



Bankstown City Centre and Campsie Town Centre Master Plans Aboriginal Culture and Heritage Study

Prepared by AMBS Ecology & Heritage
for Canterbury Bankstown Council

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1 Introduction

AMBS Ecology and Heritage (AMBS) has been commissioned by Canterbury Bankstown Council (Council) to prepare an Aboriginal Culture and Heritage Study in support of the development of the Bankstown City Centre and Campsie Town Centre Master Plans. The study will allow Council to take better account of Aboriginal heritage knowledge and values in its planning and management of the City and in particular, the Bankstown and Campsie strategic centres (the study areas) (Figure 1.1-Figure 1.3).

1.1 Study Area and Masterplans

The study areas comprise Bankstown City Centre and Campsie Town Centre, the two strategic centres of the City of Canterbury Bankstown Local Government Area (LGA). The City of Canterbury Bankstown LGA covers an area of over 100 square kilometres, comprising 41 suburbs and parts of the Georges River National Park, the Cooks River, Wolli Creek, Salt Pan Creek and the Georges River (Canterbury Bankstown Council 2020:5,22). The Bankstown study area covers an area of approximately 2.2km² and the Campsie study area covers an area of approximately 3.7km². The study areas are located between 13 and 20 kilometres south west of the Sydney Central Business District (CBD).

The Bankstown study area is a regional City Centre with commercial, retail and high-density residential development and the Campsie study area is a retail and health related centre, with medium to high density residential development. Bankstown City Centre will continue to be the main location for commerce, civic, cultural, administrative and social activity for the city, and Campsie Town Centre will be a key civic, cultural, recreation, retail and local employment hub for the eastern part of the City (Canterbury Bankstown Council 2020:22). The *Draft Local Strategic Planning Statement Connective City 2036* commits to the following strategic directions for the study areas:

Bankstown City Centre

- Provide 25,000 jobs and plan for the 25,000 students within Bankstown City Centre by 2036;
- create a commercial core for premium commercial and civic development in Bankstown City Centre, anchored by the university, public and private hospital and other institutional development;
- plan for significant increase in education, knowledge intensive and cultural jobs in Bankstown City Centre, focused along the Chapel Road precinct;
- encourage student housing in Bankstown City Centre to support the growing education role of the City and Bankstown Aviation and Technology Precinct;
- encourage student housing in Bankstown City Centre;
- ensure no net loss of employment floor space; and
- plan capacity for tourist and visitor accommodation, event, conferencing, meeting space.

Campsie Town Centre

- Create capacity for employment and cultural uses, retailers and housing to create an 'Eastern Lifestyle and Medical Precinct' to support its designation as a Strategic Centre;
- provide capacity for 7,500 jobs in Campsie, and maintain active floor space on the ground floor;
- build on the opportunities to enhance the role of Canterbury Hospital as an employment hub and economic stimulus for the precinct;
- ensure no net loss of employment floor space; and
- enhance links to the Cooks River.

(Canterbury Bankstown Council 2020:23).

To guide this growth and change, Council is currently preparing a comprehensive Bankstown City Centre Master Plan (BCC Master Plan) and Campsie Town Centre Masterplan (CTC) Masterplan which will inform future amendments to the Local Environment Plan (LEP) and a new Development Control Plan (DCP).

1.2 Council's Aboriginal Culture and Heritage Context

An *Innovate Reconciliation Action Plan June 2020 - June 2022*, has been developed by Council in consultation with the Aboriginal & Torres Strait Islander Reference Group (ATSI Reference Group), to consolidate Council's long-standing commitment to reconciliation with Aboriginal and Torres Strait Islander communities. Council's vision for reconciliation is:

To create a strong, harmonious and richer community by encouraging our Aboriginal and Torres Strait Islander residents to share their heritage and culture with people from other cultures to ensure all of our different traditions, customs and stories are valued.

As outlined in the Plan, Council aims to further reconciliation in four key areas:

- Relationships: Building positive, respectful and meaningful relationships between Aboriginal and Torres Strait Islander Peoples, organisations, communities and staff.
- Respect: Recognising the unique status of the Darug and Eora Peoples as the Traditional Custodians of this land, and actively promoting reconciliation and respect for Aboriginal and Torres Strait Islander cultures and heritage throughout the LGA.
- Opportunities: Contributing to closing the gap in education and employment outcomes between Aboriginal and Torres Strait Islander and non-Aboriginal members of the community, and supporting self-determination of Aboriginal and Torres Strait Islander Peoples.
- Governance, Tracking Progress and Reporting: Monitoring the implementation and effectiveness of the actions outlined in the *Innovate Reconciliation Action Plan* and identifying areas for improvement. (Canterbury Bankstown Council 2020a)

Council produced the *Respect Acknowledge and Listen Practical Protocols*, to better enable the working relationship between Aboriginal and Torres Strait Islander Communities and Council. Council follows a "respect, acknowledge and listen" practical protocol for working with Aboriginal and Torres Strait Islander communities in Canterbury Bankstown. Protocols covered include identity and diversity within Aboriginal and Torres Strait Islander communities, consultation, permission, communication, ethics and morals, correct procedures, key words to remember, Aboriginal and Torres Strait Island corporations/community organisations, Local Aboriginal Land Councils (LALC), and relevant protocol resource documents.

1.3 Methodology

This study is consistent with the principles and guidelines of the *Burra Charter: The Australian ICOMOS Charter for the conservation of places of cultural significance 2013*. It has been prepared in accordance with current heritage best practice and the guidelines of Heritage NSW, Department of Premier and Cabinet (Heritage NSW) as specified in the *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW* (OEH 2011), and the *Code of Practice for Archaeological Investigation of Aboriginal Objects in NSW* (Department of the Environment, Climate Change and Water NSW (DECCW) 2010). The key heritage requirements for this study are to:

- undertake a review of existing information on the Aboriginal heritage values and archaeology of the area;
- compile an annotated bibliography recording useful primary and secondary sources that contain information about the Aboriginal history and culture of the study areas;

- using these primary and secondary sources, document information about significant Aboriginal heritage places associated with the study areas;
- consult with members of the ATSI Reference Group and the local Aboriginal community to afford the opportunity to provide input into the annotated bibliography and input into the documenting of Aboriginal heritage places;
- prepare a thematic history, drawing together the various strands of the area's history to provide a holistic approach to the significance assessment;
- undertake a heritage significance assessment of the proposed development areas; and
- develop appropriate planning controls and recommendations for ongoing management and conservation of the Aboriginal heritage values of the study areas, based on an understanding of scientific and cultural heritage significance, in line with Heritage NSW guidelines and archaeological best practice.

Aboriginal and Torres Strait Islander readers are warned that the thematic history and some of the sources listed in the annotated bibliography contain images of deceased persons which may cause sadness or distress. Readers must also be advised that the language used in some of the sources may be considered outdated. For a description of source and site types please refer to the glossary in Appendix A.

1.4 Authorship and Acknowledgements

This report has been prepared by AMBS Heritage Consultants Petra Balanzategui and Jenna Weston, and AMBS Director Aboriginal Heritage Christopher Langeluddecke. AMBS would like to acknowledge and thank Council's project team and the Cooks River Aboriginal Consultative Group for their help and assistance.

AMBS would like to acknowledge the input, advice, and assistance of the ATSI Reference Group members who were consulted with for the Study as representatives of the local Aboriginal community:

- Uncle Harry Allie;
- Aunty Lynette Martin;
- Jennifer Newman; and
- Aunty Lola Simmons.

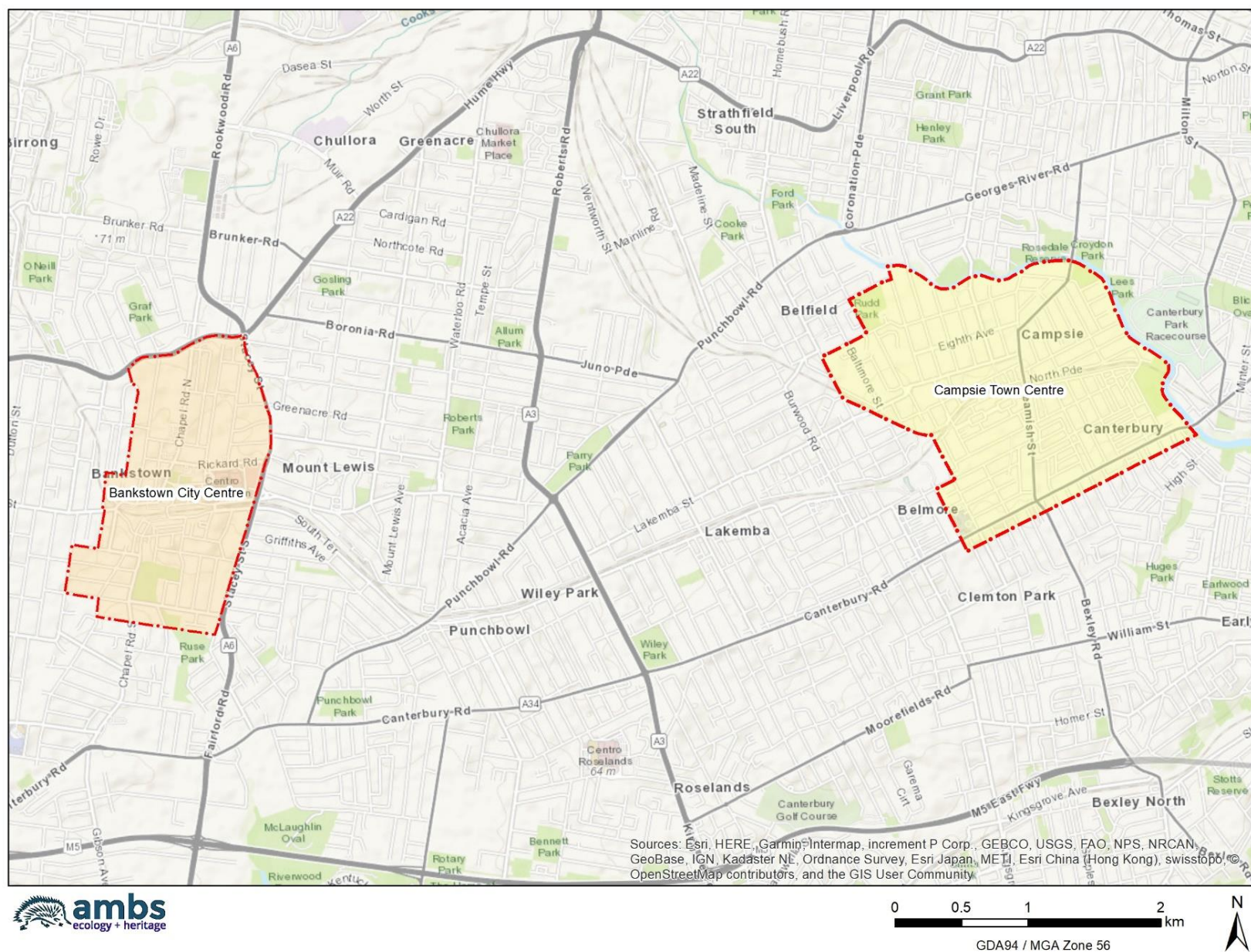
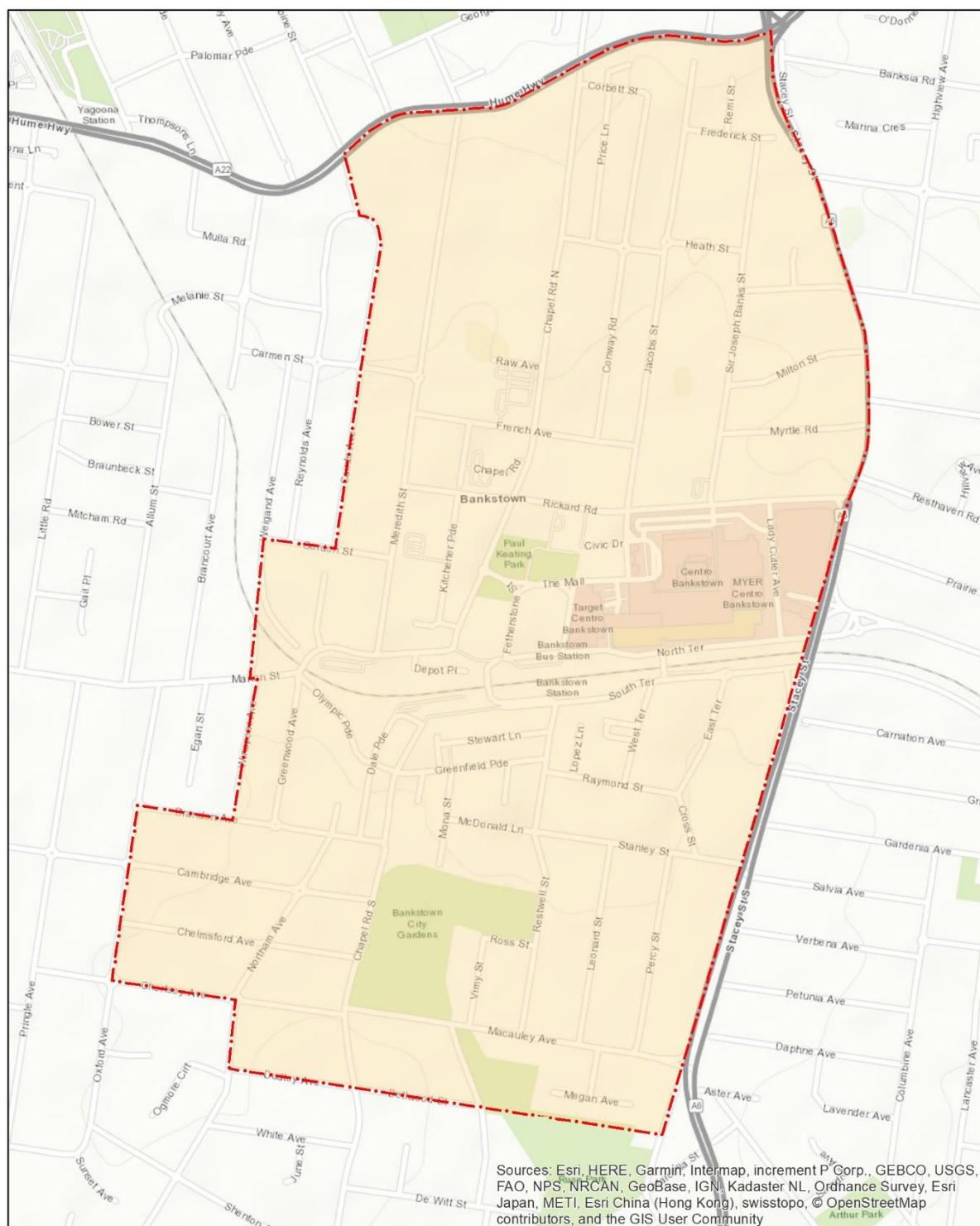


Figure 1.1 The Bankstown City Centre and Campsie Town Centre study areas within the Canterbury Bankstown LGA.



0 125 250 500 Meters
GDA94 / MGA Zone 56



Figure 1.2 The Bankstown City Centre study area.

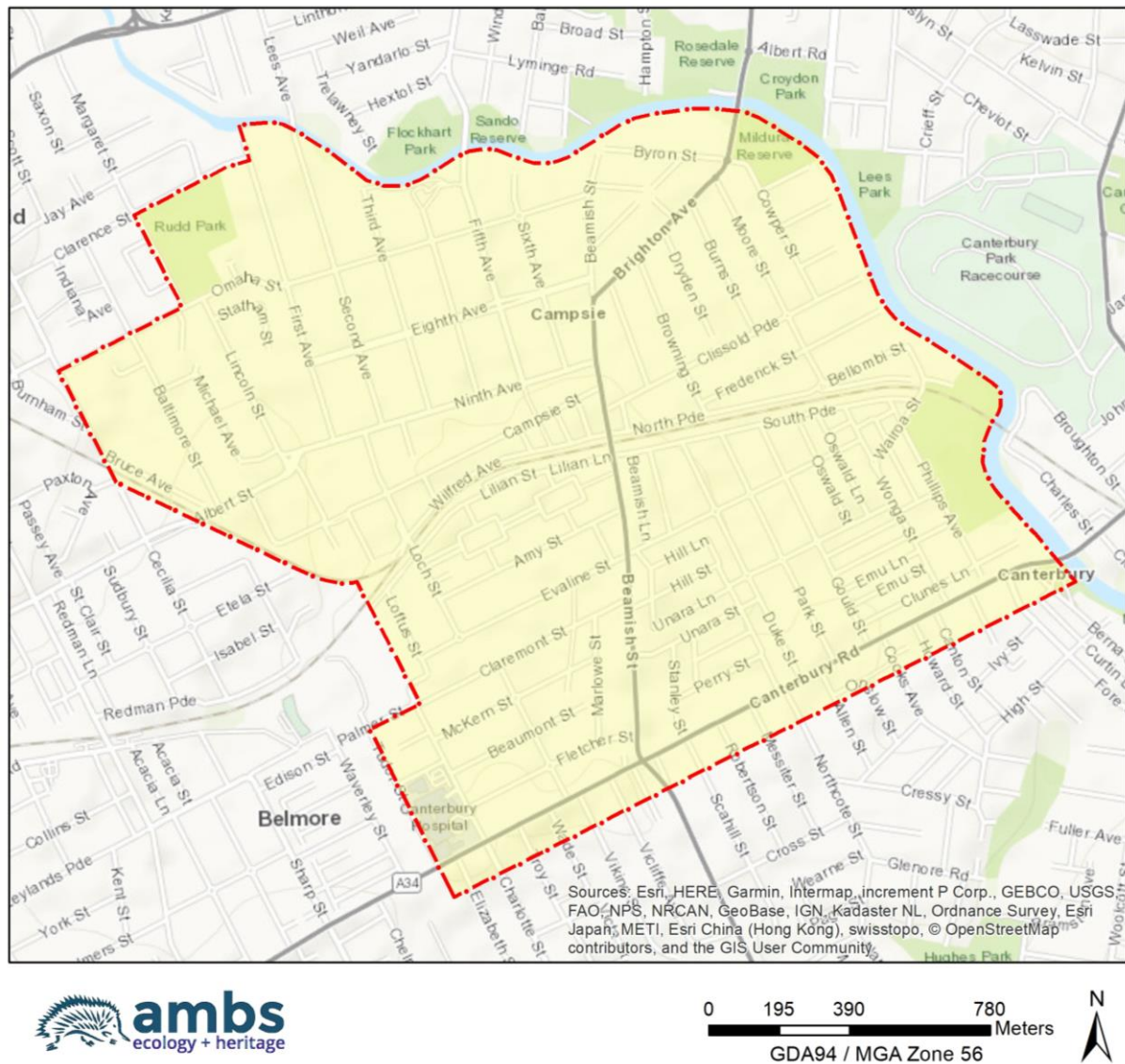


Figure 1.3 The Campsie Town Centre study area.

2 Statutory Context and Policies

The conservation and management of heritage items takes place in accordance with relevant Commonwealth, State or Local government legislation. Non-statutory heritage lists, ethical charters, conservation policies, organisational policies and community attitudes and expectations can also have an impact on the management, use, and development of heritage assets. The City of Canterbury Bankstown operates under the *NSW Local Government Act* and other relevant legislation and seeks to respond to changing community needs (Canterbury Bankstown Council 2019:2). Legislation relevant to the study areas that allow Council to take better account of Aboriginal knowledge and values in its planning and management, are summarised below.

2.1 *Environment Protection and Biodiversity Conservation Act 1999*

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

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

2.2 *Native Title Act 1993*

Native title is the recognition by Australian law that Aboriginal peoples or Torres Strait Islanders have rights and interests to land and waters that arise from traditional laws and customs. The *Native Title Act 1993* (Native Title Act) recognises and protects native title in Australia and establishes a mechanism for determining native title claims. It also provides for negotiations between native title holders or registered native title claimants (native title parties) and other parties regarding the use and management of land and waters, in the form of Indigenous Land Use Agreements (ILUAs).

The Native Title Registrar of the National Native Title Tribunal (NNTT) keeps three public registers of native title information: The National Native Title Register, the Register of Native Title Claims, and the Register of Indigenous Land Use Agreements. Registered native title holders are recognised as having a right to speak for Country on Aboriginal culture and heritage (OEH 2012a:7).

2.2.1 *National Native Title Register*

There are currently no native title determinations within the Canterbury Bankstown LGA on the National Native Title Register.

2.2.2 *Register of Native Title Claims*

There are currently no determination applications that have met the requirements for registration on the Register of Native Title Claims.

2.2.3 *Register of Indigenous Land Use Agreements*

Indigenous Land Use Agreements (ILUAs) are a form of voluntary agreement that can be made between native title parties and other people or organisations with an interest in an area, such as

governments, miners, pastoralists or energy companies. The agreements are legally binding, and can cover a range of matters, including cultural heritage issues. If the agreements meet the conditions set out in the Native Title Act, they may be registered on the Register of Indigenous Land Use Agreements. There are no ILUAs within the Canterbury Bankstown LGA.

2.3 National Parks & Wildlife Act 1974 (Amended 2010) and National Parks & Wildlife Amendment Regulation 2010

Under the provisions of the *National Parks & Wildlife Act 1974* (amended 2010; NPW Act), the Director-General of the National Parks and Wildlife Service (NPWS; now Heritage NSW) is responsible for the care, control and management of all national parks, historic sites, nature reserves, state conservation areas, karst conservation reserves and regional parks. The Director-General is also responsible, under this legislation, for the protection and care of native fauna and flora, and Aboriginal places and objects throughout NSW.

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

Under Section 90 of the Act, it is an offence for a person to destroy, deface, damage or desecrate an Aboriginal Object or Aboriginal Place without the prior issue of an Aboriginal Heritage Impact Permit (AHIP). The Act requires a person to take reasonable precautions and due diligence to avoid impacts on Aboriginal Objects. AHIPs may only be obtained from the Environmental Protection and Regulation Division (EPRD) of Heritage NSW.

The *National Parks and Wildlife Amendment Regulation 2010* commenced on 1 October 2010. This Regulation excludes activities carried out in accordance with the Code of Practice for Archaeological Investigation of Aboriginal Objects in NSW from the definition of harm in the Act. That is, test excavations may be carried out in accordance with this Code of Practice, without requiring an AHIP. The Regulation also specifies Aboriginal community consultation requirements (*Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*). In addition, the Regulation adopts a due diligence code of practice which specifies activities that are low impact, providing a defence to the strict liability offence of harming an Aboriginal object.

2.3.1 Aboriginal Heritage Information Management System (AHIMS)

The Aboriginal Heritage Information Management System (AHIMS) is part of the regulatory framework for the implementation of the NPW Act. Maintained by Heritage NSW, the AHIMS includes a database of Aboriginal heritage sites, items, places and other objects that have been reported to Heritage NSW, as well as site cards describing Aboriginal sites registered in the database, and associated Aboriginal heritage assessment reports. Section 89A of the NPW Act requires individuals and corporations to notify Heritage NSW of the location of Aboriginal sites identified during field investigations, regardless of land tenure or any likely impacts to such sites. Nevertheless, the AHIMS is not a comprehensive list of all Aboriginal heritage sites in NSW; it only includes information that has been reported to Heritage NSW. The accuracy of site co-ordinates in the database therefore varies depending on the method used to record locations.

The results of an AHIMS site search for the local area are presented in Section 5.2.3.

2.4 Heritage Act 1977

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

There are no Aboriginal heritage items listed on the SHR within the study area. However, located within the vicinity of Campsie is the State heritage listed Earlwood Aboriginal Art Site (listing no. 01801). The statement of significance specifies:

it provides clear and intact evidence of Aboriginal occupation of the area prior to European settlement. Comprising a rockshelter, midden and stencil work, the site offers a rare and unique insight into the daily life as well as the routine and ceremonial culture of the Bidjigal people prior to European contact. Its significance is strengthened in that it is a rare example of such an intact surviving occupation site in a highly urbanised setting.

2.5 Environmental Planning & Assessment Act 1979

The *Environmental Planning and Assessment Act 1979* (EP&A Act) is the main act regulating land use planning and development in NSW. Part 1.3 of the EP&A Act requires the sustainable management of built and cultural heritage, including Aboriginal cultural heritage. The EP&A Act also controls the making of environmental planning instruments (EPIs). Two types of EPIs can be made: Local Environmental Plans (LEPs) covering local government areas; and State Environment Planning Policies (SEPPs), which address planning issues within NSW. LEPs commonly identify, and have provisions for, the protection of local heritage items and heritage conservation areas.

2.5.1 Bankstown Local Environmental Plan 2015 and Canterbury Local Environmental Plan 2012

When the former Bankstown City Council and Canterbury City Council were amalgamated to form the Canterbury Bankstown Council in 2016, the LEPs of the former Councils were not consolidated. As such, the *Bankstown Local Environmental Plan 2015* and *Canterbury Local Environmental Plan 2012* remain effective. In 2018, the Department of Planning, Industry and Environment (DPIE) announced the *Accelerated Local Environmental Plan Program* which provides funding to councils to prepare and implement a *Local Strategic Planning Statement* and make subsequent changes to planning controls (Canterbury Bankstown Council 2019b:3). In 2018, Council endorsed the Project Plan to commence the *Accelerated Local Environment Plan Program*. The Project Plan requires Council to prepare a Local Strategic Planning Statement to consolidate the planning controls of the former Canterbury and Bankstown Councils LEPs (Canterbury Bankstown Council 2019b:3). The consolidated LEP, which is now in the finalisation stage proposes to:

- Produce a single set of aims, objectives, land use tables and provisions, consistent with the *Draft Local Strategic Planning Statement Connective City 2036*, the *Standard Instrument (LEPs) Order 2006* and other State Requirements;
- resolve discrepancies between *Bankstown LEP 2015* and *Canterbury LEP 2012*;
- implement key actions of current land use strategies; and
- comply with the Gateway Determination issued by the DPIE (dated 20 February 2020), namely the conditions to preclude any changes to residential land uses and development standards, and to preclude the rezoning of any land other than those included in current land use strategies. (Canterbury Bankstown Council 2020c:10).

2.5.2 Bankstown Local Environmental Plan 2015

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

2.5.3 Canterbury Local Environmental Plan 2012

Part 5 *Miscellaneous provisions*, Clause 5.10 *Heritage Conservation* of the Canterbury LEP is consistent with current heritage best practice guidelines. It provides for the protection of heritage items, heritage conservation areas (including associated fabric, settings and views), archaeological sites, Aboriginal objects and Aboriginal places of heritage significance. Schedule 5 *Environmental Heritage* details the Aboriginal art site and midden located at Undercliffe Road, Earlwood (Lot 38, Section C, DP4709), which is listed as Item No. AH1 and is of State Significance. Additional information about this site is detailed in Section 5.

2.6 Government Architect New South Wales

Government Architect New South Wales (GANSW) is in the process of developing the Draft *Connecting with Country* framework, and the *Designing with Country* cultural design principles, which address collaboration, connection and engagement with Aboriginal culture and communities.

2.6.1 Connecting with Country

The *Connecting with Country* Draft Framework is being developed in collaboration with Aboriginal experts in spatial design, an Advisory Panel of Traditional Custodians, and representatives from community organisations, and government, to establish “developing connections with Country that can inform the planning, design, and delivery of built environment projects in NSW” (GANSW 2020a:3,8). The document is intended for the community, local government, government agencies, industry and developers, and project development teams, to better understand and support, a strong and vibrant Aboriginal culture in the NSW built environment (GANSW 2020a:8). The draft framework is being tested over a 12-month period and further input and guidance is being sought from Aboriginal communities across NSW (GANSW 2020a:11). The ambition of the framework is that everyone involved in delivering government projects adopts the following commitment:

Through our projects, we commit to helping support the health and wellbeing of Country by valuing, respecting, and being guided by Aboriginal people, who know that if we care for Country – it will care for us. (GANSW 2020a:8).

By supporting the health and wellbeing of Country, three long-term strategic goals aim to be met:

- *reduce the impacts of natural events such as fire, drought, and flooding through sustainable land and water use practices;*
- *value and respect Aboriginal cultural knowledge with Aboriginal people co-leading design and development of all NSW infrastructure projects; and*
- *ensure Country is cared for appropriately and sensitive sites are protected by Aboriginal people having access to their homelands to continue their cultural practices (GANSW 2020a:8).*

2.6.2 Designing with Country

The *Designing with Country* cultural design principles are being developed in liaison with Aboriginal stakeholders and professionals as well as the design industry, government, and community. The principles are intended to provide guidance on how to address Aboriginal culture and heritage through

design, and to develop a set of Cultural Design Principles. *Designing with Country* encourages all stakeholders including designers, clients, communities, planners, and developers to consider how they respond to Aboriginal cultural connections to Country when they are designing and planning new projects.

The paper is for all stakeholders who have a direct role in procuring, designing, delivering, and advising on Government projects that impact Aboriginal communities, and on their culture, heritage, and Country (GANSW 2020b). The discussion paper encourages stakeholders to consider how they respond to Aboriginal cultural connections to Country when designing and planning new projects.

3 Aboriginal Community Consultation

While Aboriginal community consultation is an integral part of the Aboriginal cultural heritage assessment process, this project has not been undertaken in accordance with the requirements of the Heritage NSW *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*. However, archaeological and heritage management best practice requires that representatives of the local Aboriginal community are included as stakeholders in decisions concerning any heritage objects, archaeological places or Sacred Sites within the study area. In addition, assessments of cultural significance, the values of a site to the Aboriginal community itself, can only be carried out by the relevant Aboriginal communities.

The aims of the Aboriginal community consultation process for this study were to:

- afford the opportunity for members of the ATSI Reference Group and local Aboriginal community to provide input into the annotated bibliography of sources that contain information about the Aboriginal history of the study area.
- afford the opportunity for members of the ATSI Reference Group and local Aboriginal community to provide input to the documenting of Aboriginal heritage places; and
- provide an opportunity for members of ATSI Reference Group and the local Aboriginal community to comment on the heritage management strategies.

AMBS met with ATSI Reference Group members Aunty Lynette Martin, Uncle Harry Allie and Jennifer Newman, and Council representatives on Thursday 9 July 2020 at the Canterbury Bankstown Civic Tower, Bankstown. The purpose of the meeting was to introduce the ATSI Reference Group to the Study and to ensure their involvement and input into the annotated bibliography, the Aboriginal heritage places list and management recommendations. The following feedback was provided at the meeting:

- once finalised, the Aboriginal heritage places list and maps should be accessible to members of the ATSI Reference Group and the local Aboriginal community;
- ATSI Reference Group would take the Aboriginal heritage places list to the local Aboriginal community and to Elders to find out more information;
- it is recommended that maintenance and monitoring of Aboriginal interpretation signs and public artwork, and previously recorded Aboriginal heritage sites be undertaken; and
- it is recommended that future development or upgrading works have an Aboriginal artwork panel installed around the site.

Several books were recommended by members of the ATSI Reference Group during the meeting and the annotated bibliography was updated to include these sources. A draft of the annotated bibliography and list of Aboriginal heritage places was provided to the ATSI Reference Group and local Aboriginal community on 31 July for their feedback and input. The following feedback was provided:

- Uncle Harry recommended that photographs of sites be provided with the heritage places list and be accessible to the local Aboriginal community.
- Photographs of sacred sites should not be made publicly accessible.
- Uncle Harry asked that AMBS specify what sites are listed in the public domain and the ones that are not.

A draft of the thematic history was provided to the ATSI Reference Group and local Aboriginal community on 27 August 2020 for their feedback and input. Feedback was provided by Jennifer Newman who requested that the word European be changed to British throughout the text. The thematic history was updated to reflect this feedback.

AMBS contacted both Gandangara and Metropolitan LALCs by phone and email to arrange to consult with them, but were unable to organise to meet to discuss the project. The draft report was provided to the LALCs for their comment and input, however no responses were received.

3.1.1 Council Consultation

Council staff contacted a representative from the Georges Riverkeeper in August 2020. The representative specified that while they were happy to contribute to the Study, they did not have an established working group like the Cooks River Alliance.

A Cooks River Aboriginal Consultative Group meeting was held via Microsoft Teams on 17 September 2020. Council recorded meeting notes and provided AMBS with the following feedback for the Study:

- Use the term ‘shared history’ rather than British history.
- Place emphasis on contemporary Aboriginal history and voices.
- Use Aboriginal names when possible, then dual name as a secondary option.
- Investigate if Council could send letters (as Inner West Council did) to residents along the Cooks River asking them to be aware of Aboriginal shell middens along the River, and to notify Council if any middens are identified.
- Ensure appropriate protocols around the storage of Aboriginal historical sites and information.
- Focus on co-design in recommendations of the Study.
- Move away from tokenistic approaches to focus on true meaning when engaging with the Aboriginal community.

AMBS and Council staff met with representatives from planning and the Bankstown Arts Centre on 25 September 2020 via Microsoft Teams. The purpose of the meeting was to introduce the Study, discuss public artwork and how this can be used as a mechanism to celebrate Aboriginal culture and history, and discuss ways to present storytelling in the public domain. Aboriginal art installations at Bankstown Arts Centre (detailed in Table 6.1), were discussed as well as current Aboriginal murals and art in Bankstown. Bankstown Arts Centre representatives suggested that the recommendations of the Study tie in with Council’s *Creative City Strategic Plan*, which includes an objective to develop a public art strategy to identify opportunities in major development and to highlight Aboriginal and Torres Strait Islander/local artists or heritage. AMBS ensured that this suggestion was incorporated into the recommendations of the Study.

A meeting with Council, Western Sydney University (WSU) and AMBS was held on 26 October 2020, for WSU to present their First Peoples Walk presentation and AMBS to present the Study. Representatives of WSU provided an overview of the First People Walk concept for their Kingswood Campus, their consultation with the local Aboriginal community and the Badanami Centre for Indigenous Education. A discussion was had about creating a similar First Nations Walk for the WSU Bankstown Campus that could potentially connect to The Appian way, Bankstown. It was concluded that Council should liaise with WSU about speaking with their network and sharing the findings of the Study.

4 Thematic History

Commonwealth and State government authorities have developed a series of Historic Themes to provide a framework for identifying and understanding heritage places. These themes focus on the human activities that produced the places we value, and the human response to Australia's natural environment. The major historic themes that are identified as applying to the study areas are identified and discussed below.

