

ARCHAEOLOGY - HERITAGE - MEDIATION - ARBITRATION

SUTHERLAND ENTERTAINMENT CENTRE

Aboriginal Cultural Heritage Assessment

PREPARED BY	DRAGOMIR GARBOV
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EXECUTIVE SUMMARY

The Sutherland Shire Council propose the redevelopment of the Sutherland Entertainment Centre and adjacent park land in Sutherland NSW. The proposal includes the demolition and redevelopment of the existing building as well as landscaping in the park area to the north of the building.

To ensure that Aboriginal cultural heritage is not adversely impacted upon Comber Consultants were commissioned to prepare an Aboriginal Cultural Heritage Assessment. This Aboriginal Cultural Heritage Assessment Report details the Aboriginal community consultation undertaken for the proposal in accordance with the Department of Planning, Industry and Environment's (*'s) Aboriginal Cultural Heritage Consultation Requirements for Proponents (2010)*.

The assessment determined that the study area does not contain Aboriginal archaeological potential so there will be no impacts to Aboriginal objects heritage. There is no objection to the proposal in respect of Aboriginal archaeology and there is no need to undertake Aboriginal archaeological testing, salvage or further assessment.

In consultation with the Registered Aboriginal Parties this report makes the following recommendations:

1. There is no objection to the proposed redevelopment of the Sutherland Entertainment Centre.
2. No further archaeological assessment, monitoring, testing or excavation is required.
3. An archival recording of the existing water feature containing modern Aboriginal art should be undertaken prior to demolition and the recording should be provided to the La Perouse LALC and to all Registered Aboriginal Parties.
4. If any unexpected or previously undetected Aboriginal objects are uncovered during the redevelopment of the site, all work should cease in the vicinity of that object and the consultant contacted for further advice.



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1.0 INTRODUCTION

1.1 Background

The Sutherland Shire Council propose the redevelopment of the Sutherland Entertainment Centre and adjacent parkland in Sutherland NSW. The proposal includes the demolition and redevelopment of the existing building as well as landscaping in the park to the north of the building.

To ensure that Aboriginal cultural heritage is not adversely impacted upon Comber Consultants were commissioned to prepare this Aboriginal Cultural Heritage Assessment. This report was prepared in accordance with the *Aboriginal cultural heritage consultation requirements for proponents 2010* (the Consultation Requirements) (2010).

1.2 Location

The study area is located at 30 Eton Street, Sutherland, NSW 2232 (Sutherland Shire LGA) and falls within the boundaries of the La Perouse Local Aboriginal Land Council (La Perouse LALC). The study area has a total land area of 5395 m² and comprises two development lots as follows:

- Lot 7 SEC46 DP820: 1348 m², and
- Lot 1 DP1253156: 4047 m²

Figure 1 shows the location of Sutherland and Figure 2 shows the street location. Figure 3 shows the lot boundaries.

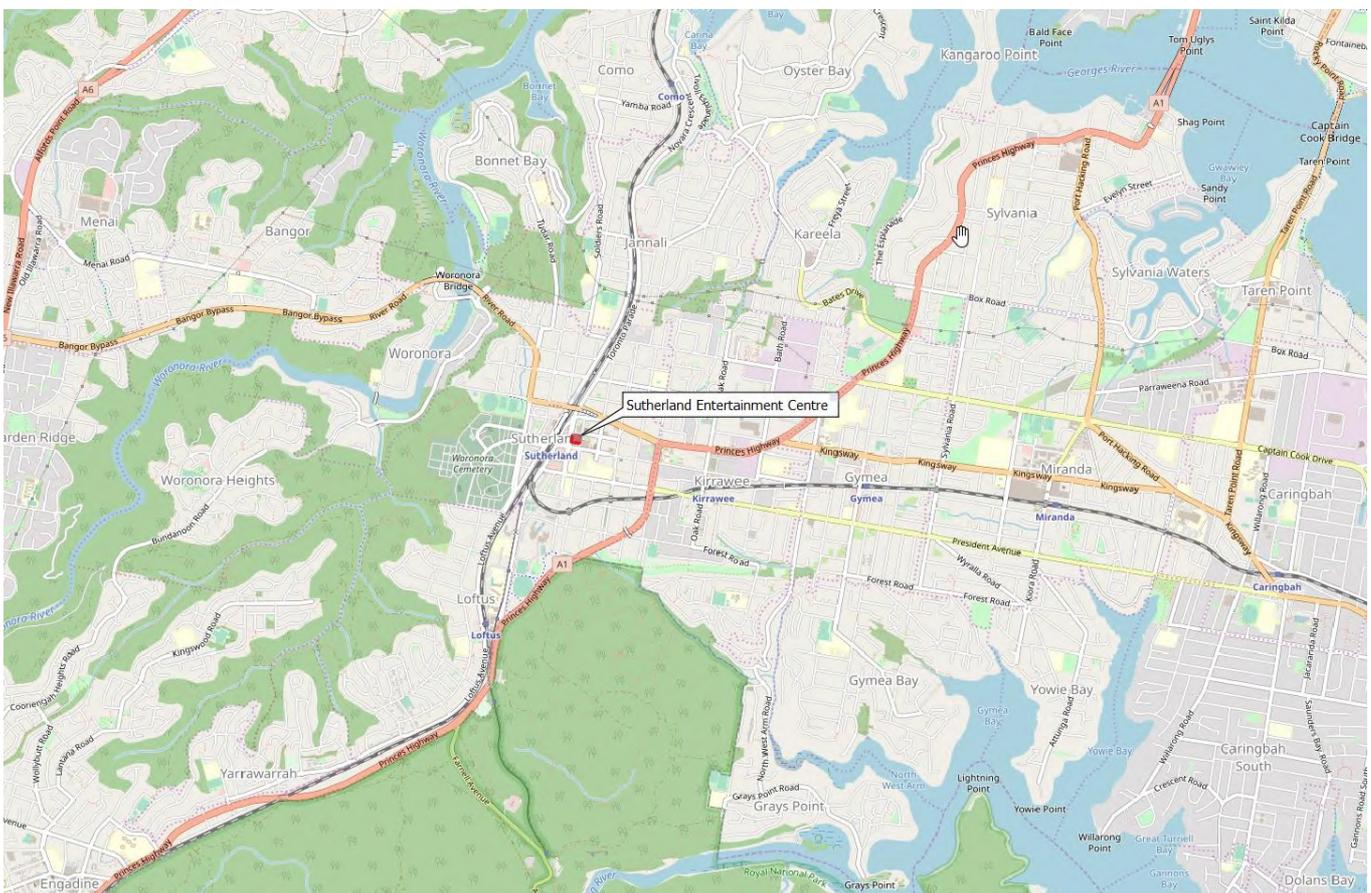


Figure 1: Study area location, Sutherland NSW



Figure 2: Study area location, Sutherland NSW



Figure 3: Study area plan and boundaries (NBR Architecture)



1.3 Statutory Controls

The National Parks & Wildlife Act 1974

The *National Parks & Wildlife Act 1974* (NPW Act) provides statutory protection to all Aboriginal sites within New South Wales. The Department of Planning, Industry and Environment (formerly the Office of Environment and Heritage), is the State Government agency responsible for the implementation and management of this Act.

Part 6 of the NPW Act provides for protection of all Aboriginal Places and Aboriginal objects.

Aboriginal Place

An Aboriginal Place means any place declared to be an Aboriginal Place under section 84.

Section 84 states:

The Minister may, by order published in the Gazette, declare any place specified or described in the order, being a place that, in the opinion of the Minister, is or was of special significance with respect to Aboriginal culture, to be an Aboriginal place for the purposes of this Act.

Aboriginal Objects

An Aboriginal object is defined as:

Any deposit, object or material evidence (not being a handicraft made for sale) relating to the Aboriginal habitation of the area that comprises New South Wales, being habitation before or concurrent with (or both) the occupation of that area by persons of non-Aboriginal extraction, and includes Aboriginal remains.

Environmental Planning & Assessment Act 1979

This project is being undertaken as a State Significant Development under Part 4, Division 4.1 of the *Environmental Planning & Assessment Act 1979* (EPA Act). Section 89J of the EPA Act (see below) does not require that a State significant development seek approval under the NPW Act as follows:

Section 89J of the EPA Act states the following:

89J Approvals etc legislation that does not apply

The following authorisations are not required for State significant development that is authorised by a development consent granted after the commencement of this Division (and accordingly the provisions of any Act that prohibit an activity without such as authority do not apply):

- (a) the concurrence under Part 3 of the *Coastal Protection Act 1979* of the Minister administering that Part of that Act,
 - (b) a permit under section 201, 205 or 219 of the *Fisheries Management Act 1994*
 - (c) an approval under Part 4, or an excavation permit under section 139, of the *Heritage Act 1977*
 - (d) an Aboriginal heritage impact permit under section 90 of the *National Parks and Wildlife Act 1974*
 - (e) an authorisation referred to in section 12 of the *Native Vegetation Act 2003* (or under any Act repealed by that Act) to clear native vegetation or State protected land,
 - (f) a bush fire safety authority under section 100B of the *Rural Fires Act 1997*,
 - (g) a water use approval under section 89, a water management work approval under section 90 or an activity approval (other than an aquifer interference approval) under section 91 of the *Water Management Act 2000*.
- (2) Division 8 of Part 6 of the *Heritage Act 1977* does not apply to prevent or interfere with the carrying out of State significant development that is authorised by a development consent granted after the commencement of this Division.
- (3) A reference in this section to State significant development that is authorised by a development consent granted after the commencement of this Division includes a reference to any investigative or other activities that are required to be carried out for the purpose of complying with any environmental assessment requirements under this Part in connection with a development application for any such development.

The EPA Act is administered by the Department of Planning and Environment who will provide the consent for this project and for any impact on Aboriginal objects. Section 89J(d) does not require the consent of the Office of Environment & Heritage.

The Secretary's Environmental Assessment Requirements (SEARS – SSD 10379) were issued on 8 November 2019, and require:

14. Heritage (including Aboriginal heritage)

- Include an Aboriginal Cultural Heritage Assessment Report (ACHAR) identifying cultural heritage



values, impacts and mitigation measures.

This report satisfies the requirement to address Aboriginal cultural heritage issues in accordance with the *Guide to Investigating, Assessing and Reporting on Aboriginal Cultural Heritage in NSW* and will consider the impact upon cultural heritage values of the project.

1.4 Objectives of the Aboriginal cultural heritage assessment report (ACHAR)

This ACHAR details the results of the assessment and recommendations for actions to be taken before, during and after the proposed activities associated with the Sutherland Entertainment Centre.



2.0 ABORIGINAL HISTORY

2.1 Dharawal and Gweagal

The study area was occupied by the Gweagal clan of the Dharawal people (Watt 2019). There is no recorded delineation between the lands of the clans and it is assumed that they shared their lands for hunting, gathering and ceremonial activities. There are believed to have been 29 clans in the Sydney region (Figure 4), often referred as the Eora but now known as the Sydney clans or coastal Darug. It is recorded that Eora is the Darug word for 'here' or 'from this place' and was how coastal Aboriginal people responded to questions about where they came from (Attenbrow Sydney 2010:27, 35-36). Steele (2005) indicates that Eora is the Darug word for Aboriginal men. The Aboriginal people associated with the study area identify as Gweagal, rather than Eora or Darug. Neighbours of the Gweagal were the Norongerragal to the west, the Muru-Ora-Dial, Kameygal and Bediagal to the north and the Tagary to the south (Figure 5).

Aboriginal clans were comprised of extended family groups. The clans were closely connected to their traditional lands and identified themselves by the name of those lands. In the Sydney region the suffix 'gal' was added for a man and 'galleon' for a woman (Turbet 1989:21). European chroniclers in early colonial records were almost exclusively male and gained much of their limited knowledge of Aboriginal culture from Aboriginal males. As such, they invariably recorded the people in the masculine form with the suffix 'gal' added to the name of the traditional lands.

2.2 Language

Although the Gweagal are included in the map below as one of the Sydney clans, Steele (2005) demonstrates that the Dharawal language was a distinctly separate language to the language spoken by the Sydney clans. He further states that the Dharawal language is "virtually indistinguishable" from the Wodi-Wodi language spoke as far south as Wollongong (Steele 2005:6). This indicates possible close relationship with the Dharawal and other clans along the south coast. Watt (2019) depicts the Sutherland area as part of the lands occupied by people of the Dharawal/Wodi Wodi language group (Watt 2019:2 referred to Wesson 2005: 8).

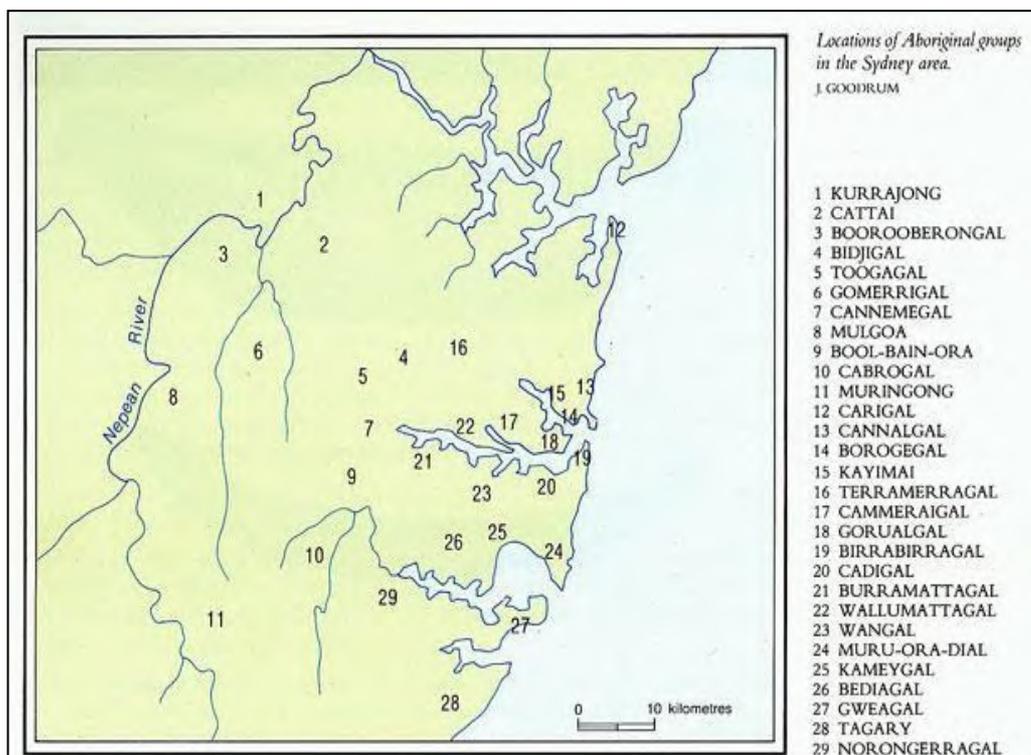


Figure 5: Map of locations of Aboriginal clans in the Sydney area (Mulvaney and White 1987:345)

2.3 Religion and Creation Stories

Biame is the Dharawal sky spirit and creative being. Biame lived in the sky and came down to what was a formless void and created land and gave the laws before returning to the sky and is now known as the "Sky Hero." Not all the world was created by Biame. Those parts he left unformed were finished by other creation spirits such as Yullangur/gul, the creation serpent. The creation spirits travelled through the land creating the natural features (Bursill, Jacobs, Lennis, Timberly & Ryan, nd:6).

An important creation story is "The Legend of the Whales" first recorded by anthropologist R. H. Matthews, who published it in 1898 in the Sydney-based journal *Science of Man and Journal of the Royal Anthropological Society of Australasia* (Vol. 1, Part 4, p. 91). Below is the story in the original text by Matthews (1898).

In the remote past all animals that are now in Australia lived in another land beyond the sea. They were at that time human creatures, and resolved to leave that country in a canoe, and come to the hunting-grounds in which they are at present. The whale was much larger than any of the rest and had a canoe of great dimensions; but he would not lend it to any of his fellows, who had small canoes, which were unfit for use far from the land. The other people, therefore, watched, in the hope that an opportunity might present itself of the whale leaving his boat, so that they could get it, and start away on their journey; but he always kept a strict guard over it.

The most intimate friend of the whale was the starfish, and he conspired with the other people to take the attention of the whale away from his canoe, and so give them a chance to steal it, and start away across the ocean. So, one day, the starfish said to the whale, "You have a great many lice in your head; let me catch them and kill them for you." The whale, who had been very much pestered with the parasites, readily agreed to his friend's kind offer, and tied up his canoe alongside a rock, on which they then went and sat down. The starfish immediately gave signal to some of his co-conspirators, who soon assembled in readiness to go quietly into the canoe as soon as the whale's attention was taken off it.

The starfish then commenced his work of removing the vermin from the whale's head, which he held in his lap, while the other people all got quickly into the canoe and rowed off. Every now and again the whale would say, "Is my canoe all right?" The starfish, who had provided himself with a piece of bark to have ready by his side, answered "Yes, this is it which I am tapping with my hand," at the same time hitting the bark, which gave the same sound as the bark of the canoe. He then resumed his occupation, scratching vigorously about the whale's ears, so that he could not hear the splashing of the oars in the water. The cleaning of the whale's head and the assurances as to safety of the canoe when on with much garrulity on the part of the starfish, until the people had rowed off a considerable distance from the shore, and were nearly out of sight. Then the patience of the whale becoming exhausted, he insisted upon having a look at his canoe to make quite sure that everything was right. When he discovered that it was gone, and saw all the people rowing away in it as fast as they could go, he became very angry, and vented his fury upon the starfish, whom he beat unmercifully, and tore him almost to pieces. Jumping into the water, the whale then swam away after his canoe, and the starfish, mutilated as he was, rolled off the rock on which they had been sitting into the water, and lay on the sand at the bottom till he recovered. It was this terrible attack of the whale which gave the starfish his present ragged and torn appearance; and his forced seclusion on the sand under the water gave him the habit of keeping near the bottom always afterwards.

The whale pursued the fugitives, and in his fury spouted the water into the air through a wound in the head received during his fight with the starfish, a practice which he retained ever since. When the people in the canoe saw him coming after them, the weaker ones were very much afraid, and said, "He is gaining upon us, and will surely overtake us, and drown us every one." But the native bear, who was in charge of the oars, said, "Look at my strong arm (a). I am able to pull the canoe fast enough to make good escape!" and he demonstrated his prowess by making additional efforts to move more rapidly through the water.

This voyage lasted several days and nights, until, at length, land was sighted on ahead, and a straight line was made for it. On getting alongside the shore, all the people landed from the canoe, sat down to rest themselves. But the native companion, who has always been a great fellow for dancing and jumping about, danced upon the bottom of the canoe until he made a hole in it with his feet, after which he himself got out of it, and shoved it a little way from the shore, where it settled down in the water, and became the small Island now known as Gan-man-gang, near the entrance of Lake Illawarra into the ocean. When the whale arrived shortly afterwards and saw his canoe sunk close to the shore, he turned back along the coast, where he and his descendants have



remained ever since.

This story is important because the whale is the Dharawal totem. The term “totem” does not adequately describe the relationship Aboriginal people have with their totems which are natural symbols expressing an Aboriginal person’s identity. Totems symbolize the relationship clan members have to each other, to their ancestors, to their past, and to particular sites or places. Individuals will also have totems bestowed on them at birth. There are whale engravings at La Perouse Jibbon/Djeeban and at Mainbar (Bursill et al nd: 12).

The Sutherland Shire Gweagal people hold a further whale story, referred to as “Whales of the Dreamtime”. Below is the Gweagal whale dreamtime story in the original text by elder Deanna Schreiber:

A long time ago in the Dreamtime lived the Dharawal People. They were made up of many communities. One of these communities was the Gweagal People.

The Gweagal had a special connection with a family of whales. Although they were blessed with a plentiful supply of food, the Gweagal enjoyed the extra gift of food that the whales provided them each season.

Perched high above on the (Aboriginal name) plateau sat the Gweagal Elder watching a large pod of whales spurting water high into the sky as they moved closer to the land.

As the pod neared, the Elder signalled to his People that their totem, the whale had returned. It was a reunion of two families; one from the sea and the other from the land of the Dharawal Nation.

As a sign of friendship between the whales and the Gweagal People, the whales offered a feast of fish by herding them straight into their waiting nets.

The Gweagal children waited eagerly with their aunts, uncles and grandparents on the beach for the schools of fish to reach them.

As the whales splashed in excitement, the Gweagal collected enough fish for themselves; and as a sign of respect offered back to the whales some of their catch.

It was a time of sharing and social interaction between the whales and the Gweagal Clan who lived around the shores of Jibbon Point.

The feasting places of the Gweagal are still there today and known as “Middens”.

The Gweagal People’s connection with the whales was so significant that carvings of their totem still exist today on Jibbon Point, near where the Elders once looked out for the whales to arrive.

So when you visit the land of the Dharawal, take time to remember the relationship that continues to exist between the Gweagal People and the whales.

2.4 Ceremony

Initiation ceremonies mark the transition from childhood to adulthood. The primary reason for this ritual is to teach the children about their law, their country, and spiritual beliefs (lore). It is the Elders responsibility to pass on the required knowledge so that the initiate can take their place as an adult in their community. Initiation is very lengthy and can take place over a period of years whilst the initiate is learning and “proving.” This is a time of instruction, passing down of skills, behavior and beliefs. It is a private Aboriginal ceremony of great importance. For the Dharawal, tooth avulsion for the boys and removal of the little finger for the girls marked the final stage in the initiation. For the boys right front tooth was knocked out in the initiation ceremony call yulang yirabadjang (Bursill et al nd:20). For the girls of Sydney clans, the custom of removing the little finger of the left hand at the second joint was performed when girls were very young. A ligature or hair was tied around the joint and through lack of blood circulation, the figure dropped off (Collins 1798 in Fletcher (ed) 1975:458). However, for girls of the Dharawal, the first joint was removed when young and the second joint was removed as part of the initiation ceremony (Bursill et al nd:20).

While ochre or clay was used by the Dharawal as body paint for ceremonies. The Gweagal of Kurnell were the guardians of sacred white clay pits located within their country. They viewed the clay as sacred, but also had numerous practical uses for the clay. The clay was used to line the base of canoes so that fires could be lit and was used for white body paint. The Dharawal would also mix the clay with the juice of brightly coloured berries and use it as body paint for ceremonial practices (White 2013:7).

2.5 Environment and Diet

Pre-contact, the landscape at the study area was a naturally vegetated coastal environment. This afforded ready access to marine resources along the coast and along the foreshores of the Georges River. The river provided ready access for the launching of bark canoes in order to fish as well as for passage across the bay. Tench noted that fires were often maintained



within the canoes and some of the fish cooked and consumed before returning to shore. The shoreline itself provided a platform for fishing with lines, spears or fish traps/nets as well as for the collecting of shellfish and for subsequently consuming the marine harvests. (Tench 1979:48).

The prevailing vegetation probably consisted of dry open forests and small leaved sclerophyllus plants associated with Hawkesbury Sandstone such as red bloodwood, yellow bloodwood, scribbly gum, grey gum and old man banksia. There was a range of food resources, encompassing edible vegetable varieties, species of fish, shellfish, land animals, reptiles and birds (Collins 1798 in Fletcher (ed) 1975:461-463).

The region around the study area also consists of substantial outcrops of Hawkesbury sandstone. Its susceptibility to weathering in an aggressive coastal environment created numerous rock overhangs that provided shelter. Tench noted that he felt that these were used more frequently than bark huts (Tench 1996:48). The rock surface, whether in a cavern or as exposed platform also provided surfaces for painting and engraving symbolic art works (Campbell 1899).

2.6 Population

On arrival in 1788, Captain John Hunter wrote of seeing numerous 'natives', far in excess of what had been reported by Cook in 1770 (Hunter 1793:33). Governor Phillip estimated the population of the Sydney district in the first weeks of settlement as 1,500. From April to May 1789 an outbreak of smallpox devastated the local populations. A report by David Collins in 1798, states that near Sydney, only three people survived. Competition for food resources and land, between Aboriginal people and colonists undoubtedly caused the dislocation of people from their traditional territories and redistribution to other areas (Attenbrow 2010:20-22). This distorts the earliest observations.

The abundance of resources within this locality could support substantial populations. Watkin Tench notes that on the western arm of Botany Bay there was what he described as a village consisting of 'more than a dozen houses' (Tench 1979:52) and what he estimated as being about 60 people. (Although he uses the term 'houses' in this instance he describes these elsewhere as bark huts (Tench 1979:47-48). He also describes Governor Phillip meeting a group of more than 300 people between Sydney Harbour and Botany Bay (Tench 1979:52).

2.7 Tools

In the coastal area of Sydney and Botany Bay, there is archaeological evidence of the use of tools made of bone, shell and stone. Tools and weapons were multi-purpose and mostly highly transportable. Hunting spears were also used in warfare, shields and clubs used not only as weapons but also as percussion instruments, and stone hatchets to obtain food as well as raw materials (Attenbrow 2010:86). Fire was used for bodily warmth, making tools and for cooking (Attenbrow 2010:86, 92). Equipment that was more ephemeral, such as bark canoes, have not survived in the archaeological record in the study area but have been substantially documented in the ethnographic record. Governor Hunter also described their tools as including 'lances' (spears) and 'a short stick which assists in throwing it' (Collins 1798 Fletcher (ed) 1975:486-487). Hunter measured the distance that the spears could be thrown as being up to 90 yards (~82m). He describes the spears as being about 10 feet (3m) in length and the woomeras as having a shell, affixed to the end to sharpen the point of the spear as well as having other uses. Collins also describes two kinds of throwing sticks - one with the shell for use as a knife and called a 'Womera' and the other a 'Wig-goona' which had a hook in place of a shell and was used to dig out fern roots and yams (Collins 1798 Fletcher 1975: 487). Hunter describes the shields as being of bark (Hunter 1793:34, 37).

Spears came in various forms. Their form was determined by their function, eg for hunting, fishing or fighting. Some were simply sharpened to a point. Others were barbed, with the barbs carved out of the single piece of wood that formed the spear or with pieces of sharp wood, or shell or bone fastened on with gum (Collins 1798 in Fletcher 1975: 461, 486-487) but men fished with a large four-pronged spear or a smaller one called a "mooting" (Figure 8). Two four-pronged spears, attributed to Port Jackson, are held in the Australian Museum (Attenbrow 2010:87). Captain Hunter also describes the men diving to gather shellfish which they would then throw to a person on shore where a fire had been prepared for the cooking. (Hunter 1793:50). Backed blades were also attached along the sides spears with resin from the Xanthorrhoea plant and used for hunting.

Women in canoes would fish with a hook and line (Figure 5). Fish were prepared by being thrown into the middle of a fire burning in the centre of the canoe to heat the catch (Turbett 1989:53-57). The canoes were 3-4m in length and about 1m in width and made from a single sheet of bark from stringy bark (*Eucalyptus obliqua*) or from a *Casuarina* tree (Smith 2001:7). The women made their fishing lines out of the bark of a small tree. They made hooks from oyster shell, which they rubbed on a stone (Hunter 1793:49).



Figure 6: An engraving typifying the tools and equipment of a Port Jackson family, from a watercolour by Governor Edward Gidley King and engraved by Blake (Hunter 1793:272).

2.8 First Contact

Captain Cook

The Gweagal were the first Aboriginal people to come into contact with Captain Cook. On sighting the Endeavour, the Gweagal warned the strangers by shouting and displaying signs of strength and weaponry. This was either to scare them off or to ensure that they observed appropriate protocols. Within Aboriginal society important protocols were to be observed when entering another's territory or country. Captain Cook, of course, was unaware of these protocols. When Cook and his men landed on the beach, the Gweagal retreated although several warriors remained on the rocks making threatening gestures. Cook's men fired their muskets wounding on man in the leg. Cook pursued them and "found there a few small huts made of bark from trees. A quantity of darts lay about the huts." (Wharton 1893; Nugent nd 1-3). Convinced himself that the huts were abandoned, Banks "though it no improper measure to take away with us all the lances which we could find about the houses, amounting to 40 or 50" (SMH 2002). Cook remained at Botany Bay for eight days, however, relationships between Cook and the Gweagal could not be repaired. The Gweagal people sought to deal with the strangers in ways that would allow them "to affirm right to land and resources" and "to defuse any potential conflict and hostility" (Hallam 1983:53-54). They generally ignored the strangers, watching and waiting for them to leave, although they did make unsuccessful attempts to approach Cook's men (Nugent nd:1-3).

The whereabouts of only four of the 40 or 50 spears taken by Joseph Banks is presently known. They are held at Trinity College and in 2002 local Gweagal people, descendants of the owners of the spears opened dialogue with Trinity College about repatriation of the spears (SMH 2002).

Joseph Banks described Gweagal men fishing from their bark Canoes as follows:

Under the South head of it were four small canoes; in each of these was one man who held in his hand a long pole with which he struck fish, venturing with his little imbarcation almost into the surf. These people seemed to be totally

engag'd in what they were about: the ship passed within a quarter of a mile of them and yet they scarce lifted their eyes from their employment; I was almost inclin'd to think that attentive to their business and deafn'd by the noise of the survey they neight saw nor heard her go past them (Beaglehole 1962:53-54).



Figure 7: "Aborigines Fishing" by Tupaia (British Library, c6547-08, Add. 15508, f.10 from Nugent nd:2)

First Fleet

The Gweagal and other clans would have witnessed the arrival of the First Fleet at Botany Bay. The following day they tracked the passage of the fleet as it sailed north to enter Port Jackson. Various members of the clan or clans interacted with the First Fleet settlers. Collins recounts that initial interactions at Botany Bay and Port Jackson were sociable and peaceful. He then recounts what appeared to him to be a contradiction. While Governor Phillip and his party were sailing north from Botany Bay to investigate Port Jackson, they were greeted from the cliff tops with shouts that sounded like 'Warra, warra, warra' accompanied by gestures that Collins interpreted as hostile and non-welcoming (Collins 1798 in Fletcher 1975:2). However, on their arrival at Camp Cove no hostility was evident (Figure 8).

The arrival of the First Fleet had a devastating impact of Aboriginal society. It marked the beginning of the end of not only their traditional way of life but their freedom. Aboriginal people were swiftly dispossessed and found themselves subject to British Colonial rule which had no understanding of Aboriginal people, their way of life or connection to land.



Figure 8: A watercolour of the entrance to Sydney Harbour depicting multiple bark canoes near the cliff faces from where the cries of ‘Warra, Warra, Warra’ were heard. (From Lieutenant William Bradley King’s journal of 1786-1792)

2.9 Post-contact Aboriginal society

The alienation of land not only destroyed the economic basis but completely undermined the legal, moral and religious structure of Sydney clans. In addition, the effects of the smallpox epidemic were severe. Other European diseases and viruses, such as measles and influenza, due to lack of immunity, caused severe systemic illnesses (Goodall 2008:27). Collins, in May 1792, describes the establishment of a fishery at South Head as an attempt to ameliorate the desperate plight of Aboriginal people who by then were being devastated by the outbreak of smallpox in 1789 (Smith 2001:34). The disease was alien to the Australian continent and the Aboriginal populations had no immunity. Collins states that “The mortality in the last month had been extremely great. Distressing as it was, however to see the poor wretches daily dropping into the grave, it was far more afflicting to observe the countenances and emaciated persons of many that remained soon to follow their miserable companions” (Collins 1798 in Fletcher 1975:175). He states that every step was being taken to save them and, among these, (as stated above), refers to a fishery established at South Head exclusively for the use of the sick and under the direction of a former pilot, Barton.

Displacement and dislocation meant a major social reorganisation with the members of the surviving clans joining together to form new groups (Ross 1988:49). The survivors of the various clans around the Port Jackson area, combined to form what the early settlers called the “Sydney tribe”.

Although it is difficult to accurately assess the number of Aboriginal people living in Sydney immediately after settlement blanket Returns provide some indication. In 1814, Governor Macquarie initiated the official distribution of blankets to Aboriginal people. The blankets were usually distributed by magistrates or police annually on 1st May, the Queen’s Birthday. To account for expenditure and provide details of Aboriginal people living within the District, Government officials created what are called “Blanket Returns” that detailed people’s English name, Aboriginal name, probable age, spouse and children,



“tribe” and district of usual resort. Police were also required to report annually on the conditions of the Aboriginal people in their districts. Some of these were quite detailed returns or censuses of individuals and communities. For example, in the winter of 1845 the Blanket Returns record about twelve Aboriginal people living at Camp Cove, about twenty at Double Bay, around fifty at La Perouse, and others at Kurnell and along the Georges River. It would appear that after 50 years of non-Aboriginal occupation, Aboriginal people were still living in their traditional lands along coastal areas, including in or near the study area. Ceremonies were maintained, although in secluded areas away from prying eyes (Irish 2014).

Aboriginal people interacted with Europeans selling fish in Sydney Town and forming close relationships with some settlers. One example was Charles Smith, a convict who became a successful butcher, racehorse breeder and prominent philanthropist. From the early 1830s Smith lived and worked at his butcher shop on the corner of George and Market Streets. He enjoyed fishing with Aboriginal people and was known among Europeans as a sympathiser who fed and protected Aboriginal people. In the early 1840s, coastal Sydney people often met directly across the road from Smith’s home and business at the George Street Market which had been a traditional meeting place. They come to socialise and fish knowing they had a protector in Charles Smith (Irish 2014:83-84). On his death, they gathered in silence to mourn.

In addition to Smith, other personal relationships were maintained by Aboriginal people with the settlers, often by doing odd jobs for local households. This provided support and friendship when they were sick, hungry or cold. It also provided additional opportunities to socialise and to live near their traditional land (Irish 2014:84).

Aboriginal people were strategic in the development of friendly relationships. They quickly recognised who held political and economic power, and who was ‘friendly’ or ‘unfriendly’. They bound these people and relationships into their broader social world by incorporating traditional naming practices. Sharing a name with a relative bound those two people and their families. Aboriginal people adopted the names of influential Europeans such as “Major Worgan” or “Major White”. Bennelong referred to Governor Philip as “Beanna” meaning father. Their relationships with influential settler families proved essential to their continued presence in Sydney and near their traditional lands (Irish 2014:76-77).

However, this relationship to the area all began to change by the late 1870s and early 1880s when the Colonial Government was under pressure to take action on Aboriginal affairs. Initially there were no Government policies in respect of the dispossessed Aboriginal people and no coordinated approach by Government to assist or provide for Aboriginal people whose land and livelihood had been stolen (Egan 2012:61-62). This lack of concern by the Government paved the way for Christian Missionaries to take control. Although not official British Government policy, Christian Churches were intricately linked with Aboriginal affairs in New South Wales. Whilst having no power to create government policy they exerted strong influence and, in effect, became an arm of government doctrine and control. European invasion, subjugation and colonisation across the world included the belief that Europeans had a duty to bring Christianity and civilization to all corners of the world (Reynolds 1992:95; Egan 2012:62). Not only were the Europeans seeking the economic benefits of colonisation through the theft of land and resources, they were seeking to transport European ideals, values, political systems and belief systems to create their idea of a civilised world. The Christianisation of indigenous people worldwide was seen as part of the expansionist ideal to create and implant European values, political institutions and “enlightenment”. Missionaries worked unimpeded beside Colonial Governments to support and disseminate the political goals of the invaders (Egan 2012:61-62).

In New South Wales, the Protestant Church were granted land to build Churches, schools and missions. The missions would attract Aboriginal people by offering food, shelter, clothing and protection from the violence of the settlers. Minimal education was provided with, of course, religious instruction.

By 1881 there were approximately 35 Aboriginal people living in camps at La Perouse and 15 at Botany Bay. In 1882 Sir Henry Parkes appointed George Thornton as Protector of Aborigines. He believed that Aboriginal people should be removed from urban areas, however, he allowed the people at La Perouse and Botany Bay to remain. In 1883 the Aborigines Protection Board replaced the Protector of Aborigines (SHR inventory p.7). The Board pursued a segregation policy. The era of repression and subjugation had begun.

