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ROWAN VILLAGE, WAGGA WAGGA SOUTH: CULTURAL VALUES ASSESSMENT REPORT (REDACTED VERSION)



PREPARED FOR:

DEVCORE

WATERS CONSULTANCY PTY LTD

HISTORY • CULTURE • HERITAGE

REDACTED REPORT FOR PUBLIC DISTRIBUTION

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Cover image: Korey Moon, 'Cultural Site B Ring Tree', November 2022, Waters Consultancy Pty Ltd.

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Acknowledgement of Country

We acknowledge the Wiradyuri people, the Traditional Owners of the Country that this report concerns.

We acknowledge the many other First Nations people who have connection to this Country and the Traditional Custodians of the many lands on which we live and work.

We pay respect to First Nations Elders past and present and thank them for their continuing care of Country, culture, and community.



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NOTE ON LANGUAGE IN QUOTES

There are quotes in this report from documents written by non-Indigenous people in the nineteenth and early twentieth centuries. Please be aware that the language and attitudes of the writers can at times be offensive and distressing. They have been included because of the information they can provide us about the lives of First Nations people.

1 Introduction

1.1 Project background

Waters Consultancy Pty Ltd (Waters) was commissioned by Devcore (the Proponent) to undertake an intangible Aboriginal Cultural Values Assessment (CVA) within the Heritage NSW framework.

The Proponent is undertaking development planning for a proposed housing development at 7066 Holbrook Road, Rowan. The proposed Planning Proposal seeks to rezone the site from RU1 Primary Production to:

- R1 General Residential.
- R5 Large Lot Residential.
- B2 Local Centre.
- RE1 Public Recreation.

The Proponents intent is to develop a residential neighbourhood with sustainable infrastructure delivery and recreation facilities featuring a variety of residential lot sizes.

1.2 Report purpose

In the context of the Heritage NSW Aboriginal cultural heritage assessment process this report documents intangible Aboriginal cultural heritage values located within and adjacent to the study area and assesses the potential impact of the proposed Project on those values. This report supports the application of the principles and commitments of the New South Wales Government Architect's *Connecting with Country Framework* (NSWGA Framework)¹ through working to strengthen understanding and respect for the cultural values of this Country. A series of recommendations have been developed to safeguard the identified cultural heritage values and celebrate and respect Country.

This report should be read in association with the *Aboriginal Cultural Heritage Assessment Report* (CHAR) (Urbis, 2023) that details the findings and recommendations of the archaeological cultural heritage investigations and incorporates the findings and recommendations of this CVAR.

1.3 Study Area

The Project area is located at 7066 Holbrook Road, Rowan, and consists of the following parcels of land (Figure 4):

- DP 1054800 Lot 18.
- DP 757246 Lots 24, 26, 43, 65 and 66.
- DP 1063399 Lot 23.

This report has considered the Project area and the wider cultural landscape that it is situated within. The proposed Project is located on Wiradyuri Country within the Wagga Wagga City Council Local Government Area (LGA).