4.1 Peopling Australia

4.1.1 *Living as Australia's Earliest Inhabitants*

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

One of the earliest dated Aboriginal sites in the vicinity of Bankstown/Campsie is a fireplace found during an archaeological excavation next to Tempe House at Wolli Creek, dated to 10,500 years old (JMCHM 2005:28,56; Attenbrow 2012:63, cited in Irish 2017:8). Other dated Aboriginal occupation around inner western Sydney includes an 8,500 year old stone hearth in the sand dunes of Randwick (Dallas et al. 1995:63, cited in Irish 2017:8); 6,000 year old dugong bones with butchering marks from Aboriginal stone tools, found during the construction of Alexandra Canal (Etheridge et al. 1896 and Haworth et al. 2004, cited in Irish 2017:9); and a shell midden dated to 4,500 years ago in Kendrick Park, Tempe (AMBS 2003 and Attenbrow 2012:62, cited in Irish 2017:10). The archaeological context of the region is discussed in further detail in Section 5.

At the time of British contact, the Aboriginal people of the Sydney region were organised into named territorial groups. It is generally accepted that the area around Bankstown/Campsie was Wangal land, which is thought to have originally extended from Darling Harbour, almost to Parramatta in the west. The Wangal were a clan of the Darug (sometimes spelt Dharug, Dharuk or Daruk) tribe or language group, whose country is considered to extend from the Hawkesbury River to Appin, and from the east coast of Sydney across the Cumberland Plain into the Blue Mountains. At the time of British contact, a hinterland Darug dialect was spoken on the Cumberland Plain from Appin to the Hawkesbury River, while a coastal dialect was spoken on the Sydney peninsula and north of Port Jackson (Attenbrow 2010a:34; Collins 1798 [1975], 1802 [1971]; Dawes 1790a, 1790b; Phillip, in Hunter 1793 [1961]; Tench 1793a; Troy 1994). There seems to have been little contact between the coastal and hinterland Darug groups when British settlers arrived (Barrallier 1802 [1975]; Collins 1798 [1975]; Tench 1793a), and Governor Phillip estimated that there were at least 1,500 Aboriginal people living in the Port Jackson

area in 1788 (approximately 0.75 persons/km²; Phillip 1788 in Attenbrow 2010a:17). Population density in the hinterland is thought to have been slightly less, at around 0.5 persons/km² (Hunter 1793 [1968]:62; Kohen 1995).

Like Aboriginal groups in most other areas in NSW and Australia, the social structures of the Darug people comprised clans and bands. Clans consisted of local descent groups, whose names came from the country on which they lived (Collins 1798 [1975]:453; Tench 1793a:292). However, unlike many Australian Aboriginal groups, Darug social organisation consisted not of a class system based on moieties or sections, but instead was based on clan membership attained through patrilineal descent (Attenbrow 2010a:57; Kohen 1993:35). Totems were also inherited from a person's father, and marriages were arranged, and initiations carried out according to these affiliations.

Bands were land-using groups who camped and carried out daily hunting, fishing and gathering activities together, but who were not necessarily all from the same clan. Although specific bands would have used and occupied particular land within the overall clan territory, the band boundaries would have been flexible in light of complex kinship ties, which also enabled movements into the territory of other bands and reciprocal resource use or exchange (Attenbrow 2010a). The size of bands would have varied depending on the season and particular activities, but they would likely have consisted of several nuclear families, with a maximum of around 50 people (Kohen 1988:239). At the time of British contact, hundreds of Aboriginal people would also come together for events like corroborees, ritual combats and feasts, with other documented 'ceremonial' activities including male initiation ceremonies and various burial, body adornment and personal decoration practices (Attenbrow 2010a:126-42; Kohen et al. 1999). Spiritual beliefs of the Darug clans likely included a number of ancestral beings such as Baiame/Daramulan, the supreme creative being (Attenbrow 2010a:127).

4.2 Utilising Natural Resources

4.2.1 Aboriginal Habitation

The Darug people used rockshelters and small huts built from sheets of bark, branches and bushes for shelter, although on the Cumberland Plain people seemed to more heavily rely on bark huts (Hunter 1793 [1968]:60-61). Early settlers reported differences in the coastal and hinterland huts, the former apparently being larger and "formed of pieces of bark from several trees put together in the form of an oven with an entrance, and large enough to hold six or eight people" (Collins 1798 [1975]:460). In contrast, coastal huts were "composed of pieces of bark...too low to admit the lord of it to stand upright; but long and wide enough to admit three or four persons to lie under it" (Tench 1793b:129). Images of such huts may be seen in some other early images of Aboriginal people produced by British artists at the time (Figure 4.1-Figure 4.2). Although it is not certain how long groups camped in one location, it is possible that bands may have lived "at one campsite for months of each year and regularly returned to it" (Kohen and Lampert 1987; cf. Attenbrow 2010a:54-55; McDonald 2008). Jervis (1951:93) also mentions that "the land near Binnarong [now Benaroon] Road and Yangoora Avenue [now Road, in Lakemba] is said to have been the site of an Aboriginal camp", and there are several rockshelters with Aboriginal art and occupation deposits in the region.



Figure 4.1 Hand-coloured engraving from 1793, published by Alex. Hogg, showing "Captains Hunter, Collins & Johnston, with Governor Phillip, Surgeon White, &c Visiting a Distressed Female Native of New South Wales, at a Hut near Port Jackson". Note the fire and the fish on the ground nearby (Dixson Library, State Library of New South Wales [a7225029 / DL PXX 84, 29]).



Figure 4.2 "View of a Hut in New South Wales" by Richard Clevely, 1789 (Dixson Library, State Library of New South Wales [a7225078 / DL PXX 84, 78]).

4.2.2 Feeding People

The Darug people exploited a wide range of food resources. Coastal Darug groups focused on marine resources, particularly fish and shellfish (Bradley 1792 [1961]:133; Collins 1798 [1975]:456, 461,495; Phillip 1788, cited in Attenbrow 2010a:63; Tench 1793a:233,287, 1793b:125,195), while the hinterland food economy tended to focus on land mammals, plant foods (including fruits, tubers, shoots, flowers, berries, grasses and the seeds and nectar of local trees; for eating as well as preparing medicines) and freshwater fauna (Barrallier 1802 [1975]:2,n4; Brook and Kohen 1991:5; Collins 1798 [1975]:456; Tench 1793a:230, 1793b:121). Kangaroos, wallabies, gliders, fruit bats (flying foxes), dingoes, koalas, wombats, freshwater fish, shellfish, eels, platypus and birds, as well as bull ants and the eggs and larvae of the longicorn beetle or witchetty grub were eaten (Attenbrow 2010a:71; Barrallier 1802 [1975]:2; Collins 1798 [1975]:461-63, 1802 [1971]:321-22; Phillip 1788, cited in Hunter 1793 [1968]: 523; Kass et al. 1996:6; Tench 1793a:230). In particular, possums were a major hinterland food source, and the local Darug people had specific tree climbing skills and procurement techniques for these animals (eg. see Figure 4.3-Figure 4.4; Barrallier 1802 [1975]; Collins 1798 [1975]; Hunter 1793 [1968]; Tench 1793a). Along the coast, “a few berries, the yam and fern root, the flowers of the different Banksia, and at times some honey” were eaten (Collins 1798 [1975]:462-63), while yams were particularly important along the Hawkesbury-Nepean River (Hunter 1793 [1968]:153).

The Botany Bay/Cooks River area comprised mainly open grassland at the time of settlement, with kangaroo grass being the predominant species. The local Aboriginal people would likely have used fire management in the landscape to encourage this grass growth, which would draw terrestrial animals that could be hunted.

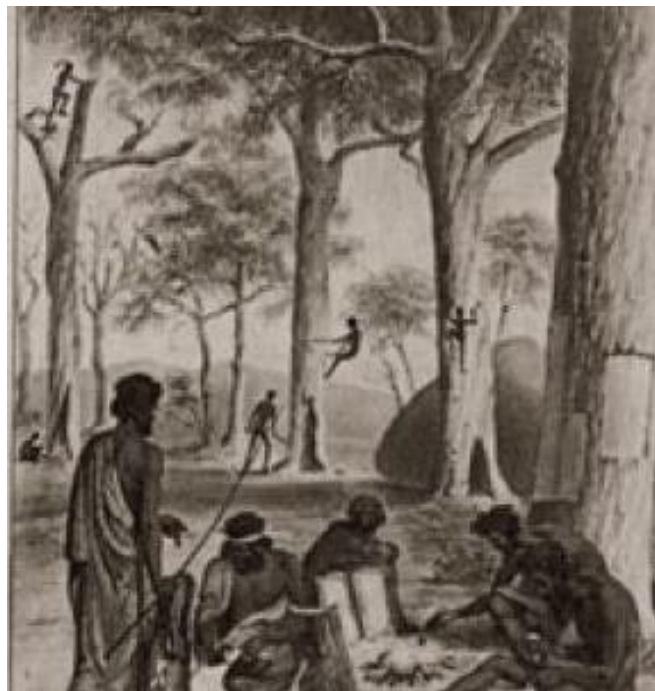


Figure 4.3 Aboriginal people climbing trees to capture possums, the skins of which were used to make cloaks; by Gustav Muetzal (1862), based on William Blandowski's expedition to the Lower Murray River, Victoria, 1857 (Cambridge University Museum of Archaeology and Anthropology).



Figure 4.4 Aboriginal people in a landscape, showing one climbing a tree and capturing a possum, c.1850 (National Library of Australia; Rex Nan Kivell Collection NK325/B).

Equipment for hunting and gathering varied between men and women, although plaited wood fibre net bags were used by both, as were bark canoes. Darug men used a number of different spears (variously barbed), spear throwers, clubs, “swords”, boomerangs, shields, and hafted stone hatchets known as mogo. Women used fishing hooks, lines and sinkers, digging sticks and a number of shell and wood containers (Attenbrow 2010a:87, 91; McDonald 2008:24).

The Wangal people made particular use of the Parramatta, Georges and Cooks Rivers, collecting shellfish and molluscs and catching fish, eels, turtles, crays and other food from bark canoes. These canoes were 2-3m long and were probably made from Bangalay (*Eucalyptus botryoides*), Stringybark (*E. agglomerata*) or River Oak (*Casuarina cunninghamiana*), with early colonists observing coastal Aboriginal people finding bark for canoes on excursions to Parramatta (Collins 1798: Vol 1 App 6; see also Attenbrow 2010a:112 and Turbet 1989:50). A mound of soil in the middle of the canoe often carried a small fire, to enable immediate cooking of the fresh catch (Figure 4.5-Figure 4.6; PCC n.d.).



Figure 4.5 Aboriginal people fishing in the Parramatta River, showing spears used for fishing and fire in canoe for cooking the fresh catch; by John White c.1790 (State Library of NSW [SLNSW] Call No. SSV1/Har/1790-1799/2 Image a928854)



Figure 4.6 Aboriginal people fishing in the Parramatta River, showing fires in canoes for cooking the fresh catch; by R. Cleveley pre-1800 (SLNSW Call No. DL PXX 84 Image a7225030).

Generally men fished with multi-pronged spears, while women fished with hook-and-line (Figure 4.7- Figure 4.10). In 1793, Watkin Tench described these subsistence activities:

In general the canoe is assigned to [the wife], into which she puts the [night's remaining] fire, and pushes off into deep water, to fish with hook and line, this being the province of the women. If she have a child at the breast, she takes it with her... cautiously moving in the centre of the vessel, the mother tends her child; keeps up her fire, which is laid on a small patch of earth; paddles her boat; broils fish; and provides in part the subsistence of the day. — Their favourite bait for fish is a cockle.

The husband in the mean time warily moves to some rock, over which he can peep into unruffled water, to look for fish. For this purpose he always chuses(sic) a weather shore; and the various windings of the numerous creeks and indents always afford one. Silent and watchful he chews a cockle, and spits it into the water. Allured by the bait, the fish appear from beneath the rock. He prepares his fish-gig [fishing spear], and pointing it downward...plunges it at his prey. If he has hit his mark, he continues his efforts and endeavours to transpierce it, or so to entangle the barbs in the flesh, as to prevent its escape. When he finds it secure he drops the instrument, and the fish, fastened on the prongs, rises to the surface, floated by the buoyancy of the staff. Nothing now remains to be done, but to haul it to him, with either a long stick, or another fish-gig...

The wife returns to land with her booty, and the husband quitting the rock joins his stock to hers; and they repair either to some neighbouring cavern, or to their hut... With a lighted stick brought from the canoe, they now kindle a small fire, at the mouth of the hut, and prepare to dress their meal. They begin by throwing the fish, exactly in the state in which it came from the water, on the fire. When it has become a little warmed they take it off, rub away the scales, and then peal(sic) off with their teeth the surface, which they find done, and eat. Now, and not before, they gut it... The cooking is now completed, by the remaining part being laid on the fire until it be sufficiently done. A bird, a lizard, a rat, or any other animal, they treat in the same manner: the feathers of the one, and the fur of the other, they thus get rid of (Tench 1793b:129-31).



Figure 4.7 “A Family of New South Wales”, by William Blake (engraver), from a sketch by Governor King, 1792. Note the multi-pronged spears carried by the males, and the hook and line carried by the female (National Library of Australia PIC Drawer 4061 #S4296 nla.obj-135705070)

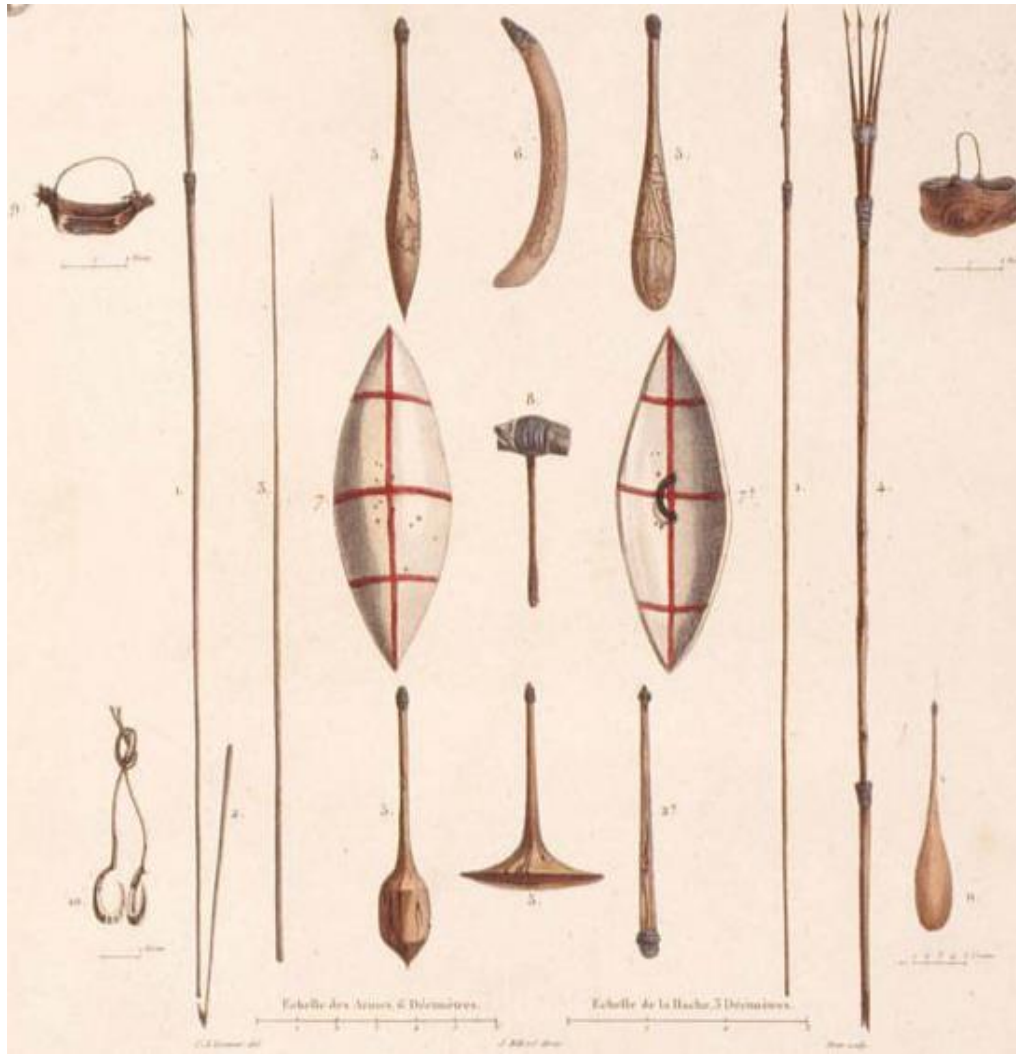


Figure 4.8 “New Holland – Baskets, Weapons and Fishing Gear”, by CA Lesueur (artist), J Milbert (editor), Dien (engraver). In Peron and Freycinet 1824, Plate 30. Note item 4 (fishing spear) and item 10 (shell fish-hooks) (Attenbrow 2010b:Figure 6).



Figure 4.9 Shell fish-hooks from Port Jackson Aboriginal shell middens. Left to right: La Perouse (AM Reg. No E.8665), Botany Bay (BB4/F4/40-45), North Head (E.60719-2) and Woolwich (E.29527). Photo Paul Ovenden, Australian Museum (Attenbrow 2010b:Figure 8).



Figure 4.10 “Fish hooks of New South Wales”, by J White, 1790, in “Journal of a voyage to New South Wales: with sixty-five plates of non descript animals, birds, lizards, serpents, curious cones of trees and other natural productions”, Plate 36. (SLNSW Call No. MRB/Q991/2A2 Image a2089433).

Early colonist Watkin Tench saw Bennelong’s wife Barangaroo making shell fish-hooks when he visited their Port Jackson camp (Tench 1793b:70–71), and described the process of the fish-hooks being “chopped with a stone out of a particular shell, and afterwards rubbed until they become smooth. They are very much curved, and not barbed. Considering the quickness with which they are finished, the excellence of the work, if it be inspected, is admirable” (Tench 1793b:191). These shell fish-hooks were usually attached to two strands of twisted bark fibre (Collins 1798[1975]:461; Hunter 1793:63; Tench 1793b:191). Small stones were tied to the fishing lines as sinkers, but the hooks were not baited; rather, chewed shellfish (cockle being most preferred) or fish meat was spat into the water to attract the fish (Collins 1798[1975]:461; Tench 1793b:194). Women also used “small hoop nets” to catch spiny lobsters, and small “nets” to scoop up and carry hooked fish (Attenbrow 2010b).

Although there are no colonial descriptions or illustrations of Sydney Aboriginal people fishing with large-scale nets or fish-traps, the archaeological evidence from Port Jackson shell middens (eg. small bones from juvenile fish) suggests that such mass retrieval methods would have been used in the past (Attenbrow 2010b). An illustration from the Lower Murray River likely indicates what such nets, which would have been strung across the river or dragged through the more shallow water, may have looked like (Figure 4.11; see also Figure 4.12-Figure 4.13 for fish/eel traps). Local fish species caught probably

included snapper, bream and leatherjacket, with shellfish species including oysters, cockles, whelks and winkles (Attenbrow 2010b). It should also be noted that fish seem to have been much more abundant in the lower reaches of the Parramatta River, in Sydney Harbour (east of the Sydney Harbour Bridge), and as such the early colonists assumed that Parramatta was not as popular with the Aboriginal people:

...probably because fish is seldom procured there: both Arrabannu and Bannelong, whilst they lived with Governor Phillip, always appeared to dislike going there, and after the first day, would be continually pressing him to return to Sydney ... [those who were] most accustomed to live at the settlement, would now leave it frequently for several days together, as they found plenty of fish towards the head of the harbour (Phillip 1788, cited in Hunter 1793:490, 527).

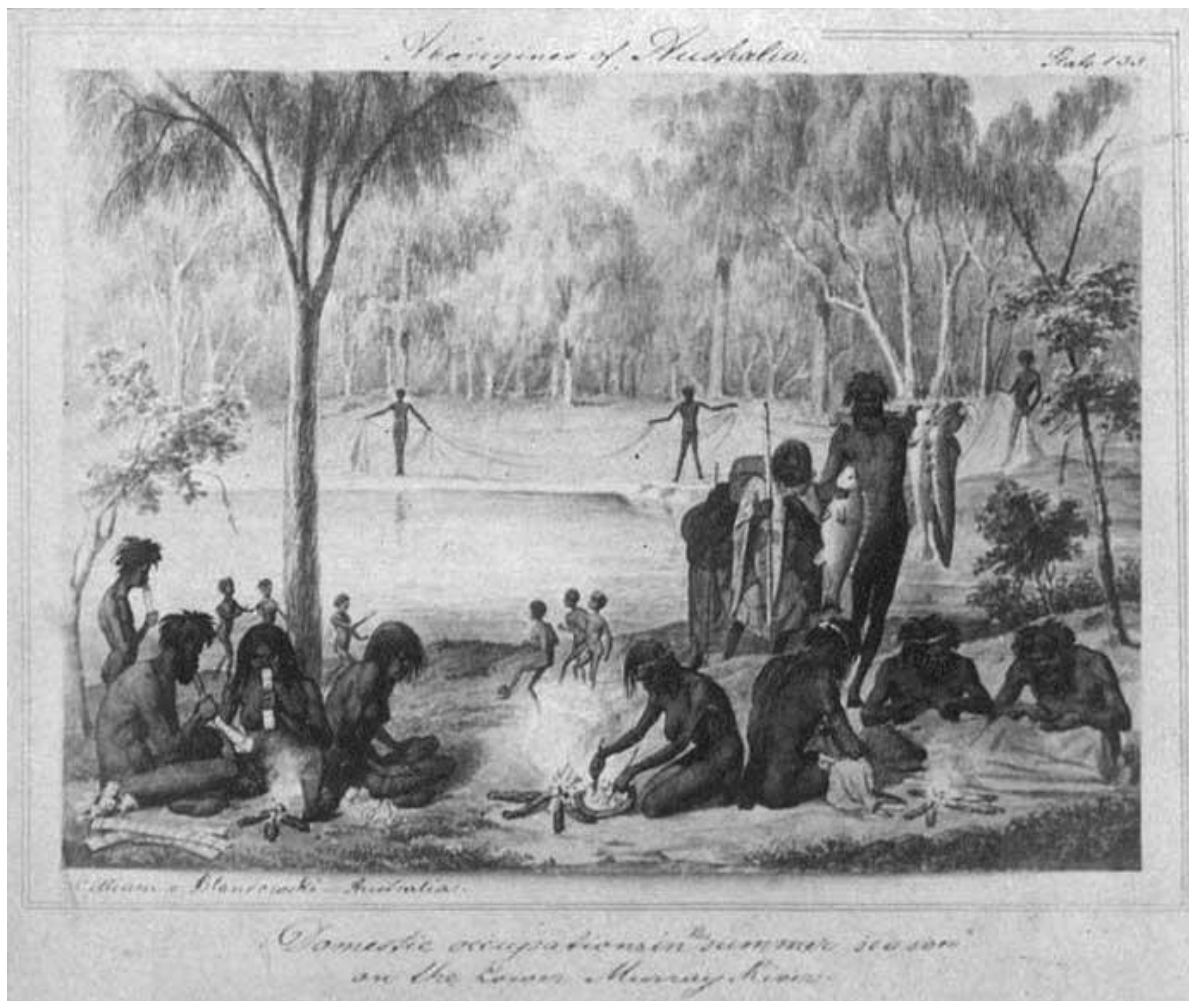


Figure 4.11 “Aborigines of Australia: Domestic occupations in summer season on the Lower Murray River”, by Gustav Muetzal, 1862; based on William Blandowski’s expedition to the Lower Murray River, Victoria, 1857. Note the men in the background drying a large fishing net (Haddon Library, Cambridge University).

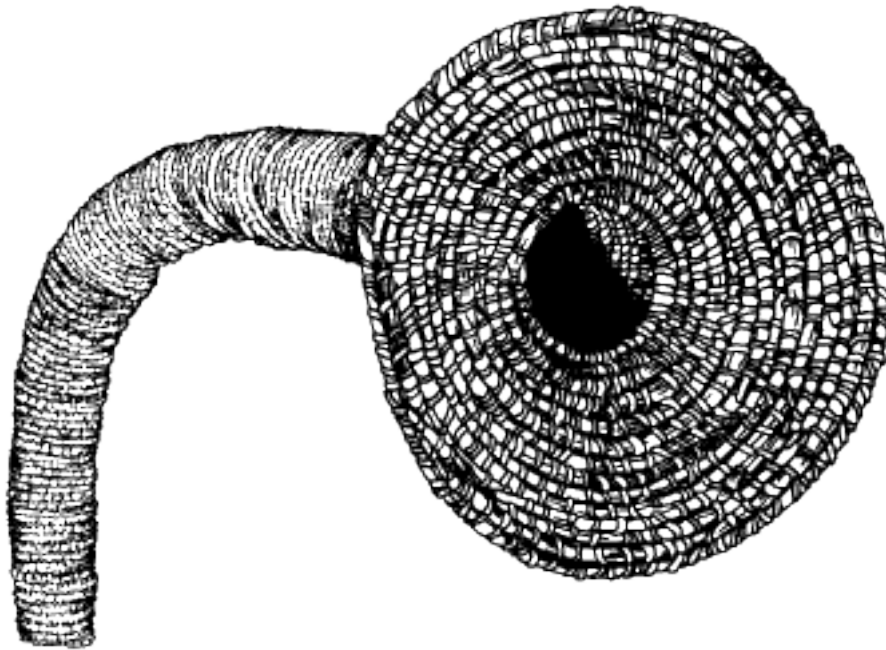


Figure 4.12 Drawing of funnelled basket used as an eel trap in south east Australia (Australian National Botanic Gardens and Centre of Australian Biodiversity Research 2015).

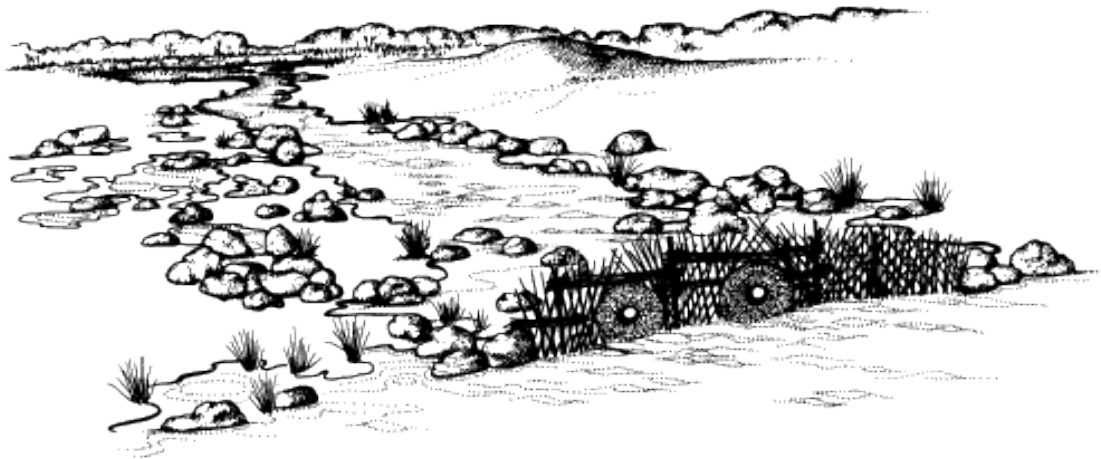


Figure 4.13 Illustration of the way in which Aboriginal people in south east Australia used weirs and basketry traps for fishing (Australian National Botanic Gardens and Centre of Australian Biodiversity Research 2015).

4.3 Early British Settlement and Interaction with Aboriginal Cultures

After sailing into Port Jackson in 1788 the British settled at Sydney Cove, a small harbour nestled in a relatively flat valley between two sandstone ridges running from the present day Hyde Park in the east and the Rocks and Cockle Bay in the west. Although initially encounters with Sydney's Aboriginal people were friendly (in accordance with Governor Phillips' desire to have friendly relations between the two groups; see Figure 4.14), convicts soon began to steal Aboriginal tools and weapons:

Every precaution was used to guard against a breach of this friendly and desirable intercourse, by strictly prohibiting every person from depriving them of their spears, fozgigs [fishing spears],

gum, or other articles, which we soon perceived they were accustomed to leave under the rocks, or loose and scattered about upon the beaches... the convicts were every where straggling about, collecting animals and gum to sell to the people of the transports, who at the same time were procuring spears, shields, swords, fishing lines, and other articles, from the natives, to carry to Europe; the loss of which must have been attended with many inconveniences to the owners, as it was soon evident that they were the only means whereby they obtained or could procure their daily subsistence; and although some of these people had been punished for purchasing articles of the convicts, the practice was carried on secretly, and attended with all the bad effects which were to be expected from it (Collins 1798:16-7).



Figure 4.14 “First interview with the Native Women at Port Jackson New South Wales”, by William Bradley (SLNSW [a3461017h / ML Safe 1/14 opp. p. 70]).

Following contact with British colonists, the local Darug tribe, the Cadigal, began to avoid Sydney Cove, preferring to camp in Ultimo and the surrounding districts. The mass exodus was further exacerbated by a smallpox (referred to as *galla galla*) epidemic in April 1789, which resulted in a drastic population decline of Aboriginal people, possibly reducing the numbers of Darug people by at least half (Attenbrow 2010a:132). Collins reported on the epidemic as follows:

Early in the month of April 1789, and throughout its continuance, the people whose business called them down the harbour daily reported, that they found, either in excavations of the rock, or lying upon the beaches and points of the different coves which they had been in, the bodies of many of the wretched natives of this country. The cause of this mortality remained unknown until a family was brought up, and the disorder pronounced to have been the small-pox... Two elderly men, a boy, and a girl, were brought up, and placed in a separate hut at the hospital. The men were too far overcome by the disease to get the better of it; but the children did well from the moment of their coming among us. From the native who resided with us we understood that

many families had been swept off by this scourge, and that others, to avoid it, had fled into the interior parts of the country (Collins 1798:65).

These children were called Nanbaree (see Figure 4.15), a Cadigal boy who was the nephew of Colebee, and Boorong (at first mistakenly called Araboo), the daughter of Maugoran, a Burramattagal (Parramatta) elder; she later married Bennelong, a Wangal man (Figure 4.16; Collins 1798:598; Tench 1793a, cited in Smith 2008). Another Cadigal who had survived the small-pox was Colebee (see Figure 4.17; Collins 1798:598; Tench 1793b:29). Bennelong and Colebee were captured by the colonists in late-November 1789 (see Figure 4.18), although Colebee soon escaped:

Intercourse with the natives, for the purpose of knowing whether or not the country possessed any resources, by which life might be prolonged, as well as on other accounts, becoming every day more desirable, the governor resolved to make prisoners of two more of them. Boats properly provided, under the command of lieutenant Bradley of the Sirius, were accordingly dispatched on this service; and completely succeeded in trepanning and carrying off, without opposition, two fine young men, who were safely landed among us at Sydney. Nanbaree and Abaroo welcomed them on shore; calling them immediately by their names, Bân-ee-lon, and Còl-bee. But they seemed little disposed to receive the congratulations, or repose confidence in the assurances of their friends. The same scenes of awkward wonder and impatient constraint, which had attended the introduction of Arabanoo, succeeded. Baneelon we judged to be about twenty-six years old, of good stature, and stoutly made, with a bold intrepid countenance, which bespoke defiance and revenge. Colbee was perhaps near thirty, of a less sullen aspect than his comrade, considerably shorter, and not so robustly framed, though better fitted for purposes of activity. They had both evidently had the small-pox; indeed Colbee's face was very thickly imprinted with the marks of it. Positive orders were issued by the governor to treat them indulgently, and guard them strictly; notwithstanding which Colbee contrived to effect his escape in about a week, with a small iron ring round his leg. Had those appointed to watch them been a moment later, his companion would have contrived to accompany him (Tench 1793b:28-9).



Figure 4.15 Nanbaree, by Thomas Watling, c1792-97 (Natural History Museum, London).

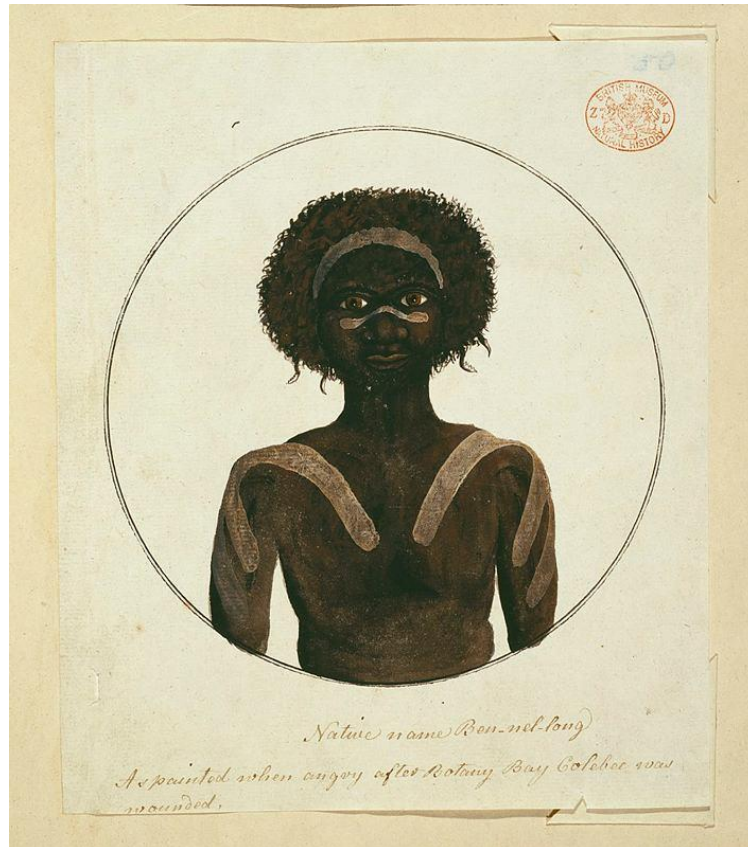


Figure 4.16 “Native name Ben-nel-long, as painted when angry after Botany Bay Colebee was wounded”, by Thomas Watling, c. 1790 (Natural History Museum, London – Drawing 41 from the Watling Collection).

