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1.0 INTRODUCTION

1.1 Background to Project

The Long Bay Correctional Complex [LBCC] has operated since 1914 and has undergone continual development since that time. More recently proposed developments have been minor and completed under development consent from Randwick Council and approval from the Heritage Council. Master planning provisions of the Randwick Local Environmental Plan 1998 have been waived by Council as the developments were minor and ancillary to current use. Clause 40A (Master Plans) of the LEP requires that Council adopt a Master Plan for sites with an area greater than 4,000 square metres before development Consent be granted.

Justice Health, within the Department of Health and the Department of Corrective Services [DCS], propose to build a new 85 bed Prison Hospital adjacent to the Metropolitan Medical Transient Centre [MMTC] and a new 135 bed Forensic Hospital on the site of the existing Long Bay Hospital. In addition five areas are proposed to be developed as Stormwater Detention Basins for flood control and water re-use. Randwick Council has advised that a master plan is required prior to granting consent for this development.

The current report documents an Aboriginal heritage assessment of the lands affected by the proposed developments and has been prepared to inform the master planning process and accompany the Development Application. The Aboriginal heritage assessment addresses both the Aboriginal archaeological or scientific research values and the Aboriginal community values of the lands affected. The archaeological assessment has been directed towards the specific areas proposed for development, while the Aboriginal community values assessment has been undertaken within in the broader contexts of the LBCC and the Long Bay local area. The Aboriginal heritage assessment includes a history of the Aboriginal occupation and use of the Long Bay/Malabar area to provide a contextual background and allow an assessment of the prehistoric archaeological values and post-invasion Aboriginal community associations with the site.

The Aboriginal heritage assessment follows a Conservation Management Plan¹ of the LBCC prepared in 2004 by the DCS. That study identified areas of archaeological potential from a European perspective². The study also included an Aboriginal Heritage assessment by Mills Archaeological and Heritage Services Pty Limited³. The previous Aboriginal Heritage Assessment included field survey of two areas identified for possible future development, namely the proposed Forensic Hospital and redevelopment of workshop areas adjacent to the MMTC, and a relatively undisturbed area in the eastern portion of the site. The study identified areas of archaeological sensitivity and provided recommendations for further archaeological assessment. The study also identified the LBCC as a place of cultural significance to the La

¹ Clive Lucas Stapleton & Partners 2004

² BBC Masterplan 2004 Figure 6

³ Mills 2004

Perouse Local Aboriginal Land Council, provided a Statement of Aboriginal Significance and recommended further research into the Aboriginal associations with the gaol.

1.2 Methodology

The current assessment focuses on the impact of proposed development on potential Aboriginal archaeological deposits as may be resident within the development footprint and further research into the Aboriginal cultural significance of the LBCC as a whole, as recommended in the 2004 CMP.

It provides a background to the prehistoric Aboriginal archaeology of the Long Bay area formulated from research into the known Aboriginal sites and their environmental contexts. Sources include the DEC Aboriginal Heritage Information Management System [incorporating the former National Parks & Wildlife Service Register of Aboriginal Sites], the 2004 LBCC CMP and information provided by members of the La Perouse Local Aboriginal Land Council. These data provided the basis for a predictive model of Aboriginal sites which could be expected to occur in the subject lands.

The study included a comprehensive archaeological field survey of the lands affected by the proposed development and an assessment of the impact of previous land use alterations which could be expected to affect the survival of Aboriginal sites.

The post-invasion historical research undertaken for this project is presented as a 'shared history' and details Aboriginal people, places and events in the post-contact period, set against a backdrop of European settlement and development.

The post-invasion history has been formulated from a review of contemporary and modern historical documentary resources, consultation with members of the La Perouse Local Aboriginal Land Council and from the results of research conducted specifically for this project. Resources and Archives utilized in the formulation of this work included:

- *State Library of New South Wales* (SLNSW) – Mitchell Reading Room (ML)
- *State Records of New South Wales* (SRNSW) – formerly the Archives Office of NSW (AO)
- *Randwick Library* (Bowen Central Library, Maroubra Junction) – Local Studies and Family History Reading Room.

For more detailed information about the European history and evolution of the study area, the reader is directed in the first instance to the books listed below, and in the second, to the papers, reports and publications presented in the accompanying bibliography.

- DPWS. 1997. *Long Bay Correctional Complex: Conservation Plan*. Commissioned by Department of Public Works & Services for the Department of Corrective Services, prepared by Heritage Group, Dept. of Public Works & Services, Sydney.
- Clive Lucas Stapleton & Partners. 2004. *Long Bay Correctional Complex: Conservation Management Plan*. Commissioned by the NSW Department of Commerce for the Department of Corrective Services

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- Lawrence, J. 2001. *Pictorial History of Randwick*. Kingsclear Books, Alexandria.
 - Leonard, M. 1987. *Recollections of Long Bay*. Randwick and District Historical Society.
 - Lynch, W. & and Larcombe, F. 1976. *Randwick 1859-1976*. W.B. Oswald Ziegler Publications for the Council of the Municipality of Randwick, Sydney.
 - Randwick Municipal Council. 1985. *Randwick: A Social History*. NSW University Press, Kensington.

1.3 Report Outline

This report presents the following:

- An introduction to the project (**Section 1.0**).
- A description of the environmental context of the study area including its geology, topography, vegetation and soils. This section also provides a landuse/alteration history of the place as a background to assessing archaeological potential. (**Section 2.0**).
- A review of previous Aboriginal archaeological studies undertaken in the region and local area, and a review of Ethno-historical information at the time of Contact/invasion as a means to predict the types of archaeological evidence that may be resident within the boundaries of the subject land and to provide a background on possible Aboriginal prehistoric use of the area. (**Section 3.0**).
- A history of the Aboriginal occupation of the area since the contact period, including oral accounts which show continuing Aboriginal associations with the area (**Section 4**).
- The results of an assessment of the development footprint in terms of Aboriginal archaeology (**Section 5.0**).
- A discussion of the results and conclusions that have been developed for the study area and an evaluation of the cultural heritage sensitivity of the site relative to the proposed redevelopment. (**Section 6.0**).
- Conclusions on the archaeological and Aboriginal cultural significance of the LBCC and provision of management advice on the nature and scope of further Aboriginal heritage requirements within the context of the proposal. The significance assessment is presented in the form of a *Summary Statement of Aboriginal Cultural Heritage Significance* (**Section 7.0**).
- References cited in this report (**Section 8.0**).

1.4 Acknowledgements

This report was prepared by Mary Dallas and Dan Tuck. Original archival research was undertaken by Dan Tuck and draws on material he has previously prepared for the Sydney region on Aboriginal history.

David Ingrey, Sites Officer with the La Perouse Local Aboriginal Land Council provided advice and information on previous surveys in the areas, his knowledge of particular places of importance to the local Aboriginal community and in particular the Dharawal Elders at La Perouse.

1.5 Summary Conclusions

The current study found no archaeological Aboriginal sites within the development footprint. Areas of varying archaeological potential were identified where relatively deep and intact Aeolian sand bodies are present within the development footprint. The location of these areas and management requirements are:

1. the site of the proposed new Prison Hospital in an elevated portion of the LBCC. This area has low to moderate potential to contain buried archaeological deposits. Subsurface sand deposits should be monitored on exposure and the subject of an archaeological subsurface investigation prior to construction. The subsurface archaeological investigation could involve mechanical and hand excavation and should be undertaken under a combined DEC's 87/90 Permit to determine the presence or absence of any cultural material as maybe resident in the sand deposits and allow salvage the archaeological remains. The work should be undertaken in partnership with the La Perouse LALC.
2. the sites of three proposed Stormwater Detention Basins in the southern (between the existing Prison Hospital and Anzac Road) western (in the site of an existing car park adjacent to Anzac Parade) and the eastern (adjacent to Bilga Crescent) portions of the LBCC. These areas assessed as having low to negligible archaeological potential. As a safeguard a representative of the La Perouse LALC should monitor the earthworks associated with the construction of the detention basins.

The current study has found the significance of the place to the Aboriginal community lies not in specific or known sites containing archaeological deposit, but in the social and cultural associations the Aboriginal community have with the place and its broader landscape context. While specific material evidence of Aboriginal use of the area may not be found at the LBCC as a result of the intensive land use history of the site, it is known to have been part of a network of pathways along the coast and immediate hinterland which the community used for social economic and ceremonial purposes. Sites containing material evidence which were associated with these uses have survived in the vicinity of Long Bay and Little Bay.

The current study has provided a more detailed Statement of Aboriginal Cultural Heritage Significance which can accompany any future impact assessments as may be required by the DCS.

2.0 THE STUDY AREA

2.1 Study Locality

The Long Bay Correctional Complex [LBCC] site is a large prison facility located within the suburb of Malabar. The site fronts Anzac Parade to the west and is bounded by Austral Street to the north, Bilga Crescent/Calga Avenue to the east, and Bilga Crescent again to the south. The prison is located to the southwest of Long Bay. The current study includes a history of Aboriginal occupation in south eastern Sydney which covers areas a broader area in the southeast corner of the Randwick LGA inclusive of the suburbs of Malabar, Little Bay and La Perouse.

The study locality area is shown in **figure 2.1**.

Figure 2.1: Map showing Study Locality
(Sydways Sydney Street Directory, 2003:338)



The LBCC is located 12km south east of the Sydney CBD 500m south of Long Bay, in the suburb of Malabar. The site has frontage to Anzac Parade, Austral Street, Bilga Crescent and Calga Avenue. The site is surrounded by low density and medium density residential housing, a High School and Public School and the John Newbourn Child Care Centre.

The site is located on a gentle headland above Long Bay and Little Bay approximately 2km to the north east of Botany Bay and within 1km of the Pacific Ocean.

The site is described as Lot 5291 in DP 824057 and is 39.53ha in area.

2.2 Proposed Development

The current development proposal is to construct a new 135 bed Forensic Hospital on the site of the existing Long Bay Hospital located in the south western portion of the complex and a new 85 bed Prison Hospital adjacent to the existing Metropolitan Medical Transient Centre [MMTC] located in the eastern portion of the complex.

The relationship of the proposed new Forensic and Prison Hospitals to the existing facilities is shown in **figures 2.2, 2.3**.

The proposed new Forensic Hospital extends the existing Prison Hospital to the south and west. This area is bound by existing car parks, administrative buildings and open landscaped areas including a playing field adjacent to Anzac Parade and the Metropolitan Special Programs Centre.

The proposed new Prison Hospital will be located in an area currently occupied by maintenance, industrial and storage facilities inclusive of a motor garage, plant nursery, record store, industrial store and the Security and Investigations Unit. This area is bound by the existing MMTC, Special Purpose Centre and Bilga Crescent and Calga Avenue.

In addition it is proposed to develop five sites as Stormwater Detention Basins for flood control and water re-use. These sites are located around the perimeter of the LBCC [**see figure 2.4**].

Three of the basins are proposed to be located in the playing field area and in other landscaped areas. Two of the basins are proposed to be located in more heavily disturbed areas such a sealed car park and access roads.

Figure 2.2 Long Bay Correctional Complex Existing Facilities

(Long Bay Correctional Complex Master Plan 2004 - Figure 4 Existing facilities)

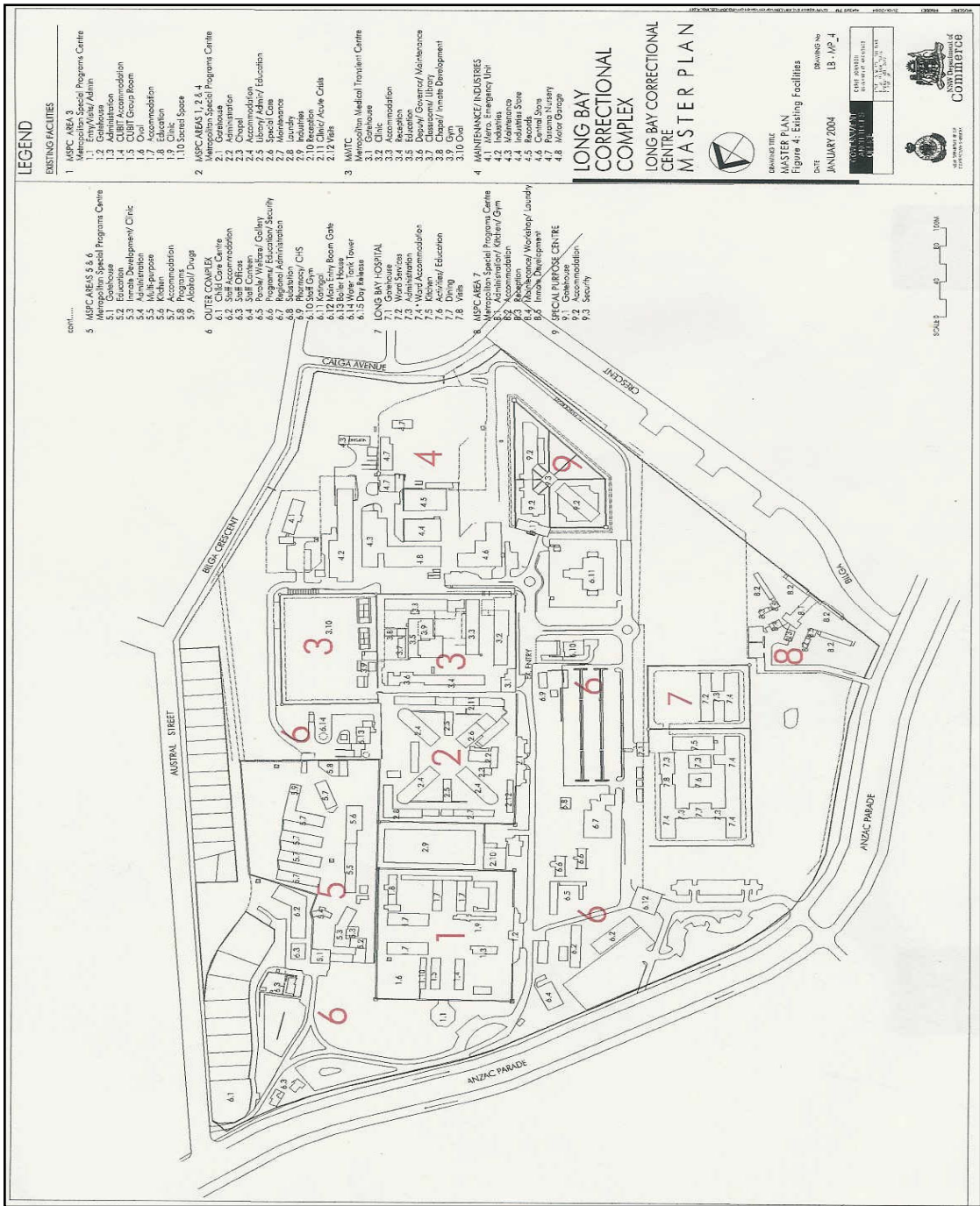


Figure 2.3 Long Bay Correctional Complex Proposed Forensic Hospital and Hospital Sites (Long Bay Correctional Complex Master Plan 2004 – Figure 10 Land Use Distribution)



Figure 2.4 Long Bay Correctional Complex Proposed Stormwater Detention Basins
(Long Bay Correctional Complex Master Plan 2004 – Figure 8 Opportunities)



2.2 Local Environmental Background

The study area is located within a varied residential and recreational landscape dominated by the rocky seacoast and headlands, which alternate with sheltered bays including Long and Little Bays. Distinguishing features of the built and natural environment include the aforementioned bays and associated headlands, as well as Long Bay Correctional Complex, the former Prince Henry Hospital Site, and the Randwick and Coast Golf courses.

After European settlement, this part of Sydney's southeast suburbs, distant from the Sydney city centre and inner eastern suburbs, remained a geographically and socially isolated peninsula, for most of the 19th Century. In the late 19th Century, this relative isolation made the area an ideal location for the types of developments which typified settlement area boundaries and included the Long Bay Gaol, the Long Bay Ocean Outfall sewer, the Coast Hospital (specialising in infectious diseases), the La Perouse Aboriginal mission, and numerous cemeteries including the Coast Hospital and Bunnerong (Botany) Road burial grounds.

Limited 19th Century development ensured that large areas of land were largely undeveloped until the early to mid 20th century when market gardens, limited suburban development, recreational grounds and a rifle range were established.

Today, the area is becoming increasingly urbanised and supports a number of large scale residential and other development projects including the redevelopment of the Prince Henry Hospital site at Little Bay. As such, the area supports a growing population of both new and old residents.

Topography, Geology & Geography

Geographically, the study area is situated at the southern end of a north-south peninsula that projects into Botany Bay forming the northern headland. The peninsula proper is bounded by the Tasman Sea and Botany Bay, and to the west by the complex of residual Botany-Lachlan swamp lands.

Geology

There are two soil landscape units that dominate the Malabar/Long Bay area.

Lampert (la)

The rocky coastline between South Maroubra and Little Bay (and including Long Bay and Boora Point) is part of the Lampert (la) soil landscape, which is characterised by undulating to rolling low hills based on Hawkesbury sandstone. Features of the landscape include broad ridges, sandstone outcrops, wide rock benches, broken scarps and small, poorly drained hanging valleys.

The soils associated with the Lampert landscape vary depending on location and range from shallow discontinuous earthy sands and yellow earths on crests and benches; shallow siliceous sands on leading edges; shallow to deep leached sands, grey earths

and gleyed podzolic soils in areas subject to poor drainage. Yellow podzolic soils may be associated with shale lenses.

Generally, a soil regime such as this supports open and closed heath land, scrub and occasional low eucalypt woodland.⁴

Newport (np)

The Lampert landscape described above gives way to the associated Newport (np) landscape which consists of low to rolling dunes of shallow windblown sand overlying a range of bedrock types including laminate, shale, quartz/lithic quartz sandstone and Hawkesbury sandstone. Soils of this landscape are characterised by shallow well sorted siliceous sand overlying moderately deep buried soils such as yellow podzolic soils and other podzols.

Original vegetation associated with this landscape generally ranges from low open woodland, through scrubland, to open heath land.⁵

Vegetation Communities

Historical Botanists, Doug Benson and Jocelyn Howell have used historical and scientific information to carefully reconstruct some of the original vegetation communities that formerly occupied the Sydney's Eastern Suburbs. Their work has concluded that at the time of European settlement the rocky sandstone areas hugging the coast at Malabar/Long Bay were dominated by wind-pruned heath land and scrubland. This development of this vegetation was a result of the rocky coastal exposures on which it grew, with common species including:

- Coast Rosemary *Westringia fruticosa*
- *Baeckea imbricata*
- Scrub Sheoak *Allocasuarina distyla*
- *Banksia ericifolia*
- *Leptospermum laevigatum*
- Heath Banksia *Melaleuca nodosa*
- *Woollsia pungens*
- *Darwinia fascicularis*
- *Epacris microphylla*
- Hakea *Hakea dactoloides & teretifolia*
- Spiny headed mat rush *Lomandra Longifolia*
- Red bloodwood *Euclayptus gumminifera*⁶

⁴ Chapman & Murphy, 1989: 58-61

⁵ Chapman & Murphy, 1989: 98-101

⁶ A feature of low woodland in sheltered gully sites

The dune vegetation growing to the west of the immediate coast was dominated by the complex and varied eastern Suburbs Banksia scrub. The predominant large scrub species were:

- Heath banksia *Melaleuca nodosa*
- Coast tea tree *Leptospermum laevigatum*
- Scrub she oak *Allocasuarina distyla*
- Old man banksia *Banksia serrata*

Today, most of the heath and scrubland that once covered the eastern suburbs is gone with remnant, significant vegetation populations restricted to Long Bay and La Perouse.⁷

The high number and diversity of plant species found in the remnant sections of the Long Bay area is the result of the combination of sand sheet and sandstone soils which occur here. These vegetation communities provide a habitat for small mammals, reptiles and birds. A select list of the common names of species that remain in protected habitat in the Malabar area is shown below.

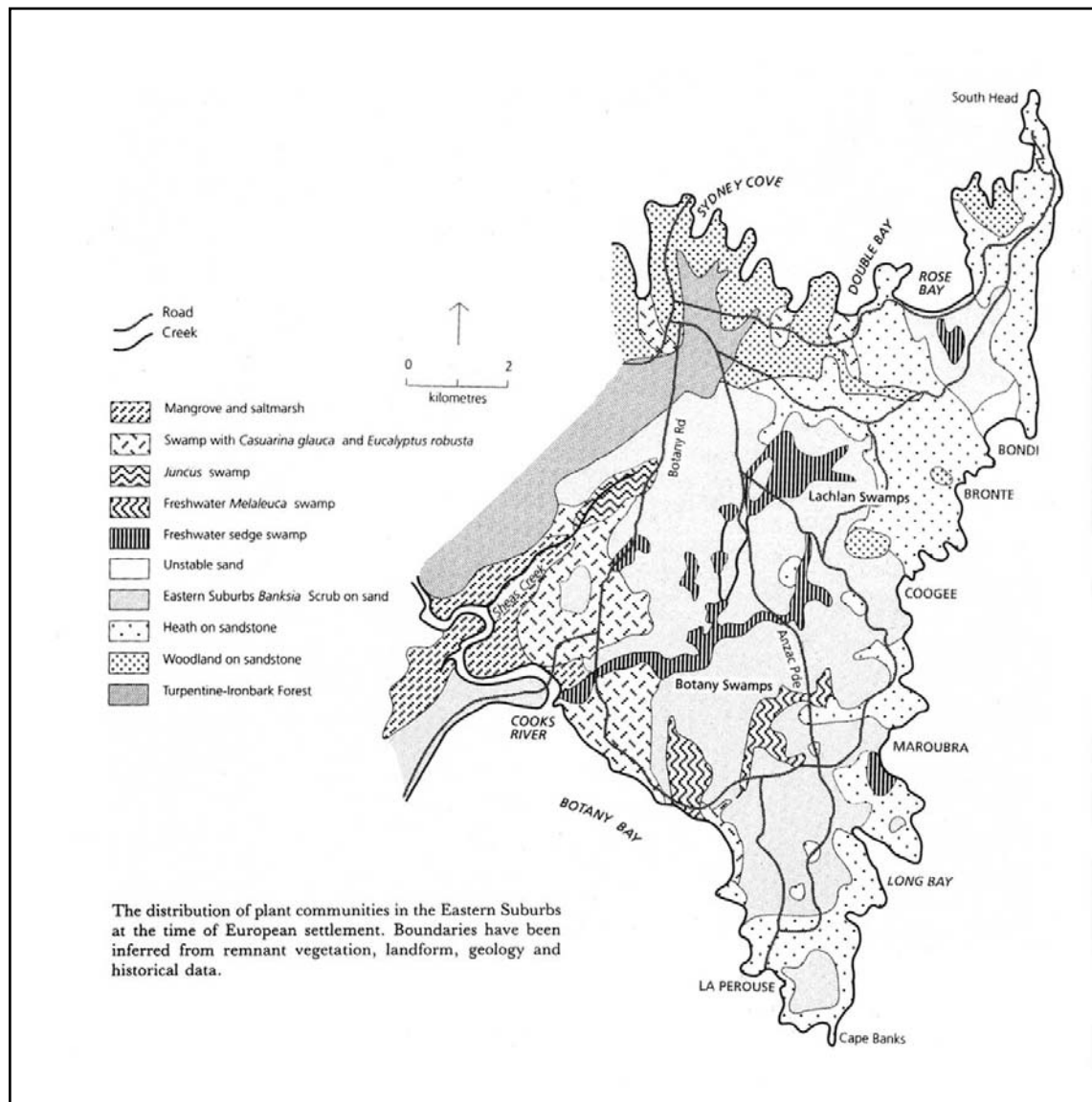
- | | |
|------------------------------------|------------------------------|
| • Bitou Bush (Noxious Weed) | • Asthma Weed (Noxious Weed) |
| • Introduced grasses | • Lawn |
| • Coast Wattle | • Black Wattle |
| • Sweet scented Wattle | • Lily Pilly |
| • Flannel Flower | • Scrub She Oak |
| • Sydney Red Gum | • Heath Banksia |
| • Coastal Banksia | • Swamp Banksia |
| • Old Man Banksia | • Hairpin Banksia |
| • Bare Twig-rush | • Cut leaf Daisy |
| • Narrow leaved Bottlebrush | • Pigface |
| • Swamp Oak | • Knobby Club-rush |
| • Sea Rush | • Climbing Guinea Flower |
| • Spiny Headed Matraville Rush | • Coast Rosemary |
| • Asparagus Fern | • Fleabane |
| • Common Couch grass | • Kurnell Curse |
| • Catsear | • Lantana |
| • Paspalam | • Kikuya Grass |
| • Fireweed | • Common sowthistle |
| • Buffalo Grass | • Dandelion |
| • Port Jackson Mallee ⁸ | |

[Source: RNE listing for the Long Bay Area, Malabar (105296)]

⁷ RNE listing for the Long Bay Area, Malabar [105296], NSW; Benson & Howell, 1995; Benson, 1987

⁸ Malabar headland

Figure 2.5 Benson & Howell's interpretation of former vegetation communities in the Sydney Area. (Benson & Howell, 1995: 42)



2.3 Site Development History

Regional Background

The Long Bay area remained relatively unsettled and undeveloped for much of the 19th Century. This appears to have been due to a number of factors including difficult access from the city across the sandy dunes, the rugged coastline, and the relative isolation of the area.

A *Government Gazette* notice in 1819 proclaimed land available for rent for farming and grazing purposes in the general area, however, it is unlikely that this land was ever taken up. By the late 1920s, a large parcel of land of some 4175 acres (from Coogee to Long Bay) was vested in the Church and Schools Land Corporation however this holding reverted to the Crown following the collapse of this institution.

The first gazetted village in the Malabar area was Long Bay (1855) this gazettal was accompanied by approximately 400 acres of associated reserves on the eastern end of the Malabar peninsula.⁹

Despite the gazettal, and the growth of locations such as Randwick (400 people in 1871 to 6350 people in 1891), few people settled in, or ventured to, the Malabar Peninsula area until the late 1800s. The exceptions were generally fishermen and hunters and Chinese market gardeners. This last group had moved into the low lying swampy areas, particularly on the western side of the peninsula, after the gold rushes of the mid 19th Century.¹⁰ The timber getters and charcoal burners that generally pre-empted settlement elsewhere in the colony did not utilise the area due to the lack of suitable 'classic' timbers such as cedar.

The Coast Hospital

It was the outbreak of infectious disease that ultimately led to the opening up of the Malabar Peninsula. An outbreak of smallpox, originating in the Chinese quarter in Sydney town in 1881, resulted in the need for a remote isolation hospital. The Little Bay area was chosen as a suitably isolated location for such a public health venture.

The initial establishment of what became known as the Coast Hospital, relied on a grant of 500 acres of land at Little Bay and the first hospital structures were isolation tents set up as part of a 'sanitary camp' on the beach at Little Bay. These tents remained long after more permanent hospital buildings were constructed.

While the hospital initially dealt with outbreaks of smallpox, it was soon an isolation and treatment centre for patients with a host of the infectious diseases including typhoid fever, bubonic plague, influenza, scarlet fever, sexually transmitted diseases, whooping cough, leprosy and hepatitis. Those whose treatment was unsuccessful were generally buried at the Coast Hospital or Little Bay Cemetery established near the modern site of St Michaels Golf Course. This was one of a number of Cemeteries associated with the hospital.

⁹ Lawrence, 2001: 64; Friends of Malabar Headland, 2002: 6

¹⁰ Zelinka, 1991: 17

Other development

During the late 19th Century the Malabar area (and especially Long Bay) became a small but popular recreational destination as fishermen set up weekend shacks, entrepreneurs established small tea rooms and amusement halls on the beach and informal camping grounds were established. The area was officially called the Village of Brand¹¹. The name of Brand was never very popular with locals and the area was mostly known by the name Long Bay.

The beach at the eastern end of the bay was a popular focus of visitor activities and featured sheltered waters and the freshwater stream described by early resident Murielle Leonard as follows:

*'A very pretty creek ran from the hills above Maroubra way down to the beach at Long Bay...The water ran quite fast and was fresh and clear.'*¹²

One of the prominent developments was 'Jack's Rest' on Napier Street, a house built in 1899 by Ultimo Hairdresser John McLurkin¹³

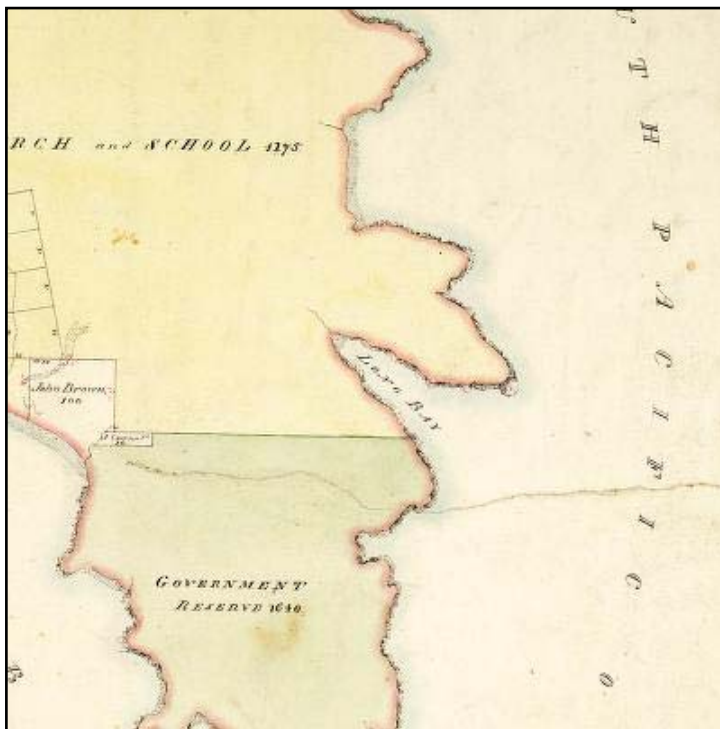


Figure 2.7 Parish Map [ND]
(Parish Map Preservation Project)

Figure 2.6 Parish Map [ND]
(Parish Map Preservation Project)

Map from the c. mid 1800s shows Long Bay with the northern part of the peninsula given over to the Church and School Lands Corporation and the southern part reserved by the Government

¹¹ after Henry Robert Brand, a governor of New South Wales between 1895 - 1899

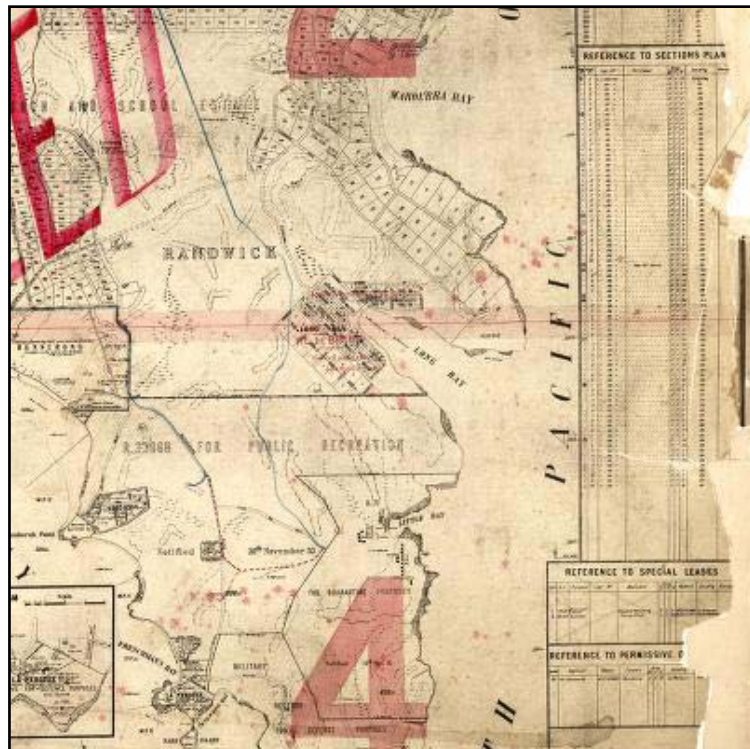
¹² Leonard, 1987: 3

¹³ Lawrence, 2001: 64



Map shows some of the basic topographic features of the area - the Long Bay Correctional Complex was later sited on the ridgeline depicted to the immediate southwest of Long Bay

Figure 2.8
Parish Map [1898]
(Parish Map Preservation Project)



The isolation of the Malabar/ Long Bay area tempted some of the first institutions to the area, like the Coast Hospital, originally a quarantine for infectious diseases established in 1881.

Long Bay Gaol, also drawn to the area because of its remote location, began operating in 1909 as a women's prison. The LBCC is set against the Rifle Range, Prince Henry Hospital and the sea and still retains a slightly isolated atmosphere.

The building of the tramline to Prince Henry Hospital in 1901 assisted in opening up the peninsula. The track ran from South Kensington to the Coast Hospital at Little Bay, via the Long Bay prison.¹⁴ Developed to serve government institutions in the area such as Long Bay Gaol, the Coast Hospital and the rifle range, the track also served to make the area more accessible to visitors.¹⁵ However residential development did not really take off until the 1920's.