In 1895 the Government gazetted seven acres (2.4ha) of land as a “Reserve for the Use of Aborigines” at La Perouse. This was the only reserve established in Sydney. It was managed by a resident missionary and policeman. By the 1940s there was a resident manager (male) who was usually a retired soldier or former gaol warden. The manager’s wife would act as the matron. With the introduction of the manager, the missionary and manager worked separately. The missionary no longer had responsibility for management of the reserve. The resident missionary retained responsibility for the Church and ministering to the Aboriginal population. Residents of the reserve are reported to have strongly disliked the managers but “loved” the missionaries (SHR inventory p.7).

In 1895 The Aborigines Protection Board erected a fence around the reserve and only the missionary and local constable held a key. Aboriginal people were locked in and unable to move. They received basic rations and no other benefits. They could fish but as fishing was seasonal and they were not permitted to leave the reserve to follow the fish, this was limited. As late



as the 1940s permission was required from the reserve manager for an Aboriginal person to enter or leave the reserve. The manager had the right of eviction and the right to enter homes on the reserve at any time.

In 1918 the Aborigines Protection Board was granted the power to remove Aboriginal children under 18 from the reserve without parental consent. As the people living on the reserve were unable to move from the reserve they had no way in which to hide or protect their children who could then be sent to uncaring children's homes and be denied the right to see or be reunited with their parents (SHR inventory pp 7-10).

Over the years there were several failed attempts to close the reserve. However, each time the residents successfully argued against such actions. In 1928 a petition signed by 53 reserve residents was sent to and published in the Sydney Morning Herald. The petition read (Sydney Morning Herald, Wednesday 4th April 1928:4):

We the undersigned Aborigines of the La Perouse reserve, emphatically protest against our removal to any place. This is our heritage bestowed upon us: in these circumstances, we feel justified in refusing to leave.

In 1960 Randwick Council once again attempted to close the reserve and remove the Aboriginal residents. Again, the residents refused to move. (Randwick Council letter to Jack Horner, 13 May 1964, Aboriginal-Australian Fellowship files, 1856–1978, State Library of NSW, Mitchell Library, 4057/12). In 1966 with Aboriginal land rights becoming a major political issue the Joint Parliamentary Inquiry into the Welfare of Aboriginals examined the La Perouse reserve. They recognised the residents' connection to land and proposed the "Endeavour Plan". This plan was to create a village for both Aboriginal and non-Aboriginal residents. The residents objected and the project never eventuated (SHR inventory pp 9-10).

In 1972 the reserve was redeveloped and in 1973, following the abolition of the Aborigines Protection Board, it was handed to the NSW Aboriginal Lands Trust. In 1983 the Aboriginal Land Rights Act was gazetted and the residents successfully claimed the reserve and ownership was passed to the newly formed La Perouse Local Aboriginal Land Council in 1984. This was the first successful claim under the Aboriginal Land Rights Act (SHR inventory p.10)

In 2016 census states that in 2016, 1.1% of the population of the Sutherland Shire LGA was Aboriginal – 2,435 people of the 218,464 residents at the time (<http://stat.abs.gov.au> accessed 14-11-2019).



3.0 ENVIRONMENTAL CONTEXT

3.1 Topography

The study area is relatively flat and heavily modified, located within the fully developed urban landscape in the town centre of Sutherland, NSW. The study area's original topography would have been a broad convex moderately inclined crest, gently sloping northwards towards the Georges River in an altitude range of approximately 100 – 110 m AHD (Australian Height Datum) as typical for the Gymea soils landscape (Chapman, Murphy 1989, 64-67).

3.2 Geology

The study area is located within the Gymea erosional landscape, characterised by undulating to rolling rises and low hills on Hawkesbury sandstone with minor shale and laminite lenses. Soil profiles include shallow to moderately deep (30-100 cm) yellow earths and earthy sands on crests and insides of benches; shallow siliceous sands on leading edges of benches; localised gleyed podzolic soils and yellow podzolic soils on shale lenses; shallow and deep siliceous sands and leached sands along drainage lines (Chapman, Murphy 1989, 64).

Typical soil profiles within the Gymea soils landscape comprise a 30 cm deep A horizon layer of loose quartz sandy loam overlying bedrock; or alternatively – overlying an up to 30 cm deep B horizon layer of earthy yellowish brown clayey sand. Where erosion had occurred, B horizons would be exposed and hard-setting (Chapman, Murphy 1989, 65).

If present, subsurface archaeological deposits of Aboriginal lithics and artefacts would be contained within the topsoils and A horizon soils.

3.3 Vegetation

The study area is located in the heavily modified urban landscape in the town centre of Sutherland, NSW, therefore no original vegetation and landscape features are preserved within the study area. Original vegetation typical for the study area would have comprised dry sclerophyll open forests characterised by red bloodwood, yellow bloodwood, scribbly gum, grey gum and old man banksia (Keith 2009, 146-147). These vegetation communities provide habitat for a variety of animals such as wallabies, sugar gliders, possums, various lizards and snakes, birds, rats and mice – species hunted by past Aboriginal people as sources of food and raw materials for clothing, ornamentation, tools and implements (Attenbrow 2010).

3.4 Current land use and disturbance

The Sutherland area has been developed since the mid-1870s. The study area is currently occupied by the Sutherland Entertainment Centre building and adjacent park area. The extant Sutherland Entertainment Centre building has a basement. Excavation for the basement would have eliminated original soil profiles within the building footprint. Prior to the current buildings, the site of the Sutherland Entertainment Centre was occupied by a church and church hall building; and the site of the adjacent park lands was occupied by a building of the Electricity Commission and a showroom (Figure 4).

The construction of the extant building and the associated landscaping of park areas to the north of it, together with evidence for continuous historic development, would have contributed to significant alterations to original topography and disturbance to the original soil profile.

Geotechnical testing in relation to the current proposal was undertaken via core samples taken from five locations in the study area. The samples recorded modern clay fills overlying B horizon clays and bedrock. No preserved A horizon soils were identified within the stratigraphic sequences studied through the geotechnical investigations.



Figure 4: Historic aerial showing a church and church hall located on the site of the extant entertainment centre building and the Electricity Commission Building and showroom located on the site of the adjacent park land

3.5 Synthesis

The study area was originally located within a diverse landscape and accessible terrain. The relative proximity of permanent water sources and rich flora and fauna would have provided past Aboriginal people with ample opportunities for hunting, gathering and conducting of daily activities. The study area would have been suitable for human occupation and activities prior to historic settlement.

Continuous historic occupation and landscaping, together with evidence for large scale construction activities within the 20th century indicate that soil profiles within the study area have been heavily modified with original topsoils and A horizon soils likely destroyed. Therefore, it can be predicted that the study area would contain nil archaeological potential.



4.0 ARCHAEOLOGICAL CONTEXT

4.1 The Sydney Basin

Many surveys have been undertaken in the Sydney region which indicate the richness of the archaeological resources and which provide information about Aboriginal occupation. In particular, Attenbrow (2010) has excavated a range of sites within the Sydney Basin. The aim of her study was to identify local geographic variation and temporal changes in the subsistence patterns and material culture of the people of this area. She excavated sites at Balmoral Beach, Cammeray, Castle Cove, Sugarloaf Point (Land Cove River), Darling Mills State Forest, Winston Hills, Vacluse and Cumberland Street in the Rocks. Dates for initial occupation vary from approximately 10,000 years BP at Darling Mills to approximately 450 years BP at Cumberland Street, the Rocks.

The oldest dated occupation for the Sydney region is 30,000 years BP from a site excavated by McDonald at Parramatta. She excavated an area known as the RTA site (McDonald 2005), located at George Street, Parramatta (McDonald 2005) on an alluvial sand terrace running parallel to the Parramatta River. This site provided a sequence of occupation dating from the late Pleistocene through to the mid-Holocene. Although the site had been heavily impacted by development, the surface deposits revealed an “accumulation of evidence from multiple occupation episodes, no doubt occurring at many different times” (McDonald 2005:147). Radiocarbon dating provided a range of dates indicating continuous occupation of the site. The most important date showed that the alluvial sand terrace was possibly first occupied during the Pleistocene period, about 30,000 years BP and then showed various phases of occupation (McDonald 2005c:107). The earliest date obtained from this site, 30,000 years BP, provides the oldest date for the Sydney Basin (McDonald 2005:4). However, it should be noted that the date was obtained from charcoal in the sieve and not in association with cultural deposits, therefore caution should be exercised when considering this date. The next oldest dated occupation is 15,000 years BP from the Shaws Creek K2 rock shelter on the Nepean river (Kohen et al 1984; Nanson et al 1987). However, these sites are relatively far from the coastal environment of the current study area and the dates must be considered in association with environmental data related to sea level rises. The Sydney region that we know today was vastly different to the landscape of 15,000-30,000 years ago.

The period of maximum glaciation was 15,000-18,000 years BP. Therefore, the date of the K2 rock shelter, Attenbrow’s Darling Mills site and McDonald’s Pleistocene date, indicate that Aboriginal people lived throughout a period of extreme environmental change. During this period, sea levels were up to 130m below current levels (Nutley 2006:1). About 10,000 years ago as temperatures began rising at the end of the last ice age, the polar ice started melting and sea levels rose. The rising sea levels forced people to abandon coastal sites and move inland, with the result that the oldest coastal sites were inundated. By about 6,000 years ago rising water levels had flooded the coastal plain forming the Sydney landscape that we know today. The vast majority of sites in the Sydney region date to around 5,000 years BP, after sea levels had stabilised whilst it is possible that older sites may exist underwater.

Along the coast, the earliest dated sites are located in the south of Burrill Lake dated to 20,000 BP and at Bass Point, dated to 17,000 BP. These would have been occupied at a time when the sea level was lower and they would have been located within an inland environment drained by creeks (Bowdler 1970; Lambert 1971).

Two other sites that would have been occupied during a period of climate change around 7-8,000 years BP is a midden at Curracurrang within the Royal National Park and an open campsite containing a hearth at the Prince of Wales hospital at Randwick. The Prince of Wales site is located on a dune formation adjacent to swamps (Dallas et al 1997).

Josephine McDonald’s PhD Thesis *Dreamtime Superhighway* (McDonald 1994), is a study of engravings and shelter art sites in the Sydney Basin. McDonald’s work included an analysis of previous researchers who had recorded rock art in the region including Campbell (1899), McCarthy (1944, 1949, 1956, 1959, 1961a, 1961b) and Sim (1963 a & b, 1965, 1966). This study defined the nature and distribution of rock engravings and pigment art in the Sydney Basin. In her thesis McDonald examined rock art in nature and distribution of rock engravings and pigment art in the Sydney Basin. In her thesis McDonald examined rock art in the Sydney-Hawkesbury sandstone region in the context of information exchange theory (McDonald 1994). She used a range of statistical analyses to define the nature of the sites including their physical attributes and stylistic characteristics. She concluded that the majority of engraving sites within the region are located on open expanses of sandstone on either ridges or hillslopes and that the engravings are figurative motifs executed in outline with very little decorative infill. The majority of the site assemblages are small, containing less than 20 motifs at each site with a single motif sites common (McDonald 1990:130). The most commonly depicted motif is the mundoe (ancestral being’s footprint), “followed by fish, macropods, bird tracks and men” (McDonald 1990:131). 15% of the engravings were no longer identifiable due to weathering of the sandstone. Preferences for motifs varied between the coast and inland. Coastal engravings were predominately fish whilst further from the coast the



incidence of land animals increases (McDonald 1990:131). She confirmed a major style boundary in the vicinity of the Georges River which had previously been identified by Officer (Officer 1980, where “open engraving sites completely disappear from the artistic repertoire” (McDonald 1990:52)

Since few sites in the Sydney area are known to date beyond 10,000 years BP research undertaken to date has focused on subsistence patterns and cultural change, (Attenbrow 2010). Dr Attenbrow’s study of the “Sydney region” includes the present study area. It extended from the eastern coast to the Hawkesbury-Nepean River to the north and west and as far south as Picton (Attenbrow 2010: xiii). Her analysis indicates that prior to 5,000 years ago occupation in the Sydney region was not intensive and was only by small groups of people (2010:152-155). It was not until sea levels stabilised about 5,000 years ago that more intensive occupation began with many open sites being first occupied in the last 1,500 years. At the time of publication of the first edition of *Sydney’s Aboriginal Past*, (2010) Attenbrow noted that approximately 4,340 Aboriginal sites had been registered with DPIE’s Aboriginal Heritage Information Management System in the Sydney region (Attenbrow 2010:48) Middens and open campsites comprised just over half of the recorded sites (Attenbrow 2010:48-49). From both the archaeological evidence and historical records, she noted that the main focus of occupation was “on the valley bottoms and shorelines” (Attenbrow 2010:47). In addition, the evidence indicates that occupation was greater on the coastal/estuarine environments rather than the hinterland/freshwater environments and on the Hawkesbury sandstone areas rather than the Wianamatta shales (Attenbrow 2010:51).

Attenbrow (1990) undertook excavations at Nielson Park as part of the Port Jackson Archaeological Project. She undertook test excavation at two sites within Nielsen Park (45-6-1045 ‘Hydrofoil Cave’ and 45-6-0560 ‘Mt Trefle Cave’). A total of six 50cm by 50cm squares were excavated within deposits at Mt Trefle Cave. The depth of archaeological deposits ranged from between 150mm to 700mm to natural sandstone bedrock. Stone artefacts, bone and shell artefacts, faunal remains, charcoal and ochre were recovered. Two bone unipoint artefacts and six pieces of worked shell (scrapers) were found. Stone artefacts were predominantly made from quartz. Their forms were characteristic of the late Bondaian period (the last 1,600 years). Forty-eight species of shellfish were identified. The dominant species were hairy mussel, black nerita and oyster. Carbon dates on charcoal and shell recovered during excavation indicated occupation from approximately 1,200 years ago. At Hydrofoil cave, a small rock shelter on Bottle and Glass Point, a one square metre trench was excavated within deposits that were approximately 800mm deep. An Aboriginal hearth was located and this was found to contain faunal remains, shell artefacts, (including two fishhooks) and charcoal but only a few stone artefacts. The dominant fish species at this site were black nerita, limpet, heavy turban and hairy mussel.

Other assessments and excavations within a coastal environment within the Sydney Basin include Steele (2006) and Comber (2008, 2012, 2013) and Stening (2016).

Steel (2006) undertook an assessment and excavations at a development site bound by Kent, Erskine, Napoleon and Sussex Streets, which became known as the KENS site. He retrieved a large assemblage of 952 artefacts which were predominately manufactured from silcrete with some tuff and quartz artefacts (Steele 2006:97). He interpreted the site as being occupied between 2,800 BP to 1788.

In 2008 Comber undertook an assessment of the Darling Walk site at Darling Harbour and predicted that it was possible for subsurface Aboriginal sites to exist on the site. In 2009 (Comber 2012) she excavated the site prior to redevelopment into the present Darling Quarter. Comber uncovered a midden with charcoal and 10 predominantly chert artefacts (eight chert, one silcrete and one quartz artefact).

In 2013 Comber undertook an assessment in respect of the Sydney International Convention, Exhibition and Entertainment Precinct (SICEEP) at Darling Harbour and recommended excavation. The subsequent excavation uncovered a midden with artefacts located on the original foreshore (Stening 2016).

All of these sites are located in the coastline/estuarine environment on Hawkesbury Sandstone. These locations confirm Attenbrow’s model of coastal occupation that occupation was greater in these environments and on the Hawkesbury Sandstone than the hinterland/freshwater environments.

The 1883 publication *Aborigines of Australia* and the 1880 *Journal of the Royal Anthropological Institute* recorded a rock engraving at the area now known as Dawes Point Park, approximately 35km north of the study area. The engraving was either of a whale or a shark with the figure of a man at its head. This engraving has since been destroyed, probably during the construction of the Sydney Harbour Bridge (AHIMS 45-6-0030). Prior to construction of the Harbour Bridge Dawes Point would have been a high rocky point.



In 1985 LamBert excavated a midden and camp site at Mort's Bond Store, approximately 2.5km north of the study area. The site had been truncated by construction of the building and was in a highly disturbed condition. It contained shell and bone, as well as stone artefacts manufactured from red and grey silcretes, quartz, quartzite and chert. The artefacts were comprised of flakes, flaked pieces and cores. He hypothesised that the stone material was sourced from quarries on the Cumberland Plain (LamBert 1985).

An engraving was recorded "on upright surfaces in creek bed" at Goat Island (AHIMS 45-6-811). These engravings include a whale, kangaroo and fish. Three disturbed middens have also been recorded on Goat Island, (AHIMS 45-6-0811; 45-6-1957; 45-6-2382). Goat Island is situated at the mouth of Darling Harbour, approximately 4km north of the study area. Goat Island itself is extremely important, as it was recorded in 1798 as being owned by Bennelong, who played a significant role in early Aboriginal-European relations. It was also recorded as being used by Aboriginal people for imprisonment prior to European settlement. Deputy Judge Advocate David Collins, was required by the Colonial Government "...to observe, record and if possible reconcile the Aborigines..." In 1798 he published details of Bennelong's relationship to Goat Island. This is the first official, written account of ownership of land by an Aboriginal person.

A midden was recorded at Bennelong Point, approximately 3.5km north east of the study area. The shell from this midden had been collected by the convicts to burn into lime to provide building mortar (AHIMS 45-6-1615). Another midden was uncovered during building works near the historic building "Lilyvale" on the corner of Cumberland and Essex Streets, The Rocks, approximately 3km north east of the study area. The midden had been highly disturbed by the construction of terrace houses in the 1830s and was subsequently destroyed by the construction of a hotel (AHIMS 45-6-1853).

During historic excavations in relation to the construction of the eastern distributor at Woolloomooloo, an artefact scatter was uncovered. This site was subsequently excavated by Brayshaw (AHIMS 45-6-2580). This site, which was located near a spring contained 4 silcrete, 4 chert, 2 quartz artefacts plus one quartzite and one chalcedonic silica artefact. They were found at a depth of about one metre in "disturbed topsoil, overlain by fill" (AHIMS 45-6-2580:2).

During historic excavations in respect of development works located approximately 2km north east of the study area, at William Street, an artefact scatter was uncovered. This was subsequently excavated and the artefacts included fine quartz debitage and cores, silcrete flakes and tuff cores and flakes (AHIMS 45-6-2651).

At Angel Place, approximately 2.5km north of the study area, during development works stone artefacts were uncovered. This site was subsequently excavated by Steele who retrieved three broken flaked pieces in "partially disturbed topsoil mixed with alluvial silts" (AHIMS 45-6-2581). Steele also recorded a potential archaeological deposit (PAD) at 589-593 George Street, (AHIMS 45-6-2637), which he subsequently excavated. This site is located approximately 1.5km north of the study area between George, Liverpool, Goulbourn and Sussex Streets. Shell deposits were excavated and it was determined that the shell was most likely not of Aboriginal origin (Steele 2002). In 2002 Steele excavated a site on the corner of Broadway and Mountain Streets in relation to the Quadrant Development (AHIMS 45-5-2629). He uncovered 7 quartz and 6 silcrete artefacts.

Steele (2006) also undertook an assessment and excavations at a development site bound by Kent, Erskine, Napoleon and Sussex Streets, which became known as KENS site. He retrieved a large assemblage of 952 artefacts which were predominately manufactured from silcrete with some tuff and quartz artefacts (Steele 2006:97). He interpreted the site as being occupied between 2,800 BP to 1788.

Steele further recorded PAD at 14-28 Ultimo Road, the site of the Dr Chau Chak Wing Building at the University of Technology, Sydney (AHIMS 45-5-2979). The site card contains recommendations to obtain an AHIP and undertake test excavations. A copy of Steele's (2011) report could not be located and therefore the results of those test excavations is unknown.

In 2011 Higgs recorded an isolated fragment of a large retouched flake which may have been made of petrified wood (AHIMS 45-5-2987) at the corner of Quay Street and Ultimo Road, the Haymarket. The artefact was found in spoil which was removed from a post hole. It was considered that the artefact was not in its original position and that it was unlikely that further Aboriginal objects would be uncovered. An AHIP was acquired for the removal of the object, however no further Aboriginal objects were located.

Higgs further recorded a potential archaeological deposit at 435-473 Wattle Street Ultimo (AHIMS 45-5-3071). The western boundary of the property is Blackwattle Lane, which is named for its alignment with Blackwattle Creek. The site card recommends test excavations; however, no indication is provided if those excavations were undertaken.



Diyan Coe recorded a midden in Wynyard Street Sydney (AHIMS 45-5-2597), however the description provided on the site card states “ 100m south of Redfern Station come to a park on west side of street”. The coordinates provided on the AHIMS site card place the midden between Botany Road and Wyndham Street Redfern. It is considered that the site is located on Wyndham Street, Redfern, not in Wynyard Street, Sydney. No further details are provided.

Allan Madden of the Metropolitan Local Aboriginal Land Council recorded a PAD at the corner of Mountain Street and Broadway, Ultimo (45-5-2680). The AHIMS site card indicates that a permit for test excavations was obtained by Wheeler, however no information could be found detailing the results of those test excavations.

AHIMS site 45-5-0647 was first recorded by John Mann in 1883 when he described and illustrated rock engravings within what is now known as Centennial Park at a meeting of the Geographical Society of Australasia. He wrote

A flat rock near the Association Ground, Sydney Common, was covered with the representations of kangaroo, opossum, fish, boomerangs, &c. (cited in Attenbrow 2002:11).

His drawing includes two fish, two macropods (kangaroos or wallabies), an axe or club-like object and an indeterminate outline. Campbell (1899:10) also recorded this site in *Aboriginal Carvings of Port Jackson and Broken Bay*. His description states that

...on a flat rock in a saddle of the ridge between the Pastoral and Agricultural Society's Ground and the Centennial Park, on the old cart-track crossing which is now Darvall-street, below an old quarry.

Description: the group comprises two boomerangs, portions of a kangaroo or wallaby, a waddy or a stone tomahawk. Mr FJ Man. Licensed Surveyor, who informed the writer of this group, saw it fully forty-five years ago, and states that there were other figures visible then; these have now disappeared in consequence of cart traffic wearing away the rock...(cited in Attenbrow 2002:12).

The site has since been registered with AHIMS based on the information recorded by Mann and Campbell, however the site has been destroyed.

A rockshelter with art (45-5-0675) was recorded by McCarthy and then registered with the AHIMS database by Guider at Queens Park. The site is described as a rock shelter facing northwest with a view across the entirety of Centennial Park and the city of Sydney. The shelter has a rocky floor and has been subjected to vandalism since 1899. The art is described as 27 white hand stencils, one white fish stencil and six white unknown stencils. He also records a “natural rock slippery -dip which appears to have been worn down over a long period of time possibly by Aboriginal children. European children still use it frequently and its surface is shiny and smooth.” (AHIMS Site Card 45-5-0675). Attenbrow inspected the rock shelter in 2002 and states that only a few stencils were barely visible and large areas of the back wall are covered in graffiti.

Attenbrow describes a single stone artefact held at the Australian Museum which was collected from the Sydney Cricket Ground. The object is a silcrete flake with rounded edges and highly polished surfaces. The artefact was inspected by use-wear and residue specialist Dr Richard Fullagar who suggested that “its glossy state and wear was reminiscent of a gizzard stone – perhaps it had been swallowed by an emu and passed through?” (Attenbrow 2002: 15).

In 2014 Artefact Heritage recorded an artefact scatter (45-5-3155) under a former carpark area at Moore Park Tennis Centre. The two artefacts, comprising of a silcrete and a mudstone flake, were retrieved during test excavations for the proposed light rail network. Salvage excavations were later undertaken but it does not appear that any further Aboriginal objects were identified.

In 2008 Comber undertook an assessment of the Darling Walk site at Darling Harbour and predicted that it was possible for subsurface Aboriginal sites to exist on the site. In 2009 (Comber 2012) she excavated the site prior to redevelopment into the present Darling Quarter. Comber uncovered a midden with charcoal and 10 predominantly chert artefacts (eight chert, one silcrete, and one quartz artefact).

Comber also undertook an assessment and excavations on the western side of Darling Harbour at the site of the former Sydney Convention and Exhibition Centre and surrounds (presently being redeveloped into the Sydney International Convention, Exhibition and Entertainment Precinct). Those excavations (Stening 2016) revealed a sequence of middens along the rocky foreshore of the harbour with 63 predominantly silcrete artefacts being collected. One of the middens appeared to be in situ



with a knapping floor adjacent to it. Radiocarbon dating results on this midden indicate that it dates to approximately 300 years BP.

The majority of these sites have been uncovered in relation to development proposals. A few of the sites were recorded at contact. None have been recorded and analysed as a result of a systematic assessment. However, all of these sites are located in the coastline/estuarine environment on Hawkesbury Sandstone. These locations confirm Attenbrow's model of coastal occupation that occupation was greater in these environments and on the Hawkesbury Sandstone than in the hinterland/freshwater environments.

4.2 Sutherland Shire

Current estimates on the earliest dates of human occupation within the Sutherland Shire region refer back to approximately 8,000 years BP, as evidenced by radio carbon dating from the Curracurrang rock shelter in the Royal National Park (Megaw 1987, 9; Dallas 2004, 33). Most excavated archaeological sites in the region date from approximately 3000 BP onwards and are located in the Royal and Heathcote National Parks, Holsworthy Army Reserve and the Kurnell Peninsula, all these areas having been subjected to only limited development-related disturbance since European contact and therefore containing the best preserved sites (Dallas 2004, 33).

The earliest recordings of Aboriginal customs and culture within the present-day Sutherland Shire area were undertaken in the late 1890s by R. H. Matthews (Matthews 1898) and amateur archaeological work has been conducted since 1899. Systematic work by professional archaeologists began in Sutherland Shire the 1930's with Fred McCarthy's recordings of rock art along the Georges River at Oyster Bay and Caravan Point (McCarthy 1943, cited in Dallas 2004, 124) and was continued by Vincent Megaw whose work provided the first absolute dates from the Sydney basin (Megaw 1987). Since the 1970s the Sutherland Shire has been subject to systematic archaeological and cultural heritage assessments by numerous consulting archaeologists and heritage consultants (for a detailed summary of all works in the Sutherland Shire LGA until 2004 see Dallas 2004, 118-152).

In 1982 Helen Brayshaw was commissioned by the NSW Department of Housing to undertake an archaeological survey in relation to a proposed housing development (West Menai Urban Release) in Menai NSW, approximately 6 km to the north west of the current study area (Brayshaw 1982). The archaeological survey identified 10 open sites (grinding grooves and rock art) and 13 shelters with potential occupational deposits. The sites were assessed as being typical for the Georges and Woronora river systems. The Brayshaw Report was later reviewed and updated by Josephine McDonald in 1990 with the aim to identify current research consideration which could affect the sites within the 1982 study area and reassess the recorded sites against the current requirements in NSW.

In 1984 Susan McIntyre undertook an archaeological survey for a proposed housing development at Lots 1 and 3, Alford's Point, NSW, approximately 6.5 km north west of the current study area. Two confirmed and one potential rock shelter sites were identified as a result of the survey along Brushwood Road on the eastern bank of the Georges River. Multiple smaller scale archaeological assessments have been undertaken in the Sutherland Shire since the mid-1980s.

In 2004 Marry Dallas Consulting Archaeologists prepared an Aboriginal heritage study for the Sutherland Shire Council (Dallas 2004). The study encompassed the full territory of the Sutherland Shire LGA and summarised all available archaeological and cultural heritage information on Aboriginal occupation in the region available to date. LGA-wide archaeological sensitivity mapping was prepared, based on detailed site predictions, and management policies and recommendations were outlined that were aimed at informing future planning and development control within the LGA. According to the sensitivity mapping, provided in the report, the current study area is of low archaeological sensitivity (Dallas 2004, Fig. 5.1).

In 2018 Marry Dallas Consulting Archaeologists prepared an Aboriginal Cultural Heritage Assessment report detailing archaeological and heritage works undertaken in 2014 at 238-258 Captain Cook Drive, Kurnell, NSW, approximately 10 km east of the current study area. The subject property was located within a barrier dune system. Extensive disturbance was recorded during the excavation; however, a small preserved portion of midden was studied in one area of the subject property yielding over 40 Aboriginal lithics and shell (oyster, cockle and whelp – Dallas 2018).

The summary of archaeological and heritage works of the Sutherland Shire LGA shows that most Aboriginal sites recorded within the LGA consists of rock shelters, middens, grinding grooves and rock art. The distribution of these sites along the Georges River foreshore and its tributaries is determined by the beneficial natural prerequisites which afforded Aboriginal people good conditions for habitation, hunting and gathering. Previous archaeological surveys and LGA-wide assessments determine the



Georges River foreshore and tributaries as being of high and moderate archaeological sensitivity and the Georges river hinterlands, part of which is the current project area, as being of low archaeological sensitivity.

4.3 AHIMS Search

A search was undertaken in the Aboriginal Heritage Management System (AHIMS) on 21 October 2019. The search revealed 26 Aboriginal sites within a 3 km radius around the study area. AHIMS # 52-3-0372 (a grinding groove site) was identified as closest site to the study area, located approximately 1 km west of it. A summary of AHIMS sites revealed by the search is provided in Table 2 below.

Site Type	Frequency	Percent
Shelter with Art	11	44.00%
Shelter with Potential Archaeological Deposit (PAD)	4	16.00%
Shelter with Midden	4	16.00%
Axe Grinding Groove	3	12.00%
Midden	1	4.00%
Axe Grinding Groove and Engraving (Art)	1	4.00%
Not a site	1	4.00%
GRAND TOTAL	26	100%

Table 2: Summary of AHIMS sites

Aboriginal rock shelters with art, archaeological deposits and midden material, manifest as the most frequently occurring archaeological sites within a 3 km radius from the study area, at 76% of the total numbers identified by the AHIMS search. No open campsites and no surface artefact scatters with potential archaeological deposits have been recorded. The high frequency of rock shelter sites is to be attributed to the specific topography of the micro-region as a primary factor for the patterns of human occupation; particularly, the deeply incised southern tributaries of the Georges River, where most of these types of sites occur. Overhangs of Hawkesbury sandstone commonly found along the Georges River tributaries provided Aboriginal people with suitable natural shelters in close proximity to fresh water and food resources. Flat rock outcrops along the river channels and gullies were suitable and therefore frequently utilised for the grinding and sharpening of stone tools.

The map of AHIMS sites provided as Figure 9 below displays a total absence of Aboriginal sites in a sub-kilometre radius around the study area. This occurrence pattern cannot be regarded as reflective of archaeological potential, but can be seen as the result of extensive disturbance as a result of urban development in the Sutherland Shire area and therefore represents the state of art of archaeological research and heritage assessment. It is possible that further unrecorded Aboriginal sites are present within the AHIMS search perimeter closer to the study area.

4.4 The study area

There are no Aboriginal archaeological sites within the study area and the study area is not an Aboriginal place.

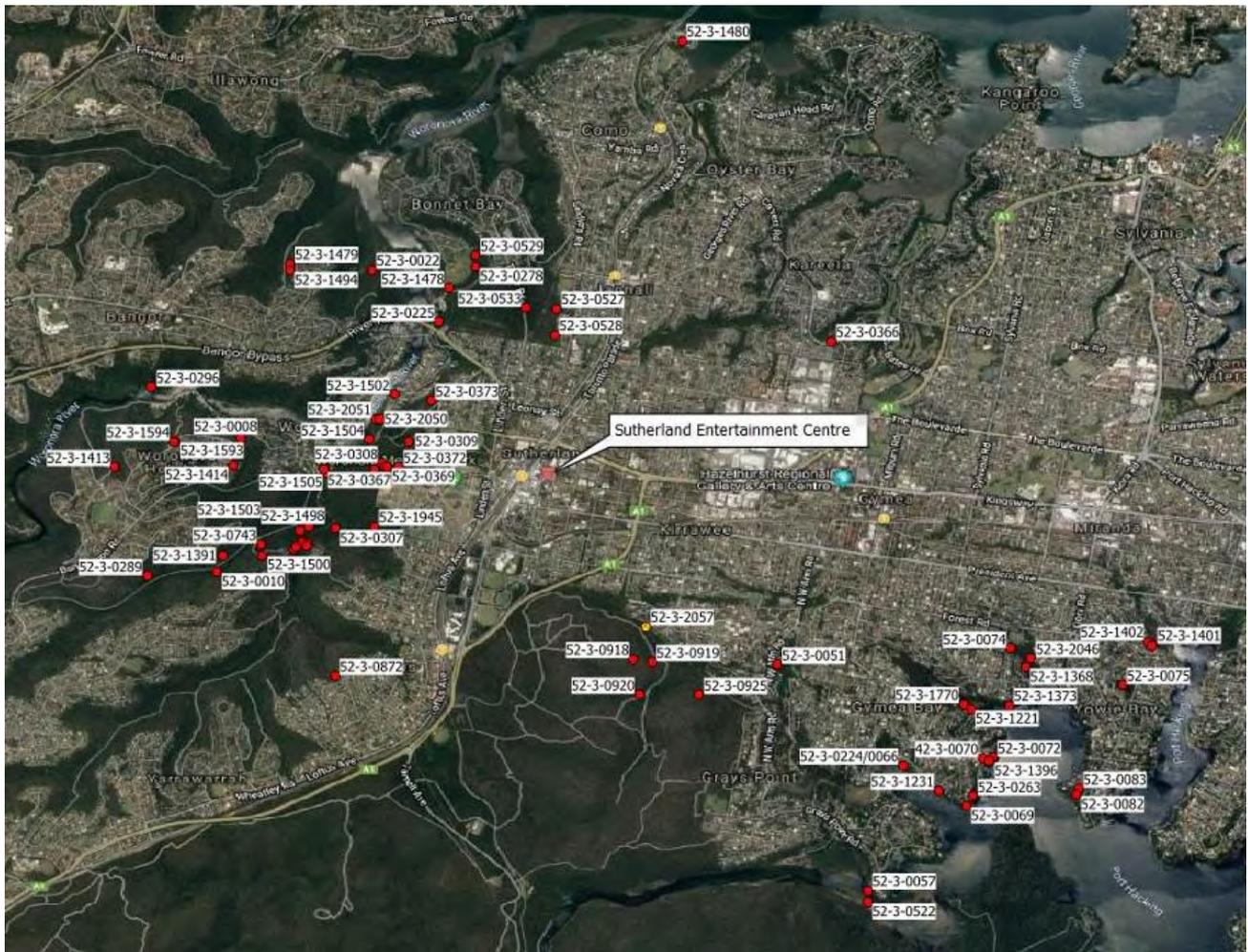


Figure 9: Study area and AHIMS

4.5 Site prediction

On the basis of the environmental and archaeological information the following predictions can be outlined for the study area:

- The study area was originally located within an accessible and diverse landscape with ample resources therefore it may have been suitable for human occupation and daily activities;
- The study area has been cleared of all vegetation and natural resources therefore the potential for rock shelters, culturally modified trees, rock engravings or axe-grinding grooves is nil;
- As the predominant settlement pattern in the micro-region was based on rock-shelter occupation it is likely that the study area would not have contained any primary camps, but was rather more suitable for secondary campsites and (food) resource procurement activities.
- Previous research has identified the study area as part of a wider low sensitivity area in terms of Aboriginal archaeology therefore archaeological potential of the study area would be low.
- The study area has been heavily impacted upon by modern construction and landscaping, therefore the potential for surface Aboriginal artefacts and lithics and subsurface archaeological deposits is nil.

4.6 Site inspection results

A study area inspection was undertaken on 28 October 2019 by Dr Dragomir Garbov, Archaeologist. The study area was inspected on foot and photographs were taken of the study area main features. The following key findings were made as a result of the inspection:

- The study area contains a large public building and heavily landscaped park lands, including modern terracing and infrastructure (Photographs 1-14). Most of the study area is concreted and paved. Visible grounds are entirely made up of park plantings and therefore cannot be considered informative for the potential for Aboriginal archaeological resources



in the study area. Ground surface visibility (GSV) has therefore been assessed as nil.