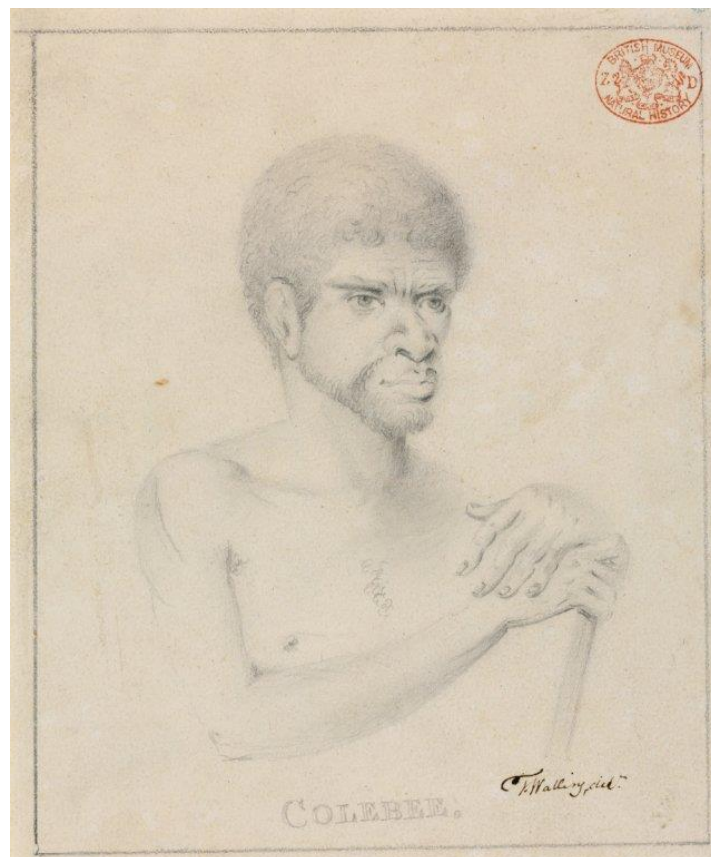


Figure 4.17 Colebee, by Thomas Watling, c1792-97 (Natural History Museum, London – 022030).



Figure 4.18 “Taking of Colbee and Benalon. 25 Novr 1789”, by William Bradley (SLNSW [a3461020 / ML Safe 1/14 opp. p. 182])

Bennelong managed to escape as well, in May 1790, and on 7 September 1790, a party of settlers including Captain Nepean and Surgeon John White, along with Nanbaree, sailed to Manly Cove, where they discovered at least 200 Aboriginal people feasting on a beached whale (Tench 1793b). This included Bennelong and Colebee; the latter of which “came up, pointing to his leg, to shew that he had freed himself from the fetter which was upon him, when he had escaped from us” (Tench 1793b:41). It is possible that the spearing of Phillip which took place on this occasion was payback for his abduction of Bennelong and Colebee. Nevertheless, Colebee and Bennelong subsequently often interacted with Phillip and the other settlers (Collins 1798; Tench 1793b). In 1791 the Governor had a brick hut built for Bennelong on the eastern point of Sydney Cove (it was demolished in 1795); this area is now called Bennelong Point (Dark 1966). Further, at the end of 1792 Bennelong travelled to London with Phillip, eventually returning to Sydney in 1795 (Smith 2013).

Initial contacts between Aboriginal people from further inland were friendly, “with exchange of gifts and a general atmosphere of co-operation” (Kohen 1985). This goodwill remained even with the establishment of the Rose Hill (Parramatta) settlement in November 1788, where a barter system soon developed, but this ended abruptly in mid-1791:

Since the establishment of that familiar intercourse which now subsisted between us and the natives, several of them had found it their interest to sell or exchange fish among the people at Parramatta; they being contented to receive a small quantity of either bread or salt meat in barter for mullet, bream, and other fish. To the officers who resided there this proved a great convenience, and they encouraged the natives to visit them as often as they could bring the fish. There were, however, among the convicts some who were so unthinking, or so depraved, as

wantonly to destroy a canoe belonging to a fine young man, a native, who had left it at some little distance from the settlement, and as he hoped out of the way of observation, while he went with some fish to the huts. His rage at finding his canoe destroyed was inconceivable; and he threatened to take his own revenge, and in his own way, upon all white people. Three of the six people who had done him the injury, however, were so well described by some one who had seen them, that, being closely followed, they were taken and punished, as were the remainder in a few days after. The instant effect of all this was, that the natives discontinued to bring up fish; and Bal-loo-der-ry, whose canoe had been destroyed, although he had been taught to believe that one of the six convicts had been hanged for the offence, meeting a few days afterwards with a poor wretch who had strayed from Parramatta as far as the Flats, he wounded him in two places with a spear. This act of Ballooderry's was followed by the governor's strictly forbidding him to appear again at any of the settlements; the other natives, his friends, being alarmed, Parramatta was seldom visited by any of them, and all commerce with them was destroyed (Collins 1798 [1975]:137).

The first British exploration in the Canterbury area occurred in September 1789. After inspecting the Georges River and returning to Botany Bay, a party led by John Hunter travelled up a small river which emptied into the north west part of Botany Bay. Named as the Cooks River on a map sent to England by Hunter in 1798, it was identified as “all shoal water” on that first expedition, as well as on a second undertaken by Lieutenant Bradley on 1 December 1789 – he described it as a “winding shoal channel ending in a drain to the swamp, all shoal water”. Although they noticed small groups of Aboriginal people, none would approach the exploratory party (Jervis 1951:14).

The area from the Cooks River to Petersham was known by its native name, Bulanaming, in 1796, and the first settler in the area was Revered Richard Johnson, the first clergyman to live in New South Wales. On 28 May 1793 Johnson was granted 100 acres “in the district of Petersham Hill”, to which grant Johnson gave the name Canterbury Vale (Jervis 1951:15). Several further grants in this area were made to Johnson prior to his return to England in 1800, at which time the land was sold to Lieutenant William Cox, then Robert Campbell. By 1842 all of the available land in the municipality of Canterbury region had been granted to settlers, although it was not extensively farmed or developed for the next few decades (Jervis 1951:18-20). It is said that Old Canterbury Road, Georges River Road and Beamish Street were traditional Aboriginal walking tracks (Nolan 2003, cited in Irish 2017:13).

4.4 Fighting for Land

4.4.1 Resisting the Advent of the British and their Animals

Access to their traditional lands and food resources began to be severely restricted by the growth of the colonial towns and settlements. Clearing of land for cultivation by settlers led to the loss of traditional Aboriginal terrestrial food sources, and fishing by the colonists impacted on traditional marine resources as well. Apart from this loss of access to traditional hunting and gathering grounds, other factors that led to conflict included unprovoked murders, the kidnapping and rape of Aboriginal women, and unfair work conditions on farms (Kohen 1993:62-67).

Pemulwuy, a Bidjigal man from the Georges River area, was one of the most well-known leaders of Aboriginal resistance at this time (Figure 4.19). In December 1790 at the Cooks River he speared Governor Phillip's gamekeeper McIntire (probably in retaliation for the latter killing Aboriginal people). This led Governor Phillip to send a party of fifty men south from Sydney to the Cooks River to bring back the Aboriginal men for execution, in retaliation; but the party was unsuccessful (Irish 2017:19). Over the next decade, Pemulwuy apparently organised many raids on settler farms around present day Parramatta, Toongabbie, Prospect and Ryde (Flynn 1995:135). In March 1797 he led approximately 100 Aboriginal warriors in an attack on the government farm at Toongabbie, stealing grain and musket balls; these warriors were then tracked down by government troops and settlers,

leading to an armed confrontation on the streets of Parramatta. Five Aboriginal people were killed; Pemulwuy was shot seven times and taken to Parramatta hospital. Although chained up by his ankle, the wounded Pemulwuy managed to escape, and shortly thereafter he was seen by the governor's party at the mouth of the Georges River "...having perfectly recovered from his wounds...[he had] escaped from the hospital with an iron about his leg. He saw and spoke with one of the gentlemen of the party; enquiring of him whether the governor was angry, and seemed pleased at being told that he was not" (Collins 1798 [1975]:70).



Figure 4.19 "Pimblo: Native of New Holland in a canoe of that country", by Samuel John Neele, 1804 (State Library of Victoria – 30328102131553/7).

Following reports by convict shepherds, Governor King issued a Government and General Order on 1 May 1801:

From the wanton manner in which a large body of natives, resident about Parramatta, Georges River and Prospect Hill, have attacked and killed some of the Government sheep, and their violent threat of murdering all the white men they meet...the Government has directed that this as well as all other bodies of natives in the above district to be driven back from the settlers habitations by firing at them (King 1801, cited in Kohen 1993:64).

Pemulwuy was declared an outlaw later that year, but remained at large until he was shot on 2 June 1802. His head was removed, preserved in spirits and sent to England; Darug people are still trying to have it returned, but to this day it has not been found in any English repository (Kohen 2005). On 5 June 1802 Governor King wrote to Joseph Banks that Pemulwuy was a "brave and independent character", and on 30 October 1802 he wrote to Lord that Pemulwuy as "an active, daring leader of his people".

Pemulwuy's son Tedbury continued his father's resistance activities in the region. Tedbury was friends with John Macarthur and frequently visited Elizabeth Farm, even threatening to spear Governor Bligh

after the latter arrested Macarthur (Kohen 2005). In 1805 Tedbury attempted to rob Tunks, a traveller on Parramatta Road. *The Sydney Gazette and New South Wales Advertiser* (3 September 1809, pg.2) reported the incident as follows:

The son appears to have inherited the ferocity and vices of his father: Upon the above occasion he pointed his spear to the head and breast of Tunks, and repeatedly threatened to plunge the weapon into him; but other persons fortunately appearing in sight, the assailants betook to the woods. Several other such attacks have been made, but...Tedbury is stated to have always been of the party...

Tedbury was later involved in attacking Thomas Bond's settlers farm at Georges River on 26 September 1809, with *The Sydney Gazette and New South Wales Advertiser* (1 October 1809, pg.2) reporting that:

On Tuesday last a number of natives assembled about the farm of Mr. Bond, at George's River, and they behaved in a very outrageous manner. They manifested an inclination to plunder, but were prevented by the determination that was shewn to resist them. They threw several spears, one of which grazed the ear of Mr. F. Meredith, who assisted in the defence of the place, which it was at length found necessary to abandon. Tedbury is said to have been one of the assailants.

A fortnight later, Tedbury was involved in stealing a flock of Edward Powell's sheep. The report in *The Sydney Gazette and New South Wales Advertiser* (15 October 1809, pg.2) provides several interesting details:

A numerous banditti fell upon a flock of sheep the property of Mr. Edward Powell, between his house on the Parramatta road and Canterbury, and drove off 43 head, 9 of which afterwards got away from them, and rejoined the flock. They were soon after pursued, and traced as far as Cook's River, which is about two miles and a half from the place where the sheep were driven from...Mr. Powell attended by four other persons, discovered a fire at which two of his sheep were roasting; several natives attending, who immediately ran towards their encampment, as it afterwards proved, to give the alarm. This was about half a mile distant, whereat 23 carcasses [sic] more were found, with the wool singed off...Eleven others the robbers got clear away, so that the loss sustained by Mr. Powell amounts to 34 fine sheep...The mode in which the cookery of the sheep was performed was as follows: A large hole was dug in the ground, in which a fire was kindled, and when the wood was reduced to charcoal, the carcasses were quartered and laid upon it, then covered over with the bark of the tea tree, and the whole earthed over to confine the smoke as much as possible, in order to avoid discovery; and all reports agree, that Tedbury, the son of Pemulvoy [sic], is the chief director of the mischiefs. The above atrocities are for the most part confined to the hordes about George's River. They have several muskets, and what is no less to be dreaded, several desperate offenders who from a preference to idleness have deserted to the woods are suspected to have joined them.

However, in February 1810, Tedbury was shot by Edward Luttrell at Parramatta, and later died of his wounds (Flynn 1995:63). The attack was reported in the *Sydney Gazette and New South Wales Advertiser* on 24 February 1810, as seen in Figure 4.20 and scribed below:

On Tuesday evening Mr. E. Luttrill, jun. was committed to prison, on a charge of firing at and wounding the native [Tedbury], the son of that once dreaded assassin [Pemulwuy].

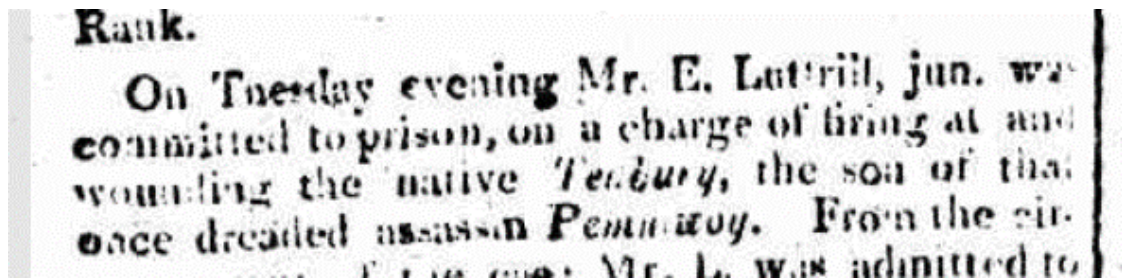


Figure 4.20 The Sydney Gazette and New South Wales Advertiser reporting Tedbury's death and arrest of Mr E. Luttrill (The Sydney Gazette and New South Wales Advertiser 1810:2).

In April 1816, 14 Aboriginal men, women and children were massacred at Appin as part of a government "punitive expedition". This was basically the end of hostilities in the region, as the Aboriginal people had been decimated by introduced diseases and violence (Kohen 1993:68).

4.5 Working

4.5.1 Surviving as Indigenous People in a White-Dominated Economy

The Darug people continued to live and fish around the Georges and Cooks Rivers for decades after the First Fleet arrived, as it was not until the 1840s that British settlement and industrial development of this region began to take off. Images from the 1820s and 1830s show Aboriginal people living and fishing along parts of the Cooks River (Figure 4.21-Figure 4.22; Irish 2017:24). Further, in 1835 the English missionaries James Backhouse and George Walker visited Joshua Thorp's house, in the vicinity of what is now Marrickville Golf Course (at the time Thorp apparently also had an Aboriginal servant, who lived on his property; Irish 2017:28), and recount a meeting with five Aboriginal people fishing along the Cooks River:

The man and his wife were seated on their knees in the canoe, in which they had a fire, on a flat stone. The man propelled the canoe by means of a paddle, that he applied first on one side and then on the other. He used a spear in fishing, made of a long stick, with four, long, wooden prongs, attached to it, by means of string and Grass-tree Gum. This he brought slowly, almost into contact with the fish, before striking. While fishing, he kept up a noise like the blowing of a Porpoise, and accompanied it by showers of saliva, that disturbed the surface of the water, like small rain. He seldom failed in transfixing his finny prey. Another man, who stood on a log that extended into the river, was equally successful, by a similar process (Backhouse 1843:288).



Figure 4.21 View from Cooks River across Botany Bay, by Joseph Lycett, c.1825. Note the canoes and the Aboriginal people in the foreground, cooking fish over a fire (SLNSW [a2799065, DSM/Z/C 989, Plate 10]).



Figure 4.22 View of Mud Bank Botany Bay – mouth of Cook's River, by John Thompson, 1830. Note the Aboriginal fishing spears and canoes (SLNSW [DL PXX 31, 2a], Dixon Library).

By the 1840s, the local Aboriginal people had mostly replaced their traditional bark canoes with small wooden rowing or sailing boats, which enabled them to work commercially amongst the colonists. One such entrepreneur was Mahroot, a Gamaygal man born at the Cooks River near Botany in c.1793 (Figure 4.23). Mahroot was one of the first Aboriginal men from the Sydney area to work on English ships involved in the sealing and whaling trade, which would sail down the coast to Van Dieman's Land (Tasmania) and Macquarie Island. From around 1809 he made five or six voyages, and became known as “Boatswain”. In 1832, after a great deal of persistence, Mahroot managed to obtain a lease to 10 acres of land on the north shore of Botany Bay near Bumborah Point. There he built slab timber huts, some of which he rented out to tenants. He also had his own boat, in which he and his wife caught fish to sell in Sydney, and which he also used in working as a boatman and hunting/fishing guide for patrons of the Banks Hotel (later the Sir Joseph Banks Hotel), after it opened in the 1840s (Irish 2017:26; Smith 2018). From 1862 there was a new owner of the Sir Joseph Banks Hotel, who asked Aboriginal fishing tour guide Johnny Malone (Figure 1.23) to arrange boat excursions and fishing parties for patrons of the hotel. Johnny was born around Botany Bay and was living on the public reserve at Botany, which soon became known as a place where Aboriginal guides could be hired. A letter written by an Aboriginal man named Currigan or Captain in 1868 suggests that a fishing boat had been purchased for the “Aboriginal tribe at Cook’s River by which they are enabled to get a living by catching fish” (cited in Irish 2017:27).



Figure 4.23 Boatswain Mahroot, by Pavel Mikhailov, 1820 (Russian State Museum, St Petersburg).

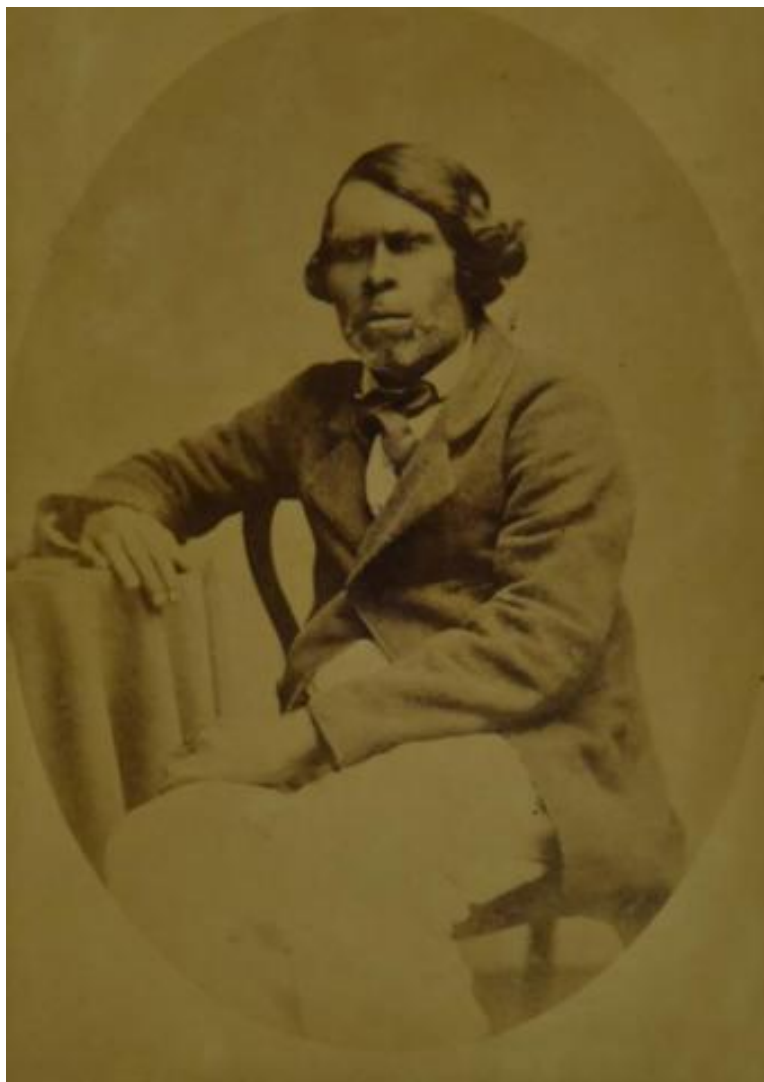


Figure 4.24 Johnny Malone, 1850-1875 (SLNSW, courtesy NSW National Parks and Wildlife Service collection, Kurnell).

By the 1850s, there was also a camp at Weeney Bay on the Kurnell peninsula, which was established by shell-getters working to supply the Tempe lime kiln. The workers at this camp included Aboriginal and British people. In 1856 at Weeney Bay, a boy named William was born to Sarah, a local Aboriginal woman, and Ned Rowley, a British shell-getter. William grew up around the Botany Bay area and began working as a fisherman, as well as being employed by the Holt family in the 1890s (Irish 2017:27). The Holt family eventually owned most of the Kurnell peninsula, and William Rowley and his family lived on their property while he tended their oyster leases at Weeney Bay. Other Aboriginal people associated with the Holts included Maria, an Aboriginal woman who was married to Holt's British bullock driver; the couple lived on Thomas Holt's Marrickville property "The Warren" in the 1860s. Also, in the 1880s the Holts employed a British man, William Fussell, who lived with his Aboriginal wife and children at Sans Souci (Irish 2017:28).

4.6 Governing

4.6.1 Administering Indigenous Affairs

The Governor from 1810-1821 was Lachlan Macquarie, who attempted to finally end the hostilities and assimilate the Aboriginal people into a British way of life:

...His EXCELLENCY LACHLAN MACQUARIE...sent out a Military Force to drive away these hostile Tribes from the British Settlements in the remote Parts of the Country...it is earnestly to be hoped that this...will eventually strike Terror amongst the surviving Tribes, and deter them from the further Commission of...Murders, Robberies, and Depredations...as well as to protect the Lives and Properties of His Majesty's British Subjects residing in the several Settlements of this Territory, HIS EXCELLENCY the GOVERNOR deems it his indispensable Duty to prescribe certain Rules, Orders, and Regulations to be observed by the Natives...[that] no Black Native, or Body of Black Natives shall ever appear at or within one Mile of any Town, Village, or Farm, occupied by, or belonging to any British Subject... armed of any Description, such as Spears, Clubs, or Waddies...; That no Number of Natives, exceeding in the Whole Six Persons, being entirely unarmed, shall ever come to lurk or loiter about any Farm in the Interior...; That the Practice hitherto observed amongst the Native Tribes, of assembling in large Bodies or Parties armed, and of fighting and attacking each other on the Plea of inflicting Punishments on Transgressors of their own Customs and Manners, at or near Sydney, and other principal Towns and Settlements in the Colony, shall be henceforth wholly abolished...; That such of the Natives as may wish to be considered under the Protection of the British Government...shall be furnished with Passports or Certificates to that Effect...[to] protect them from being injured or molested by any Person, so long as they conduct themselves peaceably, inoffensively, and honestly, and do not carry or use offensive Weapons... as a Counter-balance for the Restriction of not allowing them to go about the Country armed, [the Governor will]...afford the Black Natives such Means as are within his Power to enable them to obtain an honest and comfortable Subsistence by their own Labour and Industry...He shall always be willing and ready to grant small Portions of Land in suitable and convenient Parts of the Colony, to such of them as are inclined to become regular Settlers, and such occasional Assistance from Government as may enable them to cultivate their Farms...they and their Families shall be victualled from the King's Stores for Six Months...they shall be furnished with the necessary Agricultural Tools; and also, with Wheat, Maize, and Potatoes for Seed...His EXCELLENCY the GOVERNOR therefore earnestly exhorts, and thus publicly invites the Natives to relinquish their wandering...and to become industrious and useful Members of a Community where they will find Protection and Encouragement. To such as do not like to cultivate Farms of their own, but would prefer working as Labourers for those Persons who may be disposed to employ them, there will always be found Masters among the Settlers who will hire them as Servants of this Description...And whereas His EXCELLENCY the GOVERNOR, from an anxious Wish to civilize the Aborigines of this Country, so as to make them useful to themselves and the Community, has established a Seminary or Institution at Parramatta, for the Purpose of educating the Male and Female Children of those Natives who might be willing to place them in that Seminary...And in Furtherance of this Measure, His EXCELLENCY deems it expedient to invite a general Friendly Meeting of all the Natives residing in the Colony, to take Place at the Town of Parramatta, on Saturday the 28th of December next, at Twelve o'Clock at Noon, at the Public Market Place...And the GOVERNOR, wishing that this General Meeting, or Congress of the friendly Natives should in future be held annually, directs that the 28th Day of December, in every succeeding Year, shall be considered as fixed for this Purpose... (Sydney Gazette 11 May 1816).

Consequently, Parramatta and Government House became the centre of Aboriginal-British interactions during Macquarie's governorship with the establishment of the Parramatta Native Institution in December 1814, and the annual Native "Conference" or "Feast" (Figure 4.25-Figure 4.26). The annual feast was aimed at "conciliating the Aboriginal people of the settled areas and encouraging them to give up their children for placement in the Institution" (Flynn 1995:90), and also "designed to facilitate the imposition of administrative structures on the surviving clans" (Flynn 1995:96). In particular, those who attended the feast were divided into their respective clans and a "chief" was elected, who could be held responsible for the group's behaviour and act as a "conduit for any grievances they had" (Flynn 1995:96). To ensure their control of the group's behaviour, each chief

was required to give up one of their children to be placed in the Native Institution, who could then see their parents every year at the Feast (Brooks and Kohen 1991:65-66).



Figure 4.25 George Street, Parramatta in 1825. “A View in Parramatta N.S. Wales looking East”, by Augustus Earle, 1825 (SLNSW Call No. PXD 265 Image c028850005).



Figure 4.26 “The annual meeting of the native tribes at Parramatta, New South Wales, the Governor meeting them”. Watercolour by Augustus Earle, c.1826 (PIC Solander Box A35 #T95 NK12/57/nla.obj-134502097)

Local settlers recorded the gathering of Aboriginal people for the Annual Conference. Aboriginal people from the west set up their camp at Clay Cliff Creek, those from the south set up at the head of A’Becketts Creek (now Granville), and others camped near the toll house on the Western Road. The fires from these camps would be seen through the night. After the feast and blanket distribution, they congregated at the Native Institution for a corroboree (John Taylor, cited in Kass et al. 1996:105; Hassall 1902:17).

After 1833, Governor Bourke decided that the annual feasts at Parramatta were ineffective, and instead arranged for blankets to be distributed through local magistrates. Over the next 10 years this arrangement also enabled estimates to be made of local Aboriginal populations, confirming that at least several hundred Aboriginal people lived in the Sydney region into the 1840s (Flynn 1995:107). Despite attempts at the forced removal of Aboriginal people out of the Sydney area, there were still Aboriginal people living at Doll's Point, Botany Bay in the 1870s, and in the late 1870s government assistance for coastal Sydney Aboriginal people was mostly available at a fishing settlement established by Aboriginal people at La Perouse (from which they used a fleet of boats to catch fish in the bay); although rations were still being handed out at Kogarah in 1887 (Irish 2017:29-30; Kohen 1993:121). This settlement continued to grow in size as members of the Petersham Congregational Church (part of an evangelical movement called the Christian Endeavour Union) started working with the Aboriginal people at La Perouse in the 1890s, establishing the La Perouse Aborigines Mission Committee, building a mission church, and advocating on behalf of the Aboriginal people at La Perouse (Irish 2017:29). On 30 March 1895, 7 acres of this settlement site was gazetted as the La Perouse Reserve (Kohen 1993:121).

The Aborigines Protection Board was established in 1883, and from the 1910s a policy of segregation and the removal of Aboriginal children began to be enforced. Aboriginal girls were taken from their families to train as domestic servants at places like the Cootamundra Girls Home, then sent to work in the Sydney region. One such girl was Myra working as a domestic servant at Ashfield in the early 1910s, and May at Strathfield in 1916; but by the 1920s there were hundreds working across Sydney (Irish 2017:29-30).

Some Aboriginal people managed to live more independently of such interference, including at Peakhurst along Salt Pan Creek. Ellen Anderson (nee Davis), who was Biddy Giles' daughter (an Aboriginal woman who was a well-known guide for settlers), and her husband Hugh Anderson from Cumerangunja lived at Salt Pan Creek for a decade with their family, before purchasing a block of land there in the 1920s. Aboriginal man William Rowley and his wife purchased the neighbouring block, and the two blocks of land became known as 'the Salt Pan Creek camp', located on what is now known as Ogilvy Street, Peakhurst.

4.6.2 Protesting

Aboriginal people continued to camp at Salt Pan Creek following British settlement, and would gather oysters, prawns and river fish, and hunt swamp wallabies and other game (Goodall and Cadzow 2014). The surrounding low-lying environment was not sought after by British settlers and as such, the area remained an open camping ground well into the 1930s (Goodall and Cadzow 2014). Aboriginal residents of this Salt Pan Creek area worked in local businesses, and their children attended local schools (Irish 2017:30). The Salt Pan Creek settlement became a hub of Aboriginal civil rights activity in the 1920s and 1930s, but was closed down in the late 1930s (Irish 2017:30-31).



Figure 4.27 "Ellen Anderson with her husband Hugh at their home on Salt Pan Creek, now Charm Place Peakhurst c1925" Mitchell Library, SLNSW [PXA 773/Box 1, Part 2, 78].

Whilst living at Salt Pan Creek, Ellen and Hugh communicated with the Aborigines Inland Mission, an evangelical Baptist missionary organisation which "aimed at establishing Aboriginal Christians to lead and guide their own people" (Australian Indigenous Ministries 2021). Through this communication, they met the founders of the Australian Aboriginal Progressive Association (AAPA), Fred Maynard and Elizabeth McKenzie Hatton. AAPA campaigned for Aboriginal self-determination and land rights during the 1920s and in 1924 set up a safe house in nearby Homebush for Aboriginal girls who had escaped the Aborigines Protection Board. Over the next decade, the Salt Pan Creek camp became a refuge for additional Aboriginal people escaping the control of the Board.

Political talk was a constant at the camp, and some of the family members went on to become important political activists, including Jack Patten, Bert Groves, Ellen's son Joe Anderson, and Ellen's grandchildren Tom Williams and Ellen James (Goodall and Cadzow 2014). Jacko Campbell and Ted Thomas who were also Aboriginal activists at Salt Pan Creek recall:

Jacko: All them old fellas used to live out there, the Pattens and all them others. You'd see them old fellas sittin around in a ring, when there was anything to be done.

Ted: They were well educated! They could talk on politics!

*Jacko: They always DID! Around the kids! No matter where they went!
'Specially when there was anything to do about the Aborigines Protection Board! There was talk about writing a petition. That was always goin' on! Joe Anderson said he'd be talking to the Duke of Gloucester! (Campbell and Thomas cited in Goodall and Cadzow 2009:149).*

Joe Anderson, who took the name 'Burruga' from Ellen's father Paddy Burragalang, regularly protested the Aborigines Protection Board, and would speak on a soapbox at Paddy's Markets on Friday nights. In an interview with Heather Goodall, Jacko Campbell recalled:

Jacko: Every Friday night they used to be spruiking at Paddy's Market. Jack Patten, Bill Onus, Bob McKenzie from Woolbrook, old Joe Anderson, they all lived at Salt Pan. They'd only be spruikin' on land rights, that's all, on land rights You know: 'Why hasn't the Aboriginal people got land rights?' That was always the [thing]...That paper come out, the 'Aboriginal War Cry'. It was the first and then the 'Abo Call'.

Heather: They wouldn't have used those words would they? Did they actually say 'land rights'?

Jacko: They actually said: 'The Aboriginals cryin' out for Land Rights' and they would call it the 'War Cry'...(Thomas and Goodall cited in Goodall and Cadzow 2009:150).

Evictions of Aboriginal people began to occur in the local area during the late 1920s to the early 1930s, particularly in the nearby suburb of Bankstown. A well-known Aboriginal family, the Eatocks, originally from Queensland but residing in inner-city Glebe, were especially vocal in these eviction battles. Nobby Eatock was “a key organiser in the Bankstown conflicts, heavily involved in the eviction struggles and eventually arrested with great violence, making his case a cause célèbre throughout the area and in the wider press” (Goodall and Cadzow 2009:149).

In the late 1920s, the Anderson family and Salt Pan Creek camp community faced the pressure of eviction as a result of residential development expansion in the area. Following Hugh's death in July 1928, and increasing pressures of the Depression, the Anderson's sold their block of land. Ellen, her family and the Salt Pan Creek camp community relocated to an area of secluded bush close to the creek. Following Ellen's death in May 1931, Joe decided that as the senior member of the Anderson family, it was his responsibility to defend their community. Joe began to speak to the local newspapers and attend meetings of the new Australian Aborigines Progressive Association (AAPA) (logo seen in Figure 4.28). The AAPA disputed the removal of children, and rallied for citizenship, land rights and Aboriginal culture. The AAPA sought to abolish the Aborigines Protection Board, and to be replaced by an organisation run by Aboriginal people (Donaldson et al 2017:43).



Figure 4.28 Logo of the Australian Aboriginal Progressive Association (Donaldson et al 2017:43).

In 1933, Joe was filmed at Salt Pan Creek, petitioning for identification of Aboriginal custodial ownership and for an Aboriginal representation in federal parliament:

Before the white man set foot in Australia, my ancestors had kings in their own right, and I, Aboriginal King Burruga, am a direct descendant of the royal line...

The Black man sticks to his brothers and always keeps their rules, which were laid down before the white man set foot upon these shores. One of the greatest laws among the Aboriginals was to love one another, and he always kept to this law. Where will you find a white man or a white woman today that will say I love my neighbour It quite amuses me to hear people say they don't like the Black man ... but he's damn glad to live in a Black man's country all the same!

I am calling a corroboree of all the Natives in New South Wales to send a petition to the King, in an endeavour to improve our conditions. All the Black man wants is representation in Federal Parliament. There is also plenty fish in the river for us all, and land to grow all we want.

One hundred and fifty years ago, the Aboriginal owned Australia, and today, he demands more than the white man's charity. He wants the right to live!



Figure 4.29 A frame from Joe Anderson's filmed speech at Salt Pan Creek (Burruga Foundation 2020).

In 1933 the speech was distributed by Cinesound News and reached audiences across the nation. As seen in the newspaper article below (Figure 4.30), by 1936, the Anderson family and Salt Pan Creek community had been pressured off the land and given one year to vacate. Joe died not long after and the remainder of the family and community were forced to live at the La Perouse reserve (Goodall and Cadzow 2009:161). Today, Joe's speech serves as a reminder of the "displacement of Aboriginal peoples, the continuing call for Aboriginal people to be represented in parliament and for the acknowledgement of this land's oldest culture to inform and empower future generations" (Burruga Foundation 2020).