The first sandstone ballast roads in the village of Brand were constructed in 1905, the same year that the steam tram was converted to run on electric power.

The SWOOS

Construction of the Long Bay Ocean Outfall sewer commenced in 1910 and had immediate and detrimental consequences on the Long Bay area and its environment. The construction activity itself significantly modified the headland area involved the infilling of freshwater stream that ran from Maroubra into the eastern beach of the bay.¹⁶ The outfall of the sewer, which flowed back into Long Bay, ensured that Long Bay was no longer an attractive place to swim, fish and recreate. In spite of this pollution a surf club was established at Long Bay in 1927. Relics of the south-west ocean outfall sewer (SWOOS) exist in the Malabar headland area.

Soon after the construction of the SWOOS, the onset of WWI saw gun practice held at Long Bay. State Government granted 483 acres land at Malabar Headland to the Commonwealth Government specifically for that purpose in 1929.¹⁷

It was in 1931 that Burns Philp's Malabar was stranded near Miranda Point on the northern side of Long Bay subsequently braking up on rocks in heavy seas and providing something of a spectacle for residents and visitors to the area.¹⁸ Two years after the event the Village of Brand, known generally as Long Bay, became Malabar in memory of the event. It is likely that the decision to change the name was influenced by the council wishing to distance the name of the village from two of its most notorious landmarks namely Long Bay Prison and the Long Bay Ocean Outfall. By the mid 1930s the Malabar/Long Bay area boasted a Public School (1933).¹⁹

The Coast Hospital continued to operate in the early decades of the 20th century and expanded around the time of WWI with new developments to accommodate returned soldiers who had contracted contagious diseases. Venereal disease contracted by servicemen abroad was particularly prevalent during and after the war. After the war however, the hospital site

¹⁴ Lawrence, 2001: 68

¹⁵ Randwick Municipal Council, 1985: 120

¹⁶ Leonard, 1981

¹⁷ Lawrence, 2001: 68

¹⁸ Lawrence, 2001: 64

¹⁹ Lawrence, 2001: 68-69

contracted as land was calved off for St Michaels Golf Course despite outbreaks of other contagious disease including a major outbreak of influenza in 1919.²⁰

Due to major advances in medical science including inoculation technology, the age of epidemics was largely at an end by the 1930s. The hospital was rearranged, re-badged as Prince Henry Hospital (1934), and the mid 1930s was concerned with the more mainstream fields of medical science and treatment becoming a major teaching hospital.²¹

The Depression Years

During the depression years the villagers of Brand formed a co-operative of the unemployed who went regularly to the markets to obtain donations from the stallholders, which was shared among the community. Community fishing expeditions also helped to alleviate persistent food shortages. A depression camp was also established at Long Bay featuring an assortment of huts constructed of scrap materials.²²

WWII Defence Positions at Boora Point

The onset of WWII in the late 1930s saw changes to the foreshores of many coastal communities from the laying of tank traps and barbed wire, to the establishment of major defensive positions. On Boora Point are the remains of a coastal defence establishment constructed in c1943.

There remains at Boora Point include:

- concrete walls of two gun emplacements with associated rooms and tramway tunnels
- northern and southern searchlight blockhouses and engine rooms
- a battery observation post and associated barracks and toilet blocks
- a rare example of 6inch Mark XII gun mountings
- graffiti dating from WWII

Refer **figures 2.9 – 2.13**.

²⁰ Randwick Municipal Council, 1985: 111-112

²¹ Randwick Municipal Council, 1985: 112

²² Randwick Municipal Council, 1985: 107

Figure 2.9 Plan of the Parish of Botany [1905]
(Presented in Zelinka, 1991: 19)

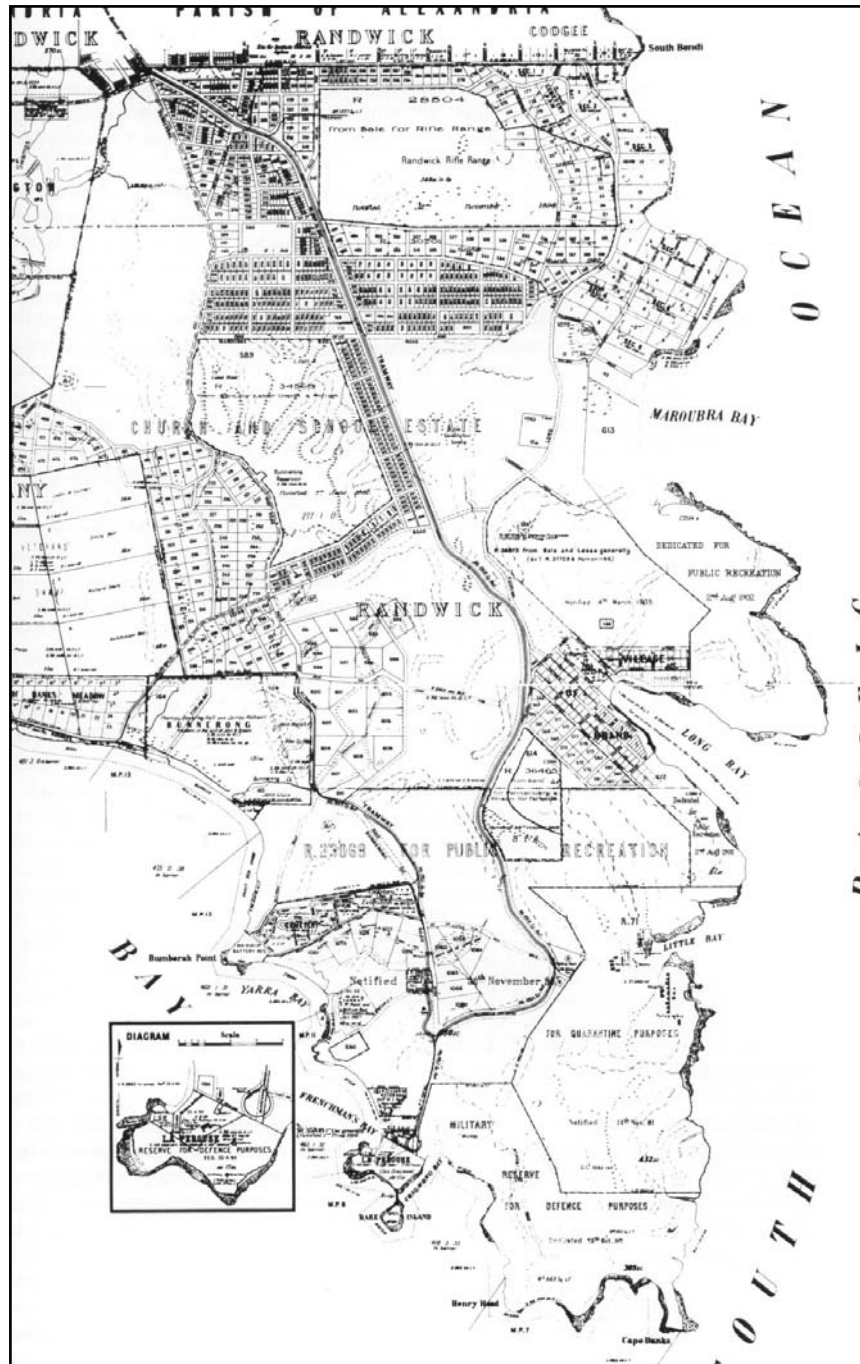


Figure 2.10 Sub-division Plan - Village of Brand [1905]
(Randwick City Library, Local Studies Collection - ML Reel 61 Subdivision Plans M4/5)



Note: This plan shows topographic features including a rock ledge along Prince Edward Street [see Section 3.2 and Figure 3.2 and 3.3], and the freshwater creek and swampy ground to the west of the Long Bay Beach. The tramline and baths are also shown.

Figure 2.11 Plan of the Parish of Botany [1916]
(ML SLNSW - Parish Maps - Sheet 2/4)

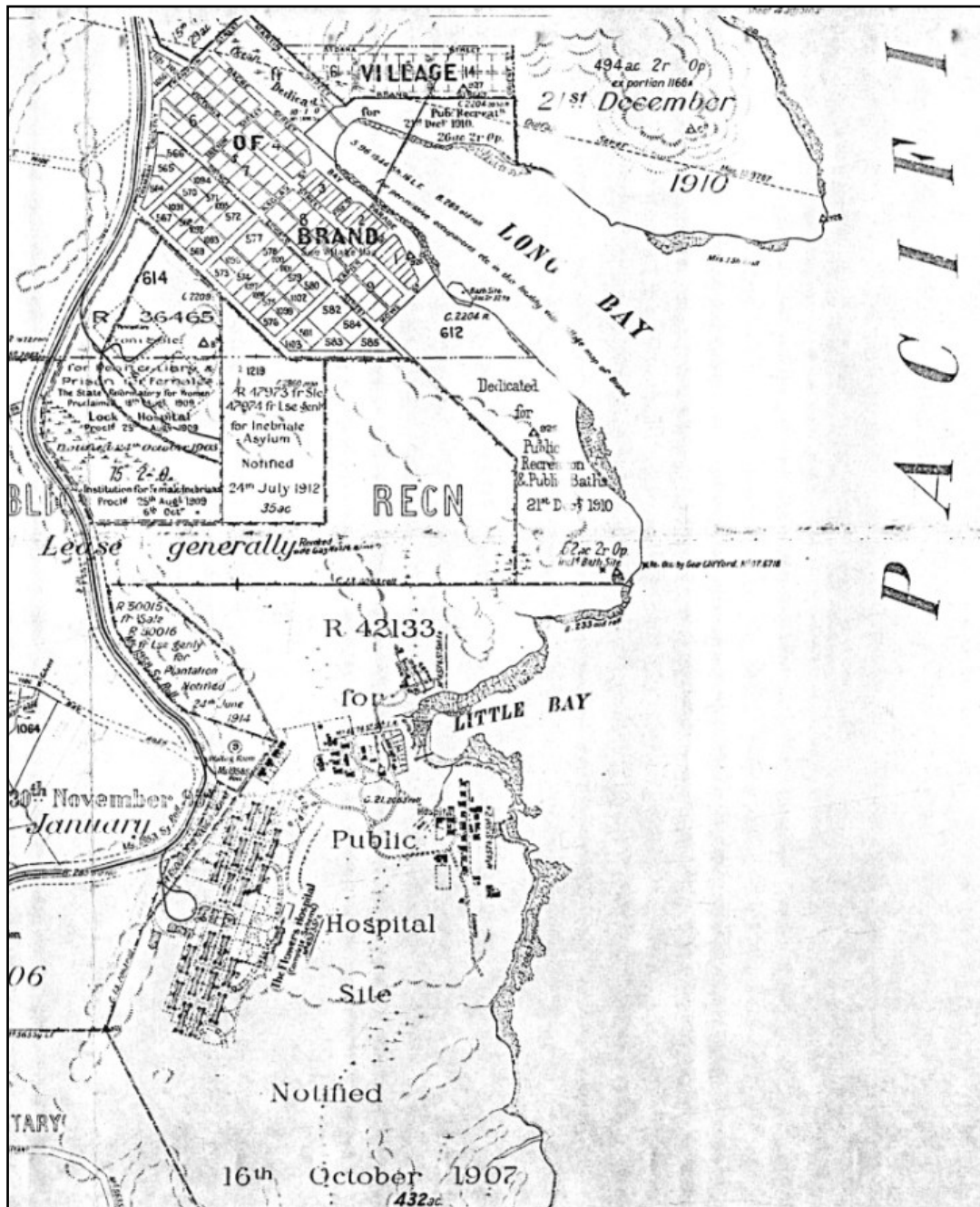


Figure 2.12 Photo of 'Long Bay Poultry Farm' [1908]

(NSW Govt Printer Series, Dept of Agriculture ML SLNSW GPO 1 - 32414)



Figure 2.13 Postcard of Long Bay [c1900-1927]

(Broadhurst Post Card Publishers - ML SLNSW - PXA 635/526-527)



Note: View is to the west from the rock baths on the south side of Long Bay. Village is visible to left of frame.

LBCC Development History

The Comptroller-general of Prisons, Harold Maclean was one of a number of people to promote the idea of a new prison for the Sydney region in the 1870s and 1880s. The general argument was that Darlinghurst Gaol and other local prisons including Cockatoo Island were overcrowded and inappropriate to house the likes of drunkards, vagrants and petty offenders.

MacLean's recommendations for a new prison were followed up by his successor, the turn of the century prison reformer F W Neitenstein. Neitenstein believed in a 'humane' prison system where classification and segregation were tempered by collective work, exercise and prayer. Fundamental to Neitenstein's vision was the establishment of a modern prison which incorporated the dual institutions a male penitentiary (to accommodate short term sentences), and a female reformatory (to concentrate the city's dispersed female prison population).

Planning & Site Selection

Government Architect W L Vernon was responsible for preparing the formal plans for Neitenstein's model prison complex. The plans were tabled before a Parliamentary Standing Committee on Public Works in 1899. Originally the plans related to a proposed site in Randwick²³ but by the time the project received approval the preferred location had changed to the site at Long Bay which was distant to population centres, but close to the Coast Hospital and the Anzac Parade tramline.

The Long Bay site, to the southwest of the Village of Brand, was located on a broad ridgeline with extensive views to the northeast (Long Bay) and southwest (Botany). The general area was described in 1884 as being 'formed of bold sand hills, with rocks and gullies with a wealth of wildflowers'.²⁴

Initial Works

The establishment of the Long Bay prison complex site commenced in 1901 and involved the clearing and landscaping of the site and the construction of the Men's penitentiary and Women's reformatory, with a Governors office located in between. The prison buildings were to be set high on the ridge line with the Women's reformatory being given construction priority.

Initial building work was slow and it took Public Works Department day labour four years to construct one wing, the entrance block and the perimeter walls.²⁵ Murielle Leonard who lived in the area at the time remembered both the original grounds and slow nature of the initial works. She recorded in her recollections:

'We kiddies used to play around the gaol when it was being built. To us it seemed to take a long time to build. There were beautiful flannel flowers, Christmas bush and Christmas bells growing on the site. It seems a shame when a place is developed you lose so many beautiful things'.²⁶

²³ Land at Botany, Rainbow & Barker Streets – the site of the present University of NSW

²⁴ Annual Report of the Board of Health to the legislative Assembly quoted in Boughton, 1981s: 4.

²⁵ Clive Lucas Stapleton & Partners. 2004: 10

²⁶ Leonard, 1987: 7

After 1905, the pace of works increased as experiments with prison force labour and increased contracting out propelled construction. By 1909 the Women's reformatory, one of the first prisons in the world designed expressly for women, was completed. The adjacent men's penitentiary was also near completion. By the time the women's reformatory was opened, the complex also featured the Governor's residence, matron's residence, warder's cottages, a boiler house and a tram loop which facilitated the transport of prisoners by tram car (even before the main road was built).²⁷ Refer **figure 2.14** and **2.15**.

Figure 2.14
Long Bay Complex 1909 showing
contours
(DPWS, 1997: 12)

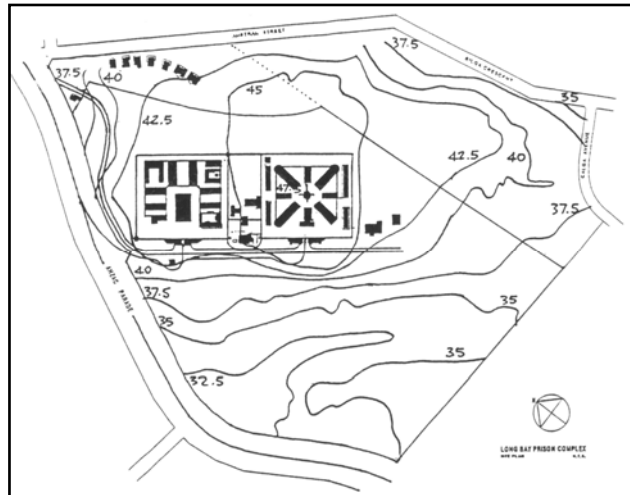


Figure 2.15
Long Bay Complex
[1918]
(DPWS, 1997: 7)

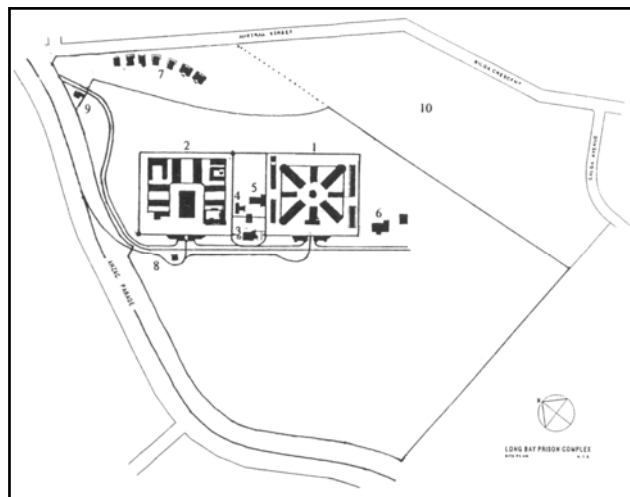


Figure 2.16 **Photo of Construction of the Boundary Wall at Long Bay Prison c1900s]**
(Randwick City Library - Online Photo Gallery File - H000026)

²⁷ Clive Lucas Stapleton & Partners. 2004: 10



Figure 2.17 Photo of Construction of the Boundary Wall at Long Bay Prison
[c1990s] (Randwick City Library - Online Photo Gallery File - H00028)



The Men's penitentiary was completed in 1914 and the 'State Penitentiary' complex came into full operation at that time. The anticipated function of the men's penitentiary had however altered since the plans for the complex were forwarded in the late 19th Century. Rather than simply a being a gaol for short stay male prisoners, the gaol design was modified to cater for long term prisoners, allowing for the closure of the overcrowded Darlinghurst Gaol. Prisoners were moved from Darlinghurst to Long Bay via the tramline in small 'batches' between May and June of that year. When the State penitentiary officially opened on 1 June 1914 (just prior to WWI) it became:

'... the epicentre of a geographically extensive prison centre radiating in semi-circles to the south, west and north of New South Wales. In the first semicircle were Goulburn, Bathurst and Maitland Gaols and within this semi-circle, but west of Sydney, stood Parramatta'.²⁸

Site Conversion

In 1914, the State Penitentiary complex consisted of the aforementioned dual prisons and ancillary building located on the top of the ridge and surrounded by cleared sloping ground.

This situation soon changed when the huge, captive, labour force was put to work by the Prisons Department undertaking the landscaping of the grounds surrounding the prison. This landscaping included:

- The clearing of 130 acres of coastal scrubland for cultivation purposes²⁹
- The on-site quarrying of stone and the construction of roads using locally quarried stone (presumably as 'blocking')
- The construction of a stone stock shed, gatekeepers cottage, pig sties and outer perimeter wall
- The infilling, draining and terracing of low lying swampy areas
- The fertilization of sandy soils and the establishment of cultivation grounds³⁰
- The construction of a local windmill powered irrigation system linked to five ponds³¹
- The construction of a retention pond for waterfowl
- The planting of exotic species including an avenues of pines and palms

Much of the construction work was carried out by short term prisoners whose daily work routine could involve digging, trenching, clearing, vegetable production, road making, quarrying, painting, building, landscaping, tarring footpaths, tending animals and digging wells.³² During the war, infantry drill was added to the prisoner's daily regime, with Women prisoners contributing to the war effort by making socks for the Red Cross to distribute at the Front Lines.³³

²⁸ Ramsland, 1996: 179

²⁹ Ramsland, 1996: 181

³⁰ Despite the clearing and use of manure for fertilization, plentiful yields of vegetables were difficult to obtain from the sandy soil. Despite this, vegetables were grown by prisoners at Long bay until the 1960s – Ramsland, 1996: 181; Clive Lucas Stapleton & Partners. 2004: 23

³¹ Clive Lucas Stapleton & Partners. 2004: 11

³² Ramsland, 1996

³³ Ramsland, 1996

By 1918, the complex also featured a baker's oven (installed in the penitentiary kitchen) and a Chapel. Stone for the foundations of the chapel was quarried by prisoners from 'a nearby quarry' (possibly on-site) in 1915.³⁴ From 1918 until the late 1950s the complex remained largely unaltered, with the exception of a women's cottage block constructed to the northeast of the Women's Reformatory in 1936.³⁵

Figure 2.18 Long Bay Complex [1936]
(DPWS, 1997:9)

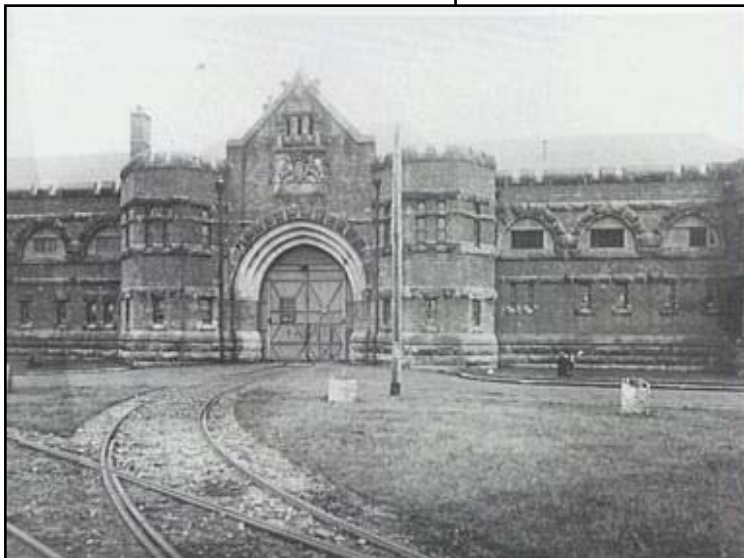
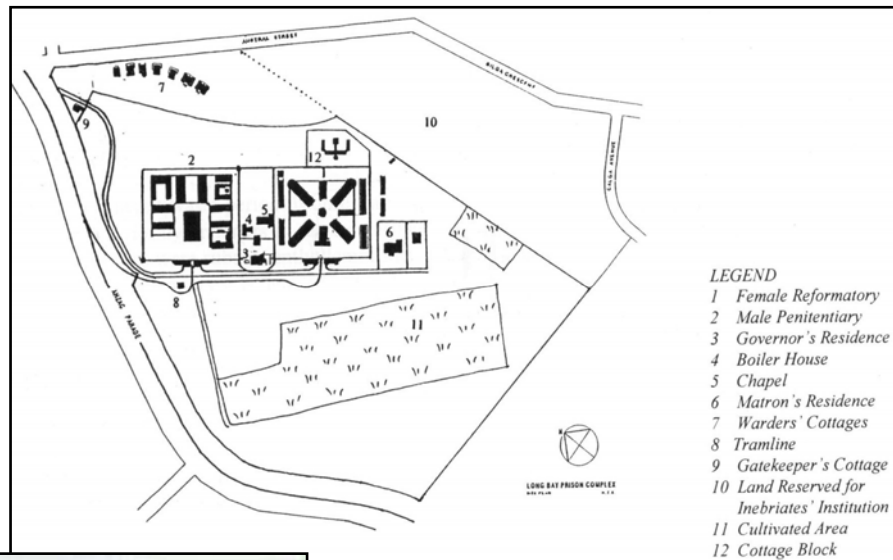


Figure 2.19 Photo of Long Bay Prison entrance to Women's Reformatory [nd]

(Randwick City Library - Online Photo Gallery File - H00030)



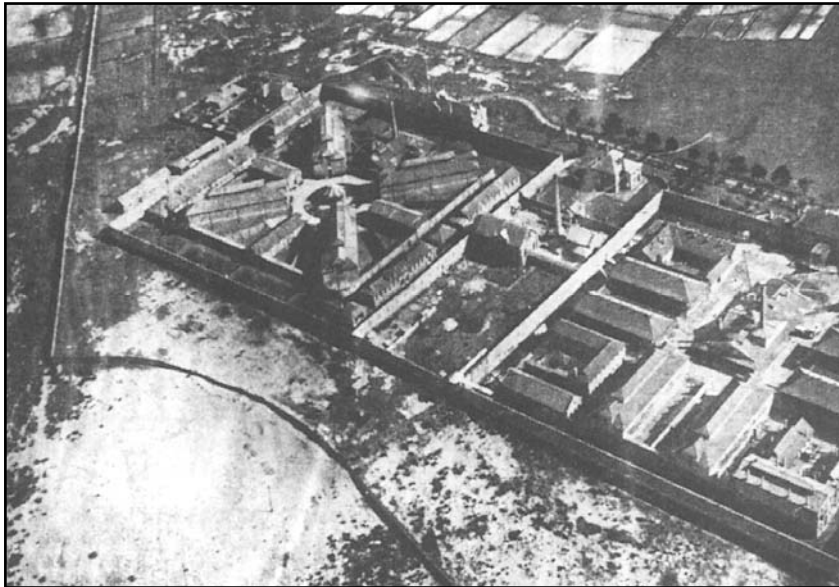
³⁴ Ramsland, 1996:191

³⁵ Clive Lucas Stapleton & Partners. 2004: 12-14

Figure 2.20

Photo of Female Prisoners Working Outside the Walls of Long Bay Prison [nd]

(Randwick City Library - Online Photo Gallery File - H00027)



**Figure 2.21 Air
Photo of Long Bay
Prison [1929]**

(SR NSW AO
2/2/2136, p.137 -
presented in Dept of
Corrective Services,
1997: 15)

Note: View is to the SSE
where agricultural fields
are visible. The very
sandy nature of the soil is
evident.



Figure 2.22

Photo of Fields & Ponds at Long Bay [nd]

(SR NSW 165.15/1294 - presented in Dept of Corrective Services, 1997: 15)

Expansion

By the late 1950s there was significant prisoner population pressure at Long Bay and new buildings, referred to in plan as 'additional accommodation for prisoners' were prepared. The new buildings, consisting of five wings featuring a total of 200 cells were constructed to the north of the Men's Penitentiary by prison labour. When completed in 1962, it became the 'New Reformatory for Women' and all women prisoners were transferred there, leaving the old women's reformatory to be incorporated as men's accommodation.³⁶

Generally, the remodelled prison complex operated as the main receiving and distribution centre for convicted prisoners and those on remand, as well as being the main prison hospital and observation centre for the state. The hospital itself was originally located in the former Male Penitentiary, but was moved to the former Women's Reformatory and staff quarters building in 1966. The prison population at that time numbered around 1200.³⁷ Developments which were undertaken at the site in the 1960s included:

- The first purpose built remand centre in Australia was built between 1960 and 1967
- The construction of additional staff houses
- The establishment of a new boiler house, motor garage and workshops
- The installation of plumbing upgrades including toilets and hand basins in cells

In 1969, all women within the Long Bay prison complex were removed to a new women's reformatory in the Mulawa Correctional Centre at Silverwater. The reformatory buildings were then converted to a low security institution for male offenders referred to as the Malabar Training Centre. Refer **figure 2.17 & 1.60**.

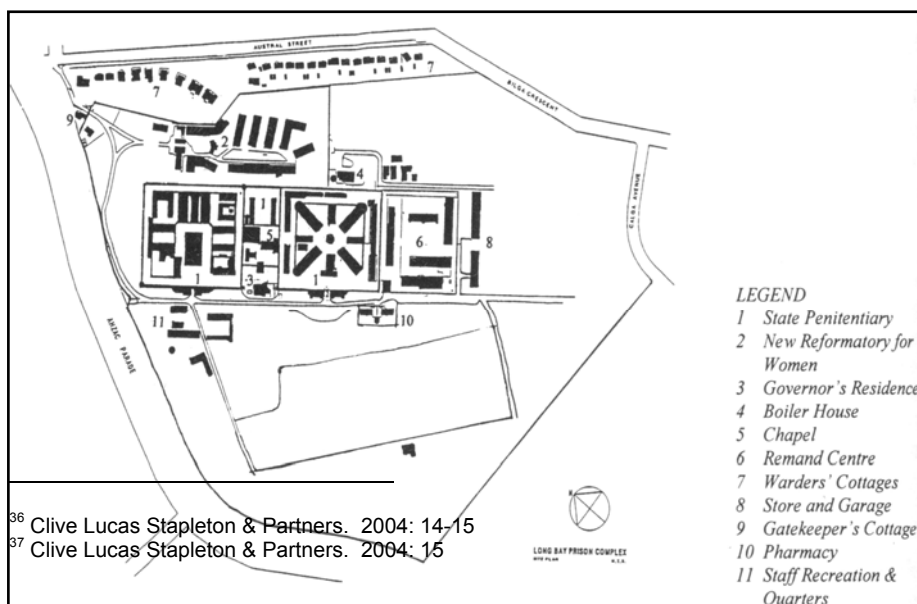


Figure 2.23
Long Bay
Complex
[1968]

(DPWS, 1997: 6)

Katingal & Developments in the 1970s

The Public Works Department began planning a self-contained maximum security block at Long Bay in the Late 1960s. Built in secret between 1973 and 1975, under the direction of Comptroller-General of Prisons Walter McGeechan, *Katingal*, was little more than an oppressive concrete block designed to eliminate contact between prisoners, the outside environment, prison staff and other prisoners. The name *Katingal* was reportedly forwarded by Professor A. P. Elkin and is believed to be an Aboriginal word meaning 'separation from social control'.³⁸

Adverse publicity (including the well documented escape of a prisoner) and public criticism of the maximum security prisoner isolation regime ensured that the *Katingal*'s operation was short lived. The facility was wound up on recommendation of Justice Nagle's Royal Commission into NSW Prisons in 1978.³⁹ Another feature of the 1970s was prisoner and staff unrest which culminated in the 1978 Christmas Day Riot which saw workshop buildings subject to significant fire damage and later demolished. Such riots were not uncommon in the NSW prison system in the 1970s; there were also two major riots at Bathurst gaol, in October 1970 and February 1974.

Generally, the 1970s was a period of accelerated development and modification at Long Bay. Construction included new staff facilities and housing, a new roadway and prison entrance, a kitchen, bakery and officer's training school. The changes that were undertaken at Long Bay in the period from 1946 to 1976 correlated with a number of broader changes to justice administration and the role of prisons. Among the numerous changes and innovations of this period were the foundation of the NSW Probation and Parole Service, and the establishment of work release and weekend detention schemes.

The 1980s

The 1980s saw additional conversions and modifications at Long Bay and the general 'infilling' of vacant areas of ground. Works included:

- The demolition of the observation section of the former penitentiary
- The creation of a Special Care Unit from a conversion of a wing of the former reformatory
- The construction of the Long Bay Hospital on the southern part of the complex grounds. This facility was opened in 1987.
- The construction of the Special Purpose Centre (1989) and Periodic Detention Centre

³⁸ Clive Lucas Stapleton & Partners. 2004: 173

³⁹ Clive Lucas Stapleton & Partners. 2004: 15

Recent Changes

Long Bay Correctional Complex has undergone substantial functional changes since the 1980s.

In 1988, the complex was the centre of the State's correctional activities. This all changed however with the 1997 opening of The Metropolitan Remand and Reception Centre at Silverwater, which led to the closure of the Long Bay Reception and Induction Centre (RIC) and the Remand Centre (RC) in the same year. The Silverwater complex is now the largest correctional facility in Australasia and features 900-beds.⁴⁰

Since the opening of Silverwater, Long Bay has predominantly developed as a therapeutic correctional complex offering a range of specialised programs. Long Bay is effectively a public prison complex comprising six separate institutions: five maximum, one minimum security (males and females).⁴¹ The six separate centres are as follows:

- **Malabar Special Programs Centre (Maximum Security)**

Caters for inmates with a variety of problems. The MSPC features the Special Care Unit, the Alexander Maconochie Unit (violence prevention), Lifestyles Unit (for HIV-positive inmates), the Kevin Waller Unit for self-harming and suicidal inmates, and a sex offenders program.

- **Metropolitan Medical Transient Centre (Maximum Security)**

It is currently being used to hold inmates who have been discharged from Long Bay Hospital or are awaiting medical appointments.

- **Long Bay Hospital (Maximum Security)**

This hospital was designed by the Government Architects Branch of the Public Works Department in 1982 and completed by a private building contractor in 1987. The facility is located on the site of the former Long Bay Prison Farm/cultivation fields and replaced the hospital previously located in the former State Reformatory for Women. The hospital can accommodate a total of 120 inmate patients in four wards. Jointly administered by the Department of Corrective Services and the NSW Department of Health.

- **Special Purpose Centre (Maximum Security)**

Holds inmates requiring special protection.

