboriginal people were gradually forced away from their traditional lands as settlers removed the native vegetation in North Sydney to create space for agriculture and pastoral grazing. This led to the destruction of local bush foods and loss of habitat for native animals.

The smallpox epidemic of 1789 led to a drastic decline of the Aboriginal population. The Gamaragal, however, were recorded as being most numerous and powerful, suffering less from the ravages of the disease. As Europeans began to acquire land grants and formalise their occupation of North Sydney, the Gamaragal people became displaced as access to resources such as food, water, timber and stone, became increasingly limited.
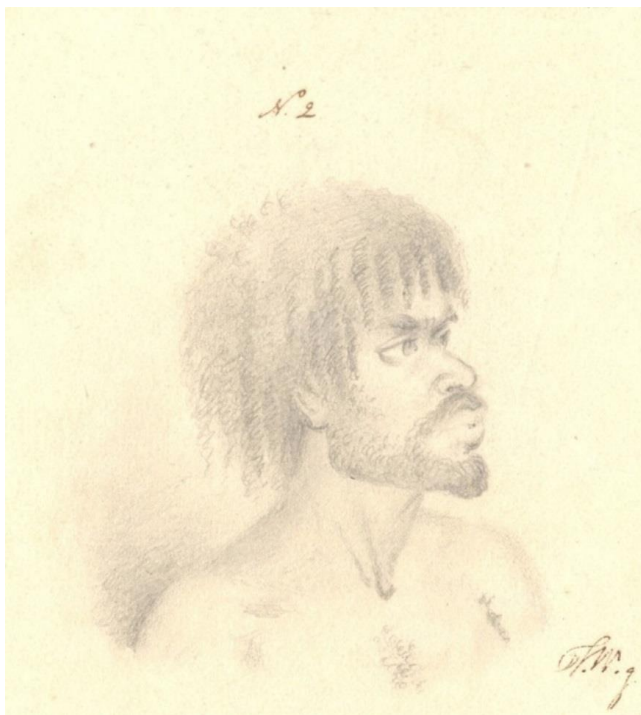
Figure 5.5 Portait of Carradah sketched by Thomas Watling, Lieutenant Ball's friend in the early 1790s. Source: Hoskins 2007:18.

Figure 5.6 Example photograph of the whale engraving at Balls Head Reserve. https://www.northsydney.nsw.gov.au/Waste_Environment/ The_Coal_Loader/About_the_Coal_Loader

Carradah, a Gamaragal man

Carradah Park in Waverton is named after a Gamaragal man named Carradah. In the 1790s, Carradah and Lieutenant Lidgbird Ball, after whom Balls Head is named, became friends.

As a gesture of friendship and respect, Carradah adopted the surname Ball. In colonial accounts, Carradah was described as a fine and brave man, and is one of the few Aboriginal men mentioned by name in early colonial recordings of the area (Collins 1756-1810:283; Hoskins 2006:17).

Over two nights in the 1790s, Carradah faced a custom spearing, for having stabbed a man and his relatives (Turbet 2011:76). He was allowed to cover himself with a bark shield and so it was not until the second night that he was injured. Collins commented that Carradah had "behaved with the greatest courage and resolution" during the entire ordeal (Collins 1756-1810:283).

Can you recognise this animal?

Aboriginal artists sometimes carved or painted pictures on flat stone surfaces and in rock shelters. This rock engraving located at Balls Head Reserve was made by drilling holes in a line and the connecting them to make a solid line.

The engraving has long been called a whale, however due to its number of fins some believe it may be a shark. A smaller engraving sits inside the 'whale' of what has been referred to as a person, a dingo or a *koradiji* (doctor/magic man) (North Sydney Council 2015:38).

Figure 5.7 Example photograph of a midden site. https://dictionaryofsydney.org/entry/archaeological_ evidence_of_aboriginal_life_in_sydney

The Gamaragal diet

Remnants of the Gamaragal diet can still be found throughout the North Sydney area in the form of shell midden sites. Shell middens result from Aboriginal exploitation and consumption of shellfish, in marine, estuarine or freshwater contexts. Middens may also include faunal remains such as fish or mammal bone, stone artefacts, hearths, charcoal and, occasionally, burials. Middens vary in size as they can be the result of one single meal or the repeated use of a specific area over time.