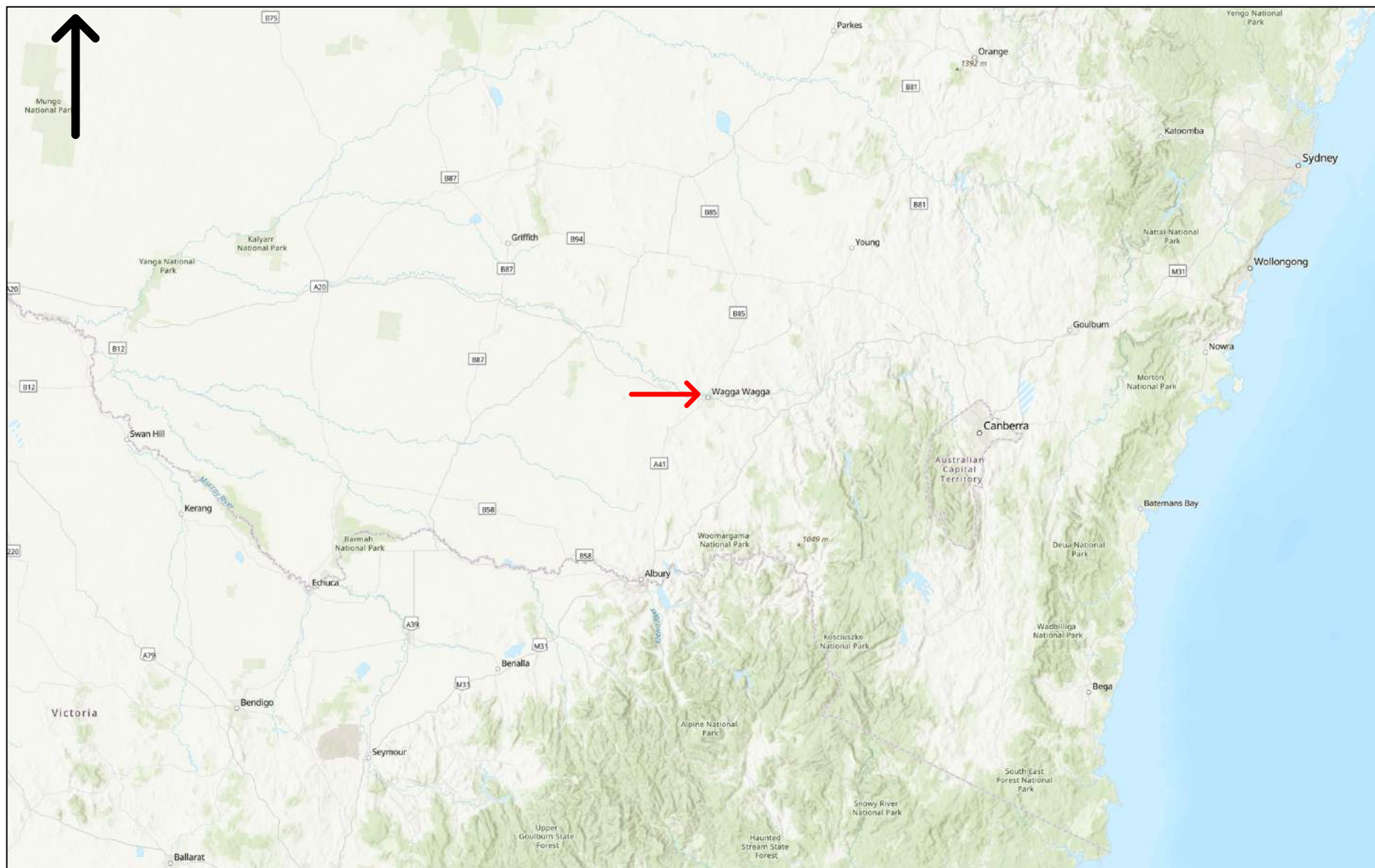


Figure 1: Regional context.

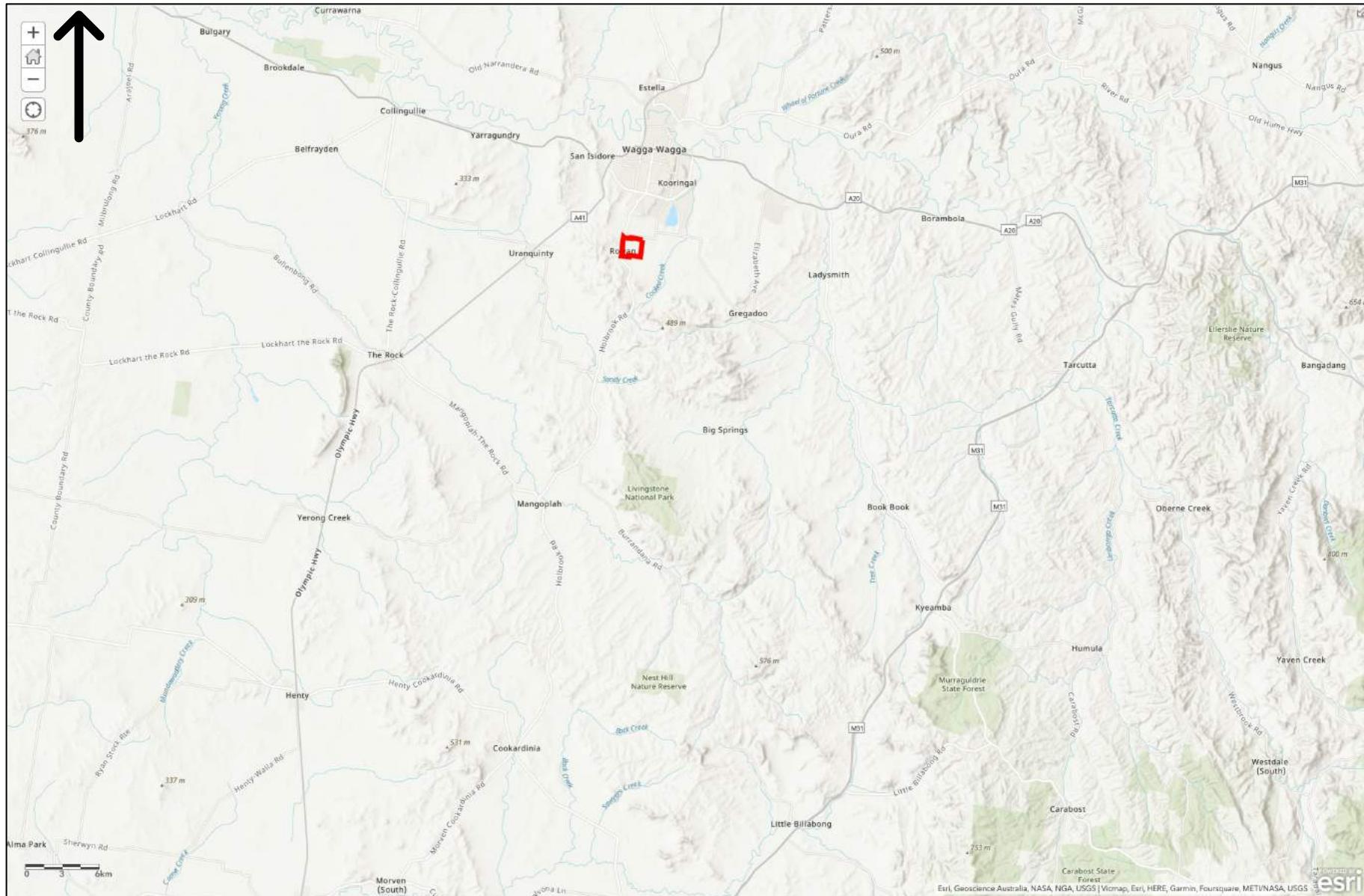


Figure 2: Project area in context (red outline).

