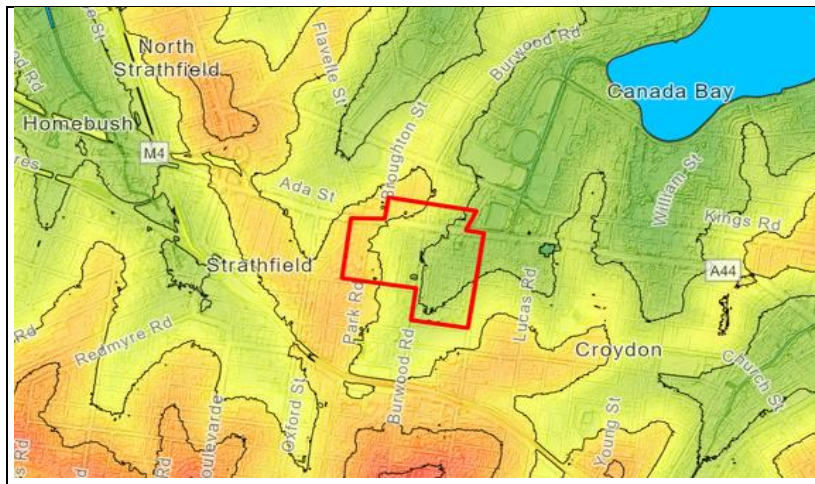


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Burwood North Precinct Masterplan

First Nations Design Principles Report



Report to
Cox Architecture

dominic steele consulting archaeology

August 2023

Acknowledgement

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We acknowledge the Traditional Custodians of the Country and we recognise First Nations people's continuing connection to the lands, waters, and communities of New South Wales. We pay our respect to Elders both past, present, and emerging.

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Document control

Project name	Burwood North Precinct Masterplan. First Nations Design Principles Report
Report for	Cox Architecture
Draft	July 2023
Issue	15 August 2023

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1.0 Introduction

1.1 Burwood North Precinct Masterplan

Burwood Council is preparing an updated masterplan and supporting studies for the Burwood North Precinct, building upon the work already undertaken as part of the Parramatta Road Corridor Urban Transformation Strategy (PRCUTS). The masterplan seeks to capture the opportunity afforded by a new metro station at Burwood North on the Sydney Metro West network.

The masterplan strives to deliver an outcome that is feasible, maximises public benefit and delivers high quality public domain, open spaces and community infrastructure. The masterplan articulates a cohesive vision for Burwood North that will underpin the growth and development of the precinct as a benchmark for sustainable urban renewal.

The masterplan is the result of a collaborative process that has been undertaken between Burwood Council, a wide range of government, institutional and community stakeholders, and the project's consultant team.

An Implementation Plan will also be prepared that outlines the recommended planning controls, policies and infrastructure necessary to enable successful delivery of the masterplan. The recommendations may inform amendments to Burwood Local Environmental Plan 2012 (BLEP) and Development Control Plan 2012 (BDGP).

Figure 1.1: Burwood North Precinct Masterplan





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The Burwood North Precinct is located on the traditional lands of the Wangal clan of the Darug Nation. This First Nations Design Principles report has been prepared in collaboration with First Nations people. It presents cultural design principles that have been developed to inform and guide the vision for the Precinct and which are recommended for integration and application at later project stages of the Masterplan.

1.2 Purpose of this report

The project is located on the traditional Country of the Wangal clan of the Darug Nation. The purpose of this report is two-fold. The first is to bring an understanding of the Aboriginal history and heritage of the Country and the landscape values of the place into the vision for the Burwood North Precinct Masterplan. The second is to initiate engagement with First Nations people and to identify and develop by talking with people a set of First Nations Design Principles for the Precinct that can be integrated and implemented during future design phases within developments. This report should be read in conjunction with the following:

- Burwood North Precinct Masterplan: Masterplan Report (COX)
- Burwood North Precinct Masterplan: Landscape and Public Domain Strategy Report (Oculus)
- Burwood North Precinct Masterplan: Rapid Transport Appraisal (SCT Consulting)
- Burwood North Precinct Masterplan: Sustainability Statement (Mott MacDonald)
- Burwood North Precinct Masterplan: Economic Assessment & Feasibility (JLL)
- Burwood North Precinct Masterplan: Stormwater and Flooding Report (Mott MacDonald)
- Burwood North Precinct Masterplan: Geotechnical Study (Mott MacDonald)
- Burwood North Precinct Masterplan: Utility Servicing Assessment (Mott MacDonald)
- Burwood North Precinct Masterplan: Preliminary Site Investigation (Mott MacDonald)
- Burwood North Precinct Masterplan: Engagement Outcomes Report (COX)

1.3 Contributors to this report

This report has been written by Dominic Steele with the help of the First Nations organisations and individuals that are acknowledged below. Eric Claxton prepared the images used in Section 2.0.

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- Amanda Hickey Cultural Services
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- Butucarbin Aboriginal Corporation
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- Didge Ngunawal Clan
- Ginninderra Aboriginal Corporation
- Gunjeewong Aboriginal Corp
- Wallanbah Aboriginal Site Conveyancing
- Widescope Indigenous Group
- Woka Aboriginal Corporation
- Wurrumay Aboriginal Corporation

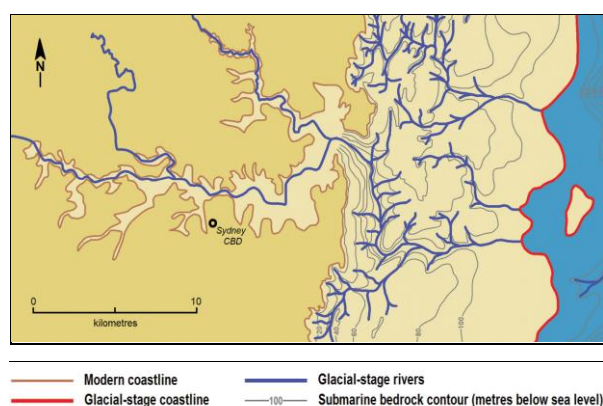
2.0 Wangal Country

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2.1 A thousand or more generations¹

The beginnings of the cultural story of Sydney can be traced back to the end of the last Ice Age. Archaeological discovery and dating of cultural materials that were left behind by people on the southern bank of Parramatta River in the City of Parramatta show Aboriginal people were present over 35,000 years ago.² The character and shape of the landscape has changed dramatically since that time. Burwood was more distant from the coast than today (the harbour and continental shelf were dry land) and the place formed part of an inland freshwater river valley (rather than a coastal foreshore). About 20,000 years ago the sea-levels were about -130m below their present level. Conditions changed as global ice sheets melted and rising seas drowned Port Jackson and moved up the Parramatta River valley. Sea-levels reached present elevations about 7,500 years ago, and then exceeded them with a high stand of +1-2.0m (that may have remained at this level for some time) before sea level oscillated and fell back to current levels about 2,000 years ago.

Figure 2.1: Glacial-stage topography of Sydney Harbour and Parramatta (Port Jackson) River showing submarine paleo drainage lines and the glacial-stage coastline (Gale 2022: P.11, Figure 12)



2.2 People and Place in 1788

About thirty different and distinct Aboriginal 'clan' groups are recorded to have been living on the Country across the Sydney district when the British Invaded in 1788. They were local descent and land-owning groups observed to typically occupy an identifiable area of land. Each clan comprised several extended families and group numbers varied, generally ranging between 25 and 60 members, with the average usually falling below fifty people.³

¹ Wikipedia defines a generation referring collectively to all of the people born and living at about the same time and to a 20-30 year period 'during which children are born and grow up, become adults, and begin to have children.'

² An archaeological investigation on the River in Parramatta Park in 2016 (GML Heritage 2018:i-ii) found Aboriginal cultural materials, the oldest of which, date to between 35,000 and 40,000 years Before Present.

³ Attenbrow 2010:29.

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The lands at Burwood formed part of the traditional Country of the Wangal (or Wanngal) people. Their Country was known as ‘Wann’ and the name ‘Wangal’ refers to the people of Wann.⁴ Wann is recorded (in 1790) to have extended along the southern shore of Parramatta River from between today’s Pyrmont in the east and the City of Parramatta in the west.⁵

From the entrance of the harbour, along the south shore, to the cove adjoining this settlement the district is called Cadi, and the tribe Cadigal; the women, Cadigalleon. The south side of the harbour from the above-mentioned cove to Rose Hill, which the natives call Parramatta, the district is called Wann, and the tribe Wanngal.

Philip Gidley King described much the same (in 1793).⁶

The tribe of the Cadi inhabit the south side [of Port Jackson] extending from the south head to Long Cove; at which place the district of Wanne, and the tribe Wangal, commences, extending as far as Par-ra-mata or Rose Hill

It is not known where the southern boundary of Wann may have been but may have been formed in part by the Cooks River because the Gamey-gal (various spelling) are believed to have lived south of there.⁷ Wann also likely included some of the harbour islands such as Memil (Goat Island).⁸

Neighbouring groups to the Wangal included the Burramattagal whose Country was to the west (around Parramatta) and the Wallumettagal or Wallumedegal whose Country was to the north across the River. Wangal people would have had primary access rights to the resources of Wann and probably access to other clan estates by permission or through family ties, and this would have been reciprocated.

2.3 Language

Several languages were spoken in the Sydney district. A language or dialect boundary may have existed around today’s Parramatta between a coastal or saltwater language/dialect and an (inland) freshwater language/dialect. Historical evidence suggests Wangal people were a saltwater clan who spoke the coastal Sydney language or dialect that was closely related to the inland Sydney language.⁹ It is also likely that the Wangal were along with the other Sydney clans bi- or multi-lingual. People of other language groups living in the region included the Guringai to the north, D’harawal (predominately) to the south, and Darkinjung and Gandangara to the northwest and southwest respectively.

⁴ The British recorded the suffix ‘-gal’ referred to the men of the clan and ‘-galleon’ referred to the women (Hunter, J. [Bach, J. (ed)], 1793 [1968]:274).

⁵ HRNSW 1(2). 1790 Letter from Governor Phillip to Lord Sydney.

⁶ Attenbrow 2002:22 (quoting King).

⁷ See Attenbrow 2010.

⁸ Bennelong was a Wangal man and had family connections and ownership of Memil (Collins. 1793[1975]:497).

⁹ See Attenbrow (2010) for discussion of sources of information for Aboriginal language and known and suspected clan boundaries.

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2.4 Cultural identity

It is likely that Wangal identity was expressed at an individual, clan, and possibly also at language group level. Identity was seen expressed in Sydney peoples body adornments such necklaces, pendants, belts, and hair styles, and also in the form of body decoration (painting and scarification). Tools and weapons were distinctive. The spear for example of the ‘woods tribe’, the Be-dia-gal (Botany Bay area) were distinguishable from those made by coastal groups by being armed with pieces of stone rather than broken oyster shell and their songs and dances were also distinctive and different. However, we do not know much about which styles, designs, adornments, or songs and dances may have been used by Wangal people to differentiate themselves from other clans.