Figure 5.8 Example photograph of rockshelter in the Sydney Region. http://www.aboriginalheritage.org/sites/rock-climbing-aboriginal-sites/

Where Gamaragal people took shelter

Evidence of Gamaragal occupation can be found in rockshelters throughout the North Sydney area. Rockshelters are naturally formed hollows or overhangs in a cliff, usually found in coastal, mountainous or hilly terrain.

Rock shelters were used by Aboriginal people for both short term and more permanent shelter and occupation. Some rock shelters can contain examples of rock art, artefact scatters and middens.

Figure 5.9 Example photograph of the excavations undertaken by AMBS.

Aboriginal Archaeology

Members of the local Aboriginal community participated in the 2018 archaeological excavations undertaken for the construction of the Sydney Metro, in Henry Lawson Reserve at Blues Point.

Representatives of the local Aboriginal community worked side by side with archaeologists throughout the excavation, recovering archaeological evidence of their forebears and providing invaluable cultural knowledge and archaeological skills.

Aboriginal archaeology in the Sydney Metro construction area was recovered directly underneath historic building foundations and archaeology at the Blues Point Site, demonstrating the rich and complex use of the site on the northern shoreline of Sydney Harbour. Aboriginal stone artefacts were recovered from the site, along with the remains of Aboriginal shell middens.

Figure 5.10 Example photograph of the excavations undertaken by AMBS.
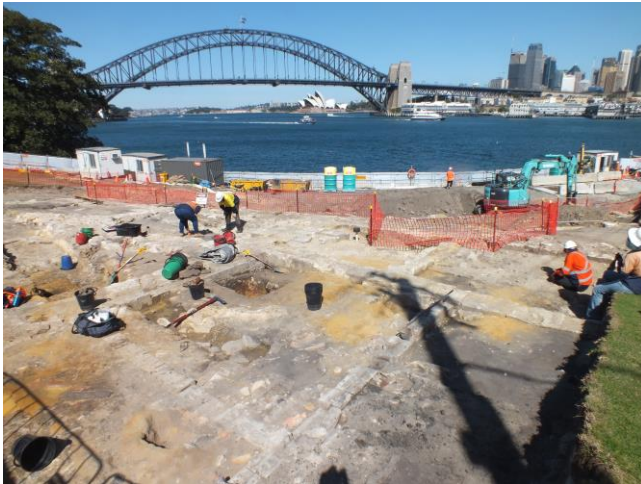
Figure 5.11 Example photograph of the excavations undertaken by AMBS.

Figure 5.12 Stone artefacts recovered during 2018 archaeological excavations at Blues Point for the Sydney Metro project. Source: AMBS.

Figure 5.13 A glass artefact recovered during 2018 archaeological excavations at Blues Point for the Sydney Metro project. Source: AMBS.

Figure 5.14 Stone artefacts recovered during 2018 archaeological excavations at Blues Point for the Sydney Metro project. Source: AMBS.

Figure 5.15 Stone artefact recovered during 2018 archaeological excavations at Blues Point for the Sydney Metro project. Source: AMBS.

6 Conclusions

The aim of heritage interpretation is to communicate the significance of a heritage item, through the identification of key themes and storylines that will convey a meaningful understanding of the history and Aboriginal heritage values. The background review and analysis of existing information on the Aboriginal heritage values and archaeology of the local area, consultation with the local Aboriginal Community, and the application of the Australian Heritage Commission Thematic Framework have contributed to an understanding of the interpretation that should be shared at the Sydney Metro Victoria Cross station. Interpretation should seek to address the Thematic Framework in Table 5.1, and be guided by the key stories and images discussed in Table 5.2, and should be portrayed through interpretive signage and artwork.