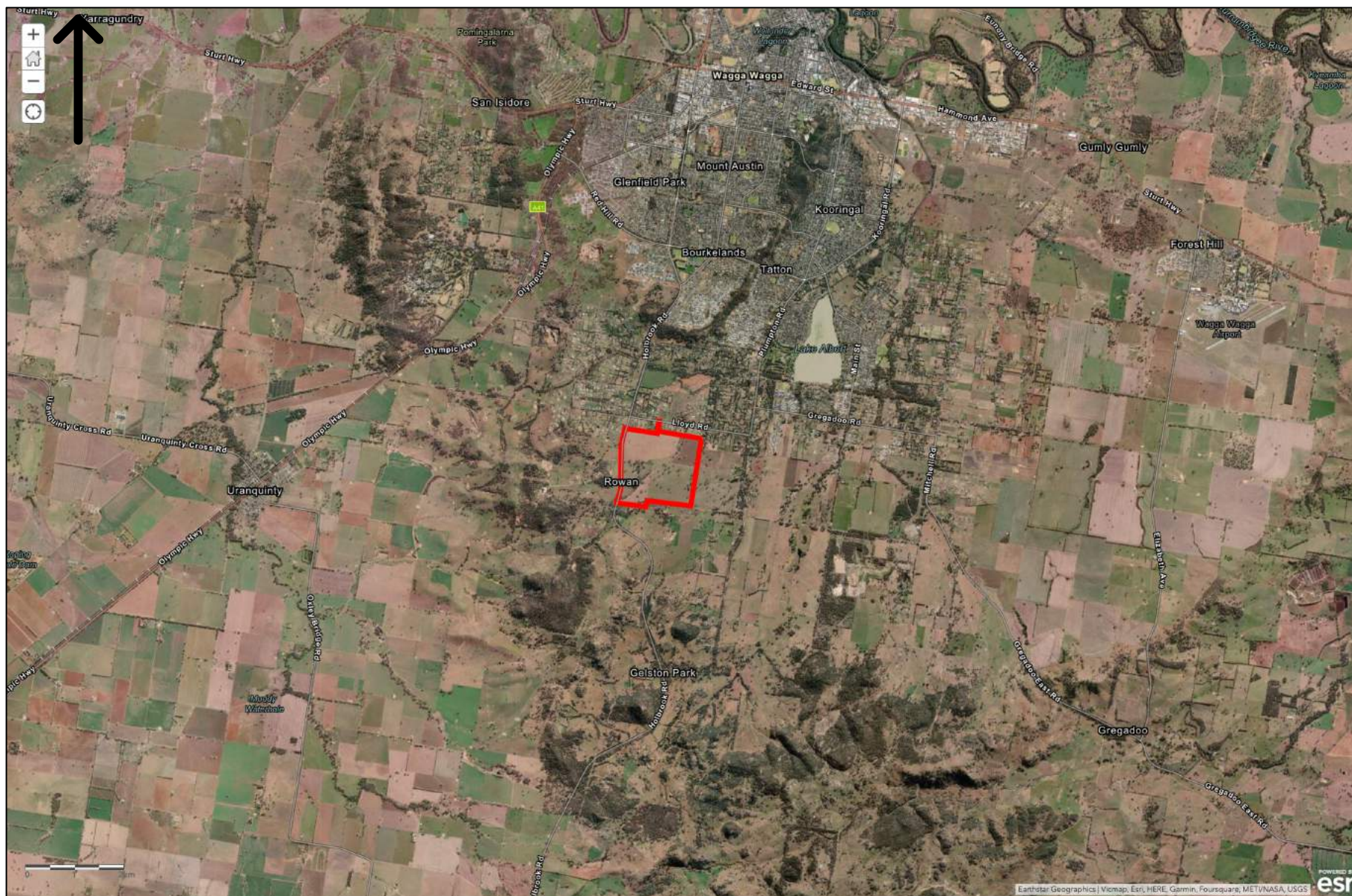


Figure 3: Project area in context (red outline).



Figure 4: Project area (red outline) with Lot/DP.

1.4 Summary of results

The surrounding landscape is one that is rich in cultural value with a range of locations identified within it as holding cultural significance including important resource areas, Dreaming Places, Song Lines, ceremonial grounds, Ring Trees, burial trees, movement corridors (pathways), men's business places, women's business places, and traditional and historical living places.

Within the Project area there are six locations of cultural value that have been identified: a waterway and Song Line (Cultural Site A), a Ring Tree (Cultural Site B), a Cultural Tree (Cultural Site C), and several individual and clusters of Cultural Habitat Trees (Cultural Sites D, E, & F).

A total of seventeen recommendations have been made to protect and conserve the identified Cultural Sites, mitigate potential impacts, and reflect and respect Country. It is important to note that the RAPs and the cultural knowledge holders also place cultural value on any material cultural objects identified during the project.

2 Statutory Background

This section provides a summary of the statutory context for understanding and managing First Nations cultural values at the State level, including the planning context.

2.1 NSW Environment & Planning Assessment Act, 1979

The *Environmental Planning and Assessment Act 1979* (EP&A Act) provides the statutory basis for planning and environmental assessment in NSW. The EP&A Act provides the framework for environmental planning and development approvals and includes provisions to ensure that the potential environmental impacts of a development or activity are assessed and considered in the decision-making process. The Minister for Planning, statutory authorities and local councils are responsible for implementing the EP&A Act.

The EP&A Act establishes the framework for cultural heritage values to be formally assessed in the land use planning, development assessment and environmental impact assessment processes.

1.1.1. OBJECTS OF THE EP&A ACT (SECTION 1.3)

There are ten objects of the EP&A Act with no one object assigned priority over another. The objects are intended:

- to promote:
 - the social and economic welfare of the community and a better environment by the proper management, development and conservation of the State's natural and other resources
 - the good design and amenity of the built environment
 - the proper construction and maintenance of buildings (including the protection of health and safety of occupants)
 - the sustainable management of built and cultural heritage (including Aboriginal cultural heritage)
 - the orderly and economic use and development of land
 - the delivery and maintenance of affordable housing
 - sharing of planning responsibility between different levels of government.
- to facilitate ecologically sustainable development by integrating relevant economic, environmental and social considerations in decision-making about environmental planning and assessment.
- to protect the environment, including the conservation of threatened and other species of native animals and plants, ecological communities and their habitats.
- to allow better community participation in environmental planning and assessment.

Ecologically sustainable development (ESD) is defined under other environmental legislation (Section 2 (6) the Protection of the Environment Administration Act 1991). ESD is about improving and creating better spaces and places in which to live, work, rest and

play; both for us now, and for future generations, whilst maintaining the ecological processes on which life depends. A key object for heritage (EP&A Act section 1.3.f) is the sustainable management of built and cultural heritage (including Aboriginal cultural heritage).