- Due to the extensive land modification, the potential for surface Aboriginal archaeological artefacts and lithics within the study area has been assessed as nil.
- Due to extensive disturbance to the original soil profile through continuous urban development, confirmed by geotechnical investigation, the potential for subsurface Aboriginal archaeological deposits has been assessed as nil.
- A modern decorative sculpted feature with plaque, named Pemul Djalaringi ('The Earth Belongs to Us All'), comprising two obelisks and adjacent tiled artwork that symbolises the close relationship between the people of the Sutherland Shire and all Aboriginal descendants, is located in the north eastern portion of the study area;
- A modern decorative water feature with plaque is located on the northern side of the extant Sutherland Entertainment Centre building. The feature contains modern Aboriginal inspired art by artist Peter Day telling the Whale Story of the Gweagal people.



5.0 CONSULTATION

Table 1 summarises the consultation undertaken in accordance with the Aboriginal Cultural Heritage Consultation Requirements for Proponents (ACHCRPs – 2010). The letters and emails are attached as Appendix A to this report.

Table 1: Consultation undertaken in accordance with the ACHCRPs.

Step	Task Requirement	Action	Date of action	Outcome
4.1.1	Identify if native title exists in relation to the study area	We wrote to the Native Title Tribunal	12/11/2019	A search was undertaken in NTV that revealed that Native Title does not exist over the study area. According to Native Title Vision, Native Title Claim Application NC2017/003 extends over the study area. This Native Title has not been determined.
4.1.2	Ascertain from reasonable sources of information the names of Aboriginal people who may hold cultural knowledge relevant to determining the significance of Aboriginal objects and/or places. Compile a list of Aboriginal people who may have an interest for the proposed area and hold knowledge relevant to determining the cultural significance of Aboriginal objects and/or places.	We wrote to the following organisations seeking the names of Aboriginal people or organisations who may hold cultural knowledge: <ul style="list-style-type: none"> • Sutherland Shire Council • La Perouse Local Aboriginal Land Council • DPIE • Registrar, Aboriginal Land Rights Act 1983 • Greater Sydney Local Land Services • NTS Corp 	12/11/2019	DPIE responded with list of people/organisations who have an interest in the area. ORALRA advised there are no RAOs for the study area. GSLLS advised they are not the primary source to provide contact lists and advised that contact should be made with DPIE. NTS Corp responded with a request for an extended response time until 6 December 2019 and did not communicate further in relation to this consultation. Sutherland Shire Council responded that our request has been forwarded to their relevant department.
4.1.3	Written notification and advertisement: Write to the Aboriginal people whose names were obtained in step 4.1.2 and the relevant LALC(s) to notify them of the proposed project. Place a notice in the local newspaper circulating in the general location of the proposed project, explaining the project and its exact location. Notification by letter and newspaper must include: (a) the name and contact details of the proponent	We wrote to the following organisations identified in 4.1.2 <ul style="list-style-type: none"> • Waawaar Awaa • Paul Gale • Louise Adermann • Aragung ACHSA • Mura IC • Goodradigbee CHAC • Ngambaa CC • B.H. H. C. • DARug • Boorooberongal EAC • Yurrandaali CS • Barraby CS • Thoorga Nura • Yulay CS • Barking Owl AC 	12/11/2019	Responses were received from the following organisations who are now Registered Aboriginal Stakeholders: <ul style="list-style-type: none"> • Justine Coplin, Darug Custodian • Celestine Everingham, Darug Cultural Heritage Assessments • <i>Name Withheld</i> • Ryan Johnson, Murrabidgee Mullangari • Paul Gale • Wendy Morgan, Guntawang Aboriginal Resources • Lee Fields, Barraby Cultural Services



	<p>(b) a brief overview of the proposed project that may be the subject of an application for an AHIP, including the location of the proposed project</p> <p>(c) a statement that the purpose of community consultation with Aboriginal people is to assist the proposed applicant in the preparation of an application for an AHIP and to assist the Director-General of DPIE in his or her consideration and determination of the application</p> <p>(d) an invitation for Aboriginal people who hold cultural knowledge relevant to determining the significance of Aboriginal object(s) and/or place(s) in the area of the proposed project to register an interest in a process of community consultation with the proposed applicant regarding the proposed activity</p> <p>(e) a closing date for the registration of interests</p>	<ul style="list-style-type: none"> • Guntawang ARI • Wailwan AG • Sharon Hodgetts • Dunkan Falk • Garrara AC • Ginninderra AC • Didge Ngunawal Clan • Butucarbin AC • DJMD Consultancy • Marramarang • Callendulla • Biamanga • Gulaga • Dharug • Thauaira • Walgalu • Minnamunnung • Wingikara • Munyunga • Bilinga • Pemulwuy CHTS • Jerringong • Murrumbul • Nundagurri • Yerramurra • Wullung • Goobah • Developmants • Badu • Walbunja • Gunyii • Dhinawan-Dhigaraa C&H • Anthony Williams • Rane Consulting • HSB • Widescope IG • Amanda Hickey • Cultural Services • D'harawal Mens AC • Tocomwall • Kawul CS • Warragil CS • Wurrumay Cons. • Kamilaroy • Yankuntjatjara WG • Bidjawong AC • Murragadi HIC • Murra Bidgee • Mullangari AC • Corroboree AC • Ginjeewong CHAC • Eric Keidge • Cubbitch Barta 		<ul style="list-style-type: none"> • Phil Khan, Kamilaroy Yankuntjatjara Indigenous Working Group • Lowanna Gibson, Butucarbin Heritage • Carolyn Hickey, A1 Indigenous Services
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		<ul style="list-style-type: none"> • A1 Indigenous Services • Tania Matthews • Trevor Robinson • Gundungurra AHA • Matthew and Andrew Coe • Norma Simms • LaPerous Botany Bay Corp • Ken Foster • Darug Aboriginal Land Care • Darug Land Observations • Darug Aboriginal Cultural Heritage Assessments • Darug Tribal Corp • Darug Custodian AC • HCCAC • PCCAAC • La Perouse LALC • Gandagara LALC • Metropolitan LALC • Tharawal LALC • Deerubbin LALC 		
4.1.4	A minimum of 14 days from the date the letter was sent or notice published in the newspaper to register an interest.	Closing date for registration of interest included in the notification letters and notice in the newspaper was at least 14 days from the date the letters were sent and notices appeared in the newspapers.		Closing date for registration of interest on the letter invitation 26 November 2019; on the newspaper advertisement - 6 December 2019
4.1.5	Must advise Aboriginal people who are registering an interest that their details will be forwarded to DPIE and the LALC unless they specify that they do not want their details released.			One organisation/individual advised they do not want their details provided to LPLALC and , and requested that no correspondence with them should be made public.
4.1.6	Make a record of the names of each Aboriginal person who registered an interest. Provide a copy of that record and copy of the notification from step 4.1.3 to the relevant DPIE EPRG regional office and LALC.	List of RAP's compiled.	16/01/2020	List of RAPs provided to DPIE and DLALC. List excluded the names and details of organisations/individuals who had requested that.
4.1.7	LALCs holding cultural knowledge relevant to determining the significance of Aboriginal objects and places in the proposed project			La Perouse LALC did not register interest, however was consulted and has been kept informed on all consultation.



	area who wish to register an interest to be involved in consultation must register their interest as an Aboriginal organisation rather than individuals.			
4.1.8	Where an Aboriginal organisation representing Aboriginal people, who hold cultural knowledge has registered an interest, a contact person for that organisation must be nominated. Aboriginal cultural knowledge holders who have registered an interest may indicate they have appointed a representative to act on their behalf. Where this occurs, the registered Aboriginal party must provide written confirmation and contact details of those individuals to act on their behalf.			A contact person was nominated for all RAPs. Please see 4.1.3 above
4.2	Presentation of information about the proposed project.	Meeting held to explain project, ascertain significance and any other issues of concern	17/12/2019	Minutes of meeting attached. The following organisations were in attendance at that meeting and as detailed in the minutes agreed with the methodology: <ul style="list-style-type: none"> • Tylah Blunden, Darug Custodian • Marbuck Khan, Kamilaroy Yankuntjatjara Indigenous Working Group
4.3.1-4.3.2	Notification of proposed assessment methodology	Meeting minutes and draft archaeological assessment sent to RAPs with request for comments.	24/12/2019	No responses received from the RAP organisations.
4.3.3	Gathering information about cultural significance			All RAPs were invited to provide cultural information by written invitation and at the consultation meeting. RAP's who attended the meeting on 17 December 2019 provided cultural information regarding the study area (see minutes of meeting in Appendix A and significance assessment 6.3).
4.4	Review of draft cultural heritage assessment report		21/1/2020	Draft ACHAR sent to all RAPs on 21 January 2020 with a response date of 18 February 2020. The following RAPs responded advising that they agreed with the



				recommendations in the report and supported the ACHAR: <ul style="list-style-type: none">• Justine Coplin, Darug Custodian• Phil Khan, Kamilaroy Yankuntjatjara Indigenous Working Group
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As a result of the above consultation the following organisations are Registered Aboriginal Parties:

- Justine Coplin, Darug Custodian
- Celestine Everingham, Darug Cultural Heritage Assessments
- Name Withheld
- Paul Gale
- Wendy Morgan, Guntawang Aboriginal Resources
- Lee Fields, Barraby Cultural Services
- Phil Khan, Kamilaroy Yankuntjatjara Indigenous Working Group
- Lowanna Gibson, Butucarbin Heritage
- Carolyn Hickey, A1 Indigenous Services
- La Perouse Local Aboriginal Land Council (has not registered interest, however consultation was undertaken)

No culturally sensitive information was identified.

No confidential requirements identified.



6.0 CULTURAL HERITAGE VALUES AND STATEMENT OF SIGNIFICANCE

6.1 Preamble

Significance assessment is the process whereby sites or landscapes are assessed to determine their value or importance to the community.

A range of criteria have been developed for assessing the significance which embody the values contained in the Burra Charter. The Burra Charter provides principles and guidelines for the conservation and management of cultural heritage places within Australia.

Following are the criteria which will be used to assess the significance of the Sutherland Entertainment Centre study area.

6.2 Criteria

Social Value (sometimes termed 'Aboriginal' value) which refers to the spiritual, traditional, historical or contemporary associations or attachments which the place or area has for the present day Aboriginal community.

Historic Value refers to the associations of a place with a person, event, phase or activity of importance to the history of an Aboriginal community.

Scientific Value refers to the importance of a landscape, area, place or object because of its potential to provide information which is of value in scientific analysis and the ability to answer scientific or technical research questions.

Aesthetic Value refers to the sensory, scenic and creative aspects of the place.

Representativeness refers to whether the site demonstrates the principal characteristics of that site and is a good representative example of that site type.

Rarity refers to the degree to which such as site is known elsewhere and whether the site is uncommon, rare or endangered.

6.3 Assessment

Social Values

Consultation with representatives of the Aboriginal community indicates that the study area is important to the local and broader Aboriginal community as part of the broader Aboriginal cultural landscape. However, when viewed in isolation no specific social values have been identified for the study area.

Historic Values

No specific historical values have been identified for the study area.

Scientific Values

No specific scientific values have been identified for the study area.

Aesthetic Values

No specific scientific values have been identified for the study area.

Representative Values

No specific representative values have been identified for the study area.

Rarity Values

No specific rarity values have been identified for the study area.



6.4 Statement of Significance

Consultation with representatives of the Aboriginal community indicates that the study area is important to the local and broader Aboriginal community as part of the broader Aboriginal cultural landscape. However when viewed in isolation no specific social values have been identified for the study area. No specific historical, scientific, aesthetic or rarity values have been identified for the study area.



7.0 THE PROPOSED ACTIVITY

The proposal is classed as a State Significant Development (SSD). The proposal comprises the full redevelopment of the study area including, but not limited to:

- Demolition and clearing
- Cut and fill
- Construction of service infrastructure
- Construction of a new Sutherland Entertainment Centre Building, and
- Construction of new community park facilities

An existing water feature containing Aboriginal inspired mosaic art by artist Peter Day, telling the Whale Creation Story of the Gweagal People and hand casts of Aboriginal elders of the Sutherland area will be demolished as the Whale Story has been re-interpreted within a more suitable location in Oak Park, Cronulla NSW.

A modern decorative sculpted feature with plaque, named Pemul Djalaringi ('The Earth Belongs to Us All'), comprising two obelisks and adjacent tiled artwork that symbolises the close relationship between the people of the Sutherland Shire and all Aboriginal descendants, will be preserved. The proposal complements this feature.



Figure 10: Indicative artist's impression of the Project; the new Sutherland Entertainment Centre building and redesigned parkland to the north (NBRS Architecture)



8.0 RECOMMENDATIONS

The following recommendations are made on the basis of:

- Legal requirements under the terms of the *National Parks and Wildlife Act 1974* (as amended), which states that it is an offence to harm or desecrate an Aboriginal place or object.
- Legal requirements under the the *Environmental Planning & Assessment Act 1979* (EPA Act) and the Secretary's Environmental Assessment Requirements (SEARS – SSD 10379), issued on 8 November 2019.
- Consultation with the Registered Aboriginal Parties.
- Research into the Sydney basin and the study area in particular including a site inspection.
- Results of the assessment outlined in this report.

Recommendation 1

There is no objection to the proposed redevelopment of the Sutherland Entertainment Centre.

Recommendation 2:

No further archaeological assessment, monitoring, testing or excavation is required.

Recommendation 2

An archival recording of the existing water feature containing modern Aboriginal art should be undertaken prior to demolition and the recording should be provided to the La Perouse LALC and to all Registered Aboriginal Parties.

Recommendation 4

If any unexpected or previously undetected Aboriginal objects are uncovered during the redevelopment of the site, all work should cease in the vicinity of that object and the consultant contacted for further advice.



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10.0 GLOSSARY

Adze: an axe like bifacial tool with a bevelled bit or blade edge usually used to work wood, or sometimes to dig for root crops.

Alluvium: material which is transported by a river and deposited at points along the flood plain of the river.

Artefact: any object made by human agency. All lithic tools and lithic debitage are considered artefacts.

Artefact scatter: also known as a surface scatter or open site, where prehistoric material such as artefacts and waste debris are lying exposed on the surface of the ground.

Assemblage: a collection of artefacts from an archaeological site.

Australian small tool tradition: a mid Holocene tool industry of the Australian Aborigines that appeared about 5,000 years ago when a new ensemble of small, flaked stone tools began to come into use. The types consisted of backed blades and flakes, Unifacial and bifacial points, and small adze flakes. There are some regional distributions of tools, including Bondi points, geometric microliths, Pirri points and Tula adzes.

Axe: a stone artefact that has been ground on one or more sides to produce a sharp edge.

Backed blade: a blade flake that has been abruptly retouched along one or more margins opposite an acute (sharp) edge. Backed pieces include backed blades and geometric microliths. They are thought to have been hafted onto wooden handles to produce composite cutting tools or spears. Backed blades are a feature of the "Australian small tool tradition", dating from between 5,000 and 1,000 years ago in south eastern Australia (Mulvaney 1975).

Bifacial flaking or retouch: when flakes have been removed from two opposing faces.

Biomantle: the upper part of soil produced by biodynamical agents and processes of which bioturbation is normally hierarchically dominant. By definition, it contains at least 50% biofabric, a condition met in essentially all topsoils.

Bioturbation: the alteration of a site by non-human agency, eg. burrowing animals, tree and grass roots, insects

Blade: a flake that is at least twice as long as it is wide.

Bondi point: a small, asymmetric backed point, named after Bondi Beach where it was first found, which is a component of the Australian small tool tradition. It is usually less than 5cm long and is sometimes described as a backed blade.

Broad platform flake: a flake which has a platform which is as wide as, or wider than, the body of the flake.

Bulb of percussion: a rounded bulge where the force from the hammerstone has radiated through the stone and split it from the core.

Burin: a flake tool that was produced by the removal of two flakes at right angles to one another to produce a very fine sharp and durable edge.

Carved trees: trees which have had designs carved into the bark or heartwood and in some areas may have been used to mark burial or initiation sites.

Chert: a very fine crystalline aggregate of silica.

Context: the time and space setting of an artefact, feature or culture. The context of a find is its position on a site, its relationship through association with other artefacts, and its chronological position as revealed through stratigraphy. An artefact's context usually consists of its immediate matrix (the material surrounding it, eg. clay, gravel or sand), its provenience (horizontal and vertical position within the matrix), and its association with other artefacts (occurrence together with other archaeological remains, usually in the same matrix). The assessment of context includes study of what has happened to the find since it was deposited.

Core: a piece of stone bearing one or more negative (concave) flake scars. A stone which has obviously had flakes and flaked pieces struck from it.

Cortex: refers to the original weathered outer surface of the rock used to manufacture an artefact.

Debitage (debris): detached pieces that are discarded during the reduction process.

Distal end: the end opposite to the platform or the point end of a blade.

Dorsal surface: the 'back' of the artefact or the side that was once part of the outside of the core or shows evidence of previous flake removals.



Edge-ground artefact: an artefact (generally an axe or adze) whose cutting edges have been ground, rather than flaked, to form a sharp edge.

Erillure scar: the small flake scar on the dorsal side of a flake next to the platform. It is the result of rebounding force during percussion flaking.

Erosion: the wearing away or loosening and transportation of soil or rock by water, wind and ice.

Fabricator: a stone or bone artefact used in the manufacture of other tools. Often rod shaped and worn heavily on one end, it is used to chip flakes from a core, or to retouch a flake.

Flake: any piece of stone removed from a larger mass (core) by application of force (percussion), and having a striking platform and bulb of percussion.

Flaked piece: any stone struck from a larger mass by percussion but not containing all or any of the characteristics of a flake.

Focal platform flake: a flake which has a platform narrower than the body of the flake.

Grinding groove: a depression resulting from the sharpening of stone tools such as axes and adzes, usually located on surfaces of fine homogenous sandstone and near water.

Grinding stone: a thick stone used as a mortar for grinding seeds, roots, tubers, or ochre.

Hammerstone: the stone that is used to remove flakes from the core.

Holocene: that portion of geologic time that postdates the latest episode of continental glaciation. The Holocene Epoch is synonymous with the recent or postglacial interval of Earth's geologic history and extends from 10,000 years ago to the present day. It was preceded by the Pleistocene Epoch and is part of the Quaternary Period, a time characterised by dramatic climatic oscillations from warm (interglacial) to cold (glacial) conditions that began about 1.6 million years ago. The term Holocene is also applied to the sediments, processes, events, and environments of the epoch.

Horizon (or soil horizon): the layers of the upper crust of the earth. The top, or O, horizon is the layer of undecomposed litter; the A horizon is topsoil, where most roots grow; B is the subsoil; and C is the parent rock material, broken into chunks. Although some roots can penetrate into the C horizon, few microorganisms live there.

Isolated find: a single stone artefact found on the surface of the land not in association with any other artefact.

Knapping: the process of hitting one stone (core) with another (hammerstone) to produce a flaked artefact.

Lamellate flaked piece: thin and wedge shaped, similar to a flake, but without the diagnostic features of a flake. A lamellate may be the distal end of a flake which has had its platform broken off.

Lithic: anything made of stone. Derived from the Greek word meaning stone or anything pertaining to stone.

Manuport: piece of stone intended to be, or used as, a core that has been carried to the area from somewhere else.

Microlith: a small (1 – 3cm long) flake with evidence of retouch. Bondi points, scrapers and backed blades are all types of microliths.

Midden: a prehistoric refuse site chiefly composed of shell fragments.

Multidirectional core: a lithic mass (core) with evidence of flaking originating from more than one direction and with more than a single striking platform.

Negative flake scar: the scar left by the removal of a flake. The scar may also show a rounded depression which is the negative of the bulb of percussion.

Open site: also known as a surface or artefact scatter, where prehistoric material such as artefacts and waste debris are lying exposed on the surface of the ground.

Pirri point: a symmetrical leaf-shaped point, up to 7cm long, unifacially flaked all over its dorsal surface. The striking platform and bulb of percussion are sometimes removed to produce a rounded, thinned butt. Pirri points are a component of the Australian small tool tradition, found generally in inland Australia. The term pirri is an Aboriginal word for 'wood engraving tool'.

Platform: the flat surface which receives percussion or pressure in the removal of a flake or flaked piece.

Pleistocene: a geochronological division of geological time, an epoch of the Quaternary period following the Pliocene. During the Pleistocene, large areas of the northern hemisphere were covered with ice and there were successive glacial advances and retreats. The lower Pleistocene began about 1.8 million years ago; the Middle Pleistocene about 730,000 years ago; and the Upper Pleistocene about 127,000 years ago; it ended about 10,000 years ago. The Pleistocene was succeeded by the Holocene.



Potential archaeological deposit (PAD): any location considered to have a moderate to high potential for subsurface archaeological material

Potlid: small circular piece of stone that has literally “popped off” the surface of the artefact due to exposure to extreme heat.

Proximal end: the ‘top’ of the artefact, or the part that the knapper hit to remove it from the core, where the platform is expected to be.

Quarry: a location from which stone has been extracted in order to make stone artefacts.

Retouch: refers to the secondary working of an artefact after it has been struck from the core. Retouch is used to sharpen the edges. It is the intentional modification of a stone tool edge by either pressure or percussion flaking techniques.

Scarred trees: trees from which bark has been removed for the manufacture of everyday items such as containers, canoes or shields.

Scraper: a generalised term used to describe a flake tool that has a retouched edge angle of approximately 60 to 90 degrees.

Silcrete: silica-rich duricrust identified by the presence of complete granules or even pebbles within the matrix.

Stratigraphy: the study and interpretation of the stratification of rocks, sediments, soils, or cultural debris, based on the principle that the lowest layer is the oldest and the uppermost layer is the youngest. The sequence of deposition can be assessed by a study of the relationships of different layers.

Taphonomy: Literally, ‘the laws of burial’. In archaeology, it is the study of the processes by which archaeological remains are transformed by human and natural processes during their incorporation into archaeological deposits, their subsequent long-term preservation within those deposits, and their recovery by archaeologists. The aim is to understand the processes resulting in the archaeological record.

Thumbnail scraper: a small flake with a convex scraper edge, shaped like a thumbnail and located opposite the flake’s platform. They exhibit unifacial retouch (usually on the ventral surface) and are usually less than 30mm in length.

Transect: an arbitrary sample unit which is a linear corridor of uniform specified width. A straight line or narrow sections through an archaeological site, along which a series of observations or measurements is made.

Tuff: a rock formed of volcanic fragments (generally ash).

Typology: a scheme to order multiple types in a relational manner. A common typology orders types in a hierarchical manner.

Unidirectional core: a core with only one striking platform surface and with flake scars extending in only one direction.

Unifacial flaking or retouch: where flakes have been removed from one face only.

Use-wear: the physical changes to the edges of an artefact as a result of its use. Modification of a tool resulting from its use.

Ventral surface: the ‘front’ of the artefact, or the side that was once part of the interior of the core.



APPENDIX A - CONSULTATION

Stage 1; Step 4.1.2 Letters seeking names of potential stakeholders

From: Dragomir Garbov
Sent: Tuesday, 12 November 2019 2:24 PM
To: ssc@ssc.nsw.gov.au; gs.ach@environment.nsw.gov.au; information@ntscorp.com.au; margaret.bottrell@lls.nsw.gov.au
Cc: Jillian Comber
Subject: Sutherland Entertainment Centre ACHAR Notification
Attachments: 2019-11-05 08_47_25-_Sutherland Entertainment Ctr - Google Hybrid.png; Sutherland Entertainment Ctr - Site location -Open Street Map (3).png

Good afternoon,

Sutherland Entertainment Centre Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010

Sutherland Shire Council proposes the redevelopment of the Sutherland Entertainment Centre. Please find maps attached. The proposal will be determined as a State Significant Development (SSD) and it may be necessary to undertake archaeological excavation.

Comber Consultants have been engaged to undertake Aboriginal community consultation in accordance with Department of Planning, Industry and Environment's (DPIE's) *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*. Therefore, I am writing to you to ascertain if you are aware of Aboriginal people or organisations who may hold cultural knowledge relevant to determining the significance of Aboriginal objects and or/places within the study area. If so, I would be pleased if you could forward their contact details to me.

I would be pleased if you could forward your response by 26 November 2019 to:

Dr Dragomir Garbov
Comber Consultants
76 Edwin Street North
Croydon, NSW, 2132
dragomir.garbov@comber.net.au
Ph: (02) 9799 6000
Mob: 0448 464 768
Fax: (02) 9799 6011

Thank you for your assistance.

DR DRAGOMIR GARBOV
ARCHAEOLOGIST
HERITAGE CONSULTANT

76 EDWIN STREET NORTH, CROYDON, NSW, 2132
M 0448 464 768 F (02) 9799 6011
E dragomir.garbov@comber.net.au

From: Dragomir Garbov
Sent: Tuesday, 12 November 2019 2:14 PM
To: adminofficer@oralra.nsw.gov.au
Cc: Jillian Comber



Subject: Sutherland Entertainment Centre ACHAR
Attachments: Form Land Claim ALR Sutherland Entertainment Centre ACHAR.pdf

Good afternoon,

Please find attached a request for search of land claim register in relation to an Aboriginal Cultural Heritage Assessment of the Sutherland Entertainment Centre.

Kind regards,
Dragomir

DR DRAGOMIR GARBOV
ARCHAEOLOGIST
HERITAGE CONSULTANT

76 EDWIN STREET NORTH, CROYDON, NSW, 2132
M 0448 464 768 F (02) 9799 6011
E dragomir.garbov@comber.net.au



From: Dragomir Garbov
Sent: Tuesday, 12 November 2019 2:29 PM
To: Makayla Horwood; cingrey@laperouse.org.au
Cc: Jillian Comber
Subject: Sutherland Entertainment Centre ACHAR Notification and Invitation for EOI in Consultation
Attachments: Sutherland Entertainment Ctr - Site location -Open Street Map (3).png; 2019-11-05 08_47_25- Sutherland Entertainment Ctr - Google Hybrid.png

Good afternoon,

Sutherland Entertainment Centre
Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010

Sutherland Shire Council proposes the redevelopment of the Sutherland Entertainment Centre. Please find maps attached. The proposal will be determined as a State Significant Development (SSD) and it may be necessary to undertake archaeological excavation.

Comber Consultants have been engaged to undertake Aboriginal community consultation in accordance with Department of Planning, Industry and Environment's (DPIE's) *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*. Therefore, I am writing to you to invite you to register interest in consultation for the project and to ascertain if you are aware of Aboriginal people or organisations who may hold cultural knowledge relevant to determining the significance of Aboriginal objects and or/places within the study area. If so, I would be pleased if you could forward their contact details to me.

I would be pleased if you could forward your response by 26 November 2019 to:

Dr Dragomir Garbov
Comber Consultants
76 Edwin Street North
Croydon, NSW, 2132
dragomir.garbov@comber.net.au



Ph: (02) 9799 6000
Mob: 0448 464 768
Fax: (02) 9799 6011

Thank you for your assistance.

DR DRAGOMIR GARBOV
ARCHAEOLOGIST
HERITAGE CONSULTANT

76 EDWIN STREET NORTH, CROYDON, NSW, 2132
M 0448 464 768 F (02) 9799 6011
E dragomir.garbov@comber.net.au





Stage 1; Step 4.1.2 Responses from organisations:

From: Barry Gunther <Barry.Gunther@environment.nsw.gov.au>
Sent: Monday, 18 November 2019 10:08 AM
To: Dragomir Garbov
Cc: Jillian Comber
Subject: OEH Aboriginal stakeholder list for the proposed development for the Sutherland Entertainment Centre
Attachments: 20191118075648853.pdf

Hi Dragomir,

Please find attached your request for the OEH Aboriginal stakeholder list for the proposed development for the Sutherland Entertainment Centre.

If you wish to discuss this email please contact me on the details below.

regards

Barry Gunther
Aboriginal Heritage Planning Officer
Greater Sydney

Climate Change & Sustainability | Department of Planning, Industry and Environment
T 02 88376394 | E barry.gunther@environment.nsw.gov.au
Level 2, 10 Valentine Avenue, Parramatta NSW 2150
www.dpie.nsw.gov.au



The Department of Planning, Industry and Environment acknowledges that it stands on Aboriginal land. We acknowledge the traditional custodians of the land and we show our respect for elders past, present and emerging through thoughtful and collaborative approaches to our work, seeking to demonstrate our ongoing commitment to providing places in which Aboriginal people are included socially, culturally and economically.

This email is intended for the addressee(s) named and may contain confidential and/or privileged information.
If you are not the intended recipient, please notify the sender and then delete it immediately.
Any views expressed in this email are those of the individual sender except where the sender expressly and with authority states them to be the views of the NSW Office of Environment and Heritage.
PLEASE CONSIDER THE ENVIRONMENT BEFORE PRINTING THIS EMAIL



Our reference: Doc19/992618

Dr Dragomir Garbov
Senior Archaeologist
Comber Consultants
76 Edwin Street
North Croydon NSW 2132

Dear Dragomir,

Thank you for your letter dated 12 November 2019 to the Department of Planning Industry and Environment (the Department) regarding obtaining a list of the Aboriginal stakeholders that may have an interest in the proposed development for the Sutherland Entertainment Centre.

Please find attached the list of Aboriginal stakeholders known to the Department that may have an interest in the project.

As the Planning and Assessment Group in the Department is the approval authority for this project, the consultation process should be in accordance with the relevant guidelines as stipulated by the Group.

If you wish to discuss any of the above matter further please email gs.ach@environment.nsw.gov.au.

Yours sincerely

S. Harrison 13/11/19

Susan Harrison
Senior Team Leader Planning
Greater Sydney Branch
Environment, Energy and Science

Barry Gunther

From: Samantha Gibbins on behalf of OEH ROD GSB Aboriginal Cultural Heritage Mailbox
Sent: Tuesday, 12 November 2019 2:30 PM
To: Barry Gunther
Subject: FW: Sutherland Entertainment Centre ACHAR Notification
Attachments: 2019-11-05 08_47_25_-Sutherland Entertainment Ctr - Google Hybrid.png;
Sutherland Entertainment Ctr - Site location -Open Street Map (3).png

From: Dragomir Garbov <Dragomir.Garbov@comber.net.au>
Sent: Tuesday, 12 November 2019 2:24 PM
To: OLG - Sutherland Shire Council <ssc@ssc.nsw.gov.au>; OEH ROD GSB Aboriginal Cultural Heritage Mailbox <gs.ach@environment.nsw.gov.au>; information@ntscorp.com.au; margaret.bottrell@lls.nsw.gov.au
Cc: Jillian Comber <jillian.comber@comber.net.au>
Subject: Sutherland Entertainment Centre ACHAR Notification

Good afternoon,

Sutherland Entertainment Centre
Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010

Sutherland Shire Council proposes the redevelopment of the Sutherland Entertainment Centre. Please find maps attached. The proposal will be determined as a State Significant Development (SSD) and it may be necessary to undertake archaeological excavation.

Comber Consultants have been engaged to undertake Aboriginal community consultation in accordance with Department of Planning, Industry and Environment's (DPIE's) *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*. Therefore, I am writing to you to ascertain if you are aware of Aboriginal people or organisations who may hold cultural knowledge relevant to determining the significance of Aboriginal objects and or/places within the study area. If so, I would be pleased if you could forward their contact details to me.

I would be pleased if you could forward your response by 26 November 2019 to:

Dr Dragomir Garbov
Comber Consultants
76 Edwin Street North
Croydon, NSW, 2132
dragomir.garbov@comber.net.au
Ph: (02) 9799 6000
Mob: 0448 464 768
Fax: (02) 9799 6011

Thank you for your assistance.

DR DRAGOMIR GARBOV
ARCHAEOLOGIST
HERITAGE CONSULTANT

76 EDWIN STREET NORTH, CROYDON, NSW, 2132
M 0448 464 768 F (02) 9799 6011
E dragomir.garbov@comber.net.au



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Comber Consultants acknowledges the traditional custodians of the land on which we work and pay our respects to Elders past and present.

Comber Consultants has a certified integrated management system to the requirements of ISO 9001:2008 (quality), ISO 14001:2004 (environmental), OHSAS 18001:2007 (health and safety) and AS/NZS 4801:2001 (health and safety). This is your assurance that Comber Consultants is committed to excellence, quality and best practice and that we are regularly subjected to rigorous, independent assessments to ensure that we comply with stringent Management System Standards.



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LIST OF ABORIGINAL STAKEHOLDERS FOR THE GREATER SYDNEY BRANCH HELD BY OEH FOR THE PURPOSES OF THE ABORIGINAL CULTURAL HERITAGE CONSULTATION REQUIREMENTS FOR PROPONENTS 2010

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

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

A copy of the Consultation Requirements can be found on the OEH website at: <http://www.environment.nsw.gov.au/resources/cultureheritage/commconsultation/09781ACHconsultreq.pdf>.

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

The Consultation Requirements also state that:

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

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

Please note: the placement of an organisation's name on any OEH Aboriginal stakeholder list for the Consultation Requirements does not override a proponent's requirement to also advertise in the local newspaper and to seek from other sources the names of any other Aboriginal people who may hold cultural knowledge as required under clause 80C of the National Parks and Wildlife Regulation 2009.

How to use this list

1. Determine which Local Government Area/s (LGA/s) your project area falls into
2. Identify which organisations and individuals on the list have an interest in the LGA/s relevant to your project – identified in column 6 of the list
3. Contact the organisations/individuals who have indicated an interest in the relevant LGA/s and invite them to register an interest in your project

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

PLEASE NOTE: THE STAKEHOLDER LIST HAS NOT BEEN UPDATED TO INCLUDE THE RECENT COUNCIL MERGERS AND NAME CHANGES. PLEASE CONSIDER THE PRE-MERGER COUNCIL BOUNDARIES WHEN DETERMINING WHO SHOULD BE INVITED TO REGISTER FOR YOUR PROJECT.