2.5 People’s movement through Country and land use

We know most about Wangal life from British observations that were made of Aboriginal people they saw and interacted with along the foreshore strip and in the waters of Sydney Harbour and the Parramatta River. Far less is recorded about how people lived and used the Country was situated away from the water (such as Burwood). There are indications in the historical records to suggest movement and interaction between clans was more common up and down the coastal strip rather than between the coastal and hinterland. Records also suggest Wangal land use was focused on the coast and waters but was ‘mobile’ and generally ‘decentralised’ in nature.

Evidence suggests Sydney Aboriginal people lived a ‘mobile-sedentary’ life with no single central site of occupation. It is likely that Wangal people travelled across and probably camped throughout all parts of Wann at different times. Some places in Wann will have been used and reused more frequently than others. The area that became known as ‘The Flats’ (Homebush) was a popular fishing ground located at the western end of Wann that was used by Wangal people and their neighbours and continued to be used by people after Invasion.

In this part of Wann where the Masterplan is located Wangal people will have used sandstone shelters on the foreshore and purpose-built bark shelters in the forests and woodlands situated away from the shore. Aboriginal ‘huts’ often seen and considered left ‘abandoned’ by the British were intentionally left standing and later were re-occupied by Aboriginal people in the same way rock shelters were repeatedly used. Traditional bark shelters continued to be made by Aboriginal people as late as the 1810s at Newington.¹⁰

Historical records suggest Sydney Aboriginal people did not generally camp at one location for extended periods but shorter term stops and over-night camps by individual family groups are more frequently recorded.

We had reason to believe, that the natives associated in tribes of many families together...and the tribe takes its name from the place of their general residence....you may often visit the place where the tribe resides, without finding the whole society there; their time is so much occupied in search of food, that the different families take different routs [sic].¹¹

¹⁰ Debenham (ed.) 1945. Vol ii:337.

¹¹ Attenbrow 2010:54 (quoting Hunter).

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Wangal people are likely to have used a variety of land use management practices to look after and shape their Country to provide abundance and ecological stability. Accounts from 1788 provide insights into what the Burramattagal Country looked like at Rosehill before it was rapidly changed by British settlement. No comparable records exist for Burwood. However, the Wiannamatta Shale geology and Blacktown Soil Group soils of Burwood, and the rolling hill topography and probably also the drainage patterns, are broadly comparable to those that were seen at Parramatta and further west within the interior of the Cumberland Plain and Burwood may have featured similar characteristics.

The Country at Rosehill was rolling shale hill terrain that featured woodlands and open savanna grasslands with widely spaced trees and low-shrub and open grassy understories free of underwood. Watercourses occurred as discontinuous chains of ponds with swampy meadows formation vegetation. The British described Burramattagal Country as ‘park-like country’.

The British descriptions suggest the landscape constructed; the open and lightly wooded grassland was shaped by Aboriginal people over time through fire to create mosaic grassland and woodland ecological communities that contained, attracted, and promoted complex animal and plant diversities.¹²

2.6 Environments and resources of Wann

2.6.1 Country of many parts

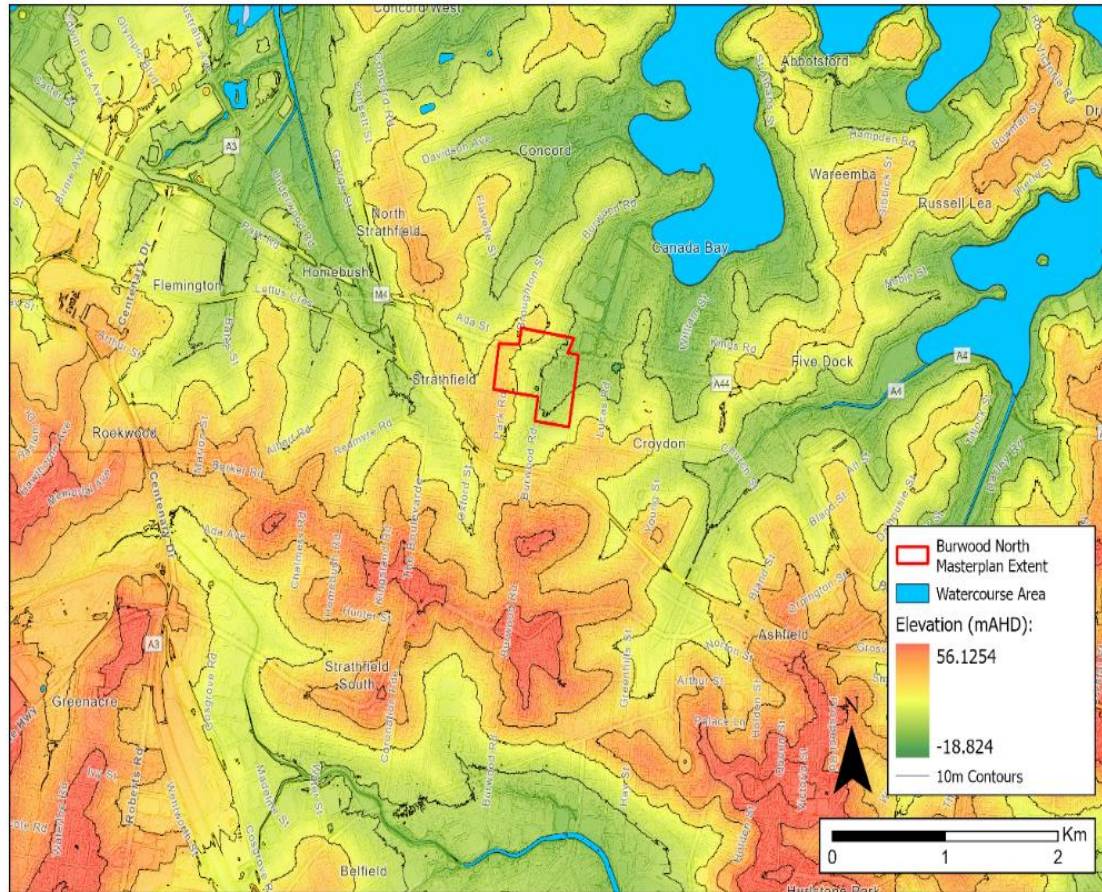
Burwood is centrally located on a prominent shale ridgeline that separates the Cooks and Parramatta Rivers. This landform also linked and ‘separated’ the Aboriginal communities living on the two rivers. Wangal people would have had easy access to the lands at Burwood by canoe from the Parramatta River and via ridgeline and side-spur topographic/terrain routes and other created pathways that are likely to have criss-crossed Wangal Country and connected people to other places and clan estates.

The area within the Masterplan has complex landforms, topography, and terrain. It comprises an east-west trending ridgeline with side-spurs extending down to the rivers on either side of the watershed. A cross-section drawn through the Country on the northern side of the ridgeline, from the higher ground at Parramatta Road down to the lower ground around the river embayment’s, would pass through elevated ridge and low rolling hill landforms, watercourses, mangroves, salt marsh, mud flat, and swamp oak zonation at the foreshore.

¹² People managed ecological communities in a mosaic pattern through the use of fire to improve availability of plant resources as well as attracting particular types of fauna for hunting, particularly after burning and regrowth (Fletcher et al 2020; Gammage 2013; 2014; Hunter 2017; Mooney et al 2012).

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Figure 2.2: Landforms and inferred access and travel routes through Country.



2.6.2 Elevation, topography and terrain

The highest points in the local landscape are to the south of the Burwood North Precinct, along the main east-west trending ridgeline. The site is located at lower elevation on the eastern side of a north-south trending ridgeline spur that slopes to the east, with a difference in elevation of about 20m, and extends down to meet lower-lying land that is crossed by a freshwater watercourse. The maps below show an east-west trending ridgeline with side-spurs extending down to the foreshore. A cross-section through the Country starting on the northern side of the ridgeline and extending through the project site from the higher ground at Parramatta Road down to the low ground around the river embayment's would pass through elevated ridge and low rolling hill landforms, watercourses, mangroves, salt marsh, mud flat, and swamp oak zonation at the foreshore.

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Figure 2.3: Character of the Country

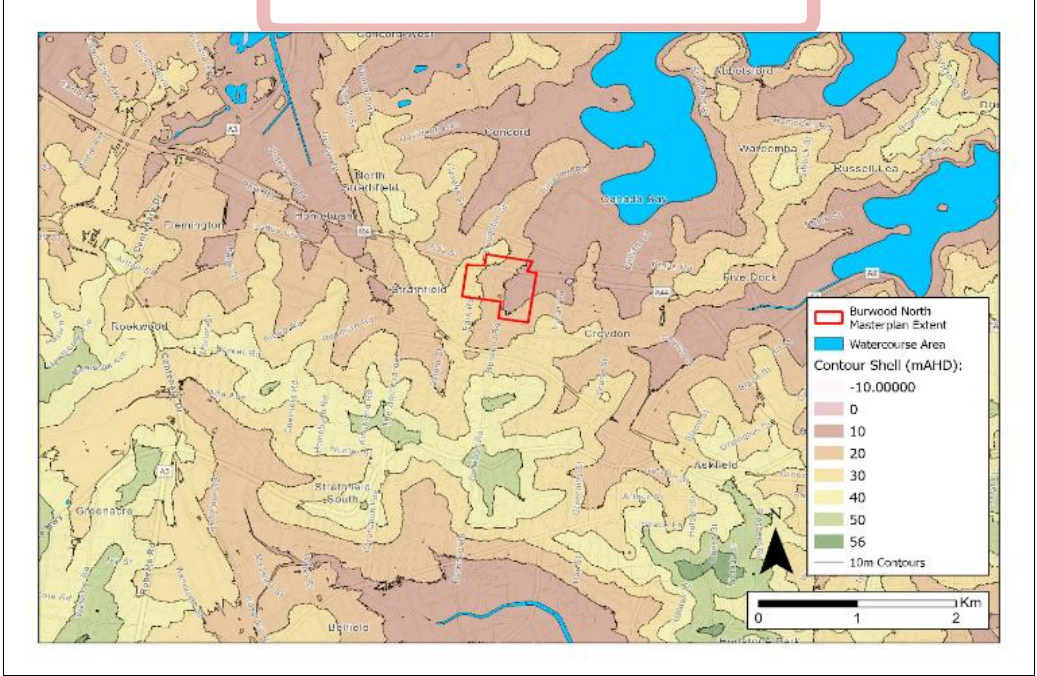
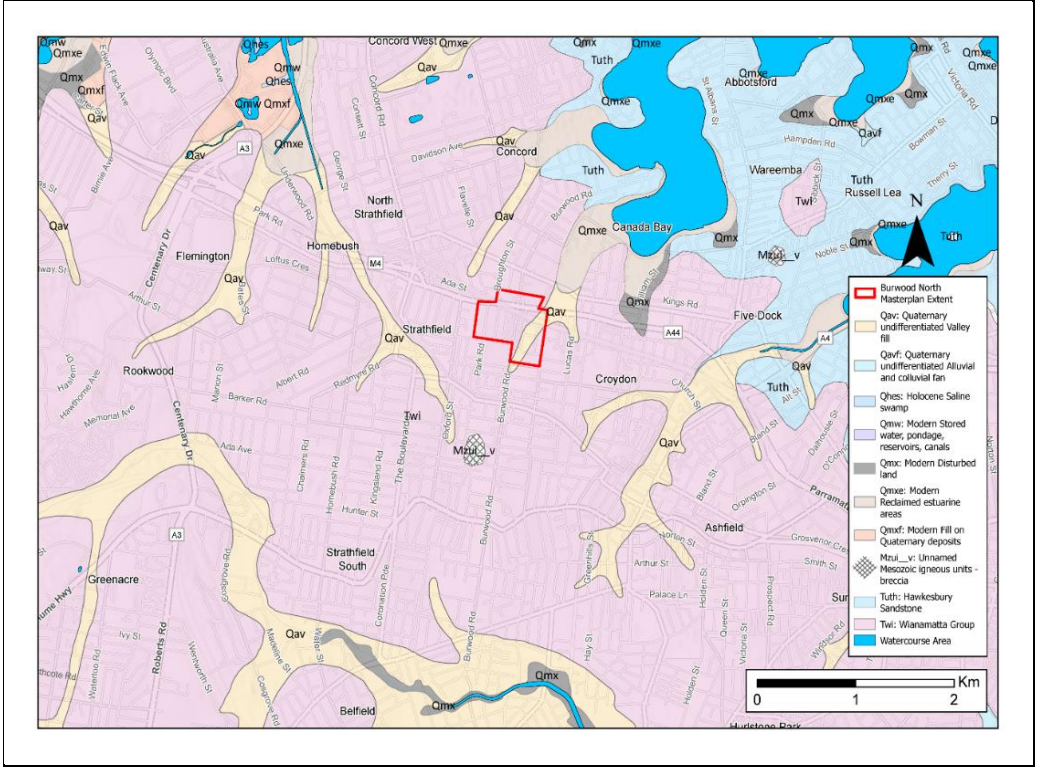