1.1.2. DIVISION 3.2 ENVIRONMENTAL PLANNING INSTRUMENTS

This division allows for the development of an environmental planning instrument (EPI) for the purpose of achieving any of the objects of this Act. Any EPI developed for this project should ensure that sustainable management of built and cultural heritage (including Aboriginal cultural heritage) is considered as a key outcome.

1.1.3. LOCAL ENVIRONMENTAL PLANS AND DEVELOPMENT CONTROL PLANS

Many heritage items and archaeological sites and relics are protected under this legislation through Local Environmental Plans (LEPs) or Development Control Plans (DCP). Such listings may be of State or local significance. Local councils manage the heritage values of heritage items as part of Development Applications. Government agencies are required to consult with the Local Council where impacts are proposed to heritage items that are not minor or inconsequential. The relevant planning instruments that inform this project include the Wagga Wagga Local Environmental Plan 2010.

2.2 National Parks and Wildlife Act, 1974

The main legislation governing Aboriginal objects is the *National Parks & Wildlife Act, 1974* (NPW Act). This Act provides statutory protection to all Aboriginal objects and places within New South Wales. Heritage NSW, part of the Environment and Heritage Group within the Department of Planning and Environment, is the State Government agency responsible for the implementation and management of the NPW Act.

Part 6 of the NPW Act provides provision for the protection of all “Aboriginal objects”, which are defined as:

...any deposit, object or material evidence (not being a handicraft made for sale) relating to the Aboriginal habitation of...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.

An Aboriginal place is any place declared to be an Aboriginal place by the Minister for the Environment, under Section 84 of the Act. It is an offence to disturb Aboriginal objects or places without a permit authorised by the Chief Executive, Heritage NSW (or delegate). In addition, anyone who discovers an Aboriginal object is obliged to report the discovery to the Chief Executive, Heritage NSW.

The NPW Act has also established the Aboriginal Heritage Management System (AHIMS) which is a database of known Aboriginal heritage places and sites within NSW.

2.3 NSW Heritage Act 1977

The *Heritage Act 1977* (Heritage Act) defines and protects environmental heritage and items across NSW. Environmental heritage means those places, buildings, works, relics, moveable objects, and precincts, of State or local heritage significance.

1.1.4. STATE HERITAGE REGISTER, HERITAGE ACT, 1977

Listing a heritage item on the State Heritage Register (SHR) means that the Minister for Heritage has determined the significance of a place as being worthy of conservation into the future for the people of NSW. SHR listings are managed under s.57 of the Act. Any impact within the identified curtilage/ boundary of an SHR site will require an approval from the NSW Heritage Council under s.60 of the Act unless it is exempt under s.57(2).

2.4 Statutory and Non-Statutory Guidelines

Any work that aims toward understanding and respecting cultural values and connecting with Country must be based on listening, prioritising, and respecting the knowledge and views of First Nations people. The management of cultural values and heritage sites in NSW should follow the requirements of the Burra Charter of Australia ICOMOS. Planning and designing for Country should consider the Connecting with Country Framework developed by the New South Wales Government Architect.

The following guidelines provide for best practice engagement, conservation and management approaches and can be used to inform the management of First Nations cultural values and places:

- *Connecting with Country Framework (2023)*, New South Wales Government Architect.
- *The Australia International Council on Monuments and Sites (ICOMOS) Charter for Places of Cultural Significance (The Burra Charter) (2013)*.
- *Practice Note: The Burra Charter and Indigenous Cultural Heritage Management (ICOMOS)*.
- *Practice Note: Intangible Cultural Heritage & Place (ICOMOS)*.
- *Practice Note: Understanding Cultural Routes (ICOMOS)*.
- *Free Prior and Informed Consent: An indigenous peoples' right and a good practice for local communities (2016)*, Food and Agriculture Organization of the United Nations.
- *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW (2011)*, Heritage NSW.
- *Aboriginal cultural heritage consultation requirements for proponents (2010)*, Heritage NSW.
- *Engage Early: Guidance for proponents on best practice Indigenous engagement for environmental assessments (2016)*, Department of the Environment, Commonwealth of Australia.
- *Ask First: A guide to respecting Indigenous heritage places and values (2002)*, Australian Heritage Commission.

3 Assessment approach

This cultural values assessment has been undertaken through consultation with First Nations cultural advisors and knowledge holders identified by the registered Aboriginal parties (RAPs) for the Project. Consultation with First Nations cultural advisors and knowledge holders is the key component in cultural heritage values assessment. As stated in the guidelines produced by the International Council on Monuments and Sites (ICOMOS) on the application of the Burra Charter to Indigenous heritage:ⁱⁱ

*Indigenous people are the relevant knowledge-holders for places of Indigenous cultural significance. Their traditional knowledge and experience must be appropriately used and valued in the assessment of places. Advice may need to be sought on who are the relevant knowledge holders.*ⁱⁱⁱ

The assessment of cultural heritage values has been undertaken in consultation with the First Nations community and the identified cultural advisors and knowledge holders as detailed in the following section. Documentary research and historical analysis were undertaken to provide a contextual framework for understanding cultural values. The process undertaken has been consistent with the ICOMOS guidelines^{iv} and the Aboriginal cultural heritage assessment guidelines of Heritage NSW.^v

3.1 Engagement

In line with the Heritage NSW process on 8 April 2022 Urbis sent an email with an information pack to the Project RAPs that included the draft cultural values assessment methodology for review and comment by 6 May 2022 (Appendix A).