Last updated 18 November 2019

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGAs	Additional information
Deerubbin Local Aboriginal Land Council	Kevin Cavanagh	(02) 4724 5600	srandall@deerubbin.org.au Reception@deerubbin.org.au F: (02) 4722 9713	Level 1, Suite 3 291-295 High Street, Penrith NSW 2750 PO Box 40, Penrith NSW 2751	Hawkesbury Blacktown Penrith Fairfield	Holroyd Blue Mountains The Hills Shire Parramatta
Tharawal Local Aboriginal Land Council	Robyn Straub (CEO)	(02) 46810059	ceo@tharawal.com.au reception@tharawal.com.au	PO Box 245 Thirlmere NSW 2572	Camden Campbelltown Wollondilly	Sutherland Liverpool
Metropolitan Local Aboriginal Land Council	Nathan Moran	(02) 83949666	officeadmin@metrolalc.org.au	PO Box 1103 Strawberry Hills NSW 2016	The Hills Shire Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield Burwood Ashfield Auburn Canada Bay Hawkesbury	Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby
Gandangara Local Aboriginal Land Council	Melissa Williams CEO	(02) 96025280	mwilliams@glalc.org.au	PO Box 1038 Liverpool NSW 2170	Liverpool Fairfield Holroyd Parramatta	Auburn Bankstown Sutherland
La Perouse Local Aboriginal Land Council	Chris Ingrey	(02) 9311 4282	Not provided	PO Box 365 Matraville NSW 2036	Sutherland Randwick Botany Bay Waverly	Woollahra Sydney Rockdale
Parramatta City Council Aboriginal Advisory Committee	Parramatta City Council	(02)9806 5050	Not provided	PO Box 32, Parramatta, NSW, 2124	Parramatta	
Holroyd City Council Advisory Committee	Holroyd City Council	(02) 9840 9840	Not provided	P.O. Box 42, Merrylands, NSW 2160	Holroyd	
Darug Custodian Aboriginal Corporation	Justine Coplin	0414 962 766	justinecoplin@optusnet.com.au	PO Box 81, Windsor NSW 2756	Hawkesbury Blacktown Penrith Fairfield Holroyd Blue Mountains	Camden Campbelltown The Hills Shire Liverpool Parramatta
Darug Tribal Aboriginal Corporation	Not provided	02 9622 4081	Not provided	PO Box 441, Blacktown NSW 2148	Hawkesbury Blacktown Penrith Fairfield Holroyd Blue Mountains	Camden Campbelltown The Hills Shire Liverpool Parramatta

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGA's	Additional information	
Darug Aboriginal Cultural Heritage Assessments	Gordon Morton	02 9410 3665 or 0422 865 831	Not provided	Unit 9, 6 Chapman Avenue, Chatswood, NSW 2067	Hawkesbury Blacktown Penrith Fairfield Holroyd Blue Mountains Camden Campbelltown The Hills Shire Liverpool Parramatta Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown	Strathfield Burwood Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby	
Darug Land Observations	Jamie Workman and Anna Workman	0418 494 951 0413 687 279	daruglandobservations@gmail.com	PO Box 173, Ulladulla, NSW 2539	Ashfield Auburn Bankstown Blacktown Blue Mountains Botany Bay Burwood Camden Campbelltown Canada Bay Canterbury Fairfield Hawkesbury The Hills Holroyd Hornsby Hunter's Hill Hurstville Kogarah Ku-ring-gai Lane Cove	Leichhardt Liverpool Manly Marrickville Mosman North Sydney Parramatta Penrith Pittwater Randwick Rockdale Ryde Strathfield Sutherland Sydney Warringah Waverley Willoughby Woollahra Wollondilly	
Darug Aboriginal Land Care	Des Dyer	0408 360 814	desmond4552@hotmail.com	7 Scintilla Grove Doonside 2767	Hawkesbury Blacktown Penrith Fairfield Holroyd	Camden Campbelltown The Hills Shire Liverpool Parramatta	
Ken Foster		0411 818 091	Not provided	68 Australia St Matraville	Sutherland		
La Perouse Botany Bay Corporation	Yvonne Simms	04660 94491	Fax (02) 9311 3440	10 Murrong Place, La Perouse NSW 2036	Sutherland		
Norma Simms		04660 94491	Not provided	10 Murrong Place, La Perouse NSW 2036	Sutherland		
Matthew and Andrew Coe		(08)83442196	Not provided	37 Derlanger Avenue, Collingswood, South Australia 5081	Sutherland		

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGA's	Additional information
Gundungurra Aboriginal Heritage Association Inc	Merle Williams	02 4757 3223	Not provided	PO Box 31, Lawson NSW 2783	Blue Mountains	
Gundungurra Tribal Council Aboriginal Corporation	Sharon Brown	02 4729 3713	Not provided	PO Box 7244, Leura NSW 2780	Blue Mountains	
Trevor Robinson		Not provided	Not provided	PO Box 73, Peak Hill, NSW 2869	Blue Mountains	
Tania Matthews		0409 193 612/ (02) 67924038	aboriginalhistoryhunter@gmail.com	U2 11 Walowa Street, Narrabri, NSW 2390	Blue Mountains	
A1 Indigenous Services	Carolyn Hickey	0411 650 057	cazadirect@live.com	10 Marie Pitt Place Glenmore Park 2745 NSW.	Blue Mountains Ashfield Auburn Bankstown Blacktown Blue Mountains Botany Bay Burwood Camden Campbelltown Canada Bay Canterbury Fairfield Hawkesbury The Hills Holroyd Hornsby Hunter's Hill Hurstville Kogarah Ku-ring-gai Lane Cove Leichhardt Liverpool Manly Marrickville Mosman North Sydney Parramatta Penrith Pittwater Randwick Rockdale Ryde Strathfield Sutherland Sydney Warringah Waverley Willoughby Woollahra Wollondilly	Carolyn is Wonnarua

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGA's	Additional information	
Cubbitch Barta	Glenda Chalker	0427 218 425	Not provided	55 Nightingale Rd, Pheasants Nest NSW 2574	Camden Campbelltown	Liverpool Wollondilly	
	Rebecca Chalker	Not Provided	Not provided	99 Menangle street, Picton 2571			
Eric Keidge		04311 66423	Not provided	11 Olsson Close Hornsby Heights NSW 2077	The Hills Shire Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield Burwood Ashfield Auburn Canada Bay	Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby	
Gunjeewong Cultural Heritage Aboriginal Corporation	Cherie Carroll Turrise	(02) 6355 4110 0456 116 408	Gunjeewong53@hotmail.com	1 Bellvue Place, Portland NSW, 2847	Hawkesbury Blacktown Penrith Fairfield	Holroyd Camden Campbelltown Parramatta	Cherie is a Ngunnawal Elder however lived in the Western Sydney area during her childhood. She recognises she is not from the area but has associations
	Cheryl Carroll Lagerwey	0409 558 846	cheryl_carroll13lagerwey@hotmail.com	135 Winten Drive Glendenning 2761			
		0438 428 805					
Corroboree Aboriginal Corporation	Marilyn Carroll- Johnson	0415911159	corroboreecorp@bigpond.com	PO Box 3340, Rouse Hill, NSW 2155	Western Sydney Camden	Campbelltown Parramatta	Ngunnawal and lives in Western Sydney
Murra Bidgee Mullangari Aboriginal Corporation	Darleen Johnson	0490 051 102	Not provided	PO Box 246, Seven Hills, NSW, 2147	Hawkesbury Blacktown Penrith Fairfield	Holroyd Camden Campbelltown Parramatta	Ngunnawal and lives in Western Sydney
Muragadi Heritage Indigenous Corporation	Jesse Johnson	0447 970 049	muragadi@yahoo.com.au	5 Hession Road, Nelson, NSW 2765	Western Sydney Camden	Campbelltown Parramatta	Ngunnawal and lives in Western Sydney
Bidjawong Aboriginal Corporation	James Carroll	0433 224 324	Not provided	PO Box 124, Round Corner, NSW 2158	Hawkesbury Blacktown Penrith Fairfield	Holroyd Camden Campbelltown Parramatta	
Kamilaroi Yankuntjatjara Working Group	Phil Khan	0434 545 982	philipkhan.acn@live.com.au	78 Forbes Street, Emu Plains, NSW 2750	Blue Mountains Ashfield Auburn Bankstown Blacktown Blue Mountains Botany Bay Burwood Camden Campbelltown		

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGAs	Additional information
					Canada Bay Canterbury Fairfield Canberra Hawkesbury The Hills Holroyd Hornsby Hunter's Hill Hurstville Kogarah Ku-ring-gai Lane Cove Leichhardt Liverpool Manly Marrickville Mosman North Sydney Parramatta Penrith Pittwater Randwick Rockdale Ryde Strathfield Sutherland Sydney Warringah Waverley Willoughby Woollahra Wollondilly	
Wurrumay Pty Ltd	Kerrie Slater and Vicky Slater	0421077521	wurrumay@hotmail.com ;	89 Pyramid street, Emu Plains NSW 2750 PO Box 414 Emu Plains NSW 2750	Hawkesbury Blacktown Penrith Fairfield Holroyd Blue Mountains Sutherland Liverpool Camden Campbelltown Parramatta Wollondilly The Hills Shire Auburn Bankstown	
Warragil Cultural Services	Aaron Slater (Manager)	0481 280 067	Warragil_c.s@hotmail.com		Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta	
Tocomwall	Scott Franks	0404 171 544	Not provided	PO Box 76, Caringbah NSW 1495	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Strathfield Burwood Ashfield Auburn Canada Bay Leichhardt	

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGA's	Additional information	
					Campbelltown The Hills Shire Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown	Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby	
D'harawal Mens Aboriginal Corporation	Elwyn Brown	0401920982	Not provided	187 Riverside Drive, Airds NSW 2560	Camden Campbelltown	Wollondilly	
Amanda Hickey Cultural Services	Amanda Hickey	0434 480 588	amandahickey@live.com.au	57 Gough st emu plains 2750	Blue Mountains Ashfield Auburn Bankstown Blacktown Blue Mountains Botany Bay Burwood Camden Campbelltown Canada Bay Canterbury Fairfield Hawkesbury The Hills Holroyd Hornsby Hunter's Hill Hurstville Kogarah Ku-ring-gai Lane Cove	Strathfield Burwood Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Liverpool Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby Penrith Parramatta Marrickville Wollondilly	Amanda is Wonnarua
Widescope Indigenous Group	Steven Hickey and Donna Hickey	0425 230 693 (Steven) 0425 232 056 (Donna)	Not provided	73 Russell Street, Emu Plains, NSW 2750	Hawkesbury Blacktown Penrith	Fairfield Holroyd Parramatta Blue Mountains	
HSB Consultants	Patricia Hampton	0424 142 216	Not provided	62 Ropes Crossing Boulevard, Ropes Crossing 2760	Hawkesbury Blacktown Penrith	Fairfield Holroyd Parramatta	
Rane Consulting	Tony Williams	02 88246991	ajw1901@bigpond.com	1 Pyrenees Way Beaumont Hills NSW 2155	Hawkesbury Blacktown Penrith	Fairfield Holroyd Parramatta	
Anthony Williams		0456 399 687	Not provided	Unit 2 / 24 Goodwin Street Narrabeen NSW 2101	Hawkesbury Blacktown Penrith	Fairfield Holroyd Parramatta	

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGAs	Additional information	
Dhinawan-Dhigaraa Culture & Heritage Pty Ltd	Ricky Fields	0402 942 572	dhinawan.fields@gmail.com	Not provided	Hawkesbury Blacktown Penrith	Fairfield Holroyd Parramatta	
	Athol Smith	0449 665 715	Not provided	16 Yantara Place, Woodcroft, NSW, 2767			
Gunyuuu	Kylie Ann Bell	Not provided	gunyuuchts@gmail.com	Not provided	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield	Burwood Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby	This group states that their boundaries (Murrin Peoples) extend from the Hawkesbury River to the Snowy River.
Walbunja	Hika Te Kowhai	0402 730 612	walbunja@gmail.com	Not provided	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield	Burwood Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby Wollondilly	This group states that their boundaries (Murrin Peoples) extend from the Hawkesbury River to the Snowy River
Badu	Karia Lea Bond	0476 381 207	Not provided	11 Jeffery Place, Moruya, NSW 2537	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah	Burwood Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai	This group states that their boundaries (Murrin Peoples) extend from the Hawkesbury River to the Snowy River

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGA's	Additional information	
					Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield	Pittwater Botany Bay Ryde Warringah Willoughby	
Goobah Developments	Basil Smith	0405 995 725	Not provided	66 Grantham Road, Batehaven NSW, 2536	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield	Burwood Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby	This group states that their boundaries (Murrin Peoples) extend from the Hawkesbury River to the Snowy River
Wullung	Lee-Roy James Boota	0403 703 942	Not provided	54 Blackwood Street, Gerringong, NSW, 2534	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield	Burwood Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby	This group states that their boundaries (Murrin Peoples) extend from the Hawkesbury River to the Snowy River
Yerramurra	Robert Parson	Not provided	yerramurra@gmail.com	Not provided	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah	Burwood Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai	This group states that their boundaries (Murrin Peoples) extend from the Hawkesbury River to the Snowy River

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGA's	Additional information	
					Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield	Pittwater Botany Bay Ryde Warringah Willoughby	
Nundagurri	Newton Carriage	Not Provided	nundagurri@gmail.com	Not Provided	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield	Burwood Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby	This group states that their boundaries (Murrin Peoples) extend from the Hawkesbury River to the Snowy River
Murrumbul	Mark Henry	Not provided	murrumbul@gmail.com	Not provided	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield	Burwood Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby	This group states that their boundaries (Murrin Peoples) extend from the Hawkesbury River to the Snowy River.
Jerringong	Joanne Anne Stewart	0422 800 184	jerringong@gmail.com	Not provided	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah	Burwood Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai	This group states that their boundaries (Murrin Peoples) extend from the Hawkesbury River to the Snowy River

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGA's	Additional information	
					Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield	Pittwater Botany Bay Ryde Warringah Willoughby	
Pemulwuy CHTS	Pemulwuy Johnson	0425 066 100	pemulwuyd@gmail.com	14 Top Place, Mt Annan	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown The Hills Shire Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown	Strathfield Burwood Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby	This group states that their boundaries (Murrin Peoples) extend from the Hawkesbury River to the Snowy River
Bilinga	Simalene Carriage	Not provided	bilingachts@gmail.com	Not provided	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield	Burwood Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby	This group states that their boundaries (Murrin Peoples) extend from the Hawkesbury River to the Snowy River.
Munyunga	Kaya Dawn Bell	Not provided	munyangachts@gmail.com	Not provided	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah	Burwood Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai	This group states that their boundaries (Murrin Peoples) extend from the Hawkesbury River to the Snowy River.

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGAs	Additional information	
					Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield	Pittwater Botany Bay Ryde Warringah Willoughby	
Wingikara	Hayley Bell	Not provided	wingikarachts@gmail.com	Not provided	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield	Burwood Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby	This group states that their boundaries (Murrin Peoples) extend from the Hawkesbury River to the Snowy River.
Minnamunnung	Aaron Broad	0402 526 888	Not provided	1 Waratah Avenue, Albion Park Rail NSW 2527	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield	Burwood Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby	
Walgalu	Ronald Stewart	Not provided	walgaluchts@gmail.com	Not provided	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah	Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater	This group states that their boundaries (Murrin Peoples) extend from the Hawkesbury River to the Snowy River

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGA's	Additional information	
					Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield Randwick Woollahra	Botany Bay Ryde Warringah Willoughby Blue Mountains Burwood The Hills Waverly Wollondilly	
Thauaira	Shane Carriage	Not provided	thauairachts@gmail.com	Not provided	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield Randwick Woollahra	Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby Blue Mountains Burwood The Hills Waverly Wollondilly	This group states that their boundaries (Murrin Peoples) extend from the Hawkesbury River to the Snowy River
Dharug	Andrew Bond	Not provided	dharugchts@gmail.com	Not provided	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield Randwick Woollahra	Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby Blue Mountains Burwood The Hills Waverly Wollondilly	This group states that their boundaries (Murrin Peoples) extend from the Hawkesbury River to the Snowy River
Gulaga	Wendy Smith	Not Provided	gulagachts@gmail.com	Not Provided	Hawkesbury Blacktown Penrith	Ashfield Auburn Canada Bay	This group states that their boundaries (Murrin Peoples) extend from

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGA's	Additional information	
					Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield Randwick Woollahra	Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby Blue Mountains Burwood The Hills Waverly Wollondilly	the Hawkesbury River to the Snowy River
Biamanga	Seli Storer	Not Provided	biamangachts@gmail.com	Not Provided	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield Randwick Woollahra	Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby Blue Mountains Burwood The Hills Waverly Wollondilly	This group states that their boundaries (Murrin Peoples) extend from the Hawkesbury River to the Snowy River
Callendulla	Corey Smith	Not Provided	cullendullachts@gmail.com	Not Provided	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury	Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah	This group states that their boundaries (Murrin Peoples) extend from the Hawkesbury River to the Snowy River

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGA's	Additional information	
					Marrickville Bankstown Strathfield Randwick Woollahra	Willoughby Blue Mountains Burwood The Hills Waverly Wollondilly	
Murramarang	Roxanne Smith	Not Provided	murramarangchts@gmail.com	Not Provided	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield Randwick Woollahra	Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby Blue Mountains Burwood The Hills Waverly Wollondilly	This group states that their boundaries (Murrin Peoples) extend from the Hawkesbury River to the Snowy River
DJMD Consultancy	Darren Duncan	0410 510 397	darrenjohnduncan@gmail.com	Not Provided	Hawkesbury Blacktown Penrith Parramatta Sydney Marrickville Strathfield Warringah Willoughby Blue Mountains Burwood The Hills Ryde	Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater	Darren is associated with Metro and Deerubbin LALCs
Butucarbin Aboriginal Corporation	Jennifer Beale	(02)9832 7167	koori@ozemail.com.au	PO Box E18, Emerton, NSW 2770	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah	Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater	Preferred contact via email

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGA's	Additional information
					Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield Randwick Woollahra	Botany Bay Ryde Warringah Willoughby Blue Mountains Burwood The Hills Waverly Wollondilly
Didge Ngunawal Clan	Lillie Carroll Paul Boyd	0426 823 944	didgengunawalclan@yahoo.com.au	33 Carlyle Crescent Cambridge Gardens NSW 2747	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield Randwick Woollahra	Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby Blue Mountains Burwood The Hills Waverly Wollondilly
Ginninderra Aboriginal Corporation	Steven Johnson and Krystle Carroll	0406991221	Ginninderra.corp@gmail.com	PO BOX 3143 Grose Vale NSW 2754	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield Randwick Woollahra	Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby Blue Mountains Burwood The Hills Waverly Wollondilly
Garrara Aboriginal Corporation	Raymond Ingrey		raymond@bariyu.org.au		Sutherland Liverpool Camden	

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGA's	Additional information
					Campbelltown Wollondilly	
Duncan Falk Consultancy	Duncan Falk	0406 610 644	duncanfalk@hotmail.com	34 Robinia Drive, Bowral NSW 2576	Camden Campbelltown	
Sharon Hodgetts		0405288814	sharonhodgetts@hotmail.com	21/29 Central Coast Hwy West Gosford 2250	Hawkesbury	
Wailwan Aboriginal Group	Philip Boney	0436 483 210	waarlan12@outlook.com		Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield Randwick Woollahra	Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby Blue Mountains Burwood The Hills Waverly
Guntawang Aboriginal Resources Incorporated	Wendy Morgan	0414 964 657 9601 7183	Wenlissa01@hotmail.com	113 Reservoir Road Mt Pritchard NSW 2170	Camden Campbelltown Liverpool Fairfield Holroyd Wollondilly Blue Mountains	
Barking Owl Aboriginal Corporation	Mrs Jody Kulakowski (Director)	0426 242 015	barkingowlcorp@gmail.com	2-65/69 Wehlow St. Mt Druitt	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield	Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby Blue Mountains Burwood

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGA's	Additional information
					Randwick Woollahra	The Hills Waverly Wollondilly
Yulay Cultural Services	Arika Jalomaki (Manager)	0411 048 794	yulayculturalservices@gmail.com	15 Rowley Place, Airds NSW 2560	Deerubbin LALC Tharawal LALC Gandangarra LALC	LGAs of interest not specified, rather, LALC boundaries within which the organisation wish to be consulted
Thoorga Nura	John Carriage (Chief Executive Officer)	0401 641 299	thoorganura@gmail.com	50B Hilltop Crescent, Surf Beach, 2536, NSW	Ashfield Auburn Bankstown Blacktown Blue Mountains Botany Bay Burwood Camden Campbelltown Canada Bay Canterbury Fairfield Hawkesbury The Hills Holroyd Hornsby Hunter's Hill Hurstville Kogarah Ku-ring-gai Lane Cove	Leichhardt Liverpool Manly Marrickville Mosman North Sydney Parramatta Penrith Pittwater Randwick Rockdale Ryde Strathfield Sutherland Sydney Warringah Waverley Willoughby Woollahra Wollondilly
Barraby Cultural Services	Lee Field (Manager)	0423 906 606	barrabyculturalservices@gmail.com	6 Macgibbon Parade, Old Erowal Bay, NSW 2540	Tharawal LALC Gandagarra LALC	LGAs of interest not specified, rather, LALC boundaries within which the organisation wish to be consulted
Yurrandaali Cultural Services	Bo Field (Manager)	0457 546 643	yurrandaali_cs@hotmail.com	3 Sheeran Street, Old Erowal Bay NSW 2540	Tharawal LALC Gandagarra LALC	LGAs of interest not specified, rather, LALC boundaries within which the organisation wish to be consulted
Darug Boorooberongal Elders Aboriginal Corporation	Paul Hand (chairperson)	0456786738	paulhand1967@gmail.com	PO.Box 14 Doonside NSW 2767	Ashfield Auburn Bankstown Blacktown Blue Mountains Botany Bay Burwood Camden Campbelltown Canada Bay Canterbury Fairfield Hawkesbury The Hills	Leichhardt Liverpool Manly Marrickville Mosman North Sydney Parramatta Penrith Pittwater Randwick Rockdale Ryde Strathfield Sutherland

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGA's	Additional information	
					Holroyd Hornsby Hunter's Hill Hurstville Kogarah Ku-ring-gai Lane Cove	Sydney Warringah Waverley Willoughby Woollahra Wollondilly	
B.H. Heritage Consultants	Ralph Hampton Nola Hampton	0435 785 138 0401 662 531	hamptonralph46@gmail.com kinghampton@77gmail.com	184 Captain Cook Drive Willmot 2770 NSW 95 Mount Ettalong Road Umina Beach 2257 NSW	Hawkesbury Blacktown Penrith Fairfield Holroyd Camden Campbelltown Liverpool Parramatta Sutherland Sydney Kogarah Hurstville Rockdale Canterbury Marrickville Bankstown Strathfield Randwick Woollahra	Ashfield Auburn Canada Bay Leichhardt Manly Mosman North Sydney Lane Cove Hunters Hill Hornsby Ku-Ring-Gai Pittwater Botany Bay Ryde Warringah Willoughby Blue Mountains Burwood The Hills Waverly Wollondilly	Nola and Ralph would BOTH like to be notified of all projects
Ngambaa Cultural Connections	Kaarina Slater	0417861882	ngambaaculturalconnections@hotmail.com	6 Natchez Cresnet, Greenfield Park NSW 2167	Ashfield Auburn Bankstown Blacktown Blue Mountains Botany Bay Burwood Camden Campbelltown Canada Bay Canterbury Fairfield Hawkesbury The Hills Holroyd Hornsby Hunter's Hill Hurstville Kogarah Ku-ring-gai Lane Cove	Leichhardt Liverpool Manly Marrickville Mosman North Sydney Parramatta Penrith Pittwater Randwick Rockdale Ryde Strathfield Sutherland Sydney Warringah Waverley Willoughby Woollahra Wollondilly	LALC boundaries within which the organisation wish to be consulted: Deerubbin LALC Gandangarra LALC Tharawal LALC

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGA's	Additional information	
Goodradigbee Cultural & Heritage Aboriginal Corporation,	Caine Carroll	0410974236	goodradigbee1@outlook.com	<u>1 Morilla Road, East Kurrajong NSW 2758</u>	Ashfield Auburn Bankstown Blacktown Blue Mountains Botany Bay Burwood Camden Campbelltown Canada Bay Canterbury Fairfield Hawkesbury The Hills Holroyd Hornsby Hunter's Hill Hurstville Kogarah Ku-ring-gai Lane Cove	Leichhardt Liverpool Manly Marrickville Mosman North Sydney Parramatta Penrith Pittwater Randwick Rockdale Ryde Strathfield Sutherland Sydney Warringah Waverley Willoughby Woollahra Wollondilly	
Mura Indigenous Corporation,	Phillip Carroll	0448824188	mura.indigenous@bigpond.com	<u>11 Nargal Street Flinders NSW 2529</u>	Ashfield Auburn Bankstown Blacktown Blue Mountains Botany Bay Burwood Camden Campbelltown Canada Bay Canterbury Fairfield Hawkesbury The Hills Holroyd Hornsby Hunter's Hill Hurstville Kogarah Ku-ring-gai Lane Cove	Leichhardt Liverpool Manly Marrickville Mosman North Sydney Parramatta Penrith Pittwater Randwick Rockdale Ryde Strathfield Sutherland Sydney Warringah Waverley Willoughby Woollahra Wollondilly	
Aragung Aboriginal Cultural Heritage Site Assessments	Jamie Eastwood	0427793334 0298323732	James.eastwood@y7mail.com	<u>33 Bulolo Drive Whalan NSW 2770</u>	Ashfield Auburn Bankstown Blacktown Blue Mountains Botany Bay Burwood Camden Campbelltown Canada Bay	Leichhardt Liverpool Manly Marrickville Mosman North Sydney Parramatta Penrith Pittwater Randwick Rockdale	

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGA's	Additional information
					Canterbury Fairfield Hawkesbury The Hills Holroyd Hornsby Hunter's Hill Hurstville Kogarah Ku-ring-gai Lane Cove Ryde Strathfield Sutherland Sydney Warringah Waverley Willoughby Woollahra Wollondilly	
Louise Adermann	Louise Adermann	0405037869	louiseadermann@hotmail.com	Number 10/8 Selmon Street Sans Souci 2219 NSW	Bayside Council. The Bayside Council area includes the suburbs of Arncliffe, Banksia, Banksmeadow, Bardwell Park, Bardwell Valley, Bexley, Bexley North, Botany, Brighton-Le- Sands, Carlton (part), Daceyville, Dolls Point, Eastgardens, Eastlakes, Hillsdale, Kingsgrove (part), Kogarah (part), Kyeemagh, Mascot, Monterey, Pagewood, Ramsgate (part), Ramsgate Beach, Rockdale, Rosebery (part), Sandringham, Sans Souci (part), Turrella and Wolli Creek	

Organisation/ Individual	Contact Name	Phone Number	Email Address/ Fax	Postal Address	LGA's	Additional information
Paul Gale	Paul Gale	0404652922	Cenobite100@gmail.com	67 Ginahgullah Avenue Gross Vale NSW 2753	Blue Mountains Blacktown Hawkesbury	
Waawaar Awa	Rodney Gunther	0410580962	Waawaar.awaa@gmail.com	15 Bungonia Street Prestons NSW 2170	Ashfield Auburn Bankstown Blacktown Blue Mountains Botany Bay Burwood Camden Campbelltown Canada Bay Canterbury Fairfield Hawkesbury The Hills Holroyd Hornsby Hunter's Hill Hurstville Kogarah Ku-ring-gai Lane Cove Leichhardt Liverpool Manly Marrickville Mosman North Sydney Parramatta Penrith Pittwater Randwick Rockdale Ryde Strathfield Sutherland Sydney Warringah Waverley Willoughby Woollahra Wollondilly	



From: Elizabeth LOANE
<ELIZABETH.LOANE@aboriginalaffairs.nsw.gov.au>
RE: Sutherland Entertainment Centre ACHAR

Sent: Monday, 16 December 2019 1:50 PM
To: Dragomir Garbov
Cc: Jillian Comber
Subject:

Dear Dragomir,

Thank you for your email.

The best way to request information as part of consultation under the ACHCRs 2010 is to send us an email / letter containing real property details of the Project Area (there is no prescribed form).

We refer to your emails below regarding an Aboriginal Cultural Heritage Assessment for the proposed development of the Sutherland Entertainment Centre, Sutherland, NSW. The real property details contained in your original request are not for the area identified on the subsequent maps provided, please see 6 maps map below identifying the Sutherland Entertainment Centre to be on Lot 1 DP 1253156 and Lot 7 Section 46 DP 802.

Under Section 170 of the Aboriginal Land Rights Act 1983 the Office of the Registrar is required to maintain the Register of Aboriginal Owners (RAO). A search of the RAO has shown that there are not currently any Registered Aboriginal Owners in the project area.

We suggest you contact La Perouse Local Aboriginal Land Council on 02 9311 4282 as they may be able to assist you in identifying Aboriginal stakeholders who wish to participate.



Cc: Jillian Comber <jillian.comber@comber.net.au>

Subject: RE: Sutherland Entertainment Centre ACHAR

Dear Liz,

Thank you for your email and apologies for any confusion.

Ideally we would be interested in obtaining information on both land claims and Aboriginal owners for the study area. I was however sending out this request as part of consultation under the ACHCRs 2010.

Sutherland Shire Council proposes the redevelopment of the Sutherland Entertainment Centre. Please find maps attached. The proposal will be determined as a State Significant Development (SSD) and it may be necessary to undertake archaeological excavation.

Comber Consultants have been engaged to undertake Aboriginal community consultation in accordance with Department of Planning, Industry and Environment's (DPIE's) *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010* Therefore, I am writing to you to ascertain if you are aware of Aboriginal people and organisations who may hold cultural knowledge relevant to determining the significance of Aboriginal objects and or/places within the study area.

If I wasn't using the correct form, could you please advise on the best way to request this information?

Best regards,
Dragomir

DR DRAGOMIR GARBOV
ARCHAEOLOGIST
HERITAGE CONSULTANT

76 EDWIN STREET NORTH, CROYDON, NSW, 2132
M 0448 464 768 F (02) 9799 6011
E dragomir.garbov@comber.net.au



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Comber Consultants acknowledges the traditional custodians of the land on which we work and pay our respects to Elders past and present.

Comber Consultants has a certified integrated management system to the requirements of ISO 9001:2008 (quality), ISO 14001:2004 (environmental), OHSAS 18001:2007 (health and safety) and AS/NZS 4801:2001 (health and safety). This is your assurance that Comber Consultants is committed to excellence, quality and best practice and that we are regularly subjected to rigorous, independent assessments to ensure that we comply with stringent Management System Standards.



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From: Elizabeth LOANE <ELIZABETH.LOANE@aboriginalaffairs.nsw.gov.au>
Sent: Tuesday, 12 November 2019 4:07 PM
To: Dragomir Garbov <Dragomir.Garbov@comber.net.au>
Subject: FW: Sutherland Entertainment Centre ACHAR

Dear Dr Garbov,

We refer to the attached Request for Land Claim Register Search Form. The form completed and attached is used to request a search of the land claim register, rather than a search of the Aboriginal Owner register as required by the Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010.

Please clarify whether you require a search of the land claim register or a search of the Aboriginal Owner register as required by the Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010.

Kind regards,
Liz

Elizabeth Loane
Project Officer, Aboriginal Owners
Office of The Registrar *Aboriginal Land Rights Act 1983* (NSW)

Phone: 02 8633 1266
elizabeth.loane@det.nsw.edu.au
Level 3, 2-10 Wentworth Street
PARRAMATTA NSW 2150
www.oralra.nsw.gov.au

From: Margaret Bottrell <margaret.bottrell@lls.nsw.gov.au>
Sent: Monday, 18 November 2019 2:28 PM
To: Dragomir Garbov
Subject: Sutherland Entertainment Centre Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010



To Dragomir Garbov,

RE: Sutherland Entertainment Centre Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010

Thank you for your email dated 12 November 2019, requesting assistance with identifying Aboriginal stakeholder groups or persons who may have an interest in your project area.

Greater Sydney Local Land Services (GS LLS) acknowledges that Local Land Services have been listed in *Section 4.1.2 (g)* of the *Aboriginal cultural heritage consultation requirements for proponents 2010*, under *Part 6, National Parks and Wildlife Act 1974* as a source of information to obtain the “names of Aboriginal people who may hold cultural knowledge relevant to determining the significance of Aboriginal objects and/or places”.

GS LLS is a partner with many Aboriginal communities in the region on many natural resource management (NRM) projects. However, GS LLS is not the primary source for contacting or managing contact lists for Aboriginal communities or persons that may inform or provide comment on planning issues. GS LLS considers cultural heritage issues that relate to land-use planning in general and only considers culture and heritage issues in the context of NRM.

We strongly recommend that you make contact with the Office of Environment and Heritage (OEH), Cultural Heritage Division, for all-inclusive contact lists of persons and organisations that may assist with your investigation.

Note: Hawkesbury Nepean Catchment Management Authority (HNCMA) no longer exists. All work previously carried out by HNCMA is now delivered by Greater Sydney Local Land Services (GS LLS).

Regards,

--

Margaret Bottrell Senior Strategic Land Services Officer
(Aboriginal Communities)

Greater Sydney Local Land Service

Level 4, 2-6 Station Street Penrith

PO Box 4515 Penrith Westfields NSW 2750

T: 02 47242111

E: margaret.bottrell@lls.nsw.gov.au

W: <http://www.lls.nsw.gov.au>

This message is intended for the addressee named and may contain confidential information. If you are not the intended recipient, please delete it and notify the sender. Views expressed in this message are those of the individual sender, and are not necessarily the views of their organisation.



From: SSC <ssc@ssc.nsw.gov.au>
Sent: Wednesday, 13 November 2019 11:29 AM
To: Dragomir Garbov
Subject: RE: Sutherland Entertainment Centre ACHAR Notification

We acknowledge receipt of your email recently sent to Council
This email has been forwarded to the appropriate Department for attention

In reply please send to SSC@SSC.NSW.GOV.AU

SUTHERLANDSHIRE



Sutherland Shire Council

T 02 9710 0333

ssc@ssc.nsw.gov.au

sutherlandshire.nsw.gov.au

Connect with us:



**Stage 1; Step 4.1.3 Letters seeking registrations of interest**

From: Dragomir Garbov
Sent: Tuesday, 12 November 2019 2:40 PM
To: 'waawaar.awaa@gmail.com'; 'cenobite100@gmail.com'; 'louiseademann@hotmail.com'; 'james.eastwood@y7mail.com'; 'mura.indigenous@bigpond.com'; 'goodradigbee1@outlook.com'; 'ngambaaculturalconnections@hotmail.com'; 'hamptonralph46@gmail.com'; 'kinghampton77@gmail.com'; 'paulhand1967@gmail.com'; 'yurraandali_cs@hotmail.com'; 'barrabyculturalservices@gmail.com'; 'thoorganurra@gmail.com'; 'yulayculturalservices@gmail.com'; 'barkingowlcorp@gmail.com'; 'wenlissa01@hotmail.com'; 'waarlan12@outlook.com'; 'sharonhodgetts@hotmail.com'; 'duncanfalk@hotmail.com'; 'raymond@bariyu.org.au'; 'ginninderra.corp@gmail.com'; 'didgengunawalclan@gmail.com'; 'koori@ozemail.com.au'; 'darrenjohnduncan@gmail.com'; 'cullendullachts@gmail.com'; 'biamangachts@gmail.com'; 'gulagachts@gmail.com'; 'Andrew Bond'; 'thauairachts@gmail.com'; 'walgaluchts@gmail.com'; 'wingikarachts@gmail.com'; 'munyungachts@gmail.com'; 'biligachts@gmail.com'; 'pemuluyd@gmail.com'; 'jerringong@gmail.com'; 'murrumbul@gmail.com'; 'Newton Carriage'; 'yerramura@gmail.com'; 'goobachts@gmail.com'; 'baduchts@gmail.com'; 'walbunja@gmail.com'; 'gunyuuchts@gmail.com'; 'dhinawand@yahoo.com.au'; 'dhinawan.fields@gmail.com'; 'ajw1901@bigpond.com'; 'hsb_heritageconsultants@mail.com'; 'widescope.group@live.com.au'; 'amandahickey@live.com.au'; 'danny@toconwall.com.au'; 'vicky.slater@hotmail.com'; 'warrangil_c.s@hotmail.com'; 'wurrumay@hotmail.com'; 'philipkhan.acn@live.com.au'; 'muragadi@yahoo.com.au'; 'murrabidgeemullangari@yahoo.com.au'; 'Corroboree Aboriginal Corporation'; 'gunjeewong53@hotmail.com'; 'cheryl_caroll13lagerwey@hotmail.com'; 'cazadirect@live.com'; 'aboriginalhistoryhunter@gmail.com'; 'desmond4552@hotmail.com'; 'daruglandobservations@gmail.com'; 'darug_tribal@live.com.au'; 'Justine Coplin'; 'trubis@cityofparramatta.nsw.gov.au'; 'cingrey@laperouse.org.au'; 'mhorwood@laperouse.org.au'; 'williams@glalc.org.au'; 'culturalheritage@metrolalc.org.au'; 'metrolalc@metrolalc.org.au'; 'ceo@tharawal.com.au'; 'reception@tharawal.com.au'
Cc: Jillian Comber
Subject: Sutherland Entertainment Centre ACHAR EOI Invitation
Attachments: 2019-11-05 08_47_25_-Sutherland Entertainment Ctr - Google Hybrid.png; Sutherland Entertainment Ctr - Site location -Open Street Map (3).png

Good afternoon,

Sutherland Entertainment Centre
Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010

Sutherland Shire Council proposes the redevelopment of the Sutherland Entertainment Centre. Please find maps attached. The proposal will be determined as a State Significant Development (SSD) and it may be necessary to undertake archaeological excavation.

Comber Consultants have been engaged to undertake Aboriginal community consultation in accordance with Department of Planning, Industry and Environment's (DPIE's) *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*. Therefore, I am writing to you to invite you to register interest in consultation for the project and to ascertain if you are aware of Aboriginal people or organisations who may hold cultural knowledge relevant to determining the significance of Aboriginal objects and or/places within the study area. If so, I would be pleased if you could forward their contact details to me.