- **Industrial Training Centre (Maximum Security)**

Now known as Area 5/6, a maximum security facility holding Sex Offender inmates

- **Periodic Detention Centre (Minimum Security)**

Holds those serving short sentences and those nearing release. [Formerly in Area 7 see Figure 2.24]

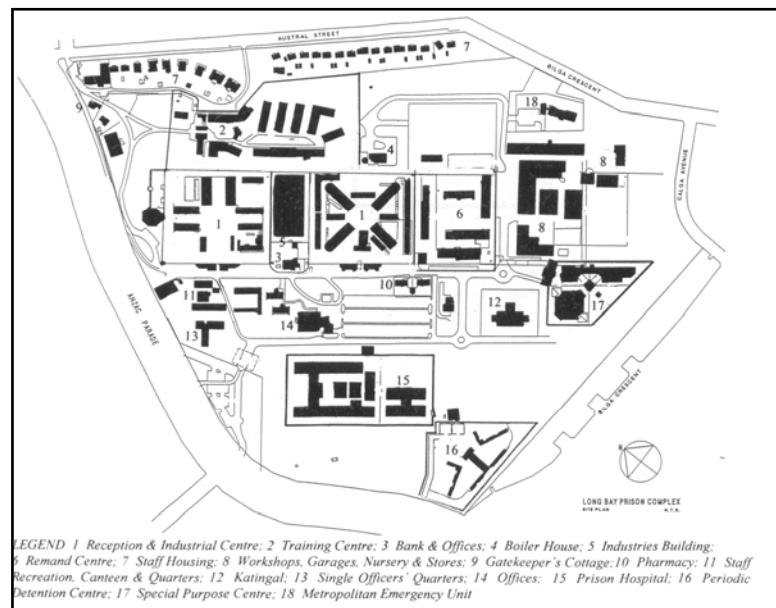
⁴⁰ Record of the 20th APCCA Opening Ceremony - www.apcca.org/Pubs/20th/opening.htm

⁴¹ NSW Department of Corrective Services Website

Within the prison complex, able bodied prisoners at Long Bay are engaged in a range of activities including furniture making, a tree nursery, general maintenance, waste recycling, bakery, gardening, and motor vehicle maintenance. The Malabar Special Programs Centre (MSPC) also provides a range of educational opportunities including courses in literacy, information technology, communication, vocational training, art, legal studies and Aboriginal cultural studies.

The current thrust in the NSW correctional system is towards providing suitable alternatives to imprisonment, particularly for first and minor offenders. In line with the Nagle Royal Commission recommendations, imprisonment intended is to be used only as a last resort.

Figure 2.24
Long Bay Complex
[1995]
(DPWS,
1997: 10)



3.0 PREHISTORIC BACKGROUND

3.1 Regional Archaeological Background

Aboriginal people have occupied the greater Sydney region for at least 20,000 years. Dated rock shelter sites in the Blue Mountains and its foothills range from 15,000 and 22,000 years before present⁴². Two dates ranging from between 10,500 to 12,000 ago have also been reported for an open camp site at Regentville⁴³, whilst a shelter on Darling Mills Creek at West Pennant Hills has also provided a date of a little over 10,000. Two other open campsites at Doonside⁴⁴ and Rouse Hill⁴⁵ have also revealed dates ranging from between 4,600 and approximately 6,000 years ago.

⁴² see Stockton & Holland 1974 and Kohen et al 1984

⁴³ McDonald et al 1996

⁴⁴ JMCHM 1999

⁴⁵ McDonald et al 1994

The earliest dated sites on the coast are located to the south at Burrill Lake (dated to 20,000 years ago) and at Bass Point (dated to 17,000 years ago). Both of these sites would have been occupied at a time when sea level was much lower and the present coastline would have been an inland environment drained by streams⁴⁶. Two other sites dated to around 7-8,000 years before present comprise a sheltered midden at Curracurrang and an open campsite (containing a hearth) at the Prince of Wales Hospital in Randwick. The Prince of Wales Hospital site⁴⁷ comprised a deflated hearth and a small number of stone artefacts on a dune formation adjacent to an extensive series of swamps. Most sites in the Sydney region however date to within the last 5,000 years and the majority of these are dated to within the last 2,500 to 3,000 years. Evidence suggests that the early Aboriginal occupation of the Sydney region was not intensive nor included large groups of people, and that around 5,000 to 6,000 years ago (when sea levels had stabilised at the present levels) more intensive use of the landscape by Aboriginal people began.

The distribution of Aboriginal sites is strongly related to bedrock geology and local topographic features, including elevation and water resources. The sandstone formations in the Sydney Basin contain painted and engraved art as well as occupation deposit and geology in this case directly determines or limits the regional distribution of these site types [other factors such as aspect, prevailing winds, exposure etc, determine the precise location of the sites within the sandstone formations]. Sandstone surfaces were also used to grind sharp edges onto stone hatchets. The grinding process was usually enhanced by the use of water and these sites are usually adjacent to or near waterholes, rock pools or water courses. Similarly the types of stone available to Aborigines for use as raw materials in stone tool manufacture, is determined by geological feature and processes.

Topography is likely to have influenced or limited the movement and activities of Aborigines throughout the region. Local sandstone formations while producing steep sided ridges and high coastal cliffs, access along and between the ridges is unlikely to have been greatly restricted. Regular burning of the scrub would have allowed easier walking through the otherwise densely vegetated slopes and/or creek lines. Variations in the slope or gradient of the ground surface acted as a constraint on some activities, particularly camping. Surfaces with slopes of less than 5% are likely to have been favoured for camping. In broad terms, flat ground surfaces suitable for campsites will be found either on the flat tops of spurs and ridges [eg., in saddles] or in valley bottoms. However open camp sites are extremely rare in the sandstone formations. Occupation sites are commonly found in sheltered contexts within sandstone overhangs where the sandstone has formed or has weathered to produce sufficient cover from the elements.

The most prevalent (and durable) form of evidence that is available for understanding how Aboriginal people may have lived in the region in the past consist of flaked and ground stone

⁴⁶ see Lampert 1971 and Bowdler 1970

⁴⁷ see Dallas et al 1997 [also in GML 2002]

artefacts. Most other items made and used from organic materials in the past have generally not survived over time.

A number of changes over time in stone tool assemblages and the use of certain types of raw materials used by Aboriginal people for tool manufacture are well documented through archaeological research. It is assumed that changes in the stone toolkit are likely to have been accompanied by and/or triggered through other significant developments in the broader social, spiritual, economic and technological lives of the traditional Aboriginal occupants of the region. Ongoing research is serving to confirm this likelihood.

The most widely used terminology for the archaeological phases in south eastern Australia within what is currently known as the *Eastern Regional Sequence* are the *Capertian*, and the *Early*, *Middle* and *Late Bondaian*. The following sequence in the archaeological record is apparent.

The *Capertian* phase is essentially composed of large, heavy stone artefacts. Tool types include uniface pebble tools, core tools, denticulate stone saws, scrapers, hammerstones, some bipolar cores and flakes, and burins. The change from the *Capertian* to the *Bondaian* appears to have taken place some time after 5,000 years BP, and is defined by a noticeable shift in stone tool size, raw material use and in the range of raw materials utilised for tool production.

The three phases which are recognised as belonging to the *Bondaian* sequence are largely based on the timing of the introduction, and subsequent decline, of backed stone implements, as well as the increased use of bi-polar flaking techniques. Other technological innovations, which are evident during the *Bondaian*, included the introduction of ground edge implements (c4000 years BP), and the widespread use of shell fish hooks during the last 1000 years.

The three *Bondaian* phases are summarised in the tables below. The dates for each are only approximations.

Table 3.1 Archaeological Phases for the Bondaian Period

Early Bondaian	
Date	5000 - 2800 years BP
Dominant raw materials	Fine grained siliceous chert and silcrete.
Characteristics	Features of the <i>Capertian</i> appear to have continued in many areas, but backed and edge ground implements were widely introduced and used.
Middle Bondaian	

Date	2800 - 1600 years BP
Dominant raw materials	Fine grained siliceous chert and silcrete. Increased use of quartz.
Characteristics	Increased use of microblades such as <i>bondi points</i> and an increase of bipolar artefacts. Few ground edge implements

Late Bondaian	
Date	Last 1600 years
Dominant raw materials	Include quartz with some uses of other raw materials
Characteristics	Microblades including <i>Bondi points</i> are absent, but <i>Eloueras</i> and bipolar pieces are dominant in known assemblages. Edge ground implements are also more common. Bone and shell implements, including fish-hooks, occur at some sites.

3.2 Local Archaeological Background

A search of the Department of Environment & Conservation Aboriginal Heritage Information Management System [DEC AHIMS] for the section of coastline extending from approximately Cape Banks (south), to Dunbar Head (north), and including an 4km strip of hinterland parallel with the coast, indicates that approximately 180 Aboriginal sites have been previously located, recorded and registered to date.⁴⁸

Site types include rock engravings, axe grinding grooves, open and sheltered middens, shelters with art and archaeological deposit, open campsites and burials. The vast majority of sites are located along the immediate coastal strip and consist in the main of rock engravings that occur on the extensive flat-tabular sandstone exposures that are situated along the various coastal headlands and bluffs, along with open and sheltered campsites locations that fringe the ocean foreshore in-and-amongst the principal beaches, bays and inlets. Considerable concentrations of sites (rock engravings in particular) occur (and partially survive) at Long Bay, Maroubra, Coogee and Bondi.

Mindful that the registered sites identified in the NPWS site search include in certain cases multiple traits (for example rock shelters with midden and art), the table below provides a breakdown of 180 individual Aboriginal entries and 209 traits listed within the parameters of the search for the area and their relative frequency.

Table 3.2 Aboriginal Cultural Heritage Sites in the South Eastern Sydney Region

⁴⁸ The coordinates for this AHIMS search were Easting 336000 to 342000; Northing 6237000 to 6255000.

Description of Site Type	Number
Rock Engraving	70
Midden	42
Shelter with Midden	38
Shelter with Art	23
Open Campsites	16
Shelter with Deposit	8
Axe Grinding Grooves	5
Burials(s)	5
Contact Mission	1
Historic Place	1

Nearest Known Aboriginal Sites

Many of the known Aboriginal sites near to the LBCC had been recorded as early as c.1890, and have been variously re-recorded or attempts been made to relocate them. Most of these are engraving sites identified by researchers specifically looking for this type of site. A wider range of site types have been identified by archaeologists as part of heritage impact surveys⁴⁹.

Table 3.3 Nearest Known Archaeological Sites in the Malabar/Long Bay Area

DEC/NPWS Site Number	Site Type	Location
46-6-686, -1363	Engravings Grinding Grooves	North side of Long Bay
46-6-1056	Open camp site/midden	South end Maroubra Beach
45-6-682	Burial/Midden/Camp Site	Long Bay Beach
45-6-683	Engravings	South side of Long Bay
45-6-684	Engravings	South Side of Long Bay
45-6-1056	Midden [now destroyed]	North side of Long Bay
45-6-1055	Engraving	Anzac Rifle Range ?

NPWS Site # 45-6-686 is an Aboriginal engraving located on the foreshore below the Malabar Waste Pollution Control Plant on the north side of Long Bay⁵⁰ and consists of a single figure of a “sun fish”. In 1980 Michael Guider reported that this site was no longer visible [ref: NPWS Site Form for Site # 45-6-1363]. See also below.

⁴⁹ Dallas 2004: Anzac Rifle Range; Rich 1990: Little Bay; Godden Mackay Logan 2002: Prince Henry Hospital.

⁵⁰ Campbell 1899; McCarthy 1983 and 1942 Mankind Vol 3 No. 3 page 93

NPWS Site # 45-6-1363 is an engraving site with axe grinding grooves below the end of Fishermans Road on the edge of the cliff about 10 feet above the foreshore and to the west of the above engraving site. The site consists of a 6m shark, six fish and 1 axe grinding groove. The site was recorded by Guider in 1980 and his NPWS Site Form made reference to the above engraving site. This site was revisited by Brayshaw as part of her 1982 survey of the Malabar Sewerage Treatment Plant.

NPWS Site # 45-6-1056 is an Aboriginal midden reported to be at the south end of Maroubra Beach. The site was recorded in 1979 by Rosemary Taplin and again in 1983 by Michael Guider. The site was described as being 100 feet in length by 30 feet wide and 2-3 feet thick, consisting of mainly of limpets and 'stromb'[sic] with a large amount of bone. Whether the bone derived from fish or bird or mammal was not recorded. In 2004 Dallas surveyed parts of the Anzac Rifle Range including a visit to this site. Its current condition is unknown and it is likely to have been disturbed or partially damaged by foreshore protection/stabilisation works.

NPWS Site # 45-6-682 is a burial site associated with stone tools and shell midden recorded in 1889. The precise location of this site is unknown. Grid References were originally recorded at 1:250,000 and 1:63,360 scale. The description of the locational context of the burial is given [NPWS Site Form] as being in wind blown sand and pumice resting on consolidated sand bed at the mouth of a small creek draining into Long Bay, suggesting a location at the western end of Long Bay on the beach⁵¹. This would place the burial site below Fishermans Road in the vicinity of the beach, or possibly in Cromwell Park to the south of Lot 1.

NPWS Site # 45-6-1055 is an engraving site reported to be located the north end of a long flat shelf of rock overlooking Maroubra Beach possibly within the Anzac Rifle Range property⁵². The site records are incomplete but it is likely to have been recorded by Rosemary Taplin in the late 1970's judging by the handwriting on the site form. Interestingly, this site had not been previously identified by Campbell or McCarthy who had worked in this area. The site is reported to consist of 'a large fish or dolphin, part of a kangaroo-Tail and back, and two smaller weathered figures, these, which may be boomerangs are further south'.

NPWS Site # 45-6-1965 is an open midden site containing stone artefacts extending along Fishermans Road, [Guider 1990: NPWS Site Form]. It was purported to extend eastward into the Rifle Range property along the edge of an old road to the Point, however the road formation and subsequent land filling has probably destroyed this site. Although midden material as may have been observed in the past may have been in situ, it is highly unlikely the material has survived the construction of the cobble road and more recent land filling operations.

⁵¹ David & Etheridge 1889 Records of the Geological Survey of NSW Vol1 Part 1

⁵² Dallas 2004 Draft report

Engravings at Boora Point [Malabar Headland]

Surveyor W. D. Campbell recorded the presence of a number of rock engravings (including a sunfish) as well as a number of axe/hatchet head grinding grooves at Boora Point in the early 20th century.⁵³ Some years later, Archaeologist Fred McCarthy recorded additional engravings adjacent to the original site including a six metre shark, six fish and several more axe grinding grooves. By 1982, when archaeologist Helen Brayshaw revisited the site, the sunfish had been destroyed and the shark partially destroyed and several of the other features disturbed by erosion or covered with obscuring vegetation.⁵⁴ Refer **figure 3.1**.

The engravings at Long Bay, appear to be not at all dissimilar to a number of engravings sites (again recorded by Campbell) at Bondi Golf Course to the distant north of the study area. The engraved figures at Bondi Golf Course/Williams Park occurred in three groups and totalled approximately 87 individual figures. *Groups 1* and *2* are located within 7m of each other and extend over an area of approximately 60m. The majority of the currently exposed figures are marine animals such as fish, sharks and a whale, whilst motifs now buried beneath turf were in the 1880s recorded as including a seal, fish (including snapper) and a boomerang. The *Group 2* figures were re-grooved by Waverley Council in 1951 and 1964 respectively.

The 66 figures identified in *Group 2* have been identified as follows.⁵⁵

'...space was valuable on this rock ...with the result that many figures are engraved within the bigger ones and other ones overlap one another. There is a fishing composition of a man and women with two fish, another one with the sword club and pair of fish. On the western side of the whale, the majority of the figures are fish, including sharks and sunfish, and marine mammals such as the whale and dolphin seen swimming in the ocean from the cliff tops. The meaning of the tall man with a boy, or much smaller man overlapped by his right arm is not known but as he is 11' tall he is apparently a mythological figure; similarly, the significance of the two lines of oval mundoes is puzzling as they do not lead to this spirit being. The figures of the big sunfish, thresher shark, dolphin, gigantic lily flower, some of the fish and the spirit being are unique in some cases and are of outstanding artistic merit in others.'

The *Group 3* engravings included depictions of the hulls of two small vessels and at the time of the original recordings appeared to have been made with a metal chisel and were observed to be not as weathered as the other engravings.⁵⁶ The engravings at Bondi and Long Bay are similar in both subject and technique and are typical of the coastal Sydney rock art, which regularly reflected the marine environment utilized by Eastern Sydney Aborigines.

⁵³ McCarthy, 1983: 1(1): 48; Campbell, 1898

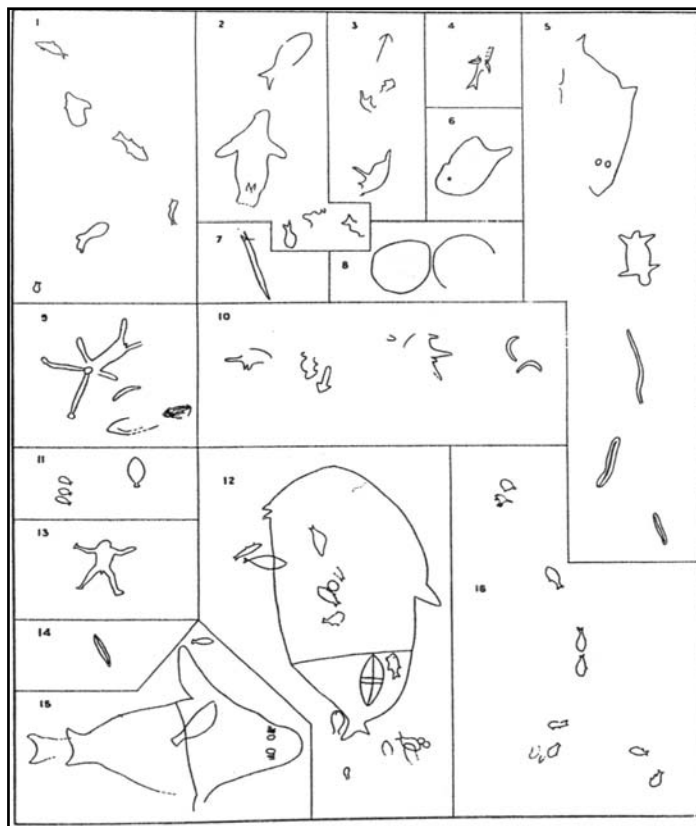
⁵⁴ Brayshaw, 1982

⁵⁵ McCarthy 1983 as quoted in Attenbrow 2002:169.

⁵⁶ Attenbrow 2002:169.

**Figure 3.1. Campbell's
Aboriginal Carvings of Port
Jackson & Broken Bay**

(Engravings from Long Bay
include figures 6, 7, 8 & 9 Plate
2 - C - Ph Botany - C0
Cumberland in Campbell, 1898)



Campsites at Maroubra

Two significant archaeological sites located at the beaches of Bondi and Maroubra, illustrate the nature and complexity of the evidence for past Aboriginal occupation and use of the general area prior to European settlement. These sites existed as large open campsites and were located during storm activity in the 1899 in the sand dunes at the back of Bondi and Maroubra Beaches.

Robert Etheridge and Thomas Whitelegge reported on the sites at Bondi and Maroubra in *'Aboriginal Workshops on the Coast of New South Wales, and their Contents'*⁵⁷ and an extracts of a preliminary account of the findings made at the Beaches is provided below.⁵⁸

'A very remarkable discovery was made by Mr T Whitelegge in the early part of the year, along the local sea-board. A series of heavy gales displaced the sand hummocks at Bondi and Maroubra Bays, exposing what appeared to be an old land surface.... revealing what we had never before imagined to exist, a series of aboriginal 'workshops' where for generations the blacks of the Port Jackson District must have manufactured chips, splinters and points for insertion along the distal margins of their spears and for other purposes.

The old land surface at Bondi, as I saw it...was covered with thousands of these chips, some of them exquisitely made, with core pieces, chippers and rubbers. The lithological character of the material used was very varied, from pure white crystalline quartz, opaque amorphous quartz, every variety of chert and quartzite, to rocks of a metamorphic character. It is quite clear that the siliceous material derived in the great measure from the surrounding Hawkesbury Sandstone, but others were probably obtained from distant sources. I regard this as one of the most important ethnological discoveries made in New South Wales for many years'.

'The 'workshops' at Bondi were far more extensive than those at Maroubra, the whole length of the back of the beach was more or less covered with tons of stones, all of which had been taken there and put to some use. In the centre of the beach there was a kind of delta upon which the coarser materials were deposited, the sand having been washed on this area; thousands of implements, which had evidently been used, were found, and chips and flakes were few and far between. For many months the original ground at Maroubra, and also the more extended area at Bondi, yielded an abundance of implements and at each visit we invariably returned with as much as we could carry. Unfortunately the new road access to Bondi has now covered most of the sites that afforded the best ground for collecting'.

'There is ample evidence that many of the sand dunes were at one time much higher than they are now, and also that in some parts they have been covered with vegetation interspersed with native camping grounds, upon which vast quantities of shells were deposited; in course of time the vegetation was covered by sand drifts, other shell heaps formed at the summit, and the whole again buried. The period of time required for these various changes must have been very great, and it has probably required an even greater lapse of time to produce the present condition...Many instances proving the correctness of the views as above related may be seen on the coast at Maroubra and Bondi'.

⁵⁷ Etheridge & Whitelegge, *Records of the Australian Museum*, Vol 6:1905-1907.

⁵⁸ As quoted in Waugh 2001:63-66.

The distinctive 'backed' points collected at Bondi Beach have since become the type-name⁵⁹ for a specialised artefact found throughout south-eastern Australia – the Bondi point. This is considerable debate about the use of Bondi points that range from them being utilised as spear barbs for hunting spears, as small cutting implements (possibly hand-held), as hafted knives or awls (needles or points) used for working skins. It is likely that they were used in the past for a multitude of different purposes.

Basaltic Dykes & Aboriginal Quarrying & Toolmaking

A number of other important geological formations are present along the coastline between the south head of Sydney Harbour and Botany Bay. On the coastal cliffs at North Bondi there occur a number of fissures created by the erosion of basalt dykes. These features are the result of liquid magma having been forced up through the sandstone over considerable periods of time from depths of up to 6km below the surface mantle, resulting in the basalt having been since weathered away leaving sandstone fissures.⁶⁰

Two volcanic columns are also located at North Bondi, one of which constitutes an irregular offshore island situated at Bondi Golf Course. This volcanic material in the past heated the surrounding rock layers that resulted in the formation of localised quartzite materials.⁶¹

In *'Reminiscences of Bondi'*, self proclaimed 'oldest native-born resident of Bondi' Thomas Ormond O'Brien described the North Bondi Dyke and hypothesised as to the past importance of such formations to Aboriginal people:

"Merriverie" is a basalt formation on the cliffs to the North of Ben Buckler. I know of five Basalt formations commencing with this and ending at Port Hacking. But this is unique, for the reason that the weather has eaten into the centre of it. It is mostly a perpendicular cliff over one hundred feet deep and about a quarter of a mile long. 'Mud Island', a rock in the sea a few yards to the east of the main mass is basalt.

Another most attractive feature of the this formation was that you came to the edge of the cliff from the west, turned round facing south, went down a short distance, having on your right and above you several columns of heat-hardened freestone several feet long, the outer ones of which you could remove from the mass.

Unfortunately, much of the beauty was spoiled, as my father put a tramway from the Old South Head Road, and carted away and broke up the stone for metalling the Old and New South Head Roads...

I found blackfellow's skulls and tomohawks there [Merriverie] and it seems to me 'Merriverie' is the only basalt formation showing the basalt that the tomohawks must have come from'.⁶²

⁵⁹ See Table 3.1

⁶⁰ Basalt is known to have been widely used by Aboriginal people in the past for the manufacture edge-ground axe/hatchet heads.

⁶¹ Branagan & Packham 1970.

⁶² O'Brien in RAHSJ 1922-3, Vol. VIII: 364-5

A recent study provides additional description of these geological formations (drawn from a geological study originally published in 1899) that further indicates their likely importance to the traditional Aboriginal owners of South East Sydney area.⁶³

'At the head of an indentation on the coast, between Long Bay and Maroubra Bay (Boora Point), a dyke enters the sea. Here the sandstones have been altered into the most perfect examples of quartzite that are known about Sydney.

The aborigines were aware of the nature of this stone, and used it to make skinning-knives. This quartzite is, in places, stained by iron oxides to a rich chocolate brown, and on first sight resembles the iron-stained quartz of some auriferous quartz reefs. Even miners have been misled by this similarity, and worked here for some time sinking and driving. Their efforts were not rewarded with any success. In working they came onto the hard and undecomposed basalt. A considerable quantity of this rock is, at the time of writing, strewn about the old shaft, but will soon disappear before the demands of museums and private collectors.

Between this point and the north head of Maroubra Bay seven dykes may be found, varying in thickness from one to five feet, all running east and west. The rocky headlands to the north and south of Maroubra are thus notable for the number of igneous dykes that intrude the sandstones'.

Stone was of vital importance to Aborigines who flaked and grinded it to fashion tools used for hunting and gathering, and in the food preparation and processing. Stone tools were used for cutting, for caving and crafting wood, for grinding seed and for making other stone implements and tools.

Axes and other cutting tools were typically made from hard volcanic and metamorphic rocks. Millstones and other grinding tools were usually made of softer rock such as sandstone. Types of rock mined by Aborigines included (but was not limited to) amphibolite, andesite, basalt, blue metal, chalcedony, chert, diabase, granite, greenstone, greywacke, ironstone, limestone, mudstone, obsidian, porphyry, quartz, quartzite, sandstone, silcrete, silicified stone, siltstone and trachyte.

The stone most frequently quarried in NSW was silcrete, with chert, quartz and quartzite extraction also being relatively common. Stone was mined from boulders, exposed veins or blocks, conglomerates, gibber and deposits of pebbles/cobbles and gravel. Mining was by extraction from surface deposits and by the excavation of material from below the surface.

With regards to sourcing axes such as those describes in the passages above, Aboriginal quarrying practice consisted of the extraction and rough trimming of "blanks" (pieces of a convenient size and shape) for making into axes. Final trimming/production of the axe and grinding of the blade was often done elsewhere, often where there was softer stone and water to hone or grind axe edges.

Sites for the "finishing" of stone tools were widely scattered and the tools were widely traded. Axes have been shown to have been traded 600-700 km from their source, and some as far as 800 km.⁶⁴

⁶³ Milne Curran 1899:264-265. *The Geology of Sydney and the Blue Mountains* quoted in Waugh 2001:62.

What is clear from the anecdotal and archaeological evidence presented above is that the Dykes and associated stone reserves of Long Bay area and particularly Boora Point are likely to have been significant extraction and quarrying sites for both the fine quartzite used in cutting and barbed implements as well as the denser volcanics used in axes. Extrapolating further, it may be that the massive open campsites recorded in the late 19th Century at locations such as Bondi and Maroubra were secondary 'finishing' or tool production sites where raw material 'blanks' were transformed into useable tools.

Aboriginal Burials at Long Bay

In April 1889, geological surveyor Edgeworth David and Paleontologist Robert Etheridge Jnr accidentally discovered parts of an Aboriginal skeleton and stone artefacts while examining the sand and pumice bed at Long Bay. In a report on the discovery in the *Records of the Geological Survey of NSW*⁶⁵, the pair described the exact location as:

*'... a tongue shaped flat at the mouth of a small creek opening into Long Bay. To the northeast and southwest this flat is bounded by low hills of Hawkesbury sandstone, partially covered by blown sand and, now overgrown by trees and scrub.'*⁶⁶

The remains, which included part of the lower spine, pelvis, long bones of the leg, and lower arms was located immediately above a thick layer of consolidated sand described by the authors as 'consolidated sand, peaty and very hard', covered with 'drift sand'.⁶⁷ Objects identified as being associated with the skeleton included two stone implements of 'dark micaeous flagstone' and several marine shells.⁶⁸

Archaeological Sites at Little Bay

To the south of Long Bay, the Little Bay area also features a number of Aboriginal cultural heritage sites including open camps sites, midden sites and engravings.⁶⁹

A number of archaeological sites in this locale appear to contain evidence for the continuation of occupation well into the historic period. Examples include a series of open sites along the coastline at Little Bay that contain reworked (flaked) items of European glass and ceramic.

In addition, two of the burial sites listed in the AHIMS register presented above are historic period Aboriginal burials within the historic cemeteries located to the south of the Prince Henry Hospital site at Little Bay. The historical sites identified in the site search also include the 19th Century Leprosy Lazaret also located at the former Prince Henry Hospital.

⁶⁴ NSW Department of Mines, 2000.

⁶⁵ This is one of the earliest scientific reports on aboriginal archaeological remains in Australia

⁶⁶ David & Etheridge, 1889: 9-10

⁶⁷ David & Etheridge, 1889:11; Plate 1

⁶⁸ David & Etheridge, 1889:12-13

⁶⁹ Rich 1990; Godden Mackay Logan 2002; Prince Henry Hospital site Prehistorian Dom Steele, pers. comm.

Unrecorded Sites

In addition to the sites which have recorded and entered into the AHIMS DEC Database, there are several other sites in the Long Bay area that were recorded incidentally by interested observers and locals.

One such location is the southern corner of Napier and Victoria Streets (due north of the Long Bay Correctional Complex) on the south side of Long Bay. At this location in 1967, Mr H. Cunneen unearthed three skulls and numerous other bones while constructing his son's home. This discovery led to the assumption that the area was an Aboriginal burial ground.⁷⁰

It has also been stated that uphill from the site mentioned above was a series of rock outcrops including a shelter known as 'the midden cave' which featured shell mounds and a blackened ceiling. The cave was left intact when Prince Edward Street was constructed in the 1920s but the status of the site today is undetermined.⁷¹

It is interesting to note that in the late 19th Century, Obed West also referred to a cave on the south side of Long Bay, which he described as follows:

'On the south side of the Bay, about 200 yards back from the beach, there is a large overhanging of rock, forming a cave. This was shown to me by the blacks as the place where all who had the disease (smallpox) went. The blacks had a great horror of the disease and were afraid to go near anyone who was suffering. The patients were made to go into the cave, and then at intervals, supplies of food, principally fish, were laid on the ground some distance from the cave. Those sufferers who were able would then crawl to the spot for food and then go back again.

In the circumstances, it can be easily imagined that a great number of blacks died, and when passing the cave in question – which was afterwards known as the Blacks' Hospital – I have seen numbers of bones and skulls scattered about, the remains of those I was given to understand who had perished during the prevalence of the plague'.⁷²

Another early local resident who described Aboriginal burials and artefacts in the Long Bay area was Thomas O'Brien:

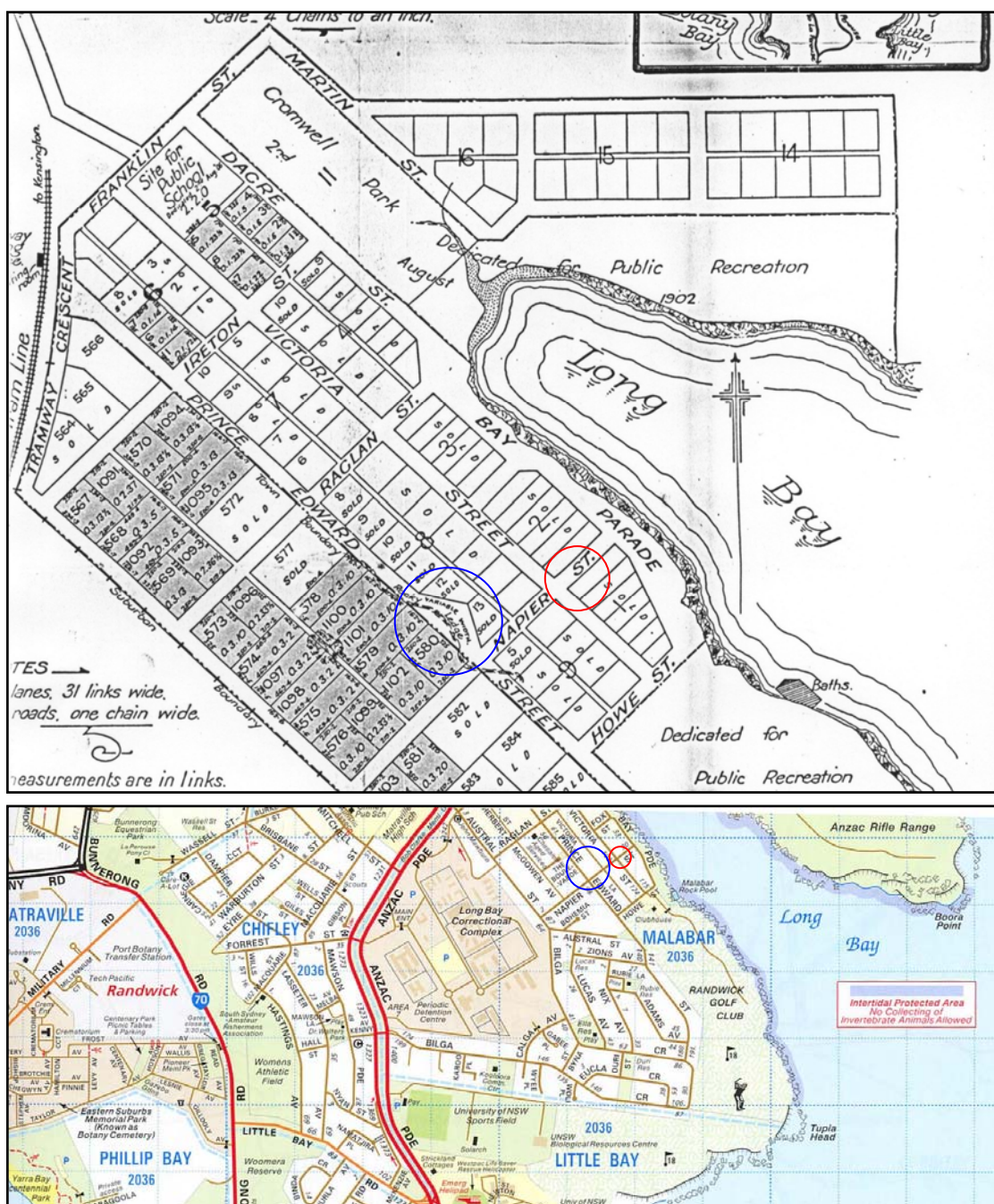
'I think I will wind up with a lament for the spoiling of that once – beautiful spot, "Long Bay," which you saw nothing of until you came out from under the surrounding trees, and came upon a beautiful, peaceful bay, with a little beach covered with pebbles and beautiful shells and occasional pieces of cornelian – whence the cornelian I do not know. I found black fellows' skulls and tomahawks here, too, and it seems to me "Merriverie" is the only basalt formation showing the basalt that the tomahawks must have come from there.