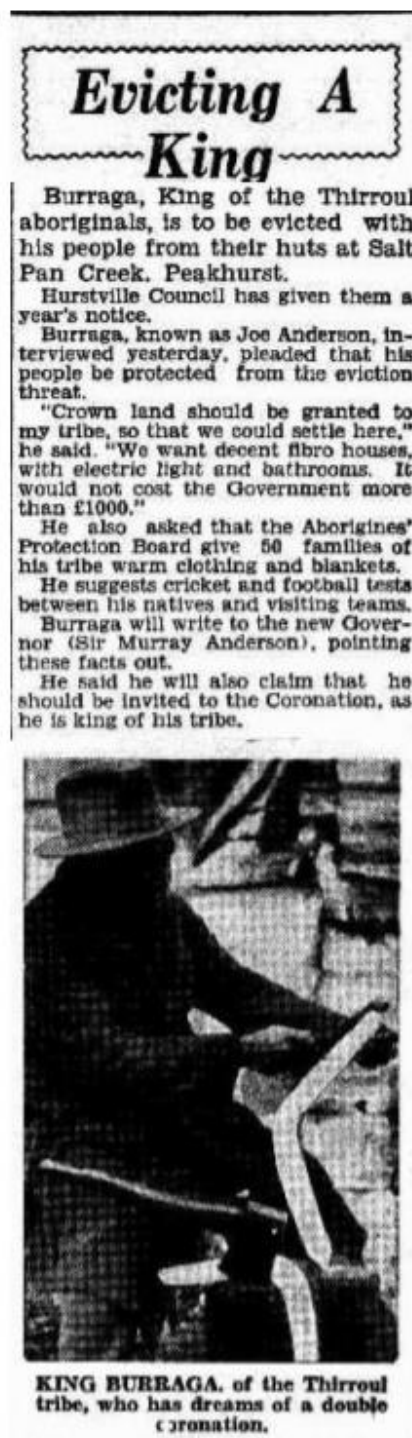


Figure 4.30 Evicting a King, Daily Telegraph, Friday 28 August 1936, pg 7.

4.7 Educating

4.7.1 Educating Indigenous People in Two Cultures

Information about the Bankstown and Campsie study areas specific to this theme is significantly limited, and the following information is applicable to the broader landscape.

The idea for a Native Institution originally came from William Shelley, who started teaching four Aboriginal children to read and write from his home in Parramatta in 1814, after having apparently

spoken to a “number of tribes and individuals” who showed interest in their children attending school (Brook and Kohen 1991:54-55,57). At the beginning of the following year, the school moved into a large site adjacent to Shelley’s home, bounded by today’s Macquarie, Marsden and Hunter Streets (Brook and Kohen 1991:64; Kass et al. 1996:81). The Parramatta Native Institution operated on this site until 1822, teaching Aboriginal children reading, writing, arithmetic and Christian religion. Boys also learned manual labour and agriculture, with girls learning needlework, knitting and spinning (Brook and Kohen 1991). However, many Aboriginal children ran away from the school to rejoin their families (Brook and Kohen 1991:70; Kohen et al. 1999:83). The Institution was moved to the “Black Town” (present day Colebee) in 1823, where a community of Aboriginal people lived on and around Governor Macquarie’s 30 acre land grant to Colebee and Nurragingy.

One student of the Parramatta Native Institution was Maria Lock, daughter of Yarramundi, the “Chief of the Richmond Tribes”, and part of the Boorooberongal clan of the Darug people, as well as sister to Colebee. Born at Richmond Bottoms in c.1805, Maria was an exceptional student at the Institution, winning first prize in an 1819 school examination ahead of 20 fellow Institution students and almost 100 non- Aboriginal students. Upon completing her schooling, Maria married convict carpenter Robert in 1824, this being the first officially sanctioned union of a convict and an Aboriginal woman. Initially settled on a small farm at Blacktown, they were employed by Rev. Robert Cartwright at Liverpool, who later opposed Maria’s petition for the Blacktown area deceased estate of her brother Colebee in 1831. At this time, Maria was granted her choice of 40 acres near her residence, then she was granted another 40 acres at Liverpool in 1833, before finally receiving Colebee’s 30 acre Blacktown grant in 1843, as well as acquiring 30 additional acres at Blacktown the following year. Robert died in 1854 and Maria in 1878, at which time her lands were equally divided among her nine surviving children. Her descendants continued to occupy this land until 1920, when the freehold title was revoked by the Aborigines Protection Board, and the land was gazetted as an Aboriginal Reserve (Plumpton) (Brooks and Kohen 1991:256; Parry 2005).

4.8 Marking the phases of life

4.8.1 Bringing Babies into the World

Ethnographic information about Aboriginal births specific to the Bankstown and Campsie areas is significantly limited, and the following information is applicable to the broader landscape.

It is known that in December 1790, Colebee’s wife Daringa (or Da-ring-ha; she was the half-sister of the clan leader Mooroo-boora; see Figure 4.31) walked from Sydney Town to Botany Bay, to give birth to her daughter, Paniebollong. Daringa and Colebee brought their baby, wrapped in paperbark, to show to Governor Phillip 2-3 days after the birth, and they all slept the night in Phillip’s house (Smith 2008; Collins 1798:607). Daringa also showed her daughter to Elizabeth Macarthur, who recorded the incident in March 1791:

Mrs. Coleby, whose name is Daringa, brought in a new born female infant of hers, for me to see, about six weeks since: it was wrapp'd up in the soft bark of a tree, a specimen of which I have preserved... The child thrives remarkably well and I discover a softness and gentleness of manners in Daringa truly interesting (cited in Smith 2008).



Figure 4.31 “Portrait of an Aboriginal woman, Da-ring-ha, and a child”, by Thomas Watling, c1792-97 (Natural History Museum, London).

4.8.2 Rituals

Ethnographic information about Aboriginal rituals in the Bankstown and Campsie areas is significantly limited, with the most relevant information being about the Cooks River, located adjacent to the Campsie study area. Other information applied to this theme is important for understanding Aboriginal history of the broader landscape.

Rituals often brought different Aboriginal groups together, where they could trade goods and information, arrange marriages, or conduct tribal fights and undertake initiations. David Collins recorded Colebee and Nanbaree participating in the Aboriginal rite of passage Yoo-long Erah-ba-diahng in 1795 (see Figure 4.32), which took place at Woccanmagully (Farm Cove). The initiation, in which boys were made men, involved ordeals which concluded when their upper right front tooth was knocked out. At David Collins’ request, Daringa gave him the front teeth taken from Nabaree and two of the other boys initiated, particularly asking that Nanbaree’s tooth be sent to Surgeon John White, who had been the boy’s guardian after he recovered from small-pox (Collins 1798:581).

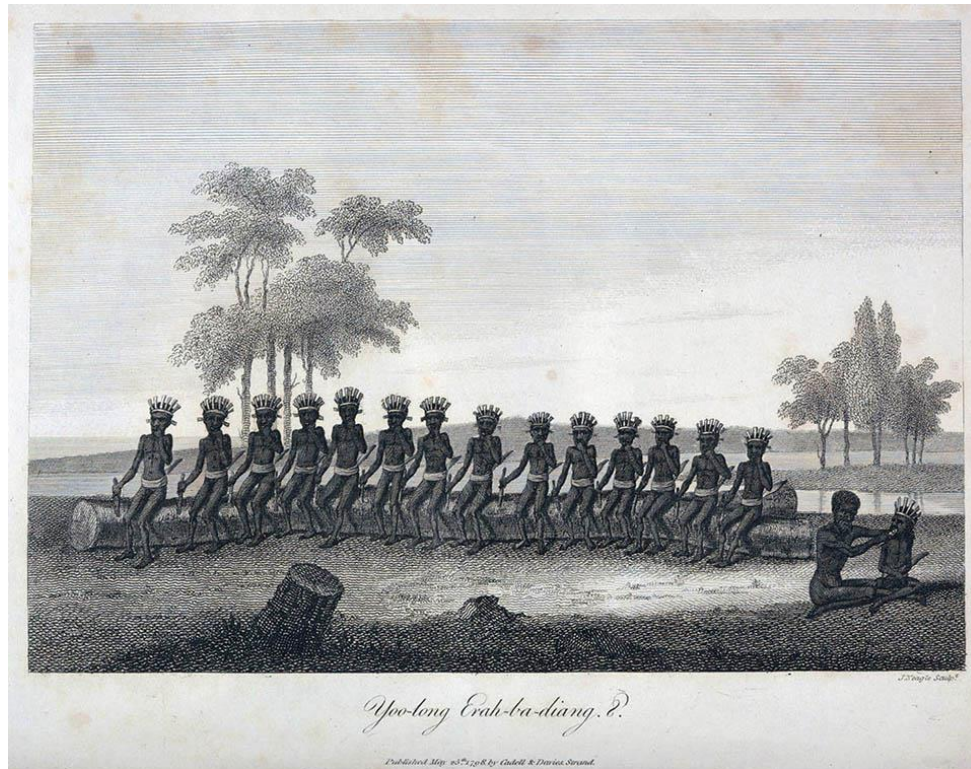


Figure 4.32 Yoo-long Erah-ba-diahng in 1795. At the right foreground of the image, Colebee applies grilled fish to Nanbarry's gum after having his tooth struck out (Collins 1798: Engraving "Yoo-long Erah-ba-diang 8").

There were many occasions when Colebee and Bennelong took part in ritual revenge fights, during which, separately or together, they wounded and killed several rivals (Collins 1798). When Bennelong was first captured it was noted that “Love and war seemed his favourite pursuits; in both of which he had suffered severely. His head was disfigured by several scars; a spear had passed through his arm, and another through his leg; half of one of his thumbs was carried away; and the mark of a wound appeared on the back of his hand” (Tench 1793b:29). Although Colebee and Bennelong were often allies, there were occasions upon which they clashed. One such was recorded in March 1796, when Bennelong “sent in word that he had had a contest within his bosom friend Cole-be, in which he had been so much the sufferer, that until his wounds were healed he could not with any pleasure to himself appear at the governor’s table” (Collins 1798:468). This was shortly after Bennelong had returned from his voyage to England. Apparently the two also fought each other over Bennelong’s wife Kurubarabulu in 1805, and it is likely that Colebee was killed in a ritual fight the following year, as there is no further mention of him in the ethnographic records after 1806 (Smith 2008).

Like Colebee and Bennelong, Nanbaree also took part in many ritual revenge battles. On 17 March 1805, the *Sydney Gazette and NSW Advertiser* reported on one such fight involving Nanbaree and Bennelong:

On the road between Parramatta and Prospect a meeting took place on Monday last for the purpose of inflicting punishment on a native well known at the above settlements by the name of Goguey, whose mischance it had been to hasten one of his opponents departure for the shades on a similar occasion. His crime was defensible upon custom immemorial, but so likewise was his extraordinary mode of arraignment an event consequent upon the former. Perceiving an unusual degree of rancour in the menaces of his judges, he endeavoured for a short time to avoid them by retiring; but being closely pursued he formed his resolution, and made a stand, with two adherents near him. The spears of his adversaries were barbed and rough-glazed, and three at once advancing upon him until within ten or twelve feet, he caught the first thrown on his target, but the second, discharged by Bennelong, entered above the hip, and passed through the

side, so as to be afterwards extracted; but the third thrown by Nanbery as he wheeled to defend himself from the former, entered the back below the loins; when perceiving that his seconds had left him, he in a transport of rage and anguish turned his resentment upon those from whom he expected assistance but had deceived him, and then exhausted, fell. The last spear he received was attempted to be drawn by two Europeans induced from motives of humanity to tender their assistance; but their combined strength was ineffectual, and the unfortunate creature was on Thursday night last still numbered with the living., but the spear continuing immoveable.

Lieutenant Allen Francis Gardiner, who visited Sydney aboard *HMS Dauntless*, heard on 31 July 1821 that “a native fight was about to take place near the Farm of Mr Squires, at Kissing Point, on the Parramatta River” (cited in Smith 2010). On landing in the area, Gardiner witnessed a corroboree and ritual combat, during which it seems likely that Nanbaree was injured, as he died within a fortnight of the event. The *Sydney Gazette and NSW Advertiser* printed an obituary on 8 September 1821:

On the 12th of last month died, at the residence of Mr. James Squire, Kissing-point, Andrew Sneap Hammond Douglass White, a black native of this Colony. He was about 37 years old, and was taken from the woods in a few months after the first establishment in 1788, by Dr. White, after whom he was named. His mother died just before of the small pox, which raged horribly among the poor natives at that time, and was buried by Mr. Squire. Up to the period of his kind protector's departure for Europe, he was employed as gamekeeper; when he voluntarily entered himself on board of His Majesty's ship Reliance, Captain Waterhouse, and was much esteemed for his strict attention to the duties of a seaman. Subsequently he went on a voyage in the Investigator with Captain Flinders, the crew of which ship were also much delighted with his orderly behaviour, and uncommon alertness. Upon his return, however, he betook himself to his native wilds, which were mostly in the vicinity of Kissing-point. From the woods he only occasionally emerged, for a number of years, in order to return with renewed avidity and satisfaction... He lies interred in the same grave with Bennelong and his wife, in Mr. Squire's garden.

Ceremonies would have taken place in the Cooks River Valley involving “Aboriginal people from many different clans, drawn from a wide area” (Irish 2018:17). A rockshelter with hand stencils, possibly undertaken as part of a male initiation ceremony is located approximately 4km south east of the Campsie study area and 10km east of the Bankstown study area at Undercliffe Road, Earlwood. Kingsgrove and Hyde Park South are noted historically as possible Aboriginal ceremonial sites. In the 1850s, week-long Aboriginal ceremonies were still being conducted twice a year in the forests to the south of the Cooks River around Kingsgrove (Irish 2017:17,28). Records suggest that groups would travel from as far away as the Hunter Valley and Illawarra to engage in ritualised conflict in the vicinity of Hyde Park South site. As late as the 1920s it was recorded that such ceremonial large-scale conflict, including fist fights, spearings and beating, would occur between “the road to Botany Bay and the Brickfields”, assumed to be in the vicinity of Hyde Park South (City of Sydney 2013). David Collins gave an account of such a gathering in December 1793, occurring in a clear spot between the town and the brickfield (see Figure 4.33-Figure 4.34), and including Carradah, a man of the tribe of Cammerray (the Cammerraygal people lived on the north shore of Port Jackson):

The natives who lived about Sydney appeared to place the utmost confidence in us, choosing a clear spot between the town and the brickfield for the performance of any of their rites and ceremonies; and for three evenings the town had been amused with one of their spectacles, which might properly have been denominated a tragedy, for it was attended with a great effusion of blood. It appeared from the best account we could procure, that one or more murders having been committed in the night, the assassins, who were immediately known, were compelled, according to the custom of the country, to meet the relations of the deceased, who were to avenge their deaths by throwing spears, and drawing blood for blood (Collins 1798:328).



Figure 4.33 Detail from “Plan of the town and suburbs of Sydney, August 1822”, showing the brick fields as number 52. The ceremonial/conflict site was in a clear area between the town and the brick fields, thought to be Hyde Park South (Hyde Park, being the “race course” at this time, is marked as 42 (National Library of Australia (MAP F 107 [Detail])).



Figure 4.34 “The Brick-field Hill, or High Road to Parramatta, August 11, 1796” (Collins 1793:493).

Another such event, with visitors from further afield, is recorded in February 1795:

About the latter end of the month the natives adjusted some affairs of honour in a convenient spot near the brick-fields. The people who live about the south shore of Botany Bay brought with them a stranger of an extraordinary appearance and character...Gome-boak. He has been several days on his journey from the place where he lived, which was far to the southward... He fought well; his pears were remarkably long, and he defended himself with a shield that covered his whole body. We had the satisfaction of seeing him engaged with some of our Sydney friends, and of observing that neither the persons nor reputations suffered anything in the contest (Collins 1798:408).

On the following month, another account is recorded:

On the 26th, some of our people witnessed an extraordinary transaction which took place among the natives at the brick-fields. A young man of the name of Bing-yi-wan-ne, well-known in the settlement, being detected in the crisis of an amount with Maw-ber-ry, the companion of another native, Ye-ra-ni-be Go-ru-ey, the latter fell upon him with a club, and being a powerful man, and of superior strength, absolutely beat him to death. Bing-yi-wan-ne had some friends, who on the following day called Ye-ra-ni-be to an account for the murder; when, the affair being conducted with more regard to honour than justice, he came off with only a spear-wound in his thigh (Collins 1798:412).

In 1824, Frenchmen Dumont d’Urville and Rene Lesson were invited to attend a “great gathering of tribes” at the Brickfields ground, which included Aboriginal people from Paramatta, Kissing Point, Sydney, Liverpool, Windsor, Emu Plains, Broken Bay, Five Islands (Illawarra), Botany Bay and the Hunter River. Each group was painted in distinguishing designs and headed by a “Chief”. The gathering

was apparently in order to attend to matters of law and administer punishment, with the guilty standing trial by spear and club, and there was “general fighting...with admirable order and precision” (Karskens 2009:446).

4.8.3 Dying

Ethnographic information about Aboriginal burials in the Bankstown and Campsie areas is significantly limited, with the most relevant information being about the Cooks River, located adjacent to the Campsie study area. Other information applied to this theme is important for understanding Aboriginal history of the broader landscape.

Irish (2017:17) notes that Aboriginal camps “were temporarily abandoned when people died, and burial ceremonies were very important in ensuring that the dead person’s spirit would be laid to rest. Aboriginal people were either cremated or buried with personal items. Graves were often dug in the soft sandy soils along rivers or within sandstone overhangs, as shown by several burials unearthed over the years within the Cooks River catchment during construction works. These burial places would have been important markers in the landscape for extended families probably over several generations. They were respected and tended as part of the broad and deep relationship that existed between Aboriginal people and land.”

In the wider region, Aboriginal burials may have occurred in soft soil along the Tank Stream, which ran through what is now the Sydney CBD. A reference in the *Evening News* on 1 February 1881 identifies that “The skull of an aboriginal, in a good state of preservation, was unearthed at the new Post Office works, this morning, in the old bed of the tank stream”. Further information was provided the following day, indicating that there was a perforation in the skull, perhaps from a spear wound. “The skull was almost 15ft from the present surface, and in the bed of the old tank stream. When this was a forest rivulet the skull was probably washed down from some higher position, where the remainder of the skeleton may yet be lying”.

It is known that Colebee’s wife Daringa died around 1795 from consumption, while suckling a little girl who was at her breast when she died. The tradition at the time was to bury the unweaned child with their mother, as there was no other way for the nursing child to be fed (Collins 1798:607).

Following colonisation, some Aboriginal people were buried on the properties of sympathetic British settlers. For example, upon his death in 1813, Bennelong was buried at Kissing Point, in the orchard garden of local landowner James Squires, on whose property he had been living (Irish 2017:19). Nanbaree was also buried there, when he died in 1821 (see obituary in Section 4.8.2 above). When Boatswain Mahroot died in 1850, he was buried in the garden near the beach at the Sir Joseph Banks Hotel, although this seems to have been a long-established Aboriginal burial ground (Smith 2018). Mr M Newland of Leichhardt recounted in the *Evening News* on 12 June 1913:

My brother owned and resided at “Wyalong”, a property adjacent to Sir Joseph Banks’ Hotel, and abutting on the beach. One day [in c.1873] the aboriginals who camped nearby, asked permission to bury one of their number at the end of my brother’s property, near the beach, as it was a recognised burying ground of the blacks. Of course permission was given, but their sorrow was held sacred, and no one intruded, although I, with others, watched the ceremony from the house some distance away. I have no doubt that the human bones found recently are those of aboriginals buried many years ago.

4.9 Summary

The Historic themes described in this Section allow an understanding of the heritage significance and context of the Bankstown and Campsie areas. Although broader themes for the local region were explored, themes specific to the study areas were identified and the key findings are summarised below.

4.9.1 *Peopling Australia*

Living as Australia's Earliest Inhabitants

It is generally accepted that the area around Bankstown/Campsie was Wangal land, inhabited by a clan of the Darug (sometimes spelt Dharug, Dharuk or Daruk) language group. Unlike many Australian Aboriginal groups, Darug social organisation consisted not of a class system based on moieties or sections, but instead was based on clan membership attained through patrilineal descent (Attenbrow 2010a:57; Kohen 1993:35). Spiritual beliefs of the Darug clans likely included a number of ancestral beings such as Baiame/Daramulan, the supreme creative being (Attenbrow 2010a:127). One of the earliest dated Aboriginal sites in the vicinity of Bankstown/Campsie is a fireplace found during an archaeological excavation next to Tempe House at Wolli Creek, dated to 10,500 years old (JMCHM 2005:28,56; Attenbrow 2012:63, cited in Irish 2017:8).

4.9.2 *Utilising Natural Resources*

Aboriginal Habitation

The Darug people of the Bankstown and Campsie areas would have used rockshelters and small huts built from sheets of bark, branches and bushes for shelter. The land near Benaroon Road and Yangoor Road, Lakemba is said to have been the site of an Aboriginal camp and there are several rockshelters with Aboriginal art and occupation deposits in the local area.

Feeding People

The Darug people of the Bankstown and Campsie areas exploited a wide range of food resources and would have had a food economy focused on land mammals, plant foods (including fruits, tubers, shoots, flowers, berries, grasses and the seeds and nectar of local trees; for eating as well as preparing medicines) and freshwater fauna (Barrallier 1802 [1975]:2,n4; Brook and Kohen 1991:5; Collins 1798 [1975]:456; Tench 1793a:230, 1793b:121). Kangaroos, wallabies, gliders, fruit bats (flying foxes), dingoes, koalas, wombats, freshwater fish, shellfish, eels, platypus and birds, as well as bull ants and the eggs and larvae of the longicorn beetle or witchetty grub were eaten (Attenbrow 2010a:71; Barrallier 1802 [1975]:2; Collins 1798 [1975]:461-63, 1802 [1971]:321-22; Phillip 1788, cited in Hunter 1793 [1968]: 523; Kass et al. 1996:6; Tench 1793a:230).

The Cooks River area comprised mainly open grassland at the time of settlement, with kangaroo grass being the predominant species. The local Aboriginal people would likely have used fire management in the landscape to encourage this grass growth, which would draw terrestrial animals that could be hunted.

4.9.3 *Fighting for Land*

Resisting the Advent of Europeans and their Animals

Access to their traditional lands and food resources began to be severely restricted by the growth of the colonial towns and settlements. Clearing of land for cultivation by settlers led to the loss of traditional Aboriginal terrestrial food sources, and fishing by the colonists impacted on traditional

marine resources as well. Apart from this loss of access to traditional hunting and gathering grounds, other factors that led to conflict included unprovoked murders, the kidnapping and rape of Aboriginal women, and unfair work conditions on farms (Kohen 1993:62-67).

Pemulwuy, a Bidjigal man from the Georges River area, was one of the most well-known leaders of Aboriginal resistance at this time. After Pemulwuy passed away, his son Tedbury continued resistance activities in the region. On 26 September 1809, Tedbury was involved in attacking Thomas Bond's settlers farm at Georges River. Tedbury and his group threw several spears, one of which grazed the ear of Mr. F. Meredith, who assisted in the defence of the place. Following the attack, the owners abandoned the farm.

4.9.4 Working

Surviving as Indigenous People in a White-Dominated Economy

The Darug people continued to live and fish around the Georges and Cooks Rivers for decades after the First Fleet arrived, as it was not until the 1840s that British settlement and industrial development of this region began to take off. Images from the 1820s and 1830s show Aboriginal people living and fishing along parts of the Cooks River. By the 1840s, the local Aboriginal people had mostly replaced their traditional bark canoes with small wooden rowing or sailing boats, which enabled them to work commercially amongst the colonists.

4.9.5 Governing

Administering Indigenous Affairs

Following the establishment of the Aborigines Protection Board, some Aboriginal people managed to live more independently of such interference, at Peakhurst, along Salt Pan Creek. Here Ellen Anderson her husband Hugh Anderson lived for a decade with their family, before purchasing a block of land in the 1920s. Aboriginal man William Rowley and his wife purchased the neighbouring block, and the two blocks of land became known as 'the Salt Pan Creek camp', located on what is now known as Ogilvy Street, Peakhurst.

Protesting

Aboriginal people continued to camp at Salt Pan Creek following British settlement, and would gather oysters, prawns and river fish, and hunt swamp wallabies and other game (Goodall and Cadzow 2014). The Salt Pan Creek settlement became a hub of Aboriginal civil rights activity in the 1920s and 1930s, and political talk was a constant at the camp. Some of the family members went on to become important political activists, including Jack Patten, Bert Groves, Ellen's son Joe Anderson, and Ellen's grandchildren Tom Williams and Ellen James (Goodall and Cadzow 2014).

Evictions of Aboriginal people began to occur in the local area during the late 1920s to the early 1930s, particularly in the nearby suburb of Bankstown. A well-known Aboriginal family, the Eatocks, originally from Queensland but residing in inner-city Glebe, were especially vocal in these eviction battles. Nobby Eatock was "a key organiser in the Bankstown conflicts, heavily involved in the eviction struggles and eventually arrested with great violence, making his case a cause célèbre throughout the area and in the wider press" (Goodall and Cadzow 2009:149).

In 1933, Joe was filmed presenting a speech at Salt Pan Creek, petitioning for identification of Aboriginal custodial ownership and for an Aboriginal representation in federal parliament. The speech was distributed by Cinesound News and reached audiences across the nation. Today, Joe's speech serves as a reminder of the "displacement of Aboriginal peoples, the continuing call for Aboriginal

people to be represented in parliament and for the acknowledgement of this land's oldest culture to inform and empower future generations” (Burruga Foundation 2020).

4.9.6 Marking the phases of life

Rituals

Ceremonies would have taken place in the Cooks River Valley involving “Aboriginal people from many different clans, drawn from a wide area” (Irish 2018:17). A rockshelter with hand stencils, possibly undertaken as part of a male initiation ceremony is located approximately 4km south east of the Campsie study area and 10km east of the Bankstown study area at Undercliffe Road, Earlwood.

Dying

Irish notes that “Graves were often dug in the soft sandy soils along rivers or within sandstone overhangs, as shown by several burials unearthed over the years within the Cooks River catchment during construction works. These burial places would have been important markers in the landscape for extended families probably over several generations. They were respected and tended as part of the broad and deep relationship that existed between Aboriginal people and land” (Irish 2017:17).

5 Archaeological and Environmental Context

This section provides detailed information about the archaeological and environmental context of the study areas. The environmental context (Section 5.1) informs an understanding of past human occupation of the study areas by exploring the geology and soils, vegetation, topography and hydrology, and land use and disturbance history. The archaeological context (Section 5.2) describes the nature of known Aboriginal archaeology of the study area based on a review of relevant archaeological reports and publications retrieved from Heritage NSW AHIMS and collated for the Annotated Bibliography (Appendix B). The result of search of the AHIMS database is included, listing known Aboriginal heritage sites, items, places and other objects that are located in the Canterbury Bankstown LGA and have been reported to Heritage NSW. It is important to note that the AHIMS result represents only those physical heritage sites that have been identified and reported to Heritage NSW, and that more are likely to be present across the landscape.

5.1 Environmental Context

Environmental factors of the local landscape can inform an understanding of past human occupation of an area. Analysing the nature of the local landscape, specifically factors which affect patterns of past human occupation including topography, geology, soils, hydrology and vegetation, contributes to predictive modelling of archaeological sites, contextualises archaeological material and enables the interpretation of past human behavioural patterns.

5.1.1 Geology and Soils

The Bankstown study area comprises the Blacktown, Birrong, Glenorie and Disturbed Terrain soil landscapes (see Figure 5.1). The Blacktown soil landscape dominates the Bankstown study area, with a small portion of Birrong on the southern boundary, Glenorie in the northern section and Disturbed Terrain comprising a small rectangular section on the eastern boundary. The Campsie study area comprises the Blacktown and Birrong soil landscapes, with Birrong concentrated mostly in the northern section and Blacktown dominating the remainder of the study area (see Figure 5.2).

The Blacktown soil landscape comprises shallow to moderately deep (>100cm) hard setting mottled texture contrast soils, red and brown podzolic soils on crests grading to yellow podzolic soils on lower slopes and in drainage lines. Geology of this soil landscape is the Wianamatta Group of Ashfield Shale consisting of laminate and dark grey siltstone, Bringelly Shale (consisting of shale and occasional calcareous claystone), laminate and infrequent coal, and Minchinbury Sandstone of fine to medium-grained quartz lithic sandstone (Bannerman and Hazelton 1990:22). The Birrong soil landscape comprises deep (>250cm) yellow podzolic soils and yellow solodic soils on older alluvial terraces, and deep solodic soils and yellow solonetz on floodplains. Geology of this soil landscape is dominated by silt and clay sized alluvial materials derived from the Wianamatta Group Ashfield Shale and Bringelly Shale formations (Bannerman and Hazelton 1990:83).

The Glenorie soil landscape comprises shallow to moderately deep (<100cm) red podzolic soils on crests; moderately deep (70-150cm) red and brown podzolic soils on upper slopes; deep yellow podzolic soils and gleyed podzolic soils along drainage lines. Geology of this soil landscape is the Wianamatta Group of Ashfield Shale and Bringelly Shale formations (Chapman and Murphy 1989:66). Within the Disturbed Terrain soil landscape, the original land surface has generally been extensively altered and soil material has been disturbed to a depth of approximately 100cm, and soils have been removed or buried in the area. Turfed fill areas are generally capped with up to 40cm of sandy loam or up to 60cm of compacted clay over fill of waste materials (Chapman and Murphy 1989:149). The geology of the Disturbed Terrain soil landscape comprises artificial fill, dredged estuarine sand and mud, demolition rubble, industrial and household waste. This disturbance would have destroyed any

stone quarry sites, axe grinding grooves, stone engravings/art and shelter sites in the study area and its proximity. Most disturbed areas within this soil landscape are artificially topsoiled and revegetated or covered by buildings, concrete or bitumen (Chapman and Murphy 1989:149-151).

5.1.2 Vegetation

The study areas have been cleared of original vegetation, and current vegetation comprises mostly regrowth and intentional garden plantings. Such vegetation clearing impacts the integrity of archaeological deposits and would have removed trees modified (scarred or carved) by Aboriginal people in the past. Prior to land clearing, the vegetation of the Blacktown soil landscape would have consisted of open-forest and open-woodland (dry sclerophyll forest). Vegetation of the original woodland and open-forest was dominated by forest red gum (*Eucalyptus tereticornis*), (narrow-leaved ironbark (*E. crebra*), grey box (*E. moluccana*) and spotted gum (*E. maculate*) (Bannerman and Hazelton 1990:23).

Vegetation of the Birrong soil landscape has been extensively cleared however small stands of ironbark (*E. paniculate*), turpentine (*Syncarpia glomulifera*), and Sydney blue gum (*E. saligna*) forest and woodland are present (Bannerman and Hazelton 1990:84). Vegetation of the Glenorie soil landscape would have consisted of tall open-forest (wet sclerophyll forest) dominated by Sydney blue gum (*E. saligna*) and blackbutt (*E. pilularis*). Other species included turpentine (*Syncarpia glomulifera*), grey ironbark (*E. paniculate*), white stringybark (*E. globoidea*) and rough-barked apple (*Angophora floribunda*). Common understorey species included Pittosporum (*Pittosporum undulatum*) and coffee bush (*Breynia oblongifolia*) (Benson 1980 cited in Chapman and Murphy 1989:67). The Disturbed Terrain soil landscape has been completely cleared of native vegetation and has been built upon or developed into domestic gardens or lawns. Land may also be bare or covered with weed species including cobbler's peg (*Bidens Pilosa*), purple top (*Verbena bonariensis*) and ribwort (*Plantago lanceolate*) (Chapman and Murphy 1989:150).

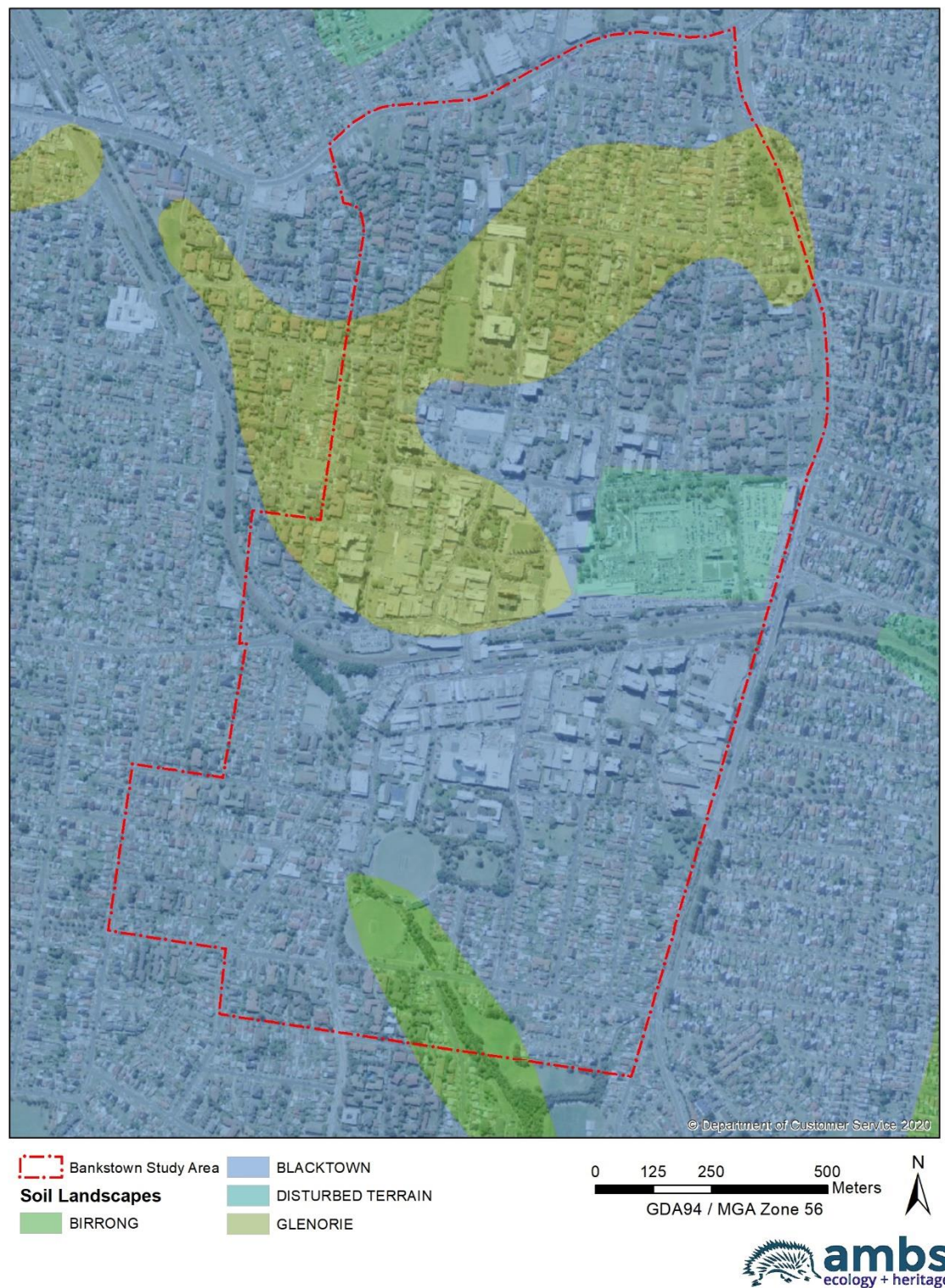


Figure 5.1 The soil landscapes of the Bankstown study area.