Please note that this invitation is for Aboriginal community consultation, which should not be confused with employment. As stated in section 3.4 of the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*: "Consultation does not include the employment of Aboriginal people to assist in field assessment and/or site monitoring". Therefore, responding to this invitation is not an automatic right to employment.

Please find attached a map attached showing the location of the study area.

I would be pleased if you could forward your response by **26 November 2019** to:

Dr Dragomir Garbov
Comber Consultants
76 Edwin Street North



Croydon, NSW, 2132
dragomir.garbov@comber.net.au
Ph: (02) 9799 6000
Mob: 0448 464 768
Fax: (02) 9799 6011

Thank you for your assistance.

DR DRAGOMIR GARBOV
ARCHAEOLOGIST
HERITAGE CONSULTANT

76 EDWIN STREET NORTH, CROYDON, NSW, 2132
M 0448 464 768 F (02) 9799 6011
E dragomir.garbov@comber.net.au





Stage 1; Step 4.1.3 Advertisement published in the Sutherland Shire Leader on 22 November 2019

Aboriginal Cultural Heritage Sutherland Entertainment Centre Notification and Registration of Aboriginal Interests

The Sutherland Shire Council is currently undertaking planning for the proposed redevelopment of the Sutherland Entertainment Centre, 30 Eton Street, Sutherland, located within the Sutherland Shire local government area. Please see map. It may be necessary to undertake Aboriginal archaeological excavation prior to the redevelopment.

The proposed development will be assessed as a State Significant Development (SSD) under Part 4 Division 4.7 of the *Environmental Planning and Assessment Act 1979*. This requires Aboriginal community consultation to be undertaken in accordance with the Department of Planning, Industry and Environment's (DPIE) *Aboriginal cultural heritage consultation requirements for proponents 2010*.

Registrations of interest are sought from Aboriginal people who hold cultural knowledge relevant to determining the significance of any potential Aboriginal objects at this location. This will assist in the assessment of the proposal by DPIE.

Please note that the details of Aboriginal people or organisations who register an interest will be forwarded to DPIE and the La Perouse Local Aboriginal Land Council (LPLALC). If you do not want your details forwarded to the LPLALC, please specify in your letter when registering an interest that you do not want your details forwarded to the LPLALC.

Comber Consultants Pty Ltd has been appointed to undertake Aboriginal consultation and the archaeological assessment.

You can register, indicating the nature of your interest, by phone or in writing to:

Dr Dragomir Garbov
Comber Consultants Pty Ltd
76 Edwin Street North, Croydon NSW 2132
Tel: (02) 9799 6000 | Mobile: 0448 464768 | Fax: (02) 9799 6011
dragomir.garbov@comber.net.au

REGISTRATIONS MUST BE RECEIVED BY COB 6 DECEMBER 2019



RM16642/466



Stage 1; Step 4.1.6 Log of responses and registrations of interest

Date of Response	Organisation and respondent	Method of Registration
8/11/2019	Celestine Everingham, Darug Aboriginal Cultural Heritage Assessments	Phone
13/11/2019	Paul Gale	Email
12/11/2019	Justine Coplin, Darug Custodian	Email
12/11/2019	<i>Name Withheld</i>	Email
14/12/2019	Wendy Morgan, Guntawang Aboriginal Resources	Email
15/12/2019	Lee Fields, Barraby Cultural Services	Email
23/11/2019	Phil Khan, Kamilaroy Yankuntjatjara	Email
18/11/2019	Ryan Johnson, Murrabidgeee Mulangari	Email
25/11/2019	Lowanna Gibson, Butucarbin Heritage	Email
4/12/2019	Carolyn Hickey, A1	Email



Stage 1; Step 4.1.6 Copies of response letters

DARUG CUSTODIAN

ABORIGINAL CORPORATION



DARUG CUSTODIAN
ABORIGINAL
CORPORATION

PO BOX 81 WINDSOR 2756
PHONE: 0245775181 FAX: 0245775098
MOBILE: 0414962766 Justine Coplin
EMAIL: justinecoplin@optusnet.com.au

Attention: Comber Consultants
Subject: Sutherland Entertainment Centre

Date: 12/11/19

Dear Dragomir

Our group is a non-profit organisation that has been active for over forty years in Western Sydney, we are a Darug community group with over three hundred members. The main aim in our constitution is the care of Darug sites, places, wildlife and to promote our culture and provide education on the Darug history.

The Sutherland area is an area that our group has a vast knowledge of, we have worked and lived in for many years, this area is significant to the Darug people due to the connection of sites and the continued occupation. Our group has been involved in all previous assessments and works in this area as a traditional owner Darug group for the past 40 plus years.

Therefore we would like to register our interest for full consultation and involvement in the above project area.

Please contact us with all further enquiries on the above contacts.

Regards



Justine Coplin

We acknowledge and pay respect to the Darug people, the traditional Aboriginal custodians of this land.

From: Paul Gale <cenobite100@gmail.com>
Sent: Wednesday, 13 November 2019 1:15 PM
To: Dragomir Garbov
Subject: RE: Sutherland Entertainment Centre ACHAR EOI Invitation

Drago,

I would like to register my interest.

Paul



From: Wendy Morgan <wenlissa01@hotmail.com>
Sent: Wednesday, 13 November 2019 3:34 PM
To: Dragomir Garbov
Subject: RE: Sutherland Entertainment Centre ACHAR EOI Invitation

Hi Dragomir,

Guntawang Aboriginal Resources Inc would like to express an interest in the consultation of the Sutherland Entertainment Centre.

Kind regards

Wendy Morgan
0414 964 657

Sent from [Mail](#) for Windows 10

From: Lee Field <barrabyculturalservices@gmail.com>
Sent: Friday, 15 November 2019 12:42 PM
To: Dragomir Garbov
Subject: Re: Sutherland Entertainment Centre ACHAR EOI Invitation
Attachments: image001.jpg

Dear Dragomir

Barraby Cultural Services would like to register our interest in this project

Many thanks
Lee Field

From: philip khan <philipkhan.acn@live.com.au>
Sent: Saturday, 23 November 2019 10:22 AM
To: Dragomir Garbov
Subject: RE: Sutherland Entertainment Centre ACHAR EOI Invitation
Attachments: PHILLIP KHAN. - Certificate of Currency[25191].pdf

Hi Dr Dragomir,

Thank you for informing us that **Comber Consultants** will be involved in an Aboriginal Cultural Heritage Assessment regarding the **Sutherland Entertainment Centre** &, that you are inviting Aboriginal organisations to register, if they wish too be involved in the community consultation process.



As a senior Aboriginal person for the past 40yrs, I actively participate in the protection of the Aboriginal Cultural Heritage throughout the Sydney Basin, & particularly throughout Western Sydney, on behalf of Kamilaroi Yankuntjatjara Working Group I wish to provide to you my organisation's registration of interest.

I wish to be involved & participate in all levels of consultation/project involvement. I wish to attend all meetings, participate in available field work & receive a copy of the report.

I have attached a copy of Kamilaroi Yankuntjatjara Working group's GIO Public Liability Insurance & GIO Workers Compensation certificate.

Should you wish me to provide further information, please do not hesitate to contact me on 0434545982 or Stefeanie on 0451068480.

Kind Regards
Phil Khan

Kamilaroi Yankuntjatjara Working Group

Aboriginal Cultural Heritage Surveys, Lawn Mowing & Fencing

ABN 33 979 702 507

Not registered for GST

78 Forbes Street, Emu Plains NSW 2750

Mobile: 0434545982

Email: philipkhan.acn@live.com.au



From: Ryan Johnson <murrabidgeemullangari@yahoo.com.au>
Sent: Monday, 18 November 2019 4:26 PM
To: Dragomir Garbov
Subject: RE: Sutherland Entertainment Centre ACHAR EOI Invitation

Dear Dragomir
Please register our organisation for the above project.
Kind regards

Ryan Johnson | **Murra Bidgee Mullangari**



Aboriginal Corporation Cultural Heritage

A: PO Box 246, Seven Hills, NSW, 2147
E: murrabidgeemullangari@yahoo.com.au
ICN: 8112

**BUTUCARBIN ABORIGINAL CORPORATION**

PO Box E18, Emerton NSW 2770

28 Pringle Road, Hebersham NSW 2770

Ph: 9832 7167 Fax: 9832 7263

koori@ozemail.com.au

ABN: 83 535 742 276

25th November, 2019

To whom it may concern,

One behalf of Butucarbin, I would like to register in interest in the Aboriginal Consultation in relation to the Sutherland Entertainment Centre project.

Please see information in relation to Butucarbin below.

Cultural Connection and Representation

Butucarbin Aboriginal Corporation is a successful not for profit community organisation that was established in 1989 to provide Community Development, Education and Training to organisations and individuals in the Blacktown and Penrith LGA's of Western Sydney. The organisation has won many awards for outstanding service delivery over the past 23 years. The latest being our Executive Officer Jennifer Beale being a finalist in the 2014 NSW Australian of the Year awards.

Due to the changes in funding, for Aboriginal organisations and for Butucarbin to continue the service that they have been providing, the organisation has developed an Aboriginal Cultural Heritage Assessment business. All profits go back into the organisation to provide services to the community. As community workers we believe it is our duty to involve the Aboriginal community of Western Sydney in this work, as it enables the community to learn about cultural heritage and also enables archaeologists to gain different perspectives into Aboriginal Culture.

Butucarbin in itself is a modern example of cultural heritage in that it is a product of the 1970's resettlement program and self-determination policy (see, Aboriginal Community Controlled Organisations). Due to this resettlement policy there are generations of Aboriginal people who have been born in Western Sydney and have been raised in the Mount Druitt Community (which has the highest Aboriginal urban population in Australia) and thus, this is where their connection lies. Ultimately, our cultural connection lies in our community work and assistance to the people of wider Western Sydney.

In conclusion, we also believe it is essential to pass on knowledge from generation to generation. Butucarbin provides cultural knowledge to the wider community through Aboriginal Cultural workshops and community development programs.

Previous experience

We have participated in projects with such companies as, Extent, Niche, Kelleher Nightingale, Artefact, AMBS, Virtus Heritage, Navin Officer and Biosis. This work has involved activities such as, site-walkovers, surface collections, ACHA reviews and excavations.

When on site, our workers were on time, professional and participate in all tasks set for them. It is essential for our community members to participate in Aboriginal Community Consultations and other cultural work as we believe it is of the utmost importance that cultural heritage skills and knowledge are passed on to our younger Aboriginal generations.

Overall, our team is highly skilled and has over ten years' experience in cultural heritage assessment field work. Currently, our team consists of several skilled field officers and two archaeology majors from the University of Sydney, one of which has a completed degree and also worked as a graduate archaeologist. We ensure there is diversity amongst our workers in that we do not discriminate against gender and age. In fact, we strongly encourage the employment of individuals of all ages as it is essential to gain insight into cultural heritage from varying age groups.



In the event Butucarbin is selected for fieldwork, please consider our consultancy rates. For guidance, we follow similar standards as to those proposed by the Australian Association of Consulting Archaeologists Inc.

Ultimately, Butucarbin can negotiate fees however, our standard fee is \$110 per hour. Longer-term projects, those lasting over two months, may be subject to a reduced fee.

Schedule of Rates

Our rates are as follows:

Fieldwork - \$110.00 per hour

Perusal and comment of reports - \$110.00 per hour

Mileage Allowance – 0.75 cent per kilometre

If you require further information, we have attached our flyer and web page www.butucarbin.org.au and we are also on Facebook. We would appreciate the opportunity to tender for any Aboriginal cultural heritage assessments you may have coming up in the future. You can contact Jennifer Beale on 0409924409 or Lowanna Gibson on 0458537666.

Yours Sincerely,

Lowanna Gibson

Project Manager for Butucarbin Cultural Heritage and Assessment

B.A Archaeology/Anthropology USYD

Juris Doctor Candidate UTS

From: Caza X <cazadirect@live.com>
Sent: Tuesday, 3 December 2019 7:15 PM
To: Dragomir Garbov
Subject: Re: Sutherland Entertainment Centre ACHAR EOI Invitation

A1

Indigenous Services

Contact: Carolyn

M: 0411650057

E: Cazadirect@live.com

A: 10 Marie Pitt Place, Glenmore Park, NSW 2745

ABN: 20 616 970 327

Hi

Sorry for the late reply,

I would like to register for consultation and field work, I hold cultural knowledge relevant to determining the cultural significance of any Aboriginal objects and values that exist within the project area.

Thank you

Carolyn Hickey



Stage 1; Step 4.1.6. LALC and DPIE Notification of Registered Aboriginal Parties

From: Dragomir Garbov

Sent: Thursday, 16 January 2020 4:00 PM

To: cingrey@laperouse.org.au; Makayla Horwood <MHorwood@laperouse.org.au>

Subject: Sutherland Entertainment Centre ACHAR

Good afternoon,

Comber Consultants is undertaking Aboriginal consultation in accordance with the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*. As required by 4.1.6 of the ACHCRPs, please find attached:

- A list of Registered Aboriginal Parties on the project
- A copy of the invitation for EoI as required by 4.1.3
- A copy of the advertisement as required by 4.1.3

Kind regards,

DR DRAGOMIR GARBOV

ARCHAEOLOGIST

HERITAGE CONSULTANT

76 EDWIN STREET NORTH, CROYDON, NSW, 2132

M 0448 464 768 F (02) 9799 6011

E dragomir.garbov@comber.net.au



[Like us on facebook](#)

Comber Consultants acknowledges the traditional custodians of the land on which we work and pay our respects to Elders past and present.

Comber Consultants has a certified integrated management system to the requirements of ISO 9001:2008 (quality), ISO 14001:2004 (environmental), OHSAS 18001:2007 (health and safety) and AS/NZS 4801:2001 (health and safety). This is your assurance that Comber Consultants is committed to excellence, quality and best practice and that we are regularly subjected to rigorous, independent assessments to ensure that we comply with stringent Management System Standards.





From: Dragomir Garbov
Sent: Thursday, 16 January 2020 3:58 PM
To: gs.ach@environment.nsw.gov.au
Subject: Sutherland Entertainment Centre ACHAR

Good afternoon,

Comber Consultants is undertaking Aboriginal consultation in accordance with the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*. As required by 4.1.6 of the ACHCRPs, please find attached:

- A list of Registered Aboriginal Parties on the project
- A copy of the invitation for EoI as required by 4.1.3
- A copy of the advertisement as required by 4.1.3

Kind regards,

DR DRAGOMIR GARBOV
ARCHAEOLOGIST
HERITAGE CONSULTANT

76 EDWIN STREET NORTH, CROYDON, NSW, 2132
M 0448 464 768 F (02) 9799 6011
E dragomir.garbov@comber.net.au



[Like us on facebook](#)

Comber Consultants acknowledges the traditional custodians of the land on which we work and pay our respects to Elders past and present.



Stage 2; Step 4.2.1. Meeting invitation and agenda sent to RAPs

From: Dragomir Garbov
Sent: Monday, 9 December 2019 2:50 PM
To: Caza X; Lee Field; Wendy Morgan; Paul Gale; justinecoplin@optusnet.com.au; Butucarbin Heritage; Makayla Horwood; cingrey@laperouse.org.au; philip khan
Cc: Jillian Comber
Subject: Sutherland Entertainment Centre Aboriginal Cultural Heritage Assessment Meeting Invitation
Attachments: Sutherland_Entertainment_Centre_ACHAR_Invitation_171219.pdf

Good afternoon,

Please find attached an invitation and agenda for a Stage 2 Consultation meeting in accordance with DPIE's *Aboriginal Cultural Heritage Consultation Requirements for Proponents* (2010) in relation to the Aboriginal Cultural Heritage Assessment for the Sutherland Entertainment Centre redevelopment.

We are looking forward your RSVP by Friday 13 December 2019.

Kind regards,
Dragomir

DR DRAGOMIR GARBOV
ARCHAEOLOGIST
HERITAGE CONSULTANT

76 EDWIN STREET NORTH, CROYDON, NSW, 2132
M 0448 464 768 F (02) 9799 6011
E dragomir.garbov@comber.net.au





Sample meeting Invitation letter:

INVITATION
ABORIGINAL CULTURAL HERITAGE CONSULTATION
PRESENTATION OF INFORMATION TO REGISTERED ABORIGINAL PARTIES
SUTHERLAND ENTERTAINMENT CENTRE

As a Registered Aboriginal Party (RAP) for the above project you are invited to attend an Aboriginal community consultation meeting. The purpose of the meeting is to present details of the project, discuss the archaeological methodology and to gather cultural information in accordance with the Office of Environment & Heritage's (OEH's) *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*. Please find an agenda to the meeting following.

Date: Tuesday 17 December 2019

Time: 10:00 am

Venue: Sutherland Shire Council Building, 4-20 Eton Street, Sutherland NSW, Meeting Rooms 202 Hacking River, or 203 Woronora River.

As this is a community consultation meeting there will be no payment for attendance at this meeting. Such payment would be a conflict of interest.

Please forward your RSVP by COB on Friday 13 December 2019 to:

Dr Dragomir Garbov
Comber Consultants
76 Edwin Street North
Croydon. NSW 2132
dragomir.garbov@comber.net.au
M: 0448 464 768

Yours sincerely

Dragomir Garbov
Archaeologist
Comber Consultants

**Agenda:****AGENDA****ABORIGINAL CULTURAL HERITAGE CONSULTATION****PRESENTATION OF INFORMATION TO REGISTERED ABORIGINAL PARTIES****SUTHERLAND ENTERTAINMENT CENTRE**

Purpose: Aboriginal community consultation in accordance with OEH's *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*. A record of this meeting, including agreed outcomes, will be provided to all registered Aboriginal parties.

Date: Tuesday 17 December 2019

Time: 10:00 am

Venue: Sutherland Shire Council Building, 4-20 Eton Street, Sutherland, NSW, Meeting Rooms 202 Hacking River, or 203 Woronora River

Please note: As this is a community consultation meeting there will be no payment for attendance at this meeting. Such payment would be a conflict of interest.

AGENDA ITEMS

1. Welcome to Country
2. Introduction
3. Outline of purpose of meeting
4. Outline of project
5. Presentation of Methodology
6. Open forum to discuss proposed methodology
7. Discussion of Aboriginal significance of the area, including contemporary significance.
8. Open forum to discuss any issues of concern
9. Any other business/issues
10. Close



MEET HERE:

SUTHERLAND SHIRE COUNCIL BUILDING, 4-20 ETON STREET, SUTHERLAND, NSW

MEETING ROOMS 202 HACKING RIVER, OR 203 WORONORA RIVER





RSVP & apologies:

From: justinecoplin@optusnet.com.au
Sent: Wednesday, 11 December 2019 7:31 PM
To: Dragomir Garbov
Subject: RE: Sutherland Entertainment Centre Aboriginal Cultural Heritage Assessment Meeting Invitation

Hi Drago
Custodian will have someone at the meeting, either myself or Tylah.
Thanks
Justine

From: Wendy Morgan <wenlissa01@hotmail.com>
Sent: Wednesday, 11 December 2019 4:06 PM
To: Dragomir Garbov; Caza X; Lee Field; Paul Gale; justinecoplin@optusnet.com.au; Butucarbin Heritage; Makayla Horwood; cingrey@laperouse.org.au; philip khan
Cc: Jillian Comber
Subject: Re: Sutherland Entertainment Centre Aboriginal Cultural Heritage Assessment Meeting Invitation

Hi Dragonair,

Guntawang would like to apologise we will not be attending due to end of year commitments.

Guntawang would like to wish you and your work friends a happy festive season.

Kind regards

Wendy Morgan

**BUTUCARBIN ABORIGINAL CORPORATION**

PO Box E18, Emerton NSW 2770
28 Pringle Road, Hebersham NSW 2770
Ph: 9832 7167 Fax: 9832 7263
koori@ozemail.com.au
ABN: 83 535 742 276

9th December, 2019

To whom it may concern,

Before sending participants to the meeting to occur on Tuesday 17th December 2019, I would like to clarify a few concerns.

First, as a consultancy business consisting of three members, Butucarbin is unfortunately, extremely time poor. Consequently, Butucarbin can only invest in projects which may have employment potential (i.e. excavation, site visit, site meeting, meetings – paid at our consultancy rate, or negotiated rate). In this case, there is no payment for our time spent at this meeting however, if there is employment potential, I would be happy to RSVP for this meeting (2 participants).

Second, in future, I would sincerely think about why your firm considers paying people for their labour a conflict of interest. It must be remembered that many firms do pay for time spent at meetings and rightly so. I understand payment does not occur for every activity during the consultation process however, paying RAP's to attend meetings should never be construed as a conflict of interest.

Like other RAPs, we are consultants (we are not just community members, this is our business), who are giving up our precious time to attend a meeting in order to assist archaeological firms on their projects. As listed in your agenda, your firm requests a discussion on the proposed methodology and a discussion of the Aboriginal significance of the area (including contemporary significance). In my opinion, you are asking for our expertise however are not prepared to compensate for such expertise. Our guidance is needed (as non-indigenous people, you cannot complete the activities mentioned in the agenda without our assistance) and in this capitalist society, one which Indigenous people actively participate in, guidance (assistance or help) is monetized. In all honesty, it is unethical to cloak what are employment activities as consultancy. Unpaid consultancy does not encompass putting in time, effort and labour. Additionally, attending such a meeting would take half a day as Sutherland Shire is not close to the Western Suburbs, where Butucarbin is located.

Before commencing any project or putting together any quote, please ask yourself this. 'would I be pleased to give up my intellectual property, labor and expertise in the course of my work, for no fee'? Cultural heritage is already a commercialized industry however, it is (mostly) non-indigenous archaeologists and firms who actually



profit off such commercialization. When you make the false claim that payment for labour causes a conflict of interest you are limiting the already small amount Indigenous businesses are able to profit off their culture.

Please keep this in mind for future projects.

Yours Sincerely,

Lowanna Gibson
Project Manager for Butucarbin Cultural Heritage and Assessment
B.A Archaeology/Anthropology USYD
Juris Doctor Candidate UTS

From: Jillian Comber
Sent: Saturday, 14 December 2019 11:57 AM
To: Butucarbin Heritage (butuheritage@gmail.com)
Cc: Dragomir Garbov
Subject: RE: Meeting concerns - Sutherland Shire

Hi Lowanna

Thanks for your letter which contains many pertinent issues, which I will try to address:

Conflict of Interest

This meeting is a consultation meeting in accordance with the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*. The meeting is only about consultation, not employment. The guidelines don't specifically state that a meeting should be held, but they do state that all relevant information must be presented to all Registered Aboriginal Parties (RAPs). Non-attendance does not preclude you from the ongoing consultation. I understand the difficulties for your representative to attend and will continue to send all relevant information to you for comment. The items on the agenda are items required under the Consultation Requirements, however, you are not obliged to provide cultural or other information – that is totally up to your organisation's discretion. We are just providing you with an opportunity to raise any issues, if you have any specific concerns in respect of this development, or ask questions etc. However, we are happy to do this by email. I note that Butucarbin will not be attending the meeting and will register your apology.

As with all community consultation, whether with the Aboriginal or non-Aboriginal community, payment is considered a conflict of interest. It is important that participants attend because they wish to have a say or receive information etc. They should not be attending because they will be paid.

Employment

This meeting is purely about consultation under the guidelines. It is not about employment. Section 3.4 on page 9 of the Consultation Guidelines clearly state that consultation "Is not to be confused with other field assessment processes involved in preparing a proposal and an application. Consultation does not include the employment of Aboriginal people to assist in field assessment and/or site monitoring". We will not be discussing possible future employment at the meeting.



In addition, as Comber Consultants have not been engaged to undertake any archaeological excavation, at this stage, there is no possibility for engaging RAPs to assist in fieldwork as we will not be undertaking any fieldwork. This is fairly common. Often consultants are only engaged to undertake consultation in accordance with the guidelines and then any fieldwork is put out to tender. So, the person undertaking the consultation, may not be completing the testing or salvage (if same is required), and will not know if there are any future employment opportunities.

Would I be pleased to give up my intellectual property, labor and expertise in the course of my work, for no fee?

In respect of your question as to whether I would be willing to undertake work for no fee – the answer is a resounding yes! I do so on a regular basis. I believe so strongly in the protection of Aboriginal heritage and self determination that I provide my time free to many Aboriginal organisations in Sydney and in western NSW. I provide cultural heritage training, assist in various projects, provide cadetships to Aboriginal people, sponsor Koori art projects and sports programs. I have been working free with a Wiradjuri organisation in Western NSW for the last 10 years to develop Cert 1-IV courses in Aboriginal Cultural Heritage and will be one of the unpaid teachers in this course. I have given an extensive amount of my time free and continue to do so. I pay all my own transport and accommodation costs. I am also in the process of purchasing laptops and cameras for the students. I do all of this free of charge and do not receive any grants from the Government or anyone else. I do a lot of this work on weekends and after hours.

JILLIAN COMBER

DIRECTOR
ARCHAEOLOGIST
HERITAGE CONSULTANT
MEDIATOR / ARBITRATOR

76 EDWIN STREET NORTH, CROYDON, NSW, 2132
T 02 9799 6000 F 02 9799 6011 M 0418 788 802
E jillian.comber@comber.net.au
www.comber.net.au



Comber Consultants acknowledges the traditional custodians of the land on which we work and pay our respects to Elders past and present.



Stage 2 and 3; Step 4.2.3 and 4.3.1 Minutes of meeting and draft archaeological assessment sent on 24/12/2019

From: Dragomir Garbov
Sent: Tuesday, 24 December 2019 12:20 PM
To: justinecoplin@optusnet.com.au; Paul Gale; Wendy Morgan; Lee Field; philip khan; Butucarbin Heritage; Caza X; cingrey@laperouse.org.au; Makayla Horwood
Cc: Jillian Comber
Subject: Entertainment Centre Stage 2 Consultation Meeting Minutes and Archaeological Assessment Report
Attachments: SECAboriginalArchAssessment.A.2019.pdf; SECMinutes.pdf

Good afternoon,

Please find attached the minutes of the Stage 2 Consultation Meeting in accordance with DPIE's *Aboriginal Cultural Heritage Consultation Requirements for Proponents* (2010), as well as the draft Aboriginal Archaeological Assessment Report in relation to the Sutherland Entertainment Centre redevelopment.

We would be very pleased if you could provide your comments to us by COB on 21 January 2020.

Kind regards,

DR DRAGOMIR GARBOV
ARCHAEOLOGIST
HERITAGE CONSULTANT

76 EDWIN STREET NORTH, CROYDON, NSW, 2132
M 0448 464 768 F (02) 9799 6011
E dragomir.garbov@comber.net.au



**ABORIGINAL CULTURAL HERITAGE CONSULTATION REQUIREMENTS FOR PROPONENTS 2010****MINUTES OF MEETING****HELD ON TUESDAY 17TH DECEMBER 2019 AT 10AM****AT SUTHERLAND SHIRE COUNCIL CHAMBERS****4-20 ETON STREET, SUTHERLAND****ATTENDANCE**

Tylah Bludnen (Registered Aboriginal Party Representative, Darug Custodian Aboriginal Corporation)
Marbuck Khan (Registered Aboriginal Party Representative, Kamilaroi Yankuntjatjara)
Paul Mourtos (Development Manager, Sutherland Shire Council)
Belinda Hanrahan (Exhibition and Program Coordinator, Sutherland Entertainment Centre)
Ellen Robertshaw (Head of Planning, Sutherland Shire Council)
Samy Nouri (Project Manager, Root Partnerships)
Andrew Tripet (Architect / Studio Principle, NBRIS)
Susanne Pollmann (Senior Designer, CHROFI)
Jillian Comber (Archaeologist, Comber Consultants)
Dr Dragomir Garbov (Archaeologist, Comber Consultants)

APOLOGIES

Butucarbin Heritage (Registered Aboriginal Party)
Guntawang (Registered Aboriginal Party)
Bruce Howel (Deputy Chairperson, Aboriginal Sutherland Shire Resident)
Deanna Schreiber (Chairperson, Kronulla Aboriginal Corporation)

1. Acknowledgement of Country:

Belinda Hanrahan acknowledged the traditional owners of the land, the Dharawal people.

2. Introduction and outline of the purpose of the meeting:

Jillian Comber outlined that the purpose of the meeting was to provide a description of the project, discuss the significance of the site and to discuss the proposed methodology. She advised that the meeting was not about employment and that employment would not be discussed.

3. Outline of project:

Andrew Tripet presented the concept and designs for the Sutherland Entertainment Centre redevelopment. He detailed the impacts of the development to the project area. Specific information was provided on the plans for alterations to the layout of Peace Park, the retention of war memorial and the Pemul Djalaringi Aboriginal Art features (obelisks and ceramic art), and the demolition of the Whales of the Gweagal fountain containing Aboriginal inspired mosaic art by non-Aboriginal artist Peter Day and hand print moulds of Aboriginal Elders of the Dharawal people. The featured is planned for demolition as it falls within the footprint of the proposed building extension.

Belinda Hanrahan presented the results of consultation already undertaken for the relocation and retelling of the Gweagal Whale Story to Oak Park, Cronulla. The Sutherland Shire Council's Aboriginal Advisory committee and Aboriginal elder Diana Schreiber have advised that the cultural significance is the story and not the fountain, therefore it was decided to interpret the story in a more appropriate place. A new feature telling of the Gweagal Whale story has been unveiled in Oak Park Cronulla on 17 October 2019.

All present at the meeting accepted the removal and reinterpretation of the whale story.



4. Outline of archaeological assessment findings:

Dr Dragomir Garbov summarised the findings of the archaeological assessment. The study area is located within the erosional Gynea Soils landscape characterised by thin sandy soil. It is located in an area previously identified as being of low archaeological sensitivity by the Sutherland Shire Council's Aboriginal Heritage Study. Extensive impacts have already occurred to original soil profiles in the study area as the Sutherland Entertainment Centre building has a basement and extensive landscaping has occurred in Peace Park. The archaeological potential of the study area has therefore been assessed as nil and no further archaeological assessment, testing or salvage is recommended.

5. Planning

Ellen Robertson advised that the project is being assessed as a State Significant Development.

6. Open forum to discuss issues and concerns

Tylah Blunden (Darug Custodian Aboriginal Corporation) raised the issue of First Nations being underrepresented in communal buildings in Australia and NSW and that the redevelopment provided an opportunity to tell the story of the Aboriginal people of the Sutherland Shire. She inquired on the possibility for a new feature retelling the Whale story to be installed and suggested that the new building presents a good opportunity to educate the local community on Aboriginal culture and history. The new building can be a welcoming and educational place that acknowledges and interprets Aboriginal culture. Belinda Hanrahan agreed and advised that Aboriginal artwork would be displayed in the foyer and throughout the building.

7. Other Business

Tylah Blunden proposed that the 28-day period for responding to issues discussed be extended by a week due to the Christmas holidays. Sutherland Shire Council agree to an extension for responses by 21st January 2020.

Tylah Blunden, Jillian Comber and Dr Dragomir Garbov then inspected the site, including the water feature and discussed the project.

Meeting closed at 11:00 am.



Stage 3 and 4; Step 4.3.7 and 4.4.3 Responses to Aboriginal Cultural Heritage Assessment

DARUG CUSTODIAN

ABORIGINAL CORPORATION



DARUG CUSTODIAN
ABORIGINAL
CORPORATION

PO BOX 81 WINDSOR 2756
PHONE: 0245775181 FAX: 0245775098
MOBILE: 0414962766 Justine Coplin
EMAIL: justinecoplin@optusnet.com.au

Attention: Comber Consultants

Date: 31/01/2020

Subject: Sutherland Entertainment Centre

Dear Drago

Our group is a non-profit organisation that has been active for over forty years in Western Sydney, we are a Darug community group with over three hundred members. The main aim in our constitution is the care of Darug sites, places, wildlife and to promote our culture and provide education on the Darug history. Our group promotes Darug Culture and works on numerous projects that are culturally based as a proud and diverse group. It has been discussed by our group and with many consultants and researchers that our history is generic and is usually from an early colonists perspective or solely based on archaeology and sites. These histories are adequate but they lack the people's stories and parts of important events and connections of the Darug people and also other Aboriginal people that now call this area home and have done so for numerous generations.

This area is significant to the Darug people due to the evidence of continued occupation, within close proximity to this project site there is a complex of significant sites.

Landscapes and landforms are significant to us for the information that they hold and the connection to Darug people. Aboriginal people (Darug) had a complex lifestyle that was based on respect and belonging to the land, all aspects of life and survival did not impact on the land but helped to care for and conserve land and the sustenance that the land provided. As Darug people moved through the land there were no impacts left, although there was evidence of movement and lifestyle, the people moved through areas with knowledge of their areas

and followed signs that were left in the landscape. Darug people knew which areas were not to be entered and respected the areas that were sacred.

Knowledge of culture, lifestyle and lore have been part of Darug people's lives for thousands of years, this was passed down to the next generations and this started with birth and continued for a lifetime. Darug people spent a lifetime learning and as people grew older they passed through stages of knowledge, elders became



elders with the learning of stages of knowledge not by their age, being an elder is part of the kinship system this was a very complicated system based on respect.

Darug sites are all connected, our country has a complex of sites that hold our heritage and past history, evidence of the Darug lifestyle and occupation are all across our country, due to the rapid development of Sydney many of our sites have been destroyed, our sites are thousands of years old and within the short period of time that Australia has been developed pre contact our sites have disappeared.

The *Aboriginal cultural heritage consultation requirements for proponents* Section 4.1.8 refers to “Aboriginal organisations representing Aboriginal people who hold cultural knowledge”. Recent consultation meetings have revealed that many of these Aboriginal organisations and individuals do not hold cultural knowledge of the Western Sydney area. The increasing involvement of such parties in cultural heritage management means that genuine local Aboriginal organisations are unable to properly care for our cultural heritage.

Many Aboriginal organisations listed in the OEH response letter do not contribute to the Aboriginal community of Western Sydney. Individuals listed in the OEH response letter do not represent the community and while they may be consulted with, should not be employed for their own personal financial benefit.

Our organisation is committed to providing benefits back to our local Aboriginal community through such measures as funding the local Aboriginal juniors’ touch football team, painting classes for the local children and donating money to various charities. Employment in cultural heritage activities is source of income that organisations such as ours can use to contribute to beneficial activities and support within the community.

Darug custodian Aboriginal Corporation’s site officers have knowledge of Darug land, Darug Culture, Oral histories, landforms, sites, Darug history, wildlife, flora and legislative requirements. We have worked with consultants and developers for many years in Western Sydney (Darug Land) for conservation, site works, developments and interpretation/education strategie

Darug Custodian Aboriginal Corporation have received and reviewed the report for Sutherland Entertainment Centre

We support the recommendations set out in this report.

Please contact us with all further enquiries on the above contacts.

Regards

Justine Coplin

We acknowledge and pay respect to the Darug people, the traditional Aboriginal custodians of this land.



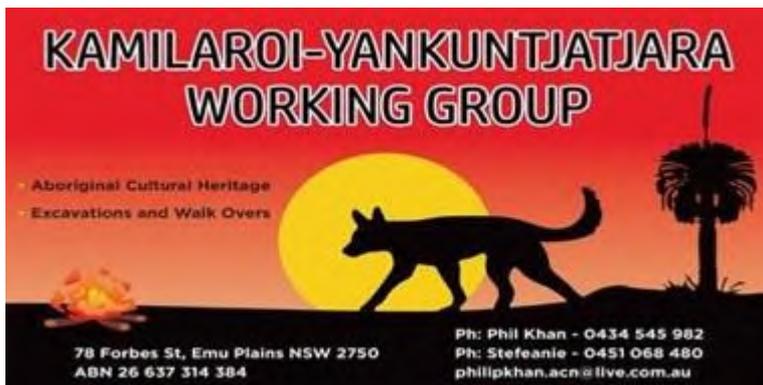
From: philip khan <philipkhan.acn@live.com.au>
Sent: Wednesday, 5 February 2020 3:57 PM
To: Dragomir Garbov <Dragomir.Garbov@comber.net.au>
Subject: RE: Entertainment Centre Stage 2 Consultation Meeting Minutes and Archaeological Assessment Report

Hi Dragomir,

My apologies I just realised my response had not been sent through if you are still able to accept my response regarding the Entertainment Centre that would be much appreciated.