Figure 2.4: The geology is Ashfield Shale and soils are of the Blacktown Soils Landscape. Quaternary-period valley infills mark the alignment of the unnamed Aboriginal watercourse that originally crossed the land



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2.6.4 Forest Country

In 1788 vast Turpentine-Ironbark Forests covered the landscape from today's inner western Sydney suburbs of Glebe and Newtown westward to around Auburn. The forests dominated the vegetation of the shale Country at Burwood. There were also likely to have been timber and grassland more closely resembling Cumberland Plain Woodland that was seen by the British on Burramattagal Country at Parramatta and likely to have characterised the Country of the inland clans living on the Cumberland Plain. The forests were progressively cleared following Invasion, and the now remnant Sydney Turpentine-Ironbark Forest is an endangered ecological community under the EPBC Act 1999 and TSC Act 1995.

The forests at Burwood would have had 20m to 30m high trees that formed an open-forest structure. The most common trees in the forests are likely to have been Turpentine (*Syncarpia glomulifera*), White Stringybark (*E. globoidea*), Red Mahogany (*E. resinifera*), and Grey Ironbark (*E. paniculata*). Common in the understorey are likely to have been *Acacia falcata*, *A. parramattensis*, *Dodonaea triquetra*, *Pittosporum undulatum* and *Polyscias sambucifolia*. The understorey would have ranged from dense scrub to open and grassy with scattered shrubs. 'Scrub' may have been present along watercourses with Paperbarks (*Melaleuca decora* most common) found in depressions and on creek flats.

To the west of Auburn, and around Bankstown, Regents Park and towards Fairfield and Parramatta, the Wiannamatta clay soils that are the predominant soil at Burwood often have conspicuous ironstone gravels and the rainfall is lower and as a result there are changes in vegetation. Drier country trees appear (Grey Box and Woollybutt particularly common) and tree types such as Grey Ironbark are replaced by Broad-leaved Ironbark (*E. fibrosa*), and Turpentine trees become less common and occur as a low shrubby tree.¹³

2.6.5 Iron Cove Creek (Aboriginal name unknown)

Burwood was likely to have been a well-watered landscape in 1788 and nineteenth century maps show a persistence in the landscape of complex drainage patterns but most of the original watercourses have long since been buried by housing and roads. The first trace of where Iron Cove Creek originates today is where water flow is contained within a narrow concrete channel located near Norton Street in Croydon. The original swampy land where the watercourse empties into the bay was mangrove and Swamp Oak or *Casuarina glauca* forest. Swamp Mahogany (*E. robusta*) was likely to have been present on the lower hill slopes leading down to the embayment. The original vegetation along the remainder of its course between the foreshore and Croydon is however not known. In the 1860s the watercourse was free flowing and in places had ponds and it is possible freshwater ponds formed the creek headwaters that was probably an important water resource to Wanggal people.

¹³ See Benson and Howell (1990:17-18).



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2.6.6 St Luke's Park Canal (Aboriginal name unknown)

The watercourse referred to as St Luke's Park Canal flows through St Luke's Park in a concrete-lined channel that today originates at Parramatta Road and flows adjacent to Concord Oval, between St Luke's Park and Cintra Park, before discharging into Canada Bay. The original source of the water may have been around today's Malvern Hill where some of the first British farming occurred. The farms restricted Wangal people access to their water sources and traditional travel routes. Agriculture and stock grazing impacted very quickly and heavily on these fragile headwaters.

2.6.7 Discrete resource locales

There is a small volcanic outcrop (quarried by 1866)¹⁴ located between Livingstone Street and Woodside Avenue in Burwood. The soils may have promoted different flora from that surrounding it.¹⁵ These locations may have provided Wangal people with specific and valuable plant resource that could not be sourced elsewhere close by, and of course basalt, if suitable material for making edge-ground tools was exposed at or near the surface.

2.6.8 'Kangaroo Grounds'

The forest and woodlands extending away from the shoreline across Wangal and neighbouring Cadigal Country also contained rich grasslands probably supporting a high biodiversity of land animals. An individual (probably John McIntyre who was later speared by Pemulwuy) ventured out solo from Sydney for five days three in early 1788 and on return he told that he had been taken a considerable distance into the Country by the Natives, that he had killed a kangaroo which they took from him and which they cooked and ate together.¹⁶ It is thought the man was probably led to what later became known as the 'Kangaroo Grounds' (around Petersham.) It is likely the forests and open woodlands stretching west from Camperdown and Ashfield and south down to the upper reaches of the Cooks River had large mobs of kangaroos and wallabies before 1788.

2.6.9 Diet

Seafood formed a major part of Wangal diet. How people used the forest lands is less clear¹⁷ but people are likely to have used the Country to hunt kangaroos, wallabies, possums and other small animals for food and skins along with an unknowable range of edible and medicinal fruits, berries and plants.¹⁸

¹⁴ Basalt was quarried on 'Humphrey's property at Burwood' where 'fine quality and undecomposed basalt was found and worked to a depth of one hundred feet, evidently from a dyke, probably a continuation of the Rookwood basalt' (Milne Curran 1899).

¹⁵ Ibid:53.

¹⁶ Karskens 2009:370.

¹⁷ There are few historical references to the presence native animals in the local landscape. Burwood was sparsely settled until the second half of the nineteenth century and an early resident recall (1841-1850) dingoes being hunted by dogs and going to ground in Hen and Chicken Bay.

¹⁸ Irish 2018.

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2.6.10 Shorelines, bays, and islands

The southern shoreline of the Parramatta River in Wann has numerous rocky headlands and embayment's that are fed by freshwater watercourses that flow from high ground on the northern side of the ridgeline watershed located between the Cooks River and Parramatta River. St Luke's Canal is an example. The foreshore bays, inlets and headlands provided people with a long stretch of estuarine river with fish, shellfish and other resources.

Wann is likely to have included several islands in addition to Memil (Goat Island) that is situated at the mouth of Cockle Bay. Glebe Island (Aboriginal name unknown) in Rozelle Bay and Rodd Island (Aboriginal name unknown) in Iron Cove may have been Wangal owned (and possibly Spectacle and Cockatoo Islands at the mouth of Iron Cove) and were probably used for fishing.

2.7 'Longbottom' (Aboriginal name unknown)

'Longbottom' was one of the first places in Wann permanently taken by the British. The land from 1792 was initially used as a stockade.¹⁹ The site (Concord Oval) was located on the side of the Aboriginal pathway that skirted the swamps on the southern edges of Iron Cove and Hen and Chicken Bay that became part of an overland track that was used by the British to link Sydney to the Rose Hill settlement. Longbottom was halfway between the two places and was positioned above the swamps and adjacent to a freshwater creek (St Luke's Park Canal). Longbottom provided an overnight stop for convicts in their overland journey between these settlements and to house road gangs. This government reserve quickly grew to cover an area of over 936 acres (about 368 hectares) of swamps and forested rolling hills and plains.

Early reports describe Longbottom was composed principally of a heavily timbered flat land, rising into a low hill to the west, and sloping gradually off into an extensive mangrove swamp which skirted the Hen and Chicken Bay to the east.²⁰ The low ground would have supported a mix of alluvial woodland grading to Swamp Oak Floodplain Forest and mangroves and saltmarshes towards the embayment's. The rocky bay-side headlands supported open-shrubby woodland. The dominant geology and soils of the gently undulating rises to the south and to the west of Hen and Chicken Bay are Ashfield Shale that supported Turpentine-Ironbark Forest.

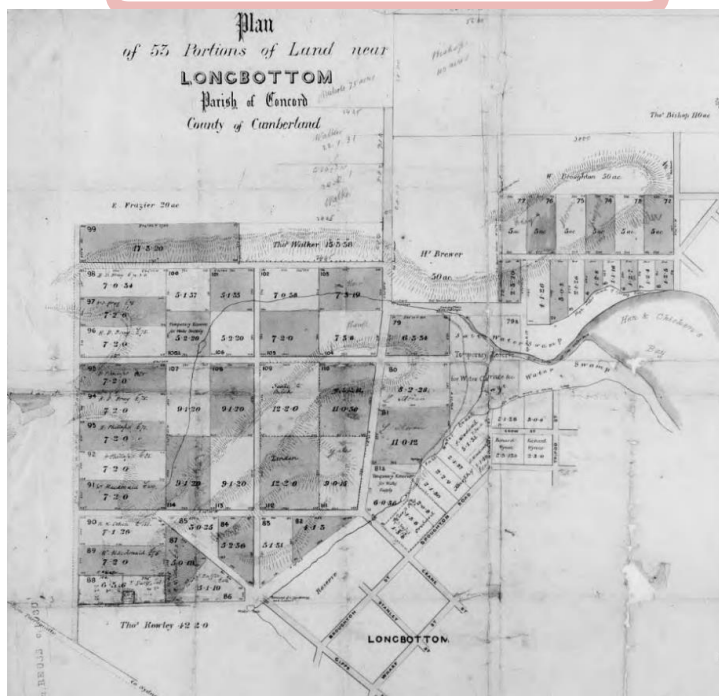
Although the 1858 subdivision map below dates to well after the Country at Longbottom had been changed and depleted of resources, it offers insight into the former nature of the landforms and water and shore at the place. Specifically, the elevated sandy landform dividing the two watercourses extending down from the high ground and draining through tidal saltwater swamps. Drinking water reserves along the watercourses are also shown.