This is further evidence of Aboriginal burials in the Long Bay area and also of the use of hard stone material associated with the Eastern Sydney basaltic dykes. Refer **figures 3.2- 3.4**.

⁷⁰ McIntosh, L; Perry, G; Fraser, B. & Linnell, A. 1980.

⁷¹ McIntosh, L; Perry, G; Fraser, B. & Linnell, A. 1980.

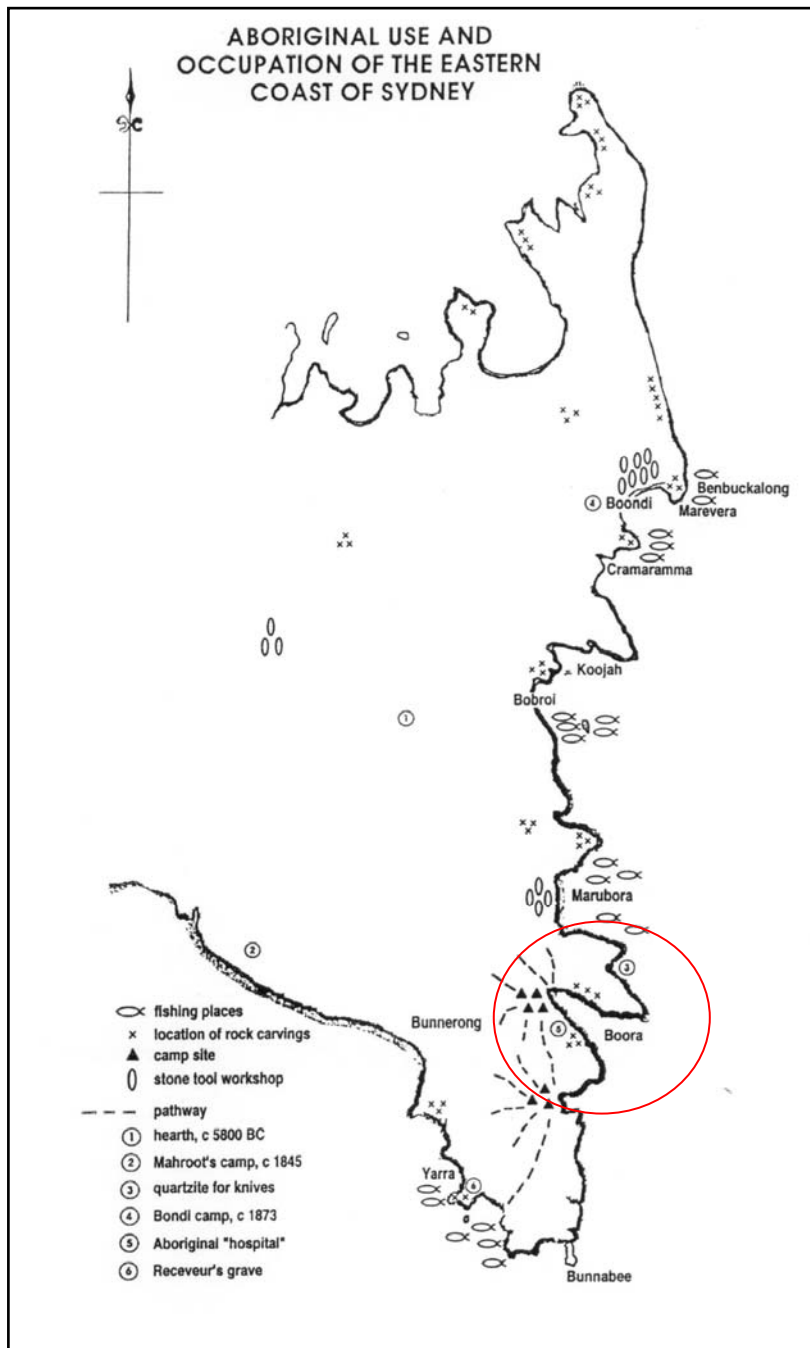
⁷² Marriot, 1988: 41-42.



Figures 3.2 & 3.3 (Top) 1908 Subdivision Plan & (Bottom) 2003 Street Directory Map

(The top map shows the location of the burials unearthed in 1967, and the rock outcrop which once featured an Aboriginal cave in Prince Edward Street - the location of the cave is where the road widens to the west of the Napier Street intersection. The bottom map shows the area today and the proximity of the sites to the Long Bay Correctional Centre)

Figure 3.4. Aboriginal Use & Occupation of the Eastern Sydney Region
(Figure presented in Waugh, 2001:9)



Note: Rock engravings, campsites, pathways and approximate location of the 'Black's Hospital' at Long Bay (Boora)

Site Destruction

Many of the sites mentioned above have unfortunately disturbed or destroyed by European settlement activity long before the establishment of the official sites register. Floods in the mid 19th Century unearthed '... aboriginal skull and several aboriginal tomohawks' in the vicinity of Bondi for example, and it is well known that much of the extensive stone artefact scatters at Bondi and Maroubra were destroyed by coastal development from the 20th century.⁷³

Similarly the engraving and likely quarrying sites at Boora Point are likely to have been significantly impacted by both European quarrying activities and the early 20th century construction of the massive South Western Ocean Outfall Sewer Line (SWOOS) which discharges at Boora Point.

Figure 3.5. Malabar Headland (Boora Point)
(No: rt08162)



⁷³ O'Brien's 'Reminiscences of Bondi' in RAHSJ, 1922-3, Vol. VIII: 364

3.3. Ethno-historical Evidence of Aborigines at the Time of Contact

Prior to European settlement, the varied landscape of the Malabar Peninsula and its immediate hinterland (which included a rugged coastline, open forests, heathlands, swamps, creeks, and sheltered bays) combined with a mild annual climate to provide an ideal living environment for the Aborigines who lived in and visited the area prior to white settlement.

The rich natural reserves of the area included a wide variety of maritime, estuarine and terrestrial resources. The ways in which these varied resources were likely to have been utilised by Aborigines, are detailed below.

The Waters

The physical environment of the Sydney area is dominated and defined by the spectacular coastline and its natural harbours. It is therefore not surprising that fish and fishing were (and continue to be) of major social, spiritual and economic importance to Sydney Aboriginal people. Early colonial observer and diarist Watkin Tench wrote that:

*'Fishing, indeed, seems to engross nearly all of their time, probably from its forming a chief part of their subsistence.'*⁷⁴

Tench's observation was supported by Lieutenant David Collins who noted:

*'The natives on the sea-coast are those with which we are most acquainted. Fish is their chief support.'*⁷⁵

Dr Lang, writing several decades later in the 1830s, similarly recorded:

'It is well known that these aborigines in no instance cultivate the soil, but subsist entirely by hunting and fishing, and on the wild roots they find in certain localities (especially the common fern), with occasionally a little wild honey; indigenous fruits being extremely rare.'

Fish

Historical accounts indicate that at the time of first contact, Aboriginal people ate principally snapper (*Pagrus auratus*), bream and mullet. Archaeological evidence however, in the form of fish bones & otoliths (ear stones) from Aboriginal shell middens, indicates that aboriginal people ate a variety of species depending on season and availability. These included dusky flathead, eastern blue groper, luderick (blackfish), leatherjacket, morwong, whiting, mulloway (jewfish), wrasse, wirrah, tarwhine and various shark species.⁷⁶

The following table of *Aboriginal Fish Names*, details some of the fish that had particular use or significance to Sydney Aborigines. Those which would have occurred within the Malabar peninsula are highlighted in grey.

⁷⁴ Tench, 1979

⁷⁵ Collins, 1975 [1798]

⁷⁶ Notes from the Australian Museum Exhibition 'Catching Sydney Harbour'.

Table 3.3 Aboriginal Fish Names

Fish	Scientific Name	Aboriginal Name
Large Flathead (Dusky)	<i>Platycephalus Fuscus</i>	Cowerre
Small Flathead (?Sand)	<i>Platycephalus bassensis</i> ⁷⁷	Mullinagul
Flathead (general)	<i>Platycephalus sp.</i>	murraynaugul
Toadfish		Cagone
Shovel Nosed Ray (Bank's Ray)	<i>Aptychotrema rostrata</i>	Ginnare
? Tarwhine	<i>Rhabdosargus sarbo</i>	Goray tarrawhine
Black Bream	<i>Acanthopagrus australis</i>	Karooma (Carooma)
Zebrafish	<i>Girella zebra</i>	Maromera
Rays (non-specific)		Teringyan or ullowygang
Bullhead shark (Port Jackson)	? <i>Heterodontus portjacksoni</i>	wallomill
Snapper	<i>Pagrus auratus</i>	wallumai
Large Mullet (Bully) ⁷⁸	<i>Mugil cephalus</i>	waradiel
Makerel (Blue/Slimy)	<i>Scomber australicus</i>	Waaragal or weeragal
? mud skipper - 'fish like a tadpole with two feet'		badoberong
? 'the Prince fish'		barong
-		beragallon
-		boorroonaganaga

[Notes: Aboriginal fish names from two manuscripts, one by William Dawes and another un-authored (but possibly by Phillip, Collins & Hunter) cited in Attenbrow, 2002: 63-64; scientific names are from Roughley, 1966; Grant, 1965; Starling, 2002]

The waters of the rocky coastline, and the bays, swamps and creeks of the Malabar Peninsula are likely to have supported a number of the fish species known to have been targeted for food by Aborigines. The rocky coastline and Long and Little Bays are likely to have supported significant populations of bream, mullet, whiting, luderick, flathead, groper and cod, while creeks (such as that which formerly entered Long Bay), is likely to have held bream, whiting, flathead and mullet, depending on the season, spawning patterns and other factors such as creek levels and salinity. Refer to **figure 3.6**.

Fishing Methods

Australian Angling writer and historian B. Dunn has described Aboriginal fishing techniques as:

*'... the distillation of thousands of years of experience – a unique mixture of experimentation, mythology and concentrated lore.'*⁷⁹

⁷⁷ other *Platycephalus* species also referred to as 'sand' flathead' include *arenarius*, *caeruleopunctatus*, and *speculatus*

⁷⁸ also hardgut, sea & river mullet. Juveniles referred to as 'poddy mullet'.

⁷⁹ Dunn, 1991: 16

The methods utilized by Aborigines to obtain fish in the Sydney region were indeed many and varied, however the principle methods appear to have been line fishing, spearing and netting.

Line Fishing from Canoes

First Fleet surgeon George Worgan, of the *Sirius* wrote some general accounts of the Aborigines of the Sydney harbours in 1788. In one instance he recorded that:

*'Each tribe according to their number have 6, 8 or 10 canoes, in these contemptible skiffs (which display very little art or ingenuity) they paddle (with two things like pudding stirrers) from one cove to another even up and down the coast, keeping as close to the rocks as possible. The women make much more use of them than the men do, for they get into them only when they want to cross from one cove to the other.'*⁸⁰

The bark canoes described disparagingly by Worgan were used for both for travelling around the various harbours and tributaries, and as mobile fishing platforms. Generally these craft were between 2.5 and 6 metres long, were made of bark, and were propelled by wooden paddles called *goinnia* or *narowang*, between 0.6 and 0.9 metres long. Small fires kept alight on clay beds in the centre of the canoes to provide light and warmth and to cook meals. Captain James Cook was one of the first to describe the fishing canoes of the Sydney Aborigines when he noted during the Endeavour's voyage of Discovery to Botany Bay:

*'... Three canoes lay upon the beach the worst I think I ever saw, they were about 12 or 14 feet long made of one piece of bark of a tree drawn or tied up at each end and the middle kept open by means of pieces of sticks by way of thwarts.'*⁸¹

The bark used to build canoes in the Sydney region was often sourced from the Grey or Saltwater Swamp She Oak (*Casuarina glauca*), Bangalay (*Eucalyptus Botroides*) and several species of stringybark (*Eucalyptus agglomerate* and *acmeniodies*). Canoe bark was removed from trees with stone axes, and later in the post-contact period, with metal axes. Plant fibres bound the canoes together at each end.

As indicated by the comments of Cook and Worgan, the bark canoes were serviceable but flimsy craft, and in order to keep them operational they were occasionally patched with the resin from grass trees (*Xanthorrhoea* sp.) and lined with Cabbage Tree Palm leaves (*Livistonia australis*).⁸² Later descriptions from the early 19th Century also indicate that some of the canoes were lined with the same material used to mend them. John Clark for example, noted in his book *Field Sports of the Native Inhabitants of New South Wales* (1814), that:

*'The canoes are constructed of bark, securely lashed at the extremities and cemented together with yellow resin which renders them perfectly watertight.'*⁸³

Fishing Tackle

⁸⁰ Worgan, 1978 [1788]: 16-18

⁸¹ Cook, 1968 [1768-1771]; Curby, 1998: 3

⁸² Notes from the Australian Museum Exhibition 'Catching Sydney Harbour' – 'Building a Canoe'.

⁸³ Clark, 1814

The fishing kit of the Aboriginal fisherperson was principally line and hook. Governor John Hunter noted in 1793 that:

'the [fishing] line appears to be manufactured from the bark of various trees which we found here of a tough, stringy nature'.⁸⁴

John Clark also noted:

'The lines are manufactured from the tough inner bark or rind of various trees which is beaten with a stone until it becomes fibrous. The finer strings are then twisted into strands and the line, which usually consists of two strands, is made to any length'.⁸⁵

It is likely that the lines described were made from Cabbage Tree Palm and Kurrajong bark, with lesser use of Hibiscus and Settlers Flax (*Hibiscus heterophyllus* & *Gymnostachys anceps*).⁸⁶

Fastened to the business end of the lines were fishhooks fashioned from a variety of natural materials. Turban shell hooks in particular, were used extensively around Port Jackson and Botany Bay, however, the 'pearly parts of shells' and unusual items, such as the talons of predator birds, were also sometimes adapted but, as Governor Hunter noted '...the former are considered best'.⁸⁷ Refer to **figures 3.7 – 3.8**

Line Fishing Techniques

The Aborigines well understood the limitations of their equipment, and used skill to make up for the inherent weaknesses in their tackle. Generally hand cast and retrieve methods worked adequately when fishing from the canoes around the waters of the harbour, however, when a large fish was hooked, rather than test hooks and line to the limits and risk a bust off, fish were swum to the shore – lead by the line and manoeuvred by those in the canoe.⁸⁸

Catch rates on hook and line appear to have been improved by the prodigious use of 'ground baiting' or burleying. Lieutenant David Collins noted in his account of Sydney Aborigines published in his *Account of NSW* in 1798 that:

'While fishing, the women generally sing; and I have seen them in their canoes chewing muscles or cockles and spitting them into the water as bait'.⁸⁹

It has also been noted elsewhere that the groper, a once common coastal fish in the Sydney region (particularly along the coast of the Malabar peninsula and its bays):

'... is often decoyed from its hiding place by oysters and shells, broken up and thrown out as burley'.⁹⁰

⁸⁴ Hunter, 1968 [1793]

⁸⁵ Clark, 1814

⁸⁶ Mudie, 1829: 238; Notes from the Australian Museum Exhibition 'Catching Sydney Harbour' – 'Making Fishing Line'

⁸⁷ Clark, 1814; Hunter, 1968 [1798]

⁸⁸ Stockdale, 1950 [1789]

⁸⁹ Collins, 1975 [1798]

⁹⁰ Tenison-Woods, 1882

Spear Fishing

It was often Aboriginal women who fished from canoes, while the men would often simultaneously engage in spear fishing from rocks, shorelines and headlands. George Worgan described Aborigines spearing fish in 1788:

*‘... they walk along the rocks close to the water and stricke the fish with their spears and at this they are very dextrous, seldom missing their aim, which indeed is not to be wondered at, for fish, being their chief subsistence and their hooks and lines not very plenty, they are obliged to practice this art of taking them daily’*⁹¹

The spears mentioned by Worgan were multi pronged and called ‘fizz gigs’ by early colonists.⁹² The shafts of these spears were up to 6 metres long and made of the wood or the stems of flowering *Xanthorrhoea* grass trees. In some instances the length of the spear was not fixed and could:

*‘... be increased by joints to any manageable length that the depth of the water may require’*⁹³

The prongs of fishing spears were barbed or pointed with stone, shell, hardwood, fish teeth, sharpened animal bone and stingray spines which were bound with two ply rope or plant fibre and coated in plant resin.⁹⁴ Generally, it is believed that the spears were predominantly used in shallow water contexts where stealthily wading fishermen used them to pin mullet, whiting, flathead and bream.⁹⁵

It is interesting to note that of all the fishing paraphernalia mentioned above, the only fishing implements definitely known to have survived from the Sydney region are five multi-pronged spears.⁹⁶ This is despite the fact that in 1770, Botanist and naturalist Joseph Banks recorded the collection of numerous Aboriginal artefacts from the Sydney area including darts and approximately 50 spears:

*‘...of various leng(t)hs, from 15 to 6 feet in leng(t)h: all we found except one had 4 prongs which were besmeared with a greenish coloured gum’*⁹⁷

Four of the spears obtained by Banks were passed on to his friend John Montague, the Fourth Earl of Sandwich, and eventually ended up in the University Museum of Archaeology and Ethnology at Cambridge. Of the four spears, only one was actually four-pronged and this spear featured tips of fish or mammal bone set in gum and bound with vegetable fibre.

Nets & Traps

⁹¹ Worgan, 1978 [1788]: 16-18

⁹² Notes from the Australian Museum Exhibition ‘Catching Sydney Harbour’.

⁹³ Clark, 1814

⁹⁴ Notes from the Australian Museum Exhibition ‘Catching Sydney Harbour’ – ‘Making Spears’

⁹⁵ Dunn, 1991: 17

⁹⁶ Three in the Cambridge University Museum of Archaeology & Anthropology, England; One in the Museum of Mankind (British Museum); and One the NN Miklukho-Maklay Institute in St Petersburg, Russia

⁹⁷ Quoted in Megaw, 1969a: 257

Along the Australian East Coast, fish were also caught in casting nets and traps. One method of net fishing (utilized to trap shoaling mullet) involved a 'drive' along shallow creeks and flats where Aborigines advanced in line abreast to a netted end point.⁹⁸ As with the fishing lines, these nets were likely made from plant fibres.

Perhaps the most sophisticated method of fishing on Australia's East Coast involved the use of elaborate stone fish traps and weirs in narrow tidal waters. We know principally about such traps from examples on the Mid North Coast such as Arrawarra, and inland at Brewarrina, however there is no reason to believe that such traps were not utilized in the Sydney area.⁹⁹

Shellfish & Crustaceans

The Aboriginal diet based on maritime and estuarine finfish was rounded out with the addition of a range of shellfish and crustaceans. Governor Phillip noted in the early post-contact period that:

'Craw-fish and lobsters they catch in small hoped nets...their huts are generally surrounded by Oyster and mussel shells and their bodies smell of oil'.¹⁰⁰

Historical evidence and archaeological from the excavation of aboriginal shell middens in the Port Jackson catchment area indicates that shellfish and crustaceans taken for food (and hook and ornament production) included:

- Rock oyster (*Saccostrea culcullata*),
- Sydney cockle (*Anadara trapezia*),
- Hairy mussel (*Trichomya hirsute*)
- Mud oyster (*Ostrea angasi*),
- Mud whelk (*Pyrazus ebininus*),
- Periwinkle (*Bembicium auratum*),
- Eastern rock lobster (*Jasus verreauxii*), and the
- Eastern King Prawn (*Penaeus plebejus*).¹⁰¹

Folklore and Fish Mythology

Aboriginal people appear to have predicted the arrival and numbers of seasonal fish stocks through a combination of environmental and mythological observations. Morton Bay historian Thomas Welsby recorded a number of Queensland Coast Aboriginal 'predictors' in his book 'Schnappering' (1905). Quoting a Fred Campbell, Welsby noted the following:

- The extent of the annual sea mullet run could be predicted two months in advance by observing the numbers of blue Mountain parrots. If the bird numbers were few, the Aborigines would not bother to make new nets as the seasonal harvest would be small.
- The black magpie was a indicator of Luderick/blackfish (*dungala*)
- The predicted Tailor/Bluefish (*poonbah*) run was associated with the yellow blossoming of coastal wattle tree.¹⁰²

⁹⁸ Yeates, 1993a: 13

⁹⁹ Attenbrow & Steele, 1995

¹⁰⁰ Dispatch from Phillip to Sydney, 15 May 1788 in *HRA* Series 1, Volume 1: 28

¹⁰¹ Attenbrow, 2002: 66-69; Dallas, 2003: 19

While these remarks clearly relate to the southern Queensland coast it is reasonable to assume that Sydney Aborigines used similar environmental indicators to predict seasonal fish harvests.

Aside from the obvious economic and dietary importance of fish to the Aborigines of the Sydney region, and the prediction of fish runs via environmental indicators, fish also had totemic significance to Aboriginal people. Governor Phillip noted in 1790 that ‘... we have reason to believe that children are named after the fish they first catch’ and the names of at least three well-known Sydney Aborigines were associated with fish. Ballederry’s name for instance signified the Leatherjacket (family *Aluteridae*), while Bennelong was named after a ‘large fish’, and Mawberry was named after the Gurnard (family *Triglidae*).¹⁰³



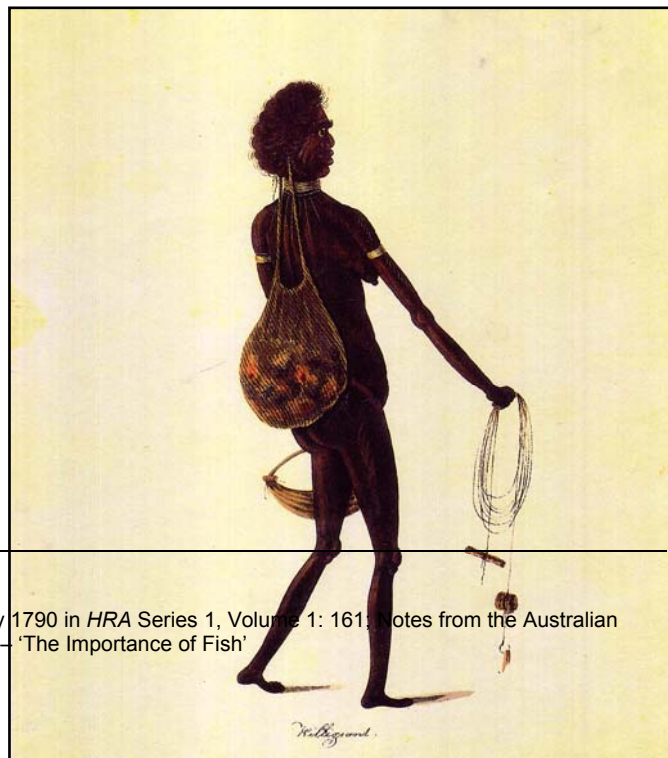
Figure 3.6
Lewin's 'Fish Catch & Dawes Point, Sydney Harbour' – c1813

(Source: Art Gallery of SA - presented in Radford & Hylton, 1995: 47)

The fish depicted in this early colonial image include a number of fish that were sought by Aborigines such as wrasse, snapper, hammerhead shark, perch & sea mullet

Figure 3.7
Richard Browne's watercolour of Killigrand

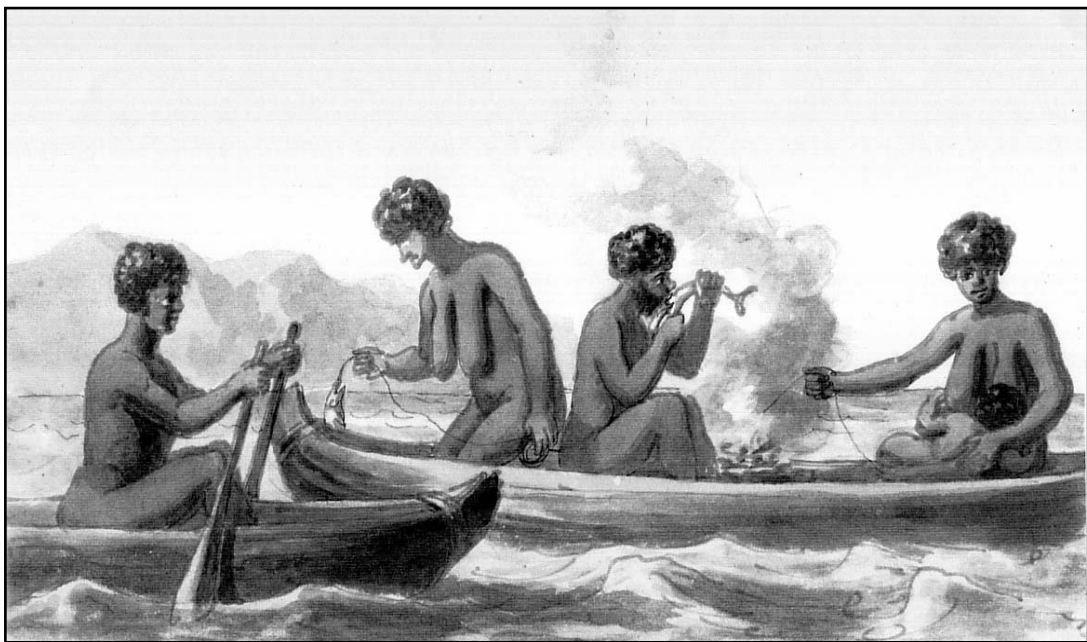
(c1820 - Source: presented in Radford & Hylton, 1995: 21)



¹⁰² Dunn, 1991: 15

¹⁰³ Dispatch from Phillip to Sydney, 13 February 1790 in *HRA Series 1, Volume 1*: 161; Notes from the Australian Museum Exhibition 'Catching Sydney Harbour' – 'The Importance of Fish'

Figure 3.8
King's 'Aborigines fishing, cooking and eating from canoes'
(c1788-92 - Source: Banks Papers Series 36A.05 – ML SPF)



The Land

The land bordering the coast and its bays and creeks, as well as the scrubby dunes and swamps beyond, supported a range of birds and animals, as did the low lying Botany Swamplands to the west. On the drier, more open ground and ridgelines the larger macropods and other marsupials such as possums may well have been targeted for food by Aborigines.¹⁰⁴ On swampier ground, and dune depressions, it is likely that waterfowl and small macropods including Kangaroos and Wallabies were hunted and trapped. Aside from providing food and refuge for an array of birds and animals, the flora of the area was used for a multitude of purposes.

The Importance of Trees

Even though land clearing and development has removed much old growth trees in the study area, ethno-historical records indicate that the Aborigines of Sydney made use of a variety of tree species for such things as the sourcing of food products, production of canoes, and the manufacture of tools and implements. Several of the uses to which trees and tree products were put, are outlined below:

- Coastal timber was used for the manufacture of clubs and spears and bark from select Eucalypts was used for the production of canoes and shields.
- Aboriginal women wove the bark fibres from the Hibiscus trees that grew along creek lines to produce fishing nets, which were cast over shoals of mullet. Other fibres produced fishing lines and twine
- Babies were wrapped in soft tea-tree bark and slung in woven fibre bags.
- Saps and gums were used as adhesives
- Flowers, nectars, leaves and fruits were collected for processing as food, drinks and medicaments

In addition to providing the raw materials needed to produce products that were utilised in everyday life, trees also provided access to the birds and animals that made use of them. Tree climbing allowed Aborigines to access a variety of foodstuffs including wild honey, possums, flying foxes, koalas and bird eggs.

Shelters

Aboriginal people in the Sydney area lived in a wide variety of accommodations prior to European arrival and the years immediately after. Trees provided much of the raw material for temporary and semi-permanent dwellings. R. Howitt described a number of the dwelling types and the way in which they were made in 1845, writing:

'It is not uninteresting to watch them at the vocation of miam-making (mia mias): stripping off from the trees large and thick sheets of bark, driving forked stakes into the ground to receive the cross tree, against which they rear the bark, and complete the whole with a covering of green boughs'.¹⁰⁵

Within the Malabar peninsula area, Aborigines are likely to have made use of both fabricated dwellings such as those described above (and shown at **figures 3.9 & 3.11**), as well as the

¹⁰⁴ Dallas, 2003: 19

¹⁰⁵ Howitt, 1845: 284

natural rock shelters, which were dotted around the harbour where Hawkesbury sandstone outcropped.

Mythology & Ceremony

The mythology and ceremony of the Sydney Aborigines is not well known. Though there were several recordings of ceremonial activity in the early contact period such activity declined thereafter (or moved elsewhere). How accurately post-contact ceremonial activity reflected pre-contact activity is also uncertain – most anthropological study into Aboriginal ceremony took place much later (c1870s and after) in regional Australia, and therefore may or may not provide an indication of what Sydney ceremonial life was once like. One of the few historically recorded ceremonial grounds in the Sydney region is however Boora - the Aboriginal name for Long Bay and the name still affixed to the northern headland of Long Bay.

Boora Point

19th Century Sydney Morning Herald journalist and early colonial settler Obed West (1807-1891) described the Long Bay area of the c1810-1840s in one of his articles entitled 'Old and New Sydney'. The description, later included in his collected memoirs, was as follows:

'Adjacent to Maroubra is Long Bay and then Little Bay. The command of language and ingeniousness in naming some of our places is wonderful indeed. The blacks called Long Bay "Boora", and it was long before white men came to this country; and for long afterwards, the principal camping place of the aboriginals between Sydney. Several well beaten paths lead down to the Bay, the ground around which was a great deal more open than the present day'.¹⁰⁶

West further added that while Long Bay was the main camping area for Aborigines, 'Little Bay was a subsidiary camping ground and leading to it were six native pathways'.¹⁰⁷ West's narrative not only reveals pre and post-contact aboriginal gathering, ceremony and encampment at Long Bay, but also describes aboriginal pathways leading to both Long and Little Bays. Obed West's account is the only account of early post-contact ceremonial activity on the Malabar peninsula that we are currently aware of. The openness of the ground at Long Bay, which West suggested gave way to regrowth in the c1840s, may also reflect the deliberate Aboriginal use of fire in the area.

Researcher Kevin Smith has recently suggested that there exists further linguistic evidence supporting West's assertions that Long Bay as a significant ceremonial centre. In his article *Eora and Camergal: The Sydney Coastal Clans*, Smith argues that Maroubra can be translated literally as *Mooroo-boora* meaning 'path' and 'boora'. He is suggesting in essence that Maroubra was so named on account of its location on the way to Long Bay.¹⁰⁸

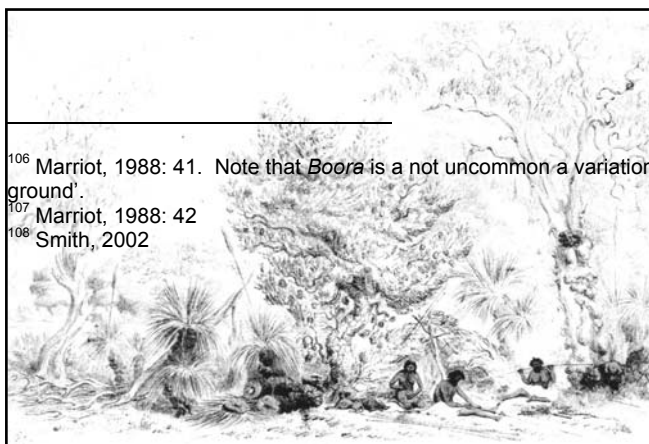


Figure 3.9

¹⁰⁶ Marriot, 1988: 41. Note that *Boora* is a not uncommon a variation of *Bora* generally believed to mean 'ceremonial ground'.