I have read through your assessment report and can confirm we agree and support your recommendation regarding the Entertainment Centre.

Kind Regards
Phil Khan



Sent from [Mail](#) for Windows 10

From: philip khan <philipkhan.acn@live.com.au>
Sent: Saturday, 8 February 2020 7:22 AM
To: Dragomir Garbov <Dragomir.Garbov@comber.net.au>
Subject: RE: Sutherland Entertainment Centre Draft ACHAR

Hi Dragomir,

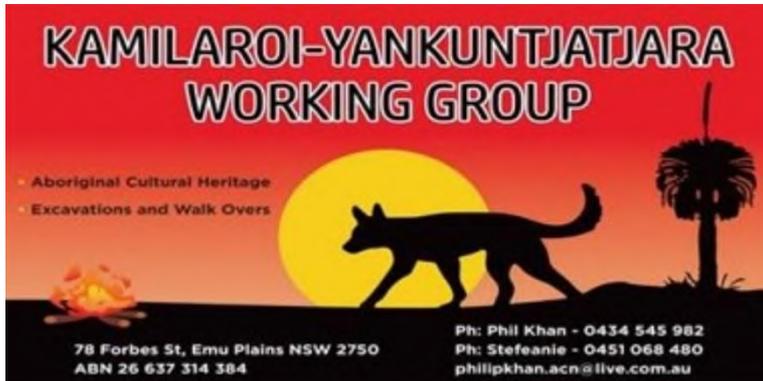
Hope you are well!

Thank you for your ACHA report, we agree and support all your recommendations regarding the Sutherland Entertainment Centre.

Enjoy your weekend.



Kind Regards
Phil Khan



Sent from [Mail](#) for Windows 10



APPENDIX B – TECHNICAL REPORT

ARCHAEOLOGY – HERITAGE – MEDIATION – ARBITRATION

SUTHERLAND ENTERTAINMENT CENTRE

Aboriginal Archaeological Assessment

PREPARED BY	JILLIAN COMBER & DRAGOMIR GARBOV
REPORT TO	NBRS ARCHITECTURE
LGA	SUTHERLAND SHIRE COUNCIL, NSW
VERSION NO	C.2020
DATE	FEBRUARY 2020

DOCUMENT CONTROL

PROJECT NO.: NA367

STATUS: FINAL

REV	DATE	PREPARED	EDITED	APPROVED
A	23/12/2020	Dragomir Garbov	Jillian Comber	Jillian Comber
B	14/1/2020	Dragomir Garbov	Jillian Comber	Jillian Comber
C	18/2/2020	Dragomir Garbov	Jillian Comber	Jillian Comber

Comber Consultants has a certified integrated management system to the requirements of ISO 9001 (quality), ISO 14001 (environmental), ISO 45001 (health and safety) and AS/NZS 4801 (health and safety). This is your assurance that Comber Consultants is committed to excellence, quality and best practice and that we are regularly subjected to rigorous, independent assessments to ensure that we comply with stringent Management System Standards.



EXECUTIVE SUMMARY

The Sutherland Shire Council propose the redevelopment of the Sutherland Entertainment Centre and adjacent park land in Sutherland NSW. The proposal includes the demolition and redevelopment of the existing building as well as landscaping in the park area to the north of the building.

To ensure that Aboriginal archaeology is not adversely impacted upon Comber Consultants were commissioned to prepare this Aboriginal Archaeological Assessment. This report was prepared in accordance with the Department of Planning, Industry and Environment's (DPIE's) *Guide to Investigating, Assessing and Reporting on Aboriginal Cultural Heritage in NSW*.

As a result of this assessment it was determined that there is no Aboriginal archaeological potential within the study area. There is no objection to the proposal in respect of Aboriginal archaeology and there is no need to undertake Aboriginal archaeological testing, salvage or further assessment.

This report makes the following recommendations:

1. There is no objection to the proposed redevelopment of the Sutherland Entertainment Centre.
2. No further archaeological assessment, monitoring, testing or excavation is required.
3. An archival recording of the existing water feature containing modern Aboriginal art should be undertaken prior to demolition and the recording should be provided to the La Perouse LALC and to all Registered Aboriginal Parties.
4. If any unexpected or previously undetected Aboriginal objects are uncovered during the redevelopment of the site, all work should cease in the vicinity of that object and the consultant contacted for further advice.



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1.0 INTRODUCTION

1.1 Background

The Sutherland Shire Council propose the redevelopment of the Sutherland Entertainment Centre and adjacent park land in Sutherland NSW. The proposal includes the demolition and redevelopment of the existing building as well as landscaping in the park area to the north of the building.

To ensure that Aboriginal archaeology is not adversely impacted upon Comber Consultants were commissioned to prepare this Aboriginal Archaeological Assessment. This report was prepared in accordance with the Department of Planning, Industry and Environment's (DPIE's) *Guide to Investigating, Assessing and Reporting on Aboriginal Cultural Heritage in NSW*.



Figure 1: Indicative artist's impression of the Project; the new Sutherland Entertainment Centre building and redesigned parkland to the north (NBRS Architecture)

1.2 Location

The study area is located on 30 Eton Street, Sutherland, NSW 2232 (Sutherland Shire LGA) and falls within the boundaries of the La Perouse Local Aboriginal Land Council (La Perouse LALC). The study area has a total land area of 5395 m² and comprises two development lots as follows:

- Lot 7 SEC46 DP820: 1348 m², and
- Lot 1 DP1253156: 4047 m²

Figure 2 shows the location of Sutherland and Figure 3 shows the location of the Entertainment Centre. Figure 3 shows the lot boundaries.

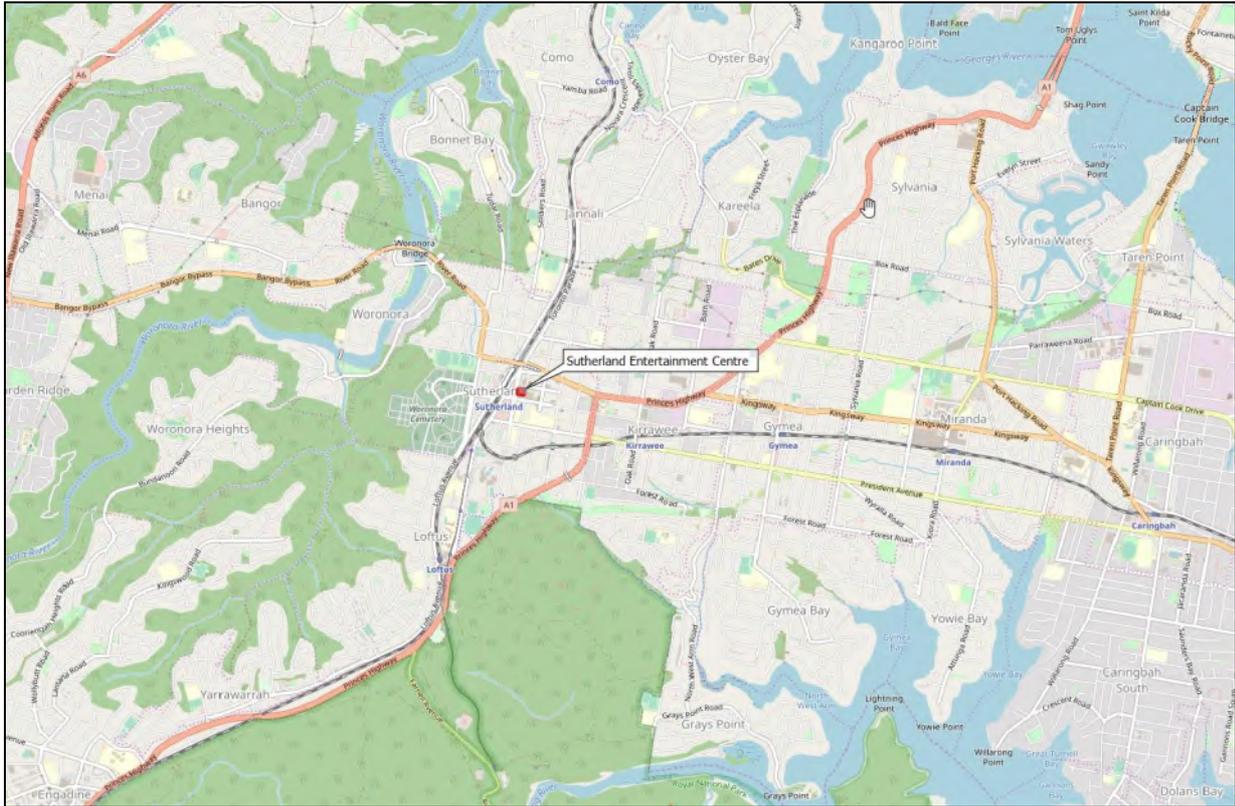


Figure 2: Study area location, Sutherland NSW



Figure 3: Study area location, Sutherland NSW



1.3 Proposal

The proposal comprises the full redevelopment of the study area including, but not limited to:

- Demolition and clearing
- Cut and fill
- Construction of service infrastructure
- Construction of a new Sutherland Entertainment Centre Building, and
- Construction of new community park facilities

An existing water feature containing Aboriginal inspired mosaic art by artist Peter Day, telling the Whale Creation Story of the Gweagal People (detailed in Section 3.3 below) will be demolished as the Whale Story has been re-interpreted within in Oak Park, Cronulla NSW.

The proposal is being assessed as a State Significant Development (SSD) and an Aboriginal Archaeological and Cultural Heritage Assessment (ACHAR) including Aboriginal Cultural Heritage Consultation is required under the Secretary's Environmental Assessment Requirements (SEARs). That consultation is underway and this report will be appended to the ACHAR.



Figure 4: Study area plan and boundaries (NBR Architecture)

1.4 Aims

Comber Consultants was commissioned to:

- a. Undertake background research, including a search of the Office of Environment and Heritage's Aboriginal Heritage Information Management System (AHIMS);
- b. Undertake an archaeological assessment of the subject land to determine whether any Aboriginal sites or places are located within the area of the proposal and to record any sites located;
- c. Assess the impact of the proposed development on Aboriginal cultural heritage;



- d. Provide management recommendations.
- e. Prepare a report in accordance with the Office of Environment & Heritage's *Code of Practice for Archaeological Investigation of Aboriginal Objects in New South Wales*.

1.5 Acknowledgements

This report was prepared by Dr Dragomir Garbov, Archaeologist. The Aboriginal history contained in Section 4 was written by Historian Caroline Plim, B.A., Dip.Loc&AppHistory. Jillian Comber, B.A., LittB., Archaeologist reviewed and edited the report.



2.0 LEGISLATION

2.1 National Parks & Wildlife Act 1974

The *National Parks & Wildlife Act 1974* (NPW Act) provides statutory protection for all Aboriginal “objects”. The NPW Act is administered by the Office of Environment & Heritage. Section 90 of the NPW Act details the provisions for the issue of a written consent to impact upon an Aboriginal object. An object is defined as:

"Aboriginal object" means any deposit, object or material evidence (not being a handicraft made for sale) relating to the Aboriginal habitation of the area that comprises New South Wales, being habitation before or concurrent with (or both) the occupation of that area by persons of non-Aboriginal extraction, and includes Aboriginal remains.

2.2 Environmental Planning & Assessment Act 1979

This project is being undertaken as a State Significant Development under Part 4, Division 4.1 of the *Environmental Planning & Assessment Act 1979* (EPA Act). Section 89J of the EPA Act (see below) does not require that a State significant development seek approval under the NPW Act as follows:

Section 89J of the EPA Act states the following:

89J Approvals etc legislation that does not apply

The following authorisations are not required for State significant development that is authorised by a development consent granted after the commencement of this Division (and accordingly the provisions of any Act that prohibit an activity without such as authority do not apply):

- (a) the concurrence under Part 3 of the *Coastal Protection Act 1979* of the Minister administering that Part of that Act,
 - (b) a permit under section 201, 205 or 219 of the *Fisheries Management Act 1994*
 - (c) an approval under Part 4, or an excavation permit under section 139, of the *Heritage Act 1977*
 - (d) an Aboriginal heritage impact permit under section 90 of the *National Parks and Wildlife Act 1974*
 - (e) an authorisation referred to in section 12 of the *Native Vegetation Act 2003* (or under any Act repealed by that Act) to clear native vegetation or State protected land,
 - (f) a bush fire safety authority under section 100B of the *Rural Fires Act 1997*,
 - (g) a water use approval under section 89, a water management work approval under section 90 or an activity approval (other than an aquifer interference approval) under section 91 of the *Water Management Act 2000*.
- (2) Division 8 of Part 6 of the *Heritage Act 1977* does not apply to prevent or interfere with the carrying out of State significant development that is authorised by a development consent granted after the commencement of this Division.
- (3) A reference in this section to State significant development that is authorised by a development consent granted after the commencement of this Division includes a reference to any investigative or other activities that are required to be carried out for the purpose of complying with any environmental assessment requirements under this Part in connection with a development application for any such development.

The EPA Act is administered by the Department of Planning and Environment who will provide the consent for this project and for any impact on Aboriginal objects. Section 89J(d) does not require the consent of the Office of Environment & Heritage.

The Secretary’s Environmental Assessment Requirements (SEARS – SSD 10379) were issued on 8 November 2019, and require:

14. Heritage (including Aboriginal heritage)

- Include an Aboriginal Cultural Heritage Assessment Report (ACHAR) identifying cultural heritage values, impacts and mitigation measures.

This report satisfies the requirement to address Aboriginal cultural heritage issues in accordance with the *Guide to Investigating, Assessing and Reporting on Aboriginal Cultural Heritage in NSW* and will consider the impact upon cultural heritage values of the project.

Aboriginal consultation is being undertaken in accordance with the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010* and will be presented in a separate Aboriginal Cultural Heritage Assessment Report (ACHAR).



3.0 METHODOLOGY

This project was conducted in three stages, being background research, field survey and report preparation, as detailed below.

Stage 1: Background Research

Prior to the field component of this project, the Aboriginal Heritage Information Management System (AHIMS) of the Department of Planning, Industry and Environment (DPIE) was searched on 21 October 2019. Site data, associated documents and archaeological survey reports held by them were reviewed. Primary and secondary historical research was undertaken to allow a history of Aboriginal occupation of the site to be developed. Environmental information relating to Aboriginal land use was also researched. This research facilitated the understanding of the potential nature of the sites and site patterning in the region, which enabled the predictive statement, contained in section 5.4 of this report, to be made. It also provided an archaeological and environmental context within which a significance assessment could be made, if any Aboriginal sites were located during the field survey.

Stage 2: Site Inspection

A site inspection was undertaken on Monday 28 October by Dr Dragomir Garbov, Archaeologist, Comber Consultants.

A further site inspection was undertaken on 17th December by Dr Garbov, Jillian Comber and Tylah Blunden from the Darug Custodian Aboriginal Corporation.

Stage 3: Report Preparation

Further archaeological research was conducted where necessary to clarify the results of the survey.

This report was then compiled and a draft copy provided to NBRIS. Copies were also provided to the Registered Aboriginal Parties (RAPs). After receiving their comments the final report will be prepared.



4.0 CONSULTATION

Consultation is being undertaken in accordance with DPIE's *Aboriginal Cultural Heritage Consultation Guidelines for Proponents 2010*. An Aboriginal Cultural Heritage Assessment Report (ACHAR) will be prepared and this archaeological assessment will be appended to the ACHAR.

The Registered Aboriginal Parties are:

Registered Aboriginal Party	Representative
La Perouse Local Aboriginal Land Council	-
Darug Custodian	Tylah Blunden
Darug Aboriginal Cultural Heritage Assessments	Celestine Everingham
Name Withheld	Name Withheld
Private individual	Paul Gale
Guntawang Aboriginal Resources	Wendy Morgan
Barraby Cultural Services	Lee Fields
Kamilaroi Yankuntjatara Working Group	Marbuck Khan
Butucarbin Heritage	Lowanna Gibson
A1 Indigenous Services	Carolyn Hickey

Tylah Blunden, Darug Custodian Aboriginal Corporation and Marbuck Khan, Kamilaroi Yankuntjatjara Working Group attended the consultation meeting on 17th December and inspected the study area.



5.0 ABORIGINAL HISTORY

5.1 Dharawal and Gweagal

The study area is within the traditional land of the Gweagal clan of the Dharawal people (on Dharawal history, see Watt 2019). There is no recorded delineation between the lands of the clans and it is assumed that they shared their lands for hunting, gathering and ceremonial activities. There are believed to have been 29 clans in the Sydney region (Figure 4), often referred as the Eora but now known as the Sydney clans or coastal Darug. It is recorded that Eora is the Darug word for 'here' or 'from this place' and was how coastal Aboriginal people responded to questions about where they came from (Attenbrow 2010:27:35-36). Steele (2005) indicates that Eora is the Darug word for Aboriginal men. The Aboriginal people associated with the study area identify as Gweagal, rather than Eora or Darug. Neighbours of the Gweagal were the Norongerragal to the west, the Muru-Ora-Dial, Kameygal and Bediagal to the north and the Tagary to the south (Figure 4).

Aboriginal clans were comprised of extended family groups. The clans were closely connected to their traditional lands and identified themselves by the name of those lands. In the Sydney region the suffix 'gal' was added for a man and 'galleon' for a woman (Turbet 1989:21). European chroniclers in early colonial records were almost exclusively male and gained much of their limited knowledge of Aboriginal culture from Aboriginal males. As such, they invariably recorded the people in the masculine form with the suffix 'gal' added to the name of the traditional lands.

5.2 Language

Although the Gweagal are included in the map below as one of the Sydney clans, Steele (2005) demonstrates that the Dharawal language was a distinctly separate language to the language spoken by the Sydney clans. He further states that the Dharawal language is "virtually indistinguishable" from the Wodi-Wodi language spoken as far south as Wollongong (Steele 2005:6). This indicates a possible close relationship with the Dharawal and other clans along the south coast. Watt (2019) depicts the Sutherland area as part of the lands occupied by people of the Dharawal/Wodi Wodi language group (Watt 2019:2 referred to Wesson 2005: 8).

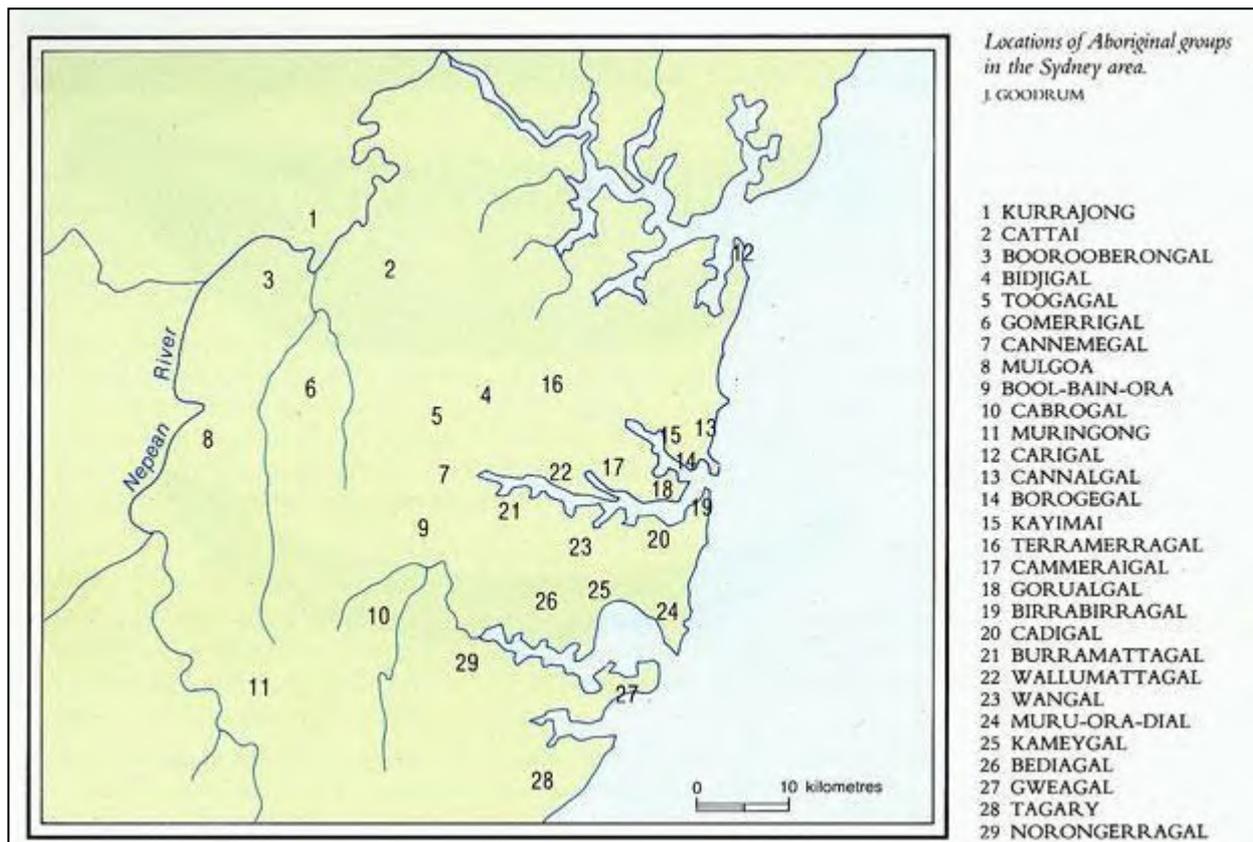


Figure 5: Map of locations of Aboriginal clans in the Sydney area (Mulvaney and White 1987:345)



5.3 Religion and Creation Stories

Biame is the Dharawal sky spirit and creative being. Biame lived in the sky and came down to what was a formless void and created land and gave the laws before returning to the sky and is now known as the "Sky Hero." Not all the world was created by Biame. Those parts he left unformed were finished by other creation spirits such as Yullangur/gul, the creation serpent. The creation spirits travelled through the land creating the natural features (Bursill, Jacobs, Lennis, Timberly & Ryan, nd:6).

An important creation story is "The Legend of the Whales" first recorded by anthropologist R. H. Matthews, who published it in 1898 in the Sydney-based journal *Science of Man and Journal of the Royal Anthropological Society of Australasia* (Vol. 1, Part 4, p. 91). Below is the story in the original text by Matthews.

In the remote past all animals that are now in Australia lived in another land beyond the sea. They were at that time human creatures, and resolved to leave that country in a canoe, and come to the hunting-grounds in which they are at present. The whale was much larger than any of the rest and had a canoe of great dimensions; but he would not lend it to any of his fellows, who had small canoes, which were unfit for use far from the land. The other people, therefore, watched, in the hope that an opportunity might present itself of the whale leaving his boat, so that they could get it, and start away on their journey; but he always kept a strict guard over it.

The most intimate friend of the whale was the starfish, and he conspired with the other people to take the attention of the whale away from his canoe, and so give them a chance to steal it, and start away across the ocean. So, one day, the starfish said to the whale, "You have a great many lice in your head; let me catch them and kill them for you." The whale, who had been very much pestered with the parasites, readily agreed to his friend's kind offer, and tied up his canoe alongside a rock, on which they then went and sat down. The starfish immediately gave signal to some of his co-conspirators, who soon assembled in readiness to go quietly into the canoe as soon as the whale's attention was taken off it.

The starfish then commenced his work of removing the vermin from the whale's head, which he held in his lap, while the other people all got quickly into the canoe and rowed off. Every now and again the whale would say, "Is my canoe all right?" The starfish, who had provided himself with a piece of bark to have ready by his side, answered "Yes, this is it which I am tapping with my hand," at the same time hitting the bark, which gave the same sound as the bark of the canoe. He then resumed his occupation, scratching vigorously about the whale's ears, so that he could not hear the splashing of the oars in the water. The cleaning of the whale's head and the assurances as to safety of the canoe when on with much garrulity on the part of the starfish, until the people had rowed off a considerable distance from the shore, and were nearly out of sight. Then the patience of the whale becoming exhausted, he insisted upon having a look at his canoe to make quite sure that everything was right. When he discovered that it was gone, and saw all the people rowing away in it as fast as they could go, he became very angry, and vented his fury upon the starfish, whom he beat unmercifully, and tore him almost to pieces. Jumping into the water, the whale then swam away after his canoe, and the starfish, mutilated as he was, rolled off the rock on which they had been sitting into the water, and lay on the sand at the bottom till he recovered. It was this terrible attack of the whale which gave the starfish his present ragged and torn appearance; and his forced seclusion on the sand under the water gave him the habit of keeping near the bottom always afterwards.

The whale pursued the fugitives, and in his fury spouted the water into the air through a wound in the head received during his fight with the starfish, a practice which he retained ever since. When the people in the canoe saw him coming after them, the weaker ones were very much afraid, and said, "He is gaining upon us, and will surely overtake us, and drown us every one." But the native bear, who was in charge of the oars, said, "Look at my strong arm (a). I am able to pull the canoe fast enough to make good escape!" and he demonstrated his prowess by making additional efforts to move more rapidly through the water.

This voyage lasted several days and nights, until, at length, land was sighted on ahead, and a straight line was made for it. On getting alongside the shore, all the people landed from the canoe, sat down to rest themselves. But the native companion, who has always been a great fellow for dancing and jumping about, danced upon the bottom of the canoe until he made a hole in it with his feet, after which he himself got out of it, and shoved it a little way from the shore, where it settled down in the water, and became the small Island now known as Gan-man-gang, near the entrance of Lake Illawarra into the ocean. When the whale arrived shortly afterwards and saw his canoe sunk close to the shore, he turned back along the coast, where he and his descendants have remained ever since.



This story is important because the whale is the Dharawal totem. The term “totem” does not adequately describe the relationship Aboriginal people have with their totems which are natural symbols expressing an Aboriginal person’s identity. Totems symbolise the relationship clan members have to each other, to their ancestors, to their past, and to particular sites or places. Individuals will also have totems bestowed on them at birth. There are whale engravings at La Perouse Jibbon/Djeeban and at Mainbar (Bursill et al nd: 12).

The Sutherland Shire Gweagal people hold a further whale story, referred to as “Whales of the Dreamtime”. Below is the Gweagal whale dreamtime story in the original text by elder Deanna Schreiber:

A long time ago in the Dreamtime lived the Dharawal People. They were made up of many communities. One of these communities was the Gweagal People.

The Gweagal had a special connection with a family of whales. Although they were blessed with a plentiful supply of food, the Gweagal enjoyed the extra gift of food that the whales provided them each season.

Perched high above on the (Aboriginal name) plateau sat the Gweagal Elder watching a large pod of whales spurting water high into the sky as they moved closer to the land.

As the pod neared, the Elder signalled to his People that their totem, the whale had returned. It was a reunion of two families; one from the sea and the other from the land of the Dharawal Nation.

As a sign of friendship between the whales and the Gweagal People, the whales offered a feast of fish by herding them straight into their waiting nets.

The Gweagal children waited eagerly with their aunts, uncles and grandparents on the beach for the schools of fish to reach them.

As the whales splashed in excitement, the Gweagal collected enough fish for themselves; and as a sign of respect offered back to the whales some of their catch.

It was a time of sharing and social interaction between the whales and the Gweagal Clan who lived around the shores of Jibbon Point.

The feasting places of the Gweagal are still there today and known as “Middens”.

The Gweagal People’s connection with the whales was so significant that carvings of their totem still exist today on Jibbon Point, near where the Elders once looked out for the whales to arrive.

So when you visit the land of the Dharawal, take time to remember the relationship that continues to exist between the Gweagal People and the whales.

5.4 Ceremony

Initiation ceremonies mark the transition from childhood to adulthood. The primary reason for this ritual is to teach the children about their law, their country, and spiritual beliefs (lore). It is the Elders responsibility to pass on the required knowledge so that the initiate can take their place as an adult in their community. Initiation is very lengthy and can take place over a period of years whilst the initiate is learning and “proving.” This is a time of instruction, passing down of skills, behavior and beliefs. It is a private Aboriginal ceremony of great importance. For the Dharawal, tooth avulsion for the boys and removal of the little finger for the girls marked the final stage in the initiation. For the boys right front tooth was knocked out in the initiation ceremony call yulang yirabadjang (Bursill et al nd:20). For the girls of Sydney clans, the custom of removing the little finger of the left hand at the second joint was performed when girls were very young. A ligature or hair was tied around the joint and through lack of blood circulation, the figure dropped off (Collins 1798 in Fletcher (ed) 1975:458). However, for girls of the Dharawal, the first joint was removed when young and the second joint was removed as part of the initiation ceremony (Bursill et al nd:20).

While ochre or clay was used by the Dharawal as body paint for ceremonies. The Gweagal of Kurnell were the guardians of sacred white clay pits located within their country. They viewed the clay as sacred, but also had numerous practical uses for the clay. The clay was used to line the base of canoes so that fires could be lit and was used for white body paint. The Dharawal would also mix the clay with the juice of brightly coloured berries and use it as body paint for ceremonial practices (White 2013:7).

5.5 Environment and Diet

Pre-contact, the landscape at the study area was a naturally vegetated coastal environment. This afforded ready access to marine resources along the coast and along the foreshores of the Georges River. The river provided ready access for the launching of bark canoes in order to fish as well as for passage across the bay. Tench noted that fires were often maintained within the canoes and some of the fish cooked and consumed before returning to shore. The shoreline itself provided a platform for fishing with lines, spears or fish traps/nets as well as for the collecting of shellfish and for subsequently consuming



the marine harvests. (Tench 1979:48).

The prevailing vegetation probably consisted of dry open forests and small leaved sclerophyllus plants associated with Hawkesbury Sandstone such as red bloodwood, yellow bloodwood, scribbly gum, grey gum and old man banksia. There was a range of food resources, encompassing edible vegetable varieties, species of fish, shellfish, land animals, reptiles and birds (Collins 1798 in Fletcher (ed) 1975:461-463).

The region around the study area also consists of substantial outcrops of Hawkesbury sandstone. Its susceptibility to weathering in an aggressive coastal environment created numerous rock overhangs that provided shelter. Tench noted that he felt that these were used more frequently than bark huts (Tench 1996:48). The rock surface, whether in a cavern or as exposed platform also provided surfaces for painting and engraving symbolic art works (Campbell 1899).

5.6 Population

On arrival in 1788, Captain John Hunter wrote of seeing numerous people, far in excess of what had been reported by Cook in 1770 (Hunter 1793:33). Governor Phillip estimated the population of the Sydney district in the first weeks of settlement as 1,500. From April to May 1789 an outbreak of smallpox devastated the local populations. A report by David Collins in 1798, states that near Sydney, only three people survived. Competition for food resources and land, between Aboriginal people and colonists undoubtedly caused the dislocation of people from their traditional territories and redistribution to other areas (Attenbrow 2010:20-22). This distorts the earliest observations.

The abundance of resources within this locality could support substantial populations. Watkin Tench notes that on the western arm of Botany Bay there was what he described as a village consisting of 'more than a dozen houses' (Tench 1979:52) and what he estimated as being about 60 people. (Although he uses the term 'houses' in this instance he describes these elsewhere as bark huts (Tench 1979:47-48). He also describes Governor Phillip meeting a group of more than 300 people between Sydney Harbour and Botany Bay (Tench 1979:52).

5.7 Tools

In the coastal area of Sydney and Botany Bay, there is archaeological evidence of the use of tools made of bone, shell and stone. Tools and weapons were multi-purpose and mostly highly transportable. Hunting spears were also used in warfare, shields and clubs used not only as weapons but also as percussion instruments, and stone hatchets to obtain food as well as raw materials (Attenbrow 2010:86). Fire was used for bodily warmth, making tools and for cooking (Attenbrow 2010:86, 92). Equipment that was more ephemeral, such as bark canoes, have not survived in the archaeological record in the study area but have been substantially documented in the ethnographic record. Governor Hunter also described their tools as including 'lances' (spears) and 'a short stick which assists in throwing it' (Collins 1798 in Fletcher (ed) 1975:486-487). Hunter measured the distance that the spears could be thrown as being up to 90 yards (~82m). He describes the spears as being about 10 feet (3m) in length and the woomeras as having a shell, affixed to the end to sharpen the point of the spear as well as having other uses. Collins also describes two kinds of throwing sticks - one with the shell for use as a knife and called a 'Womera' and the other a 'Wig-oon' which had a hook in place of a shell and was used to dig out fern roots and yams (Collins 1798 in Fletcher 1975: 487). Hunter describes the shields as being of bark (Hunter 1793:34, 37).

Spears came in various forms. Their form was determined by their function, eg for hunting, fishing or fighting. Some were simply sharpened to a point. Others were barbed, with the barbs carved out of the single piece of wood that formed the spear or with pieces of sharp wood, or shell or bone fastened on with gum (Collins 1798 in Fletcher 1975: 461, 486-487) but men fished with a large four-pronged spear or a smaller one called a "mooting" (Figure 8). Two four-pronged spears, attributed to Port Jackson, are held in the Australian Museum (Attenbrow 2010:87). Captain Hunter also describes the men diving to gather shellfish which they would then throw to a person on shore where a fire had been prepared for the cooking. (Hunter 1793:50). Backed blades were also attached along the sides spears with resin from the Xanthorrhoea plant and used for hunting.

Women in canoes would fish with a hook and line (Figure 5). Fish were prepared by being thrown into the middle of a fire burning in the centre of the canoe to heat the catch (Turbett 1989:53-57). The canoes were 3-4m in length and about 1m in width and made from a single sheet of bark from stringy bark (*Eucalyptus obliqua*) or from a *Casuarina* tree (Smith 2001:7).

The women made their fishing lines out of the bark of a small tree. They made hooks from oyster shell, which they rubbed on a stone (Hunter 1793:49).



Figure 6: An engraving typifying the tools and equipment of a Port Jackson family, from a watercolour by Governor Edward Gidley King and engraved by Blake (Hunter 1793:272).

5.8 First Contact

Captain Cook

The Gweagal were the first Aboriginal people to come into contact with Captain Cook. On sighting the Endeavour, the Gweagal warned the strangers by shouting and displaying signs of strength and weaponry. This was either to scare them off or to ensure that they observed appropriate protocols. Within Aboriginal society important protocols were to be observed when entering another's territory or country. Captain Cook, of course, was unaware of these protocols. When Cook and his men landed on the beach, the Gweagal retreated although several warriors remained on the rocks making threatening gestures. Cook's men fired their muskets wounding on man in the leg. Cook pursued them and "found there a few small huts made of bark from trees. A quantity of darts lay about the huts." (Wharton 1893; Nugent nd:1-3). Convincing himself that the huts were abandoned, Banks "thought it not improper measure to take away with us all the lances which we could find about the houses, amounting to 40 or 50" SMH 2002). Cook remained at Botany Bay for eight days, however, relationships between Cook and the Gweagal could not be repaired. The Gweagal people sought to deal with the strangers in ways that would allow them "to affirm right to land and resources" and "to defuse any potential conflict and hostility" (Hallam 1983:53-54). They generally ignored the strangers, watching and waiting for them to leave, although they did make unsuccessful attempts to approach Cook's men (Nugent nd:1-3).

The whereabouts of only four of the 40 or 50 spears taken by Joseph Banks is presently known. They are held at Trinity College and in 2002 local Gweagal people, descendants of the owners of the spears opened dialogue with Trinity College about repatriation of the spears (SMH 2002).

Gweagal men fishing from their bark Canoes. Joseph Banks described them as follows:



Under the South head of it were four small canoes; in each of these was one man who held in his hand a long pole with which he struck fish, venturing with his little imbarcation almost into the surf. These people seemed to be totally engag'd in what they were about: the ship passed within a quarter of a mile of them and yet they scarce lifted their eyes from their employment; I was almost inclin'd to think that attentive to their business and deafned by the noise of the survey they neight saw nor heard her go past them (Beaglehole 1962:53-54).