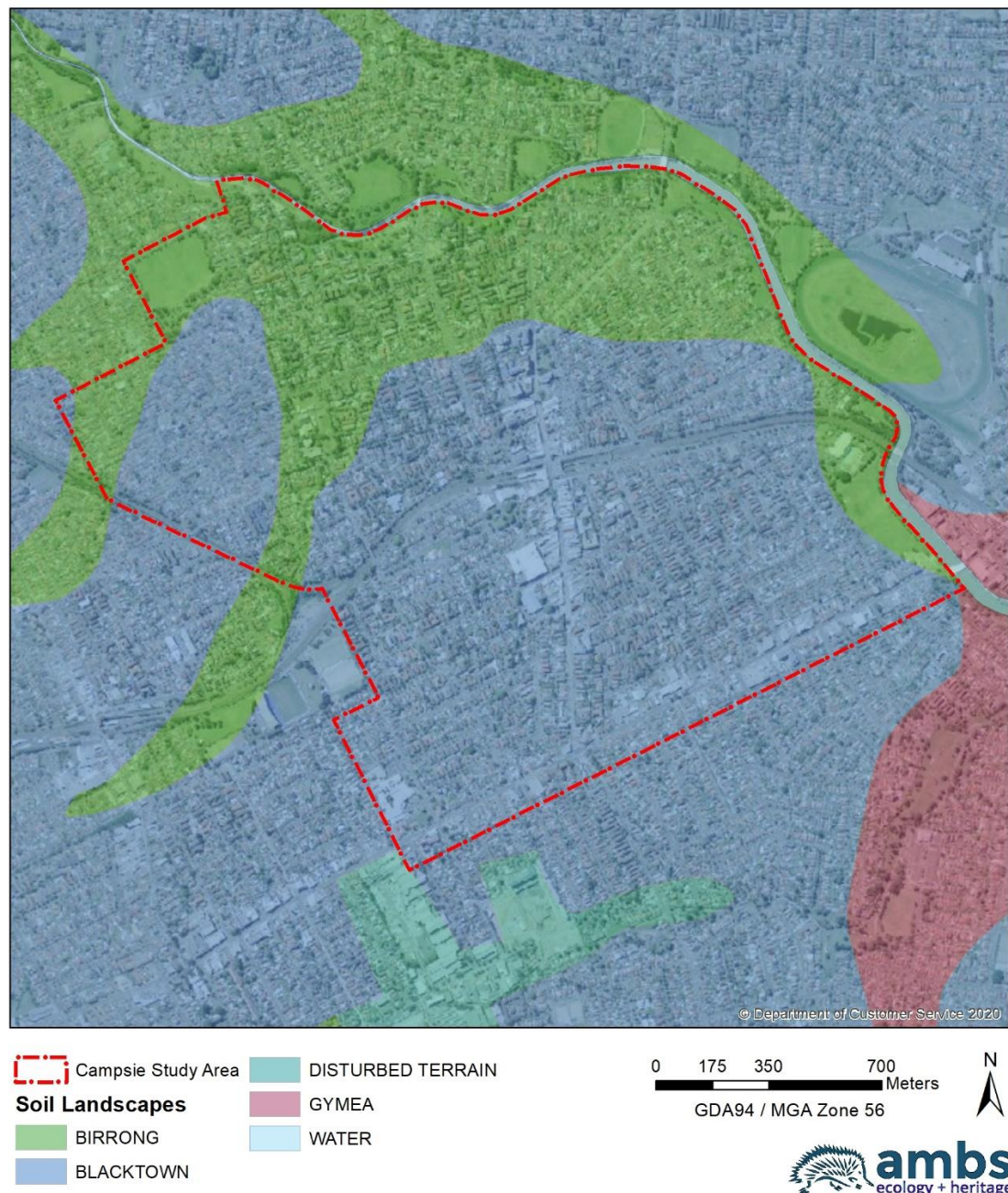


Figure 5.2 The soil landscapes of the Campsie study area.

5.1.3 Topography and Hydrology

The natural topography of the study areas has been modified to allow urban development. The topography of the Disturbed Terrain soil landscape has been modified by human activity and has been levelled to slopes of <3%. Disturbed areas have generally been landscaped and artificially drained, and landform elements comprise berms, cut faces, embankments, mounds, pits and trenches (Chapman and Murphy 1989:150). Prior to land modification, topography of the Blacktown soil landscape comprised undulating rises on Wianamatta Shale with local relief 10-30m and slopes generally >5% but occasionally up to 10%. Crests and ridges would have been broad (200-600m) and rounded with convex upper slopes grading into concave lower slopes (Bannerman and Hazelton 1990:23). The Birrong soil landscape which encompasses the upper reaches of Salt Pan Creek within the Bankstown study area, and the Cooks River within the northern and eastern boundaries of the Campsie study area, would have comprised level to gently undulating alluvial floodplains with local relief <5m and

slope gradients <3% (Bannerman and Hazelton 1990:84). Majority of drainage lines in this soil landscape have been converted to lined concrete and brick channels, such as those of Salt Pan Creek and parts of the Cooks River. The Glenorie soil landscape would have comprised low rolling and steep hills with local relief 50-120m and slopes 5-20% (Chapman and Murphy 1989:67).

Several major watercourses are located in proximity to the study areas and would have once been a source of freshwater and food for Aboriginal people. The Campsie study area is located on the southern banks of Cooks River, and Cup and Saucer Creek is located approximately 950m south east and Wolli Creek is located approximately 2.1km south east. The upper reaches of Salt Pan Creek drain into the southern section of the Bankstown study area, and Georges River is located approximately 4km to the west. British settlement had a devastating effect on these water courses and the sustenance they supplied for Aboriginal people. By the 1860s, pollution from wool washing works had killed off fish and prawns in parts of Cup and Saucer Creek (Irish 2017:23). In the 1930s, large sections of the Cooks River were dredged, and wetlands were drained and filled, and the entire river had become heavily polluted by various industries (Irish 2017:31). As seen in Figure 5.3, the morphology of Salt Pan Creek has not changed significantly since 1830, however the natural ecosystem of the creek has been compromised. The upper reaches of Salt Pan Creek have been modified and lined with concrete, and historic aerial imagery shows that by 1943 significant disturbance including vegetation clearing and urban development had occurred along the creek (Figure 5.4).

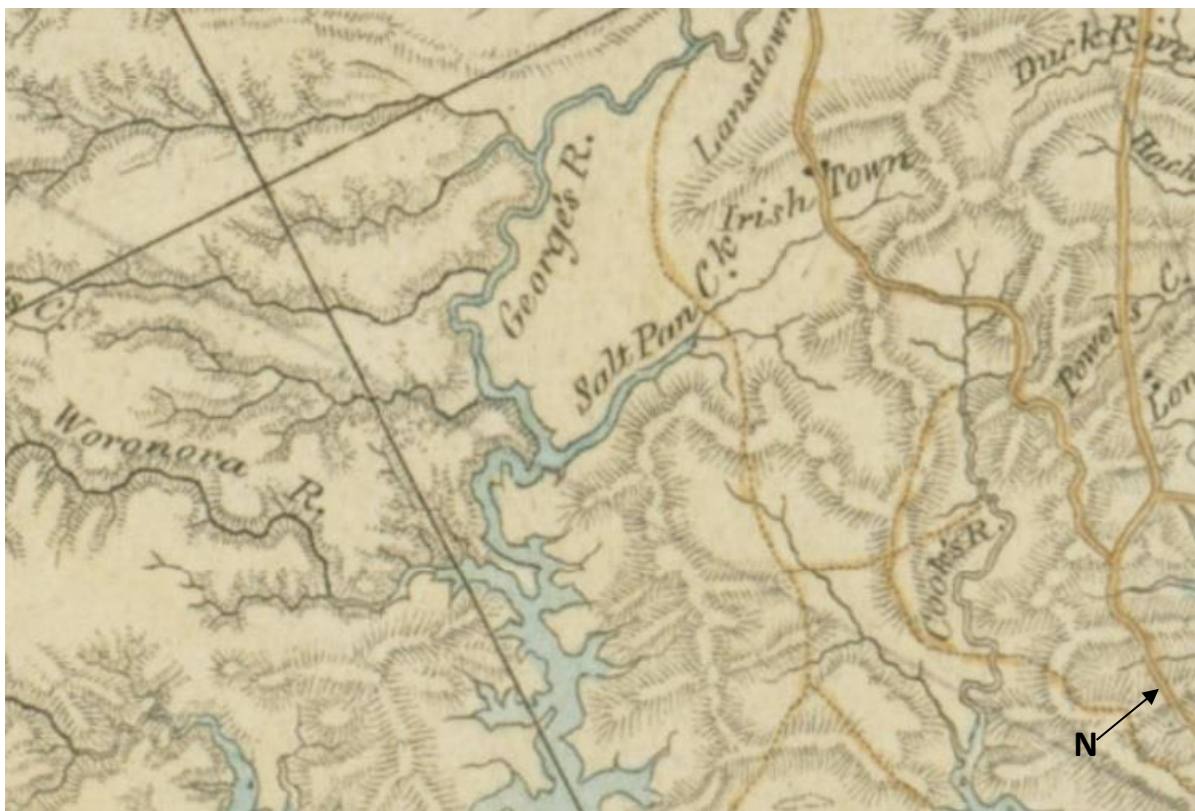


Figure 5.3 A historic map of Salt Pan Creek and the surrounding areas in 1830, depicting the natural topography and hydrology of the region (source: L Mitchell, engraved by John Carmichael, Map of the Nineteen Counties, State Library of NSW).



Figure 5.4 Historic aerial photography of the Bankstown study area from 1943 showing extensive vegetation clearing and urban development along the upper reaches of Salt Pan Creek.

5.1.4 Land Use and Disturbance

In August 1804, Hannah Laycock was granted 500 acres of land which she named King's Grove Farm. Her sons William and Samuel were each granted 100 acres of land northerly adjacent to King's Grove Farm and named their farms Northumberland Farm and Percy Farm. These land grants marked the beginnings of what is now known as Campsie, and the northern boundary of King's Grove Farm was today's William Street. No further land was granted in the district until 1809, when Chief Constable of Sydney John Redman, was granted 100 acres northerly adjacent to Samuel Laycock's farm, which he named John Farm. By 1820, five additional farms had been established to the north and north east of the Laycock's, and in 1828, the population of the district (now Campsie) comprised seven men, four

women and two children. By 1824, Percy Farm was purchased by merchant Solomon Levey, and Northumberland Farm and the adjoining land was purchased by William Laycock's sister-in-law Jemima Jenkins. John farm was sold in 1846 to Robert and High Scott who renamed it Campsie Farm, after a range of hills north of Glasgow in Scotland (Madden and Muir 1988:2-12) (Figure 5.5).

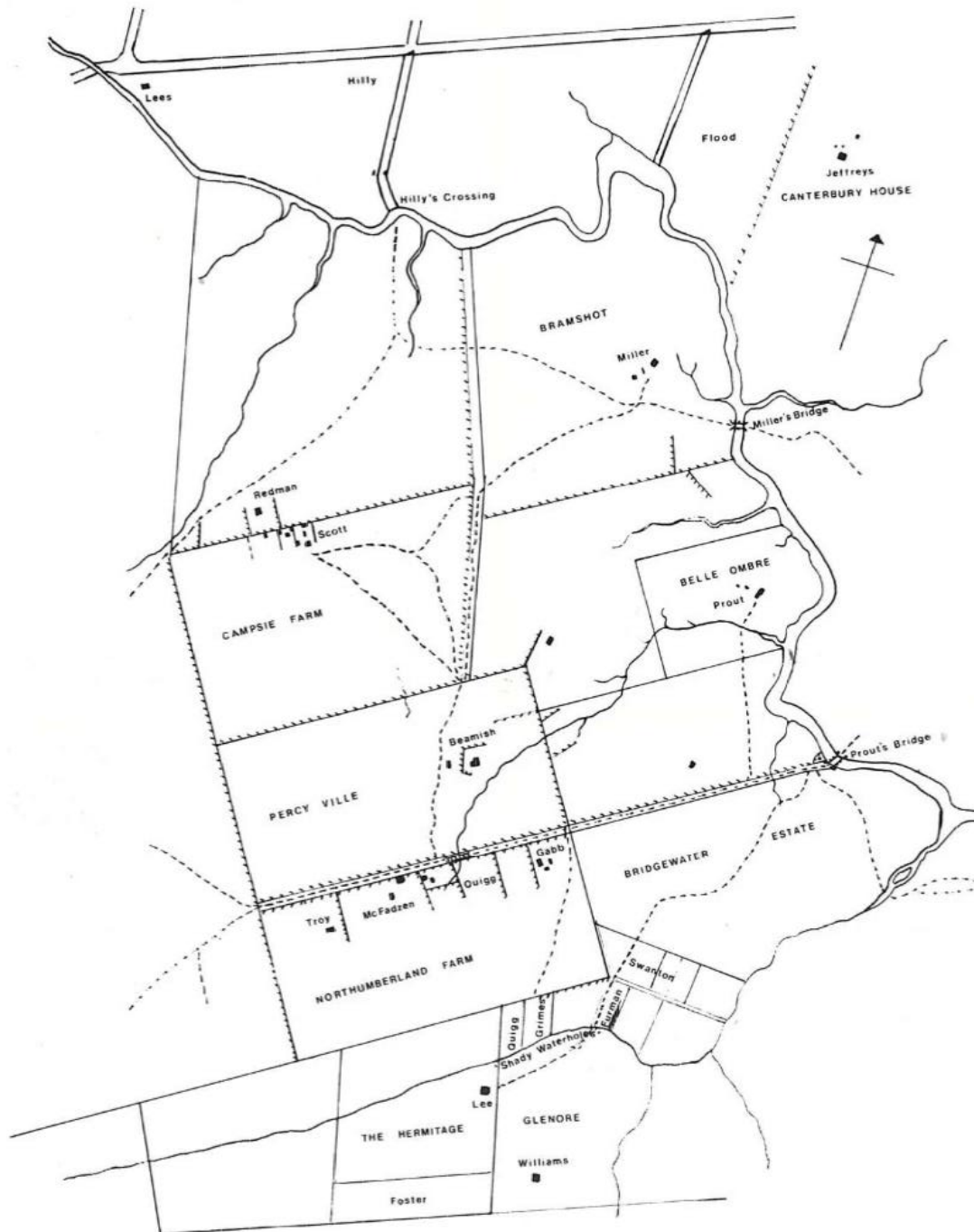


Figure 5.5 Campsie farms between 1850 and 1860, map by Lesley Muir (Source: Madden and Muir 1988:12)

By the mid to late 1800s, farming and market gardening were the main industries in the Campsie area:

The rural nature of the district was reflected in the fact that all efforts to form a municipality were resisted for a long time. In 1868, a meeting in the Rising Sun Hotel resolved that an such

move "...is premature as the neighbourhood is not in a position to bear the expense necessary in supporting one..." Farmsteads were widely scattered, and nobody could see any benefit in collecting rates to pay for services which could only be economically provided in the closer settled parts like the Village of Canterbury (Madden and Muir 1988:15).

In 1885, the Anglo-Australian Company purchased Campsie Farm and renamed it Campsie Park Estate. The land was subdivided for residential development, "with wide streets and generous sized blocks of land" (Madden and Muir 1988:15). The completion of the railway through Campsie in 1895 led to a further increase in suburban development and population. By 1919, a Souvenir of the Campsie Shopping Carnival noted the following information about Campsie:

Campsie has a population of over 20,000, situated on the Bankstown Line, 7 miles from Sydney, and has made great progress during the last few years, as many as four buildings per day have been built for the year. It is the main business centre on the line, having over 100 shops, amongst which several of the large city firms are represented. There is a very good train service, and motor buses ply from Campsie Station to Lakemba and Burwood. On a Friday evening the local band plays in Beamish Street, which makes the town bright. From a health point of view Campsie cannot be excelled (Madden and Muir 1988:40).

In 1797, Governor Hunter travelled up the Georges River and established the area of Banks Town, named after botanist Sir Joseph Banks. Hunter granted this land to the marines and to George Bass, Matthew Flinders and John Shortland. Within 18 months, nearly 500 ha on the Georges River and small grants near Canterbury Farm and the road to Georges River, had been allocated to the marines, NSW Corps officers and emancipists (Lawrence et al 2010:6). In the early 1800s, a land grant was made to George Johnston at Marquee Point, who intended to procure timber from the local area for shipbuilding. Thomas Moore, a government boatbuilder, was eager to obtain the hardwoods from the area as well as yellow Hollyhock (*Lignum vitae*), which grew between the Georges and Cooks Rivers (Lawrence et al 2010:6). Timber getters began settling in the area, attracted to the turpentine and ironbark forests and woodlands of angophora, blackbutt, Sydney peppermint and bloodwood (Lawrence et al 2010:15). The deterioration of the natural environment by timber getting was described in Louisa Meredith's Notes and Sketches of New South Wales:

The system of 'clearing' here, by the total destruction of every native tree and shrub, gives a most bare, raw and ugly appearance to a new place...unless a settler can see an expanse of bare, naked, unvaried shadeless, dry, dusty land spread all round him, he fancies his dwelling 'wild and uncivilised'... [Slab huts were the first residences and in 1864 a farm on Canterbury road owned by George Brand was] a comfortable cottage, containing six rooms and a kitchen, with barn, stable etc. There are then acres of the farm, cleared and divided into grazing paddocks, also there are three acres under crop.

A description of Bankstown in the 1866 New South Wales Gazetteer indicates that by this time much of the land had been cleared:

13 miles S.W from Sydney on the Southern Road. The George's River (brackish) flows past the town at a distance of about 2 miles south. The district is an agricultural one, the industry being chiefly market gardening. The soil, however is poor, and a number of persons subsist by cutting the timber which grows upon it. From this cause the Crown Lands are rapidly becoming cleared.

The Bankstown railway station was opened on 14 April 1909, resulting in a significant real estate boom lasting until the late 1920s (NSW Government State Heritage Listing). A photograph taken from The Bankstown Water Reservoir in 1922 (Figure 5.6), shows sparse vegetation, and the development of roads, houses, buildings, sheds, fence lines and overhead powerlines. The Bankstown civic centre,

comprising a complex of buildings, the Council Chambers, and the Administrative Offices were designed by architect Keven Curtin and established in 1963. The Town Hall completed the complex and was officially opened on 30 June 1973 (Bankstown Historical Society 1997:34).

The study areas have experienced a significant level of disturbance associated with extensive vegetation clearing, historic use of the land for agriculture and pasture, land modification, and urban development. Historic aerial imagery (see in Figure 5.7-Figure 5.8), shows that by 1943, vegetation was significantly limited and urban development dominated the study areas. Currently, the Bankstown and Campsie study areas comprise residential and commercial development. Despite the existing development in the study areas, the Birrong, Glenorie, Blacktown and Disturbed Terrain soil landscapes are generally not capable, or have a low capability of urban development without appropriate foundation design, special restrictive conditions or extensive drainage works and soil amelioration (Bannerman and Hazelton 1990:24,85; Chapman and Murphy 1989:151). This suggests that significant ground disturbance is likely to have occurred for development within the study areas, subsequently impacting any Aboriginal heritage sites that may have existed. Some of the Bankstown study area comprises the Disturbed Terrain soil landscape, and as such it is likely that the original land surface of this area has been extensively altered and soil material has been disturbed, removed, or buried.



Figure 5.6 Photograph from 1922 taken from the Bankstown Water Reservoir, looking towards Chapel Road. Disturbance has occurred from vegetation clearing and construction of buildings, roads, overhead powerlines (Source: The Daily Telegraph).



Figure 5.7 Historic aerial photography of the Bankstown study area in 1943.



Figure 5.8 Historic aerial photography of the Campsie study area in 1943.

5.2 Archaeological Context

There have been a number of archaeological investigations previously undertaken in the vicinity of the study areas, and in the broader region. The information summarised below is based on reports that have been registered with the Heritage NSW AHIMS, and which are most relevant and informative to the archaeological background of the study areas.

5.2.1 Regional Archaeological Investigations

Wolli Creek Valley

In 1986, Tranby Aboriginal College students undertook an archaeological survey of the Wolli Creek Valley, located approximately 2.5km south of the Campsie study area at its nearest point. The survey encompassed an area from the Cooks River Bridge, past Turrella station and Bardwell Park station, to Bexley North. No survey of this entire area had previously been undertaken, and at that time only one Aboriginal rockshelter site was known to be present in the local area, 300m north outside of the 1986 survey area's northernmost boundary. Different types of landforms were surveyed including steep valley sides (sandstone outcrops), and the disturbed valley floor and undisturbed valley floor. Significant disturbance was observed including urban development, landscaping, visitor use, weed infestation, areas that had been filled and grassed, and damming of Wolli Creek. The survey identified a total of 24 rockshelters and two middens. Three of the rockshelters contained evidence of occupation (charcoal, bone, and shell). The assessment concluded that the Wolli Creek Valley is of great significance and is highly resourceful for Aboriginal education. It was recommended that a follow-up study be funded by NPWS (now Heritage NSW) in consultation with the Metropolitan LALC

to examine the three rockshelters with evidence of occupation, and inspect areas indicated as insufficiently surveyed. It was also recommended that:

- NPSW establish the area as an Aboriginal area;
- Metropolitan LALC be invited to establish a Management Committee for the area;
- a permanent Aboriginal Studies Centre be funded for Aboriginal site officers to monitor the area; and
- no development plans for the area proceed until a full plan of management has been arranged by the LALC and NPSW (Tranby Aboriginal College 1986:1-6).

Cooks River Corridor, Marrickville

In 2000, Marrickville City Council commissioned Australian Museum Business Services to undertake an Aboriginal site survey to investigate, record and map Aboriginal land use history along the Cooks River in Marrickville. The survey area included the northern bank of the Cooks River from Marrickville Golf Course (located approximately 1.8km south east of the Campsie study area at its nearest point) to the river's junction at Alexandra Canal. The results of the survey would provide conservation and planning guidelines to assist in the management of Aboriginal sites. The project was carried out in four stages and involved:

- a literature review;
- a site prediction model and framework for significance assessment;
- an archaeological survey to test the site prediction model and significance assessment; and
- the preparation of conservation and planning guidelines, mapping of identified sites, survey locations and land or places of significance to the Aboriginal community (Australian Museum Business Services 2000a:i)

The survey of the northern bank of the Cooks River within Marrickville LGA was undertaken on 14 December 2000 with a representative of Metropolitan LALC and Inner West Aboriginal Community Company. Two PAD sites (Marrickville Golf Course PAD and Thomas Holt Burial Vaults PAD) were identified, one on the floodplain of the Cooks River in the south eastern section of Marrickville Golf Course and the other in a sandstone overhang adjacent to Cooks River in Warren Park.

The Marrickville Golf Course PAD measured 60m x 15m and was situated on a slope overlooking the Cooks River. In the 1960s, an axe head and large amounts of shell (which may have been a midden) were identified at this location by children. The PAD site had since been significantly disturbed and the likelihood of an intact deposit being present was assessed as low to medium. The Thomas Holt Burial Vault PAD is located in a natural rock overhang adjacent to the Cooks River. In the early 1900s, Thomas Holt developed burial vaults in the form of a mausoleum, in the natural sandstone overhang (Thorp 20, 23). The openings of the overhang/burial vaults were bricked up and it is the belief of some people that the remains of Aboriginal use/occupation may still exist in deposits on the floor of the overhang (which is now obscured by the vaults). The level of disturbance within the overhang is unknown, however due to the area being prone to periodic flooding in the past, any existing archaeological deposit may have been disturbed (Australian Museum Business Services 2000b:1-23). It was recommended that if future development takes place at the Marrickville Golf Course PAD, an archaeological test program must be undertaken. If the Thomas Holt burial vaults are opened in the future, it was recommended that the walls of the overhang be closely examined for evidence of Aboriginal paintings/engravings, and the floor be inspected for evidence of Aboriginal occupation (Australian Museum Business Services 2000c:10).

An Aboriginal shell midden site (#45-6-2198 and #45-6-2358) was reidentified on a sandstone slope overlooking the Cooks River, at Kendrick Park, Tempe. Estuarine shell was found over an area of 38m x 14m, and an area within this (Area 1) contained a dense concentration of shell material. The midden site had been partially disturbed by the development of a footpath and landscaping of the slope on

which it was located. However, despite the disturbance, the site contained intact deposit. In 1991, water runoff had impacted Area 1, washing shell onto the road below. As a result, Marrickville Council, NSW NPWS and representatives of Metropolitan LALC placed a green mesh over part of the site in order to protect it. This mesh had since been removed in anticipation of constructing a retaining wall to protect the site from further disturbance. The removal of mesh revealed a larger amount of the midden, and as such on 6 July 2001, Australian Museum Business Services revisited the site to record the midden in greater detail. A more detailed map of the site was created showing the extents of the two areas containing high densities of shell material, and the shell types were also recorded. The midden site was assessed as being of high scientific significance due to the fact that it was the only known open midden site remaining on Cooks River. It was recommended that prior to the construction of the retaining wall, an archaeologist and representatives of the local Aboriginal community undertake an archaeological excavation of the portion of midden to be destroyed and samples of the shell from the intact layer be taken for radiocarbon dating (Australian Museum Business Services 2000c:6-7).

For the overall project area, it was recommended that:

- places of importance to the local Aboriginal community not listed as heritage items in Marrickville Council's LEP 2001 be included and information from the report be added to the heritage database.
- Places of importance to the local Aboriginal community
- the Aboriginal community be consulted prior to any proposed disturbances or destruction of places of importance to the local Aboriginal community; and
- the Aboriginal community be consulted prior to any significant developments proposed at places of importance to the local Aboriginal community (Australian Museum Business Services 2000c:11).

Kendrick Park, Tempe

In 2003, Australian Museum and Business Services was commissioned by Marrickville Council to undertake an excavation within a portion of AHIMS site #45-6-2198, located on a sandstone outcrop at the back of Kendrick Park, Tempe. In early 1999, Marrickville Council, Metropolitan LALC and NSW NPWS negotiated the decision to construct a retaining wall to protect the midden from further damage. In 2000, Australian Museum Business Services recorded the midden in detail and recommended that the portion of midden to be destroyed, be salvaged and samples of shell from the intact layer be taken for radiocarbon dating. The aim of the excavation was to:

- determine whether the shell present was the remains of an Aboriginal midden or a naturally occurring deposit;
- catalogue the proportions of each shell species present and determine where the species were likely to have been extracted; and
- catalogue any other artefactual material excavated that related to Aboriginal use and occupation of the site.

The excavated material was not intact and had eroded out of an exposed layer of intact shell further upslope. The shellfish would have been gathered from the mudflats nearby, and comprised Sydney cockle (*Anadara trapezia*), Rock oyster (*Saccostrea glomerata*), Hercules club whelk (*Pyrazus ebeninus*) and Hairy mussel (*Trichomya hirsute*). Additionally, three animal bone fragments and six stone artefacts were recovered during the excavation. The artefacts comprised two silcrete flake fragments, one silcrete flake, one petrified wood flake and one petrified wood flake fragment. Samples of *Anadara trapezia* were sent to the University of Waikato Radiocarbon Dating Laboratory. The results demonstrated that the site was used and/or occupied around 4000 years ago, a date older than other previously recorded midden sites in Sydney. The small amount of stone artefacts and

animal bone within the midden shows that it was more than just a location for shellfish exploitation (Australian Museum Business Services 2003:1-20).

Discovery Point Precinct, Wolli Creek

In 2010, Jo McDonald Cultural Heritage Management (Jo McDonald CHM) was commissioned by Discovery Point Pty Ltd to prepare a Heritage Impact Assessment for the revised Discovery Point 3A Concept Plan. This assessment was required to satisfy the Director General's Requirements (DGRs) for an Environmental Assessment under Part 3A of the *Environmental Planning and Assessment Act 1979*. The purpose of the assessment was to assess the impacts on Aboriginal heritage from the proposed Concept Plan, by taking into account the previous archaeological investigations undertaken at the precinct, and the management recommendations made. The previous archaeological investigations are summarised as follows:

- In 1997, Ian Stuart undertook archaeological monitoring of the proposed southern railway, located in the north western section of the precinct. No Aboriginal archaeological material was identified, possibly due to the high levels of previous disturbance.
- In 2000, Jo McDonald CHM and a site officer from Metropolitan LALC undertook an archaeological survey of the former Tempe House grounds, which did not identify any Aboriginal archaeological material.
- In 2004, Casey and Lowe undertook an investigation on the flanks of the former Tempe House to locate historic garden areas. While doing so, a number of Aboriginal stone artefacts were uncovered and were registered with DECCW (now Heritage NSW) as AHIMS Site #45-6-2737. This demonstrated that there were intact Aboriginal archaeological deposits remaining within sections of the precinct.
- In 2005, Jo McDonald CHM undertook an archaeological salvage excavation ahead of the construction of an underground parking area to the northwest of Tempe House. Forty test pits were manually excavated, recovering a total of 389 stone artefacts. A charcoal feature was radiocarbon dated, providing a date of 10,700 BP, one of the oldest dates recorded in the Sydney region (as previously mentioned in the Thematic History). Based on the results, Jo McDonald CHM concluded that Discovery Point had high archaeological significance and represented a surviving intact archaeological feature with evidence of several low intensity episodes of occupation. It was possibly a place that people visited, repeatedly, for short periods of time and these visits occurred over many thousands of years.
- In 2006, two salvage excavation programmes were undertaken by Jo McDonald CHM for the proposed storm water corridor and the broader precinct. Eleven test pits were excavated in the storm water corridor to determine the presence, nature and distribution of cultural materials across the development area. A total of 457 stone artefacts were recovered during the excavations of the storm water corridor, and a further 2072 were recovered from the expansions of test pits with highest artefact density. 15 test pits were excavated within the precinct area which recovered a total of 214 stone artefacts. The excavation results demonstrated that AHIMS Site #45-6-2737 is likely to retain intact surviving pockets of high archaeological significance, and that Aboriginal archaeological material exists within the conservation area, and that the western portion of the precinct has continuing archaeological sensitivity.

The results of the previous archaeological investigations identified that although the precinct had been highly disturbed by previous construction and land modification, some areas of subsurface archaeological deposit remained. Jo McDonald CHM recommended that further archaeological investigation of the area of moderate archaeological potential comprising AHIMS Site #45-6-2737 be undertaken (Jo McDonald CHM 2010a:1-26).

5.2.2 Local Archaeological Investigations

32 Undercliffe Road, Earlwood

In 2005, Jo McDonald CHM was commissioned by George and Christina Vasiliades to undertake an archaeological assessment of a rockshelter with art and midden (AHIMS site #45-6-615) at 32 Undercliffe Road, Earlwood. The assessment was required for a Development Application (DA) for Canterbury City Council, and the land was proposed to be subdivided for the construction of two dwellings. Jo McDonald CHM undertook a site inspection in September 2004 of the entire block of land, and the AHIMS site and its immediate surrounds. Very little original vegetation remained at the time of the assessment; however, the area would have once comprised species such as Geebung (*Persoonia sp.*), Stringy-bark (*Eucalyptus capitellata*) and Blue gum (*Eucalyptus saligna*). Shells were visible on the surface of the rockshelter, in a disturbed context. The shell species included Sydney cockle (*Anadara trapezia*), Sydney rock oyster (*Crassostrea commercialis*), Hairy mussel (*Trichomya hirsute*) and mud whelk (*Pyrazus ebenius*). The rockshelter was previously recorded by Michael Guider as having 21 hand stencils, two-foot stencils and two hand and wrist stencils. The site inspection identified a possible third foot stencil. The proposed rear dwelling was located >15m from the rear boundary of the property and as such there would be no direct impact to AHIMS site #45-6-615. Jo McDonald CHM concluded that there were no Aboriginal archaeological constraints to the proposed development across the remainder of the subject land. It was recommended that if Aboriginal objects be identified during the development process, that works cease until they have been assessed by a qualified archaeologist (Jo McDonald CHM 2005:1-16).

Rookwood Road, Bankstown

In 2010, Jo McDonald CHM was commissioned by Mitchell McLennan on behalf of Transgrid to undertake a supplementary Indigenous Heritage Assessment for the proposed substation at Rookwood Road, Bankstown, located approximately 1.3km north west of the Bankstown study area. Jo McDonald CHM previously undertook an assessment of the Potts Hill Reservoir Site and was prepared to be read in conjunction with that report. No Aboriginal sites or artefacts were identified within the Potts Hill study area. Archaeological sensitivity mapping undertaken for the initial study identified that majority of the land had been highly or moderately disturbed. Archaeological survey undertaken on 10 April 2007 identified higher levels of disturbance than previously recorded. Jo McDonald CHM concluded that there were no archaeological constraints to the proposed development, however the LALCs should be kept informed as the works proceed (Jo McDonald CHM 2010b:1-7).

Wiley Park Open Space, Wiley Park

In 2018, Extent Heritage Advisors (Extent) provided Gallagher Studio with Aboriginal heritage management advice concerning the possible presence of Aboriginal culturally modified (scarred) trees within Wiley Park Open Space, Wiley Park. Gallagher Studio had been engaged by Canterbury Bankstown Council to undertake master planning and community and stakeholder engagement services for Wiley Park Open Space. The master plan would be used as the basis for Council's capital works program, and possible revisions to Local Environmental Plan/Development Control Plan controls. In addition, Council proposed to upgrade the park, and Roads and Maritime Services (RMS) had proposed to undertake works at the intersection of King Georges and Canterbury Roads, which had the possibility of disturbing the south-western corner of the park.