¹⁰⁷ Marriot, 1988: 42

¹⁰⁸ Smith, 2002

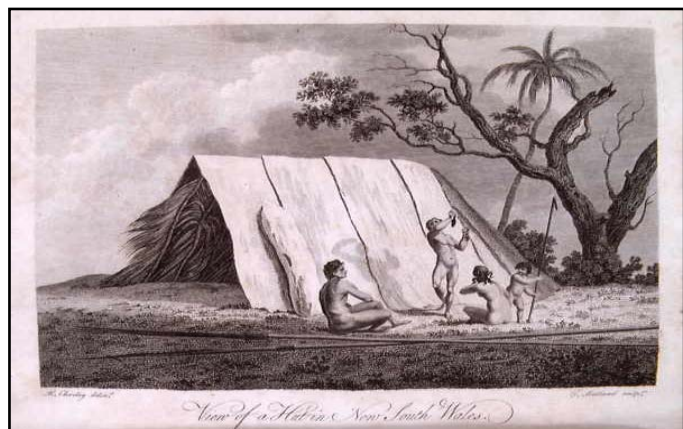
Image of Aborigines making spears in front of gunya huts at the time of Cook's landing
(ML SLNSW)

Image shows Aborigines making spears out of grass tree (Xanthorrhoea). Banksia & eucalypts also shown.



Figure 3.10
Prattent's Aboriginal Implements [1789]
(SLV - Image Number: pb000236)

Figure 3.11
Thomas Medland's engraving
View of a Hut in New South Wales
[26 June 1789]
(SLV Image Number: pb000233)



3.3 Language, Groups & Boundaries

There is considerable ongoing debate about the nature, territory and range of the pre-contact Aboriginal language groups of the Sydney region. The debates have arisen largely because by the time colonial diarists, missionaries and proto-anthropologists began making detailed records of Aboriginal people in the 19th Century, Sydney Aborigines had been reduced in number, dispersed by European settlement activity and their traditional (or pre-contact) groups had been broken up and reconfigured. As a consequence, it is therefore uncertain exactly who the Aboriginal groups were who occupied the greater Sydney area prior to and immediately after European settlement.

The following information relating to the Aborigines of Sydney's southeast suburbs (including Long Bay/Malabar) is based on generally accepted information. For further discussion about Sydney Aboriginal language groups and social organization, the reader is directed to a range of books and articles that discuss the subject.¹⁰⁹

Language

The language and language sub-groups (dialects) spoken by the Aborigines of the Sydney area at the time of first European contact is uncertain. Generally, there are two considered hypotheses regarding Sydney Aboriginal coastal languages.¹¹⁰

1. Aborigines of the Sydney region spoke a coastal dialect of the *Darug* language.¹¹¹ It has been suggested that the area in which this dialect was utilised included the Sydney Peninsula as well as the area to the north of Port Jackson (possibly as far as Broken Bay).¹¹²
2. Sydney coastal language was quite distinct from the *Darug* language.¹¹³

Without wishing to wade too heavily into the Aboriginal language debate, it is perhaps best to acknowledge that our understanding of pre and early post-contact Aboriginal languages and language boundaries is fragmentary at best.

Sydney region archaeologist and historian Val Attenbrow has wisely cautioned:

*'Any boundaries mapped today for these languages or dialects can only be indicative at best. This is not only because of an apparent lack of detail about such boundaries in the historical documents, but because boundaries between language groups are not always precise lines.'*¹¹⁴

Clans

Despite the absence of precise knowledge about the language group affiliations of Pre-contact Sydney Aboriginal society we do know that this society was organized around clan groupings - clans being extended family or decent groups with territorial or social affiliations with a given area.

When Europeans arrived in 1788, the Colony's first Governor Phillip suggested that there were more than 1500 people from several clans including the *Cadigal*, *Wangal*, *Wallumedegal*, *Boromedegal*, *Gameragal*, *Borogegal*, *Birrabirragal* and *Gayamaygal*, living in the area from Botany Bay to Broken Bay and as far west as Parramatta.¹¹⁵ Though Phillip's initial population estimate is generally deemed to be somewhat understated, his recognition of Sydney Aboriginal social organization based on numerous clan groupings appears to have been valid.

¹⁰⁹ Attenbrow, 2002; Troy, 1991; Kohen, 1985, 1993; Ross, 1988

¹¹⁰ Sydney Coast being defined as the principal bays with their respective estuarine reaches and tributaries

¹¹¹ South of Port Jackson and north of Botany Bay to approximately Parramatta.

¹¹² Kohen 1993: 10 – summarised in Attenbrow 2002: 34

¹¹³ Ross, 1988: 46-49

¹¹⁴ Attenbrow 2002: 34

¹¹⁵ Dispatch from Phillip to Sydney, 13 February 1790 in *HRA* 1(1)

The Aboriginal history of South East Sydney appears to be most closely linked with one clan group reported by early colonial observers in the late 18th Century – the *Cadigal*. Neighbouring groups of the *Cadigal* included the *Wangal* to the west, the *Bediagal* (about the Cooks River) to the southwest, the *Gameragal* to the north of Port Jackson, and the *Gweagal* to the south of Botany Bay.¹¹⁶ However, the caution which Attenbrow advises for language boundaries should also be applied to clan groupings.

The *Cadigal*¹¹⁷

Most of the Aborigines who occupied the greater Sydney area appear to have been of the *Cadigal* group. Governor Phillip suggested in 1790, that the *Cadigal* occupied:

*‘... from the south side of the Harbour [Port Jackson], along the south shore’.*¹¹⁸

Later Governor Philip Gidley King, also mentioned the *Cadigal*, noting that the *Cadigal* (men) and *Gadigal-leon* (women) occupied the land of *Cadi*, which he defined as extending from the south side of Port Jackson to Long Cove (Darling Harbour).¹¹⁹ Generally, *Cadigal* territory is accepted as having extended from South Head to the northern shores of Botany Bay and possibly as far west as Petersham.¹²⁰

Tribes

The various ‘tribes’ referred to by colonists in the 19th Century were not traditional Aboriginal groupings but were resultant of major post-contact social re-organization.

The displacement & dislocation of clan groups which resulted from European settlement and disease forced the remnants of formerly disparate Aboriginal bands to combine ‘to provide mutual protection and to maintain viable social and economic units’.¹²¹ Some researchers have argued that by as early as the 1820s, the pre-contact clans and bands no longer existed as identifiable groups.¹²²

Despite significant changes following contact, these ‘tribes’ continued to adhere to certain rules governing social organisation and boundaries, as Dr John Dunsmore Lang, an early principal of the Sydney College, noted in the 1830s:

*‘The whole race is divided into tribes, more or less numerous, according to circumstances, and designated from the localities they inhabit; for although universally a wandering race, their wanderings are circumscribed by certain well defined limits, beyond which they seldom pass, except for purposes of war or festivity. In short every tribe has its own district, the boundaries of which are well known to the natives generally’.*¹²³

¹¹⁶ Turbet 2001: 21-23; Attenbrow 2002: 24-26

¹¹⁷ Also *Gadigal*

¹¹⁸ Phillip, 13 February 1790 in Phillip 1979 [1790]: 309

¹¹⁹ King in Hunter 1968 [1793]: 412

¹²⁰ Turbet 2001: 21

¹²¹ Kohen 1985; Ross 1988: 49. Collins suggested that there were only three *Cadigal* clan members left after the smallpox epidemic of 1791, prior to this there had been 50 to 60 people in the Sydney area (1975: 497)

¹²² Attenbrow 2002

¹²³ Letter from John Lang in *APB*, 1839, Volume V: 140-142

The groups referred to as tribes in historical documents such as newspaper articles, blanket returns and census papers include the *Sydney Tribe*, *Botany Bay Tribe*, *Georges River Tribe* and the '*Maroubra Blacks*'. All of these tribes, generally named after the area in which they most commonly resided, resulted from post-contact social reorganization and therefore included both people from the general area as well as people from elsewhere.

Sydney Tribe and Named Individuals

The so called, '*Sydney Tribe*', also referred to as the '*Sydney Blacks*', appears to have formed from an amalgamation of survivors of the remnant clan groups from around Port Jackson and Botany Bay in the years following European settlement.¹²⁴ Mahroot (Boatswain) in giving evidence to the Select Committee on the Condition of Aborigines in the 1840s, confirmed that the groups around Sydney at that time, were amalgams of locals and others from elsewhere. Interestingly, he also noted during the hearing that of the 400 or so people of his group who were in the Botany area prior to white arrival only three remained. These three lived at the head of Botany Bay with others 'from the country tribes'.¹²⁵ Aboriginal people from along the south coast appear to have an historical connection with the people north of Botany Bay and this probably extended back into prehistoric times. The establishment of the La Perouse Mission in 1870's reflected the disparate origins of the Aboriginal people living there.

Significant members of the *Sydney Tribe* included Bungaree, a prominent figure in the early 19th Century. Dr Lang noted that the '*Sydney Blacks*' were also called the '*Bungaree Tribe*'. Interestingly, Bungaree was not from the Port Jackson area but was rather from Broken Bay.

Bungaree was such a well known and well-liked figure in Sydney, that the early colonists recorded numerous aspects of his life and death. Dr Lang, recalled that Bungaree '...was removed from the streets of Sydney by the Constable death' on 23 November 1830. The Aboriginal king's death, which occurred on Garden Island, was also reported in an obituary to '...his Aboriginal Majesty Boongarie, Supreme Chief of the Sydney Tribe' which appeared in the *Sydney Gazette*, 27 November 1830. Bungaree was buried next to the remains of his 'late consort', at Rose Bay.¹²⁶

Another of Bungaree's five known wives, a *Kuring-gai* woman Cora Gooseberry, was a Sydney identity for 20 years after Bungaree's death and was referred to by a variety of names including 'Queen of Sydney to South Head' and 'Queen of Sydney and Botany'. Cora, with her family and other Aborigines, could often be seen camped on the footpath outside the Cricketers' Arms, a hotel on the corner of Pitt and Market Streets in Sydney. She befriended Edward Borton, the owner of the hotel, who later owned the Sydney Arms Hotel in Castlereagh Street where he allowed Gooseberry to sleep there at nights. She died at this hotel at the age of 75, in July 1852.¹²⁷

¹²⁴ Australian Archaeological Survey Consultants 1995: 20

¹²⁵ Minutes of evidence taken before the select committee on the Aborigines, Monday 8 September, 1845 P.2-3 (Aboriginal Reports – ML FM4/9857A)

¹²⁶ McGuanne, 1910

¹²⁷ 'Significant Aboriginal People in Sydney' *Barani* - Indigenous History of Sydney City Website, Sydney City Council

Borton paid for a gravestone and her burial in the Presbyterian section of the Sandhills Cemetery on the site of Central Railway.¹²⁸ At the time of Goosebury's death, when it was widely believed that Aborigines were 'dying out', Cora was thought to be the last of the *Kuring-gai* clan to survive European settlement in the Sydney region. It later became evident that the descendants of the *Kuring-gai* people had joined remnants of other Aboriginal language groups to ensure their survival.¹²⁹ Cora Gooseberry's gravestone is now in the Pioneers cemetery at Botany.¹³⁰ Refer to **figures 3.12 – 3.14**.

¹²⁸ Devonshire Street Cemetery

¹²⁹ 'Significant Aboriginal People in Sydney' *Barani* - Indigenous History of Sydney City Website, Sydney City Council

¹³⁰ The Devonshire Street Cemetery was closed in 1888. Special flat topped wagons transported remains and monuments from this cemetery to Botany (Bunnerong) cemetery in the late 19th century. The Botany cemetery is now known as the Eastern Suburbs Memorial Park.

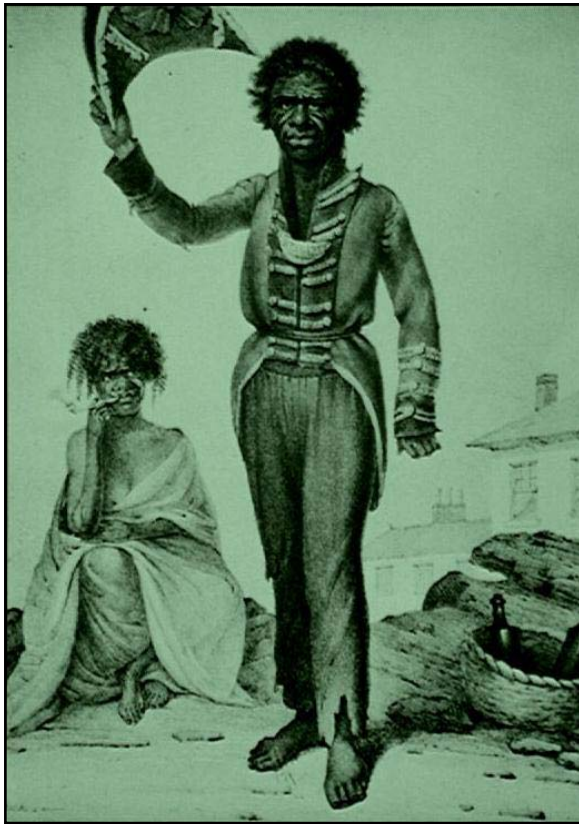


Figure 3.12
Augustus Earle's Depiction of
Bungaree
[c1830]
(ANU Art Sever)

Figure 3.13
Charles Rodius' Bungaree [c1831]
(ML SLNSW - PXA 615, f21)

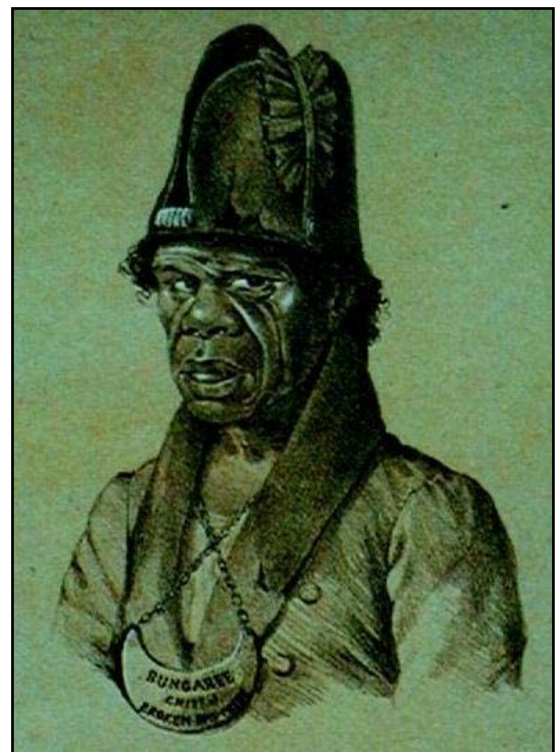


Figure 3.14
Charles Rodius' Gooseberry, one Eyed Poll
wife of King Bongarry [April 1844]
(ML SLNSW - SSV SP Coll Rodius 12)

4.0

HISTORIC BACKGROUND

Prior to the annexation of Australia by the English, Aboriginal people had lived in the Sydney region for thousands of years. Similarly, Aborigines had utilised the Malabar Peninsula area of Sydney's South East for a very long time. The following section details both the nature of the Aboriginal groups and the way in which they utilised the South East Sydney area around the time of European contact.

4.1 Contact

Aborigines in the East Sydney region (particularly about the Kurnell and Malabar Peninsulas) were amongst the first to witness the exploration, arrival and subsequent colonisation of Australia by Europeans in the late 18th Century. Aboriginal people witnessed both the arrival of Captain James Cook's *Endeavour* into Botany Bay in 1770, and later the arrival of Phillip and the First Fleet in 1788.

First Encounters - 1770

The Aborigines of Australia first encountered Europeans when Captain Cook and his crew, aboard H. M. Bark *Endeavour*, on a voyage of discovery, arrived at Botany Bay in April, 1770. Cook's arrival and subsequent impressions and events, are best known from the recordings of the Captain and members of his expedition crew. The arrival also became part of the oral tradition of the Aborigines who witnessed and opposed it, and has been passed down through generations.

Those aboard the *Endeavour* saw Aborigines on the water in canoes and on the shores of Botany Bay as they entered the head of the bay on the 29th of April¹³¹, 1770. Botanist Joseph Banks noted in his journal that:

*'...we soon saw about ten people, who on approach left the fire and retired to a little eminence where they could conveniently see our ship; soon after this two canoes carrying 2 men each landed on the beach...the men hauled up their boats and went to their fellows upon the hill....We came to anchor abreast of a small village consisting of about 6 or 8 houses...an old woman followed by 3 children came out of the wood...when she came to the houses 3 more younger children came out...four canoes came in from fishing, the people landed [and] hauled up their boats.'*¹³²

When two of the ship's boats approached the shore, all but two of the Aborigines retreated to the bushes. Of the initial encounter on the shores of Botany Bay, Cook noted:

¹³¹ Note that the 28th & 29th April 1770, are effectively the same day. The official Ships Log runs from midday to midday, personal accounts from midnight to midnight. Cook's logs are navel, Bank's diary entries are civil (Salt, 2000: 153)

¹³² Quote from Banks in Salt, 2000: 17

'As we approached the shore they all made off except two men who seemed resolved to oppose our landing'.¹³³

In his journal, Cook provided somewhat more detail;

'I thought that they beckon'd us to come ashore; but on this we were Mistaken, for as soon as We put the Boat in they again Came to oppose us upon which I fir'd a Musquet between the 2 which had no other effect than to make them retire back to where their bundles of darts lay & one of them took up a Stone & threw at us which caused my firing a Second Musquet load with small shott, & altho' some of the shott struck the Man yet it had no Effect other than to make him lay hold of a Shield or Target to defend himself, immediately after this we landed which we had no sooner done than they show'd 2 darts at us which obliged me to fire a third shott soon after which they both made off'.¹³⁴

Aboriginal Accounts of Cooks Landing

There are numerous recorded Aboriginal accounts of Cook's landing and the resistance shown by the two Aboriginal warriors described by Cook.

In 1868, Archbishop Ullathorne recorded in his autobiography an account of a discussion with two members of the Botany Bay tribe concerning the arrival of Captain Cook at Botany Bay:

'When they saw the two ships they took them to be great birds. They took the men upon them in their clothes, and the officers and marines in their cocked hats, for strange animals. When the wings (that is, the sails), and the men went aloft, and they saw their tails hanging down (sailors had pigtails in those days) they took them for long tailed opossums. When the boat came to land, the women were much frightened: they cried and tried to keep the men back. The men had plenty of spears, and would go on. Cook took a branch from a tree and held it up. They came on and they trembled. Then Cook took out a bottle and drank and gave them it to drink. They spat it out – salt water! It was their first taste of rum. Cook took some biscuit and ate it, and gave them some. They spat it out – something dry! It was the old ship biscuit. Then Cook took a tomohawk and chopped a tree. They liked the tomohawk and took it. Thus the first gift they saw of value was the axe destined to clear their woods and make way for the white man. Allowing for the broken English, that is an accurate narrative of the tradition of the Botany Bay tribe'.¹³⁵

In 1905, William Houston Esquire, Chairman of the Trustees of Captain Cook's Landing Place (Kurnell) was collecting information on the early history of Kurnell. In doing so, Houston interviewed a then 77 year old man named Mr R. Longfield, who had spent considerable time in the Kurnell area a boy (c1830s -1840s) and knew many of the Aborigines who frequented the area. Longfield recalled in an interview on the 22nd of January, 1905, that an 'old woman of the tribe' (believed to be Biddy Coolman) had been told about Cook's landing by her uncle who had witnessed the event. The woman had told Longfield that when the Aborigines went down to meet him (Cook);

¹³³ Cook, 1968 [1768-1771]: 29/4/1770

¹³⁴ Excerpt from Cook' Journal quoted in Salt, 2000: 18

¹³⁵ Quoted in Lawrence, 1998: 3

*'They all ran away: two fellows stand; Cook shot them in the legs: and they ran away too.'*¹³⁶

Gweagal elder, Beryl Timbery-Beller, a La Perouse resident, has provided another account of the landing, passed down through the oral traditions of her people:

*'When they saw a big white bird sailing into the Bay, that's what was handed down to me, they saw this big white bird coming, these two Aborigines went down as a warning party to let them get the children and hide them! They stood their ground and the others were [in the bushes] a back up to protect the family groups. On the rock stood two warriors, and there were about thirty marines. Two against thirty!'*¹³⁷

The two Aboriginal warriors have been referred to by the names Kundee and Deeban.¹³⁸

When Governor Phillip arrived at Botany Bay with the First Fleet in 1788, his arrival was observed by many Aborigines and the story of his arrival became Sydney Aboriginal folklore. One 19th Century writer, describing the early years of European settlement noted:

*'Bungaree remembered the arrival of the first fleet; the awful sensation among the tribe on beholding the ships pass through the heads (Botany Bay); the amazement aroused on first seeing the face of a white man, and the prevailing terror on seeing him land with his clothes on. Some of the blacks thought the big ships were monsters of the sea; others declared they were a mixture of gigantic bird and whale, and that the boats being towed astern were their young ones. He (Bungaree) would enact the consternation of his tribe on that occasion when encouraged by a 'loan'.*¹³⁹

Similarly, six old 'Botany Bay Blacks' gave an account of Cook's landing to 'a gentleman, a native of Sydney', which was later published by Bennet in his 1865 history of Australia. The Aborigines claimed that they were on the northern side of the bay, at "Kooriwall" or 'Frenchman's Gardens' (La Perouse) when they witnessed the arrival Cook's vessel, which they believed to be a large bird. They watched the two landing craft leave the Endeavour and venture to the southern shores at Kurnell, before they returned and landed at Yarra Bay. From Yarra Bay the landing party walked along the beach to Bumbera [sic] Point. Aborigines in the area apparently then made their presence known and were fired upon by the landing team who then re-boarded their boat and rejoined the main vessel.

The Stay of the *Endeavour* in Botany Bay

The Endeavour stayed in Botany Bay for eight days. During that time Cook's party gathered much information about the place, but only superficial information about the Aborigines, who deliberately avoided them. It is hardly surprising, given the musket volley reception the Aborigines received, that Cook noted:

¹³⁶ R. Longfield interviewed by W. Houston, 22/1/1905. Archives of Captain Cook's Landing Place Trust, Discovery Centre, Botany Bay National Park, Kurnell. Box, 12, Item 141, Exhibit 96. See Appendix 1

¹³⁷ Beryl Timbery-Beller quoted in Salt, 2000: 18

¹³⁸ Walker, 1970: 13

¹³⁹ McGuanne, 1910

*'we know very little of their customs as we never were able to form any connections with them'*¹⁴⁰

Joseph Banks noted that even though the Aborigines, who he described as 'lean, active & nimble', generally avoided contact, the various landing parties were closely observed and occasionally followed by armed groups of Aborigines.¹⁴¹

Joseph Banks and Swedish Botanist Daniel Solander collected upwards of 3000 specimens of plants and animals during the Endeavour's stay including 200 previously unknown to the scientific community. The abundance of plants and animals, which included kangaroos, dingoes and fish, was obviously one of the reasons why Aboriginal people lived in the area. This abundance of resources was also the reason why Cook named the place *Botany Bay*, after flirting briefly in his journal with *Stingrays Harbour*, on account of the huge stingrays that frequented the Bay.

In addition to the native plants and animals, Cook's party recorded Aboriginal activity and encampments, and took a variety of cultural artefacts from the encampments.

Soon after the first landing Cook noted:

*'...a few small hutts made up of the bark of trees in one of which were four or five children with whom we left some strings of beads &c. A quantity of darts lay about the hutts which we took away with us. Three canoes lay upon the bea(c)h the 'worst I think I ever saw, they were about 12 or 14 feet long made of one piece of bark of a tree drawn or tied up at each end and the middle kept open by means of pieces of sticks by way of thwarts'.*¹⁴²

These huts, as depicted by the likes of Endeavour artist Sydney Parkinson, were made by the technique of ring barking a paperbark or stringybark tree at ground level and again below the branches. The bark was split, levered off, and placed over a fire to flatten and dry it. The prepared bark was then laid over a sapling frame and the hut lined with cabbage tree palm fronds for insulation.¹⁴³

Joseph Banks recorded the collection of numerous Aboriginal artefacts in addition to the 'darts' mentioned by Cook. Bank's diary notes that he collected approximately 50 spears.¹⁴⁴

Four of the spears were given by Banks to his friend John Montague, the Fourth Earl of Sandwich, and eventually ended up in the University Museum of Archaeology and Ethnology at Cambridge. Of the four spears, only one was actually four-pronged and this spear featured tips of fish or mammal bone set in gum and bound with vegetable fibre. In addition to the Cambridge collection, other Aboriginal artefacts from Cook's voyage have ended up in the possession of museums. The Australian Museum retains a knobbed club and boomerang shaped object, both recorded simply as 'Cook Collection'; the British Museum features a bark

¹⁴⁰ Cook, 1968 [1768-1771]: 6/5/1770

¹⁴¹ Salt, 2000: 20

¹⁴² Cook, 1968 [1768-1771]; Curby, 1998: 3

¹⁴³ Salt, 2000: 19-20

¹⁴⁴ Quoted in Megaw, 1969a: 257

shield with a handgrip which lacks detailed documentation and is marked 'Captain Cook Acc'.¹⁴⁵ Figure 3.5 shows Aborigines making spears at the time of Cook's landing.

On the 1st of May, able seaman Forby Sutherland, who had died of Consumption (Tuberculosis), was buried on the shores of Botany Bay, near a freshwater stream not far from the landing site at Kurnell. Sutherland was the first European to be buried in Eastern Australia and his name was given to the point west of his burial ground and ultimately to the Shire itself.¹⁴⁶ West of Forby's burial site and the stream was one of the Aboriginal 'hutt' villages mentioned by Cook and it was here that Cook left various trinkets. Cook mentioned the visit to these:

'...hutts not far from the watering place where some of the natives are seen daily, here we left several articles such as cloth looking glasses combs beads nails &c'.¹⁴⁷

European artefacts dating to the late 18th/early 19th Century have been recovered by collection and excavation from midden sites at Kurnell and Curracurrang Cove (six kilometres south). Some of these artefacts including iron nails, waistcoat buttons, and rum bottle fragments, may date to the period of Cook's voyage or from the period of first European settlement some eighteen years later.¹⁴⁸

By the conclusion of their stay, Cook, Banks and the crew were convinced of the areas potential for European settlement and farming. Cook wrote that in the Botany Bay environs there existed:

'a deep black soil which we thought capable of producing any kind of grain, at present it produceth besides timber as fine meadow as ever seen'.¹⁴⁹

In addition to the farming potential, Cook was convinced that enough fresh running and ground borne water could be procured to support settlement in the area. The streams running into Botany Bay were clearly visible and pits dug in the sand by Master's mate on the Endeavour, Richard Pickersgill in search of good water, appear to have further convinced Cook of the suitability of the area.

With positive impressions of the land and limited initial impressions of the Aborigines, the Endeavour left Botany Bay carrying a vast collection of botanical, faunal and cultural samples and artefacts. Cook was so impressed with what he had witnessed that he waxed lyrical about the country being a paradise and about the state of the Aboriginal inhabitants who:

'... may appear to be some of the most wretched people upon Earth, but in reality they are far more happier than we Europeans; being wholly unacquainted not only with the superfluous but the necessary Conveniences so much sought after in Europe, they are happier in not knowing them. They live in a Tranquillity which is not disturb'd by the Inequality of Conditions. The Earth and Sea

¹⁴⁵ Megaw, 1969a: 257. Megaw's article includes pictures of the artefacts described above.

¹⁴⁶ Cook, 1968 [1768-1771], 1/5/1770; Larkin, 1998: 7

¹⁴⁷ Quoted in Megaw, 1969a: 259

¹⁴⁸ Megaw, 1969a: 257-260

¹⁴⁹ Cook, 1968 [1768-1771], 3/5/1770

of their own accord furnishes them with all things necessary for life, they covert not Magnificent House, Household-stuff &c, they live in a warm and fine Climate and enjoy a very wholesome Air, so that they have very little need of Clothing and this they seem to be very senceible of, for many of whom we gave Cloth &c, left it carelessly upon the Sea beach and in the Woods as a thing they had no manner of use for. In short they seem'd to set no Value upon anything of their own for any one article we could offer them, this in my opinion argues that they think themselves provided with all the necessaries of life and they have no superfluities'.¹⁵⁰

For another eighteen years the Aborigines of Botany Bay and surrounding areas were left in 'tranquillity' until the coming of the First Fleet and its cargo of marines and convicts.

4.2 The First Fleet - 1788

Anticipated low indigenous population numbers and Cook's positive appraisal of Botany Bay, were both considered when the Government resolved to establish a colony in Australia in the early 1780s. Both of these assumptions were wrong, as Phillip and the First Fleet discovered.

Captain Arthur Phillip guided the eleven ships of the First Fleet into Botany Harbour on the 18th of January 1788, and anchored on the northern side of the Bay off Bare Island where they remained for six days. Almost immediately on arrival Phillip and his crew were discouraged about the state of the land and the water supply, and the number of Aborigines in the area.

Captain-Lieutenant Watkin Tench, one of Phillip's marines and a noted colonial diarist, provided a good account of the Aboriginal population around Botany Bay and of the landing of the First Fleet:

'We found the natives tolerably numerous as we advanced up the river, and even at the Harbours mouth we had reason to conclude the country more populace than Mr Cook thought. For on the Supply's arrival in the bay on the 18th of the month, they were assembled on the beach of the south shore [Kurnell] to the number of not less than forty persons, shouting and making uncouth signs and gestures. This appearance whetted curiosity to the utmost, but as prudence forbade a few people to venture wantonly among so great a number, and a party of only six men was observed on the north shore, the Governor immediately proceeded to land on that side, in order to take possession of his new territory, and bring about an intercourse between its old and new masters. The boat in which his Excellency was, rowed up the harbour, close to the land, for some distance; the Indians keeping pace with her on the beach. At last an officer in the boat made signs of a want of water, which it was judged would indicate his wish of landing. The Natives directly comprehended what we what we wanted and, and pointed to a spot where water could be procured; on which the boat was immediately pushed in and a landing took place'.¹⁵¹

The First Fleet marines made contact with the local Aborigines and did their best to appear friendly by providing gifts, demonstrating the use of the musket and whistling the air of *Malbrooke*, all in an effort to 'win their affections' and 'convince them of the superiority we possessed'.¹⁵²

¹⁵⁰ Quoted in Megaw, 1969b: 214-216.

¹⁵¹ Tench, 1979 [1789-1793]: 35

¹⁵² Tench, 1979 [1789-1793]: 36

In the days, weeks and months following the landing, the First Fleet moved their focus to a more suitable settlement site in Port Jackson which provided better protection for the boats and a more permanent water supply. Further contact with the local Botany Bay Aborigines was made however, and numerous accounts of the people and their culture were written in the official and personal notes of the First Fleet crew and those of the French crew, who under the direction of La Perouse on the *Astrolabe*, had followed the English into the Harbour.

It was generally agreed that the Aboriginal population was far greater in size and more established than Cook had assumed. Philip himself made note that:

'The natives are far more numerous than they were supposed to be. I think there cannot be less than one thousand five hundred in Botany Bay, Port Jackson and Broken Bay, including the immediate coast. I have traced them thirty miles inland, and having lately seen smoke on Landsdowne Hills, which are fifty miles inland, I think leaves no doubt but that there are inhabitants in the interior parts of the country'.¹⁵³

Some of this large population lived in semi-permanent camps about the Bay, a number of which were witnessed by the First Fleet including an Aboriginal 'village' which stood at the mouth of the Cooks River. Tench recorded:

'...on the north-west arm of Botany Bay stands a village which contains more than a dozen houses, and perhaps five times that number of people; being the most considerable establishment that we are acquainted with in the country. As striking proof, besides, of the numerousness of the natives, I beg leave to state, that Governor Phillip, when on excursion to between the head of the this harbour (Port Jackson) and Botany Bay, once fell in with a party which consisted of three hundred persons, two hundred and twelve of whom were men'.¹⁵⁴

Fleet George Worgan, of the *Sirius* wrote some general accounts of the Aborigines of the Sydney harbours. In one instance he recorded that;

'Each tribe according to their number have 6, 8 or 10 canoes, in these contemptible skiffs (which display very little art or ingenuity) they paddle (with two things like pudding stirrers) from one cove to another even up and down the coast, keeping as close to the rocks as possible. The women make much more use of them than the men do, for they get into them only when they want to cross from one cove to the other, which having reached, they land, leaving the women in them to fish with a hook and line while they walk along the rocks close to the water and stricke the fish with their spears and at this they are very dextrous, seldom missing their aim, which indeed is not to be wondered at, for fish, being their chief subsistence and their hooks and lines not very plenty, they are obliged to practice this art of taking them daily'.¹⁵⁵

Exploration & Settlement

European settlement followed the arrival of the First Fleet with initial attempts at establishing a successful colony transferred from Botany Bay to Port Jackson where a more reliable water source (the Tank Stream) provided a more secure foundation for colonial growth. While initial

¹⁵³ Governor Philip, dispatches, July 9, 1788, in Barton, 1889: 317

¹⁵⁴ Tench, 1979 [1789-1793]: 52

¹⁵⁵ Worgan, 1978: 16-18

settlement concentrated in the Camp Cove and Rocks area, the lack of suitable farmland in the immediate vicinity ensured that settlement quickly spread from Sydney Cove to the more arable lands of the Parramatta, Hawkesbury and Nepean districts.

