



Artist's Impression

## Environmental Impact Statement – Appendix K: Aboriginal Cultural Heritage Assessment Report

# Warragamba Dam Raising

Reference No. 30012078  
Prepared for WaterNSW  
10 September 2021

Appendix 8 to Appendix 11 – Supporting Documents

#### **Appendix 9 Representative Photos of Aboriginal Cultural Heritage Sites:**

**This Appendix has been removed at the request of the Registered Aboriginal Parties**

#### **Appendix 11 Consultation Records:**

**This Appendix has been removed at the request of the Registered Aboriginal Parties**

## Appendix 8: Responses to the Methodology

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Representative Group	Comment	Niche Response
A1 Indigenous Services	A1, WIG and AHCS support and endorse the methodology for Warragamba Dam Raising.	Thank you for your response
Amanda Hickey Cultural Services	A1, WIG and AHCS support and endorse the methodology for Warragamba Dam Raising.	Thank you for your response
Biamanga	This is confirmation of Biamangas support for the Warragamba Dam Raising ACHA methodology	Thank you for your response
Cullendulla	This is confirmation of Biamangas support for the Warragamba Dam Raising ACHA Methodology	Thank you for your response
Cubbitch Barta Native Title Claimants	<p>Following on from the meeting held yesterday I am concerned that the whole of the areas that will be impacted by the higher water level will not be surveyed. In my opinion the whole area should be surveyed. If there are sites that have not been recorded during this process are damaged and destroyed forever then that is a loss not only to us as Aboriginal people but the whole of Australia. Aboriginal heritage in the Greater Blue Mountains World Heritage Area is currently being considered to be added to the National Heritage listing as a precursor to World Heritage Listing. Even temporary inundation has the potential to damage particularly art sites and living scarred trees. Sampling is not an appropriate method of surveying for this project. The whole area of inundation should be surveyed. It is a big project and should be carried out wholly and responsibly.</p> <p>There is no mention in the methodology about the impacts of infrastructure that will need to take place if this proposal goes ahead. This includes the realignment of tracks within the Valley, and other infrastructure within the dam wall precinct. All of these will at some stage need to be assessed for Aboriginal Heritage, prior to any works taking place.</p>	<p>45 locations have been added to the survey to adequately record and understand the dreamtime creation story of the Burragorang Valley. This will increase the survey coverage and pick up on the highly significant areas of the Burragorang Valley to make sure cultural information is not lost. An understanding of these places of cultural significance will form an important aspect for this assessment. Exploring these locations will be important for adding information regarding the cultural practices and cultural understanding of region. In particular, the survey represents a rare opportunity to examine in detail, the archaeology of a large, relatively intact Aboriginal Dreaming story.</p> <p>The impacts of infrastructure does not form part of this document but will be managed through an Aboriginal Cultural Heritage Management Plan (ACHMP). All impacts from infrastructure will be assessed after the project is approved and does not form part of the EIS stage of the assessment.</p>
Darug Custodian Aboriginal Corporation	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 researches that our history is generic and is usually from an early colonist's 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	Thank you for your response



Representative Group	Comment	Niche Response
	<p>people and also other Aboriginal people that now call this area home and have done so for numerous generations.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>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 strategies.</p> <p>Darug sites and objects of cultural heritage are protected under the National Parks and Wildlife Service NSW Act 1974. It is a main goal in our constitution to care for our sites, places, oral histories and objects in conjunction with the NPWS act.</p>	

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	<p>The National Parks and Wildlife Act 1974 (NPW Act), administered by OEH, is currently the primary legislation for the protection of some aspects of Aboriginal Culture and heritage in NSW. One of the objectives of the NPW Act is.</p> <p>... the conservation of objects, places or features (including biological diversity) of cultural value within the landscape, including but not limited to: (i) places, objects and features of significance to Aboriginal people ... (s.2A)(b)</p> <p>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.</p> <p>The Darug people lived in family groups commonly known as clan groups. Clan groups were groups of people ranging from ten to fifty people, these were structured groups with strict lore's (laws) and followed a system known as the kinship system. The kinship system is a very complex and organised system, this system organised marriages, totems, and the hierarchy of the group. All Darug people had totems, a family totem, personal totem and tribal totem, totems were usually an animal form they could also be other forms or plants, this helped with the organisation of marriages, two people of the same totem could not marry. People could not eat their totem this helped with conservation. All members of the group had roles and responsibilities that were adhered to. The main common lore for Darug people is respect.</p> <p>Darug people lived a nomadic lifestyle usually moving around within their traditional boundaries. Darug as with all aboriginal people, knew how to care for the land and keep resources thriving and reproducing. Seasons played a big part in the movement of a clan. As most native plants need fire to replenish, many different signs were interpreted for movement, burning and hunting. The Darug practiced a tradition that is known as fire</p>	