¹⁹ The name 'Longbottom' refers to the 'long areas of low-lying, marshy 'bottoms' along [this part of] the Parramatta River' (Karskens 2009:90).

²⁰ Shaw 1933.

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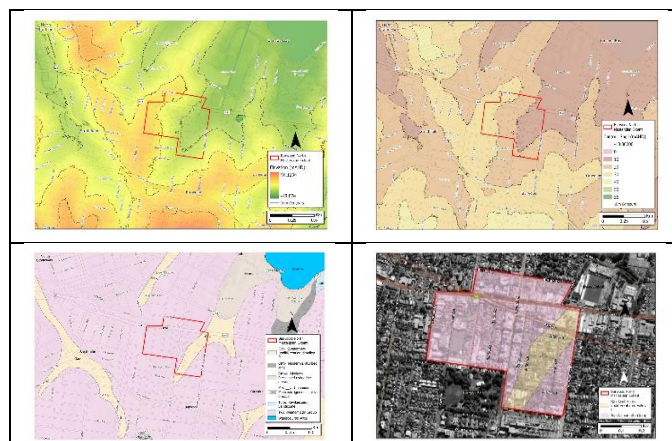
Figure 2.5: Longbottom (in 1858) showing the nature of the topography and saltwater swampland between the two-watercourse draining into Hen and Chicken Bay²¹



2.5 Key landscape elements of the Burwood North Precinct

The land is characterised by moderately elevated shale ridge and rolling hill landforms to the west that were formerly covered by Turpentine-Ironbark Forest that transition in the east with lower and flatter terrain that is crossed by a watercourse that is likely to have originally featured different types of trees and shrubs and grasses along its riparian corridor to that of the surrounding forestland.

Figure 2.6: Geology, landforms, topography, and water making up the fabric of the Country within the Burwood North Precinct



²¹ SLNSW ZM2 811.1838/1858/1)

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3.0 a brief history

3.1 Invasion of Country and cultural adaptation

Invasion had a profound impact on Wangal people, their Country, and their traditional lifeways but despite rapid land dispossession, loss of hunting and fishing grounds, and effects of disease, people tried to keep and maintain links to their 'country' whilst preserving and maintaining some traditional practices and adapting others.

Figure 3.1: Extract from Dawe's 1791 'map of all those parts of the territory of New South Wales which have been seen by any person belonging to the settlement established at Port Jackson' showing a travel route through terrain that was above and skirted the low-lying foreshore zones between Sydney Cove and Rose Hill. These first British terrain routes followed traditional Aboriginal travel and communication routes²²



The human impact from a smallpox epidemic that affected the Sydney Aboriginal population in early 1789 was devastating. Hundreds of Aboriginal people died in a few months. The loss of life and the severing and disruption to the webs of social connections that linked Aboriginal people from widely dispersed areas to places was sudden and long-lasting.²³ This makes it difficult today to recognise how people regrouped along old lines in subsequent years. The 'beat' of early colonial go-between, Bennelong, provides insight. Bennelong's father was Wangal, and he inherited rights to Goat Island from that family line. The affiliations of Bennelong's mother and grandparents are unknown, but he was linked to Botany Bay through his wives, and to the harbour's north shore, and the northern side of the Parramatta River. Bennelong lived for about a decade on his last wife's clan's land at Kissing Point as a member of a group of people formed from the amalgamation of their extended families after he returned from a trip to England with Governor Philip. Bennelong died in 1813 and was buried in an orchard.²⁴

²² National Library of Australia: MAP NK 2456/126.

²³ See Foley and Read 2020, Goodall and Cadzow 2009, and Karskens 2009.

²⁴ Irish 2017:25.

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3.2 Impact from disease in 1789

A sudden and widespread outbreak of disease that contemporary accounts referred to as a smallpox epidemic killed a large number of Aboriginal people in April and May 1788. The epidemic appears to have been limited almost entirely to Aboriginal people and to have subsided by May. The impact on the Sydney populations, and those living away from the coast and within the interior of the Cumberland Plain is unknowable but possible one half of the population died. When the first exploration expeditions reached the Nepean River in 1791 they were informed by their two Aboriginal guides that *'this part of the country was inhabited by the Bidigals, but that most of the tribe were dead of the smallpox'* (Hunter 1793: 340-341). People not immediately affected by the disease temporarily abandoned the coastal strip but only for a short time and Dowling (2005:66) comments that however high the mortality rate had been, large numbers of Aboriginal people were soon observed again occupying the coastal regions of Port Jackson as little as twelve to eighteen months after the epidemic was first noticed.

3.3 Taking of Longbottom

The proximity and position of Longbottom that was situated between the settlements at Sydney and Parramatta enabled the rapid access to exploitation of Wangal resources. This occurred in the form of (extensive) timber-felling for building and burning for charcoal, rush-cutting, and shell-collecting and burning for lime. The land was also used for animal grazing and growing crops. Trees were cut down and timber was cut and sawn on the spot, and conveyed to Sydney in boats via the river, and as the land was cleared of wood, the cultivation was extended. However, the government use of the place declined after about 1820 and the Longbottom reserve was left over-exploited, unused and 'neglected' for a long period of time allowing for natural regeneration and regrowth of trees and vegetation from stumps and rootstock.²⁵

3.4 First farms on Wangal Country

The first permanent incursions onto Wangal Country occurred in the form of what were at first, small and isolated settler farms located near water adjacent to the Sydney-Parramatta track that was progressively formalised and became Parramatta Road. The first settler in Burwood was a free woman named Sarah Nelson who was given fifteen acres of land in 1794. 'Nelson Farm' occupied today's Malvern Hill area with the farm's eastern boundary being Dickinson Avenue Croydon. The farm was accessed from Parramatta Road via a bush track, which ran slightly to the east of today's Cheltenham Road.²⁶

²⁵ Gondwana Consulting 2006:167.

²⁶ Dunlop 1974.

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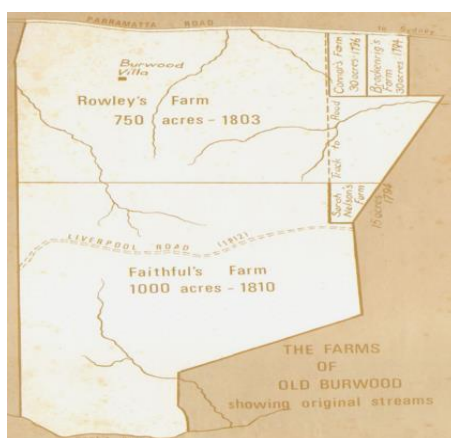
3.5 Resistance

Aboriginal people resisted Invasion. Hostilities during the 1790s formed the start of the Hawkesbury and Nepean Wars. In 1797 a large party of Aboriginal men that were led by Bidjigal warrior, Pemulwuy, attacked the British military barracks on Burramattagal land at Parramatta. Pemulwuy was shot and taken to the hospital before escaping wounded and in irons. Resistance continued into the new century.

There was also resistance on Wangal Country. Nelson Farm was southwest of another early land grant. This was a larger 100 acre land grant given to Augustus Alt, the first surveyor-general of NSW, who had laid out the town plan for Rose Hill after the Burramattagal Country was taken from November 1788. The grant was on Iron Cove Creek and extended to the present-day Croydon Railway Station. Alt named his land 'The Hermitage'. His house lasted for only four years. In 1798, whilst Alt was in Sydney, his farmhouse was burnt to the ground and his 'effects wholly consumed'²⁷ by a group of Aboriginal people (possibly led by Pemulwuy). Alt did return to his land at Croydon but set himself up and lived in neighbouring Ashfield.

Most early grants were small compared to the 250 acres granted to Captain Thomas Rowley in 1799. This gift was later extended to 750 acres (three hundred hectares) and covered most of today's Burwood and Croydon. Rowley named this land Burwood after a same-named farm in England. Rowley did not live on this land on Wangal Country but spent his life at 'Kingston Farm' in the Stanmore area located within Cadigal Country. However, Rowley used Burwood's resources. He bought some of the first Spanish merinos brought out to the colony from the Cape in 1797 (the same cargo of sheep as those more famously purchased by Macarthur and grazed at Elizabeth Farm in Burramattagal Country) and had five hundred sheep by 1805.²⁸

Figure 3.2: Early British ownership of Wangal land at Burwood and Croydon²⁹



²⁷ Historical Records of Australia.I:III:147.

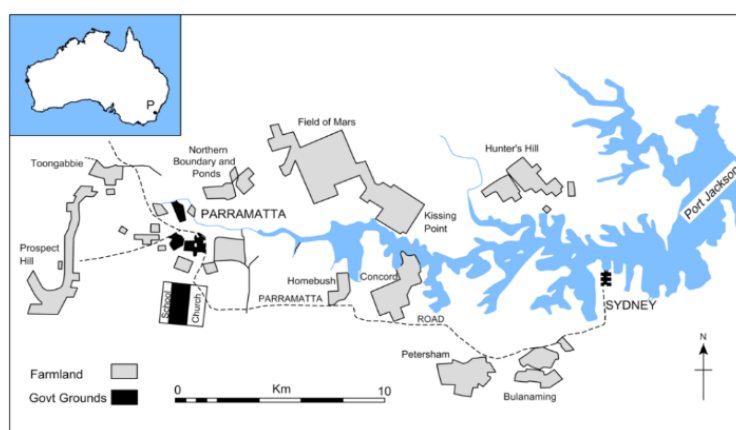
²⁸ Dunlop 1974:15

²⁹ Ibid, fly-cover.

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The impact on the native grasses and ground covers in the Wangal forests from what the introduced sheep ate, and on the soils below the ground from compaction and accelerated erosion from hard hooves, would have increased exponentially over time to leave native grasses and their biodiversity depleted within decades. This occurred across all the Country the British used for agriculture and stock raising. A larger grant of 1,000 acres adjoining Rowley's on the southern side was made to William Faithfull, a lawyer, who exchanged his grant for 1,200 acres of land Riley also was in possession of at South Creek.