Figure 7: “Aborigines Fishing” by Tupaia (British Library, c6547-08, Add. 15508, f.10 from Nugent nd:2)

First Fleet

The Gweagal and other clans would have witnessed the arrival of the First Fleet at Botany Bay. The following day they tracked the passage of the fleet as it sailed north to enter Port Jackson. Various members of the clan or clans interacted with the First Fleet settlers. Collins recounts that initial interactions at Botany Bay and Port Jackson were sociable and peaceful. He then recounts what appeared to him to be a contradiction. While Governor Phillip and his party were sailing north from Botany Bay to investigate Port Jackson, they were greeted from the cliff tops with shouts that sounded like ‘Warra, warra, warra’ accompanied by gestures that Collins interpreted as hostile and non-welcoming (Collins 1798 in Fletcher 1975:2). However, on their arrival at Camp Cove no hostility was evident (Figure 7).

The arrival of the First Fleet had a devastating impact of Aboriginal society. It marked the beginning of the end of not only their traditional way of life but their freedom. Aboriginal people were swiftly dispossessed and found themselves subject to British Colonial rule which had no understanding of Aboriginal people, their way of life or connection to land.



Figure 8: A watercolour of the entrance to Sydney Harbour depicting multiple bark canoes near the cliff faces from where the cries of ‘Warra, Warra, Warra’ were heard. (From Lieutenant William Bradley King’s journal of 1786-1792)

5.9 Post-contact Aboriginal society

The alienation of land not only destroyed the economic basis but completely undermined the legal, moral and religious structure of Sydney clans. In addition, the effects of the smallpox epidemic were severe. Other European diseases and viruses, such as measles and influenza, due to lack of immunity, caused severe systemic illnesses (Goodall 2008:27). Collins, in May 1792, describes the establishment of a fishery at South Head as an attempt to ameliorate the desperate plight of Aboriginal people who by then were being devastated by the outbreak of smallpox in 1789 (Smith 2001:34). The disease was alien to the Australian continent and the Aboriginal populations had no immunity. Collins states that “The mortality in the last month had been extremely great. Distressing as it was, however to see the poor wretches daily dropping into the grave, it was far more afflicting to observe the countenances and emaciated persons of many that remained soon to follow their miserable companions” (Collins 1798 in Fletcher 1975:175). He states that every step was being taken to save them and, among these, (as stated above), refers to a fishery established at South Head exclusively for the use of the sick and under the direction of a former pilot, Barton.

Displacement and dislocation meant a major social reorganisation with the members of the surviving clans joining together to form new groups (Ross 1988:49). The survivors of the various clans around the Port Jackson area, combined to form what the early settlers called the “Sydney tribe”.

Although it is difficult to accurately assess the number of Aboriginal people living in Sydney immediately after settlement blanket Returns provide some indication. In 1814, Governor Macquarie initiated the official distribution of blankets to Aboriginal people. The blankets were usually distributed by magistrates or police annually on 1st May, the Queen's Birthday. To account for expenditure and provide details of Aboriginal people living within the District, Government officials created



what are called "Blanket Returns" that detailed people's English name, Aboriginal name, probable age, spouse and children, "tribe" and district of usual resort. Police were also required to report annually on the conditions of the Aboriginal people in their districts. Some of these were quite detailed returns or censuses of individuals and communities. For example, in the winter of 1845 the Blanket Returns record about twelve Aboriginal people living at Camp Cove, about twenty at Double Bay, around fifty at La Perouse, and others at Kurnell and along the Georges River. It would appear that after 50 years of non-Aboriginal occupation, Aboriginal people were still living in their traditional lands along coastal areas, including in or near the study area. Ceremonies were maintained, although in secluded areas away from prying eyes (Irish 2014).

Aboriginal people interacted with Europeans selling fish in Sydney Town and forming close relationships with some settlers. One example was Charles Smith, a convict who became a successful butcher, racehorse breeder and prominent philanthropist. From the early 1830s Smith lived and worked at his butcher shop on the corner of George and Market Streets. He enjoyed fishing with Aboriginal people and was known among Europeans as a sympathiser who fed and protected Aboriginal people. In the early 1840s, coastal Sydney people often met directly across the road from Smith's home and business at the George Street Market which had been a traditional meeting place. They come to socialise and fish knowing they had a protector in Charles Smith (Irish 2014:83-84). On his death, they gathered in silence to mourn.

In addition to Smith, other personal relationships were maintained by Aboriginal people with the settlers, often by doing odd jobs for local households. This provided support and friendship when they were sick, hungry or cold. It also provided additional opportunities to socialise and to live near their traditional land (Irish 2014:84).

Aboriginal people were strategic in the development of friendly relationships. They quickly recognised who held political and economic power, and who was 'friendly' or 'unfriendly'. They bound these people and relationships into their broader social world by incorporating traditional naming practices. Sharing a name with a relative bound those two people and their families. Aboriginal people adopted the names of influential Europeans such as "Major Worgan" or "Major White". Bennelong referred to Governor Philip as "Beanna" meaning father. Their relationships with influential settler families proved essential to their continued presence in Sydney and near their traditional lands (Irish 2014:76-77).

However, this relationship to the area all began to change by the late 1870s and early 1880s when the Colonial Government was under pressure to take action on Aboriginal affairs. Initially there were no Government policies in respect of the dispossessed Aboriginal people and no coordinated approach by Government to assist or provide for Aboriginal people whose land and livelihood had been stolen (Egan 2012:61-62). This lack of concern by the Government paved the way for Christian Missionaries to take control. Although not official British Government policy, Christian Churches were intricately linked with Aboriginal affairs in New South Wales. Whilst having no power to create government policy they exerted strong influence and, in effect, became an arm of government doctrine and control. European invasion, subjugation and colonisation across the world included the belief that Europeans had a duty to bring Christianity and civilization to all corners of the world (Reynolds 1992:95; Egan 2012:62). Not only were the Europeans seeking the economic benefits of colonisation through the theft of land and resources, they were seeking to transport European ideals, values, political systems and belief systems to create their idea of a civilised world. The Christianisation of indigenous people worldwide was seen as part of the expansionist ideal to create and implant European values, political institutions and "enlightenment". Missionaries worked unimpeded beside Colonial Governments to support and disseminate the political goals of the invaders (Egan 2012:61-62).

In New South Wales, the Protestant Church were granted land to build Churches, schools and missions. The missions would attract Aboriginal people by offering food, shelter, clothing and protection from the violence of the settlers. Minimal education was provided with, of course, religious instruction.

By 1881 there were approximately 35 Aboriginal people living in camps at La Perouse and 15 at Botany Bay. In 1882 Sir Henry Parkes appointed George Thornton as Protector of Aborigines. He believed that Aboriginal people should be removed from urban areas, however, he allowed the people at La Perouse and Botany Bay to remain. In 1883 the Aborigines Protection Board replaced the Protector of Aborigines (DPIE SHR inventory p.7). The Board pursued a segregation policy. The era of repression and subjugation had begun.

In 1895 the Government gazetted seven acres (2.4ha) of land as a "Reserve for the Use of Aborigines" at La Perouse. This was the only reserve established in Sydney. It was managed by a resident missionary and policeman. By the 1940s there was a resident manager (male) who was usually a retired soldier or former gaol warden. The manager's wife would act as the matron. With the introduction of the manager, the missionary and manager worked separately. The missionary no longer had responsibility for management of the reserve. The resident missionary retained responsibility for the Church and ministering to the Aboriginal population. Residents of the reserve are reported to have strongly disliked the managers but "loved" the missionaries (DPIE SHR inventory p.7).



In 1895 The Aborigines Protection Board erected a fence around the reserve and only the missionary and local constable held a key. Aboriginal people were locked in and unable to move. They received basic rations and no other benefits. They could fish but as fishing was seasonal and they were not permitted to leave the reserve to follow the fish, this was limited. As late as the 1940s permission was required from the reserve manager for an Aboriginal person to enter or leave the reserve. The manager had the right of eviction and the right to enter homes on the reserve at any time.

In 1918 the Aborigines Protection Board was granted the power to remove Aboriginal children under 18 from the reserve without parental consent. As the people living on the reserve were unable to move from the reserve they had no way in which to hide or protect their children who could then be sent to uncaring children's homes and be denied the right to see or be reunited with their parents (DPIE SHR inventory pp 7-10).

Over the years there were several failed attempts to close the reserve. However, each time the residents successfully argued against such actions. In 1928 a petition signed by 53 reserve residents was sent to and published in the Sydney Morning Herald. The petition read (Sydney Morning Herald, Wednesday 4th April 1928:4):

We the undersigned Aborigines of the La Perouse reserve, emphatically protest against our removal to any place. This is our heritage bestowed upon us: in these circumstances, we feel justified in refusing to leave.

In 1960 Randwick Council once again attempted to close the reserve and remove the Aboriginal residents. Again, the residents refused to move. (Randwick Council letter to Jack Horner, 13 May 1964, Aboriginal-Australian Fellowship files, 1856–1978, State Library of NSW, Mitchell Library, 4057/12). In 1966 with Aboriginal land rights becoming a major political issue the Joint Parliamentary Inquiry into the Welfare of Aboriginals examined the La Perouse reserve. They recognised the residents' connection to land and proposed the "Endeavour Plan". This plan was to create a village for both Aboriginal and non-Aboriginal residents. The residents objected and the project never eventuated (DPIE SHR inventory pp 9-10).

In 1972 the reserve was redeveloped and in 1973, following the abolition of the Aborigines Protection Board, it was handed to the NSW Aboriginal Lands Trust. In 1983 the Aboriginal Land Rights Act was gazetted and the residents successfully claimed the reserve and ownership was passed to the newly formed La Perouse Local Aboriginal Land Council in 1984. This was the first successful claim under the Aboriginal Land Rights Act (DPIE SHR inventory p.10)

In 2016 census states that in 2016, 1.1% of the population of the Sutherland Shire LGA was Aboriginal – 2,435 people of the 218,464 residents at the time (<http://stat.abs.gov.au> accessed 14-11-2019).



6.0 ENVIRONMENTAL CONTEXT

6.1 Topography

The study area is relatively flat and heavily modified, located within the fully developed urban landscape in the town centre of Sutherland, NSW. The study area's original topography would have been a broad convex moderately inclined crest, gently sloping northwards towards the Georges River in an altitude range of approximately 100 – 110 m AHD (Australian Height Datum) as typical for the Gymea soils landscape (Chapman, Murphy 1989, 64-67).

6.2 Geology

The study area is located within the Gymea erosional landscape, characterised by undulating to rolling rises and low hills on Hawkesbury sandstone with minor shale and laminite lenses. Soil profiles include shallow to moderately deep (30-100 cm) yellow earths and earthy sands on crests and insides of benches; shallow siliceous sands on leading edges of benches; localised gleyed podzolic soils and yellow podzolic soils on shale lenses; shallow and deep siliceous sands and leached sands along drainage lines (Chapman, Murphy 1989, 64).

Typical soil profiles within the Gymea soils landscape comprise a 30 cm deep A horizon layer of loose quartz sandy loam overlying bedrock; or alternatively – overlying an up to 30 cm deep B horizon layer of earthy yellowish brown clayey sand. Where erosion had occurred, B horizons would be exposed and hard-setting (Chapman, Murphy 1989, 65).

If present, subsurface archaeological deposits of Aboriginal lithics and artefacts would be contained within the topsoils and A horizon soils.

6.3 Vegetation

The study area is located in the heavily modified urban landscape in the town centre of Sutherland, NSW, therefore no original vegetation and landscape features are preserved within the study area. Original vegetation typical for the study area would have comprised dry sclerophyll open forests characterised by red bloodwood, yellow bloodwood, scribbly gum, grey gum and old man banksia (Keith 2009, 146-147). These vegetation communities provide habitat for a variety of animals such as wallabies, sugar gliders, possums, various lizards and snakes, birds, rats and mice – species hunted by past Aboriginal people as sources of food and raw materials for clothing, ornamentation, tools and implements (Attenbrow 2010).

6.4 Current land use and disturbance

The Sutherland area has been historically developed since the mid-1870s. The study area is currently occupied by the Sutherland Entertainment Centre building and adjacent park area. The extant Sutherland Entertainment Centre building has a basement, therefore it can be expected that extensive excavation took place prior to the building's construction which would have eliminated original soil profiles within the building footprint. Prior to the current buildings, the site of the Sutherland Entertainment Centre was occupied by a church and church hall building; and the site of the adjacent park lands was occupied by the building of the Electricity Commission and a showroom (Plate 2).

The construction of the extant building and the associated landscaping of park areas to the north of it, together with evidence for continuous historic development, would have contributed to significant alterations to original topography and disturbance to the original soil profile.

Geotechnical testing in relation to the current proposal was undertaken via core samples taken from five locations in the study area. The samples recorded modern clay fills overlying B horizon clays and bedrock. No preserved A horizon soils were identified within the stratigraphic sequences studied through the geotechnical investigations (GeoEnviro 2019; Appendix B).



Figure 9: Historic aerial showing a church and church hall located on the site of the extant entertainment centre building and the Electricity Commission Building and showroom located on the site of the adjacent park land

6.5 Summary

The study area was originally located within a diverse landscape and accessible terrain. The relative proximity of permanent water sources and rich flora and fauna would have provided past Aboriginal people with ample opportunities for hunting, gathering and conducting of daily activities. The study area would have been suitable for human occupation and activities prior to historic settlement.

Continuous historic occupation and landscaping, together with evidence for large scale construction activities within the 20th century indicate that soil profiles within the study area would have been heavily modified with original topsoils and A horizon soils likely destroyed. Therefore it can be predicted the study area would contain nil to low archaeological potential.



7.0 ARCHAEOLOGICAL CONTEXT

7.1 The Sydney Basin

Many surveys have been undertaken in the Sydney region which indicate the richness of the archaeological resources and which provide information about Aboriginal occupation. In particular, Attenbrow (2010) has excavated a range of sites within the Sydney Basin. The aim of her study was to identify local geographic variation and temporal changes in the subsistence patterns and material culture of the people of this area. She excavated sites at Balmoral Beach, Cammeray, Castle Cove, Sugarloaf Point (Land Cove River), Darling Mills State Forest, Winston Hills, Vacluse and Cumberland Street in the Rocks. Dates for initial occupation vary from approximately 10,000 years BP at Darling Mills to approximately 450 years BP at Cumberland Street, the Rocks.

The oldest dated occupation for the Sydney region is 30,000 years BP from a site excavated by McDonald at Parramatta. She excavated an area known as the RTA site (McDonald 2005), located at George Street, Parramatta (McDonald 2005) on an alluvial sand terrace running parallel to the Parramatta River. This site provided a sequence of occupation dating from the late Pleistocene through to the mid-Holocene. Although the site had been heavily impacted by development, the surface deposits revealed an “accumulation of evidence from multiple occupation episodes, no doubt occurring at many different times” (McDonald 2005:147). Radiocarbon dating provided a range of dates indicating continuous occupation of the site. The most important date showed that the alluvial sand terrace was possibly first occupied during the Pleistocene period, about 30,000 years BP and then showed various phases of occupation (McDonald 2005c:107). The earliest date obtained from this site, 30,000 years BP, provides the oldest date for the Sydney Basin (McDonald 2005:4). However, it should be noted that the date was obtained from charcoal in the sieve and not in association with cultural deposits, therefore caution should be exercised when considering this date. The next oldest dated occupation is 15,000 years BP from the Shaws Creek K2 rock shelter on the Nepean river (Kohen et al 1984; Nanson et al 1987). However, these sites are relatively far from the coastal environment of the current study area and the dates must be considered in association with environmental data related to sea level rises. The Sydney region that we know today was vastly different to the landscape of 15,000-30,000 years ago.

The period of maximum glaciation was 15,000-18,000 years BP. Therefore, the date of the K2 rock shelter, Attenbrow's Darling Mills site and McDonald's Pleistocene date, indicate that Aboriginal people lived throughout a period of extreme environmental change. During this period, sea levels were up to 130m below current levels (Nutley 2006:1). About 10,000 years ago as temperatures began rising at the end of the last ice age, the polar ice started melting and sea levels rose. The rising sea levels forced people to abandon coastal sites and move inland, with the result that the oldest coastal sites were inundated. By about 6,000 years ago rising water levels had flooded the coastal plain forming the Sydney landscape that we know today. The vast majority of sites in the Sydney region date to around 5,000 years BP, after sea levels had stabilised whilst it is possible that older sites may exist underwater.

Along the coast, the earliest dated sites are located in the south of Burrill Lake dated to 20,000 BP and at Bass Point, dated to 17,000 BP. These would have been occupied at a time when the sea level was lower and they would have been located within an inland environment drained by creeks (Bowdler 1970; Lambert 1971).

Two other sites that would have been occupied during a period of climate change around 7-8,000 years BP is a midden at Curracurrang within the Royal National Park and an open campsite containing a hearth at the Prince of Wales hospital at Randwick. The Prince of Wales site is located on a dune formation adjacent to swamps (Dallas et al 1997).

Josephine McDonald's PhD Thesis *Dreamtime Superhighway* (McDonald 1994), is a study of engravings and shelter art sites in the Sydney Basin. McDonald's work included an analysis of previous researchers who had recorded rock art in the region including Campbell (1899), McCarthy (1944, 1949, 1956, 1959, 1961a, 1961b) and Sim (1963 a & b, 1965, 1966). This study defined the nature and distribution of rock engravings and pigment art in the Sydney Basin. In her thesis McDonald examined rock art in nature and distribution of rock engravings and pigment art in the Sydney Basin. In her thesis McDonald examined rock art in the Sydney-Hawkesbury sandstone region in the context of information exchange theory (McDonald 1994). She used a range of statistical analyses to define the nature of the sites including their physical attributes and stylistic characteristics. She concluded that the majority of engraving sites within the region are located on open expanses of sandstone on either ridges or hillslopes and that the engravings are figurative motifs executed in outline with very little decorative infill. The majority of the site assemblages are small, containing less than 20 motifs at each site with a single motif sites common (McDonald 1990:130). The most commonly depicted motif is the mundoe (ancestral being's footprint), “followed by fish, macropods, bird tracks and men”



(McDonald 1990:131). 15% of the engravings were no longer identifiable due to weathering of the sandstone. Preferences for motifs varied between the coast and inland. Coastal engravings were predominately fish whilst further from the coast the incidence of land animals increases (McDonald 1990:131). She confirmed a major style boundary in the vicinity of the Georges River which had previously been identified by Officer (Officer 1980, where “open engraving sites completely disappear from the artistic repertoire” (McDonald 1990:52)

Since few sites in the Sydney area are known to date beyond 10,000 years BP research undertaken to date has focused on subsistence patterns and cultural change, (Attenbrow 2010). Dr Attenbrow’s study of the “Sydney region” includes the present study area. It extended from the eastern coast to the Hawkesbury-Nepean River to the north and west and as far south as Picton (Attenbrow 2010: xiii). Her analysis indicates that prior to 5,000 years ago occupation in the Sydney region was not intensive and was only by small groups of people (2010:152-155). It was not until sea levels stabilised about 5,000 years ago that more intensive occupation began with many open sites being first occupied in the last 1,500 years. At the time of publication of the first edition of *Sydney’s Aboriginal Past*, (2010) Attenbrow noted that approximately 4,340 Aboriginal sites had been registered with OEH’s Aboriginal Heritage Information Management System in the Sydney region (Attenbrow 2010:48) Middens and open campsites comprised just over half of the recorded sites (Attenbrow 2010:48-49). From both the archaeological evidence and historical records, she noted that the main focus of occupation was “on the valley bottoms and shorelines” (Attenbrow 2010:47). In addition, the evidence indicates that occupation was greater on the coastal/estuarine environments rather than the hinterland/freshwater environments and on the Hawkesbury sandstone areas rather than the Wianamatta shales (Attenbrow 2010:51).

Attenbrow (1990) undertook excavations at Nielson Park as part of the Port Jackson Archaeological Project. She undertook test excavation at two sites within Nielsen Park (45-6-1045 ‘Hydrofoil Cave’ and 45-6-0560 ‘Mt Trefle Cave’). A total of six 50cm by 50cm squares were excavated within deposits at Mt Trefle Cave. The depth of archaeological deposits ranged from between 150mm to 700mm to natural sandstone bedrock. Stone artefacts, bone and shell artefacts, faunal remains, charcoal and ochre were recovered. Two bone unipoint artefacts and six pieces of worked shell (scrapers) were found. Stone artefacts were predominantly made from quartz. Their forms were characteristic of the late Bondaian period (the last 1,600 years). Forty-eight species of shellfish were identified. The dominant species were hairy mussel, black nerita and oyster. Carbon dates on charcoal and shell recovered during excavation indicated occupation from approximately 1,200 years ago. At Hydrofoil cave, a small rock shelter on Bottle and Glass Point, a one square metre trench was excavated within deposits that were approximately 800mm deep. An Aboriginal hearth was located and this was found to contain faunal remains, shell artefacts, (including two fishhooks) and charcoal but only a few stone artefacts. The dominant fish species at this site were black nerita, limpet, heavy turban and hairy mussel.

Other assessments and excavations within a coastal environment within the Sydney Basin include Steele (2006) and Comber (2008, 2012, 2013) and Stening (2016).

Steel (2006) undertook an assessment and excavations at a development site bound by Kent, Erskine, Napoleon and Sussex Streets, which became known as the KENS site. He retrieved a large assemblage of 952 artefacts which were predominately manufactured from silcrete with some tuff and quartz artefacts (Steele 2006:97). He interpreted the site as being occupied between 2,800 BP to 1788.

In 2008 Comber undertook an assessment of the Darling Walk site at Darling Harbour and predicted that it was possible for subsurface Aboriginal sites to exist on the site. In 2009 (Comber 2012) she excavated the site prior to redevelopment into the present Darling Quarter. Comber uncovered a midden with charcoal and 10 predominantly chert artefacts (eight chert, one silcrete and one quartz artefact).

In 2013 Comber undertook an assessment in respect of the Sydney International Convention, Exhibition and Entertainment Precinct (SICEEP) at Darling Harbour and recommended excavation. The subsequent excavation uncovered a midden with artefacts located on the original foreshore (Stening 2016).

All of these sites are located in the coastline/estuarine environment on Hawkesbury Sandstone. These locations confirm Attenbrow’s model of coastal occupation that occupation was greater in these environments and on the Hawkesbury Sandstone than the hinterland/freshwater environments.

The 1883 publication *Aborigines of Australia* and the 1880 *Journal of the Royal Anthropological Institute* recorded a rock engraving at the area now known as Dawes Point Park, approximately 35km north of the study area. The engraving was either



of a whale or a shark with the figure of a man at its head. This engraving has since been destroyed, probably during the construction of the Sydney Harbour Bridge (AHIMS 45-6-0030). Prior to construction of the Harbour Bridge Dawes Point would have been a high rocky point.

In 1985 LamBert excavated a midden and camp site at Mort's Bond Store, approximately 2.5km north of the study area. The site had been truncated by construction of the building and was in a highly disturbed condition. It contained shell and bone, as well as stone artefacts manufactured from red and grey silcretes, quartz, quartzite and chert. The artefacts were comprised of flakes, flaked pieces and cores. He hypothesised that the stone material was sourced from quarries on the Cumberland Plain (LamBert 1985).

An engraving was recorded "on upright surfaces in creek bed" at Goat Island (AHIMS 45-6-811). These engravings include a whale, kangaroo and fish. Three disturbed middens have also been recorded on Goat Island, (AHIMS 45-6-0811; 45-6-1957; 45-6-2382). Goat Island is situated at the mouth of Darling Harbour, approximately 4km north of the study area. Goat Island itself is extremely important, as it was recorded in 1798 as being owned by Bennelong, who played a significant role in early Aboriginal-European relations. It was also recorded as being used by Aboriginal people for imprisonment prior to European settlement. Deputy Judge Advocate David Collins, was required by the Colonial Government "...to observe, record and if possible reconcile the Aborigines..." In 1798 he published details of Bennelong's relationship to Goat Island. This is the first official, written account of ownership of land by an Aboriginal person.

A midden was recorded at Bennelong Point, approximately 3.5km north east of the study area. The shell from this midden had been collected by the convicts to burn into lime to provide building mortar (AHIMS 45-6-1615). Another midden was uncovered during building works near the historic building "Lilyvale" on the corner of Cumberland and Essex Streets, The Rocks, approximately 3km north east of the study area. The midden had been highly disturbed by the construction of terrace houses in the 1830s and was subsequently destroyed by the construction of a hotel (AHIMS 45-6-1853).

During historic excavations in relation to the construction of the eastern distributor at Woolloomooloo, an artefact scatter was uncovered. This site was subsequently excavated by Brayshaw (AHIMS 45-6-2580). This site, which was located near a spring contained 4 silcrete, 4 chert, 2 quartz artefacts plus one quartzite and one chalcedonic silica artefact. They were found at a depth of about one metre in "disturbed topsoil, overlain by fill" (AHIMS 45-6-2580:2).

During historic excavations in respect of development works located approximately 2km north east of the study area, at William Street, an artefact scatter was uncovered. This was subsequently excavated and the artefacts included fine quartz debitage and cores, silcrete flakes and tuff cores and flakes (AHIMS 45-6-2651).

At Angel Place, approximately 2.5km north of the study area, during development works stone artefacts were uncovered. This site was subsequently excavated by Steele who retrieved three broken flaked pieces in "partially disturbed topsoil mixed with alluvial silts" (AHIMS 45-6-2581). Steele also recorded a potential archaeological deposit (PAD) at 589-593 George Street, (AHIMS 45-6-2637), which he subsequently excavated. This site is located approximately 1.5km north of the study area between George, Liverpool, Goulbourn and Sussex Streets. Shell deposits were excavated and it was determined that the shell was most likely not of Aboriginal origin (Steele 2002). In 2002 Steele excavated a site on the corner of Broadway and Mountain Streets in relation to the Quadrant Development (AHIMS 45-5-2629). He uncovered 7 quartz and 6 silcrete artefacts.

Steele (2006) also undertook an assessment and excavations at a development site bound by Kent, Erskine, Napoleon and Sussex Streets, which became known as KENS site. He retrieved a large assemblage of 952 artefacts which were predominately manufactured from silcrete with some tuff and quartz artefacts (Steele 2006:97). He interpreted the site as being occupied between 2,800 BP to 1788.

Steele further recorded PAD at 14-28 Ultimo Road, the site of the Dr Chau Chak Wing Building at the University of Technology, Sydney (AHIMS 45-5-2979). The site card contains recommendations to obtain an AHIP and undertake test excavations. A copy of Steele's (2011) report could not be located and therefore the results of those test excavations is unknown.

In 2011 Higgs recorded an isolated fragment of a large retouched flake which may have been made of petrified wood (AHIMS 45-5-2987) at the corner of Quay Street and Ultimo Road, the Haymarket. The artefact was found in spoil which was removed from a post hole. It was considered that the artefact was not in its original position and that it was unlikely that further Aboriginal objects would be uncovered. An AHIP was acquired for the removal of the object, however no further Aboriginal objects were located.



Higgs further recorded a potential archaeological deposit at 435-473 Wattle Street Ultimo (AHIMS 45-5-3071). The western boundary of the property is Blackwattle Lane, which is named for its alignment with Blackwattle Creek. The site card recommends test excavations; however, no indication is provided if those excavations were undertaken.

Diyan Coe recorded a midden in Wynyard Street Sydney (AHIMS 45-5-2597), however the description provided on the site card states “ 100m south of Redfern Station come to a park on west side of street”. The coordinates provided on the AHIMS site card place the midden between Botany Road and Wyndham Street Redfern. It is considered that the site is located on Wyndham Street, Redfern, not in Wynyard Street, Sydney. No further details are provided.

Allan Madden of the Metropolitan Local Aboriginal Land Council recorded a PAD at the corner of Mountain Street and Broadway, Ultimo (45-5-2680). The AHIMS site card indicates that a permit for test excavations was obtained by Wheeler, however no information could be found detailing the results of those test excavations.

AHIMS site 45-5-0647 was first recorded by John Mann in 1883 when he described and illustrated rock engravings within what is now known as Centennial Park at a meeting of the Geographical Society of Australasia. He wrote

A flat rock near the Association Ground, Sydney Common, was covered with the representations of kangaroo, opossum, fish, boomerangs, &c. (cited in Attenbrow 2002:11).

His drawing includes two fish, two macropods (kangaroos or wallabies), an axe or club-like object and an indeterminate outline. Campbell (1899:10) also recorded this site in *Aboriginal Carvings of Port Jackson and Broken Bay*. His description states that

...on a flat rock in a saddle of the ridge between the Pastoral and Agricultural Society's Ground and the Centennial Park, on the old cart-track crossing which is now Darvall-street, below an old quarry.

Description: the group comprises two boomerangs, portions of a kangaroo or wallaby, a waddy or a stone tomahawk. Mr FJ Man. Licensed Surveyor, who informed the writer of this group, saw it fully forty-five years ago, and states that there were other figures visible then; these have now disappeared in consequence of cart traffic wearing away the rock...(cited in Attenbrow 2002:12).

The site has since been registered with AHIMS based on the information recorded by Mann and Campbell, however the site has been destroyed.

A rockshelter with art (45-5-0675) was recorded by McCarthy and then registered with the AHIMS database by Guider at Queens Park. The site is described as a rock shelter facing northwest with a view across the entirety of Centennial Park and the city of Sydney. The shelter has a rocky floor and has been subjected to vandalism since 1899. The art is described as 27 white hand stencils, one white fish stencil and six white unknown stencils. He also records a “natural rock slippery -dip which appears to have been worn down over a long period of time possibly by Aboriginal children. European children still use it frequently and its surface is shiny and smooth.” (AHIMS Site Card 45-5-0675). Attenbrow inspected the rock shelter in 2002 and states that only a few stencils were barely visible and large areas of the back wall are covered in graffiti.

Attenbrow describes a single stone artefact held at the Australian Museum which was collected from the Sydney Cricket Ground. The object is a silcrete flake with rounded edges and highly polished surfaces. The artefact was inspected by use-wear and residue specialist Dr Richard Fullagar who suggested that “its glossy state and wear was reminiscent of a gizzard stone – perhaps it had been swallowed by an emu and passed through?” (Attenbrow 2002: 15).

In 2014 Artefact Heritage recorded an artefact scatter (45-5-3155) under a former carpark area at Moore Park Tennis Centre. The two artefacts, comprising of a silcrete and a mudstone flake, were retrieved during test excavations for the proposed light rail network. Salvage excavations were later undertaken but it does not appear that any further Aboriginal objects were identified.

In 2008 Comber undertook an assessment of the Darling Walk site at Darling Harbour and predicted that it was possible for subsurface Aboriginal sites to exist on the site. In 2009 (Comber 2012) she excavated the site prior to redevelopment into the present Darling Quarter. Comber uncovered a midden with charcoal and 10 predominantly chert artefacts (eight chert, one silcrete, and one quartz artefact).



Comber also undertook an assessment and excavations on the western side of Darling Harbour at the site of the former Sydney Convention and Exhibition Centre and surrounds (presently being redeveloped into the Sydney International Convention, Exhibition and Entertainment Precinct). Those excavations (Stening 2016) revealed a sequence of middens along the rocky foreshore of the harbour with 63 predominantly silcrete artefacts being collected. One of the middens appeared to be in situ with a knapping floor adjacent to it. Radiocarbon dating results on this midden indicate that it dates to approximately 300 years BP.

The majority of these sites have been uncovered during historical archaeological excavations in relation to development proposals. A few of the sites were recorded at contact. None have been recorded and analysed as a result of a systematic assessment. However, all of these sites are located in the coastline/estuarine environment on Hawkesbury Sandstone. These locations confirm Attenbrow's model of coastal occupation that occupation was greater in these environments and on the Hawkesbury Sandstone than in the hinterland/freshwater environments.

7.2 Sutherland Shire

Current estimates on the earliest dates of human occupation within the Sutherland Shire region refer back to approximately 8,000 years BP, as evidenced by C14 data from the Curracurrang rock shelter in the Royal National Park (Megaw 1987, 9; Dallas 2004, 33). Most excavated archaeological sites in the region date from approximately 3000 BP onwards and are located in the Royal and Heathcote National Parks, Holsworthy Army Reserve and the Kurnell Peninsula, all these areas having been subjected to only limited development-related disturbance since European contact and therefore containing the best preserved sites (Dallas 2004, 33).

The earliest recordings of Aboriginal customs and culture within the present-day Sutherland Shire area were undertaken in the late 1890s by R. H. Matthews (Matthews 1898) and amateur archaeological work has been conducted since 1899. Systematic work by professional archaeologists began in Sutherland Shire the 1930's with Fred McCarthy's recordings of rock art along the Georges River at Oyster Bay and Caravan Point (McCarthy 1943, cited in Dallas 2004, 124) and was continued by Vincent Megaw whose work provided the first absolute dates from the Sydney basin (Megaw 1987). Since the 1970s the Sutherland Shire has been subject to systematic archaeological and cultural heritage assessments by numerous consulting archaeologists and heritage consultants (for a detailed summary of all works in the Sutherland Shire LGA until 2004 see Dallas 2004, 118-152).

In 1982 Susan Brayshaw was commissioned by the NSW Dept of Housing to undertake an archaeological survey in relation to a proposed housing development (West Menai Urban Release) in Menai NSW, approximately 6 km to the north west of the current study area (Brayshaw 1982). The archaeological survey identified 10 open sites (grinding grooves and rock art) and 13 shelters with potential occupational deposits. The sites were assessed as being typical for the Georges and Woronora river systems. The Brayshaw Report was later reviewed and updated by Josephine McDonald in 1990 with the aim to identify current research consideration which could affect the sites within the 1982 study area and reassess the recorded sites against the current requirements in NSW.

In 1984 Susan McIntyre undertook an archaeological survey for a proposed housing development at Lots 1 and 3, Alford's Point, NSW, approximately 6.5 km north west of the current study area. Two confirmed and one potential rock shelter sites were identified as a result of the survey along Brushwood Road on the eastern bank of the Georges River. Multiple smaller scale archaeological assessments have been undertaken in the Sutherland Shire since the mid-1980s.

In 2004 Marry Dallas Consulting Archaeologists prepared an Aboriginal heritage study for the Sutherland Shire Council (Dallas 2004). The study encompassed the full territory of the Sutherland Shire LGA and summarised all available archaeological and cultural heritage information on Aboriginal occupation in the region available to date. LGA-wide archaeological sensitivity mapping was prepared, based on detailed site predictions, and management policies and recommendations were outlined that were aimed at informing future planning and development control within the LGA. According to the sensitivity mapping, provided in the report, the current study area is of low archaeological sensitivity (Dallas 2004, Fig. 5.1).

In 2018 Marry Dallas Consulting Archaeologists prepared an Aboriginal Cultural Heritage Assessment report detailing archaeological and heritage works undertaken in 2014 at 238-258 Captain Cook Drive, Kurnell, NSW, approximately 10 km east of the current study area. The subject property was located within a barrier dune system. Extensive disturbance was recorded during the excavation; however, a small preserved portion of midden was studied in one area of the subject property yielding



over 40 Aboriginal lithics and shell (oyster, cockle and whelp – Dallas 2018).

The summary of archaeological and heritage works of the Sutherland Shire LGA shows that most Aboriginal sites recorded within the LGA consists of rock shelters, middens, grinding grooves and rock art. The distribution of these sites along the Georges River foreshore and its tributaries is determined by the beneficial natural prerequisites which afforded Aboriginal people good conditions for habitation, hunting and gathering. Previous archaeological surveys and LGA-wide assessments determine the Georges River foreshore and tributaries as being of high and moderate archaeological sensitivity and the Georges river hinterlands, part of which is the current project area, as being of low archaeological sensitivity.

7.3 AHIMS Search

A search was undertaken in the Aboriginal Heritage Management System (AHIMS) on 21 October 2019. The search revealed 26 Aboriginal sites within a 3 km radius around the study area. AHIMS # 52-3-0372 (a grinding groove site) was identified as closest site to the study area, located approximately 1 km west of it. A summary of AHIMS sites revealed by the search is provided in Table 2 below.