Table 1. Registered Aboriginal parties

Registered Aboriginal party	Date of registration
Bundyi Aboriginal Cultural Knowledge (Mark Saddler)	23 March 2022
Miyagan Culture & Heritage (Robert Carroll)	23 March 2022
Konanggo Aboriginal Cultural Heritage Services (Robert Young)	23 March 2022
Wagga Wagga Local Aboriginal Land Council (Lorraine Lyons)	23 March 2022
Bidya Marra Consultancy (James Ingram)	9 May 2022
Dorothy Whyman	4 September 2022
Warabinya Cultural Heritage Assessment Group	19 September 2022
Leanne Sanders	19 September 2022
Bernard Higgins	19 September 2022
Jackie Ingram	19 September 2022
Cheryl Penrith	19 September 2022
Mary Atkinson	19 September 2022
Peter Ingram	13 October 2022

An online meeting was held on 5 May 2022 at which the draft methodology was discussed, and a verbal invitation was given for the nomination of cultural knowledge holders (Appendix B). A final methodology (Appendix C) was issued by Waters on 16 May 2023 via email along with a request for the nomination of cultural knowledge holders. Subsequent attempts were made to contact all RAPs via telephone and/or email. As a result of the registration of additional RAPs in September 2022 the request for nomination of cultural knowledge holders was re-opened; Urbis emailed the new RAPs a package that included the final CVA methodology and offered them the opportunity to nominate cultural knowledge holders. Waters followed up with the new RAPs via telephone to confirm that they had received the final CVA methodology and that they had the opportunity to nominate cultural knowledge holders to participate in the CVA process.

A total of eight individuals were nominated as cultural knowledge holders: Mary Atkinson, Jackie Ingram, James Ingram, Cheryl Penrith, Mark Saddler, Pamela Young, Dorothy Whyman, and Hewitt Whyman. The eight individuals nominated as cultural advisors and knowledge holders were all contacted and their participation in the project was requested, all eight cultural knowledge holders participated through a combination of on Country visits and one-on-one consultation in person and online.^{vi} We thank them all for working with us on this report and trusting us to represent their cultural knowledge correctly and respectfully.

In addition to the detailed cultural mapping undertaken in the study area the cultural knowledge holders shared cultural and historical information on the broader cultural landscape of the Country which has informed this report's discussion of cultural heritage values and significance in this part of Wiradyuri Country.

It is acknowledged that the archaeological record, that is tangible material objects themselves, hold significant cultural value to First Nations people of the region and that this value has been expressed during consultations with the RAPs and the cultural knowledge holders. The nature of cultural significance is such that it is an ongoing process that must allow for the attachment of cultural values and significance to emerging archaeological sites. It is noted, however, that this report is specifically concerned with the identification of intangible cultural sites that are not identifiable through archaeological investigation.

Prior to finalisation a draft of this CVAR, and the draft CHAR produced by Urbis that incorporated the key findings of this report, was provided to the cultural advisors, cultural knowledge holders, and RAPs for a 28-day review period. An online meeting was held with cultural advisors, cultural knowledge holders, RAPs, Waters Consultancy and Urbis to discuss the draft CVAR and CHAR on 13 November 2023. The feedback received regarding the CVAR confirmed the cultural values and recommendations as presented and requested that a redacted version be produced for any public facing use of the report to ensure that sensitive cultural and locational information was not disclosed. This is the redacted version of this report produced for use in any public facing context.

4 Country, people, and cultural significance

Country holds culture, community and identity through stories and beliefs that are interwoven into the trees, weather, animals, landforms, waterways, places, minerals, and plants, connected through a tapestry underpinned by knowledge and kinship obligations.

The understanding and perception of cultural landscapes expressed by First Nations cultural advisors and knowledge holders, and by First Nations communities more broadly, is of an area traversed by an interconnecting network of physical, social, and spiritual meanings. The term 'associative cultural landscape' has come to be used within the international heritage profession to refer to such complex understandings of landscape. The World Heritage Convention of UNESCO defines an associative cultural landscape as one that has "... *powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence, which may be insignificant or even absent.*"^{vii}

Mythological sites and beings are imprinted in the topography of the landscape and the energy or sentience of the mythological being is understood as remaining in the physical environment. In this sense the mythological beings and their cultural routes or pathways are seen as animating the landscape. This belief system is common to all totemic Australian geographies.^{viii} This inscription of meaning onto the landscape applies not only to the actions of mythological beings but also to the actions of the ancestors and events in historical time. The inscription of meaning onto the landscape, a process partially captured in the term 'Dreaming', is not restricted to a distant and mythological past but is a continuous cultural process within which people are empowered to create new meanings.^{ix}

Relationship to Country and place is a living cultural process that is central to First Peoples identities:

"There is an insistence in Indigenous cultures on making space one's own, by relating to that space in terms of an activity performed there, sometimes a singular highly charged activity, sometimes activities repeatedly performed."^x

First Peoples understandings of place are subtle and complex weaving past, present and future together. Complex webs of interactions with specific places, layered through time and extending into the future, map Country and people together.

"People are part of Country, and our identity is derived in a large way in relation to Country."^{xi} (Dr Danièle Hromek, Budawang/Yuin)

The urban environment has historically been, and largely continues to be, one that has signalled white privilege and exclusion to First Peoples. There is an opportunity through engaged planning and co-design to create spaces that welcome the lived cultural relationship between First Peoples and Country and support First Peoples to control their social engagement with place.

4.1 Heritage assessment: cultural value and significance

The concept of cultural significance in heritage practice encompasses all the cultural values and meanings that could potentially be associated with Country or with a specific place (site) in Country, intangible and tangible. In the context of First Peoples cultural heritage the cultural and natural values of Country and place are generally indivisible.

Cultural significance is embodied in Country and place: in its tangible or physical form, in the wider cultural landscape that it is in, in the ways it is used or interacted with, and in the associations, stories, and meanings of Country and place to the people and community it holds significance for:

Aboriginal cultural heritage consists of any places and objects of significance to Aboriginal people because of their traditions, observances, lore, customs, beliefs and history. It provides evidence of the lives and existence of Aboriginal people before European settlement through to the present... For Aboriginal people, cultural heritage and cultural practices are part of both the past and the present and that cultural heritage is kept alive and strong by being part of everyday life.^{xii}

The concept of cultural significance is used in Australian heritage practice and legislation to encompass all the cultural values and meanings that might be recognised in a place. Cultural significance is often defined as the sum of the qualities or values that a place has with particular reference to the five values – aesthetic, historic, scientific, social and spiritual – that are listed in the *Burra Charter*.