Figure 3.3: Location of Parramatta, Sydney, and the main colonial farming areas in the region by 1796³⁰



3.6 New century

Conflict renewed in 1805. Governor King reimposed bans prohibiting Aboriginal people from approaching settler dwellings in the Parramatta and Hawkesbury River districts. The Dyarubbin (Hawkesbury) River district had been increasingly settled since the 1790s when King met with Hawkesbury Aboriginal people (at Ebenezer) in 1804 to discuss their 'grievances' about settlers taking their land:

'On questioning the cause of their disagreement with the new settlers...[the Aborigines at Portland Head] very ingeniously answered that they did not like to be driven away from the that were left on the banks of the river, where alone they could procure food; that they had gone down the river as the White men took possession of the bank; if they went across White men's grounds the settlers fired upon them and were angry...The observation [and subsequent request] appear to be so just and so equitable that I assured them no more settlement should be made lower down the river'.³¹

3.7 Aboriginal Sydney and Parramatta during the 1810s

Responding to Aboriginal attacks on farms on the Macquarie sent out three punitive military expeditions to the Nepean, Grose and Hawkesbury Rivers and South Creek to catch or kill Aboriginal people believed responsible.³²

³⁰ Mytum 2020: Figure 1.

³¹ Historical Records of NSW Vol 5:512-513.

³² (CSI Reel 6045:4/1735:44-49, 72-73).

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The military attachments with Aboriginal guides did not locate or help kill or capture any people. The only party without Aboriginal guides was sent to the Appin and Airds districts and fatally surprised a sleeping family camp in Appin and killed (at least) fourteen people (including women and children). Soldiers remained in the districts to protect farms and capture remaining ‘troublesome’ or ‘banned’ Aboriginal people on Macquarie’s lists.

Macquarie’s ‘Native Institution’ opened in Parramatta in 1815. The plan was that Aboriginal children would receive religious instruction and be taught how to read and write. Boys would be taught manual labour and agriculture and girls how to sew, knit and spin. The plan was for when the children at the school were mature, they would be paired off and married and settled on farms as couples.³³ However only two months after opening, six children had already been taken away by their parents.³⁴

The first ‘Native Conference’ held at Parramatta Market Place in 1815 attracted sixty men, women and children. Aboriginal attendance numbers grew through time, along with the distances some clans travelled to attend. In 1819 about three hundred Aboriginal people attended the feast with some people coming from beyond the Blue Mountains and ‘*other tribes from the North and South who had travelled a distance of upwards of 100 miles*’.³⁵ Aboriginal people travelling to Parramatta camped on the outskirts of town for possibility days before the event and stayed for a period afterwards. We know the general location of a few of these sites. Some may have been traditional places used regularly by ancestors and others may have been continuation of the traditions of meeting up established by the annual conferences in the town from 1815.

3.8 Accelerated impacts to Wangal Country from the 1820s

3.8.1 Burwood Estate

Burwood Villa was built by Rowley’s successor, Alexander Riley who built it in 1814 and lived there until 1817. The villa was painted and the estate described by Joseph Lycett in 1824 and it shows how the Wangal forests and woodlands were cut down and the natives grasses replaced on large settler estates:

This Estate is within eight miles of Sydney, on the high road to PARRAMATTA, and bounded at the back by the high road to LIVERPOOL, comprising a square of one thousand acres, with a rail-fence, Burwood House and impact on turpentine and is a remarkable instance of how speedily the forest in NEW SOUTH WALES can be cleared of its superfluous timber and rendered contributable to the comforts and luxuries of man; for within three years of the felling the first tree on this estate, the whole was enclosed and subdivided; five hundred acres were more or less cleared and a desirable villa house erected; artificial Grasses were growing and a Garden of four acres was in full cultivation, containing upwards of three hundred Trees.

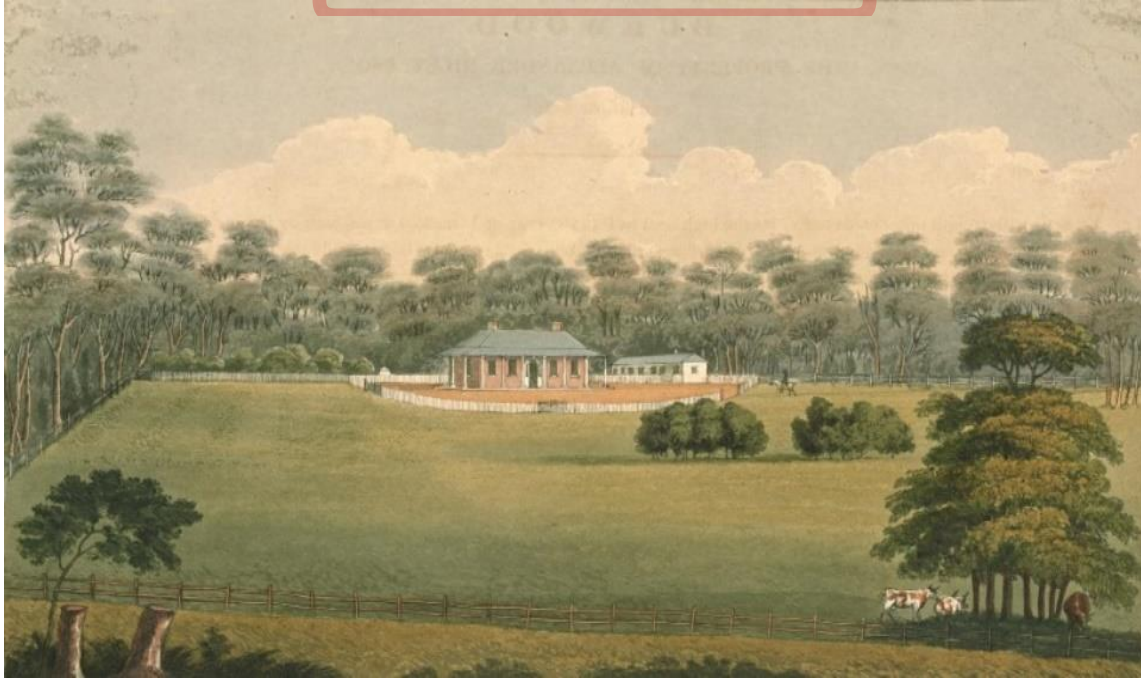
³³ Brook 1996:7.

³⁴ HRA VIII:467.

³⁵ Sydney Gazette, 2 January 1819:2

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Figure 3.4: Burwood Villa, New South Wales. The property of Alexander Riley - J. Lycett, 1824



The types of trees that were cut down are likely to have been like those types of trees that were described to be still present on the estate a decade later. In 1834 the Sydney (Morning) Herald advertised allotments of the Burwood Estate with timber, Shingle Oak, Iron and Stringy Bark, Mahogany, Blue Gum and these were probably trees of *Allocasuarina torulosa*, *E. paniculata*, *E. globoides*, *E. resinifera*, and *E. tereticormis* respectively.³⁶

3.8.2 Longbottom

By 1825 all useful timber on the Longbottom government reserve had been exhausted.³⁷ Rush-cutting, oyster shell collection for lime production, quarrying and stone cutting by convict gangs were other early extractive and unsustainable industries that left their mark on Wangal Country and its resources.

3.8.3 Where Aboriginal people are recorded living in the late 1820s

The colonial authorities counted the number of people (excluding military) living in NSW in the late 1820s and the 1828 Census provides a snapshot of the Aboriginal population forty years after Invasion. There were about 40 000 Europeans living in the 'settled districts' and approximately 3,000 Aboriginal people were counted. About half of the Aboriginal people counted were living in the wider Hunter region. Prior to this in 1826, Governor Darling had initiated an annual distribution of blankets and cheap 'slop' clothing to Aboriginal people. In order

³⁶ Benson and Howell 1990.

³⁷ Gondwana Consulting 2006:125.

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for enough blankets and clothes be available for distribution to people, the colonial administrators would ask district magistrates to advise on the number of Aboriginal people in their District, distinguishing the several ‘tribes’, and count the number of men, women, and children belonging to each ‘tribe’.³⁸

The 1828 Census records for the area between Parramatta and the Blue Mountains that Aboriginal people were living at Parramatta, Richmond, Mulgoa, Burragorang, Cowpastures, Nepean, and the McDonald River. The ‘Parramatta Tribe’ consisted of forty-nine members (21 men, thirteen women and 15 children).³⁹

3.9 Aboriginal groups referred to as ‘Tribes’ in the 1830s and 1840s

3.9.1 Continuation of cultural identity

Governor’s Darling and Bourke continued the practice of the annual conference and feast, but the date of the feast was changed under Bourke to May in 1832 so that blankets and warm clothing could be distributed before winter. Issue was at local police stations or town courthouses. This was likely the case at Parramatta where blankets were issued on the Queen’s birthday and the tradition of Aboriginal people and gathering for ‘blanket day’ persisted into the late nineteenth century. Government issued blankets had value and uses for Aboriginal people that had little to do with the idea of the Crown’s intended compassion or social responsibility and formed hard currency within Aboriginal people’s economic exchanges and as an internally shared resource became part of the material repertoire of Aboriginal society.⁴⁰

Returns from the Parramatta District from between 1834 and 1843 however make no mention of a ‘Parramatta Tribe’ but do indicate various groups in the district and attending Parramatta for the distribution of blankets including ‘Tribes’ from Duck River, Kissing Point (Ryde), Breakfast Creek (Quakers Hill), and Eastern and South Creeks. On the Hawkesbury River, Aboriginal people are recorded ‘residing’ at Mullet (Dangar) Island, Mangrove Creek, Brisbane Water, Broken Bay, Erina and Narara. Aboriginal people were also living at Windsor (‘Richmond tribe’) and Portland Head (Hawkesbury River).⁴¹

A group of Aboriginal people known as the ‘Concord Tribe’ are recorded in blanket returns from 1836 and 1837. Along with the ‘Tribes’ recorded at Kissing Point and Duck River, the existence of these groups suggests that traditional clan and family cultural identities were being maintained as far as these groupings are likely to have comprised the remaining Wangal and Wallumedegal descendants and people from neighbouring clans.⁴²

³⁸ Smithson 1992. The first general distribution of blankets was in 1827. Governor Gipps stopped the practice in 1844. Governor Fitzroy responded to appeals and restored the annual distribution in 1848.

³⁹ Sainty and Johnson 1985

⁴⁰ Nettelbeck (2016:216-217)

⁴¹ Sainty and Johnson 1985

⁴² See Irish 2013.

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Blanket returns for Concord from 1836 show the population consisted of four men, three women, one boy and one girl. The 1837 population comprised five men and two women. The returns cannot be relied upon to provide an accurate census as not all Aboriginal people may have come forward to collect a blanket. Nevertheless, they show Aboriginal people still associated with the Burwood/Canada Bay area in the mid-1830s.

3.9.2 The 'Concord Tribe'

We do not know where the people who are historical referred to as the 'Concord Tribe' may have lived. The locality of Concord in the 1830s described the current areas of Rhodes, Concord West and Concord, the District of Concord covered a much larger. In 1836 the group included five adult men, two married, and one teenaged girl. Two men were listed as caring for children but not recorded as having wives. The oldest man recorded was about 50 years old. The 'old man' and two children (of unspecific ages) are not recorded in 1837. There are no records of the 'Concord Tribe' after this time.