Through these types of interpretation, the history and culture of the local Aboriginal people, both the current Aboriginal residents of North Sydney and the Traditional Owners of the land, should be acknowledged and explored. Interpretation signs should be situated strategically in areas with less foot traffic, where people can comfortably stop and read. Interpretative signage should acknowledge the Gamaragal people, describe their occupation prior to and following European Contact and settlement, and how they utilised the land and natural resources. Artwork should be situated strategically in areas of heavy foot traffic, where it is visible but can catch the attention of passers-by. There is an opportunity for the artwork to be a contemporary piece, portraying the Aboriginal community of the past and present, and for it to interface with the current North Sydney public art trail. The installation of Aboriginal heritage interpretation at the Sydney Metro Victoria Cross Station will ensure that Aboriginal history and culture is shared with locals, other communities, new citizens and visitors, and passed onto new generations.

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Appendix A: Aboriginal Community Consultation Meeting Minutes

AMBS Ref: 18647

12/09/2019

ambs ecology + heritage

Victoria Cross Aboriginal Heritage Interpretation: Aboriginal Community Consultation Meeting

Location: Level 2, 80 Mount Street, North Sydney
Time: 11am- 1pm

Groups invited:
- Metropolitan Local Aboriginal Land Council
- Gandangara Local Aboriginal Land Council
- Darug Land Observations
- Tocomwall Pty Ltd
- Darug Aboriginal Cultural Heritage Assessments
- Kamilaroi- Yankuntjatjara Working Group
- Woronora Plateau Gungangara Elders Council
- Murra Bidgee Mullangari Aboriginal Corporation
- Aboriginal Archaeology Service Inc
- Gundungurra Tribal Technical Services
- Bilinga Cultural Heritage Technical Services
- Gunyuu Cultural Heritage Technical Services
- Murrumbul Cultural Heritage Technical Services
- Wingikara Cultural Heritage Technical Services
- Munyunga Cultural Heritage Technical Services

In attendance:
- Christopher Langeluddecke of AMBS Ecology & Heritage
- Petra Balanzategui of AMBS Ecology & Heritage
- Philip and Stefeanie Khan of Kamilaroi Yankuntjatjara Working Group
- Jamie Eastwood on behalf of Celestine Everingham of Darug Aboriginal Cultural Heritage Assessments
- Paul Cummins of Woronora Plateau Gundangara's Elders Council
- Mark Newham of Darug Land Observations
- Anthony Johnson of Murra Bidgee Mullagari

Apologies:
- Andrew Williams of Aboriginal Archaeology Service Inc
- Danny Franks of Tocomwall

Purpose of meeting:
- to provide input and feedback into potential heritage strategies and options for the interpretation;
- to provide any cultural knowledge which may be appropriate.

AMBS Ecology & Heritage
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Minutes
1. Arrival and morning tea (coffee and biscuits)
2. Introductions and apologies
3. Chris introduced project and passed around map of station locations. Spoke about how we can incorporate Aboriginal cultural heritage into interpretation and the types of sites in the North Sydney area.
4. The Blues Point excavation undertaken by AMBS was discussed:
   a. History of the site;
   b. 482 artefacts recovered;
   c. Some shell recovered;
   d. Significantly disturbed site, artefacts are out of context; and
   e. Artefacts yet to be analysed.
5. Petra gave background information about the AHIMS sites in the North Sydney area, including where they are located and what they comprise.
6. Three artists will be commissioned to paint within the Victoria Cross station; would be ideal to include an Indigenous artist.
7. Jamie said that he creates his own art. He is passionate about art and interpreting stories through art and would like to be involved.
8. Phil and Jamie agreed that we need to acknowledge the past but also present. That Aboriginal people have been here for the last 150 years, being the backbone fighting for this stuff. It was discussed that the artwork could be traditional but with a contemporary twist.

Question from Mark: *Will they have a board or plaque recognising what has been found in the area?*

9. We discussed that a board or plaque with interpretation could be installed, with information about Aboriginal sites that have been found in the area.
10. Rather than showcasing real artefacts, could have something representative of artefacts.
11. Anthony mentioned that it would be good to have a storyboard.