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	<p>stick farming and this tradition is still used all over Australia. Fire was used for many reasons within the Darug lifestyle, cooking, warmth, bush regeneration, hunting, ceremony and signalling. The fire technology was a well organised practice and was always carried out in the appropriate seasons and temperature. This knowledge and range of reasons for fire use established a pattern of controlled burning which is understood to help in the control of Australian bushfires</p> <p>Darug people built bark huts for shelter in the open forest on the Cumberland plain, in sandstone country people occupied Rock Shelters. A large percentage of Rock Shelters have intact evidence of Darug use and repeated visiting and occupation.</p> <p>The lifestyle of the Darug people was planned. The nomadic lifestyle required the people to know where all resources were situated and evidence shows that the movement of people around and within their country was largely driven by changes to season. The nomadic lifestyle made carrying many possessions near impossible therefore generally possessions were limited to a small toolkit and the landscape provided the remaining resources needed. The seasons and movements of people were also drivers for the Darug decisions around when to have children as too many children could not be carried by the clan and landscape.</p> <p>While people were living the traditional lifestyle song, dance, art and ceremony was and is a big part of daily life. There were signs left in the landscape showing tribal areas, ceremonial places, sacred places, burials, women's places, and resources, People read the land and signs similar to reading maps today.</p> <p>Darug people came from the Dreamtime, Dreamtime is when everything was created, Darug people have beliefs that are thousands of years old, the dreaming is stories of creation and life that is passed down from generation to generation many of these stories are part of the land, evidence of the Darug people and lifestyles is in the landscape all over Darug country.</p> <p>Archaeological evidence left from the traditional Darug from pre contact is part of</p>	

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	<p>the landscape within the Darug boundary, Archaeological records are in many different forms.</p> <p>There is evidence that the Darug people have been living within their boundaries for thousands of years, stone tools are abundant, art within Rock Shelters, rock engraving, scarred trees, carved trees, wooden artefacts and oral histories and stories are all part of the Archaeological record.</p> <p>Archaeologists have been recording the landscape and materials left by traditional Darug and also the continued connections to country and lifestyle for their scientific and significant values.</p> <p>Our group is concerned with the amount of groups consulted from out of the area and also personal profit groups, this area has traditional owners with knowledge, and all other groups that would like to be consulted should receive documentation but not employment.</p>	
Darug Land Observations	<p>Please be advised that Darug Land Observations Pty Ltd is seeking to be involved in any and all consultation meetings and fieldwork.</p> <p>This office specialises in Aboriginal and community consultations, and has a membership that comprises of Traditional owners from the area in question. Those retain strong story, song lines, oral history and continued contact.</p> <p>We would also like to state that we do not accept or support any person or organisation that are NOT from the DARUG Nation that comments regarding the said area.</p>	Thank you for your response
Darug Aboriginal Land Care	The Darug Aboriginal Land care agree with your Methodology	Thank you for your response
Goobah Developments	This is confirmation of Goobah's support for the Warragamba Dam Raising ACHA methodology,	Thank you for your response
Gundungurra Aboriginal Heritage Association Inc.	Concern that the methodology didn't include the Gundungurra story and this is what should be dictating the survey sites i.e. survey to follow the creation story	<p>Niche acknowledged at a meeting the story and hadn't included it without the prior consultation due to potential sensitivity. The story will be included in the assessment document and at the request of the ILUA would use RH Matthews account and Michael Jackson's map rather than the Jim Smith version</p> <p>From this feedback the field survey will now be focused on the creation story where two Ancestors (Burringilling) in the Gundungurra Dreaming</p>