Site Type	Frequency	Percent
Shelter with Art	11	44.00%
Shelter with Potential Archaeological Deposit (PAD)	4	16.00%
Shelter with Midden	4	16.00%
Axe Grinding Groove	3	12.00%
Midden	1	4.00%
Axe Grinding Groove and Engraving (Art)	1	4.00%
Not a site	1	4.00%
TOTAL	26	100%

Table 2: Summary of AHIMS sites

Aboriginal rock shelters with art, archaeological deposits and midden material, manifest as the most frequently occurring archaeological sites within a 3 km radius from the study area, at 76% of the total numbers identified by the AHIMS search. No open campsites and no surface artefact scatters with potential archaeological deposits have been recorded. The high frequency of rock shelter sites is to be attributed to the specific topography of the micro-region as a primary factor for the patterns of human occupation; particularly, the deeply incised southern tributaries of the Georges River, where most of these types of sites occur. Overhangs of Hawkesbury sandstone commonly found along the Georges River tributaries provided Aboriginal people with suitable natural shelters in close proximity to fresh water and food resources. Flat rock outcrops along the river channels and gullies were suitable and therefore frequently utilised for the grinding and sharpening of stone tools.

The map of AHIMS sites provided as Figure 3 below displays a total absence of Aboriginal sites in a sub-kilometre radius around the study area. This occurrence pattern cannot be regarded as reflective of archaeological potential, but can be seen as the result of extensive disturbance as a result of urban development in the Sutherland Shire area and therefore represents the state of art of archaeological research and heritage assessment. It is possible that further unrecorded Aboriginal sites are present within the AHIMS search perimeter closer to the study area.

7.4 The study area

There are no identified Aboriginal archaeological sites within the study area and the study area is not an Aboriginal place.

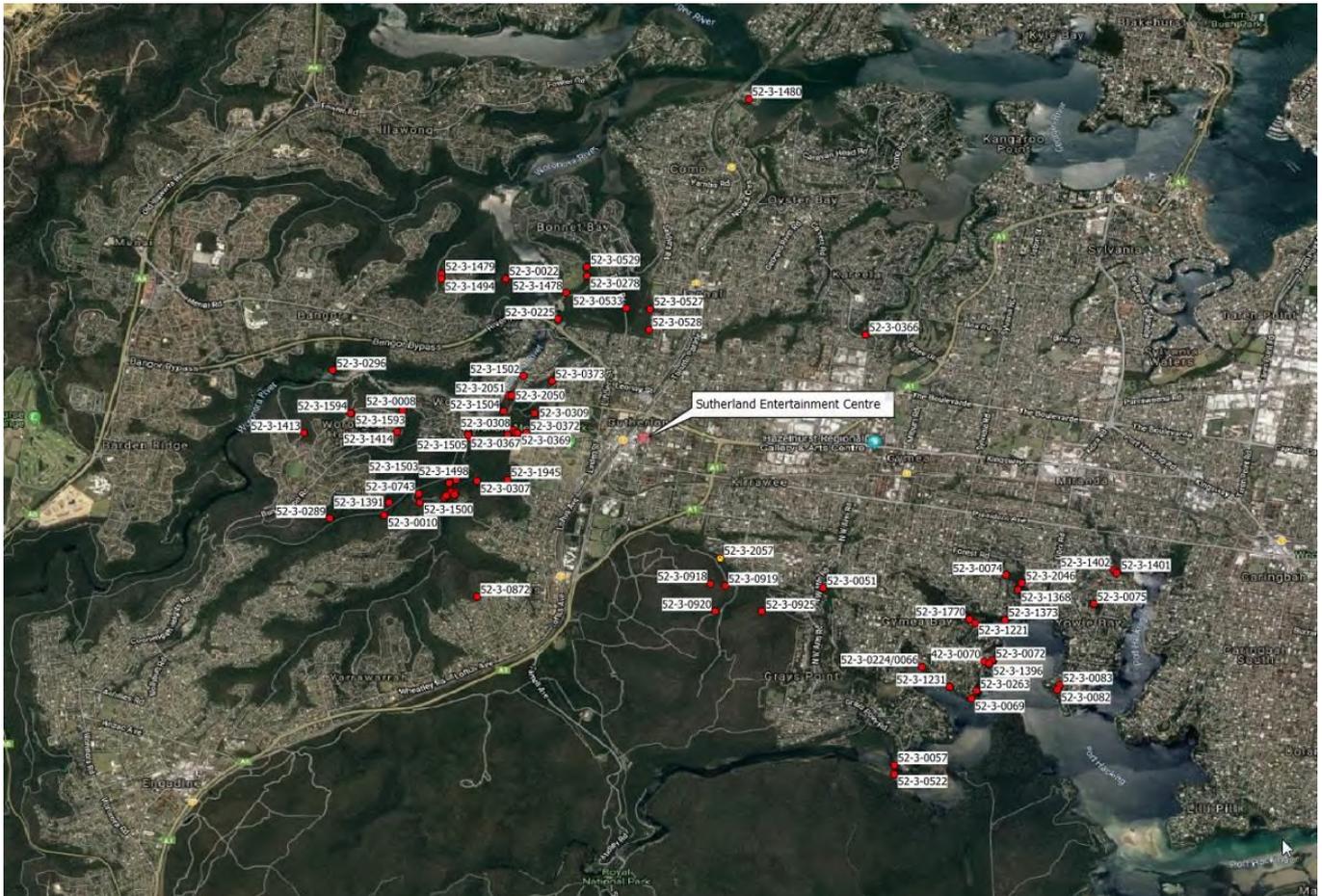


Figure 10: Study area and AHIMS

7.5 Site prediction

On the basis of the environmental and archaeological information the following predictions can be outlined for the study area:

- The study area was originally located within an accessible and diverse landscape with ample resources therefore it may have been suitable for human occupation and daily activities;
- The study area has been cleared of all vegetation and natural resources therefore the potential for rock shelters, culturally modified trees, rock engravings or axe-grinding grooves is nil;
- As the predominant settlement pattern in the micro-region was based on rock-shelter occupation it is likely that the study area would not have contained any primary camps, but was rather more suitable for secondary campsites and (food) resource procurement activities.
- Previous research has identified the study area as part of a wider low sensitivity area in terms of Aboriginal archaeology therefore archaeological potential of the study area would be low.
- The study area has been heavily impacted upon by modern construction and landscaping, therefore the potential for surface Aboriginal artefacts and lithics and subsurface archaeological deposits is nil.



8.0 SITE INSPECTION

8.1 Site Survey

A study area inspection was undertaken on 28 October 2019 by Dr Dragomir Garbov, Archaeologist. The study area was inspected on foot and photographs were taken of the study area main features. The following key findings were made as a result of the inspection:

- The study area contains a large communal building and heavily landscaped park lands, including modern terracing and infrastructure (Photographs 1-14). Most of the study area is concreted and paved. Visible grounds are entirely made up of park plantings and therefore cannot be considered informative for the potential for Aboriginal archaeological resources in the study area. Ground surface visibility (GSV) has therefore been assessed as nil (Photographs 2, 5, 7, 8).
- Due to the extensive land modification, the potential for surface Aboriginal archaeological artefacts and lithics within the study area has been assessed as nil.
- Due to extensive disturbance to the original soil profile through continuous urban development, confirmed by geotechnical investigation, the potential for subsurface Aboriginal archaeological deposits has been assessed as nil.
- A modern decorative sculpted feature with plaque, named Pemul Djalarangi ('The Earth Belongs to Us All'), comprising two obelisks and adjacent tiled artwork that symbolises the close relationship between the people of the Sutherland Shire and all Aboriginal descendants, is located in the north eastern portion of the study area (Photographs 6 and 7);
- A modern decorative water feature with plaque is located on the northern side of the extant Sutherland Entertainment Centre building (Photographs 8 to 10). The feature contains modern Aboriginal art telling the Whale Story of the Gweagal people.

8.2 Effective survey coverage

Ground surface visibility (GSV) refers to the amount of bare ground visible during the field survey. The visibility of some site types, such as open artefact scatters, is dependent upon GSV and exposure. DPIE guidelines suggest that this information be presented in a table which quantifies and details the local detectability (DPIE *Code of Practice 2010*, p. 19).

The entire study area has been developed and contains the existing Sutherland Entertainment Centre building, adjacent park lands, footpaths and asphalt covered roadways. Therefore, as GSV was nil, the recommended table was not used.

8.3 Impacts and mitigation

The proposed development will impact all parts of the study area and includes extensive ground disturbance.

As the potential for Aboriginal archaeological resources within the study area has been assessed as nil, no Aboriginal archaeological resources are at danger of being harmed by the proposal and no archaeological testing will be required prior to the proposal.

The modern sculpted decorative feature with plaque, named Pemul Djalarangi will be retained and promoted by the proposal.

The modern sculpted decorative water feature with plaque containing Aboriginal inspired art telling the Whale Creation Story of the Gweagal people as well as hand casts of Aboriginal elders will be demolished. Although no specific cultural values of this feature were identified through consultation, it is recommended that an archival recording be undertaken of the feature before it is removed in order to ensure preservation by record of any potential Aboriginal cultural values to be associated with the feature in the future.



9.0 SIGNIFIANCE ASSESSMENT

9.1 Preamble

Significance assessment is the process whereby sites or landscapes are assessed to determine their value or importance to the community.

A range of criteria have been developed for assessing the significance which embody the values contained in the Burra Charter. The Burra Charter provides principles and guidelines for the conservation and management of cultural heritage places within Australia.

Following are the criteria which will be used to assess the significance of the Parramatta Square study area.

9.2 Criteria

Social Value (sometimes termed 'Aboriginal' value) which refers to the spiritual, traditional, historical or contemporary associations or attachments which the place or area has for the present day Aboriginal community.

Historic Value refers to the associations of a place with a person, event, phase or activity of importance to the history of an Aboriginal community.

Scientific Value refers to the importance of a landscape, area, place or object because of its potential to provide information which is of value in scientific analysis and the ability to answer scientific or technical research questions.

Aesthetic Value refers to the sensory, scenic and creative aspects of the place.

Representativeness refers to whether the site demonstrates the principal characteristics of that site and is a good representative example of that site type.

Rarity refers to the degree to which such as site is known elsewhere and whether the site is uncommon, rare or endangered.

9.3 Assessment

Social Values

Consultation with representatives of the Aboriginal community indicates that the study area is important to the local and broader Aboriginal community as part of the broader Aboriginal cultural landscape. However when viewed in isolation no specific social values have been identified for the study area.

Historic Values

No specific historical values have been identified for the study area.

Scientific Values

No specific scientific values have been identified for the study area.

Aesthetic Values

No specific scientific values have been identified for the study area.

Representative Values

No specific representative values have been identified for the study area.

Rarity Values

No specific rarity values have been identified for the study area.



9.4 Statement of Significance

Consultation with representatives of the Aboriginal community indicates that the study area is important to the local and broader Aboriginal community as part of the broader Aboriginal cultural landscape. However when viewed in isolation no specific social values have been identified for the study area. No specific historical, scientific, aesthetic or rarity values have been identified for the study area.



10.0 CONCLUSIONS AND RECOMMENDATIONS

This report has considered the environmental and heritage context of the Project Area. It has considered Aboriginal heritage values of the study area and the impact of the proposal on Aboriginal heritage values. The management and mitigation measures have been formulated with consideration of all available information in accordance with the relevant legislation.

THE REPORT CONCLUSIONS ARE AS FOLLOWS:

- There are no AHIMS sites located within the study area;
- The background information indicated high levels of disturbance across the study area;
- The site inspection confirmed the background information on disturbance across the study area;
- The site inspection identified nil potential for surface Aboriginal lithics and artefacts to be located within the study area;
- The site inspection identified nil potential for subsurface Aboriginal archaeological deposits to be located within the study area;
- There are no identified impacts to Aboriginal archaeology as a result of the proposal.

IT IS THEREFORE RECOMMENDED THAT:

Recommendation 1

There is no objection to the proposed redevelopment of the Sutherland Entertainment Centre.

Recommendation 2:

No further archaeological assessment, monitoring, testing or excavation is required.

Recommendation 2

An archival recording of the existing water feature containing modern Aboriginal art should be undertaken prior to demolition and the recording should be provided to the La Perouse LALC and to all Registered Aboriginal Parties.

Recommendation 4

If any unexpected or previously undetected Aboriginal objects are uncovered during the redevelopment of the site, all work should cease in the vicinity of that object and the consultant contacted for further advice.



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PHOTOGRAPHS



Photograph 1: The extant Sutherland Entertainment Centre building northern façade, view to south



Photograph 2: The extant Sutherland Entertainment Centre building and associated landscaping, view to south



Photograph 3: The extant Sutherland Entertainment Centre entrance, view to south



Photograph 4: The Sutherland Entertainment Centre building east façade, view to north-east.



Photograph 5: Landscaping north of the Sutherland Entertainment Centre building, view to north-east.



Photograph 6: Pemul Djalarangi sculpted group view to south east



Photograph 7: Pemul Djalarangi commemorative plaque.



Photograph 8: Landscaping and water feature containing north of the Sutherland Entertainment Centre, view to north west.



Photograph 9: Commemorative plaque for the water feature



Photograph 10: Water feature view to west



Photograph 11: Landscaping north of the Sutherland Entertainment Centre building, view to south-west.



Photograph 12: Landscaping north of the Sutherland Entertainment Centre building, view to east.



Photograph 13: The extant Sutherland Entertainment Centre building north-east corner.



Photograph 14: The extant Sutherland Entertainment Centre building east façade, view to north



AHIMS SEARCH

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status	SiteFeatures	SiteTypes	Reports
52-3-0527	Jannali-	AGD	56	320776	6234100	Closed site	Valid	Artefact : -	Shelter with Deposit	1333
	Contact									
	Recorders									
52-3-0533	Goanna-	AGD	56	320650	6234100	Closed site	Valid	Art (Pigment or Engraved) : -	Shelter with Art	1333
	Contact									
	Recorders									
52-3-0918	Temptation Creek 10;	AGD	56	321480	6231070	Closed site	Valid	Shell : -, Artefact : -, Art (Pigment or Engraved) : -	Shelter with Art, Shelter with Midden	98687
	Contact									
	Recorders									
52-3-0919	Temptation Creek 11;	AGD	56	321620	6231050	Closed site	Valid	Artefact : -, Art (Pigment or Engraved) : -	Shelter with Art, Shelter with Deposit	98687
	Contact									
	Recorders									
52-3-0920	Temptation Creek 12;	AGD	56	321280	6230680	Closed site	Valid	Artefact : -, Art (Pigment or Engraved) : -	Shelter with Art, Shelter with Deposit	
	Contact									
	Recorders									
52-3-0925	Temptation Creek 17;	AGD	56	321800	6230650	Closed site	Valid	Shell : -, Artefact : -	Shelter with Midden	
	Contact									
	Recorders									
52-3-0872	Rockshelter; Gorse Close-	AGD	56	319276	6230790	Closed site	Valid	Art (Pigment or Engraved) : -	Shelter with Art	
	Contact									
	Recorders									
52-3-0742	Forbes Creek-	AGD	56	319100	6232050	Closed site	Valid	Art (Pigment or Engraved) : -	Shelter with Art	
	Contact									
	Recorders									
52-3-0743	Browns Creek-	AGD	56	318830	6231840	Closed site	Valid	Art (Pigment or Engraved) : -	Shelter with Art	
	Contact									
	Recorders									
52-3-0744	Forbes Creek 1	GDA	56	319126	6232038	Closed site	Valid	Art (Pigment or Engraved) : -	Shelter with Art	
	Contact									
	Recorders									
52-3-0289	Forbes Creek; Woronora Catchment;	AGD	56	318630	6231950	Closed site	Valid	Artefact : -	Shelter with Deposit	
	Contact									
	Recorders									
52-3-0296	Woronora; Menai;	AGD	56	317986	6233360	Open site	Valid	Grinding Groove : -	Axe Grinding Groove	
	Contact									
	Recorders									
52-3-0307	Forbes Creek Loftus	GDA	56	319267	6232085	Open site	Valid	Shell : -, Artefact : -	Midden	771

Report generated by AHIMS Web Service on 21/10/2019 for David Nutley for the following area at Lat, Long From : -34.0493, 151.0269 - Lat, Long To : -34.0132, 151.082 with a Buffer of 50 meters. Additional Info : Archaeological Assessment. Number of Aboriginal sites and Aboriginal objects found is 54

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SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status	SiteFeatures	SiteTypes	Reports
	<u>Contact</u>	<u>Recorders</u>						<u>Permits</u>		
52-3-0308	Prince Edward Park	AGD	56	319656	6232730	Closed site	Valid	Artefact : -, Shell : -	Shelter with Midden	771
	<u>Contact</u>	<u>Recorders</u>						<u>Permits</u>		
52-3-0309	Prince Edward Park Sutherland	AGD	56	319746	6232780	Open site	Valid	Grinding Groove : -, Art (Pigment or Engraved) : -	Axe Grinding Groove,Rock Engraving	771
	<u>Contact</u>	<u>Recorders</u>						<u>Permits</u>		
52-3-0225	Woronora	AGD	56	320179	6233837	Open site	Not a Site	Stone Arrangement : -	Not an Aboriginal Site	
	<u>Contact</u>	<u>Recorders</u>						<u>Permits</u>		
52-3-0256	Forbes Ck;Loftus;	AGD	56	319030	6231970	Closed site	Valid	Artefact : -	Shelter with Deposit	
	<u>Contact</u>	<u>Recorders</u>						<u>Permits</u>		
52-3-0366	Bates Drive;Sylvannia;	AGD	56	322666	6233670	Closed site	Valid	Artefact : -	Shelter with Deposit	
	<u>Contact</u>	<u>Recorders</u>						<u>Permits</u>		
52-3-0367	Prince Edward Park-	AGD	56	319600	6232680	Open site	Valid	Grinding Groove : -	Axe Grinding Groove	
	<u>Contact</u>	<u>Recorders</u>						<u>Permits</u>		
52-3-0372	Prince Edward Drive-	AGD	56	319770	6232700	Open site	Valid	Grinding Groove : -	Axe Grinding Groove	1333
	<u>Contact</u>	<u>Recorders</u>						<u>Permits</u>		
52-3-0373	Prince Edwards Park, 56 Leonay St	GDA	56	319990	6233280	Closed site	Valid	Art (Pigment or Engraved) : -, Shell : -	Shelter with Art	1333
	<u>Contact</u>	<u>Recorders</u>						<u>Permits</u>		
52-3-0278	Jannali;	AGD	56	320226	6233950	Closed site	Valid	Shell : -, Artefact : -	Shelter with Midden	86
	<u>Contact</u>	<u>Recorders</u>						<u>Permits</u>		
52-3-0051	Dents Creek;Loftus;	AGD	56	322516	6231036	Closed site	Valid	Shell : -, Artefact : -	Shelter with Midden	
	<u>Contact</u>	<u>Recorders</u>						<u>Permits</u>		
52-3-0008	Woronora;	AGD	56	318376	6232880	Closed site	Valid	Art (Pigment or Engraved) : -	Shelter with Art	
	<u>Contact</u>	<u>Recorders</u>						<u>Permits</u>		
52-3-0010	Woronora;Forbes Creek;	AGD	56	318500	6231600	Closed site	Valid	Art (Pigment or Engraved) : -	Shelter with Art	
	<u>Contact</u>	<u>Recorders</u>						<u>Permits</u>		
52-3-0022	Menai;	AGD	56	319546	6234410	Closed site	Valid	Shell : -, Artefact : -	Shelter with Midden	

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SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status	SiteFeatures	SiteTypes	Reports
	Contact	Recorders	Fred McCarthy					Permits		
52-3-1108	Camp Wonawong; Norrumba Sites	GDA	56	319120	6232006	Closed site	Valid	Aboriginal Ceremony and Dreaming : -		
	Contact	Recorders	Mr.Neville Baker,Mary Dallas Consulting Archaeologists (MDCA),Brad Welsh,Sydne					Permits		
52-3-1390	Forbes Creek PAD 1	AGD	56	319046	6232000	Closed site	Valid	Potential Archaeological Deposit (PAD) : -		
	Contact Searle	Recorders	Margrit Koettig					Permits		
52-3-1391	Forbes Creek PAD 2	AGD	56	318526	6231910	Closed site	Valid	Potential Archaeological Deposit (PAD) : -		
	Contact Searle	Recorders	Margrit Koettig					Permits		
52-3-1413	PAD 3 (Rich 1986)	AGD	56	317736	6232660	Closed site	Valid	Potential Archaeological Deposit (PAD) : -		
	Contact Searle	Recorders	Elizabeth Rich					Permits		
52-3-1414	PAD 4 (Rich 1986)	AGD	56	317836	6232610	Closed site	Valid	Potential Archaeological Deposit (PAD) : -		
	Contact Searle	Recorders	Elizabeth Rich					Permits		
52-3-0368	Prince Edward Park-1	AGD	56	319670	6232700	Closed site	Valid	Artefact : -	Shelter with Deposit	
	Contact	Recorders	Warren Bluff,Mary Dallas Consulting Archaeologists (MDCA)					Permits		
52-3-0369	Prince Edward Park-2	AGD	56	319690	6232700	Closed site	Valid	Art (Pigment or Engraved) : -	Shelter with Art	
	Contact	Recorders	Warren Bluff,Mary Dallas Consulting Archaeologists (MDCA)					Permits		
52-3-0528	Jannali Girls High-	AGD	56	320766	6233860	Closed site	Valid	Art (Pigment or Engraved) : -	Shelter with Art	1333
	Contact	Recorders	Warren Bluff,Mary Dallas Consulting Archaeologists (MDCA)					Permits		
52-3-0529	Jannali Flora & Fauna Reserve-	AGD	56	320206	6234350	Closed site	Valid	Art (Pigment or Engraved) : -	Shelter with Art	1333
	Contact	Recorders	Warren Bluff,Mary Dallas Consulting Archaeologists (MDCA)					Permits		
52-3-1593	WVNA PAD 1	GDA	56	318060	6232703	Closed site	Valid	Potential Archaeological Deposit (PAD) : 1		
	Contact	Recorders	Mary Dallas Consulting Archaeologists (MDCA)					Permits		
52-3-1594	WVNA PAD 2	GDA	56	318030	6232733	Open site	Valid	Potential Archaeological Deposit (PAD) : 1		
	Contact	Recorders	Mary Dallas Consulting Archaeologists (MDCA)					Permits		

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SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status	SiteFeatures	SiteTypes	Reports
52-3-1478	GKW02 (Bonnott Reserve) Port Hacking	GDA	56	320101	6234258	Closed site	Valid	Shell : 1		
	Contact	Recorders	Kelleher Nightingale Consulting Pty Ltd,Kelleher Nightingale Consulting Pty Ltd,Mi Permits							
52-3-1479	GKW03 (Broken Sandstone) Port Hacking	AGD	56	318891	6234408	Open site	Valid	Art (Pigment or Engraved) : -		
	Contact	Recorders	Kelleher Nightingale Consulting Pty Ltd Permits							
52-3-1480	GKW03 (Como Reserve) Port Hacking	GDA	56	318995	6234598	Closed site	Valid	Artefact : -, Art (Pigment or Engraved) : -		
	Contact	Recorders	Kelleher Nightingale Consulting Pty Ltd,Kelleher Nightingale Consulting Pty Ltd,Mi Permits							
52-3-1494	GKW47 (Three Mattresses) Port Hacking	AGD	56	318864	6234371	Closed site	Valid	Artefact : -		
	Contact	Recorders	Kelleher Nightingale Consulting Pty Ltd Permits							
52-3-1498	WT 04 - Forbes Creek PAD1	GDA	56	319139	6232172	Closed site	Valid	Art (Pigment or Engraved) : -		
	Contact	Recorders	Kelleher Nightingale Consulting Pty Ltd,Kelleher Nightingale Consulting Pty Ltd,Ke Permits							
52-3-1499	WT12 (Forbes Creek) Port Hacking	GDA	56	319080	6232131	Closed site	Valid	Artefact : -		
	Contact	Recorders	Kelleher Nightingale Consulting Pty Ltd,Kelleher Nightingale Consulting Pty Ltd,Mi Permits							
52-3-1500	WT13 (Forbes Creek) Port Hacking	GDA	56	318927	6232106	Closed site	Valid	Artefact : 2		
	Contact	Recorders	Kelleher Nightingale Consulting Pty Ltd,Kelleher Nightingale Consulting Pty Ltd,Mi Permits							
52-3-1502	WT15 (Mersey Street Midden) Port Hacking	GDA	56	319727	6233328	Closed site	Valid	Artefact : 2, Shell : -		
	Contact	Recorders	Kelleher Nightingale Consulting Pty Ltd,Kelleher Nightingale Consulting Pty Ltd,Mi Permits							
52-3-1503	WT16 (Midden Shelter) Port Hacking	AGD	56	318834	6232309	Closed site	Valid	Artefact : -		
	Contact	Recorders	Kelleher Nightingale Consulting Pty Ltd Permits							
52-3-1504	WT17 (One Shell Shelter) Port Hacking	GDA	56	319553	6232934	Closed site	Valid	Shell : 1		
	Contact	Recorders	Kelleher Nightingale Consulting Pty Ltd,Kelleher Nightingale Consulting Pty Ltd,Mi Permits							
52-3-1505	WT 18 - Plate Roof Shelter, Woronora	GDA	56	319259	6232639	Closed site	Valid	Artefact : 1, Shell : -		
	Contact	Recorders	Kelleher Nightingale Consulting Pty Ltd,Kelleher Nightingale Consulting Pty Ltd,Ke Permits							
52-3-1508	WT 22- Woronora R.S.L Midden	GDA	56	319240	6232677	Closed site	Valid	Artefact : 1, Shell : -		
	Contact	Recorders	Kelleher Nightingale Consulting Pty Ltd,Kelleher Nightingale Consulting Pty Ltd,Ke Permits							
52-3-1945	Loftus	GDA	56	319605	6232183	Open site	Valid	Aboriginal Resource and Gathering : -, Art (Pigment or Engraved) : -		
	Contact	Recorders	Mrs.Pamela Young Permits							
52-3-2057	Savilles Creek Shell & Bone Shelter	GDA	56	321570	6231353	Closed site	Valid	Habitation Structure : -, Non-Human Bone and Organic Material : -, Shell : -		

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AHIMS Web Services (AWS)

Extensive search - Site list report

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status	SiteFeatures	SiteTypes	Reports
	<u>Contact</u>	<u>Recorders</u>						<u>Permits</u>		
52-3-2050	Prince Edward Park Road Midden	GDA	56	319612	6233114	Open site	Valid	Habitation Structure : 1, Shell : 1		
	<u>Contact</u>	<u>Recorders</u>						<u>Permits</u>		
52-3-2051	Gunningwirr Q	GDA	56	319601	6233114	Open site	Valid	Shell : -		
	<u>Contact</u>	<u>Recorders</u>						<u>Permits</u>		
52-3-2052	Sam's Shelter	GDA	56	319621	6233114	Closed site	Valid	Habitation Structure : -, Shell : -		
	<u>Contact</u>	<u>Recorders</u>						<u>Permits</u>		

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GLOSSARY

Adze: an axe like bifacial tool with a bevelled bit or blade edge usually used to work wood, or sometimes to dig for root crops.

Alluvium: material which is transported by a river and deposited at points along the flood plain of the river.

Artefact: any object made by human agency. All lithic tools and lithic debitage are considered artefacts.

Artefact scatter: also known as a surface scatter or open site, where prehistoric material such as artefacts and waste debris are lying exposed on the surface of the ground.

Assemblage: a collection of artefacts from an archaeological site.

Australian small tool tradition: a mid Holocene tool industry of the Australian Aborigines that appeared about 5,000 years ago when a new ensemble of small, flaked stone tools began to come into use. The types consisted of backed blades and flakes, unifacial and bifacial points, and small adze flakes. There are some regional distributions of tools, including Bondi points, geometric microliths, Pirri points and Tula adzes.

Axe: a stone artefact that has been ground on one or more sides to produce a sharp edge.

Backed blade: a blade flake that has been abruptly retouched along one or more margins opposite an acute (sharp) edge. Backed pieces include backed blades and geometric microliths. They are thought to have been hafted onto wooden handles to produce composite cutting tools or spears. Backed blades are a feature of the “Australian small tool tradition”, dating from between 5,000 and 1,000 years ago in south eastern Australia (Mulvaney 1975).

Bifacial flaking or retouch: when flakes have been removed from two opposing faces.

Biomantle: the upper part of soil produced by biodynamical agents and processes of which bioturbation is normally hierarchically dominant. By definition, it contains at least 50% biofabric, a condition met in essentially all topsoils.

Bioturbation: the alteration of a site by non-human agency, eg. burrowing animals, tree and grass roots, insects

Blade: a flake that is at least twice as long as it is wide.

Bondi point: a small, asymmetric backed point, named after Bondi Beach where it was first found, which is a component of the Australian small tool tradition. It is usually less than 5cm long and is sometimes described as a backed blade.

Broad platform flake: a flake which has a platform which is as wide as, or wider than, the body of the flake.

Bulb of percussion: a rounded bulge where the force from the hammerstone has radiated through the stone and split it from the core.

Burin: a flake tool that was produced by the removal of two flakes at right angles to one another to produce a very fine sharp and durable edge.

Carved trees: trees which have had designs carved into the bark or heartwood and in some areas may have been used to mark burial or initiation sites.

Chert: a very fine crystalline aggregate of silica.

Context: the time and space setting of an artefact, feature or culture. The context of a find is its position on a site, its relationship through association with other artefacts, and its chronological position as revealed through stratigraphy. An artefact’s context usually consists of its immediate matrix (the material surrounding it, eg. clay, gravel or sand), its provenience (horizontal and vertical position within the matrix), and its association with other artefacts (occurrence together with other archaeological remains, usually in the same matrix). The assessment of context includes study of what has happened to the find since it was deposited.



Core: a piece of stone bearing one or more negative (concave) flake scars. A stone which has obviously had flakes and flaked pieces struck from it.

Cortex: refers to the original weathered outer surface of the rock used to manufacture an artefact.

Debitage (debris): detached pieces that are discarded during the reduction process.

Distal end: the end opposite to the platform or the point end of a blade.

Dorsal surface: the 'back' of the artefact or the side that was once part of the outside of the core or shows evidence of previous flake removals.

Edge-ground artefact: an artefact (generally an axe or adze) whose cutting edges have been ground, rather than flaked, to form a sharp edge.

Erillure scar: the small flake scar on the dorsal side of a flake next to the platform. It is the result of rebounding force during percussion flaking.

Erosion: the wearing away or loosening and transportation of soil or rock by water, wind and ice.

Fabricator: a stone or bone artefact used in the manufacture of other tools. Often rod shaped and worn heavily on one end, it is used to chip flakes from a core, or to retouch a flake.

Flake: any piece of stone removed from a larger mass (core) by application of force (percussion), and having a striking platform and bulb of percussion.

Flaked piece: any stone struck from a larger mass by percussion but not containing all or any of the characteristics of a flake.

Focal platform flake: a flake which has a platform narrower than the body of the flake.

Grinding groove: a depression resulting from the sharpening of stone tools such as axes and adzes, usually located on surfaces of fine homogenous sandstone and near water.

Grinding stone: a thick stone used as a mortar for grinding seeds, roots, tubers, or ochre.

Hammerstone: the stone that is used to remove flakes from the core.

Holocene: that portion of geologic time that postdates the latest episode of continental glaciation. The Holocene Epoch is synonymous with the recent or postglacial interval of Earth's geologic history and extends from 10,000 years ago to the present day. It was preceded by the Pleistocene Epoch and is part of the Quaternary Period, a time characterised by dramatic climatic oscillations from warm (interglacial) to cold (glacial) conditions that began about 1.6 million years ago. The term Holocene is also applied to the sediments, processes, events, and environments of the epoch.

Horizon (or soil horizon): the layers of the upper crust of the earth. The top, or O, horizon is the layer of undecomposed litter; the A horizon is topsoil, where most roots grow; B is the subsoil; and C is the parent rock material, broken into chunks. Although some roots can penetrate into the C horizon, few microorganisms live there.

Isolated find: a single stone artefact found on the surface of the land not in association with any other artefact.

Knapping: the process of hitting one stone (core) with another (hammerstone) to produce a flaked artefact.

Lamellate flaked piece: thin and wedge shaped, similar to a flake, but without the diagnostic features of a flake. A lamellate may be the distal end of a flake which has had its platform broken off.

Lithic: anything made of stone. Derived from the Greek word meaning stone or anything pertaining to stone.



Manuport: piece of stone intended to be, or used as, a core that has been carried to the area from somewhere else.

Microlith: a small (1 – 3cm long) flake with evidence of retouch. Bondi points, scrapers and backed blades are all types of microliths.

Midden: a prehistoric refuse site chiefly composed of shell fragments.

Multidirectional core: a lithic mass (core) with evidence of flaking originating from more than one direction and with more than a single striking platform.

Negative flake scar: the scar left by the removal of a flake. The scar may also show a rounded depression which is the negative of the bulb of percussion.

Open site: also known as a surface or artefact scatter, where prehistoric material such as artefacts and waste debris are lying exposed on the surface of the ground.

Pirri point: a symmetrical leaf-shaped point, up to 7cm long, unifacially flaked all over its dorsal surface. The striking platform and bulb of percussion are sometimes removed to produce a rounded, thinned butt. Pirri points are a component of the Australian small tool tradition, found generally in inland Australia. The term pirri is an Aboriginal word for 'wood engraving tool'.

Platform: the flat surface which receives percussion or pressure in the removal of a flake or flaked piece.

Pleistocene: a geochronological division of geological time, an epoch of the Quaternary period following the Pliocene. During the Pleistocene, large areas of the northern hemisphere were covered with ice and there were successive glacial advances and retreats. The lower Pleistocene began about 1.8 million years ago; the Middle Pleistocene about 730,000 years ago; and the Upper Pleistocene about 127,000 years ago; it ended about 10,000 years ago. The Pleistocene was succeeded by the Holocene.

Potential archaeological deposit (PAD): any location considered to have a moderate to high potential for subsurface archaeological material

Potlid: small circular piece of stone that has literally "popped off" the surface of the artefact due to exposure to extreme heat.

Proximal end: the 'top' of the artefact, or the part that the knapper hit to remove it from the core, where the platform is expected to be.

Quarry: a location from which stone has been extracted in order to make stone artefacts.

Retouch: refers to the secondary working of an artefact after it has been struck from the core. Retouch is used to sharpen the edges. It is the intentional modification of a stone tool edge by either pressure or percussion flaking techniques.

Scarred trees: trees from which bark has been removed for the manufacture of everyday items such as containers, canoes or shields.

Scraper: a generalised term used to describe a flake tool that has a retouched edge angle of approximately 60 to 90 degrees.

Silcrete: silica-rich duricrust identified by the presence of complete granules or even pebbles within the matrix.

Stratigraphy: the study and interpretation of the stratification of rocks, sediments, soils, or cultural debris, based on the principle that the lowest layer is the oldest and the uppermost layer is the youngest. The sequence of deposition can be assessed by a study of the relationships of different layers.

Taphonomy: Literally, 'the laws of burial'. In archaeology, it is the study of the processes by which archaeological remains are transformed by human and natural processes during their incorporation into archaeological deposits, their subsequent long-term preservation within those deposits, and their recovery by archaeologists. The aim is to understand the processes resulting in the archaeological record.



Thumbnail scraper: a small flake with a convex scraper edge, shaped like a thumbnail and located opposite the flake's platform. They exhibit unifacial retouch (usually on the ventral surface) and are usually less than 30mm in length.

Transect: an arbitrary sample unit which is a linear corridor of uniform specified width. A straight line or narrow sections through an archaeological site, along which a series of observations or measurements is made.

Tuff: a rock formed of volcanic fragments (generally ash).

Typology: a scheme to order multiple types in a relational manner. A common typology orders types in a hierarchical manner.

Unidirectional core: a core with only one striking platform surface and with flake scars extending in only one direction.

Unifacial flaking or retouch: where flakes have been removed from one face only.

Use-wear: the physical changes to the edges of an artefact as a result of its use. Modification of a tool resulting from its use.

Ventral surface: the 'front' of the artefact, or the side that was once part of the interior of the core.