The three key values in relation to First Nations cultural heritage assessments are the social, spiritual, and historic. Social or cultural value refers to the associations that a place has for a particular community or cultural group and the resulting social or cultural meanings that it holds for them. It can encompass traditional, historical, and contemporary associations. Spiritual value is often subsumed within the category of social or cultural value. It refers more specifically to the intangible values and meanings embodied or evoked by a place to a specific cultural group and that relate to that group's spiritual identity or traditional practices. Historic values refer to the associations of a place with an individual person, event, phase, or activity that has historical importance to a specific community or cultural group.

4.1 Connecting with Country framework

The GANSW Framework is aimed at ensuring that an understanding of Country helps inform the planning, design, and delivery of built environment projects. The Framework calls for planning and design that places Country at the centre of process by engaging with First Peoples with cultural connections to Country to create places that resonate with history, heritage, and story and that respect and respond to Country. The principles and approach of the Connecting with Country framework have informed the approach taken in this report.

5 Country context

The study area is part of southern Wiradyuri Country, lying in the Riverina region of southern New South Wales. Wagga Wagga lies on the Murrumbidgee River within the Murray Darling drainage system. The Murrumbidgee River begins high up in Kosciuszko National Park, from its headwaters there it flows north along the eastern edge of the mountains, through the ACT, before turning westward just north of the Brindabellas to run out to Jugiong, then south to Gundagai before heading out through the western slopes and plains until it joins the Murray River at Boundary Bend some 40 kilometres downstream from Balranald.

Wiradyuri people utilised a wide range of land-based resources, including animals such as wallabies, kangaroos, bandicoots, goanna, wombats and possums, plant foods ranging from fruits, nuts, yam daisy, orchids, lilies, cumbungi, and tubers through to nardoo, native millet, wattle, and kurrajong seeds for flour. Other land-based resources that were utilised by Wiradyuri people in the region include plants for bush medicine, wood from trees including wattles, river red gum, red stringy bark, cypress pine and native cherry, to make boomerangs, spears, digging sticks, bark for canoes and shelters, and stone to make axes, grinding stones, and spear points.

The Murrumbidgee River, its tributary creeks, and the associated wetlands and billabongs, provided a rich aquatic and avian resource for Wiradyuri people that included fish such as catfish, cod and perch, mussels, eels, cray fish, tortoises, and various water birds such as pelicans and ducks and their eggs. The wetlands and floodplains also provided a rich source of plant resources including the roots of the bulrush, and various rushes, sedges and reeds used to make fibre for weaving fishing nets, baskets, rope, and decorations.

In 1834 the naturalist George Bennett travelled in the Murrumbidgee River Country to the east, in an area from Yass to Jugiong and Tumut. Bennett commented on some of the vegetation in the region:

"On the following morning I left Jugiong, and resumed my journey through a very interesting portion of country. The banks of the Murrumbidgee stream were adorned with large "swamp oaks," (Plow'y of the aborigines,) magnificent water gum-trees, (Dad'ha and Yarra of the aborigines,) and immense quantities of a species of mallow, rising to the height of from two to six feet, and which at this time was profusely in flower, decorating the banks, mingled with other flowering plants. This mallow is named "Cumban" by the natives; and upon the banks, or in the vicinity of the river, is a species of Urtica, ("Cundalong of the aborigines,) resembling the European species, "butter-cups:" the small red poppies, germanium, and other plants, similar to, or closely allied to the European species, were abundant."^{xiii}

One of the plant foods that Bennett was aware of First Nations people using in the region was the bulrush:

"Among some of the few vegetable productions in use among the Australian blacks as food, is the root of a species of bulrush, which they name "Cormiork." It grows

abundantly on the banks of the Yass, Murrumbidgee, Tumat, and other rivers: the roots are eaten only when young: they are prepared by being baked, and the epidermis removed. Europeans who have partaken of it, say it has an agreeable farinaceous taste. The roots are collected in spring, when the young plants have just commenced sprouting.^{ixiv}

The resource richness of the study area was understood by all the knowledge holders spoken with as holding cultural value because it underlay First Nations people's use of the area, for day-to-day life and to support large-scale gatherings, over many generations.

The wetlands and floodplains which have been such an important resource for multiple generations of Wiradyuri people in the region have been modified and impacted through British land management practices including altering river flows, stream courses, and drainage.



Image 1: 'Lake Albert, Wagga Wagga', 1911.^{xv}

"Lake Albert is not a manmade lake, it's a wetland." (Uncle James Ingram, November 2022)

Like many waterbodies along the Murrumbidgee Country the area that is now Lake Albert was originally an intermittent waterbody within the Swampy Plains that came and went with the seasons. This was important swampy Country, Country that was rich in resources and helped to support the large gatherings of First Nations people as they came together at Wagga Wagga on their way to Ceremony in the mountains to the east. An 1868 newspaper article spoke of the beauty of the Lake Albert area:

"... beautiful spot is situated about four miles from Wagga Wagga. Unlike the majority of Australian lakes, Lake Albert is remarkable for great natural beauty. Wooded hills enclose it on one side, while on the other a wide stretch of comparatively open country slopes gracefully to the water's edge. The lake is about three miles round, generally free from snags, and in its quiet, placid beauty presents a marvellous contrast to the usual dry monotony of bush scenery."^{xvi}

In 1887 a regional newspaper described the Lake Albert area:

"The aboriginal name given to this locality many years ago was readily translated into "Swampy Plains," but one might as readily call it "Albert Springs," in view of the delightful streams of water one meets with by the way. In every direction, particularly to the east of the Lake, their gentle ripple greets your ear, and a narrow green line, that loses itself in the distance, marks the course of the liquid wanderers. Before the droughts they were far more numerous, but still possess their original faculty of occasionally shifting their locale and bubbling up at will."^{xvii}

It appears that although there were limited impacts on waterways and vegetation in the Swampy Plains area prior to the 1890s, it was in the late 1890s and early 1900s that extensive construction of channels and banks occurred diverting waterflows into what is now Lake Albert. A channel of Stringybark Creek, that flows around the south and east of the Project area, was one of the waterways diverted to flow into Lake Albert rather than towards the Murrumbidgee River flats.^{xviii} In December 1898 the local newspaper reported that:

"A public meeting was held in the town-hall to-night, under the auspices of the Lake Albert Improvement League, to form a Wagga committee to assist in bringing about the permanent filling of the lake with water. The Mayor (Mr. Coleman) presided. It was the decided opinion of the meeting that a permanent supply of water should, in the interests of the general public, be secured for Lake Albert... to convert the lake into a permanent sheet of water... would be of immense value to travelling stock."^{xix}

The Country that was being impacted and altered by the British was part of a wider cultural web, the rich wetlands of the Swampy Plains connected to other places of cultural, economic and spiritual significance in the surrounding landscape:

"Watharathong Hills all across the west side of Wagga, they feed into Lake Albert traditionally, they make up the basis for Lake Albert, the Ooringal (Koorringal) wetlands. Watharathong Hills that's the birds flying, they run into Uranquinty Hills, that's plenty rain and tied up with yellow box, then you've got Gabuga (Kapooka), the egg, the brain. This all feeds into Lake Albert." (Uncle James Ingram, November 2022)

The patterns of movement of mythological beings and of Aboriginal people, traditionally and historically, create a complex interlinked series of places and cultural routes or pathways. Cultural routes or pathways link together nodes in the landscape that are related to resource-rich areas, mythological movement patterns, and places of ceremonial and

spiritual importance. Cultural routes or pathways extend through the Country of neighbouring groups, linking people and places together in a complex network of social and ceremonial connection. Song Lines or Dreaming Tracks refer to the cultural routes formed by mythological beings in their travel through the landscape and carry ritual and ceremonial meaning.

The cultural understanding of individual sites situates them within this complex interlinked series of pathways and places created by the patterns of movement of mythological beings and First Peoples. Song Lines or Dreaming Tracks provide a detailed map of linked places with embedded information about the creation of Country, the cultural routes or pathways through that Country, details of the ecology of the region, and guides to appropriate behaviour in that Country. Song Lines support the movement of people across the landscape, the utilization and maintenance of ecological resources, and the observance of religious or spiritual life:

"Pathways are important for trade, ceremonies, local group associations, marriage, harvest gathering and fighting. There are often resource clusters along pathways, related to both ritual and economic activities. Pathways as well as their utilitarian application are deeply embedded in Aboriginal epistemology being both records of the travel of ancestral figures and mirrors of movement of astronomical constellations. Pathways indicate trade and joint ceremonies with neighbours whose country was close if not adjoining. However, they also interrelate groups much further afield for larger ceremonies and for trade journeys at a greater distance."^{xx}

The traditional social structures of First Peoples were (and are) complex and through the web of kinship ties people come together in various ways ranging from small, localised groups through to large scale ceremonial networks, in accordance with the activity being undertaken. Prior to the impacts of the British invasion high level ceremonies brought people together from a wide area utilising the cultural network of pathways and Song Lines. These gatherings were dependent on the availability of sufficient resources to support large groups of people. Traditionally people's patterns of movement and the timing of large-scale gatherings were based around the seasonal availability of key resources. The Bogong mountains to the east were at the centre of one of those large ceremonial networks, a place where people came together for cultural business and Ceremony.

The Wagga Wagga area was part of a large-scale Ceremony and trade network that stretched east to the Bogong Mountains. Every year people travelled from the western plains, mountains, the tablelands and the coast to gathering places on the fringes of the high country and then further up to where the Bogong moths were. These annual gatherings combined feasting on the rich resource of the moths with the holding of important ceremonial events. Wagga Wagga was one of the gathering places where large numbers of First Nations people came together before travelling east up into the high country.^{xxi} Uncle James Ingram spoke of how people from all around came together at Wagga, meeting here before travelling up into the Bogong Mountains for ceremony:

"Euabalong, West Wyalong, Murrin Bridge, Condo, Lake Cargellico, mobs all coming down the creek lines, coming down to Wagga and then we were on our way to Canberra, to the mountains. The Albury mob came up the Billabong system that runs along where the Hume Highway is now, we met up with them up Brungle way on our way to Canberra."^{xxii}



Image 2: Aunty Dorothy Whyman, Jackie Ingram and Uncle Hewitt Whyman speaking about Country on site (with Kate Waters and Ella Moon from Waters Consultancy), November 2022.

Wiradyuri from along the Murrumbidgee River joined with peoples to the east, including the Walgalu, Ngarigo, Ngun(n)awal, Ngambri and Gundungurra, and the Dharawal and Yuin people from the coast, all travelling up into the mountains for Ceremony:

"Moth feasts were the occasion for great gatherings of different friendly tribes. They were summoned by messengers carrying message sticks to join in the feasting and festivities. An advance party went up to the peaks to check when the moths arrived, whilst the main gathering of several hundred Aborigines took place at the foot of the mountains, at places like Jindabyne and Blowering in the Tumut Valley. These seasonal congregations were the time for initiation ceremonies, corroborees, trade, marriage arrangements, and the settling of disputes, which sometimes involved pitched battles (the unsuccessful side lost its supply of moths for the season). Then, when the moths had arrived on the summits and the necessary rituals had been performed, a smoke signal created from wet bark was sent up and the parties wended their way upwards; each group apparently owned its own moth peaks."^{xxiii}

These annual gatherings combined feasting on the rich resource of the moths with the holding of important ceremonial events. These gatherings continued well into the

nineteenth century until the impacts of the ongoing British invasion brought them to an end.