3.9.3 The 'Kissing Point Tribe'

Aboriginal people are recorded to have been living on the property of James Squire at Kissing Point since the early 1800s. Bennelong lived there for a long time before his death in 1813. Bennelong was buried there along with his last wife. His friend Nanbaree was also later buried on the property. Aboriginal people may have chosen this area because it allowed them to remain close to the river and their Country, and because Squire allowed these people to live there. We know a little about a few individuals, and the 'tribe' will have probably included both Wangal and Wallumedegal families and linked by the marriage of Bennelong's sister Karangaran to Bidjee Bidjee who was a Wallumedegal man and was known to Europeans as the 'chief' of the 'Kissing Point Tribe'.

It is not known if Aboriginal people continued to speak language through this period. It is possible that the removal of children at an early age into the 1820s 'Institutions' (Parramatta, then Blacktown, then Liverpool) and some European households meant knowledge and use of Language declined each generation. But it is also likely some Language was kept alive during this period because there were several Aboriginal people living in the area who were born before Invasion. There are few direct references (sourced) in historical records to the Kissing Point Aboriginal community after about 1840 but as for some other places in Sydney and across the wider Cumberland Plain, Aboriginal people are known to have lived in the Ryde area for some time after this time, and these people may have been descents of the Kissing Point people.

3.10 Hardening views on race

Reasons offered to explain the decline in Aboriginal populations during the Macquarie period (apart from War and disease) were often couched in terms of the 'disappearance of kangaroo' and the destruction of hunting grounds from the clearance of forests. Karskens explains that some people however saw it was more profound

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and was rooted in deep grievance and sense of loss amongst Aboriginal people. Archbishop John Bede Polding told a sceptical parliamentary committee in 1845 of the injustice of dispossession:⁴³

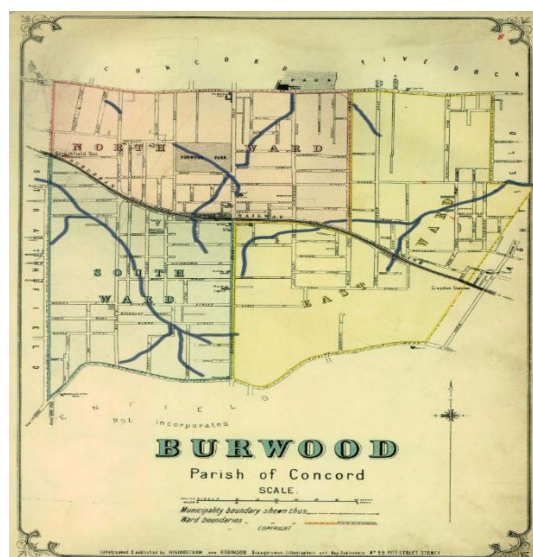
My opinion may be very different from that entertained by a greater part of the community. In the first place...there is established in the mind of the black population a sentiment that the whites are essentially unjust...that is the leading idea, founded on the whites coming to take possession of their lands, without giving them what they deemed an equivalent; of course, they argue, not according to our views, but according to their own.; to trespass upon the hunting ground of another tribe is deemed to them a case of war; and...must necessarily be considered by them an act of spontaneous injustice. I perceive that these principles will apply to the whites coming to this country; the Aborigines will demand 'what right have you to come here? We have not asked you to come, and you take away our lands, you drive away our means of subsistence'.

3.11 Accelerated impacts to Wangal Country from the 1880s

3.11.1 Subdivision and urbanisation

From the 1880s many of the former large estates that had been created on Wangal Country during the Macquarie period, such as at Burwood, were progressively subdivided into smaller land parcels as demand for land increased and residential suburbs emerged and followed road and rail transport corridors. Much of the land had already been significantly cleared of its former forest, woodland, and grassland and contractors were paid to pull out and clear old stumps as part of the road forming works. The first streets in the Burwood area had basic kerbing and guttering if any at all, and early sidewalks were kerbed with ironbark and other Wangal forest hardwoods.⁴⁴

Figure 3.5: Burwood in the Parish of Concord in 1886. During this period remaining tree stumps began to disappear from streets and culverts and bridges were built across creeks (watercourses shown on the map have been highlighted)



⁴³ Karskens 2009:521-522

⁴⁴ The Gosford Times and Wyong District Advocate, 17 February 1921:19

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During the first decades of the twentieth century higher density suburban development increased on the flatter areas in the local landscape such as Burwood and Croydon and there was also expansion into land cleared from past agriculture extending from Canterbury to Bankstown and Croydon to Parramatta.

3.11.2 Urbanisation – impact on Aboriginal cultural heritage sites and natural heritage values

The undulating to flat topography of the Country, and by this time the widely cleared state of the former forests, in places like Burwood provided a ‘blank canvas’ for rapid residential housing and suburban growth during the 1920s and 1930s. Housing changed the landscape from a patchwork of regrowth forests, open paddocks, and market gardens into a new urbanised landscape with few natural areas.⁴⁵ It is likely many old Wangal camping sites, some of which that may have been occupied after Invasion, and older camps with longer histories and which may have contained cultural (archaeological) materials buried in the soil’s leftover from past peoples and times, were destroyed during this period.

Old camps will have been disturbed and cultural materials displaced by the agricultural land use of the preceding settler generations and many sites were doubtless destroyed. However, traces of some campsites will have survived in the ground in little used and historically undeveloped paddocks. At Parramatta and out west across the wider Cumberland Plain where the same types of Wianamatta Clay soils as present at Burwood predominate, Aboriginal archaeological materials are often found in shallow but surviving original topsoils along watercourses and on the adjoining hills and plains. The main watercourses in this Wangal landscape will likely have also have formerly retained a rich record of people’s use and re-use of places over time.

There are surviving elements of the original Wangal forests in the local landscape. They are small, fragmented, and isolated by development. Queen Elizabeth Park and Rothwell Park have remnant old growth trees of the Turpentine-Ironbark Forest. Ecological connectivity across parks and reserves is restricted but in combination the area’s open space conserves a significant number of native flora and fauna species.

The Wangal foreshores were also transformed dramatically from the late nineteenth century. As a result of land clearing and increased sedimentation and river turbidity, mudflats expanded significantly, and reclamation works undertaken during the 1930s filled over extensive estuarine wetlands at Hen and Chicken Bay and replaced these ecologies with levelled parkland and recreational space.

⁴⁵ Karskens 2009:21.

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4.0 Aboriginal cultural heritage in Burwood LGA

4.1 AHIMS and previous cultural heritage investigations

The lands that are contained within the Burwood North Masterplan are a mix of long-established residential housing with much of it dating to the first decades of the twentieth century and more recent light industry development. The precinct is thereby uniformly covered by urban built form and there are few locations where original natural ground are exposed at the surface. On the shale topography contained within the precinct the original topsoils were shallow to begin with, and it is unlikely that intact and in situ soils with potential to contain Aboriginal objects have survived early the processes of forest clearance and agricultural land use followed by impacts from later urbanisation. A First Nations heritage constraints analysis prepared in 2018 for housing and industry land located in locations in Burwood, Strathfield and Homebush concluded these areas generally consisted of (predominantly) highly disturbed terrain that was unlikely to retain the potential for Aboriginal archaeological materials to be present.⁴⁶ However, the 2018 study did identify three areas that displayed lesser levels of historic land use disturbance that were assessed to retain archaeological sensitivity and contain natural heritage values that are reflective of former landscapes and these areas are described to occur within Queen Elizabeth Park, Burwood Park, and Santa Sabina College respectively.

4.2 Why are there no First Nations cultural heritage sites recorded in Burwood

There are no Aboriginal archaeological cultural heritage sites recorded in Burwood LGA. This is largely because the suburb was fully urbanised by over half a century or more before the first Aboriginal heritage surveys were undertaken by amateur archaeologist in 1960s and before the advent of the NPW Act and EPA Act in the 1970s. This situation is different in the adjacent City of Canada Bay LGA that contains extensive foreshore areas that have surviving Aboriginal heritage sites in the form of rock shelters with occupation deposits and some with painted and stencilled art along with open shell middens. All of these sites are located within about 100 metres of the foreshores of the Harbour or the Parramatta River.

4.3 Nearest known First Nations cultural heritage site listed in AHIMS

There are no historic records for Aboriginal people interacting directly with the British at Longbottom after it was taken from them during the early 1790s but the place is likely to have continued to have been visited and used by Aboriginal people when this was possible after 1788. There are a number of Aboriginal heritage sites in Sydney that have been archaeologically investigated and found to include tangible evidence of 'cultural contact' in the form of European materials such as glass and ceramic having been used by Aboriginal people to make new tools using traditional stone-working techniques.

⁴⁶ Aecom Australia Pty Ltd 2018.

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The glass bottle base below was located during historical investigations undertaken for the redevelopment of Concord Oval in 2019.⁴⁷ The item was found below the surface of a landscaped slope situated about 65m to the southeast of the southern entrance gates on Loftus Street. The champagne-style bottle base is embossed with the letters 'YDNEY' surving and has six uniform and unidirectional negative flake scars marking where glass flakes of similar form are believed to have been struck-off by an Aboriginal person(s) before the item was moved from where it was originally lost/thrown away and ended up within an extremely disturbed fill context.

Figure 4.1: Concord Oval potential flaked glass artefact (AHIMS ID 29-3-0079)



4.4 Landscape values embedded in the urban streetscapes

The form of the original terrain of the Country can still be read in the contours and gradients of the streets and in the presence of native street and park trees.⁴⁸ Some of these trees are twentieth century plantings and a few are mature, descendant trees of the original forests.

Figure 4.2: A mix of mature native and introduced trees at Burwood Park. The types of trees likely to have been present in this area of Burwood were Turpentine, Iron and Stringy Bark, Mahogany, and Blue Gum



⁴⁷ NGH Consulting 2019.

⁴⁸ Burwood Council had a tree-planting program prior to 1912. It included mainly Brush Box and Camphor Laurels which affected service lines, and a new street tree program was initiated that saw mainly of Phoenix palms planted throughout Burwood's streets by 1924.

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The presence of former water courses is also reflected by street guttering and the course of an unnamed Aboriginal watercourse that used to connect the forestland contained within the study area with the Parramatta River foreshore is marked by an unobtrusive concrete channel (St Luke's Park Canal).