The following section provides an historical background of the early European settlement and development of the Long Bay/Malabar area and the possible effects of this settlement on the Aboriginal communities who had traditionally utilised this area.

4.3 The Long Bay

The first European recordings of the Long Bay area come from writings of Governor Phillip and Watkin Tench and relate to the Botany Bay area search for the killers of two convict rushcutters in May 1788. In a letter to Lord Sydney dated 9 July 1788¹⁵⁶, Phillip described the reason for the venture as follows:

'The 30th of May two men employed collecting thatch at some distance from the camp were found dead; one of them had four spears in him, one of which had passed through his body; the other was found at some distance dead, but with without any apparent injury. This was a very unfortunate circumstance, and the more, as it will be impossible to discover the people who committed the murder, and I am still persuaded that the natives were not the aggressors. These men had been seen with one of their canoes, but I was not informed of that circumstance for some days'.

In an effort to gain a satisfactory explanation for the events, Phillip and a small party of twelve men travelled to the site of the murder and then down the coast to the northern shore of Botany Bay where they met and were well received by 212 men and 'women and children... at a small distance'.

On returning north along the coastline they encountered two bays, both of which were populated with significant numbers of Aborigines '... more numerous than I had imagined'. These bays are generally believed to be Long and Little Bays. Phillip was impressed with these natural harbours and described a creek running into one of the bays as having '... the finest freshwater stream I have seen in this country'.

Despite the fine stream, this section of the coastline was deemed to be too open to the elements and too distant from the main camp to warrant attention as a European settlement area. Walker's early map (1791/2) of the area 'Hitherto explored country contiguous to Pt Jackson' denoted the region as 'sandy and barren'.¹⁵⁷ As a consequence, the area appears to have remained the domain of local Aborigines until the early part of the 19th Century.

¹⁵⁶ Governor Phillip to Lord Sydney, 9 July 1788 in *HRNSW* 1(2): 148-149

¹⁵⁷ Reproduced in Ashton & Waterson, 2001:11

4.4 Confrontation & Conflict

The last decade of the 18th Century and the first decade of the 19th Century was characterised by a number of racial conflicts. As the colony grew, the spread of land tenure to emancipated convicts and soldier settlers resulted in armed clashes as Aborigines found themselves cut off from traditional lands.¹⁵⁸ Wars were fought between white settlers and soldiers, and Aborigines, particularly in the remote settlement areas in the Nepean, Georges, and Hawkesbury River districts.

While there were significant and horrible Aboriginal massacres in places such as Liberty Plains, Appin and Mulgoa, the immediate Sydney area (including the southeast Sydney), appears to have been relatively peaceable at this time. The reason for this may lay in the fact that although there was likely to have been tensions and competition for land and resources the Sydney area, Sydney was under the immediate protection of the Governor and was more strictly policed than the more remote locations elsewhere.

Broadly, conflict within the Sydney region was characterised by periodic ill treatment of Aborigines by white settlers, and theft of Aboriginal possessions by Europeans. Events of this nature occasionally prompted Aboriginal revenge attacks. In 1791, Governor Phillip mentioned in a dispatch to The Home Secretary:

'The natives, who appear strictly honest amongst themselves, leave their fizzlesticks, spears &c on the beach, or in their huts, when they go a-fishing; these articles have been taken from them by the convicts, and the people belonging to the transports buy them at the risk of being prosecuted as receivers of stolen goods, if discovered. The natives, as I have observed, revenge themselves on any they meet unarmed; it is not possible to punish them without punishing the innocent with the guilty, and our own people have been the aggressors'.¹⁵⁹

Similarly, Robert Mudie remarked in the 1820s that:

'The colonists found the natives about Port Jackson an honest people; and though in their revenges they are implacable, cruel and treacherous, stealing upon and murdering those who have injured or offended them, in the night, they are strict observers of the point of honour, even when they bring their disputes to issue by single combat'.¹⁶⁰

'The earliest, the primitive inroads of the settlers, were marked with blood, the forests were ruthlessly seized and their native tenants hunted down like their native dogs. Certainly the first colonists were not men of the most refined feelings and 'the quality of mercy' was unknown to them; but these poor victims, judging all to correspond with the sample, retreated in haste to their wilds, till time and circumstances persuaded their invaders to gather them together again'.¹⁶¹

There are historical accounts and interpretations that suggest that was at least some Aboriginal-European conflict within the general vicinity of the study area in the very early days of settlement. Captain Bradley of the First Fleet recorded limited firing at aborigines by the

¹⁵⁸ Sharpe, 2000: 1

¹⁵⁹ Dispatch from Phillip to Sydney, 30 October 1788 in HRA Series 1, Volume 1: 96

¹⁶⁰ Mudie, 1829: 248

¹⁶¹ Hodgson, 1846: 77

French of La Perouse's party in response to the theft of some items in February 1788.¹⁶² The following year, in March 1789, Lieutenant David Collins wrote:

*'... a convict belonging to a brick-makers gang had strayed into the woods and fallen in with a party of natives, who killed him. A few days after this incident, a party of convicts, sixteen in number, set off towards Botany Bay, with determination to revenge, upon whatever natives they should meet... near Botany Bay they fell in with the natives... the natives killed one man and wounded six others.'*¹⁶³

Collins description of events is typical of the nature early European-Aboriginal conflict in the Sydney region which was as mentioned above, was characterised by attacks, followed inevitably by counter attacks and revenge killings.

Aboriginal Fighting at Botany Bay

While there is little direct evidence of the settler conflict in the Long Bay area there is at least one account of Aboriginal fighting taking place at Botany Bay in the early 1800s.

A journalist with the *Sydney Gazette*, wrote in the edition of 10 November 1805:

*'Some persons who were spectators of an affray among the natives on Monday last at Botany Bay declare it to have been the smartest conflict for several years remembered. No less than 12 to 15 were badly wounded, and one was observed to fall lifeless on the spot; he had riveted a spear in the shoulder joint of one of the adverse party, and had not recovered a defensive posture, when he received a weapon through the neck, which in a few seconds terminated his existence. The man by him wounded still carries the barb in his shoulder, but with stoic fortitude supports his anguish. Several others of the wounded men exhibit pitiable spectacles, but all sustain the accident of war with heroic firmness.'*¹⁶⁴

There are several points to be made regarding the above article. Firstly it highlights the way in which traditional aboriginal fighting for dispute resolution became a popular European spectator sport in the 19th Century. Indeed there are later accounts of aboriginal fighting in Sydney where Aborigines were plied with alcohol and encouraged to brutally fight each other even when there was no genuine dispute between them. Secondly, the story highlights the significance of the traditional battles to the aboriginal men – the wounded were proud of their wounds and appeared to have been considered warrior heroes by those around them.

While there is evidence of early conflict in the general area, there is no direct evidence of European-Aboriginal conflict in the immediate study area of Long Bay/Malabar.

4.5 Effects of European Settlement

The establishment of white settlement in the Sydney area from 1788 proved disastrous for the Aboriginal population of the Sydney region. Significant factors which devastated local Aboriginal populations included the episodic conflict outlined above, as well as the

¹⁶² Bradley, W. 1969 [1786-1792]

¹⁶³ Collins, D. 1798 [1975]

¹⁶⁴ *Sydney Gazette*, 10 November 1805: 2

introduction of European diseases, and the competition for resources between black and white which accompanied closer European settlement. These factors combined in the early years of settlement to ensure the diminution, dislocation and fragmentation of traditional Aboriginal groups.

Disease

Researcher Peter Dowling who has conducted PhD research into the introduction and spread of introduced disease amongst the Aboriginal community from 1788 and has suggested that there were three stages in the *disease environment* of the Australian Aborigine:

1. a pre-contact stage with endemic pathogens causing chronic disease and limited epidemics
2. an early contact stage where introduced exotic human diseases cause severe epidemics of infectious and respiratory diseases amongst aboriginal populations &
3. a post contact stage where remnant Aborigines were institutionalised on mission and other government settlements and were subjected to a high level of mortality from introduced diseases.

The major diseases experienced by Aborigines during the early contact period (Stage 1) were smallpox, syphilis, tuberculosis, influenza and measles. Of these, smallpox appears to have been the most deadly, with outbreaks in the late 1700s and early 1800s accounting for considerable Aboriginal morbidity.¹⁶⁵

It should be noted here, that although the smallpox that killed large numbers of Sydney Aborigines in the early post-contact period is generally attributed to the First Fleet, this has by no means been proven. There was not a single case of small pox recorded by doctors associated with the landing of the first fleet and other suggestions as to the origin of the disease include transmission from La Perouse's 1770 French expedition and the possibility that a variety of pox (generally referred to as 'Native Pox'), already existed within Aboriginal communities prior to arrival.

Whatever the case, smallpox, often in combination with other introduced contagious illnesses, wreaked havoc on the Sydney Aboriginal population and rapidly effected Aboriginal populations elsewhere.¹⁶⁶ Epidemic smallpox for example, was a major cause of Aboriginal deaths in 1789 and is believed to have had a mortality rate of up to 50%. Governor Phillip himself recorded that:

'It is not possible to determine the number of natives who have been carried off by this fatal disorder. It must be great; and judging from the information of the native now living with us, and who had recovered from the disorder before he was taken, one half of those who those who inhabit this part of the country died'.¹⁶⁷

¹⁶⁵ Dowling, 1998: 39

¹⁶⁶ Sharpe, 2000: 1

¹⁶⁷ Dispatch from Phillip to Sydney, 13 February 1790 in *HRA* Series 1, Volume 1: 159

Other communicable diseases such as influenza, tuberculosis and STDs such as Syphilis are also likely to have had a profoundly negative affect on the Sydney Aborigines from the earliest days of tentative settlement.

Syphilis was of course a result of sexual, often forced, relationships with infected European men. Sexual relationships between aboriginal women and European men, though kept very quiet, occurred frequently and resulted not only in the spread of disease but also in the birth of children to white fathers from the very first years of Contact.¹⁶⁸ One of the reasons for these interracial relations was the disproportionate number of men to women in the early colonial population. Early colonial missionary and Aboriginal Advocate Lancelot Threlkeld summarised the problem as follows.

*'The unmatrimonial state of thousands of male prisoners scattered throughout the colony amidst females, though of another colour, leads them by force, fraud or bribery, to withdraw the aboriginal women from their own proper mates, and disease and death are the usual consequences of such proceedings'.*¹⁶⁹

Not surprising, the inevitable birth of half-caste children to Aboriginal mothers brought much initial shock and uncertainty to the Aboriginal communities of the Sydney region. One writer discussing the post-contact period commented:

'Later this year, 1791, when the first half-caste was born, its mother was so shocked at its appearance that she endeavoured to restore the ancient hue by holding her piccininny over a thick smoke and rubbing charcoal into its skin'.¹⁷⁰

Population Decline

Bearing in mind the effects of competition, conflict and disease, it is perhaps not surprising that by as early as 1821, the considerable Aboriginal population around Botany Bay had been significantly reduced from Tench's 'tolerably numerous' to 'not numerous'.¹⁷¹ By this time, it was reported that there were only twenty Aboriginal people left in the whole of the Liverpool Police District which included the Georges River and Botany Bay areas.¹⁷² Reverend Daniel Tyreman and George Bennett of the London Missionary Society described the impoverished conditions of local aborigines some 35 years after European settlement, writing:

'[14 December 1824] Going down to Botany Bay, a few days since, we found three of these unfortunate creatures, sober and hungry enough, boiling down some maize in an iron pot. This mess, without any savoury addition, they greedily devoured. The pot seemed all their worldly property, for they had not a rag of clothing about their persons, and we found they were conscious

¹⁶⁸ Atkinson, 1988: 7

¹⁶⁹ Report of the Mission to the Aborigines at Lake Macquarie, New South Wales – December 30 1837 (Aboriginal Reports – ML FM4/9857A).

¹⁷⁰ McGuanne, 1910

¹⁷¹ Wesleyan missionary William Walker writing to Rev. Richard Watson, 1821 – quoted in Lawrence 2001: 5

¹⁷² Lawrence et al 1999: 12

of a poverty we did not suspect. Being all three of the rougher sex, we asked them where their jins (wives) were, when they answered, with great simplicity, "we poor men; We have no jins".¹⁷³

Coming In: Attempts at Settlement from the 1810s

From the very early days of Colonial Government, successive administrations (and enthusiastic missionaries) sought to bring Aborigines into greater Colonial society in a joint effort to understand prevent violence, educate, and 'save heathen souls'.

The first to try and bring local Sydney Aborigines into white society was Governor Phillip who initially offered bribes to acquire Aborigines. The Aborigines of the Sydney area were generally not forthcoming, as they initially saw no advantage in associating with their white invaders:

'The natives still refuse to come amongst us, and those who are supposed to have murdered several of the convicts have removed from Botany Bay where they have always been more troublesome than in any other part. I now doubt it will be possible to get any of these people to remain with us, in order to get their language, without using force; they see no advantage that can arise from us that may make amends for the loss of that part of the harbour in which we frequently employ the boats in fishing'.¹⁷⁴

When encouragement failed, Phillip resorted to force:

'Not succeeding in my endeavours to persuade some of the natives to come and live with us, I have ordered one to be taken by force...'.¹⁷⁵

Among those taken to live amongst Sydney's fledgling colonial community was Young Arabanoo who ran away on several instances and ultimately died of smallpox. The famous Bennelong was another 'recruit' of Phillip's scheme. The Governor even went so far as to have a house built for Bennelong at Bennelong Point. Despite the Government's best (and retrospectively misguided) intentions and efforts, Bennelong was neither educated nor saved, and ultimately succumbed to the trappings of grog and ended up destitute.¹⁷⁶

From the early 1810s government and religious attempts to 'civilise' the natives were stepped up and grand schemes commenced in earnest. Lachlan Macquarie, Governor from 1810 to 1821, pursued a policy of assimilation that aimed at encouraging Aborigines to abandon traditional culture, adopt European ways and engage in peaceful relations between Aborigines and whites. Central to Macquarie's vision were plans to provide land and farming equipment to select aborigines, and establish an Aboriginal School or Native Institution, at Parramatta.¹⁷⁷

Macquarie set up the Native Institution near St. Johns Church at Parramatta in 1814.¹⁷⁸ In addition, Macquarie attempted to settle sixteen families including Bungaree and remnants of

¹⁷³ Montgomery (ed). 1831. Journal of Voyages and Travels by the Rev. Daniel Tyreman & George Bennet Esq. cited in Waugh, 2001: 32

¹⁷⁴ Dispatch from Phillip to Sydney, 30 October 1788 in HRA Series 1, Volume 1: 96

¹⁷⁵ Dispatch from Phillip to Sydney, 12 February 1790 in HRA Series 1, Volume 1: 145

¹⁷⁶ Sharpe, 2000: 1

¹⁷⁷ Macquarie to Bathurst, August 20, 1814, HRA, 1(8): 372; Macquarie to Bathurst, October 8, 1814, HRA, 1(8): 369

¹⁷⁸ Woolmington, 1973: 22-23

the *Broken Bay Tribe*, at Georges Head in 1815.¹⁷⁹ Here, huts were erected, small gardens prepared and rations including a fishing boat and clothing provided.¹⁸⁰ These were later destroyed and the Aborigines left the area.

Macquarie later set up a new reserve at Elizabeth Bay in 1821 on land that he had set aside as an Aboriginal camping ground in 1815.¹⁸¹ The camp featured a series of bark huts and two men were assigned to look over the settlement.¹⁸² The camp was referred to as 'Blacktown' and was regularly visited on the weekends by inquisitive townspeople.¹⁸³ By 1826 the site had been abandoned, the huts burned, and possessions bartered for food and alcohol.¹⁸⁴

Cultural Survival

Despite the massive changes to the world around them, some Aborigines managed to maintain viable economic and social life in Sydney the early post-contact period.

Early colonial writer Obed West (1807-1891) recalled that groups of Aborigines continued to engage in traditional pursuits such as hunting and fishing, engaging in ceremonial activity and fighting with other Aboriginal groups.

'Some of the Sydney blacks used to fish along the coast, and decoyed the fish by procuring crabs from the rocks. They always struck the fish on the head stunning them. Their canoes, which were made of bark, served them for fishing, and he had often seen them out near the island at Coogee Bay (Wedding Cake island) in these frail vessels. They would carry their canoes on their heads to Coogee, Bondi and Maroubra, embarking at a convenient place'.¹⁸⁵

'The blacks managed to provide in a measure for their wants by fishing, and the scene in and about the bay was rendered peculiar by seeing the blacks in their frail canoes as they floated about engaged in this work. Amongst the best known of the Aborigines was Major White, who must have remembered the arrival of the first ships and white men in Port Jackson. And then there was Marroot, Crangarang, Cullabar, Tommera, Blueit, Dulnuke and Boolmema (all spelt phonetically). But they, with all of their descendants, have long since passed away and left the territory to pioneer colonists'.¹⁸⁶

Aborigines in the Sydney region utilised their skills hunting fish and opossums initially for their own purposes, but as time went by, these staples were bartered for the trappings of white men which included clothing, meat, flour, sugar and rum.¹⁸⁷ Even during Governor Phillip's

¹⁷⁹ Reece, 1967: 191; *Sydney Gazette*, 4 February 1815

¹⁸⁰ Woolmington, 1973: 24

¹⁸¹ The Aborigines called Elizabeth Bay 'Currah-gin'.

¹⁸² West, 1988: 34

¹⁸³ The Blacktown at Elizabeth bay should not be confused with Blacktown, the site of the second native institution in Sydney's west.

¹⁸⁴ Reece, 1974: 9

¹⁸⁵ Morrison 1888: 416-417

¹⁸⁶ West, 1988: 34

¹⁸⁷ Minutes of evidence taken before the select committee on the Aborigines, Monday 8 September, 1845 P.3 (Aboriginal Reports – ML FM4/9857A)

time, Aborigines bargained with the household at the gates of Old Government House over the sale of Possum skins and Parrots.¹⁸⁸ MacGuanne noted:

*'Fish was their coin. When a sufficient quantity had been hauled in for the purchase of a loaf or two, and enough brown sugar to make a bucketful of 'bull', a drink which intoxicated the aborigines as effectively as alcohol, the boat was pulled ashore.'*¹⁸⁹

Aside from fishing and hunting, ceremonial activity continued in the Sydney area for some time after commencement of European settlement. Woolloomooloo in particular was a favoured place for corroborees in the 1810s and 1820s.¹⁹⁰

*'Woolloomooloo was long a gathering place of the Blacks. I can recollect on their festive occasions seeing 200 or 300 of the original owners of the soil camped about the bay. The sight – a strange contrast to the present day – was a happy one, for then the civilisation of the white men had not thinned the ranks of our sable brethren.'*¹⁹¹

As mentioned previously, the Long Bay area was also a favoured camping and ceremonial location in the early 19th Century, with Little Bay utilised as a secondary camping ground.

4.6 Aborigines in the Mid 19th Century

By the 1830s, many of the local aborigines who had survived disease and conflict with white settlers had commenced moving south to the Illawarra, and to other regions less impacted by white land alienation and settlement activity. A number of these people and their descendants later moved back north to the La Perouse Aboriginal community, established in 1878 and gazetted as a reserve in 1895.¹⁹²

Those Aborigines who stayed in the eastern Sydney area in the mid 1800s on the fringes of white society became more dependent on welfare and relationships with colonists as time went on. Government allocations of blankets and slop clothing, and the bartering of fish and game for sugar, flour and alcohol reflected significant negative changes in Aboriginal culture and lifestyle, which were replicated throughout greater Sydney.

There are some limited historical records of individual Aborigines who stayed in the general area well into the 19th Century. *Mahroot* (Boatswain) for example, was one of a number of people described as the 'last of the Botany Bay Tribe'. In the 1850s, *Mahroot* lived at least in the later part of his life on the northern shore of Botany Bay, where he established a camp in the gardens of the Banks Hotel.¹⁹³ Having witnessed significant Aboriginal social and population change in his lifetime, *Mahroot* summed up the Aboriginal situation in the mid 19th Century during a Colonial Government investigation into the 'condition of Aborigines' in 1845:

¹⁸⁸ McGuanne 1907, 'Government House Sydney' in The Public Service Journal, 10 October 1907.

¹⁸⁹ McGuanne, 1910

¹⁹⁰ Joseph Lycett 1824-5 quoted in Attenbrow 2002: 138

¹⁹¹ West, 1988: 32

¹⁹² Curby 1998: 6; McGuigan c1985; McKenzie & Stephen 1987

¹⁹³ Mundy 1971 [1855]: 31

*'Well mister... all blackfella gone! All this my country! Pretty place Botany! Little Pickaninny, I run about here. Plenty blackfellow then: corrobory; great fight; all canoe about. Only me left now....'*¹⁹⁴

The few Aborigines who remained in the Eastern Sydney area into the mid 19th Century often garnered attention due their perceived rarity and curiosity value. One such Aborigine was *William Warral* (Rickety Dick) who lived in the Eastern Suburbs between approximately c1840 and 1863. *William Warral's* death in 1863 was presented in the *Sydney Morning Herald*, 16 June 1863, as follows:

*'Rickety Dick – The city coroner held an inquiry at his office yesterday, touching on the death of an aboriginal native known by the sobriquet Rickety Dick. It appeared from the evidence of a man named George Rawlinson, who had known the deceased upwards of twenty years, the aboriginal in question was between sixty and seventy years of age; that his mother had belonged to the Botany Bay tribe of blacks, and that his father belonged to the Five Islands Tribe [Wollongong]. The real name of this noted Aborigine was William Wirral, the sobriquet of Rickety Dick having been given him some fourteen years ago, when his lower extremities became paralysed. Soon after the misfortune referred to befell him, he took up his abode in a rude gunyah, near the South Head Road, just beyond Rose Bay, and there he remained – always to be seen sitting by the roadside – til his death, which took place on Thursday last.'*¹⁹⁵

Wirral was one of a group of three well-known Aborigines who lived in Sydney in the mid 19th Century. John Waterman in his *Recollections of Sydney* wrote:

'I lived in Sydney twelve years, from 1841 to 1853. During this period I often saw the remnant of the Sydney Tribe of Aborigines. There were, say, in 1846, about eight of them, men and gins. King Bungarabee was the chief, and two others, Jacky Jacky and Rickety Dick...

*These darkies roamed around the city during the day and camped in the southeast corner of the Domain, near Centipede Rock, south western side of Wallah-Mullah Bay [Woolloomoolloo] at night.'*¹⁹⁶

Other Aboriginal people who were witnessed in the Eastern Sydney region in the mid 1800s included the aforementioned Cora Gooseberry (widow of Bungaree) and *Tharawal* man King Billy Timbery who operated a Toll Gate at Centennial Park in the 1860s.¹⁹⁷

Blanket Returns

The above accounts, which indicate that Aboriginal people had not disappeared entirely from the broader study area in the middle of the 19th century are supported by documentary evidence in the Colonial Secretaries Correspondence files associated with the request and distribution of blankets and slop clothing for Aborigines. The following (incomplete) table,

¹⁹⁴ Mahroot's evidence to the NSW Legislative Council's Select Committee on Aborigines, 1845 – presented in Waugh 2001: 32-40

¹⁹⁵ Sydney Morning Herald 16 June 1863: 4

¹⁹⁶ Waterman in RAHSJ 1922-23 Vol. VIII: 359

¹⁹⁷ Centennial Parklands CMP

which details the number of blankets forwarded to Aborigines in Sydney between c1830 and c1860 again indicates a continued Aboriginal presence in and around Sydney Town.

Blankets Distributed in Sydney: 1832-1861					
District	1832 ¹⁹⁸	1833 ¹⁹⁹	1835 ²⁰⁰	1844 ²⁰¹	1845-56
Sydney	15	25	25	20	?
District	1857 ²⁰²	1858	1859	1860	1861
Sydney	50	35 h.p.?	35	35	25

Figure 4.1 **Hardwick's 'The medicant Blackfellow of Rose Bay, Sydney' [1853]**
(ML SLNSW SPF Z PXA 6923 – the person in this photo, given the date of the image, the location, and comparison with other images, is likely to be Ricketty Dick - William Warrel)



¹⁹⁸ 'List of Blankets given in the Sydney District, August 1832,' in Col. Sec. Corr. – Special Bundle (Aborigines 1833-35), SRNSW Reel 3706

¹⁹⁹ 'List of Blankets for Blacks in the Home District, 1833' in Col. Sec. Corr. – Special Bundle (Aborigines 1833-35), SRNSW Reel 3706

²⁰⁰ 'List of Places to Which Blankets have been forwarded, 1835' in Col. Sec. Corr. – Special Bundle (Aborigines 1837-1844), SRNSW Reel 3706

²⁰¹ 'List of Blankets forwarded in the Home District, 1844' in Col. Sec. Corr. – Special Bundle (Aborigines 1837-44), SRNSW Reel 3706

²⁰² NSW Legislative Assembly, 1862: 2-3

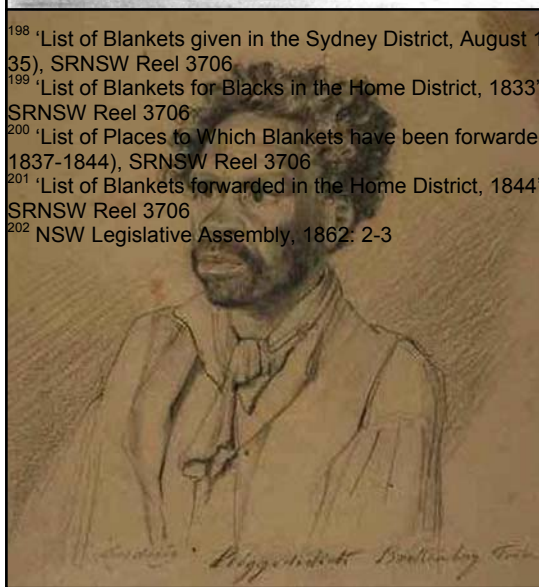


Figure 4.2
Rodius' Riggedidick, Broken Bay Tribe [c1834]
(<http://nla.gov.au/nla.pic-an6428975-v>)

4.7 Aborigines in the Late 19th Century

Groups of Aboriginal people continued to live in or frequent in the Eastern Suburbs in the late 19th Century. In the 1870s for example, their presence at Bondi was recorded in relation to a coronial enquiry:

'Constable Stapleton, stationed at Waverley, deposed that at half-past 12 o'clock on Saturday last he was going along Waverley Street, near Bondi Beach, when one of the aborigines camped there, named James Friday, reported that he had seen the body of a man floating in the water at Bondi...

*Johnny Boswick, an aboriginal native of the colony, forming one of the party camped at Bondi, said that some time ago, about a week since, he saw the deceased fishing off the rocks at Bondi close to their camp...*²⁰³

Similarly, R J Stone, a Bondi surfing pioneer, reported in 1924:

'Yes it was about 50 years ago (1874) on a bright summers day that a party of we boys, stood on Bondi Beach watching the Blacks who were camped at Ben Buckler, enjoying the ocean waves,

²⁰³ *Sydney Morning Herald* 16 December 1873: 6

*with their wives and children. Bankey, Timmy, Sandfly, Tilly, Rachael and others. And how we made them laugh when we said we would join in a corroboree with them...*²⁰⁴

An *Eastern Suburbs Daily* contributor, who wrote under the pseudonym of Pugshell, wrote in the 'Early Days of Waverley' that it was not uncommon in the 1880s to '...see a straggling Aboriginal about the district'.²⁰⁵ Pugshell went on to mention that when he was a boy he had visited a group 'probably from La Perouse' who were encamped in Mia Mias on the *Water Reserve* [Centennial Park]. Some Aborigines still went to a spot at Neutral Bay for the annual distribution of blankets.²⁰⁶

The presence of Aborigines observed around Sydney, as highlighted by Pugshell, was perceived as a problem by the Colonial administration. To address this 'issue', an Aboriginal camp was set up at the Government Boat Shed at Circular Quay in 1881 by the newly appointed Protector of Aborigines. This camp was expressly established to deal with the 'Aboriginal Problem' and clear Sydney of disposed Aborigines.²⁰⁷ The Circular Quay camp became a 'curiosity and attraction to Sydney residents as a centre for prostitution, drunkenness and quarrelling, often attracting crowds of 200 to 300 Europeans'.²⁰⁸ Other Sydney camps at the time (c1870s) included Manley Beach, Lavender Bay, Botany Bay and La Perouse.²⁰⁹ Many of the Aborigines who moved (or were moved) into these camps had come not from Sydney but from other regions where their traditional lives had been disrupted forever.

Stories of the 'last blackfellow' and a morbid interest in the perceived decline of Aborigines meant that Aborigines were often perceived as curiosities in the latter decades of the 1800s. In the late 1880s, up to 100 Aborigines from around the country were brought in to perform corroborees for paying patrons on the lawns of the Bondi Royal Aquarium and Pleasure Grounds at the eastern end of Fletchers Road at Tamarama. During these shows, the men did the dancing while the women kept time by striking boomerangs.²¹⁰ Bondi Aquarium operated between 1887 and c1891, and was reincarnated as Wonderland City between 1906 and 1911.²¹¹ These non-traditional performances highlighted the commencement of the conversion of Aboriginal cultural tradition to consumer product.

Mission Establishment

The Aborigines Protection Board (APB) replaced the Protector of Aborigines in 1883. This five man Board had control over the lives of all the 9000 Aborigines living in NSW at that time.²¹² One aspect of the Boards intrusion into the lives of Aboriginal people was the

²⁰⁴ Stone quoted in Dowd 1959: 138

²⁰⁵ *Eastern Suburbs Daily*, 24 November 1924

²⁰⁶ Johnston, 1970: 26-28; *Sydney Morning Herald* 16 December 1873: 6

²⁰⁷ Bickford 1989: 9; McKenzie & Stephen 1987: 175-6

²⁰⁸ Curthroy's 'Good Christians & Useful Workers – Aborigines, Church & Stet in NSW 1870-1883' quoted in McKenzie & Stephen 1987: 176

²⁰⁹ Bickford 1989: 9

²¹⁰ 'Fletchers Glen & Tamarama' in Pugshell 1924

²¹¹ Dowd, 1959: 285.

²¹² Bickford 1989: 11

establishment of select missions and reserves on which Aboriginal people were encouraged to reside.

Aboriginal people were moving (and returning) to the South Eastern suburbs, particularly the La Perouse area, from around the 1870s. Initially, 26 Aborigines originally from the South Coast, moved from the defunct Circular Quay camp and established an 'illegal camp' at La Perouse. In 1894, the Methodists established an Aboriginal mission house at La Perouse and in the following year, the illegal camp was granted official status as an Aboriginal Reserve. The reserve was located at Frenchmans Bay.²¹³

The Aborigines who lived on the reserve engaged in a number of commercial activities that largely negated the need for government handouts. The Aborigines Protection Board reported in 1892 that:

*'...those at La Perouse are generally employed fishing, some also make native weapons and gather wild honey for sale. The women and children make shell ornaments and gather and sell wild flowers.'*²¹⁴

The present suburb of La Perouse was named after the French navigator and explorer Jean-Francois de Galaup Comte de La Perouse who landed there in January 1788. It proved to be the last recorded sighting of the French party until 1826 when the ships were found wrecked off the Santa Cruz Islands.