Phil: *Sydney is the biggest tourist capital in Australia. People are coming here from all over the world. We need boards and stories about Aboriginal people. They don't realise they are on Aboriginal land.*

12. Mark mentioned that at Leppington station there is interpretation but its not noticeable. He would like to see something obvious, that people will notice, and it should be placed inside the actual station.
13. Chris agreed that the artwork and interpretation needs to be prominent, especially in high traffic areas and in line of sight. It should also be the same with the storyboard and the written interpretation.
14. Interpretation needs to be in areas where people will be waiting, as well as high traffic areas.

Jamie: *For people who rush by you need something bold and obvious, for people who don't, you need something they can read and take in.*

15. Jamie asked where the name Victoria Cross came from and whether it came from the Victoria Cross medal. Said that it may be a chance to recognise the Aboriginal soldiers.

Anthony: *I think a story is good, so that people can relate, read the story and feel something.*

16. Examples of artwork and interpretation in the area were passed around and discussed. Phil mentioned that he recognised the artist Freddie Timms.

Petra: *This is a chance to showcase a story through artwork, relevant to North Sydney.*

17. Petra explained the story behind Freddie Tim's artwork at Coca Cola Place, North Sydney. Although its amazing artwork, its story relates to the Northern Territory, rather than North Sydney. There's an opportunity now to tell a story specific to North Sydney.
18. Anthony told a story about when he was a child and he would explore Lavender Bay. How he noticed that it was all bushland and there were rockshelters and middens.
19. Jamie said that he likes the approach of contributing stories to the interpretation.

Jamie: *People need to realise that we are a contemporary society. That our cultural moves along, that there were advances in stone tools. We need to acknowledge traditions from an archaeological point of view but with a contemporary twist. But it is tricky when you're in suburbia.*

20. Chris mentioned that in Redfern there are contemporary stories.
21. Jamie mentioned the images of whales at Balls Head Point.
22. Discussion about whether Aboriginal people would have been pushed back this way, into North Sydney at colonisation. Chris mentioned that ethnographic stories and histories have been difficult to obtain.
23. Discussion about Blues Point and how it was a representation of prominent early life in Sydney and an abundance of Aboriginal artefacts were found.
24. Phil stressed the importance of spirituality in Aboriginal culture. Told story about his uncle and how getting places was not a concept. Spiritually, they moved from one place to another. Reiterated that it is very important for people to understand that this is a spiritual country. "*Our stories came from here, not from elsewhere*".
25. Discussion about Dreamtime and the importance of incorporating it into the interpretation signage/artwork. Jamie said that the date (of how long Aboriginal people have inhabited Australia) keeps getting pushed back further and further. His dad said, *"One day they will realise that we came from the dreamtime".*
26. It was mentioned that they could incorporate artwork from Aboriginal people in jail. Jamie mentioned that he teaches Indigenous artwork at a jail.
27. Petra mentioned examples and descriptions of sites in the area and asked the group if they would like this incorporated into the interpretation signage. Particularly because many people don't seem to know or understand Aboriginal sites such as middens, rockshelters and artefacts. The group agreed this would be a good idea.
28. Jamie agreed about the fact that people don't understand what sites were used for, in particular midden sites. Midden sites were a place of gathering, that people would come back and eat there.
29. Mark suggested that a heritage trail would be a good idea. And Jamie mentioned it could lead to the rock engravings for example.
30. Paul said that he would go back to La Perouse and ask them if they had any stories to incorporate with the interpretation.
31. A group discussion was had about the importance of Aboriginal community consultation and how these types of meetings are a chance to have a say.

32. Petra asked everyone to email her if they had additional ideas for interpretation after leaving the meeting.
33. Phil reiterated that he would love to see Jamie involved in the artwork of the station.

Chris and Petra closed meeting and thanked everyone for coming.

Main points from RAP comments:
- There should be a bold artwork piece to catch the attention of people rushing through.
- Interpretation signage shouldn't be located in the thoroughfare. Should be located in a place that people can stand comfortably and read. And should be located in a spot where people need to stop and will catch attention of people such as near opal card machines, near places to get a coffee, near water fountains, in seating areas.