Figure 4.3: Some of the mature trees in the local landscape are likely to be descendant trees from the original forest and woodland communities that used to occupy the area and the tall and mature native street trees that are present in the study area (tree shown below is in Park Avenue) are reflective of the former forest and woodland communities that used to be present here



Figure 4.4: Stand of regrowth trees growing on the edges of the built form with wide-spreading canopy



Figure 4.5: Paperbark trees characterise this streetscape



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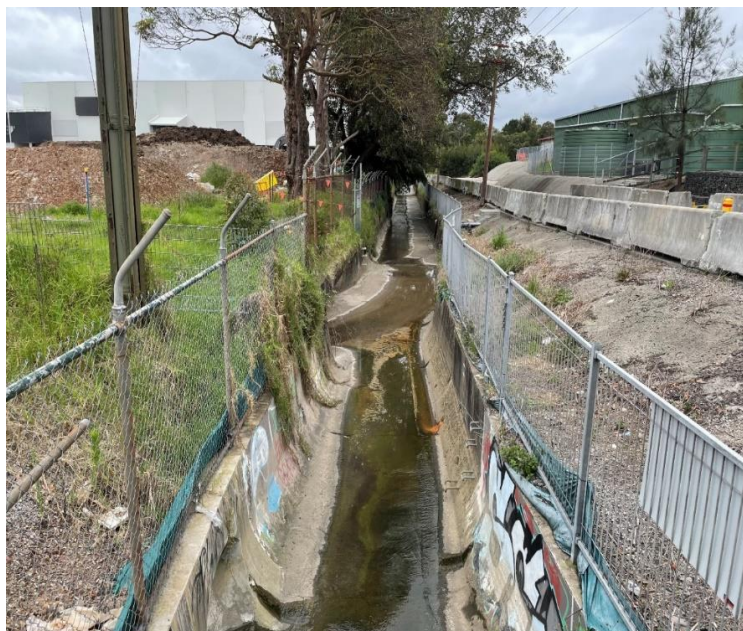
Figure 4.6: Bottle-brush trees characterise this streetscape



Figure 4.7: Looking north along Shaftesbury Avenue, envisioning a past view looking from the entrance to Longbottom Stockade and up the long and flat to sloping land extending down from the formerly timbered slopes on the higher ground in the background



Figure 4.8: Looking north along St Luke's Park Canal showing the existing condition of this former (unnamed) Aboriginal watercourse



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5.0 First Nations engagement and consultation

5.1 Engagement

Council reached out to over sixty First Nations organisations and individuals about the Burwood North Precinct Masterplan during early planning and asked each if they would like to be involved in consultation and help inform the vision for the Precinct and development of First Nations design principles to guide the Masterplan.⁴⁹

Council received expressions of interest from sixteen organisations. Consultation with each member of this cultural advisory body has continued and has unfolded over two workshops and follow-up online consultation.

5.2 Workshop One (December 2022)

5.2.1 What we talked about at this workshop

Council convened a start-up workshop with the First Nations advisory panel in early December 2022. Council acknowledged the project was located on Wangal land and paid respect to the traditional owners of the Country before Council and the Cox design team explained the vision for the desired outcome of the Masterplan. Council and the design team listened to people's initial thoughts and points of view that provided understanding of the project vision, planning, and design from a First Nations perspective. This enabled conversations to be developed about ways Council were hoping to engage and represent First Nations people within planning for the Masterplan and continue to engage with First Nations people throughout the project lifecycle to embed cultural knowledge into aspects of the design and future function of the Precinct.

We used maps to show the geology and soils of the Precinct that make up the fabric of the Country that is today buried under urban housing and roads and to identify the key landforms and topography of the terrain that is contained within the Masterplan.

Maps were also used to show watercourses, focusing on 'St Luke's Park Canal' that crosses through the Masterplan area, and for other discrete landscape features to understand the character of the landscape.

We used historical paintings, plans, and modern vegetation data to illustrate our understanding of the former forests, woodland, and open grasslands that originally grew on the rolling shale hills forming the higher ground that adjoins the flatter terrain at Longbottom. The location was originally crossed by the St Luke's Park watercourse that drained the hills and then passed through swamps, mudflats, and saltmarsh environments before reaching the foreshore at Hen and Chicken Bay.

⁴⁹ We notified people about the project using contacts provided by Council and those contained on HNSW Aboriginal community stakeholder consultation lists for Burwood, City of Canada Bay, City of Parramatta, City of Blacktown, and Penrith LGA's.



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We listened to peoples comments about the Country and the variety of different landscapes and locations that it contains and how the landscape originally had many pathways and terrain tracks that connected people to all of their places along the Parramatta River and harbour foreshore and in the forests.

It was noted that most of those old travel routes (most never recorded or mapped) are today built on and obscured by development on the ridgelines and former Aboriginal view and communication points provided by the highest elevations were now mostly lost.

The Aboriginal cultural and natural significance of the unnamed Aboriginal watercourse whose former alignment crosses the Masterplan was also discussed. It was observed the St Luke's Park watercourse was today confined within a concrete-lined channel to the north of Parramatta Road and piped underground in the Masterplan area. It is not visible even though it is one of the primary natural landscape elements of this land and it was considered likely that very few people were aware of its existence let-alone its cultural and natural heritage story.

We heard that despite its modern appearance and condition, this was still an 'authentic' Wangal water source and deserved to be 'revived', acknowledged, respected and interpreted within open public space (and not built over by houses) for its first Nations cultural significance and natural heritage values.

We touched on the impact Invasion had on Wangal people and their Country, and Aboriginal resistance, and cultural resilience that continues today.⁵⁰ We discussed that elements of the former Wangal landscapes can still be read in the modern urban layout.

We used images of native trees in local street and parks, some of which may be descendant trees of the original Wangal forests, and street views to show that the form of original landforms and terrain were still legible in the gradients and slopes of streetscapes and in the presence of gutters and drains that in places mark the presence of former watercourses and water bodies.

We discussed reasons for why no Aboriginal archaeological heritage sites are registered on AHIMS to occur within the Burwood North Masterplan study area. It was noted some public parks may preserve former ground surfaces and soils with potential to contain Aboriginal archaeological materials buried below depths of fill.

We discussed ideas for how the Masterplan might acknowledge and respect Wangal Country and First Nations culture and heritage. We also talked about how this could be identified and embedded through design elements to enhance people's connection to places and for First Nations culture to be shared and celebrated. Examples for open space design were provided by the advisory group that gave insight to Council about how can design can be influenced and shaped by First Nations cultural knowledge by creative design and built form interventions in public space.

⁵⁰ When First Nations people frequently remind non-Indigenous people that they know their history.



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Opportunities discussed included thinking about form and patterns of Country in the creation of spaces and using planting layouts, pathways and connections, built form and landscaping, and First Nations storytelling through visual art and place and space naming using Language.

Discussions about guiding First Nations Cultural Principles that could be developed for the Masterplan, and from which First Nations Design Principles could then be considered, focused on three main areas of concern. The first of these considerations we heard from the advisory group was that First Nations people were the experts on their culture and their heritage and should lead or co-lead the design of Aboriginal elements in the Masterplan and should make decisions on how knowledge, stories, art, and Language are used in place-making design.

A second message we heard was that local First Nations people should be engaged and involved in this process at Burwood.

A third message we heard concerned acknowledging value and ownership of shared First Nations cultural knowledge and the imperative that First Nations design elements and use of cultural knowledge must be approved before use.

The draft First Nations Cultural Principles below were tabled and talked through based on these discussions. The advisory group was asked to provide comment on these principles and consider them for endorsement.

- First Nations people should lead or co-lead the First Nations elements of design in the Masterplan and should make decisions on how cultural knowledge is used.
- Local First Nations communities should be given opportunity to be involved in the process.
- All First Nations design elements used in the Masterplan must be approved for use by the First Nations people who conceived and/or created the design element.

5.2.2 What we heard from First Nations advisory group at this Workshop

5.2.3 What we resolved to do next

The First Nations advisory group resolved to take away these initial baseline cultural principles and feedback to Council at a follow up meeting (convened in February 2023). The Cox team resolved to provide the First Nations advisory group at the next meeting with updated illustrative concepts for the Masterplan and information about the open space strategy proposed to flag and discuss opportunities to explore the development of First Nations Design Principles that could be integrated with the Burwood North Precinct open space strategy.

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5.3 Workshop Two (February 2023)

5.3.1 What we talked about at this Workshop

Following an acknowledge of Country, this Workshop focused on updated open space and streetscape concepts for the Precinct that incorporated considerations identified during the first Workshop that had included providing well-built, attractive but varied, built form and a safe and pedestrian friendly public domain and street network with good connections and amenity. The main topics of discussion were about where and how much new open space was to be created by the Masterplan and how it was to be connected, and the opportunities that this presented for First Nations design interventions to form part of making public spaces.

Discussion followed two main streams. The first concerned opportunities to acknowledge Wangal people and their culture by featuring First Nations storytelling and cultural interpretation in public spaces and places (existing and new parks, renewed spaces). The second concerned future engagement opportunities that could be enabled by the Masterplan for First Nations people including education and training and employment associated with future landscape, construction, restoration, and maintenance of the lands within the public realm in the Precinct.

The advisory body were shown landscape typologies for the Precinct that would provide site-specific landscape responses (and a range of recreational opportunities) and planning of a linear park along the Wangal watercourse in the Precinct was well received. We heard that the planning showed respect and care for the old drainage line by protecting it within parkland and also because of the presence of this Wangal watercourse it had opportunity to integrate sustainable water management practices while providing recreational spaces. We were also told this park would also be enhanced by First Nations storytelling and interpretation.

We also discussed pedestrian connections and connectivity across the Precinct. Some public space is designed for use by pedestrians and cyclists only that will increase connectivity and overall 'permeability'. The Masterplan is designed to ensure equitable access to open space to future residents and visitors and pedestrians and cyclists are priorities in the street network and links.

Opportunities to incorporate public art and interpretation were discussed including First Nations storytelling into future design of key streets and laneways.

The final area of discussion for this Workshop was about First Nations place-naming and to use Aboriginal Language for other places and space names in the Precinct. The advisory group supported the idea of place naming for the Precinct and suggested that Council could investigate opportunities for First Nations place naming. Should Council look to develop a place naming strategy for the Precinct, this should be prepared in conjunction with a First Nations consultant. Any place naming strategy should be prepared and exhibited in accordance with Council's Engagement Strategy.



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5.3.2 What we heard from First Nations advisory group at this Workshop

The advisory group are supportive of the Masterplan. It will provide planned residential housing and new open space embedded in pedestrian friendly street networks with amenity and connections. The concept design enables opportunities to integrate First Nations cultural knowledge and thinking and design interventions into the built form of public places and spaces. We also heard:

- People were supportive of the respect shown by Council to the old Wangal drainage line that runs through the Precinct and that the design of the linear open space link in the eastern side of the Precinct seeks to acknowledge and recognise its cultural significance to First Nations people and promoting the intention of the delivery of a linear open space link.
- Public art and interpretation in the Burwood North Precinct strategy could include First Nations art and storytelling. Opportunities for this could be translated in the future design of open spaces and key streets and laneways.
- The advisory group would like to see this park and the watercourse it contains given cultural and natural heritage identity and a story through First Nations storytelling and interpretation.
- Public art and interpretation in the Burwood North Precinct could, where appropriate, include and integrate First Nations art and storytelling and interpretation in the design of open spaces.
- Council should continue to talk to people about future education and training and employment opportunities that may be enabled by the Masterplan that are associated with future landscape, building, landscape restoration, and maintenance of lands within the public domain in the Precinct.