Representative Group	Comment	Niche Response
		<p>(Gunyungulung) created the Wollondilly and Cocks Rivers. Various special locations in the creation story occur throughout the Subject Area with the spirit of Guringatch located at many of these sites. As well as the reassessment of the previously registered AHIMS sites located within the Subject Area.</p> <p>Also areas of cultural significance to the Gundungurra people will be an important focus of the survey and the overall assessment. The cultural significance of these locations relate to where the traditional locality name has been recorded and to places where other Gundungurra stories are known to occur. Some of the sites have post-contact significance as places where Gundungurra people and other Aboriginal people chose to settle or establish farming selections, were known to have been born or died. Many of these became Aboriginal Reserves and were based on sites which held traditional significance. Other sites of importance include known archaeological sites of high significance or places of known special Aboriginal resource gathering.</p> <p>45 locations have been added to the survey to adequately record and understand the Gundungurra Cultural landscapes of the Burragorang Valley. An understanding of these places of cultural significance will form an important aspect for this assessment. Exploring these locations will be important for adding information regarding the cultural practices and cultural understanding of region. In particular, the survey represents a rare opportunity to examine in detail, the archaeology of a large, relatively intact Aboriginal Dreaming story</p>
Kamilaroi Yankuntjatjara Working Group	Thank you for the Methodology, I have read and am happy with and support all your recommendation.	Thank you for your response
Muragadi Heritage Indigenous Corporation	I have read the Methodology for Warragamba Dam, Our organisation endorses the recommendations made by Niche. I agree to the approach to the protocols for the management of sensitive cultural information for the above project. I look forward to hearing from you shortly.	Thank you for your response
Murra Bidgee Mullangari Indigenous Corporation	<p>I have read the proposed Aboriginal cultural heritage assessment methodology for the above project. I endorse the recommendations made by Niche Environment.</p> <p>If you require further details please feel free to contact me either by mobile or email. I look forward to hearing from you.</p>	Thank you for your response

Representative Group	Comment	Niche Response
Murramarang	This is confirmation of Murramarang support for the Warragamba Dam Raising ACHA Methodology,	Thank you for your response
Widescope Indigenous Group	A1, WIG and AHCS support and endorse the Methodology for Warragamba Dam Raising.	Thank you for your response

## Appendix 10: Full list of contributors to cultural heritage surveys

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Registered Aboriginal Party and Representative	Dates in attendance of Aboriginal Cultural Heritage Survey		
A1 Indigenous Services			
Steven Hickey	24-25 May 2019 19 November 2018		
Nick Dezwalt	23 May 2019		
Amanda Hickey Cultural Services			
Steven Hickey	28-29 May 2019 20 November 2018 21 November 2018		
Nick Dezwart	15 January 2019 4-5 February 2019 12-13 March 2019		
Corroboree Aboriginal Corporation			
Mike Skinner	29 January 2019 14-15 March 2019		
Adam King	27-30 May 2019		
Cubbitch Barta Native Title Claimants			
Daniel Chalker	24-28 May 2018 1 June 2018 4-5 June 2019 7-8 June 2018 12-13 June 2018 15 June 2018 20-22 June 2018 25-28 June 2018	9-10 October 2018 26 October 2018 20-23 October 2018 26-27 June 2018 16 January 2019 21-25 January 2019 29-31 January 2019	1 February 2019 4-5 February 2019 12-15 February 2019 26-29 March 2019 1 April 2019 22- 24 May 2019 27-31 May 2019
Rebecca Chalker	31 May 2018 14 June 2018 29 January 2019		
Ebony Chalker	19 November 2018		
Darug Custodian Aboriginal Corporation			
Jade Paton	23 November 2018		
Darug Land Observation			
Representative unable to attend dates scheduled for			
Gundungurra Aboriginal Heritage Association Inc.			
Chris Halls	24-25 May 2018 30 May 2018 1 June 2018 4-5 June 2018 7-8 June 2018 12-15 June 2018 21-22 June 2018 25 June 2018 27-28 June 2018	19 November 2018 22 November 2018 15-16 February 2019 21 January 2019 13-15 March 2019 26-29 March 2019 1 April 2019 22-24 May 2019 27 May 2019	

Registered Aboriginal Party and Representative	Dates in attendance of Aboriginal Cultural Heritage Survey	
	9-10 October 2018 25-26 October 2018	30-31 May 2019
Kieran McNailly	28-29 May 2018	
Sharyn Halls	5 June 2018 7 June 2018 12 June 2018 13 June 2018 20 June 2018 25 June 2018	26 June 2018 4 July 2018 6 July 2018 27 September 2018 2 October 2018 3 June 2019
Ebony Chalker	20-21 November 2018	
Kamilaroi Yankuntjatjara Working Group		
Robert Hunter	4 -5 June 2018 22 June 2018 25 June 2018 22 November 2018 21 January 2019 24-25 January 2019	
Jamie Currell	1 February 2019 27-29 March 2019	
Kachibulla Khan	3 June 2019	
Muragadi Heritage Indigenous Corporation		
Chad Carroll	8 June 2018	
Ryan Johnson	12 June 2018 26 June 2018	
Murra Bidgee Mullangari Indigenous Corporation		
Ryan Johnson	12 June 2018 21 June 2018	
Chad Carroll	22 June 2018 27 June 2018 28 June 2018	
Chad Gowan	23 January 2019 1 April 2019	
Adam King	31 January 2019	
Widescope Indigenous Corporation		
Steven Hickey	13-15 June 2018 26 October 2018 16 January 2019	
Nick Dewalt	22 May 2019	