Two culturally modified tree sites (carved or scarred) (AHIMS sites #45-6-3252 and #45-6-3253) had previously been recorded on the AHIMS database within the park (see Section 5.2.3), however a study by AECOM in 2018 suggested that the scars may have been recent and natural in origin. In order to gain clarification, Council requested involvement of an Aboriginal heritage specialist in the master

planning process. Extent undertook an extensive AHIMS search and a review of previous assessments by EcoLogical Australia (2016), Metropolitan LALC (2016) and AECOM (2018). An arboricultural assessment was undertaken by Urban Tree Management (UTM) which examined eleven scarred trees (including AHIMS sites #45-6-3252 and #45-6-3253) within the south, west and northern edges of Wiley Park. UTM determined that the trees have grown since approximately 1920, and the scars were considered to have been caused by abrasion impact events, branch tears and borer damage. No culturally modified scars were identified. Extent recommended that a copy of the report be provided to the Bankstown Bushland Society and the Metropolitan LALC for their records, and if any comments were provided, the report would need to be amended. It was also recommended that the design for the proposed upgrade avoid impact to the mature native trees within the park where possible. If impact was unavoidable, and the specific tree had not previously been assessed, it was recommended that a qualified arborist be engaged to determine if Aboriginal cultural modifications were present (Extent 2018:1-11).

Punchbowl Public School, Punchbowl

In 2019, Comber Consultants were commissioned by the Department of Education, Schools Infrastructure NSW to undertake an Aboriginal Archaeological Assessment for Punchbowl Public School. An expansion of the school had been proposed to increase the student capacity to 1,200. The aim of the assessment was to identify whether Aboriginal objects or places were present, or likely to be present in the study area, and to provide mitigation measures and management recommendations. A site inspection was undertaken on 4 April 2019, which did not identify any Aboriginal objects. Disturbance had occurred as a result of vegetation clearing, construction of the school buildings and associated infrastructure, and landscaping for the playing fields. Based on the results of the site inspection, Comber Consultants recommended that no further archaeological assessment or excavation was required, and that it would not be necessary to apply for an AHIP. If during the proposed development works, any previously undetected Aboriginal objects were to be uncovered, it was recommended that works cease, and further advice be sought from the consultant (Comber Consultants 2019:1-17).

Canterbury Bankstown LGA

In 2019, Extent Heritage (Extent) prepared a Baseline Ethnohistoric Report for Native Title Purposes of the Canterbury Bankstown LGA for Council. The aim of the report was to provide ethnohistoric data to assist Council in meeting its statutory obligations with respect to native title within the LGA. Extent undertook extensive desktop research, mapping of previously identified Aboriginal heritage places, and explored the kinds of “native title rights and interests” that might be asserted by a future native title applicant based on the research. Extent specified that a fundamental requirement of a successful native title claim is to establish the Aboriginal ‘society’ that existed within their claim area ‘at sovereignty’. To identify this ‘society’ Extent looked at ethnographic sources relevant to the Canterbury Bankstown LGA, that described how Aboriginal people used the land to camp and make shelter, to hunt, fish and gather, to conduct religious and spiritual activities, and to bury the dead. The extensive desktop research undertaken by Extent found that any native title applicant claiming rights and interests in the Canterbury Bankstown LGA would face several challenges due to:

- The ambiguity of the name and characteristics of the Aboriginal society that occupied the area at sovereignty (1788) and their territorial boundaries.
- Limited historical and/or archival sources available to establish a genealogical connection to “at-sovereignty ancestors”.
- Significant depopulation, dislocation, and dispossession throughout the nineteenth century resulting in the eradication and modification of traditional laws and customs that defined Aboriginal society (Extent Heritage 2019:1-22).

5.2.3 Previously Recorded Aboriginal Heritage Sites

An extensive search of the AHIMS database was undertaken on 04 June 2020 (AHIMS client service ID #510793) which identified 32 previously recorded Aboriginal sites within the following coordinates: Datum: GDA94 Zone 56, Eastings: 313413 - 329673, Northings: 6241187 - 6250413. It is important to note that this number represents only those sites that have been identified and reported to Heritage NSW, and that more are likely to be present across the landscape.

No Aboriginal heritage sites have previously been recorded on AHIMS within the study areas. The search results are summarised in Table 5.1 and presented Figure 5.9 and Figure 5.10.

Table 5.1 Aboriginal heritage sites previously recorded on AHIMS in the vicinity of the study area.

Site Type	Number of Sites Present	Percentage
Aboriginal Resource and Gathering	1	3.12
Artefact; Potential Archaeological Deposit (PAD)	1	3.12
Midden; Shelter with Art	1	3.12
Midden	2	6.25
Modified Tree (Carved or Scarred)	2	6.25
Open Camp Site	2	6.25
Shelter with Midden	4	12.5
Artefact	5	15.62
Shelter with Potential Archaeological Deposit (PAD)	6	18.75
Potential Archaeological Deposit (PAD)	8	25
Total	32	100%

PAD sites are the most frequently recorded site type on the AHIMS database in the local area, followed by shelter with PAD, and artefact. Three Aboriginal heritage sites have previously been recorded within one kilometre of the study areas. AHIMS site #45-6-2546 is an open camp site located approximately 900m south east of the Bankstown study area. AHIMS site #45-6-3749 is a PAD site located approximately 500m west of the Campsie study area and AHIMS site #45-6-3545 is an artefact site located approximately 500m north west of the Campsie study area.

As discussed in this section, two modified tree sites (AHIMS sites #45-6-3252 and #45-6-3253) are currently registered on the AHIMS database and located within the local area. The sites were recorded by Dr Paul Wynn in 2017 and are situated in Wiley Park Open Space, Wiley Park, approximately 3.3km south west of Campsie and 4.2km south east of Bankstown. An assessment of these sites was undertaken by Extent and UTM in 2018 which found that they had not been culturally modified and that the scars had occurred from abrasion impact events, branch tears and/or borer damage. However, this is yet to be updated on the AHIMS database.

The location of Aboriginal sites is considered culturally sensitive information, and has been removed from the public version of this report.

Figure 5.9 Previously recorded AHIMS sites in the vicinity of the study areas.

The location of Aboriginal sites is considered culturally sensitive information, and has been removed from the public version of this report.

Figure 5.10 Previously recorded AHIMS sites in the Wolli Creek Regional Park.

5.3 Aboriginal Heritage Site Prediction Modelling

No Aboriginal heritage sites, objects or places have previously been recorded in the study areas. PAD sites are the most frequently recorded site type on the AHIMS database in the local area, followed by shelter with PAD, and artefact. The nearest previously recorded Aboriginal heritage site is located approximately 500m west of the Campsie study area and comprises a PAD site. A review of existing information on the environmental context, Aboriginal heritage values, and archaeology identified that the study area has experienced disturbance associated with extensive vegetation clearing, historic agricultural and pastoral use, land modification and urban development, which is likely to have impacted the survivability and integrity of archaeological sites.

On the basis of the registered archaeological sites in the region, and review of previous archaeological studies, the following conclusions can be drawn regarding the potential presence and location of Aboriginal heritage sites within the landscape of the study area.

- Stone artefact sites can be found in all environmental contexts but are most readily identified through surface survey in areas where vegetation is limited, and ground surface visibility is high. Surface expressions of this site type appear as artefact scatters or isolated finds.
- Stone artefact scatters may have been present in all landform contexts throughout the study areas, although water is often the defining characteristic in distribution patterns. From the body of research throughout the region and within the broader state context, it is generally accepted that people tended to camp in proximity to water, resources or vantage points, with camping occurring more frequently the more permanent the water source.
- Several major water courses are located in proximity to the study areas, and PAD, artefact and shelter with PAD sites are the most common site types previously recorded in the local area. Majority of the artefact and shelter with PAD sites in the local area are concentrated in the Wolli Creek Regional Park where less disturbance has occurred, and water sources are in proximity. The natural topography of the study areas would have had potential to retain stone artefact and/or PAD sites. However, since British settlement, the topography of both the Campsie and Bankstown study areas has been extensively altered, and in a portion of the Bankstown study area, soil material has been classified as a disturbed landscape, which has been removed, buried, or disturbed to a depth of approximately 100cm,. As such, it is unlikely that artefact and PAD sites have survived. Due to the high levels of disturbance associated with extensive vegetation clearing, historic agricultural and pastoral use, landform modification and urban development, it is highly unlikely for artefact, and/or PAD sites to be present in the study areas.
- Scarred trees are only expected with areas of native, mature vegetation, and may occur in any landform context. Extensive vegetation has occurred in the study areas and as such there is limited potential for mature trees of an age suitable to retain evidence of Aboriginal cultural modification to survive.
- Midden sites are generally located on elevated dry ground close to the aquatic environment from which the shellfish has been exploited and where freshwater resources are available. The number of surviving midden sites has most likely decreased since British contact, due to impacts from lime burning to provide building mortar. While past studies along the Cooks River have identified midden sites, the nearest is a shelter with midden and art site at Undercliffe Road, Earlwood, approximately 4km south east of the Campsie study area and 10km east of the Bankstown study area. Given Campsie's proximity to Cooks River, and

Bankstown's proximity to Salt Pan Creek, it is possible that midden sites once existed. However due to the significant level of disturbance since British settlement, and the lack of elevated ground with potential to retain rockshelter sites which may contain midden material, it is unlikely that midden sites are present in the study areas.

- The nearest rockshelter sites are located at Wolli Creek Regional Park, approximately 2.5km south east of the Campsie study area and 8.5km south east of the Bankstown study area. Prior to urban development it is possible that stone quarry sites, axe grinding grooves, stone engravings/art and shelter sites were situated within the study areas, or in close proximity. However due to historic and modern disturbance, sites associated with geological features are highly unlikely to be currently found in the study areas.
- No burial or ceremonial sites have been previously recorded in the study areas or their vicinity. Burials and ceremonial sites (including stone arrangements) are highly unlikely to be present in the study areas given the disturbance caused by urban development.

6 Aboriginal Heritage Places

The list of Aboriginal heritage places presented in Table 6.1 has been developed using sources detailed in the annotated bibliography presented as Appendix B, and from input and feedback received from members of the ATSI Reference Group and Council representatives. The annotated bibliography was compiled using useful primary and secondary sources, and statutory and non-statutory registers and lists, including the Heritage NSW AHIMS database (see Section 5.2.3), that contain information about the Aboriginal history of the study areas and local region. The overall location of the identified Aboriginal heritage places in relation to the Bankstown and Campsie study areas are mapped in Figure 6.1, and presented in closer detail in Figure 6.2-Figure 6.6.

In order to properly document the Aboriginal heritage places identified during background research and consultation, Table 6.1 documents:

- place name (where a place has multiple known names, such as AHIMS sites, both are listed);
- place type;
- location;
- eastings and northings;
- approximate proximity to the study areas;
- history and description;
- potential cultural significance; and
- source of information.

AHIMS sites are listed in the following table and the type of each site has been described as close as possible, drawn from research and the AHIMS site cards. For a description of site types, please refer to the glossary in Appendix A. Where original recordings or mentions of Aboriginal heritage sites or places do not note the geographic coordinates, their location has been determined as closely as possible using addresses or other location information as available.

Aboriginal heritage sites outside of the Bankstown and Campsie study areas have been included to provide a context for the Aboriginal heritage of the region, and to allow for appropriate significance assessments to be determined. In addition, Aboriginal heritage, use and occupation of an area was not constrained by modern geographic or legislative boundaries, and acknowledgement of that heritage should include an understanding of the wider heritage context.

Potential cultural significance has been identified using information contained in AHIMS site cards and primary and secondary sources, but this has not been established in consultation with the Aboriginal community and has not been subject to critical analysis or additional research. The potential cultural significance criteria have been identified as per the Burra Charter. The Aboriginal heritage sites and places have been assessed against the following criteria, where sufficient information is available in primary and secondary sources to do so:

- *Does the site have a strong or special association with a particular community or cultural group for social, cultural or spiritual reasons? – social value*
- *Is the site important to the cultural or natural history of the local area and/or region and/or state? – historic value*
- *Does the site have potential to yield information that will contribute to an understanding of the cultural or natural history of the local area and/or region and/or state? – Scientific (archaeological) value*
- *Is the site important in demonstrating aesthetic characteristics in the local area and/or region and/or state? – Aesthetic value*

Table 6.1 Aboriginal heritage places in and around the Bankstown and Campsie study areas.

The location of Aboriginal sites is considered culturally sensitive information, and has been removed from the public version of this report.

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Figure 6.1 Aboriginal heritage places around the Bankstown and Campsie study areas.

The location of Aboriginal sites is considered culturally sensitive information, and has been removed from the public version of this report.

Figure 6.2 Detail of Aboriginal heritage places around Campsie study area.

The location of Aboriginal sites is considered culturally sensitive information, and has been removed from the public version of this report.

Figure 6.3 Detail of Aboriginal heritage places south east of Campsie study area, associated with Wolli Creek.

The location of Aboriginal sites is considered culturally sensitive information, and has been removed from the public version of this report.

Figure 6.4 Detail of Aboriginal heritage places around Bankstown study area.

The location of Aboriginal sites is considered culturally sensitive information, and has been removed from the public version of this report.

Figure 6.5 Detail of Aboriginal heritage places south east of Bankstown study area.

The location of Aboriginal sites is considered culturally sensitive information, and has been removed from the public version of this report.

Figure 6.6 Detail of Aboriginal heritage places west of Bankstown study area.

7 Recommendations

The following recommendations are based on the statutory requirements, heritage best practice and consultation with the local Aboriginal community.

7.1 Statutory Provisions and Approvals

The environmental planning instruments that protect Aboriginal heritage in the LGA are the *Bankstown Local Environmental Plan 2015* and *Canterbury Local Environmental Plan 2012*. The LEP is intended to be applied in conjunction with Council policies, and the planning instruments require Council to consider the impact of proposed development on known or potential Aboriginal heritage places and archaeological sites within the Canterbury Bankstown LGA.

The current environmental planning instruments for the Canterbury Bankstown LGA are the *Bankstown Local Environmental Plan 2015* and *Canterbury Local Environmental Plan 2012*, which are based on the current Standard Instrument LEP. The LEPs both contain standard Clause 5.10 Heritage Conservation, which aims to conserve environmental heritage of the LGA. Subsections 2 and 8, in particular, address Aboriginal heritage:

(2) Requirement for consent *Development consent is required for any of the following:*

- (a) demolishing or moving any of the following or altering the exterior of any of the following (including, in the case of a building, making changes to its detail, fabric, finish or appearance)-*
 - (i) a heritage item,*
 - (ii) an Aboriginal object,*
 - (iii) a building, work, relic or tree within a heritage conservation area,*
- (b) altering a heritage item that is a building by making structural changes to its interior or by making changes to anything inside the item that is specified in Schedule 5 in relation to the item,*
- (c) disturbing or excavating an archaeological site while knowing, or having reasonable cause to suspect, that the disturbance or excavation will or is likely to result in a relic being discovered, exposed, moved, damaged or destroyed,*
- (d) disturbing or excavating an Aboriginal place of heritage significance,*
- (e) erecting a building on land-*
 - (i) on which a heritage item is located or that is within a heritage conservation area,*
or
 - (ii) on which an Aboriginal object is located or that is within an Aboriginal place of heritage significance,*
- (f) subdividing land-*
 - (i) on which a heritage item is located or that is within a heritage conservation area,*
or
 - (ii) on which an Aboriginal object is located or that is within an Aboriginal place of heritage significance.*

and,

(8) Aboriginal places of heritage significance *The consent authority must, before granting consent under this clause to the carrying out of development in an Aboriginal place of heritage significance-*

- (a) consider the effect of the proposed development on the heritage significance of the place and any Aboriginal object known or reasonably likely to be located at the place by means of an adequate investigation and assessment (which may involve consideration of a heritage impact statement), and*
- (b) notify the local Aboriginal communities, in writing or in such other manner as may be appropriate, about the application and take into consideration any response received within 28 days after the notice is sent.*

These provisions are consistent with the requirements of the State regulatory and procedural framework, which applies to development proposals under the provisions of the EP&A Act and the two LEPs.

7.1.1 Development Control Plan

As detailed in Section 2.3, all Aboriginal sites, places and relics, regardless of their condition, integrity or significance, are protected under the *National Parks and Wildlife Act 1974*. Impacts to Aboriginal heritage can only be carried out in accordance with an approved AHIP issued by the Environmental Protection and Regulation Division (EPRD) of Heritage NSW. Council should consider updating the DCP with appropriate controls outlining the requirements of the Heritage NSW Aboriginal heritage assessment process.

Compliance with the Heritage NSW process ensures that an appropriate level of assessment is undertaken, and includes triggers for developers to carry out detailed assessments and engage in consultation with the local Aboriginal community. Compliance with the process allows the proponent to compile supporting documents required for an AHIP application, where required. The Aboriginal heritage assessment and approval process required by Heritage NSW in compliance with the NPW Act is summarised in Section 7.1.2.

Section B8.2.1 of the *Canterbury Development Control Plan 2012* states that *all Heritage Items, Archaeological Sites, Aboriginal Heritage Sites, and Heritage Conservation Areas are listed in Schedule 5 of the LEP*. The updated DCP should clearly indicate that not all Aboriginal heritage sites are recorded on the LEP, and that known Aboriginal sites, objects and places are recorded in the Heritage Aboriginal Heritage Information Management System (AHIMS) Register.

7.1.2 Development Applications

When considering applications for development, Council should require that applicants determine whether there is any potential for an Aboriginal object or place of heritage significance to be affected by the proposed activity. Initial assessment of a proposed development area should be undertaken using Heritage NSW's *Due diligence code of practice for protection of Aboriginal objects in NSW* (DECCW 2010a).

The due diligence code of practice provides a process through which it can be determined whether or not there is potential for Aboriginal objects to be harmed by an activity, whether further investigation is necessary, and whether the activity may require an Aboriginal Heritage Impact Permit (AHIP) application (DECCW 2010a:2).

The generic due diligence process is as follows:

- 1. Will the activity disturb the ground surface or any culturally modified trees?*
- 2. Are there any relevant confirmed site records or other associated landscape feature information on AHIMS? and/or any other sources of information of which a person is*

- already aware? and/or landscape features that are likely to indicate presence of Aboriginal objects?*
3. *Can harm to Aboriginal objects listed on AHIMS or identified by other sources of information and/or can the carrying out of the activity at the relevant landscape features be avoided?*
 4. *Does a desktop assessment and visual inspection confirm that there are Aboriginal objects or that they are likely? (DECCW 2010a:10)*

If there is reasonable potential for an Aboriginal object or place of heritage significance to be directly or indirectly impacted, then an Aboriginal Cultural Heritage Assessment (ACHA) would need to be prepared, in consultation with the local Aboriginal community and in accordance with the *Code of Practice for Archaeological Investigation of Aboriginal Objects in New South Wales* (DECCW 2010b) and the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010* (DECCW 2010c).

In areas where it is identified that subsurface Aboriginal objects may be present, but it is not possible to confirm the presence of archaeological deposits from surface survey alone, limited archaeological test excavations may be undertaken as part of the ACHA process. Test excavations without an AHIP may only be undertaken in strict accordance with the conditions and methodology outlined in Section 3.1 of the Heritage NSW Code of Practice (DECCW 2010b). Test excavations without an approved AHIP are not permitted where the subject area is:

1. *in or within 50 m of an area where burial sites are known or are likely to exist*
2. *in or within 50 m of a declared Aboriginal place*
3. *in or within 50 m of a rock shelter, shell midden or earth mound*
4. *in areas known or suspected to be Aboriginal missions or previous Aboriginal reserves or institutes.*
5. *in areas known or suspected to be conflict or contact sites (DECCW 2010b:24)*

If the ACHA identifies that there are Aboriginal objects are present or likely to be present and that the proposed activity cannot avoid impacts or harm to those objects, then an AHIP application to allow the works must be applied for (DECCW 2010b:2).

7.1.3 Aboriginal Culture and Public Art Controls in the DCP

Council should consider updating the DCP with a control encouraging all development over a certain size and/or value in the study area centres to include Aboriginal artwork, interpretation or means of connecting to country (for example planting or building materials). These should be embedded within the design of the development and interpretation signage and landscaping should be in an accessible location to the public and viewable from the public domain.

7.2 Confidentiality

Aboriginal heritage site mapping is to be treated confidentially by Council, and the information should be considered as need-to-know and not be made accessible to the general public. The local Aboriginal community should have access to the Aboriginal heritage places list and Aboriginal heritage site mapping through the ATSI Reference Group. Detailed mapping and site location information should not be included on any publicly accessible media, including websites. AMBS has provided two versions of the report to Council, one of which includes all confidential information and mapping, while the other contains none of the Aboriginal heritage site mapping, and as such can be treated as a publicly available document.

7.3 Community Engagement and Consultation

As outlined in the *Innovate Reconciliation Action Plan June 2020 - June 2022*, Council should continue its vision for reconciliation, to 'create a strong, harmonious and richer community by encouraging

Aboriginal and Torres Strait Islander residents to share their heritage and culture with people from other cultures to ensure different traditions, customs and stories are valued’ (Canterbury Bankstown Council 2019a:2).

Council currently has a formal and healthy relationship with the local Aboriginal community through its ATSI Reference Group. The Group was consulted with for this study, and their feedback and recommendations have been incorporated into this study. The ATSI Reference Group should continue be utilised by Council as a first point of contact. Where input from the local Aboriginal community is required, Council should seek engagement at an early stage, to ensure that community views, recommendations, and opinions are taken into account and able to be incorporated into outcomes.

Council should also continue to engage where possible with the LALCs. Liaison with the LALCs should in the first instance be initiated through contacting the CEO of the relevant LALC, who should be able to present Council’s request/information to the members of these organisations, if appropriate. The Canterbury Bankstown LGA is located in both Gandangara and Metropolitan lands, with the Bankstown study area situated within Gandangara LALC lands, and Campsie study area within Metropolitan LALC lands (see Figure 7.1 below). Current contact details of each LALC are provided below:

Gandangara LALC

64 Macquarie Street, Liverpool, NSW 2170

Telephone: (02) 9602 5280

Email: akenny@sasl.org.au

Metropolitan LALC

36-38 George Street, Redfern NSW 2016

PO Box 1103 Strawberry Hills, NSW 2012

Telephone: (02) 8394 9666 Fax: (02) 8394 9733

Email: bookings@metrolalc.org.au

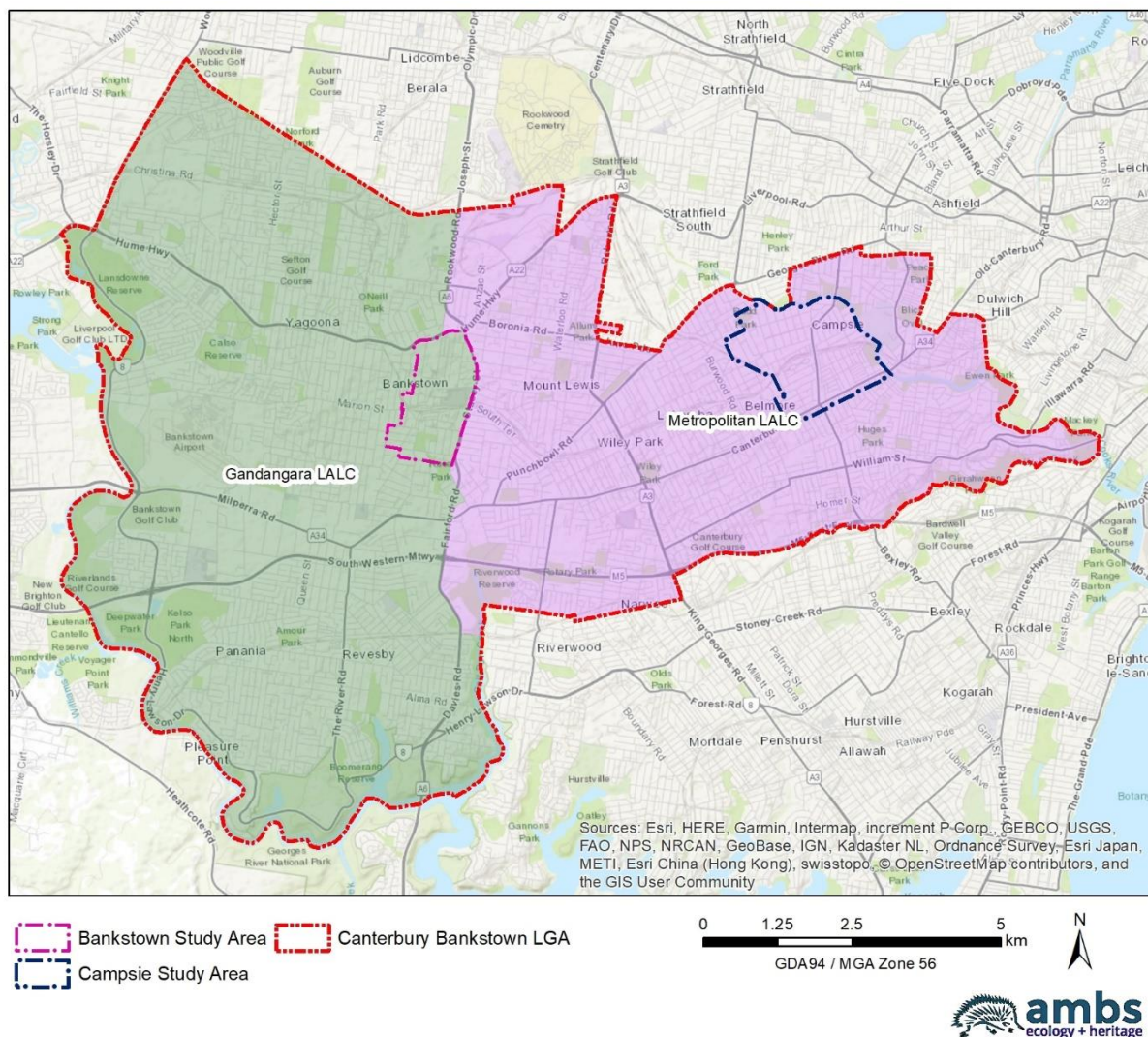


Figure 7.1 The Bankstown and Campsie study areas within Gandangara and Metropolitan Local Aboriginal Land Council lands.

7.3.1 Connecting with Country

Council should consider meeting the goals of the GANSW draft *Connecting with Country* framework as detailed in Section 2.6.1. The *Connecting with Country* draft framework document is intended for the community, local government, government agencies, industry and developers, and project development teams, to better understand and support, a strong and vibrant Aboriginal culture in the built environment. Through engaging with the framework's goals, Council may seek to continue maintaining their relationship with the local Aboriginal community, working "collectively, respectfully, and with open minds to unite their complementary knowledge" (GANSW 2020a:8). Consistent with the draft framework, Council should prioritise consultation, to ensure that the health and wellbeing of Country and the Aboriginal community are protected, and that Aboriginal knowledge is embedded into the design and planning process (GANSW 2020a:9). Council should refer back to the framework once it is finalised.

7.3.2 Aboriginal Community Feedback on the Aboriginal Culture and Heritage Study

This report was provided to the local Aboriginal community for their review and comment. Any feedback received was incorporated into the report where relevant.

7.4 Acknowledgement and Promotion of Aboriginal Heritage

Council should continue to encourage promotion and acknowledgement of the Aboriginal community and Aboriginal heritage values through interpretation and Welcome to Country/Acknowledgment of Country ceremonies.

7.4.1 Interpretation

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

As outlined in the Heritage Council of NSW *Heritage Interpretation Policy* and NSW Heritage Office *Guidelines for Interpreting Heritage Places and Items* ‘heritage interpretation is a means of sharing Aboriginal history and culture with locals, other communities, new citizens and visitors, as well as passing on the knowledge of Aboriginal history and culture to new generations’ (Heritage Council of NSW 2005:2; NSW Heritage Office 2005:4). In addition, interpretation has proven to strengthen and sustain relationships between the community and its heritage and provide economic and social benefits (NSW Heritage Office 2005:4). Interpretation could be displayed in the Canterbury-Bankstown LGA as signage and/or artwork incorporated into public and private spaces. As outlined in the *Creative City Strategic Plan 2019-29*, “through public art installations, Council highlights culture and creativity in the City’s landscapes” (Canterbury Bankstown Council 2019c:16).

Drawing on the thematic history detailed in Section 4, future interpretation themes which could be drawn on to address the Aboriginal heritage of the Canterbury-Bankstown LGA, and the Campsie and Bankstown study areas could include:

- how Aboriginal people used the land for shelter and food. This could include providing descriptions and imagery of site types (rockshelter, rock art, midden, artefacts etc). It could also be specified that prior to urban development, these sites would have been located inland as well as on waterways.
- the Aboriginal occupation of the area both prior to and following British contact and settlement.
- how Aboriginal people utilised natural resources of the local area (native plants, estuarine resources, natural pathways, stone and wood material etc).
- the known traditional pathways that exist within the Canterbury Bankstown LGA, linking the major water sources.
- the importance of Cooks River and Salt Pan Creek to the local Aboriginal people, both in a physical and spiritual sense. This could include types of activities that occurred along these water sources such as fishing and hunting for food (physical) and ceremonial events (spiritual).
- the modern Aboriginal community of the area, which could address aspects of the community that are not directly associated with the Traditional Owners of the Canterbury Bankstown area. As defined in the *Guidelines*, “Aboriginal people’s cultural and heritage may not always be confined to traditional country. Many Aboriginal people may also have connections through relocation and removal from traditional country” (NSW Heritage Office 2005:9).
- the importance of the area for its association with the beginnings of the 20th century Aboriginal Land Rights and self-determination movement. Most notably, Joe Anderson- King Burruga and his speech on the banks of Salt Pan Creek represent a significant individual and event directly associated with the area.

These themes are consistent with the *Creative City Strategic Plan 2019-29* which:

- *recognises that the City is not only made up of the built environment, but also valuable natural landscapes; and*
- *highlights the heritage and cultural value of the waterways and natural environment* (Canterbury Bankstown Council 2019c:8).

If opportunity arises, future development or upgrade works should consider installing an interpretation panel around the works emphasising Aboriginal heritage of the local area (i.e. Salt Pan Creek, the Cooks River valley). Such interpretation should be developed in cooperation with the local Aboriginal community and, where appropriate, should be led by an Aboriginal organisation or business. Where artists are engaged to prepare or design interpretation they should be from an Aboriginal background, and preferably have a traditional connection to the area.

Where future interpretation is proposed, a site-specific interpretation plan addressing the location, form, and themes should be developed by a suitably qualified specialist in consultation with the local Aboriginal community. Interpretation plans should be developed in accordance with the requirements of the Heritage Council of NSW as set out in the *guidelines: Heritage Interpretation Policy* (2005) and *Interpreting Heritage Places and Items* (2005).

7.4.2 Welcome to Country/Acknowledgement of Country

Consistent with *Section 6- Correct Procedures*, of Council's *Respect Acknowledge and Listen Practical Protocols*, Council should continue to undertake Welcome to Country (including Smoking ceremonies) and Acknowledgement of Country ceremonies at meetings or events. This should also be recommended to private developers, where appropriate. As outlined in the *Innovate Reconciliation Action Plan June 2020 - June 2022*, Council should continue consultation with local Aboriginal and Torres Strait Islander communities and agencies for their delivery of annual National Sorry Day, National Reconciliation Week and NAIDOC Week commemorations and celebrations, and incorporate Welcome to Country and Acknowledgment of Country into these events (Canterbury Bankstown Council 2019a:5).

7.5 Development and Design

Council should consider implementing the GANSW *Designing with Country* cultural design principles in future development and design as detailed in Section 2.6.2. As per the principles, Council should undertake consultation with the local Aboriginal community to ensure relevant themes and values are included in the designing and planning process. As outlined in the discussion paper, "it is clear that designing with Country is not possible without engaging with and, more importantly, being guided by Aboriginal community and recognised knowledge holders" (GANSW 2020c:6). Consistent with *Section 6- Correct Procedures* of the *Respect Acknowledge and Listen Practical Protocols*, future development should include cross cultural training and Aboriginal heritage inductions to ensure that workers understand their responsibilities regarding Aboriginal heritage. Council should encourage private developers to do so as well.

7.5.1 Temporary Construction Interpretation and Artwork

Inclusion of Aboriginal heritage themed artwork or interpretative pieces should be considered for use in temporary construction hoardings. Themes explored in Section 4 could be incorporated on the hoardings, to commemorate the Aboriginal heritage and native environment of the area. The ATSI Reference Group would be required to oversee and guide the process, and consideration would need to be given to the licensing and use of Aboriginal artwork by Council. This process could include undertaking consultation and a meeting with the local Aboriginal community and requesting a call-out for local artists from an Aboriginal background and preferably with a traditional connection to the

area, to submit designs. A number of appropriate designs would be decided by the ATSI Reference Group and submitted to Council for approval to be used on construction hoardings.

7.5.2 *Incorporating Aboriginal Cultural Plantings and Native Plant Species*

Council should consider the native environment in future development, by incorporating cultural plantings and native plant species in the design process. Landscaping controls in the DCP should include native plant species in the recommended species list as a way of acknowledging landscape heritage. This should be developed in consultation with the ATSI Reference Group to ensure the inclusion of appropriate plant species.

7.5.3 *Use of Aboriginal Place Names and Words*

Council's *Naming Policy* provides guidance for the naming of parks, reserves, public spaces, roads, buildings, and facilities, in compliance with guidelines issued by the NSW Government Geographical Names Board (GNB) (Canterbury Bankstown Council 2018:1). In accordance with the policy the Chullora Wetlands (north of the Bankstown study area) were renamed to *Yana Badu* (meaning walking beside the water) Wetlands in 2018. This name was chosen by the Canterbury-Bankstown ATSI Reference Group and approved by the Metropolitan LALC.

Council's *Naming Policy* complies with the *Geographic Names Board of NSW Policy*, which encourages and promotes recognition of Aboriginal place names as well as the dual naming process (GNB 2019:9). While the GNB does not have statutory authority over formally naming infrastructure, schools, private estates or buildings, its policy can be considered best practice.