Figure 4.3 Photo of Boats & Boatsheds at La Perouse [c1870-1875]
(ML SLNSW PXA 49999)

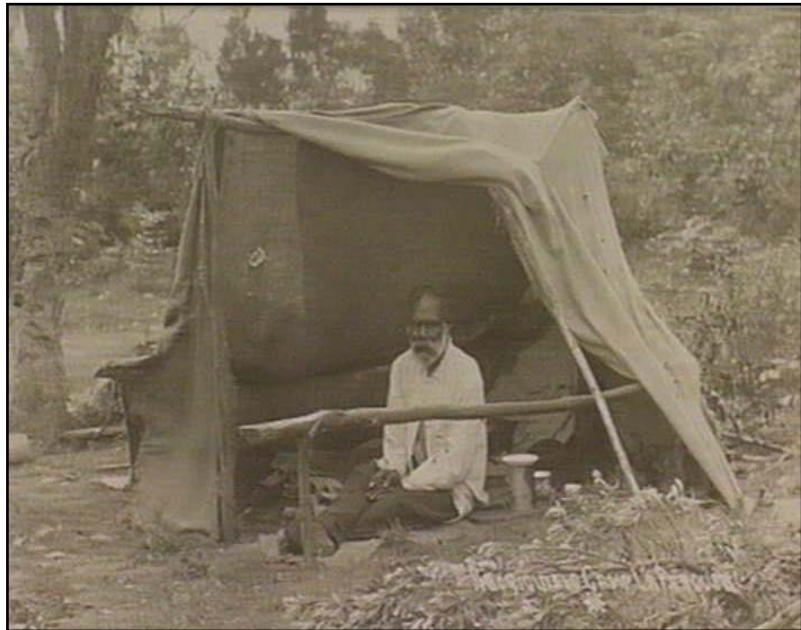


²¹³ McKenzie & Stephen 1987: 177

²¹⁴ Aborigines Protection Board Annual Report, NSW Legislative Assembly Votes & Proceedings 1892 – quoted in McKenzie & Stephen 1987

Figure 4.4
La Perouse
Aborigines Camp
[1890]

(SLV a13669b 49999)



4.8 Aborigines in the 20th Century

By the turn of the century there were around 80 people living at La Perouse, with the majority Dharawal people having come from the South Coast area. The population included King Mickie Johnson, Queen Rosie and their children who had arrived from the Hill 60 area at Port Kembla. There was also King Billy (William John Wentworth) who came from the Braidwood area with his daughter. Billy died at La Perouse in 1903 and was buried at the Coast Hospital Cemetery.²¹⁵ Another significant family were the Timbery's, with Matriarch Queen Emma and her eleven children.²¹⁶ In 1929, the breastplate of a Dharawal man, 'Joe Timbery, Chief of the Five Islands' (near Port Kembla) was unearthed in during excavation work at La Perouse.²¹⁷

The reserve grew in the first three decades of the 20th century until 1931 when the APB revoked the site after many years of lobbying by the Randwick Council. The new reserve was pushed back from the sea due to sinking foundations, and a 'recreation reserve' took the

²¹⁵ Williams & Beller in AIAS, 1987: 27

²¹⁶ Williams and Beller in AIAS, 1987: 27

²¹⁷ Williams & Beller in AIAS, 1987: 27; Beryl Beller-Timbery pers. comm

place of the old reserve. The new recreation reserve known locally as 'Frog Hollow', was however one of a number of depression camps established in the area which included 'Hill 60' and 'Happy Valley' and was used by both Aborigines and displaced Europeans.²¹⁸

Fishing remained a particularly important social, economic and recreational activity for Aborigines at La Perouse in the early to mid 20th century area. Several Aborigines had boats and commercial fishing licences including Hubert Timbery. There were several major fishing seasons annually – Mullet around Easter, Bream and Blackfish in June, and variable seasons for the likes of whiting, salmon, kingfish and jewfish.²¹⁹ Alternative sources of income included labouring in the Chinese market gardens, working in timber mills, and the production and sale of Aboriginal craftwork. The latter included elaborate shellwork ornaments and traditional Aboriginal artefacts such as boomerangs which were sold to the visiting tourist trade (see **Figure 4.7**). This trade was facilitated by the tram line to La Perouse which terminated at 'the loop'. Items that were popular with the tourists included shell brooches, necklaces and slippers, and boomerangs made of honeysuckle, mulga and mangrove wood.²²⁰

Up until the 1950s, the Aborigines and European immigrants living in a variety of dwellings including house, shacks and humpies, outnumbered the 'Australians' in the La Perouse area. During the boom time period of economic prosperity after WWII however, new white residents encroached and rapidly built new housing. It was these residents who lobbied for the removal of the reserve and even petitioned to have 'Aborigines Avenue' renamed 'Endeavour Avenue'.²²¹

Despite attempts to remove the Aboriginal settlement (not dissimilar to motions underway at present to diminish Aboriginal presence in the Block area of Redfern), Aboriginal families stayed in La Perouse and the area continued to function as one of the main social and cultural centres of Sydney's urban Aboriginal population (and its visitors) for the remainder of the 20th century. The community received title to the former mission house *Yarra Bay* in 1985.

Despite significant populations of Aborigines now living in Western Sydney and the inner west, the Randwick LGA and particularly the Malabar Peninsula (including La Perouse), remains a vibrant and well-established Aboriginal cultural hub.

Today

The 2001 census indicated that of the entire shire population of 121,497, the Aboriginal population of the Randwick LGA (35.4 sq km) accounted for 1351 persons (1.1%). This percentage figure was marginally higher than that for the greater Metropolitan Region of Sydney (0.9%) and slightly lower than both the Sydney average (1.2%) and State average (1.9%).²²² Significantly, the largest urban communities of Aboriginal people within the Sydney area at the time of the census were all within the Randwick LGA - La Perouse, Maroubra,

²¹⁸ McKenzie & Stephen 1987: 182

²¹⁹ AIAS, 1987: 59; 75

²²⁰ Randwick Municipal Council, 1985: 107

²²¹ Mackenzie & Stephen, 1987: 183

²²² ABS 2001 NSW Regional Statistics – Estimated Residential Population.

Matraville, Malabar and Randwick. Conversely, the largest regional populations occurred in the outer western suburbs.

The Randwick LGA falls within the administration boundary of La Perouse Local Aboriginal land Council (LALC), which represents aboriginal people of the area with regards to cultural heritage issues. The La Perouse LALC plays an active part in the identification and management of Aboriginal cultural heritage sites. Other Aboriginal groups and individuals with an interest in the cultural heritage of the area include Native Title Claimant groups and community elders. Recent events that have seen both the LALC and the Aboriginal community in general, heavily involved in cultural heritage affairs, was the return of Aboriginal ancestral remains from the Australian Museum to the La Perouse community and their reburial in Botany Bay National Park (May 2002).²²³ Elder Beryl Bellar was reported to have commented on this event stating:

*'It's good to have our people back home where they belong ... it was very emotional to have our people returned to their tribal grounds. The handover of our people was extremely important and I believe it will help strengthen our community.'*²²⁴

The Randwick Council too has proclaimed its interest in Aboriginal cultural heritage and has flagged a number of issues pertinent to the local Aboriginal community in the *Randwick Council State of the Environment Report* (SoER) 2003, including:

- Identifying 'data gaps' including the need for a comprehensive LGA Aboriginal Sites survey and the documentation of oral history
- Identifying 'future directions' including carrying out an oral history project in order to 'record the historical and contemporary associations with the area'.²²⁵

The Council has also, in spirit of reconciliation released a *Statement of Commitment to Reconciliation to the Aboriginal and Torres Strait Islander Residents of the City*. In this document, Council acknowledges Aboriginal people in the community and the need for future 'partnerships' and commits to the promotion of aboriginal culture. The document is attached as **Appendix 1**.

Figure 4.5 Group Portrait of Aborigines from La Perouse '& elsewhere' (c1900)



²²³ *Southern Courier*, 25 June 2002. P:12

²²⁴ Beryl Timbery-Bellar, a Tharawal Elder from the La Perouse Aboriginal Community

²²⁵ Randwick SoER 2003: 25-27

(Photo by Albert Perier - ML SLNSW - *Home and Away* - 34432)

Figure 4.6
Wollongong Aborigines
visiting La Perouse (c1909)
(SLV Postcard PCV PCA 100)

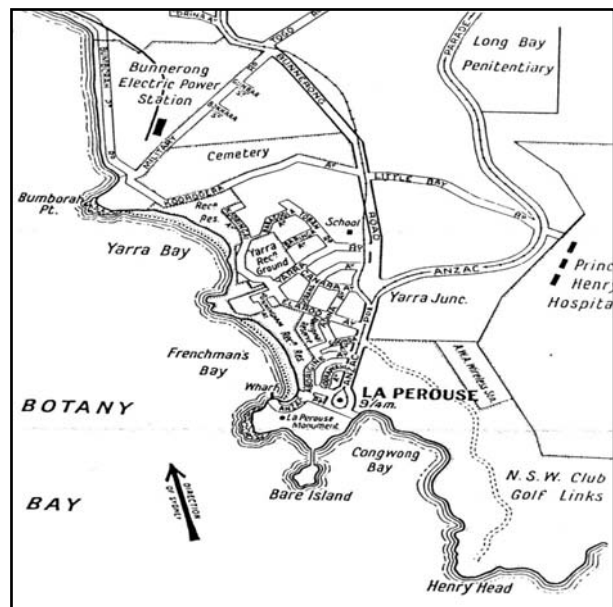


Figure 4.7
Wes Simms making mangrove wood
boomerangs at La Perouse (c1920)
(Presented in McKenzie & Stephen, 1980:
189)



Figure 4.8
La Perouse [1936]

(Gregory's Street Directory)



Map shows the location of the Aboriginal Reserve, the Long Bay Penitentiary & The old Coast Hospital site (Prince Henry Hospital)

4.9 Aborigines and the Justice System

Aboriginal people have had a long and continuous association the British justice system since the First Fleet arrived in 1788.

During the first three decades of European settlement crimes committed by Aborigines against Europeans were dealt with swiftly and violently. These crimes, often referred to as 'atrocities' were generally property destruction and revenge killings targeted at groups or individual Europeans who had taken aboriginal property, molested aboriginal women or been involved in violence against Aborigines. Not surprisingly, convicts and frontier settlers were the people most often targeted, as they were often responsible for instigating the chain of events that lead to Aboriginal retribution.

Retribution for such crimes by Europeans involved both informal targeted and random killings by settlers. There were however other Government sanctioned punishments such as the killing of Aborigines by forces under the direction of Governor Macquarie in the 1810s, which related to Aboriginal violence against settlers in the remote satellite settlement areas that Macquarie had set up including the Northern Farms, Campbelltown and Windsor. One such notorious event was the massacre of Aboriginal men, women and children at Appin in Sydney's southwest.

Sydney Gaols & Sydney Justice

By the 1830s in the Sydney area, much of the initial Aboriginal-European violence had settled and Aborigines accused of various crimes were being brought before local, district and city courts. In Sydney, the Supreme Court dealt with numerous cases of Aboriginal crime with sentences depending on the severity of the crime

Goat Island Aboriginal Prisoners

Between 1833 and 1838, Goat Island was outfitted as a colonial magazine and barracks complex designed to safely house the gunpowder required for public works in the Sydney area. During the period of the construction of these works, colonial convicts were accommodated on Goat Island where they were engaged in such tasks as quarrying and

labouring. Supreme Court records and newspaper reports from the 1830s indicate that Aborigines, like some convicts, were also incarcerated on Goat Island.²²⁶

The Brisbane Water-Lake Macquarie Connection

Sydney trial records indicate that on 11 February 1835, nine aborigines were brought to trial in the Sydney Supreme Court on charges of 'stealing in a dwelling house and putting in fear'. These charges specifically related to the burglary of tea, sugar, beef, and 'sundry articles of wearing apparel' from the dwelling-house of a Mr. Alfred Hill Jacques, of Brisbane Waters on 25 October 1834.

The defendants brought to trial were known by the names *Little Dick*, *Whip-em-up*, *Monkey*, *Charley Muscle*, *Little Freeman*, *Leggamy*, *Major*, *Currinbong Jemmy*, and *Tom Jones*.²²⁷ Lake Macquarie Missionary to the Aborigines Rev. Mr. Threlkeld acted as interpreter during the case, and Messrs Therry and Poole, at the suggestion of the Court, acted as Advocates.²²⁸

During the trial, the principal evidence was given by Alfred Jacques who indicated that when the aborigines came to his property, he presented his fowling piece²²⁹ at them. At that point, three groups of Aborigines joined together and began throwing stones and a spear (which hit the second witness, convict William Rust). Jacques said that he was then driven out of the house, and Aborigines filled it immediately. It was then that his possessions were stolen. Jacques claimed that were about 60 Aborigines in the first group of raiders who were later joined by another 20 or 30.

One of the main problems brought up during the trial was that of identification of the principal culprits. Up to 90 aborigines, whom Jacques and his companion William Rust claimed came from different tribes, were involved in the attack and appeared to have gathered together to commit the robberies. In addition, the witnesses, including Threlkeld, stated that the aborigines 'looked alike' at the time and had then changed in appearance since the events. Additional confusion was caused by the variation in the names of some of the accused which were sometimes related to the place where they were born, and sometimes to the place where they resided. The aborigines involved in the attacks are believed to have come from opportunistic recruitment of clan groups from Wyong, Brisbane Water and Tuggerah Beach.²³⁰

Ultimately, *Whip-em-up*, *Monkey*, and *Tom Jones* were found guilty and sentenced to *death recorded*. The remainder were found not guilty.

Other attacks on settlers were the subject of a second trial the following day on 12 February 1835. Several of the individuals were involved in the trial undertaken on the previous day and

²²⁶ *R. v. Monkey and others*, Supreme Court of New South Wales - Burton J., 11 February 1835 presented in *Decisions of the Superior Courts of New South Wales, 1788-1899* - Published by the Division of Law Macquarie University

²²⁷ Burton, *Notes of Criminal Cases*, SRNSW 2/2418, vol. 17, p. 25-35.

²²⁸ *Sydney Herald*, 12 February 1835; Burton, *Notes of Criminal Cases*, SRNSW, 2/2418, vol. 17, p. 25-35

²²⁹ small gun

²³⁰ Turner & Blyton, nd: 37

had been brought back before the court on alternate charges. In this instance, *Laggamy* was charged with 'highway robbery', *Little Dick*, *Toby* and *Little Freeman* were charged with 'stealing in a dwelling &c' and *Mickey Mickey* and *Charlie Myrtle* were charged with 'rape'. All were charged guilty and sentenced to *death recorded*.

The decision of *death recorded* meant a formal sentence of death, without an intention that the sentence be carried out. At that time in the early 19th Century the judge had considerable discretion (except in cases of murder), where an offender was convicted of a felony punishable by death. If the judge (or the Governor) thought that the circumstances made the offender fit for the exercise of Royal mercy, then instead of sentencing the offender to death, he could order that judgment of death be recorded. The effect was the same as if judgment of death had been ordered, and the offender reprieved. In effect, this judgment usually meant a sentence of 'transportation for life'.²³¹

In the above cases, the original intention on the part of Judge was to send the eight sentenced Aborigines to Van Diemens Land (V.D.L) where they would be assigned to settlers. The Lieutenant Governor of Van Diemens Land however objected to that plan and those found guilty were instead confined on Goat Island in Sydney Harbour.

On Goat Island the Aboriginal prisoners were employed in cutting stone like many of the other convicts, but were kept separate from other prisoners. It was intended that in addition to the island incarceration, the group were also to be taught "Christian Religion" and "English Education".²³² The exception was *Mickey Mickey* who had been found guilty of rape. Lancelot Threlkeld recorded in his *Annual Report of the Annual Mission at Lake Macquarie* (1835) that Mickey was ultimately hung for his crimes.²³³

This original attack on Jacques on 25 October 1834 led to a second trial before Judge Burton on 5 August 1835. In this instance, two aborigines named *Hobby* and *Maitland Paddy* were tried for robbery in the Jacques' dwelling house.²³⁴ Jacques claimed that he saw a party of 50 or 60 Aborigines approach his house and demand meat in a hostile manner, at which point he and associate Rust closed up the house, barricading themselves inside. *Hobby* was stated to have then boasted that "black fellow was best fellow" which Jacques took to mean the most powerful. Eventually Jacques and Rust escaped to another farm for refuge, leaving Jacques' home to be ransacked.

Rust was said to have asked *Hobby* why they were stealing to which *Hobby* responded "Black fellow master now - rob every body - white fellow eat bandicoots & black snakes now". Rust estimated that there were 150 Aborigines involved altogether. *Hobby* was found *guilty*, and *Maitland Paddy* *not guilty*, with *Hobby* sentenced to *death recorded*.

²³¹ Decisions of the Superior Courts of New South Wales, 1788-1899. Published by the Division of Law, Macquarie University

²³² Bourke to Secretary of State, *HRA*, Series 1, Vol. 17, p. 718; See also *Australian*, 13 February 1835; *Sydney Herald*, 16 February 1835; *Sydney Gazette*, 14 February 1835.

²³³ Gunson, 1974: 121

²³⁴ Burton, *Notes of Criminal Cases*, SRNSW, 2/2420, vol. 19, p. 1

It would appear that all of the Aborigines who were sent to Goat Island were released some time in 1836. Threlkeld noted in his *Annual Report of the Mission at Lake Macquarie* (1836), that they were

“... all liberated and escorted by their preceptor Mr Langhorne to this place (Lake Macquarie), with instructions from His Excellency to endeavour to establish them at, or near my residency”.²³⁵

None of the aborigines stayed at Threlkeld's mission for very long despite promises on Threlkeld's part of fishing boats and nets for all the ex- Goat Islanders who remained with him. Most of the Aborigines appear to have absconded almost immediately and returned to their own district, Brisbane Water.²³⁶

Aside from the Brisbane Water aborigines detailed above, the Island was also the place of incarceration of other aborigines including one man named *Purimul* from *Putta* who was held on a charge associated with the death of Colonial Botanist Richard Cunningham during an expedition in the interior in April 1853. Richard was the brother of famed botanist, explorer and author Allan Cunningham. *Purimul* was held in custody on Goat Island in 1836 despite there being no evidence against him and no intention to put him to trial.²³⁷ His fate is unknown.

1840s

By the 1840s some Aborigines convicted of significant crime were brought to Sydney to be tried before the Supreme Court for crimes they had committed in Sydney and elsewhere. The following highlights some of the Aborigines who were brought to Sydney to face the British justice system in the mid 1800s.

Aborigines brought before the Supreme Court in Sydney [c1839/40]			
Individual	Crime	Result	Reference
Bang Bang	'spearing & killing cattle'	acquitted	<i>Sydney Monitor & Commercial Advertiser</i> Monday 10 November 1840.
Benjamin	'spearing and killing cattle'	acquitted	<i>Sydney Monitor & Commercial Advertiser</i> Monday 10 November 1840.
Billy	'robbery of firearms'	guilty	<i>Sydney Herald</i> , 19 August 1839.
Billy (alias Nevilles)	'murder'	Guilty – sentenced to death	<i>Sydney Monitor & Commercial Advertiser</i> , 10 November 1840
Dundoman Pourmy	'spearing and killing cattle'	acquitted	<i>Sydney Monitor & Commercial Advertiser</i> , 10 November 1840
Jemmy	'stealing firearms'	guilty	<i>Sydney Herald</i> 19 August 1839
King Jack	'stealing firearms'	guilty	<i>Sydney Herald</i> , 19 August 1839
Murra matong	'spearing & killing cattle'	acquitted	<i>Sydney Monitor & Commercial Advertiser</i> , 10 November 1840

²³⁵ Gunson, 1974: 133

²³⁶ Annual Report of the Mission to the Aborigines 1836 presented in Gunson, 1974: 133

²³⁷ Threlkeld in Gunson, 1974: 132-133

Poker	'spearing & killing cattle'	acquitted	<i>Sydney Monitor & Commercial Advertiser</i> , 10 November 1840
Sandy	'stealing firearms'	guilty	<i>Sydney Herald</i> , 19 August 1839
Jacky Jacky (Tall Boy)	'murder of a stock keeper' remanded for sentencing'		<i>Australian</i> , 13 August 1840
Frankie	'murder'	discharged	<i>Sydney Herald</i> , 31 May 1839
Mooney Mooney	'killing sheep'	discharged	<i>Sydney Herald</i> , 31 May 1839

Darlinghurst Gaol

Darlinghurst Gaol (now a TAFE college), was the principal Sydney Gaol between its construction in Sydney's inner east in the 1820s and the opening of the Long Bay prison complex in 1914.

During the long life of the prison, Darlinghurst Gaol saw thousands of prisoners pass through its gates - and not all were destined to leave at the completion of a sentence or in a casket as a result of a natural death.

The prison is known to have hosted a number of public executions on a makeshift gallows rigged outside the main gate in Forbes Street, in addition to the regular "private" executions on the permanent gallows just inside the main walls near the intersection of Darlinghurst Road and Burton Street. During the life of the prison a total of 79 people were executed at Darlinghurst Jail including a number of famous (infamous) individuals such as the bushranger "Captain Moonlight" (Andrew George Scott), Louisa Collins, the last woman to hang in NSW and Jimmy Governor (also known as Jimmy Blacksmith). Governor was hanged for murder at the gaol on 18 January 1901.²³⁸

4.10 Aborigines at Long Bay

In 1912 the gaol at Long Bay was complete and the Darlinghurst establishment was transferred to this site. The old gaol buildings were used as an internment camp during WWI. After consideration the site was transferred in 1921, to the department of Education which has adapted the building for the use of the East Sydney Technical College.

Domestics at Long Bay

The stories of the 'Lost Children' (thousands of children forcibly removed from Aboriginal communities this century) have recently begun to be told.²³⁹ That many of these people were forced into childhood apprenticeships is perhaps less well known. Under a scheme devised by the New South Wales Aborigines Protection Board and lasting from the 1880s until 1969,

²³⁸ Corrective Services Records (formerly Prisons) - *Darlinghurst Gaol: Diary of officer doing duty over Jimmy Governor, 6 November 1900-12 January 1901*. SR NSW Ref 6/1029; AO Reel 1843; *Darlinghurst Gaol. Condemned prisoners daily record, 1892-1903*. SR NSW Ref 5/1739

²³⁹ Edwards. C & Read, P. 1989

many hundreds of Aboriginal girls were indentured into servitude for wealthy families in Sydney and effectively cut off from their own communities.

Aboriginal domestics were apprenticed in the most fashionable middle-class suburbs of Sydney: Strathfield, Killara, Neutral Bay, Vaucluse. Sixty-one households in Mosman alone benefited from the services of Aboriginal girls from the mid-1910s to the late 1920s.²⁴⁰ During any one year in the 1920s there would have been between 300 and 400 Aboriginal girls apprenticed to white homes. Aboriginal wards thus represented approximately 1.5% of the domestic workforce at this time.²⁴¹ 'To send to service' became yet another reason, along with 'being 14 years', at 'risk of immorality' and 'being neglected', for the Aborigines Protection Board to remove young aboriginal girls from their families.²⁴²

Generally wages were low, if paid at all, and evidence suggests that large numbers of Aboriginal apprentices, whose wages were paid into Protection Board (and later Aborigines Welfare Board) trust accounts, never received due wages upon the completion of their apprenticeships.²⁴³ Not surprisingly, a large proportion of Aboriginal wards absconded from Protection Board apprenticeships or resisted their employers through defiant behaviour.²⁴⁴ Sometimes this behaviour led to an early end to the apprenticeship, but often it drew children into the juvenile justice system or other institutions. Seventy percent of female apprentices experienced some form of institutionalisation during their wardship.

Many girls were returned to the Protection Board by their employers as 'unsuitable' because of defiant behaviour such as refusing to work. Apprentices had no avenues of complaint and they were not legally permitted to leave a position. Many saw absconding as the only way out of a difficult situation. Unfortunately most girls who absconded were recaptured within a day. Whilst some were immediately dispatched to another employer (about 15%), others were institutionalised by the court or by the Protection Board itself. Brewarrina dormitory was used as a reformatory for disobedient apprentices, and other girls were sent to the Parramatta Girls School, Long Bay Gaol (for 2 to 7 days), or to a convent for a defined period. Some were even admitted to mental hospitals (about 5%).²⁴⁵

Clearly, Aboriginal people, such as the domestic apprentice runaways described above, were part of the prisoner population at Long Bay from the early 1900s. Generally though, little is known about the Aboriginal association with the Long Bay Prison System until the latter part of the 20th century. It was generally not until the 1980s, when aboriginal deaths in custody and disproportionately high aboriginal incarceration rates became news headlines that the Aboriginal populations in state prisons received much interest or attention.

²⁴⁰ APB Register of Wards, 1916-1928, SRNSW, 4/8553-8554

²⁴¹ *Official Yearbook of New South Wales*, Government Printer - 1909-10, page 461 & 1950-51 (Table 842)

²⁴² Walden, 1995

²⁴³ Walden, 1995

²⁴⁴ 14% of apprentices absconded from their employers. 13.5% were reported in the Ward Register as displaying defiant behaviour (Walden's calculations from APBRW)

²⁴⁵ Walden's calculations from APBRW

Prison Population

Based on 2001 census figures, Aboriginal and Torres Strait Islander people account for 1.9% (119865) of the NSW population and 2.2% (410003) of the total Australian population.²⁴⁶ NSW Inmate Census figures for the same time indicate that Aboriginal people account for 15.1% (1327) of the total NSW prison population (8780).²⁴⁷ While the Inmate Census figures are a snapshot of what is a variable prison population, they do serve to highlight what has been known for some time - Aboriginal people are overrepresented in the NSW (and indeed Australia wide) prison system. The imprisonment rate for Aboriginal adults in Australia in 2002 was 16 times that for non-indigenous adults.²⁴⁸ Similarly, Aboriginal youth were 17 times more likely to be subject to juvenile detention than non-indigenous youth.²⁴⁹

The reasons for this overrepresentation are complex, many and varied. While some researchers have suggested that this Aboriginal overrepresentation has resulted from high rates of involvement in serious crime,²⁵⁰ most Aborigines (and criminologists) believe that Aboriginal inmates generally serve short sentences and that overrepresentation has resulted from both systematic bias (discriminatory treatment by the police and courts) and a host of interrelated social issues including the following:

- Substance abuse²⁵¹
- High rates of unemployment
- Child abuse and neglect
- Low levels of education and school attendance

Whatever the case, the proportionally high numbers of Aborigines in state prisons has had a number of very negative consequences including significant numbers of Aboriginal deaths in custody.

Deaths in Custody

From 1980 to 1989, 67 Indigenous people died in police custody and 39 in prison custody. In 1991, the Government released the *Report of the Royal Commission into Aboriginal Deaths in Custody*, which made some 339 recommendations.²⁵² Despite these recommendations, between 1990 and 1999, a further 21 Indigenous people died in police custody and 93 in

²⁴⁶ People who identified themselves as Aboriginal - Australian Human Rights & Equal Opportunities Commission Website: Aboriginal and Torres Strait Islander Social Justice.

²⁴⁷ Corban, 2002: 3

²⁴⁸ Australian Bureau of Statistics, *Corrective Services, Australia* (Catalogue No. 4512.0), December Quarter, 27 March 2003

²⁴⁹ Lisa Cahill and Peter Marshall, *Statistics on Juvenile Detention in Australia: 1981-2001*, Australian Institute of Criminology Technical and Background Paper Series, No.1, 2002, p 14.

²⁵⁰ Don Weatherburn, NSW Bureau of Crime Statistics and Research cited in Jopson, D. 'Aborigines filling state's prisons' in *Sydney Morning Herald*, 21 October 2003.

²⁵¹ Aboriginal people in the Sydney region for example are overrepresented among heroin users - Day & Dolan, 2001

²⁵² Response to a question from Ms Andrews (Member for Peats) by Mr Emery (Minister for Corrective Services) - NSW Legislative Assembly Hansard, 31 October 2002 (article 17)

prison custody.²⁵³ Generally, Indigenous people are now less likely to die in police custody than 20 years ago but more likely to die in prison custody.

The following table, formatted from a number of sources and only partially complete, details a number of Aboriginal deaths in custody between 1980 and 1996. Like most state prisons, Long Bay Correctional Complex and associated facilities, has not been immune to Aboriginal deaths. The deaths of ten Aboriginal prisoners at Long Bay feature in the table below.

A Sample of Aboriginal Deaths in Custody - 1 January 1980 to 13 February 1996			
Name	Location	Age	Date
Peter Campbell	Long Bay Gaol		11.02.80
Thomas Carr	Minda Remand Centre		23.03.81
Eddie Murray	Wee Waa Watch-House		12.06.81
Clarrie Nean	Dubbo Base Hospital		15.08.82
Mark Revell	Grafton Watch-House		29.10.82
Malcolm Smith	Prince Henry Hospital		05.01.83
Tim Murray	Bowral Hospital		31.12.83
Bruce Leslie	Royal North Shore Hospital		06.06.85
Paul Kearney	Darlinghurst Watch-House		11.07.86
Shane Atkinson	Griffith Watch-House		05.10.86
Mark Quayle	Wilcannia Watch-House		24.06.87
Lloyd Boney	Brewarrina Watch-House		06.08.87
Peter Williams	Grafton Gaol		18.11.87
Max Saunders	Goulburn Training Centre		28.11.88
David Gundy	Royal Prince Alfred Hospital		27.04.89
David Kitson	Long Bay Prison	27	25.07.89
Dermot Pidgeon	Maitland Jail	17	22.10.89
Stephen Naylor	Silverwater Jail	28	25.10.89
Michael Leslie	Parklea Prison	24	08.01.90
Wayne Coppini	Long Bay Prison	19	31.05.90
John Beck	Lithgow Prison	25	29.05.91
Mark Nicholls	Parklea Jail	47	10.06.91
Kevin Dixon	Long Bay Prison (Prince Henry Hospital)	33	12.06.91
Steven Brown	Long Bay Prison (Prince Henry Hospital)	23	05.03.92
Phyllis May	Macquarie Fields Lockup	38	10.06.92

²⁵³ Paul Williams, *Deaths in Custody: 10 Years on from the Royal Commission*, Trends & Issues in Crime and Criminal Justice No. 203, Australian Institute of Criminology, Canberra, April 2001

Richard Campbell	North Bateman Bay	14	03.07.92
Danny Webb	Kempsey		20.07.92
Anthony Cain	Police Van near Windsor	43	24.11.92
George Hammond	Cooma Jail	64	10.03.93
Troy Kemble	John Moroney Correctional Centre, Windsor	20	26.05.93
Roderick Perry	Long Bay Prison	33	29.10.93
Graham Ceiley	Long Bay Prison	46	02.11.93
Janet Beetson	Mulawa Prison	30	03.06.94
Anthony John Welsh	Long Bay Prison	20	19.06.94
Michael Sainsbury	Parklea Prison	19	14.12.94
William Brian Clark	Broken Hill Prison	38	15.02.95
Brian Joe Ballard	Long Bay Gaol Hospital	20	01.03.95
Adam Bessel	Cooma Prison	53	21.04.95
76NSW	Police Chase (Noama Bridge)	54	23.05.95
Keith Donovan	Police Chase, Newcastle - Sydney Freeway (Tuggerah)	18	26.07.95
Walter Whitton	Police Chase, Newcastle Sydney Freeway (Tuggerah)	17	26.07.95
83NSW	Long Bay Remand Centre	44	26.09.95
87NSW	Goulburn Prison	22	23.11.95
91NSW	Junee Prison	47	07.01.96
92NSW	Goulburn Prison	25	13.02.96

Note: Hospital names indicated in brackets where deceased died after having been removed from custodial institution. ID numbers presented where names not known.

[Source: Table collated from information prepared by The Royal Commission into Aboriginal Deaths in Custody and presented at the ATSIC & Justice Action Australia websites - www.atsic.gov.au/issues/law_and_justice/rciadic/indigenous_deaths_custody/]

Art & Music

Despite the negative connotations of prisons and prisoners, good people and good things have come out of (and gone into) Long Bay Correctional Complex.

Aboriginal (*Dunghatti*) artist and musician Adam Hill, winner of the 2002 Milperra Art Award, a past finalist in the Telstra Art Awards, and performer at the 2003 Deadly Awards, has stated:

'I've seen some of the art that comes out of Long Bay Jail and Silverwater, and its wicked stuff – there are some great artists there... That's probably one of the greatest things for an inmate to be able to vent and to know that his or her message is getting out there to the outside world'.²⁵⁴

Adam has said what many people have long agreed on, prisons and the prison experience can inspire creativity. The art that comes out of prisons can also have significant impacts on

²⁵⁴ 'Celebrity Vibe – Adam Hill' in *Deadly Vibe* 1 February 2004 (Issue 84)

the artist themselves, as a way of dealing with personal issues and demons, and acting as an 'antidote' to crime.

Songs about the Bay

Tamworth based singer Roger Knox, known as both the 'King of Koorie Country' and 'The Black Elvis' has released a number of hit Australian country music singles including 'Koorie Rose', 'The Streets of Tamworth' and 'Long Bay Gaol'.²⁵⁵

Mac Silva was a Kempsey Aborigine and musician. Mac founded a band called *Black Lace*, the name reflecting a phrase that described the chains that were clamped around the necks of Aboriginal people. In the years just before he died young of a heart attack in 1989, he released a disc with the euphemised title for Long Bay Jail, "Malabar Mansion". Some of the lyrics are listed below:

*I was in a sad and sorry state
The day they brought me through that gate.
I felt just like a bird in a great big cage.
Then they put me in a wing
Where the lifers think they're king.
If you're weak, you'll never live to see old age.*

*Long Bay Jail, you're doing bad -
You have made sane men go mad.
Some even took their life at different times.
But you won't do that to me,
I'll still be sane when they set me free,
And I pray to God to help me keep my mind*

Art at the Bay

Art work has been created in the Long Bay Complex for a long time. This art has been more focused and gained a wider audience over the last three decades, particularly since the inception of the *Malabar Art Unit* (Malabar Special Programs Centre -MSPC) which has been running since 1986, and the opening of the *Boomgate Gallery* near the main prison entrance. Aboriginal inmates at Long Bay produce both traditional and contemporary art works.

Damien Moss, artist, lecturer and part time art teacher at Long Bay has stated that Aboriginal artists (and would be artists) are amongst the 'most active' of the those engaging in the art programs at Long Bay. In a recent interview, Moss described the Aboriginal artwork in particular as 'of high quality and varied: ceramics, paintings, carvings'.²⁵⁶

²⁵⁵ 'Indigenous Country' in *Artreach* Winter Issue 2004

²⁵⁶ 'Art as an Antedote to Violence: Teaching in Long Bay Gaol' in *The College Voice* the COFA Students' Association's online Arts magazine. 17 October 2004.