5.2.3 What we resolved to do next

Council seek endorsement from the First Nations advisory group of the Design Principles below that were developed as an outcome of discussions during Workshop One:

- ✓ First Nations people should lead or co-lead the First Nations elements of design in the Masterplan and should make decisions on how cultural knowledge is used.
- ✓ Local First Nations communities should be given opportunity to be involved in the process.
- ✓ All First Nations design elements used in the Masterplan must be approved for use by the First Nations people who conceived and/or created the design element.

The First Nations advisory group to provide feedback on the additional Design Principles below that are intended to promote the integration of First Nations storytelling and interpretation into the design of the Masterplan public space strategy:

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- Public art and interpretation in the Burwood North Precinct could, where appropriate, include and integrate First Nations art and storytelling and interpretation in the design of open spaces and in the design of key streets and laneways.
- As part of the development and/or review of any public art strategy for the Burwood North Precinct, consideration should be given to including First Nations art and interpretation provisions. The would be subject to engagement with the community in accordance with Council's Engagement Strategy and would assist in guiding co-design with First Nations People and acknowledging connection to country.

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6.0 Recommendations

This report recommends that:

- Burwood Council continue to engage with First Nations people to guide the implementation of any First Nations design elements as part of the Burwood North Precinct.
- Consideration be given to developing a place naming strategy for the Burwood North Precinct that could include Aboriginal names as part of a Connecting to Country process. If pursued, the place naming strategy should be developed in conjunction with a First Nations provider and be widely consulted with the community.



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Appendices

Attachment 1: AHIMS data

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AHIMS Web Services (AWS)
Search Result

Your Ref/PO Number : 2 Meryla
Client Service ID : 739666
Date: 10 December 2022

Dominic Steele Archaeological Consulting
21 Macgregor Street
CROYDON New South Wales 2132
Attention: Dominic Steele
Email: dsca@bigpond.net.au
Dear Sir or Madam:

AHIMS Web Service search for the following area at Lat. Long From : -33.8812, 151.0941 - Lat. Long To : -33.8627, 151.1559, conducted by Dominic Steele on 10 December 2022.

The context area of your search is shown in the map below. Please note that the map does not accurately display the exact boundaries of the search as defined in the paragraph above. The map is to be used for general reference purposes only.



A search of Heritage NSW AHIMS Web Services (Aboriginal Heritage Information Management System) has shown that:

7	Aboriginal sites are recorded in or near the above location.
0	Aboriginal places have been declared in or near the above location. *

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If your search shows Aboriginal sites or places what should you do?

- You must do an extensive search if AHIMS has shown that there are Aboriginal sites or places recorded in the search area.
- If you are checking AHIMS as a part of your due diligence, refer to the next steps of the Due Diligence Code of practice.
- You can get further information about Aboriginal places by looking at the gazettal notice that declared it. Aboriginal places gazetted after 2001 are available on the [NSW Government Gazette](https://www.legislation.nsw.gov.au/gazette) (<https://www.legislation.nsw.gov.au/gazette>) website. Gazettal notices published prior to 2001 can be obtained from Heritage NSW upon request

Important information about your AHIMS search

- The information derived from the AHIMS search is only to be used for the purpose for which it was requested. It is not to be made available to the public.
- AHIMS records information about Aboriginal sites that have been provided to Heritage NSW and Aboriginal places that have been declared by the Minister;
- Information recorded on AHIMS may vary in its accuracy and may not be up to date. Location details are recorded as grid references and it is important to note that there may be errors or omissions in these recordings,
- Some parts of New South Wales have not been investigated in detail and there may be fewer records of Aboriginal sites in those areas. These areas may contain Aboriginal sites which are not recorded on AHIMS.
- Aboriginal objects are protected under the National Parks and Wildlife Act 1974 even if they are not recorded as a site on AHIMS.
- This search can form part of your due diligence and remains valid for 12 months.

Level 6, 10 Valentine Ave, Parramatta 2150
Locked Bag 5020 Parramatta NSW 2124
Tel: (02) 9585 6345

ABN 34 945 244 274
Email: ahims@environment.nsw.gov.au
Web: www.heritage.nsw.gov.au

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AHIMS Web Services (AWS)

Extensive search - Site list report

Your Ref/PO Number : Burwood CMP
Client Service ID : 739692

SiteID	SiteName	Datum	Zone	Easting	Northing	Contact	Site Status**	SiteFeatures	SiteTypes	Reports
45-6-0262	Rodd Point/Rodd Park Contact	AGD	56	328700	6251000	Open site	Valid	Shell : -, Artefact : -	Midden	2047
45-6-1936	Rodd Point Cave Contact	AGD	56	328730	6251010	Closed site	Valid	Shell : -, Artefact : -	Shelter with Midden	
29-3-0079	Concord Oval Potential Flaked Glass Artefact Contact	GDA	56	325056	6250768	Open site	Valid	Artefact : -		
45-6-3322	Timbrell Park Midden Contact	GDA	56	327989	6250589	Open site	Not a Site	Shell : -		4780
45-6-2142	Hen & Chicken Bay, Five Docks Contact	AGD	56	326200	6251250	Open site	Valid	Shell : -, Artefact : -	Midden	
45-6-3906	KOCO Artefact Scatter/PAD Contact	GDA	56	325154	6250930	Open site	Valid	Artefact : -, Potential Archaeological Deposit (PAD) : -		
45-6-2555	Rodd Island Contact	AGD	56	329080	6251280	Open site	Valid	Shell : -, Artefact : -	Midden	

** Site Status

Valid - The site has been recorded and accepted onto the system as valid.
Destroyed - The site has been completely impacted or harmed usually as consequence of permit activity but sometimes also after natural events. There is nothing left of the site on the ground but proponents should proceed with caution.
Partially Destroyed - The site has been only partially impacted or harmed usually as consequence of permit activity but sometimes also after natural events. There might be parts or sections of the original site still present on the ground.
Not a site - The site has been originally entered and accepted onto AHIMS as a valid site but after further investigations it was decided it is NOT an aboriginal site. Impact of the type of site does not require permit but Heritage NSW should be notified.

Report generated by AHIMS Web Service on 10/12/2022 for Dominic Steele for the following area at Lat, Long From: -33.8812, 151.0947 - Lat, Long To : -33.8627, 151.1559, Number of Aboriginal sites and Aboriginal objects found is 7

This information is not guaranteed to be free from error omission. Heritage NSW and its employees disclaim liability for any act done or omission made on the information and consequences of such acts or omission.

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Aboriginal Site Recording Form

Manager, Information Systems
Locked Bag 5020, Parramatta 2124 NSW

AHIMS site ID: 29-3-0079 **Date recorded:** 24-10-2019

Site Location Information

Site name: Concord Oval Potential Flaked Glass Artefact

Easting: 325056 **Northing:** 6520768 **Coordinates must be in GDA94 (MGA)**

Horizontal Accuracy (m): 5

Zone: 56 **Phone GPS**

Recorder Information

(The person responsible for the completion and submission of this form)

Title **Surname** **First name**

Mr. Barber Matthew

Organisation: NGH

Address: Po Box 62 Fyshwick ACT 2609

Phone: 0407485018 **E-mail:** matthew.b@ngnhenvironmental.com.au

Site Context Information

Land Form Pattern: Floodplain **Land Use:** Recreation

Land Form Unit: Slope **Vegetation:** Cleared

Distance to Water (m): 115 **Primary Report:**

How to get to the site: The site is located on the turfed grass, landscaped slope to the south of Concord Oval, immediately adjacent to the car park. Approximately 65m south-east of the southern entrance gate on Loftus Street.

Other site information: Scars are clustered together and overlapping all running off the same break edge spanning 5cm. Conchoidal fractures visible. Longest scar is 2.6cm in length x 0.9cm width. Widest scar is 1.3cm x 2.5cm length. Artefact was in an extremely disturbed fill context and is considered to have been moved.

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**Concord Oval:
Archaeological Test
Excavations
Project Area Location**

Legend
Project Area

Data Attribution:
© Aerial 2019
© CNP 2019
© EPS, LRP, DNR 2019

Ref: 19-288 (Project Area Location)
Author: Katherine A.
Date compiled: 10.03.2019
Version: 02/03/19 (02/03/2019)

NGH

Concord Oval Archaeological Test Excavations Test Pit Locations

Legend

- Project Area
- Archaeological Test Pit Locations
- Longhouse/Sodhouse building locations taken from 1933 rabbit station

Map 10-10-10: Test Pit Locations

NGH

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Site contents information

open/closed site: Site condition:

Features:

1.

Number of
featuresLength of
feature(s)
extent (m)Width of
feature (s)
extent (m)

Scarred Trees

Scar Depth
(cm)Regrowth
(cm)

Scar shape

Tree Species

Feature condition:

Description:

Press and blown moulded black/dark olive champagne style glass bottle base excavated from a disturbed context approx 1000mm depth in TP4, broken and only the base remains with a partial embossed with a motif of letters YDNE. To the left of these letters are 6 unidirectional negative flake scars.

Features:

2.

Number of
featuresLength of
feature(s)
extent (m)Width of
feature (s)
extent (m)

Scarred Trees

Scar Depth
(cm)Regrowth
(cm)

Scar shape

Tree Species

Feature condition:

Description:

Features:

3.

Number of
featuresLength of
feature(s)
extent (m)Width of
feature (s)
extent (m)

Scarred Trees

Scar Depth
(cm)Regrowth
(cm)

Scar shape

Tree Species

Feature condition:



Description:

3

DRAFT

Features:				Scarred Trees			
	Number of features	Length of feature(s) extent (m)	Width of feature (s) extent (m)	Scar Depth (cm)	Regrowth (cm)	Scar shape	Tree Species
4.	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Feature condition: <input type="text"/>							
Description: <div></div>							

Features:				Scarred Trees			
	Number of features	Length of feature(s) extent (m)	Width of feature (s) extent (m)	Scar Depth (cm)	Regrowth (cm)	Scar shape	Tree Species
5.	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Feature condition: <input type="text"/>							
Description: <div></div>							

Site photographs	
	
Description: <input type="text" value="Embossed motif running horizontally along bottle base."/>	Description: <input type="text" value="Bottle base - birds eye view"/>

DRAFT



Description: Negative scars evident on the bottle edge



Description: Negative scars evident on the bottle edge

Site restrictions

Do you want to Restrict this site?: ☐

Restriction type: Gender ☐ General ☐ Location ☐

Why is this site restricted?:

Further information contact

Title

Surname

First name

Organisation:

Address:

Phone: E-mail:

Site interpretation and community statement