The GNB Policy specifies that an Aboriginal place name nominated by a Local Government Council will not be accepted unless the LALC and relevant Aboriginal communities have been consulted (GNB 2019:9). As per Council's *Naming Policy*, consultation with the local Aboriginal and Torres Strait Islander community is undertaken when choosing Aboriginal place names (Canterbury Bankstown Council 2018:1). GNB specifies that the LALCs must be consulted with as well as the relevant Aboriginal communities, and as such Council must ensure this is undertaken.

As per the GNB Policy, a "dual naming system may be used for the naming of a physical and environmental place[s] of significance to the local Aboriginal Land Council or Community when a non-Aboriginal assigned geographical name already exists. Dual naming shall not apply to localities, towns or roads" (GNB 2019:10).

Council could consider choosing an appropriate Aboriginal word when naming future developments, to reflect the Traditional Custodians and Aboriginal heritage of the area. Areas that may be appropriate for future naming include the Campsie Civic Centre, unnamed open spaces along the Cooks River, and public open spaces delivered as part of the planning proposals in the Bankstown study area. To ensure the appropriate naming is chosen, Council should adhere to the following process:

- Convene a Working Party including the ATSI Reference Group and Council representatives to oversee and guide the process.
- Gather existing Darug language resources and refer to Council's *Naming Policy* and the GNB policy. It may be necessary to engage an Aboriginal language expert and/or archaeologist at this step.
- Develop a Communications Plan to engage and consult with the ATSI Reference Group, local Aboriginal community, LALCs and the broader Canterbury Bankstown community.
- Develop three name options for the site.
- Develop an Exhibition Plan to engage and consult with the ATSI Reference Group, local Aboriginal community, LALCs and the broader Canterbury Bankstown community.

- Report to Council for adoption.

7.6 Gaps Analysis

This section outlines potential future research, strategies and planning which would assist Council in the management, promotion, and protection of Aboriginal cultural heritage, but which were outside the scope of the current study.

7.6.1 *Heritage Interpretation and Public Art Strategies*

Where Council seeks to encourage promotion and acknowledgement of the Aboriginal community and Aboriginal heritage values through interpretation, Aboriginal Heritage Interpretation Strategies could be developed encompassing the Bankstown and Campsie study areas. The Strategies would enable Council to appropriately identify Aboriginal heritage themes, values and stories suitable for future interpretation within the study areas, and could draw upon the Thematic History detailed in Section 4. The Strategies would address a broader geographic area, and should be suitable to guide the development of more site-specific Heritage Interpretation Plans.

Council's *Creative City Strategic Plan 2019-29* identifies that a high priority action is to develop a public art strategy to identify opportunities in major development and to highlight Aboriginal and Torres Strait Island/local artists or heritage (Canterbury Bankstown Council 2019c:27). In accordance with *NSW Heritage Office Guidelines for Interpreting Heritage Places and Items* and NSW Heritage Council's *Heritage Interpretation Policy*, the strategy could include, but not be limited to:

- a background review and analysis of existing information on the Aboriginal heritage values and archaeology of the local area;
- meaningful themes that reflect the stories revealed by the research into the local Aboriginal history and as reflected in the archaeology;
- strategies and opportunities for interpretation of the Aboriginal heritage in the Canterbury Bankstown LGA; and
- consultation with the local Aboriginal community including members of the ATSI Reference Group, Gandangara LALC and Metropolitan LALC to ensure their involvement and input, and to make sure that relevant and appropriate Aboriginal stories and themes are included in the interpretation.

Separate strategies for each study area would need to be developed, to address the appropriate Aboriginal heritage themes, values, and stories. For specific developments within the study areas, individual Aboriginal Heritage Interpretation Plans should be prepared, to follow on from the relevant strategy.

7.6.2 *Ethnographic and Archaeological Research*

Limited information about the presence of archaeological sites is available in the Canterbury Bankstown LGA. Recording of Aboriginal heritage sites on the Heritage NSW AHIMS database is usually driven by commercial heritage investigations undertaken for developments as part of the environmental assessment process, and areas which have not been subject to building development or installation of public infrastructure such as transport, water or electrical services are rarely archaeologically assessed. As such, the recorded presence and location of AHIMS sites is reflective of both past Aboriginal use of the landscape, and more recent development pressures.

To assist Council in its understanding of the physical location of Aboriginal sites in the LGA, an opportunity exists for predictive modelling and sensitivity mapping of Aboriginal heritage to be carried out, to identify areas and landforms which have the potential to retain Aboriginal heritage objects. Such information could feed into due diligence assessments in the Council area, and provide additional certainty to Council in the assessment of DAs. Predictive modelling should be supported by

background research into the location and nature of known Aboriginal sites, and by targeted archaeological survey which could seek to identify previously unrecorded Aboriginal heritage sites.

Council should consider commissioning an Aboriginal heritage assessment of the LGA, to include the development of predictive modelling and sensitivity mapping, and assessment of the current status and condition of previously recorded Aboriginal heritage sites in the LGA. The assessment should include advice on ongoing management and maintenance of sites which may be at risk or are currently experiencing impacts.

Council could also consider gaps in ethnographic histories for the LGA, and commission detailed studies for those areas where there is limited information, such as Salt Pan Creek. This could include scope for archaeological predictive modelling, archaeological sensitivity mapping and landscape modelling. Although the Canterbury Bankstown LGA is heavily urbanised, these types of mapping would guide future archaeological investigations within the LGA.

7.6.3 Aboriginal Heritage Place Recording

Inspection and recording of Aboriginal heritage places discussed by this report was outside of the scope of the study. In order to provide the local Aboriginal community and Council with detailed information about the nature and condition of the identified sites, and to confirm the location and extent of the places, a detailed recording of each heritage place should be undertaken.

The recording should include photographs of each place and its context, as well as detailed descriptions of its current condition, and identification of any potential risks to the place. If necessary, the recording should identify any immediate or long-term maintenance or monitoring required to ensure it remains in good repair. Place recording should be undertaken in conjunction with representatives of the local Aboriginal community, to ensure their involvement and input into the project.

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Appendix A: Glossary

Term	Definition
Aboriginal object	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 (NPW Act 5(1)).
Aboriginal place	Any place declared to be an Aboriginal place under s.84 of the NPW Act. An Aboriginal place may be declared by the Minister, where the Minister is satisfied that there is sufficient evidence to demonstrate that the location was and/or is of special significance to Aboriginal culture.
Aboriginal Resource and Gathering	Related to everyday activities such as food gathering, hunting, or collection and manufacture of materials and goods for use or trade.
Aboriginal site	Another term used for Aboriginal objects and material traces of past Aboriginal land use (OEH 2010).
Archaeological Report	A report written by heritage consultants that details the archaeological assessment of a certain area of proposed development, usually prepared in support of a Development Application or environmental impact assessment process.
Archaeological survey	A method of data collection for an Aboriginal heritage assessment involving a survey team walking over the land in a systematic way, recording information about how and where the survey is conducted, recording information about the landscape and any archaeological sites or materials that are visible on the land surface (DECCW 2010:37).
Artefact scatters	See open camp sites.
AHIMS (Aboriginal Heritage Information Management Systems)	Maintained by Heritage NSW, AHIMS includes a database of Aboriginal heritage sites, items, places, and objects reported to Heritage NSW.
Archaeological material	Material traces of past Aboriginal land use (DECCW 2010:38).
Artefact	‘Artefact’ has the same meaning as object, (excluding the extension of the term to ‘deposits’) as defined in the NPW Act (DECCW 2010:37).
Artefact scatter	A concentration of artefacts generally found around Aboriginal occupation sites and varying from one metre in size to larger (DECCW 2010:20).
Ethnographic Account	The description of a people’s way of life and culture from first-hand observation (Attenbrow 2010:205).
Heritage or cultural heritage	The material traces (e.g., shell middens, stone arrangements or scarred trees) left by people in the past; also, the intangible aspects (e.g., cultural knowledge and cultural practices) of a society.
Isolated Artefact	A single stone artefact not found in association with other Aboriginal heritage objects. Isolated artefacts may represent a single item discard event, or be the result of limited stone knapping activity. The presence of such isolated artefacts may indicate the presence of a more extensive, in situ buried archaeological deposit, or a larger deposit obscured by low ground visibility. Isolated artefacts are likely to be located on landforms associated with past Aboriginal activities, such as ridgelines which would have provided ease of movement through the area, and level areas with access to water, particularly creeks and rivers.
Journal Article	Journal articles are written by an academic and have gone through a quality control process called peer review. During this review, experts in the field agree that the aim, methodology and argument of the article are acceptable. Journal articles are generally the length of a book chapter and comprise research of analysis prepared by one of more authors (Flinders University 2020a).
Midden	A deposit primarily comprised of shellfish resulting from Aboriginal exploitation and consumption of shellfish, in marine, estuarine, or freshwater contexts. Middens may also include faunal remains such as fish or mammal bone, stone artefacts, hearths, charcoal and occasionally, burials. They are usually located on elevated dry ground close to the aquatic environment from which the shellfish has been exploited and where fresh water resources are available. Deeper, more compacted, midden sites are often found in areas containing the greatest diversity of resources, such as river estuaries and coastal lagoons.
Modified tree (scarred or carved)	A tree that has been scarred, carved, or modified by an Aboriginal person by the deliberate removal or modification by traditional methods of bark or wood from the tree (DECCW 2010:37). Tree bark was utilised by Aboriginal people for various purposes, including the construction of shelters (huts), canoes, paddles, shields, baskets and bowls, fishing lines, cloaks, torches and bedding, as well as being beaten into fibre for string bags or

	<p>ornaments. The removal of bark exposes the heart wood of the tree, resulting in a scar. Over time the outer bark of the tree grows across the scar (overgrowth), producing a bulging protrusion around the edges of the scar. Trees may also have been scarred while gaining access to food resources (e.g., cutting toe-holds so as to climb the tree and catch possums or birds), or to mark locations such as tribal territories. Carved trees generally marked areas for ceremonial purposes, or the locations of graves. The location of modified trees often reflects historical clearance of vegetation. Unless the tree is more than 150 years old scarring is not likely to be of Aboriginal cultural origin, and as such these sites most often occur in areas with mature, remnant native vegetation</p>
NPW Act	<p><i>National Parks and Wildlife Act 1974</i> is the NSW legislation that provides for the protection of Aboriginal heritage sites, objects, and places in NSW. Under this Act, all Aboriginal Objects are protected regardless of significance or land tenure. Such Aboriginal Objects include pre-contact features like scarred trees, middens and open camp sites, and post-contact features such as Aboriginal fringe camps.</p> <p>The Act also protects Aboriginal Places, which can only be declared by the Minister administering the NPW Act. Under Section 90 of the NPW Act, it is an offence to destroy, deface, damage, or desecrate an Aboriginal Object or Aboriginal Place, unless an Aboriginal Heritage Impact Permit has been issued. The Act requires that reasonable precautions and due diligence be undertaken to avoid impacts on Aboriginal Objects.</p>
Open camp site	Open camp sites represent past Aboriginal subsistence and stone knapping activities, and include archaeological remains such as stone artefacts and hearths. This site type usually appears as surface scatters of stone artefacts in areas where vegetation is limited and ground surface visibility increases. Such scatters of artefacts are also often exposed by erosion, agricultural events such as ploughing, and the creation of informal, unsealed vehicle access tracks and walking paths. These types of sites are often located on dry, relatively flat land along or next to rivers and creeks. Camp sites containing surface or subsurface deposit from repeated or continued occupation are more likely to occur on elevated ground near the most permanent, reliable water sources. Flat, open areas associated with creeks and their resource-rich surrounds would have offered ideal camping areas to the Aboriginal inhabitants of the local area.
Oral History	The method of conducting historical research through recording interviews between a narrator and interviewer, with the goal of adding to the historical record (UCSC Library 2020).
PAD	Potential Archaeological Deposit. An area where subsurface cultural material is likely to be present. Artefacts may not be visible on the ground surface.
Primary Source	A document written during the time of a particular event or study. This type of source was present during an experience or time period under study and offers an inside view of a particular event (Flinders University 2020b). Examples may include diaries, journals, speeches, manuscripts, letters, interviews, news fil footage, official records, blanket distribution records and newspapers (Flinders University 2020b).
Rock engravings	A type of Aboriginal art often located on high vantage points along ridge lines at the headwaters of creeks but can be located on any suitable fine-grained surface.
Rock shelters	Vertical or overhanging rock formations, including any flat or not steeply inclined ground surface below the overhang or at the base of the vertical face, which contain, or may be reasonably expected to contain, material traces of past Aboriginal land use.
Sacred Sites	Places of particular importance or cultural significance to Aboriginal people (DECCW 2012:10).
Secondary Source	Research that is one or more steps removed from the event (see Primary Source). Secondary sources interpret and analyse primary sources (Flinders University 2020b). Examples may include books, journal articles, book chapters, theses and reports.
Shelter sites with art (engraving, painting, or drawing) or occupation deposit	These are art or occupation sites located in areas where suitable rock outcrops and surfaces occur, where weathering has resulted in suitable overhangs or recesses in boulder outcrops or cliff-lines.
Site	A location where remains, such as stone or glass artefacts, have been left behind by people in the past.
Site card	Electronic files describing Aboriginal sites registered in the AHIMS database.

Appendix B: Annotated Bibliography

Books

This Section details known books relevant to the study areas. The following sources cover a range of subjects including Aboriginal history and the environment prior to British settlement, Aboriginal heritage sites, traditional pathways, the devastating effects of colonisation, the Cooks River Valley, the Georges River, Salt Pan Creek, Tedbury's acts of resistance, and the Darug people. Books of various genres were reviewed and compiled, and include archaeological studies, nonfiction history books, local histories, and children's books.

Attenbrow, V (2010) *Sydney's Aboriginal Past: Investigating the Archaeological and Historical Records*. UNSW Press, Sydney.

This book presents a wide-ranging and diverse Aboriginal history of the Sydney region prior to and following British settlement, by undertaking extensive historical, archaeological, geological, environmental, and linguistic research. The author references primary sources such as ethnographic accounts (historic journals and letters) and secondary sources such as books, theses and journal articles. Demonstrative figures and tables are referenced throughout and include maps, diagrams, graphs, photographs, illustrations, and historical etchings. This book is relevant to the study areas as it provides detailed information about the Darug people and Aboriginal heritage site types, as well as brief information about Tedbury and his acts of resistance against British settlers.

Benson, D, Ondinea D and V Bear (1999) *Missing Jigsaw Pieces: The Bushplants of the Cooks River Valley*. Royal Botanic Gardens, Sydney

This book was written with assistance from the Cooks River Foreshores Working Group, and provides a broad history of the plants and landscapes of the Cooks River Valley. The book lists 600 plant species, describes the main plant communities and illustrates at least sixty native plant species. The authors use primary sources such as ethnographic accounts, and secondary sources such as books and reports. Photographs, illustrations, maps and diagrams further demonstrate the text. This book aims to present the natural environment that once occupied the Cooks River Valley and in particular the locations of previously recorded AHIMS sites, including Maria Reserve, Gough Whitlam Park, Norfolk Park, Wolli Creek Regional Park and Wiley Park (see Volume Two: Aboriginal Heritage Places).

Dortins, E (2018) *The Lives of Stories: Three Aboriginal- Settler Friendships*. ANU Press and Aboriginal History Inc, Acton.

This book details three Aboriginal- settler friendships that occurred throughout Australia. The three stories include that of James Morrill's adoption by Birri-Gubba people and re-adoption 17 years into the new colony of Queensland, the story of Bennelong and his relationship with Governor Arthur Phillip and the Sydney colonists, and the story of friendship between Wiradjuri leader Windradyne and the Suttor family. The author uses primary sources such as newspapers, interviews, speeches, videos and poems, and secondary sources including theses, lectures, books and essays. This book is more relevant to research associated with Bennelong rather than that specific to the study areas.

Goodall, H and A Cadzow (2009) *Rivers and resilience: Aboriginal people on Sydney's George's River*. UNSW Press, Sydney.

This book provides a detailed Aboriginal history of the Georges River. The book aims to share the experiences and stories of Aboriginal communities who have been, and continue to be, connected to the river. The authors prepared oral histories with the local Aboriginal community and researched historical records and newspapers. Secondary sources such as books, book chapters, websites and

journal articles were used. Photographs, illustrations and maps accompany the text and are referenced throughout. The book is particularly relevant to the Bankstown study area as it provides extensive information about Salt Pan Creek and the Aboriginal people who inhabited it.

Irish, P (2017) *Hidden in Plain View: The Aboriginal People of Coastal Sydney*. NewSouth Books, Sydney.

This book aims to demonstrate to readers that Aboriginal people did not lose their culture as a result of colonisation. The sets out to explain what happened to Aboriginal people between settlement and increased government intervention a century later. The author tells the stories of individual Aboriginal people living in Sydney during this time. Primary sources such as ethnographic accounts and newspaper articles, and secondary sources including books, reports, theses, and journal articles are used. Demonstrative figures including illustrations, maps, photographs, and portraits are used in text. Topics relevant to the study areas include Salt Pan Creek and its inhabitants, and descriptions of Aboriginal site types.

Jervis J (1951) *A History of the Municipality of Canterbury 1951*.

This book provides an extensive history of the Municipality of Canterbury from British settlement to 1951. Chapter One of the book provides information about each suburb that comprised the municipality and biographical notes of the mayor at the time Herbert Reuben Thorncraft and past aldermen. Some other topics include British settlement, Canterbury farm, the Cooks River, the railway, churches and schools and population statistics. The author draws the research from primary sources including ethnographic accounts and statistical data, and secondary sources such as books and reports. The book largely focuses on British settlement and development of the Canterbury area; however, some mentions relevant to the study area include the Aboriginal diet of the Georges and Cooks River, and an Aboriginal camp that is said to have been located in Lakemba.

Karskens, G (2009) *The Colony: A History of Early Sydney*. Allen and Unwin, Sydney.

This book provides a history of early Sydney and explores its transformation from an Aboriginal landscape to an urban landscape. The author explores the experiences of Aboriginal people and British settlers, and their interactions. Karskens undertook extensive archival research for the book, with primary sources including coroner's inquests, colonial secretary's papers, unpublished manuscripts and ethnographic accounts, and secondary sources including books, reports and journal articles. Some topics relevant to the study areas includes Aboriginal site types, the Darug people, the environment prior to British settlement and how it was used by Aboriginal people, and the devastating effects of colonisation.

Kohen, J L and Blacktown and District Historical Society (1993) *The Darug and their neighbours: the Traditional Aboriginal owners of the Sydney region*. Darug Link in association with the Blacktown and District Historical Society Blacktown.

This book written by James Kohen provides a history of the Darug people and their neighbours, the Gundungurra, Kuringgai, Darkinjung and Dharawal. The book largely focuses on four local families, the descendants of the Lock, Everingham, Barber and Randall families. The author introduces the book with an extensive history covering topics such as the Aboriginal groups of Sydney, daily hunting and gathering activities, spiritual life, conflict following British settlement and Darug women who married convicts. Descendant charts of the four families are provided, as well as vocabulary lists and a table demonstrating the Aboriginal groups of Sydney. Primary sources such as ethnographic accounts, the 1828 census and blanket distribution records, and secondary sources such as books and theses are used. The aims book to introduce the reader to the Darug people and how they lived prior to and following British settlement, and as such is relevant to the study areas.

Kohen, J L (2006) *Daruganora : Darug Country - the place and the people*, Darug Tribal Aboriginal Corporation, Blacktown.

This book addresses Darug people and their country, and its information is derived from the author's 25 year working relationship with Darug people. The aim of the book is to explore Darug country, and the people who have lived and continue to live there. The author provides an Aboriginal history of the Sydney area, a description of Darug country, place names and language groups on Darug land, culture and social structure, British settlement, Protection, Land Rights and Native Title and oral histories of family descendants. A large portion of the book comprises a genealogy document, which may be useful for tracing ancestry. The book educates the reader about Darug people and how they lived prior to and following British settlement, and as such is relevant to the study areas.

Larcombe, F A (1979) *Change and Challenge: A History of the Municipality of Canterbury*. Canterbury Municipal Council, Sydney.

This book is a local history of the Municipality of Canterbury. The aim of the book is to provide a historical record of the people that facilitated the development the Municipality of Canterbury. The authors research is drawn from primary sources including ethnographic accounts and newspaper articles, and secondary sources including books, booklets and pamphlets, newsletter articles and reports. Maps, photographs, newspaper advertisements and tables accompany the text. This book does not contain information relating to Aboriginal people or history and as such would only be solely useful for historic research.

Lawrence, J, B.J Madden and Muir, L (1999) *A Pictorial History of Canterbury Bankstown*. Kingsclear Books, Bankstown.

This book provides a history of the Canterbury Bankstown area from early British settlement to 1999. As mentioned in the title of the book, the text is accompanied by photographs, illustrations, and portraits. The book opens with a brief history of Aboriginal people of the Canterbury Bankstown area and their relationship with the land. Ethnographic accounts describing Aboriginal people from a British perspective are provided. Other relevant topics discussed include Aboriginal pathways and Aboriginal acts of resistance, including those led by Tedbury. Although this book largely focuses on British settlers and the development of the wider Canterbury Bankstown area, it does contain interesting information relevant to the Aboriginal history of the study areas.

Madden, B.J and L Muir (1988) *Campsie's past: a history of Campsie and Croydon Park NSW*. Canterbury Municipal Council, Canterbury.

This book was written by local historians as the first of a series of Bicentennial publications commissioned by Canterbury Municipal Council for the Bicentenary. The aim of the book is to inform the past, present and future residents, of historical events which shaped the suburbs of Campsie and Croydon Park as they are today. The book references primary sources including ethnographic accounts, and secondary sources including books, reports and booklets. Demonstrative aids are included in text and comprise newspaper advertisements, photographs, maps, illustrations, portraits, and subdivision plans. Brief information relevant to Aboriginal history includes an environmental description of the land prior to British settlement, and a description of the attack led by Tedbury. However, the book is mostly relevant to the historic heritage of the Campsie area.

Madden, B.J and L Muir (1992) *The Heritage of Canterbury municipality*. Canterbury and District Historical Society, Earlwood.

This book is a local history of the Municipality of Canterbury from pre- 1788 to present. The aim of the book is to promote an understanding of the heritage of the Municipality of Canterbury and its conservation. The authors use parish maps, subdivision plans, illustrations, and photographs

throughout the text. In text referencing and a reference list is not provided, however it is likely that primary and secondary sources were used. The beginning of the book describes the environment prior to 1788 and how it was used by Aboriginal people. The authors reference the Aboriginal hand stencils recorded at Undercliffe (AHIMS site #45-6-0615/Earlwood Aboriginal Art Site, see Volume Two: Aboriginal Heritage Places). The remainder of the book describes early land grants and the development of the Canterbury municipality from settlement to present. As such, this book would be more suitable for researching the historic heritage of the Canterbury municipality.

Madden, B.J and Muir, Lesley (1993) *Canterbury Farm 200 Years. Canterbury and District Historical Society, Earlwood.*

This book was prepared to mark the 200th anniversary of the first land grant of Canterbury, and to commemorate the anniversary by preparing a local history encompassing these 200 years. Many primary sources are used throughout the book including maps, subdivision plans, photographs, drawings, and ethnographic accounts. There are very brief mentions of Aboriginal people and an Aboriginal pathway, and the book focuses largely on the colonial history of Canterbury.

Martin, M (1988) *On Darug Land: an Aboriginal perspective. Greater Western Education Centre Collective, St Marys.*

This book was written as the second stage of the Social History of Western Sydney kit, *On Darug Land*, a package that contains a video history, a set of documents and worksheets, and a booklet providing an economic and social overview of the history of the western Sydney region. The author aims to spread awareness of Aboriginal society and culture of the past, as well as the present. The information is drawn from primary and secondary sources with a large emphasis on ethnographic sources. The book provides useful descriptions of Aboriginal heritage site types, and information about the Darug vocabulary and word lists.

Rosen, S (1996) *Bankstown: a sense of identity. Hale and Iremonger, Sydney.*

This book was prepared as a local history of Bankstown, and describes the physical, social and economic development of the area from pre-British settlement to the 1990s. Topics covered throughout the book include the environment and Aboriginal occupation prior to British settlement, the impact of colonisation on Aboriginal communities, the invasion of Aboriginal land and the Aboriginal resistance campaign, the allocation of land grants to settlers and the development of infrastructure from 1810 to 1850. The author collected oral histories from the local Bankstown community, and drew her research from primary sources including parliamentary papers, newspapers and ethnographic accounts, and secondary sources including books, journal articles, theses, pamphlets, and brochures. Parish maps, environmental maps, newspaper clippings, photographs and portraits are included within the text. The book covers many important topics relevant to the study areas.

Seymour, J and Mulgo Watson, L (illustrator) (2019) *Cooee Mittigar: A Story on Darug Storylines. Magabala Books, Sydney.*

This children's book was written by Darug author Jasmine Seymour and illustrated by Darug artist-educator Leanne Mulgo Watson, and takes the reader on a walk through Darug country. The themes of the book are family, seasons, songlines, culture and tradition. The book provides children with an understanding of Darug people and their culture.

Tyrrell, I R and EBSCOhost (2018). *River dreams: the people and landscape of the Cooks River*. NewSouth Publishing, Sydney.

This book explores the history of the people and landscape of the Cooks River. The author explores the detrimental environmental impacts that colonisation had on the river and reminds readers to tread cautiously in seeking to dominate, or ignore our environment. Relevant topics throughout the book include the effects of colonisation on Aboriginal people and their activity on the river, a creation story of the river, Aboriginal fire practices and Aboriginal resistance. The author compiled the book from twenty-five years of research, and uses primary sources including interviews, ethnographic accounts and newspaper articles, and secondary sources including books, reports, journal articles and websites. This book contains information most relevant to the Campsie study area.

Wheatley, N and Searle, K (illustrator) (2013) *Going Bush*. A&U Children's, Sydney.

Author Nadia Wheatley and illustrator Ken Searle undertook a Harmony Project with sixteen students from eight infant and primary schools across Sydney, teaching the Children about the relationship between Traditional Owners and the land. The book is about a group of school children from diverse cultural backgrounds who explore an area of inner-city bushland and make discoveries about the land they share and the things they all have in common. The book displays some of the students' illustrations and stories, which accompany the illustrations by Searle and narrative by Wheatly. The book provides children with an understanding of Aboriginal people's connection and relationship with the land.

Book Chapters

This section refers to a book chapter within a published, edited book. The following book was published by AITSIS and is available for online review.

Yamanouchi Y (2013) *Living with Ambiguity: Aboriginal community experience in south-western Sydney*, in C Hansen and K Butler (eds), *Exploring Urban Identities and Histories*, AITSIS, Canberra

In this book chapter, the author explores how Aboriginal people experience community in south-western Sydney. This is achieved by looking at the term 'community' and how Aboriginal people experience Aboriginal community that is not exclusively based on kinship ties. As part of the author's research, interviews were undertaken with the local Aboriginal community. The remainder of the research was drawn from secondary sources including theses, journal articles, books, and reports. This book chapter allows the reader to understand how Aboriginal people of diverse histories and backgrounds experience community differently.

Ethnographic accounts

An ethnographic account is the description of a people's way of life and culture from first-hand observation (Attenbrow 2010:205). This section contains ethnographic accounts recorded by colonists at the time of British settlement in Sydney. These accounts contain extensive information about "the original inhabitants of the Sydney region and provide descriptions of their way of life, customs and material culture as well as the impact British colonists had on their life and customs" (Attenbrow 2010:1).

Collins, D, Bass, G, and King, P.G (1804) *An account of the English colony in New South Wales [microform] : from its first settlement in January 1788, to August 1801 : with remarks on the dispositions, customs, manners, &c. of the native inhabitants of that country : to which are added, some particulars of New Zealand / compiled, by permission, from the Mss. of Lieutenant-Governor King, and an account of a voyage performed by Captain Flinders and Mr. Bass, by which the existence of a strait separating Van Diemen's land from the continent of New Holland was*

ascertained, abstracted from the journal of Mr. Bass, by Lieutenant-Colonel Collins Printed by A. Strahan for T. Cadell and W. Davies, London

This primary source by Judge-Advocate David Collins, Naval Surgeon George Bass and Governor Philip Gidley King is a compilation of detailed records about British settlement in Sydney and their observations of the local Aboriginal people. The journal includes illustrations by convict artist Thomas Watling, which provide an insight to the people, environment, and fauna that they witnessed. Illustrated maps are also included, which detail how the land and natural watercourses appeared at that point in time. The records mention the names of Aboriginal people that they encountered, and the vocabulary that they used. Descriptions of their daily activities and traditional customs are described, as well as how they procured their food and the tools that they used. The effects of the smallpox epidemic are also recorded in detail. This source is one of the few first-hand accounts documenting the local Aboriginal people and natural environment of Sydney, from a British perspective.

Hunter, J (1793) An historical journal of the transactions at Port Jackson and Norfolk Island with the discoveries which have been made in New South Wales and in the southern ocean since the publication of Phillip's voyage, compiled from the official papers, including the journals of Governors Phillip and King and of Lieut. Ball, and the voyages from the first sailing of the Sirius in 1787, to the return of that ship's company to England in 1792, J. Stockdale, London, reprinted by Libraries Board of South Australia, Adelaide.

This primary source compiles the historic journals of Governors Arthur Phillip and Philip Gidley King, and Lieutenant Henry Lidgbird Ball, and the voyages from the first sailing of the Sirius in 1787 and the return of that ship's company in 1792 by John Hunter. The journals detail interactions with Aboriginal people, observations of their traditional customs and daily life, and descriptions of the different Aboriginal people that they met. The environment, flora, and fauna that they encountered are also described in great length. This source is one of the few first-hand accounts documenting Aboriginal people from a British perspective.

Watkin, T (1793) A Complete Account of the Settlement at Port Jackson, Including An Accurate Description of the Situation of the Colony; of the Natives; and Of Its Natural Productions, G. Nicol and J. Sewell, London, reprinted Angus and Robertson, Sydney.

This primary source is Watkin Tench's account of the early years of British settlement from 1788 to 1791. The chapters are chronologically organised and cover an extensive range of topics. Tench provides records of the many interactions between Aboriginal people and himself, and other British settlers and colonists. He describes Aboriginal people, their traditional customs, their daily life, and their diet. The natural environment, flora and fauna of Sydney is also detailed. Illustrated maps are included, which allow the reader to understand how the natural environment appeared at the time. This source is one of the few first-hand accounts available, detailing Aboriginal people, their daily life and the natural environment of Sydney, from a British perspective.

Journal Articles

Journal articles are generally written by academics, and have gone through a quality control process called peer review. During this review, experts in the field agree that the aim, methodology and argument of the article are acceptable. Journal articles can comprise research or analysis prepared by one of more authors (Flinders University 2020a).

Yamanouchi, Y (2012) “Managing ‘Aboriginal selves’ in South- Western Sydney”. *Oceania*, vol. 82, no. 1, pp. 62-73.

This journal article is written by an academic from Macquarie University, and explores Aboriginal people’s multiple sense of selves in suburban situations. The author focuses on two individuals from south-western Sydney from diverse backgrounds, and investigates their understandings of what it is to be Aboriginal. The author undertook ethnographic fieldwork, by conducting oral histories and researched secondary sources such as journal articles, books and theses. This journal article allows the reader to understand different points of view and unique experiences of diverse members of the local Aboriginal community.

Newspaper articles

This section comprises historical newspaper articles, which provide primary evidence of past events. These newspaper articles can be accessed through the website Trove, at this link <https://trove.nla.gov.au/>. The following newspaper articles are those with historic information most relevant to the study area.

Buried Forty Years: Aborigines Bones Unearthed, Page 3, Daily Herald, 7 March 1923

This primary source reports the finding of an Aboriginal burial at Salt Pan Creek. According to the article, “Thomas Wakeham, a resident of Bankstown, yesterday discovered near Salt Pan Creek, a human skull and a number of bones, believed to be those of an Aboriginal. It is estimated that they had been buried for 40 years”. This is one of the few primary sources available detailing the identification of an Aboriginal heritage site in proximity to the Bankstown study area.

Entertainments, What’s on in Town and District: Cinesound Review No.100, Page 5, The Northern Star, 30 September 1933

This newspaper article refers to Joe Anderson’s (King Burruga) speech at Salt Pan Creek. It specifies that “Australian royalty pleads for his people” was being screened at the Star Court Theatre that evening (30 September 1933). This primary source is important as it provides evidence of the media attention that the speech gained when released in 1933.

Sydney – Sitting Magistrate, Page 2, The Sydney Gazette and New South Wales Advertiser, 1 Oct 1809

This article in The Sydney Gazette and New South Wales Advertiser reports that on 26 September 1808, Tedbury was involved in an attack at Thomas Bond’s settlers farm at Georges River. This is one of the few primary sources available citing Tedbury.

Sydney – Sitting Magistrate, Page 2, The Sydney Gazette and New South Wales Advertiser, 24 February 1810

This newspaper article reports Tedbury’s cause of death. The article states “On Tuesday evening Mr E. Luttrill, was committed to prison, on a charge of firing at and wounding the native Tedbury...”. The date of his death can be approximated from the publication of this article and those from late 1809. This is one of the very few surviving primary sources with evidence of his death.

Sydney – Sitting Magistrate, Page 2, The Sydney Gazette and New South Wales Advertiser, 17 March 1810

This newspaper article reports Tedbury’s cause of death. A list of people comprising the “Court of Criminal Jurisdiction” are listed including that of Mr E. Luttrill “for shooting at Tedbury, a native”. The

date of his death can be approximated from the publication of this article and those from late 1809. This is one of the very few surviving primary sources with evidence of his death.

Welcome – It's on the Mat – 'King' to Duke, Page 5, The Sun, 11 August 1934

One year on from his iconic speech, The Sun reported that “King Burruga, the Aboriginal king who lives at Salt Pan Creek, Peakhurst, has issued an invitation to the Duke of Gloucester to visit him”. According to the article, King Burruga said that if the Prince would like to visit the Aboriginal people of Sydney, that they would give him the royal welcome. This is one of the very few existing primary sources with direct quotes from Joe Anderson (King Burruga).

Oral Histories

Oral history is the method of conducting historical research through recording interviews between a narrator and interviewer, with the goal of adding to the historical record (UCSC Library 2020). Oral histories have been previously undertaken with Aboriginal Elders in the local Bankstown community.