The *Boomalli* Co-operative²⁵⁷ was formed by 10 indigenous artists in 1987, and in 1993 there was an exhibition of works from more than 20 aboriginal painters from Long Bay Gaol. The exhibition entitled *Postcards from the Bay* was held at the *Boomalli Gallery* in Chippendale.²⁵⁸ Commissions from the sales of artworks were directed back into Long Bay for the purchase of materials. In the exhibition program, one of the artists described his reason for painting in prison:

*'When I paint I am free. My heart bonds with my mind which gives me and eye so keen and a hand so steady.'*²⁵⁹

The Co-operative now has a gallery in Leichhardt and is said to be the only aboriginal owned and run contemporary art space in Sydney.

Another large scale public exhibition was *Bar Codes* which highlighted art produced at the Malabar Special Programs Centre (MSPC) at Long Bay. The exhibition was presented by the Historic Houses Trust at the Justice & Police Museum in 2001. One work in the exhibition was *Deaths in Custody* (2000) ink on canvas medical stretcher.²⁶⁰

Cowra born *Wiradjuri* artist, Harry Wedge's paintings portray Indigenous life and issues. Wedge's work addresses numerous Aboriginal issues including creation stories about Adam and Eve, the legacy of Captain Cook, colonialism and the effects of Christianity, and urban Aboriginal issues such as alcoholism.

Harry started painting in 1989, studied at Sydney's *Eora* Centre TAFE college for Visual and Performing Art and graduated in 1993. His first solo exhibition was in 1991 and he was an integral member of the urban contemporary Aboriginal art movement initiated by Boomalli Aboriginal Artists Co-operative in Sydney.

Harry's work was shown last year in an exhibition on display at the Albury Regional Art Gallery titled "New Trends" which featured a selection of works from contemporary Aboriginal artists around the country and such diverse communities as Papunya, Balgo Hills, Utopia and Turkey Creek. Featured artists included, the Petyarre family (Greeny Purvis and Margaret), Brook Andrew, Pantjiti Mary McLean, Jimmy Njiminjuma, Minnie Pwerle, Jean Baptiste Aguatimi, Leah King Smith and Christian Thompson.

Harry, in addition to creating his own works, has also taught art at Long Bay prison.²⁶¹

Shady Players are an Aboriginal Street Theatre Troupe that provides interactive theatre projects relating to Aboriginal issues and working with Aboriginal communities. The group features Suzanne Ingram who amongst other things is involved in the Aboriginal History and Connections Program which investigates historical and contemporary Aboriginal connection to

²⁵⁷ *Boomalli* is a *Wiradjuri* word meaning 'to make a mark, to strike, to make a stand'.

²⁵⁸ 'Aboriginal gallery makes it mark' by Bergen O'Brien in *Green Left Weekly* 1993

²⁵⁹ Bud Lansdale, Aboriginal artist and Long Bay inmate in 'Postcards from the Bay' exhibition Catalogue

²⁶⁰ Historic Houses Trust of NSW, 2001.

²⁶¹ Kerri-Lee Barry 'Harry Wedge continues with new trends' on *Message Stick* ABC 21/04/2004

the Homebush Bay area. The Shady Players troupe has performed shows for Koorie Radio, the Museum of Sydney (MOS), numerous schools and Long Bay Gaol.²⁶²

Aside from music and art, Aboriginal writing has also been generated in Long Bay. In 1997, for example, an aboriginal man and former Long Bay inmate released a Guide to Surviving Incarceration.²⁶³

Other Initiatives

Aside from the music and art projects at Long Bay, other initiatives have been instigated to improve conditions for Aborigines in prison and to help prevent recidivism.

For instance, cultural days were established after the Aboriginal Deaths in Custody Commission. These were organised to assist young offenders to understand their cultural background.²⁶⁴ In a similar vein, a liaison and support unit dedicated to helping Aboriginal inmates has been established within the prison complex at Long Bay.

Prison Visitors

Colleen Shirley Smith was a *Wiradjuri* woman, perhaps better known as Mum Shirl. She was born on Erambie Mission in Cowra in 1921 and moved to Sydney with her family in the mid-1930s. Mum Shirl is best remembered for her work with Aboriginal people in prisons. She was well known for constant hard lobbying for Aborigines in prisons such as Long Bay believing that jails were inhuman – ‘nothing but dirty, stinking dungeons’.²⁶⁵ Mum Shirl was the only woman in Australia to have been given unrestricted access to prisons in NSW.

Despite being unable to read English, she co-founded Australia's first Aboriginal Medical Service in Redfern (1971) and, and is believed to have could spoken 16 different Aboriginal languages.

Mum Shirl received numerous awards and accolades during her lifetime, including an award for Australian Parent of the Year (1979), an Order of Australia and an Order of the British Empire. She was also considered one of Australia's living National Treasures. She died in 1998 and her well attended funeral was held in state-like fashion at St Mary's Cathedral in Sydney.

Percy Haslam was a respected researcher and writer who received an honorary degree of Masters of Arts at the University of Newcastle. Haslam was particularly interested in Aboriginal languages and pursued his study of *Awabakal* from 1977 as Convocation Research Fellow at the University of Newcastle. He was ultimately instrumental in the establishment of an *Awabakal* language project, which began at Gateshead High School in 1986. The project

²⁶² Suzanne Ingram [0415 714 343]

²⁶³ ‘Aborigines the casualties of new punitive laws’ by Jennifer Thompson in *Green Left Weekly* 1997

²⁶⁴ Fr Michael Walsh ‘Reflections on Prison Chaplaincy’ in *Oceania Venetian* September 2002

²⁶⁵ Speech by Fr Ted Kennedy at the Mum Shirl Tribute Exhibition 2000 at Boomalli Aboriginal Artists Co-operative, Annadale.

sought to restore the *Awabakal* language to persons of Aboriginal descent residing in the Hunter area.

Haslam believed that "It would be wonderful if by 1988 we could return to Aborigines something European society took away from them, this was a vital facet of their identity their mother tongue". Percy Haslam appeared on radio programs and took his language and cultural teaching programs to Aboriginal inmates at Cessnock, where an Aboriginal man at related that it gave him a sense of pride and understanding he had not had before, "the things I am learning here will mean that I won't be back". As a result of the project at Cessnock he was approached by the Aborigines Prisoners Progressive Committee at Long Bay to visit them and conduct monthly visits to conduct Aboriginal history, language and cultural lectures. Percy Haslam died suddenly aged 75 in 1987.²⁶⁶

Community Interest

The Aboriginal community who have an association with the Long Bay area (namely the La Perouse Community and the LALC) have an interest in the Long Bay Correctional Complex.

On the one hand, the Gaol is abhorrent as it is a physical remainder over 200 years of European administration and the British justice system that was forced upon the Aboriginal people of this land. On the other, the gaol location has cultural significance as it is situated between two areas of high cultural significance, namely the Malabar Headland (Boora Point) at Long Bay, and the site of Little Bay. Historic accounts and Aboriginal folklore indicate that the former was a significant ceremonial ground and the later a camping area. The two locations are believed to have been connected by a series of Aboriginal pathways.

LALC Sites Officer Dave Ingrey has suggested that the Aboriginal community is interested in the following cultural heritage and social history issues:²⁶⁷

- The grounds of the Long Bay Correctional Complex have been disturbed by nearly a century of prison development and redevelopment. Despite this there remains the possibility that Aboriginal cultural objects may exist within buried deposits at the site. These may include burials, stone artefacts, hearths and ochre.
- The Community is interested in the Aboriginal social history of the prison complex, particularly the stories of those who may have lived and died in the prison. There was a permanent gallows (hanging room) in one of the cell ranges (gallery of Wing 4) in the original Male Penitentiary (constructed 1909-1914). Ex-inmate 'Chow' Hayes claimed that after a hanging, if nobody claimed the body, it was buried within the prison grounds.²⁶⁸ The community is interested to know if Aboriginal people were hung in the gaol and if so, of the whereabouts of their remains.

²⁶⁶ D.A. Roberts, H.M. Carey and V. Grieves, *Awaba: A Database of Historical Materials Relating to the Aborigines of the Newcastle-Lake Macquarie Region*, University of Newcastle, 2002
<<http://www.newcastle.edu.au/group/amrhd/awaba/>>

²⁶⁷ Initial conversation with David Ingrey, 10 March 2005

²⁶⁸ DPWS. 1997: 50

5.0 LBCC PROPOSED DEVELOPMENT IMPACT ASSESSMENT

5.1 Introduction

The current archaeological assessment follows a previous assessment (see below) undertaken by Robyn Mills and David Ingrey of the La Perouse LALC which identified three archaeologically sensitive areas on the basis of a predictive model of site type and distribution. The previous assessment²⁶⁹ predicted that Aboriginal engraving and axe grinding grooves sites may be located on sandstone outcrops, burial may occur in the Holocene sand dunes within the complex, shell middens and open camp sites may be located across complex and that the complex may be considered to have social/cultural significance to the Aboriginal community. The sensitive areas were identified as all exposed sandstone areas and all deposits of Holocene sand dunes including those currently under existing buildings.

This section reviews the previous assessment and presents the results of a comprehensive field survey over the currently proposed development footprint. The current field survey

²⁶⁹ Mills 2004:18

covered a larger area than the previous assessment with respect to the proposed Forensic Hospital and the proposed Stormwater Detention Basins (see **Figures 2.3 and 2.4**)

5.2 Previous Archaeological Assessment

The Conservation Management Plan²⁷⁰ of the LBCC prepared in 2004 by the DCS identified areas of archaeological potential from a European perspective²⁷¹ and also included an Aboriginal Heritage assessment by Mills Archaeological and Heritage Services Pty Limited²⁷². The previous Aboriginal Heritage Assessment included field survey of two areas identified for possible future development, namely the proposed Forensic Hospital and redevelopment of workshop areas adjacent to the MMTC, and a third relatively undisturbed area in the eastern portion of the site. The former two sites are the approximate locations of the two proposed Hospitals also under assessment in the current study. The relatively undisturbed area bounded by Bilga Crescent and Calga Avenue is the location of two of the proposed Stormwater Detention Basins under assessment in the current study (see **Figure 5.1**)

In Summary Mills found:

Area 1: Proposed redevelopment of the workshop areas (see **Figure 5.1**)

The buildings making up the workshop area²⁷³ were constructed on concrete slabs which possibly directly overlie relatively undisturbed dune sands. Mills²⁷⁴ recommended a representative of the La Perouse LALC monitor the removal/demolition of buildings and future excavation for new construction.

Area 2 : Site of the Proposed New Hospital Building (See **Figure 5.1**)

This area²⁷⁵ contains a small “man made” dam excavated into natural sandstone and has not been subject to any previous building construction. Mills recommended: a full assessment of the sandstone outcrops (for Aboriginal engraving sites); sandstone outcrops be cleared by hand (prior to construction); and that grass cutting in the area should include the use of a whipper snipper to avoid impact to the sandstone from a fixed metal blade.

Area 3: Bilga Crescent and Calga Avenue (see **Figure 5.1**)

This area²⁷⁶ had been “extensively disturbed” prior to her assessment. The disturbance related to “bulldozing of topsoil for the construction of earthen site walls in this area”. No Aboriginal sites were identified.

²⁷⁰ Clive Lucas Stapleton & Partners 2004

²⁷¹ BBC Masterplan 2004 Figure 6

²⁷² Mills 2004

²⁷³ roughly equates with the proposed new Long Bay Hospital Site

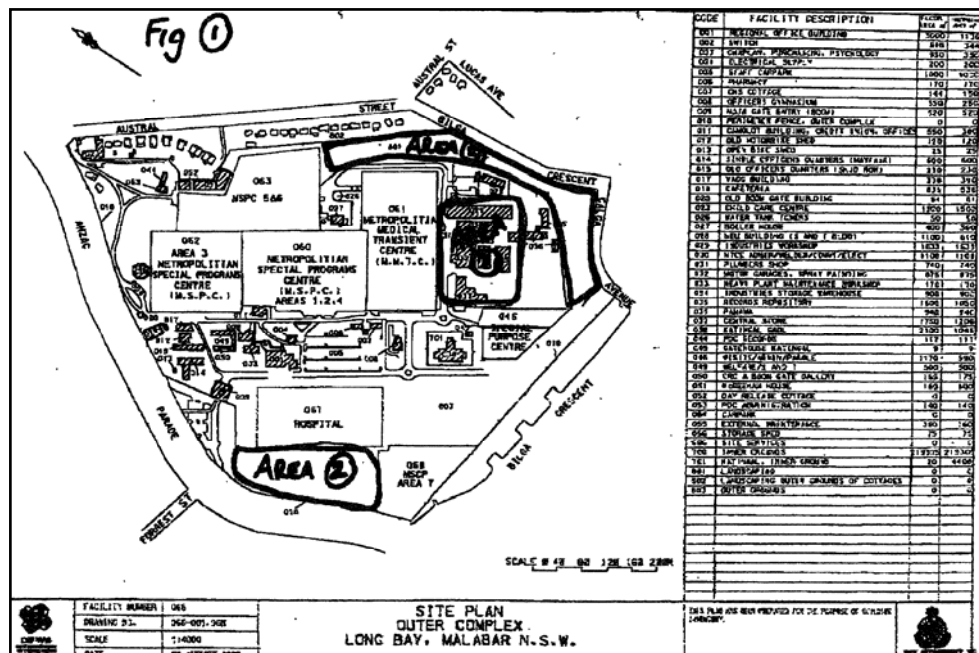
²⁷⁴ Mills 2004:19

²⁷⁵ roughly equates with the south - southwestern portion of the proposed new Forensic Hospital

²⁷⁶ inclusive of 2 of the proposed Stormwater Detention Basins

Figure 5.1 Areas Surveyed by Mills 2004

(Compare to Figure 2.3 Page 10 and Figure 2.4 page 11 of the current report)



5.3

Field Survey

The following discussion is based on field observations augmented by information on land use alterations, inclusive of historic aerial photography review, and subsurface profiles derived from geotechnical investigations.

Proposed Forensic Hospital

The site of the proposed Forensic Hospital lies between existing car parks, the Metropolitan Special Programs Centre, the Regional Administration Building, an existing Playing Field and Anzac Road. The development footprint includes the existing Long Bay Hospital, the western portion of the Playing Field and other landscaped lands to the north and west of the existing hospital.



Figure 5.2 View to north showing existing Long Bay Prison Hospital

Note: bund wall around hospital assumed to comprise fill of building rubble, concrete and sand²⁷⁷



Figure 5.3 Excavated Dam between Long Bay Hospital and Anzac Parade

The existing hospital has been constructed on a cut and levelled surface. The hospital and Playing Field were the sites of previous rubbish dumps. Market gardens were also in these locations. Open areas within the hospital are landscaped and include grassed mounds and garden beds. The building is surrounded by an underground water reticulation system for fire control. Other subsurface services include electrical, sewers and communications (see **figure 5.4** and **5.10**).



Figure 5.4 Underground service installations around perimeter of the Prison Hospital

²⁷⁷ refer Coffey Geosciences Pty Ltd 2003: Appendix B: Photos 7-8



Figure 5.5 Existing car park of Metropolitan Special Programs Centre along the southern edge of the proposed Forensic Hospital site.

In 2003 Coffey Geosciences undertook a preliminary assessment of the LBCC based on aerial photography review and review of previous geotechnical investigation reports and noted²⁷⁸ that:

- the playing field and parts of the hospital site had been extensively filled between 0.3 and 2.6m and had been used as a rubbish tip
- a fill stockpile had been placed adjacent to the hospital for aesthetic reasons
- parts of area had been used for market gardening (refer 1951 and 1970 aerial photography)
- two former dams adjacent to the hospital and in the Playing Field area have been backfilled (refer aerial photo 1970 and 1994)
- the dam excavated into the sandstone formation was constructed after 1994.

In 2004 Coffey Geosciences Pty Limited undertook a geotechnical investigation providing information on subsurface profile. The bore logs²⁷⁹ across the current development footprint, excluding the internal section of the Prison Hospital²⁸⁰, show:

- fill material ranging in depth between 0.4m and 3.1m below the current ground surface. Deepest fill is located within the Playing Field area and to the immediate north of the Prison Hospital. Shallow or no fill was encountered to the west of the Hospital.

²⁷⁸ Coffey Geosciences 2003:11, 12, 14; Table 2:7-8

²⁷⁹ Coffey Geosciences 2004 Bore holes CBH9,12, 17-19; MW2;HA 14-21.

²⁸⁰ Ibid 2004:9 reviews previous geotechnical investigation and indicates depth of fill within the prison hospital was significant. Its composition is indicative of a rubbish dump.

- the fill is underlain Aeolian sands to depths ranging between 0.1m and 6.5m below the current ground surface.
- Sandstone bedrock is shallowest or exposed to the west and north of the Prison Hospital.
- None of the bore holes recovered shell or stone within the Aeolian sand deposits.

The site of the existing Prison Hospital and parts of the Playing Field within the development footprint have been cut and filled and prior to construction, used as a garbage dump, market gardens. The likelihood of buried intact archaeological deposit in these areas are minimal.

Bedrock exposures are located in the open landscaped areas to the west of the Prison Hospital (see **figures 5.2 -5.5**). This area contains the most recently excavated dam within the complex (it was not visible in the 1994 aerial photograph). Surfaces around the dam exhibit chisel pecks and split cylindrical holes indicative of dynamiting. Most of these surfaces appear relatively recent (unweathered) and were probably exposed at the time of the dam construction. The exposed sandstone surfaces were inspected in reasonable oblique lighting conditions and no signs of engraving attributable to an Aboriginal origin were observed.

Figure 5.4
Sandstone
exposures adjacent
to surviving Dam

Note: some of the surfaces appear recently exposed



Figure 5.5 Older weathered sandstone surfaces near Dam

Archaeological Potential

The sand deposits to the west of the Prison Hospital have sustained impacts relating to landscaping, surface grading and drainage and market gardening (see also **figures 2.20-22**). There are no subsurface service excavation trenches in this area. This area is relatively low lying compared to the surrounding landform of the LBCC and the adjacent housing subdivisions. It slopes towards Anzac Road and may have originally contained shallow drainage lines or intermittent watercourses or otherwise low lying boggy terrain prior to initial clearance and garden establishment. Sand deposits above bedrock in this area are very shallow, indeed most of the sandstone surfaces appear to be relatively recently exposed, and given the past land use disturbances the remaining sand deposits are unlikely to contain buried intact archaeological deposits.

Recommendations

No further archaeological investigation of the area proposed to be developed for the Forensic Hospital is warranted. The La Perouse LALC representative on this project, David Ingrey, has suggested as a safeguard that a member of the LALC be present to monitor initial earthworks in the area between the existing Prison Hospital and Anzac Road.

Proposed Prison Hospital

The site of the proposed new Prison Hospital is located to the east of the MMTC, to the west of a now disused plant nursery and to the north of Katingal and the Special Purpose Centre. The area comprises a series of workshops and store buildings inclusive of a motor garage and the Security and Investigations Unit (formerly known as the Metropolitan Emergency Unit see Figure 2.24:p34) and includes a waste material storage area. The area is surrounded by



concrete or bitumen
roads

Figure 5.6 View to south west within Workshop and Storage area

and large areas comprise concrete pavement. No original ground surfaces were observed in this area.



Figure 5.7 View north west to Workshop and storage area along access road adjacent to nursery and Special Purpose Centre

Land clearing and the construction of workshops and stores was completed between 1961 and 1970²⁸¹. Several smaller buildings were removed and replaced by current buildings between the mid 1990s and the present. Early geotechnical investigations reviewed by Coffey in 2003 indicated fill material to depths of 0.8m above sands and sandstone material. Subsequent geotechnical investigations conducted by Coffey in 2004²⁸² across the area, excluding within existing buildings, showed:

- fill materials including pavement fabric encountered to depths ranging between 0.15m and 2m below the current ground surface

²⁸¹ Coffey Geosciences Pty Limited 2003:Table 2

²⁸² Coffey Geosciences Pty Limited 2004:Bore Holes CBH 8;25-32; and 58-64; Table 2 pages 14-17

- sand deposits varying in thickness between 10 and 120cm [between 0.3 and 3.5m below the ground surface] before encountering bedrock in the western, southern and eastern parts of the area.
- sandstone bedrock or stone rubble immediately below fill in the elevated northern portion of the area adjacent to the motor garage.

Subsurface profiles below the existing buildings is not known. Known disturbances to these deposits include the installation of underground water, sewerage and fire prevention services (see **figure 5.10**) and some subsurface disturbance due to initial site clearance and levelling. No shell or stone other than the introduced fill was identified in the bore holes.

Archaeological Potential

The site of the proposed new Prison Hospital is located in an elevated portion of the LBCC affording views to the Tasman Sea and coastal landforms above Long Bay. Unlike the low lying and potentially boggy nature of the land to the west of the existing Prison Hospital, this area is a likely Aboriginal camp site location. Given the past disturbances it is unlikely substantial or significant intact archaeological remains have survived. The area is considered to have low to moderate archaeological potential.

Recommendations

Monitoring of the underlying sand deposits sand bodies within the proposed Prison Hospital development footprint (as shown on **figure 2.3**) should be undertaken by an archaeologist and a representative of the La Perouse LALC following initial demolition of the existing buildings and pavements and clearance of these materials. A limited program of archaeological subsurface testing of these deposits, by means of a mechanical excavator and possibly hand excavation, should be carried out to determine the presence or absence of Aboriginal cultural remains. This work should be carried out under a combined DEC s.87/90 Permit allowing the salvage of any cultural material as may be encountered prior to development.

Stormwater Detention Basins

The locations of the five proposed Stormwater Detention Basins are shown on **figure 2.4**.

Two of the proposed detention basins are located adjacent to the proposed new Forensic Hospital and existing Playing Field (**figure 5.8**). These areas have been assessed as having little or no archaeological potential (see above).

The two northern and western detention basins are proposed in areas containing car parks and access roads. These are adjacent to Anzac Parade, are generally low lying and not likely Aboriginal site locations. Geotechnical investigations²⁸³ in the area of the southern car park indicate deep fill along Anzac Parade and areas of sand dune up to 1.65m in depth below the

²⁸³ Coffey Geosciences 2004: Bore holes CBH 20-24

fill material. No geotechnical investigation has been undertaken in the area of the northern car park and there is no indication of the nature of subsurface deposits. A fifth proposed detention basin is located adjacent to Bilga Crescent along the eastern boundary of the LBCC (see **figure 5.9**). This area is sandy, grassed, partly landscaped and includes relatively recent shrub plantings and regrowth trees. The Mills 2004 study included this area but provided no specific information on this particular location. No geotechnical investigation has been undertaken in this area although surface exposures show clean sand. These three areas may retain some albeit limited archaeological potential.

Recommendations

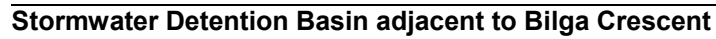
The La Perouse LALC has suggested as a safeguard monitoring of initial earthworks in the area to the south of the existing Prison Hospital containing open landscaped ground and the sandstone exposures adjacent to Anzac Parade. The monitoring program should be extended to include the initial earthworks and excavations of the two proposed Stormwater Detention Basins Detention Basins located in the existing car parks adjacent to Anzac Parade and the proposed basin located adjacent Bilga Crescent.



Figure 5.8 View across existing Playing Field over proposed Stormwater Detention Basin



Figure 5.9 View over landscaped grounds in vicinity of proposed



6.0

CONCLUSIONS

6.1 Archaeological Impact Assessment

The current study has provided an Aboriginal archaeological impact assessment of lands within the LBCC proposed for development. These developments are a proposed new Forensic Hospital and a new Prison Hospital and five Stormwater Detention Basins. The study has been informed by a previous Aboriginal heritage assessment which provided an indication of least disturbed areas within the LBCC and therefore areas retaining greatest archaeological potential. The current study also used information on the historic development of the land (see **Section 2.3**) and recent geotechnical data to assist in the identification of archaeological potential within the areas proposed for development.

No surface remains of Aboriginal occupation or art sites were identified by the field survey. Areas of varying archaeological potential were identified where relatively deep and intact Aeolian sand bodies are present within the development footprint. The location of these areas and management requirements are:

1. the site of the proposed new Prison Hospital in an elevated portion of the LBCC. This area has low to moderate potential to contain buried archaeological deposits. Building, road and pavement construction in this area overlie varying depths of sand dune up to 1.2m. These deposits should be monitored on exposure and the subject of an archaeological subsurface investigation prior to construction. The subsurface archaeological investigation could involve mechanical and hand excavation and should be undertaken under a combined DEC's 87/90 Permit to determine the presence or absence of any cultural material as maybe resident in the sand deposits and allow salvage the archaeological remains. The work should be undertaken in partnership with the La Perouse LALC.
2. the sites of three proposed Stormwater Detention Basins in the southern (between the existing Prison Hospital and Anzac Road) western (in the site of an existing car park adjacent to Anzac Parade) and the eastern (adjacent to Bilga Crescent) portions of the LBCC. These areas are generally low lying and are unlikely to contain extensive, or significant or insitu archaeological deposit and are assessed as having low to negligible archaeological potential. As a safeguard a representative of the La Perouse LALC should monitor the earthworks associated with the construction of the detention basins.

6.2 Assessment of Significance

Assessment of Aboriginal archaeological sites is based on three broad criteria. Namely, that they important to:

- the scientific community for their potential research value
- the general public for their educational and broader heritage value
- the Aboriginal community as representing physical links to their past.

The current study has found the significance of the place lies not in specific or known archaeological sites or areas likely to contain significant or extensive undisturbed archaeological deposit, but in the social and cultural associations the Aboriginal community have with the place and its broader landscape context (see **Section 4.0** and below) in the historic period. While specific material evidence of Aboriginal use of the area may not be found at the LBCC as a result of the intensive land use history of the site, it is known to have been part of a network of pathways along the coast and immediate hinterland which the community used for social economic and ceremonial purposes. Sites containing material evidence which were associated with these uses and also prehistoric uses have survived in the vicinity elsewhere at Long Bay and Little Bay.

The social and cultural significance of the LBCC and its broader landscape setting relates to remembered histories and events important to the local Aboriginal community. The NSW Heritage Manual²⁸⁴ provides a detailed set of criteria for assessing the significance of an item or place. These criteria are also useful in assessing cultural or social significance in the absence of archaeological evidence.

The seven criteria on which the following Statement of Significance is based are summarised below:

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

Assessing the LBCC and its broader setting

Criterion A : The place and broader setting demonstrates near constant Aboriginal presence. The composition of the current community is a result of the effects of the early disruption caused by disease and white settlement where predominantly Dharawal people came to

²⁸⁴ available through the NSW Heritage Office. See also NPWS Draft Standards and Guidelines Kit.

reside in what is likely to have been the northern extent of their territory where they had maintained ceremonial and social obligations into the historic period.

Criterion B: At a community level the LBCC has a special, if abhorrent association to the Aboriginal community as a place of perceived social injustice defined by Aboriginal over representation in the prison system which has resulted in the fragmentation of Aboriginal family and community particularly in the local area. It represents government control and institutional racism.

The LBCC has a special and strong association with the social justice advocate, Mum Shirl who devoted much of her working life to improving the conditions of Aboriginal people. She was the first Aboriginal woman to be granted open access to all NSW gaols and was a regular and well-received visitor to Long Bay. Her work has been recognised by highest national awards and was regarded as a 'Living National Treasure' in her lifetime.

Criterion C: n/a

Criterion D: The general location of the LBCC is of special importance to the La Perouse Aboriginal community as it is associated with the past ceremonial and social life of Aboriginal groups. The location is in area where Aboriginal pathways traversed, ceremonial obligations were discharged and where quarantined Aborigines went to die in a coastal cave.

Contemporary significance relates to Deaths in Custody and is symbolic of social injustice being the oldest and largest operational goal in eastern Sydney.

Criterion E: Archival research of the records of the LBCC, newspaper indexes, death certificates, etc may provide more detailed information on individual incarcerated Aboriginal men and women, the history of Aboriginal inmates and the impact on community cohesiveness.

Criterion F: The LBCC is part of the broader Long Bay and Little Bay landscape which is of unique importance to the La Perouse local Aboriginal community because of the coalescence of significant cultural heritage places and events in the life of the eastern Sydney Aboriginal community.

Criterion G: The coalescence of historic ceremonial, social and material culture places and events, in an urban context is rare and demonstrates the current Aboriginal communities continued association with the area.

6.3 Summary Statement of Aboriginal Cultural Heritage Significance

The significance of the LBCC relates to its position in a broader cultural landscape, namely Long Bay and Little Bay. The significance relates to the historic and contemporary associations the local Aboriginal community have with the area, inclusive of prehistoric sites, ceremonial grounds and post contact sites.

The LBCC has social significance as a place of government control, institutional racism and social injustice and is associated with important individual Aboriginal persons, namely Mum Shirl.

7.0

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APPENDICES

Appendix 1 Reconciliation Statement

Appendix 2 Aboriginal Place Names

Appendix 1 Reconciliation Statement

Randwick City Council's Statement of Commitment to Reconciliation to the Aboriginal and Torres Strait Islander Residents of the City

Randwick City Council supports the principles of reconciliation and is committed to working together with all members of the community towards the achievement of a reconciled nation.

This Statement outlines ways that, as a community, we can build on progress towards reconciliation. Council acknowledges though that reconciliation can only be achieved through the commitment and efforts of all Australians in their everyday life. This Statement is a start in the reconciliation journey... our actions will speak louder than words.

Randwick City Council Acknowledges and Recognises:

- Aboriginal and Torres Strait Islander people as the first people of Australia.
- The loss and grief held by people of Aboriginal and Torres Strait Islander Background and their descendants, caused by their alienation from traditional lands, loss of lives and freedom, and the forced removal of children.
- The customs and traditions of people from Aboriginal and Torres Strait Islander Descent, and their spiritual relationship with the land.
- The rights of people of Aboriginal and Torres Strait Islander Descent to live according to their own beliefs, values and customs, and the vital importance that these communities contribute, to strengthening and enriching the heritage of all Australians.
- The need to establish a partnership approach in addressing community issues, between people of Aboriginal and Torres Strait Islander Descent and the varying diverse communities throughout Australia.

Randwick City Council Supports:

- The visions as expressed by the Council for Aboriginal Reconciliation of a "united Australia that respects this land of ours, values the Aboriginal and Torres Strait Islander heritage and provides justice and equity for all."
- People of Aboriginal and Torres Strait Islander Descent and the varying diverse communities throughout Australia working together for a national agreement or other instruments of reconciliation.
- The need to improve understanding of Aboriginal and Torres Strait Islander issues.
- The need to find new ways to work together in partnership, to ensure access for all members of the Aboriginal and Torres Strait Islander communities, to culturally appropriate services and programmes.

Randwick City Council Commits to:

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- Developing and promoting, as appropriate, Aboriginal and Torres Strait Islander communities' involvement in events and celebrations of significance, which respect the dignity and protocols of their local communities.
 - Taking effective action on issues of social and economic concern as identified for Aboriginal and Torres Strait Islanders residing within the Randwick Local Government Area.
 - Participating in education processes which enhance the increased knowledge, understanding and appreciation of Aboriginal and Torres Strait Islander culture and heritage, and the needs of these communities.
 - Developing strategies that improve the level of participation by Aboriginal and Torres Strait Islander people, within the Randwick Local Government Area.²⁸⁵

Appendix 2 Aboriginal Place Names

In addition to the Aboriginal cultural heritage sites that are recorded in the Aboriginal Sites Register or mentioned in historical documents and reminiscences, past Aboriginal association with the South East Sydney area is also reflected in the indigenous names of places and

²⁸⁵ Randwick Council website

localities within the Randwick LGA. The following table lists a brief selection place names that are believed to be of Aboriginal origin.

Aboriginal Place Names in the Randwick LGA		
Name	Location	Aboriginal Meaning
Alkoo Avenue	Little Bay	'visitor'
Araluen Street,	Kingsford	'place of running water'
Baragoola Avenue	Phillip Bay	'flood tide'
Baringa Avenue	Phillip Bay	'light'
Bega Avenue	Little Bay	'large camping ground'
Banburaang Street	Randwick	'bearded dragon or jackie lizard'
Boora Point	Malabar	'long bay'
Budjan Street	Randwick	'bird'
Bumborah Point Road	Matraville	'wave running out to sea'
Burragulung Street	Randwick	'wallaby'
Bunnerong Road	Matraville &c	'sleeping lizard'
Byna Street	Malabar	'possum (or) type of tree (or) cutting or cleft'
Calga Avenue	Matraville	'stony ridge'
Camira Street	Maroubra	'wind'
Djirama Street	Randwick	'tea tree'
Dooligah Avenue	Randwick	'mythical man'
Duri Street	Malabar	'crawl' (or) snake crawling in grass
Endeavour Avenue	La Perouse	Street originally called Aborigine Avenue and Abbotts Street. Renamed after Captain Cook's ship following agitation from non-Aboriginal residents
Eucla Crescent		a point or the bluff (or) brightfire (descriptive of planet Venus).

[Table formatted from information provided at Randwick City Councils Website - not all Streets and Place names with an Aboriginal connection shown]