Sobott G and Bankstown Youth Development Service (2013) *Young days: Bankstown Aboriginal Elders Oral History Project*. BYDS, Sydney.

This oral history project was undertaken by Gaele Sobott and the Bankstown Youth Development Service, and documents life stories of fourteen Aboriginal Elders living in the greater Bankstown area. It details their family background, responses to the 2008 Apology by Prime Minister Kevin Rudd, Stolen Generation experiences, their identity, working life and military service. The interviews are heartfelt and extensive, and photographs and family portraits are also included with each interview. This book is important for undertaking research for the Bankstown study area as it allows the reader to understand the local Aboriginal Elders and their personal and unique experiences.

SBS News (2013) *Connecting Bankstown's Aboriginal Elders*. Accessed 15 July 2020 at: <https://www.sbs.com.au/news/connecting-bankstown-s-aboriginal-elders>

This article details the Bankstown Arts Centre Aboriginal Elders Group's actions in connecting and creating community. The article comprises oral histories of three Aboriginal Elders in the Bankstown area. The article opens with information about Aboriginal Elder Lola Simmons and how she became involved in the group. The Director of the Centre, Vandana Ram, is also interviewed, explaining the types of activities that they undertake at the arts centre. Photographer and Aboriginal Elder, Mervyn Bishop describes how he got into photography and how his career has progressed in sixty years. Lastly, Harry Allie is interviewed, and explains how he brings together different cultures and educates new migrants about Australia's Aboriginal and Torres Strait Islander history. This article introduces the reader to some of the Aboriginal Elders of the local community, and aims to provide a better understanding of their connection to the study areas.

Reports

This section contains reports most relevant to the study areas and is broken up into two sections; archaeological reports and other reports. The reports comprise both published and unpublished reports, and primary and secondary sources. Archaeological reports are those written by heritage consultants and detail the archaeological assessment of a certain area of proposed development, usually prepared in support of a Development Application or environmental impact assessment process. The other reports include two heritage studies and an interpretation strategy.

Archaeological Reports

Comber Consultants (2019) *Aboriginal Archaeological Assessment: Punchbowl Public School.* Consultancy report prepared for Department of Education.

This Aboriginal Archaeological Assessment was undertaken by Comber Consultants on behalf of the NSW Department of Education for the proposed expansion of Punchbowl Public School. The assessment explores the archaeological context of the school area by reviewing the recorded Aboriginal history, and the environmental context prior to and following British contact. The aims of the assessment were to identify whether or not an Aboriginal place or Aboriginal objects were present in the study area, and to provide mitigation measures and management recommendations. The report uses secondary sources to provide a brief Aboriginal history of the area, with a larger emphasis placed on the environmental and archaeological context. This report is relevant to the study areas as it provides useful information about the environment and archaeological context of the local area.

Ethridge, R (1889) *Report on supposed caves with Aboriginal drawings, on Harris Creek and George's River, near Liverpool.*

This primary source written by Robert Ethridge, examines a rockshelter with Aboriginal stencils on Harris Creek and Georges River, near Liverpool. The Aboriginal site is not located in close proximity to the study areas; however, it is a significant Aboriginal site in the greater area and provides evidence of Aboriginal occupation and use of the Georges River.

Extent Heritage (2019) *Canterbury Bankstown Local Government Area Baseline Ethnohistoric Report for Native Title Purposes.* Consultancy report prepared for Canterbury Bankstown Council.

Extent Heritage (Extent) was commissioned by Canterbury Bankstown Council to provide ethnohistoric data to assist the Council to meet its statutory obligations with respect to Native Title that exists with its Local Government Area (LGA). The study included desktop research concerning Aboriginal occupation of the LGA prior to and following British settlement, mapping of previously identified Aboriginal heritage places on the AHIMS, describing the native title 'society' that might have existed at sovereignty and describing the kinds of native title rights and interests that might be asserted by a future native title applicant. This report is an informative read as it contains extensive ethnographic, archaeological and historic information regarding the study areas.

Irish, P and Cooks River Alliance (2018) *Aboriginal History Along the Cooks River.* Mary Dallas Consulting Archaeologists, Arncliffe.

This report was prepared by consultant Paul Irish on behalf of the Cooks River Alliance, as part of the Cooks River Catchment Aboriginal History Project. The aim of the report was to provide a narrative history of the Aboriginal use of the Cooks River catchment from pre-British settlement to the present day. Irish conducted a thorough investigation of the Cooks River by undertaking archival research and oral histories with the local Aboriginal community. This report is particularly useful as it provides information about Tedbury's resistance attack at Punchbowl, about Aboriginal sites in the local area, and provides general background research relevant to the study areas.

Jo McDonald Cultural Heritage Management (2005a) *Archaeological assessment of Aboriginal site (45-6-615): a rockshelter with art and midden at 32 Undercliffe Road, Undercliffe, NSW.* Consultancy report prepared for George and Christina Vasiliades.

Jo McDonald Cultural Heritage Management was commissioned by George and Christina Vasiliades to undertake an archaeological assessment of a rockshelter with art and midden (AHIMS site #45-6-615) located at Undercliffe. The aims of the investigation were to determine the impact of proposed subdivision and construction in the study area and to provide recommendations for short- and long-

term site management. The assessment uses primary sources such as Watkin Tench, Arthur Phillip and David Collins to provide ethnohistoric information. This report is particularly useful as it provides further background information about AHIMS site #45-6-615, which is located in the general vicinity of the study areas.

Jo McDonald Cultural Heritage Management (2010) *Proposed substation, Rookwood Road, Potts Hill, Bankstown Supplementary Indigenous Heritage Assessment*. Consultancy report prepared for Mitchell McLennan on behalf of TransGrid.

Jo McDonald Cultural Heritage Management prepared a supplementary Indigenous Heritage Assessment for Mitchell McLennan on behalf of Transgrid. This supplementary report was to read in conjunction with Potts Hill Reservoir Site Indigenous Heritage Assessment undertaken in 2007. The report is relevant to the Bankstown study area and allows the reader to gain an archaeological perspective of the local area.

Kayandel Archaeological Services (2010) *The Georges River Estuary Cultural Heritage Desktop Assessment*. Consultancy report prepared for SMEC and the Georges River Estuary Management Committee.

Kayandel Archaeological Services prepared this cultural heritage desktop assessment for SMEC and the Georges River Estuary Management Committee. The aim of the report was to identify known Aboriginal heritage sites and previous archaeological studies conducted within the Georges River estuary. Kayandel used both primary and secondary sources to undertake their research, including books, archaeological reports, an extensive AHIMS search and consultation with the local Aboriginal community. This report provides extensive archaeological information relevant to the Bankstown and Campsie areas and determines what Aboriginal heritage sites are located in the vicinity.

Other Reports

Cooks River Foreshores Working Group (2008) *Cooks River Integrated Interpretation Strategy*, Canterbury Council, Canterbury.

This report was prepared as one of the long-term initiatives to develop and improve facilities on the river foreshore for the residents of Strathfield, Burwood, Rockdale, Marrickville and Canterbury LGAs and others. The aim of the report was to provide direction for effective and engaging on and off-site interpretation of the values of the Cooks River. The report describes the Aboriginal cultural landscape of each LGA and how it can be interpreted through art installations. The report contains informative cultural information relevant to the Bankstown and Campsie areas.

Kass, T and M Walker (1989) *Canterbury Heritage Study*. Prepared for Canterbury Municipal Council.

Kass and Walker were engaged by Canterbury Municipal Council to prepare a Heritage Study of the Municipality. The aim of the study was to identify and record the Aboriginal, historic, and environmental heritage of the Municipality. Historical information throughout the report was not cited and no reference list was included in the report. Only one known Aboriginal site is recorded in the Heritage Study, which provides an interesting comparison to the number of sites now known as a result of the Heritage NSW AHIMS database. Although this report is now outdated, it provides an historical account of the Municipality as well as an insight to the Aboriginal, historic, and environmental sites known at the time of publication.

Muir, L (1978) *A History of Cooks River*. Prepared for the Cooks River Festival Committee.

This report was prepared by Lesley Muir for the Cooks River Festival Committee. The aim of this report is to provide a short history of the Cooks River from British settlement to present day. The report solely

focuses on the British history of the river and only two mentions of Aboriginal people are made. Information is also provided about the early settlement of the Canterbury district. As such, the report is only relevant for research associated with the historic heritage of the area.

Site Cards (AHIMS)

This section presents site card information from the AHIMS database, maintained by Heritage NSW and established under the *National Parks and Wildlife Act 1974*. AHIMS includes a database of Aboriginal heritage sites, items, places and other objects that have been reported to Heritage NSW. Also available through AHIMS are site cards, which describe Aboriginal sites registered in the database, as well as Aboriginal heritage assessment reports, which contribute to assessments of scientific significance for Aboriginal sites. The AHIMS is not a comprehensive list of all Aboriginal heritage sites in NSW; rather, it reflects information which has been reported to Heritage NSW. The following site cards contain information about Aboriginal heritage sites of relevance or close proximity to the study areas.

AHIMS Site #45-6-0615

This site card was recorded by Bronwyn Conyers and David Burn in 1993. The site comprises a rockshelter with art and midden located at 32 Undercliffe Road, Earlwood. At the time of the recording, twenty motifs were counted and demonstrated in sketches provided on the site card. The site card is very detailed and includes an extensive description and numerous sketches and photographs.

AHIMS Site #45-6-2546

This site card was recorded by Michael Guider in 1996. The site comprises an open campsite located in Punchbowl Park at Norwest Corner below Viola Street. The site comprises red silcrete, indurated mudstone and quartz stone artefacts eroding from the original land surface. Some small pieces of shell including pieces of Sydney Cockle, Anadara trapezia and Sydney Rock Oyster were also identified. The site card contains a detailed description and a sketched diagram of its location.

AHIMS Site #45-6-3545

This site card was recorded by Phil Hunt from Aboriginal Heritage Office in 2018, during an archaeological survey at Elliot Reserve. The site comprises a low density artefact scatter of a quartzite flaked piece, an indurated mudstone/banded chert flaked piece, banded chert flake, indurated mudstone broken flake and a quartz flaked piece. The site card states that there is likely a Potential Archaeological Deposit (PAD) across the terrace. The site card is very detailed and contains informative descriptions, diagrams, thirteen photos and two maps.

AHIMS Site #45-6-3546

This site card was recorded by Phil Hunt from Aboriginal Heritage Office in 2018. The site is an isolated find comprising a red silcrete core and is located at Maria Reserve, Belfield. The artefact was found on a slope in a poorly vegetated area, below a level terrace. The site card states that there is likely a Potential Archaeological Deposit (PAD) across the terrace. The site card is very detailed and contains informative descriptions, maps, diagrams, and photographs.

AHIMS Site #45-6-3547

This site card was recorded by Phil Hunt of Aboriginal Heritage Office in 2018. The site comprises a low-density artefact scatter of two quartz flaked pieces, one quartz flake and one indurated mudstone/banded chert flaked piece. The site is located at St Annes Reserve, South Strathfield, in a lightly grassed area of gently sloping ground approximately 40m east of the channelized Cooks River. The site card is very detailed and contains extensive descriptions, maps, diagrams, and photographs.

AHIMS Site #45-6-3697

This site card was recorded by AECOM in 2019. The site comprises a shelter with PAD located within Stotts Reserve, Bardwell Park. The sandstone overhang measures 4.8m length by 1.4m height and 3.1m depth. The PAD measures the size of the overhang. At the time of the recording, the site was in poor condition. No evidence of use or occupation was identified within the rockshelter. Evidence of use is considered unlikely, however due to the area being undeveloped, a cautious approach for the site was taken. The site card contains sufficient information and four photographs.

AHIMS Site #45-6-3698

This site card was recorded by AECOM in 2019. The site comprises a potential rockshelter (sandstone overhang) and a PAD site. It is located within the Wolli Creek Regional Park at Earlwood. No evidence of use or occupation was identified within the rockshelter. Evidence of use is considered unlikely, however due to the area being undeveloped, a cautious approach for the site was taken. The site card is detailed and contains sufficient information, two maps and four photographs.

AHIMS Site #45-6-3699

This site card was recorded by AECOM in 2019. The site comprises a potential rockshelter (sandstone overhang) and a PAD site. It is located within the Wolli Creek Regional Park at Earlwood. No evidence of use or occupation was identified within the rockshelter. Evidence of use is considered unlikely, however due to the area being undeveloped, a cautious approach for the site was taken. The site card is detailed and contains sufficient information, two maps and three photographs.

AHIMS Site #45-6-3700

This site card was recorded by AECOM in 2019. The site comprises a potential rockshelter (sandstone overhang) and a PAD site. It is located within the Wolli Creek Regional Park at Earlwood. No evidence of use or occupation was identified within the rockshelter. Evidence of use is considered unlikely, however due to the area being undeveloped, a cautious approach for the site was taken. The site card is detailed and contains sufficient information, two maps and four photographs.

AHIMS Site #45-6-3701

This site card was recorded by AECOM in 2019. The site comprises a potential rockshelter (sandstone overhang) and a PAD site. It is located within the Wolli Creek Regional Park at Earlwood. No evidence of use or occupation was identified within the rockshelter. Evidence of use is considered unlikely, however due to the area being undeveloped, a cautious approach for the site was taken. The site card is detailed and contains sufficient information, two maps and four photographs.

AHIMS Site #45-6-3748

This site card was recorded by Artefact Heritage in 2019 during an archaeological investigation for the Sydney Metro City and Southwest: Sydenham to Bankstown upgrade. The site comprises a PAD site and is located adjacent to Punchbowl station, between Punchbowl Road and Uranga Parade, Punchbowl. The PAD site is situated on a gentle slope landform and intact A horizons were observed in a cutting to the north of Punchbowl station. Based on aerial photography from 1943 and the past ten years, Artefact Heritage concluded that little disturbance had occurred at the site. The site card contains sufficient information, one map and two photographs.

AHIMS Site #45-6-3749

This site card was recorded by Artefact Heritage in 2019 during an archaeological investigation for the Sydney Metro City and Southwest: Sydenham to Bankstown upgrade. The site comprises a PAD and is located within Guide Park, Redman Parade, Belmore. Based on aerial photography from 1943 and the past ten years, Artefact Heritage concluded that little disturbance had occurred at the site. The site card contains sufficient information, one map and two photographs.

AHIMS Site #45-6-3358

This site card was recorded by Artefact Heritage in 2017. The site comprises a PAD situated in a preserved parkland next to and within the original alignment of Salt Pan Creek. Little information is provided in the text; however one map and two photographs are included depicting the current landform.

AHIMS Site #45-6-2737

This site card was recorded by GML Heritage in 2014. The site comprises a PAD and is located below part of the Discovery Point, Stage 3 development area. A small portion of the PAD was destroyed under AHIP no. C0000676.

AHIMS Site #45-6-2671

This site card was recorded by Michael Guider in 1997 during a personal investigation. The site comprises an open camp site situated on top of a rocky area overlooking Wolli Creek. Red silcrete flakes are being exposed on the dirt track and Guider determined that there were more artefacts to be found in the area. Two rockshelter are located further west, beside the same dirt track. The site card is very detailed, and provides directions to the site and a sketch indicating the site's location.

AHIMS Site #45-6-2568

This site card was recorded by Tranby Aboriginal College in 1986 during an archaeological survey of the Wolli Creek Valley. The site comprises a shelter with *, and measures 3.7m length x 2.7m height x 1.4m depth. At the time of the recording, the site had been heavily disturbed by campers. The site was rerecorded in 2010 by Dominic Steele Consulting Archaeology during an archaeological survey for land between Luddenham and Mamre Roads, Luddenham. Three maps were attached to the site card however no further description of the site was provided.

AHIMS Site #45-6-2567

This site card was recorded by Tranby Aboriginal College in 1986 during an archaeological survey of the Wolli Creek Valley. The site comprises a shelter with midden, with a depth of 3.2m and a southerly aspect. At the time of the recording, the site had been significantly disturbed. No information about

the midden was provided on the site card. A detailed sketch is attached to the site card depicting the top view and side view of the site.

AHIMS Site #45-6-2566

This site card was recorded by Tranby Aboriginal College in 1986 during an archaeological survey of the Wolli Creek Valley. The site comprises a shelter with PAD measuring 3m length x 1.4m depth. The site is situated in the cliff line with a southerly aspect. Little disturbance was observed, and the site was in good condition at the time of recording. Most of the text on the site card is illegible due to being poorly scanned.

AHIMS Site #45-6-2565

This site card was recorded by Tranby Aboriginal College in 1986 during an archaeological survey of the Wolli Creek Valley. The site comprises a shelter with PAD, measuring 16.2m length x 1.2m depth. The shelter faces south west and has a disturbed sandy floor. No evidence of art or artefacts were identified within the shelter. Most of the text on the site card is illegible due to being poorly scanned.

AHIMS Site #45-6-2564

This site card was recorded by Tranby Aboriginal College in 1986 during an archaeological survey of the Wolli Creek Valley. The site comprises a shelter with midden, measuring 4m length x 2.10m height x 2.40m depth. At the time of the recording, the site had not undergone much disturbance. Most of the text on the site card is illegible due to being poorly scanned.

AHIMS Site #45-6-2547

This site card was recorded by Michael Guider in 1996 as a personal investigation. The site comprises an open campsite situated on top of Nanny Goat Hill, at the end of Unwin Street Undercliffe. Four red and yellow silcrete flakes, and one quartz chip were identified in very thin sandy soil, atop a sandstone outcrop. Guider determined that the top of the hill would have been a vantage point for Aboriginal people, but it would not have been used as a permanent campsite due to unsuitable shelter and strong winds. The area has been disturbed by local children and people dumping rubbish. The site card is detailed and provides a sketch depicting the site's location.

AHIMS Site #45-6-2418

This site card was recorded by Tranby Aboriginal College in 1986 during an archaeological survey of the Wolli Creek Valley. The site comprises a shelter with PAD located on vacant land, surrounded by lantana weed infestation, pittosporum, peach trees, stringy back, ferns and vines, and is 50m from the nearest water source. At the time of the recording, the site was in good condition and measured 5.5m length x 3.5m width x 2.6m depth. 3-4 chert flakes were identified on the floor of the shelter. Two detailed sketches and an additional page of information is attached to the site card.

AHIMS Site #45-6-2417

This site card was recorded by Tranby Aboriginal College in 1986 during an archaeological survey of the Wolli Creek Valley. The site comprises a shelter with midden located on vacant land and surrounded by lantana weed infestation. A sketch of the site is provided, which specifies that the shelter measures 1.9m length x 700mm height x 1.6m depth. Most of the text on the site card is illegible due to being poorly scanned.

AHIMS Site #45-6-2416

This site card was recorded by Tranby Aboriginal College in 1986 during an archaeological survey of the Wolli Creek Valley. The site comprises a shelter with midden located on vacant land and surrounded by lantana weed infestation. A sketch of the site is provided, which depicts shell and animal bones within the shelter. Most of the text on the site card is illegible due to being poorly scanned.

AHIMS Site #45-6-2415

This site card was recorded by Tranby Aboriginal College in 1986 during an archaeological survey of the Wolli Creek Valley. The site comprises a shelter with PAD located on vacant land and surrounded by lantana weed infestation. Very little description is provided on the site card, however a sketch of the shelter with labels is attached. Most of the text on the site card is illegible due to being poorly scanned.

AHIMS Site #45-6-2414

This site card was recorded by Tranby Aboriginal College in 1986 during an archaeological survey of the Wolli Creek Valley. The site comprises a shelter with PAD surrounded by thick vegetation, making the site difficult to see. The site is located 50m below the road, faces south west and measures 3m length x 1.7m height and 0.5m depth. The shelter has a sandy floor and no evidence of occupation was observed. A sketch of the shelter and a page of additional information is attached to the site card.

AHIMS Site #45-6-2198

This site card was recorded by Jillian Comber in 1993 and by Michael Guider in 1992. The site comprises a midden located on a sandstone ridge in Kendrick Park, Tempe. The midden is described as remnant of a once very large open shell midden. The surviving shell deposit covers an area of 25 feet long x 10 feet wide x 1 foot depth. Observed shell species include mud oyster (*Ostrea angasi*), hercules club whelk (*Pyrazus trapezia*), Sydney cockle (*Anadara trapezia*), Sydney rock oyster (*Saccostrea commercialis*), hairy mussel (*Trichomya hirsuta*), Australian mud whelk (*Velacumantis australis*), Black nerite (*Nerita atramentosa*), periwinkle (*Bembicium auratum*) and Contesse's top shell (*Prothotia comtessei*). Red silcrete and indurated mudstone flakes were also identified at the site. A large amount of garbage has been discarded at the site, including metal, glass, concrete, plastic, basalt, brick, vinyl, roof tiles, plastic bags, terra cotta pots, fibro, wire crockery, rubber, paper, cigarette packets etc. The sandstone was once used as an old quarry, and quarry marks are visible below the midden. Both site cards are very detailed, and a map and photo has been provided in Guider's.

Videos

This section contains website links to videos most relevant to the study areas.

Bankstown Arts Centre (2018) 'West to East' by Badger Bates. Accessed 22 September 2020 at:

<https://www.facebook.com/170153369709428/videos/1998033076921439/>

The Bankstown Arts Centre Facebook page is a platform for discussion, sharing and staying up to date on what's happening in the Canterbury Bankstown LGA. The page features a video about *Barandji* artist and master carver Uncle Badger Bates, who created 'West to East', a permanent sculpture located in the courtyard of the Bankstown Arts Centre. The sculpture explores connections to local waterways and stories associated with local flora and fauna. This source is relevant as it provides information about an Aboriginal public artwork located in the Bankstown study area.

Burraga Foundation (2020) *The Burraga Story*. Accessed 15 June 2020 at: <https://www.burraga.org/about>

The Burraga Foundation website provides information about Joe Anderson (King Burraga) and his speech at Salt Pan Creek. The aim of the Foundation is to honour Joe's legacy and his work as an activist, leader and proud Aboriginal man. A video of his speech is provided on the webpage as well as information about him, his family and his speech. This source is relevant as the speech was a significant historical event that occurred in proximity to the Bankstown study area.

Cooks River Alliance (2020) *Cooks River Oral Histories Project*. Accessed 15 June 2020 at: <http://cooksriver.org.au/oralhistory>

The Cooks River Catchment Aboriginal History Project was undertaken by Mary Dallas Consulting Archaeologists (MDCA) on behalf of the Cooks River Alliance between May 2016 and May 2017. For this project, oral histories were undertaken with twelve Aboriginal people who have a connection to the river. The oral histories can be listened to on the webpage and a photo of each person is provided. This primary source is useful as it provides first-hand information from members of the local Aboriginal community.

Websites

There are many websites available that provide useful information that has not been formally or academically published. This section mostly includes webpages that have been written by well known local authors and historians, and have been well referenced. The following websites comprise information most relevant to the study areas, covering a range of topics including Joe Anderson's (King Burraga) speech on Salt Pan Creek, the Cooks River, the Georges River, blanket distribution lists, genealogy, Tedbury, the state heritage listed Earlwood Aboriginal site, Bankstown Elders and more.

Bankstown Arts Centre (2017) *Wurrungwuri sculpture*. Accessed 22 September 2020 at: <https://www.facebook.com/bankstownartscentre/posts/1700184746706275>

The Bankstown Arts Centre Facebook page is a platform for discussion, sharing and staying up to date on what's happening in the Canterbury Bankstown LGA. The page features a photo of *Wurrungwuri* (meaning "this side of the river" in Darug language), a sculpture located in the Bankstown Arts Centre Garden. The sculpture portrays the need to actively protect and conserve our natural resources. The sculpture was created by the Aboriginal Arts Group that meets weekly at Bankstown Arts Centre and facilitated by artist, Diamando Koutsellis. This source is relevant as it provides information about an Aboriginal public artwork located in the Bankstown study area.

Burraga Foundation (2020) *The Burraga Story*. Accessed 15 June 2020 at: <https://www.burraga.org/about>

The Burraga Foundation website provides information about Joe Anderson (King Burraga) and his speech at Salt Pan Creek. The aim of the Foundation is to honour their namesake's legacy and his work as an activist, leader and proud Aboriginal man. In addition to the speech, the website provides ethnographic and historic context through information about him, his family, and his speech.

Cooks River Alliance (2020) *Traditional Ecological Knowledge Project*. Accessed 15 June 2020 at: http://cooksriver.org.au/projects/traditional-ecological-knowledge-project/?fbclid=IwAR2FqH2B4_VL8n9ih6q8BSjlg9gd8AksQBr4BOJeutMWdEozLeVsJXOP1qQ

This webpage provides information about the Cooks River Traditional Ecological Knowledge project developed by Brett Leavy from Virtual Songlines and launched at the Cooks River Culture and Country event in 2017. Virtual Songlines is a software application used to design and develop interactive

roleplaying cultural heritage projects. This project in particular used historical records to share traditional ecological knowledge of the Cooks River catchment and used computer stimulation to create a virtual Cooks River prior to British settlement. The project video can be watched on the webpage, and is informative as it shows how the environment changes over time and how it was utilised by Aboriginal people.

Gather, The State Library of NSW (2020) *Categories*. Accessed 17 June 2020 at: <https://gather.sl.nsw.gov.au/categories-browse>

The Gather website by the State Library of NSW provides access to collections and items relevant to the Aboriginal community. The aim of the website is to connect Aboriginal communities with collections and stories from the State Library of NSW. Categories provided include Mob, Country and Culture Languages and Resistance and Activism. The website contains a plethora of informative documents including oral histories, photographs, drawings, short stories, videos, interviews and more. This website is a helpful and educational tool for research, learning or for personal interest.

Gather, The State Library of NSW (2020) *Blanket Lists*. Accessed 17 June 2020 at: <https://gather.sl.nsw.gov.au/collection/blanket-lists>

The Gather website by the State Library of NSW provides the names of Aboriginal peoples and families from blanket lists in Sydney. The aim of the Gather website is to connect Aboriginal communities with collections and stories from the State Library of NSW. Photos of the original blanket lists are available on the website, and they have also been transcribed for easier reading. This webpage may be helpful for tracing genealogy or family history as well as retrieving information about a particular person.

Goodall H and A Cadzow (2014) *Aboriginal People on Sydney's Georges River from 1820, Dictionary of Sydney*. Accessed 17 June 2020 at: https://dictionaryofsydney.org/entry/aboriginal_people_on_sydney's_georges_river_from_1820

This Dictionary of Sydney entry written by Goodall and Cadzow was supported by the Georges River Project and details the Aboriginal people of the Georges river from 1820 to present. The aim of the entry is to inform the public of the Traditional Owners of the river, the Dharug (on the northern shore) and the Dharawal (on the southern), and how they defended their rights to land, water, and their resources in the early days of invasion. In doing so, the authors have included stories about these Aboriginal people, including the importance of Salt Pan Creek, and Joe Anderson's (King Burruga) powerful speech. The article uses both primary and secondary sources including illustrations and photographs from the State Library of NSW, ethnographic accounts, interviews, books, and journal articles. This is a relevant source as it provides a condensed yet informative history of events that occurred in the general vicinity of the study areas.

Irish, P (2013) *First People of the Cooks River, Dictionary of Sydney*. Accessed 17 June 2020 at: https://dictionaryofsydney.org/entry/first_people_of_the_cooks_river

This Dictionary of Sydney entry written by Irish was supported by The Cooks River Project and details the Aboriginal people of the Cooks River, from pre- British settlement to present day. The aim of the entry is to provide information about the local Aboriginal community's strong sense of custodianship of the river and its history and heritage. Irish explores the environmental history of the Cooks River, the types of Aboriginal heritage sites that have been identified along the banks of the river and the cultural life of those who lived along the river. The remainder of the entry explores the effects of colonisation and how Aboriginal heritage sites are being protected today. Irish draws his research from primary sources including archaeological reports, newspaper articles and ethnographic accounts and secondary sources such as books and websites. Due to its proximity to Cooks River, this entry would be more relevant for research relating to Campsie.

Kohen, J.L (2005) *Tedbury (?-1810)*, *Australian Dictionary of Biography*, National Centre of Biography, Australian National University. Accessed 17 June 2020 at: <http://adb.anu.edu.au/biography/tedbury-13311/text23797>

This article by Kohen is one of the few profiles written about Tedbury. The article largely focuses on his father Pemulwuy, and one paragraph is dedicated to Tedbury at the end of the article. The paragraph about Tedbury provides a condensed history of the year he was born, his original name (Tjedboro), his acts of resistance against British settlers, when and how he died, and details of his wife and son. Kohen draws his research from primary sources including ethnographic accounts, memoirs and newspaper articles, and secondary sources including books and newsletters. This article is useful for readers requiring factual information about Pemulwuy and/or Tedbury.

Muir, L (2013) *Aboriginal people of the Cooks River valley*, *Dictionary of Sydney*. Accessed 17 June 2020 at: http://dictionaryofsydney.org/entry/aboriginal_people_of_the_cooks_river_valley

This Dictionary of Sydney entry written by Muir was supported by The Cooks River Project and details the occupation of Aboriginal people of the Cooks River valley prior to and following British settlement. Muir explores a range of topics including the Aboriginal groups of the Cooks River valley, the Georges River old road, Aboriginal campsites along the Cooks River, hunting expeditions in Wangal country, resistance to land grants and movement of Aboriginal people out of the Cooks River valley. Primary and secondary sources are referenced throughout and include ethnographic accounts, historic maps, newspaper articles, websites, and books. This entry is informative as it provides information about Aboriginal pathways, and mentions the Aboriginal site at Undercliffe and Tedbury's acts of resistance.

Muir, L (2013) *Bark Huts and Country Estates*, *Dictionary of Sydney*. Accessed 17 June 2020 at: https://dictionaryofsydney.org/entry/bark_huts_and_country_estates

This Dictionary of Sydney entry written by Muir was supported by The Cooks River Project and details how the environment of the Cooks River valley changed as a result of British settlement. Topics covered by the entry include British settlement along the Cooks River, developing primary production, demand for timber, market gardening, establishing water supplies, damming the Cooks River, a barrier to settlement, surveying the continent, Canterbury house, and more. Primary and secondary sources were used and include photographs, illustrations, ethnographic accounts, newspaper articles, books, and interviews. Although the entry is mostly relevant to the historic heritage of the Cooks River, it does provide brief information about Aboriginal pathways and how the environment appeared prior to British settlement.

Muir, L (2013) *Urban growth in the Cooks River valley*, *Dictionary of Sydney*. Accessed 17 June 2020 at: https://dictionaryofsydney.org/entry/urban_growth_in_the_cooks_river_valley

This Dictionary of Sydney entry written by Muir was supported by the Cooks River Project and details the urban growth of the Cooks River valley. Muir discusses how the Cooks River valley was used by Aboriginal people prior to British settlement and shares ethnographic accounts of the environment prior to urban growth. Other topics include St Peter's Church, St Anne's Parish Church and village, Canterbury Sugarworks, suburban settlement, land speculation, subdivision, war service homes. Pollution in the Cooks River, urban growth, the Cooks River as a recreation area and life on the river. Primary and secondary sources are used including photographs, historic maps, newspaper articles, reports, books, and manuscripts. The entry provides some Aboriginal history but largely focuses on the historic heritage of the Cooks River valley.

Muir, L and B Madden (2009) *Belmore, The Dictionary of Sydney*. Accessed 17 June 2020 at: <https://dictionaryofsydney.org/entry/belmore>

This Dictionary of Sydney entry, written by Muir and Madden provides a brief history of Belmore and its vicinity. Topics explored in the text include timber and agriculture, subdivision and speculation, interwar development and change and growth. The entry comprises one primary source of early subdivision plans sourced from the Mitchell Library and secondary sources of texts authored by Muir and Larcombe. Most of the entry is not relevant to Aboriginal history, aside from the mention an Aboriginal pathway near Bankstown, and a description of the environment prior to British settlement.

Office of Environment and Heritage, NSW Government (2020) *Earlwood Aboriginal Art Site*.

Accessed 23 July 2020 at:

<https://www.environment.nsw.gov.au/heritageapp/ViewHeritageItemDetails.aspx?ID=5060975>

This webpage by the Office of Environment and Heritage (OEH) provides information about the state heritage listed Aboriginal rockshelter with art and midden (AHIMS Site #45-6-0615) located at Earlwood. The webpage provides a statement of significance, a description (physical description, physical condition and/or archaeological potential, modifications and dates, further information, current use and former use), an Aboriginal history of the area and the site, historic themes and an assessment of significance. The information is drawn from primary sources such as the AHIMS site card and a site recording, and secondary sources including reports, heritage studies, books, reports and websites. Very detailed information is provided and as such the heritage listing would be extremely useful for readers wanting to learn about the site.

Punchbowl Public School (2020) *Aboriginal and Torres Strait Islanders history in Punchbowl*.

Accessed 22 July 2020 at: <https://punchbowl-p.schools.nsw.gov.au/community/aboriginal-and-torres-strait-islanders-history-in-punchbowl.html>

This webpage by Punchbowl Public School provides a brief Aboriginal and Torres Strait Islander history of Punchbowl. It is one of the very few sources that provides evidence of the interpretation sign located on the corner of Cullens Road and Mitcham Street, Punchbowl. The sign, titled “Site of Aboriginal Resistance to Settlers 1809” portrays information about Tedbury and how he led a group of Aboriginal people to land being cultivated by William Bond. The webpage also provides information about the Aboriginal site types in the local area and the native vegetation and animal species that were sourced by Aboriginal people. The information is not referenced, but secondary sources were most likely used.

SBS News (2013) *Connecting Bankstown’s Aboriginal Elders*. Accessed 15 July 2020 at:

<https://www.sbs.com.au/news/connecting-bankstown-s-aboriginal-elders>

This article was written in 2013 by SBS News and is about how the Bankstown Arts Centre Aboriginal Elders Group is connecting and creating community. The article opens with information about Aboriginal Elder Lola Simmons and how she became involved in the group. The Director of the Centre, Vandana Ram is also interviewed, explaining the types of activities that they undertake at the arts centre. Photography and Aboriginal Elder, Mervyn Bishop describes how he got into photography and how his career has progressed in sixty years. Lastly, Harry Allie is interviewed, and explains how he brings together different cultures and educates new migrants about Australia’s Aboriginal and Torres Strait Islander history. This article allows the reader to get to know some of the Aboriginal Elders of the local community and to better understand their connection to the study areas.

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