There are a number of important Song Lines and Ceremony networks that include the Wagga Wagga Wiradyuri Country and people. One such important ceremonial pathway or songline links Wagga Wagga to Kengal (The Rock) and south along Billabong Creek to Table Top Mountain and Mullengandra. Kengal (The Rock) is a Dreaming place linked with Baiame and Mirrigan and a significant men's business place, the associated Little Rock is a significant women's business place:

"Kengal (The Rock) is a men's site, Little Rock and the saddle that's a women's place." (Uncle James Ingram, November 2022)

"There's a women's site out there too, Little Rock." (Aunty Dot Whyman, November 2022)

The cultural significance of Kengal (The Rock) has been recognised in the declaration of it as an Aboriginal Place.



Image 3: Kengal (The Rock), 2017.

Table Top Mountain is a significant men's Ceremony place, the resting place of the Eaglehawk (Baiame):

"Tabletop is all about justice, that's why there's the three, it's a Lore site." (Uncle James Ingram, November 2022)

Nearby Mullengandra, recorded as meaning home or resting place of the eagle, is associated with a women's camp and a general resource area linked to the Ceremony business that occurred on Table Top Mountain.^{xxiv}

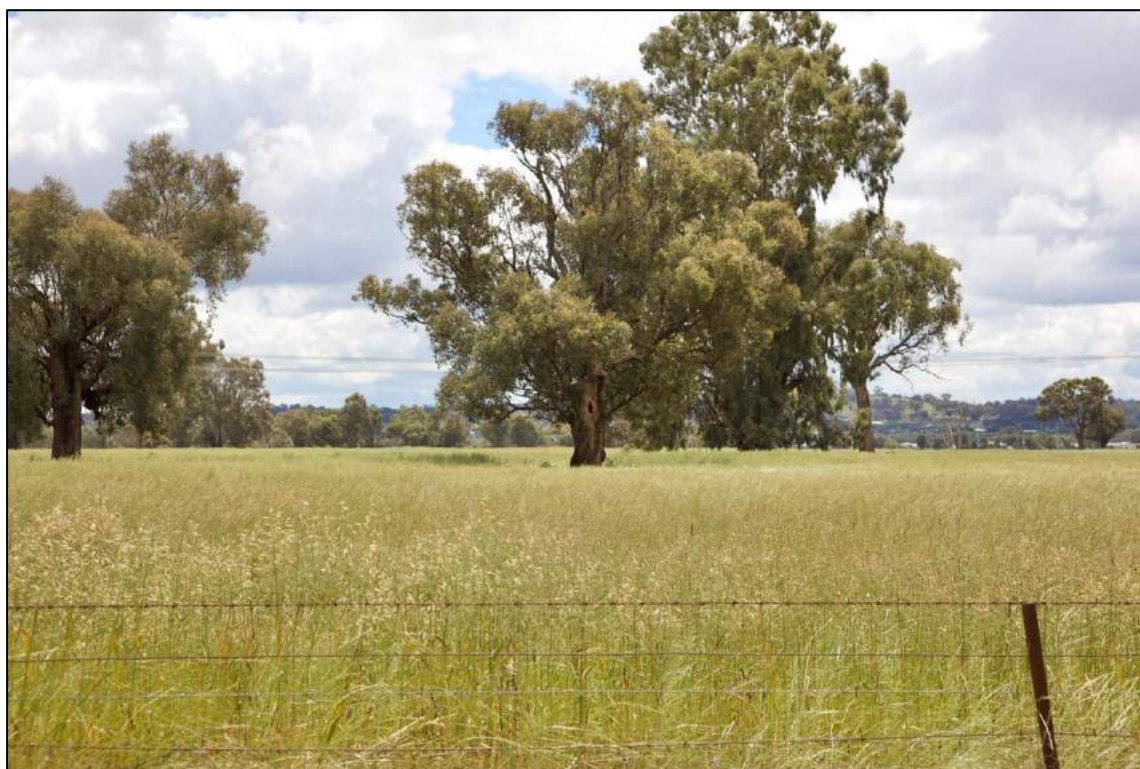


Image 4: Looking north at Cultural Trees on the Project site from Rowan Road, November 2022.

Throughout Wiradyuri Country there are Ring Trees that are wayfinding markers for Song Lines, pathways, and places of cultural value. Many of these have been lost and destroyed through the impacts of British invasion and subsequent land management practices. The Ring Trees that remain on Country hold substantial cultural value and significance to Wiradyuri people. The unnamed waterway that runs north-east to south-west through the Project area holds cultural value as part of a Dreaming Track or Song Line that connects Kengal (The Rock) to the Lake Albert wetlands and forms a movement corridor (pathway). The pathway was and is marked by Ring Trees, several of which still survive, including *Cultural Site B: Ring Tree*, and a Ring Tree located at [REDACTED] Lake Albert (AHIMS [REDACTED]):

"There's the ring tree at Rowan and then there's another ring tree at Lake Albert, definitely a songline." (Mark Saddler, November 2022)

"Yep it's a songline." (Uncle Hewitt Whyman, November 2022)

There is another highly significant Ring Tree [REDACTED] that links this pathway or Song Line into a wider network:

"You've got that Ring Tree there [at [REDACTED]] and it's got all those Ring Trees that it links to, when you move around it, it lines up with the hills." (Jackie Ingram, November 2022)



Image 5: Cultural Site B Ring Tree.

The Ring Trees are part of a complex web of wayfinding on Country:

"The stars guide you along the pathway as to where to go, the Ring Trees and boundary trees mark where to go, its mirroring the sky and the earth, it gives another layer." (Aunty Pam Young, November 2022).

The Ring Trees that remain are part of a web of wayfinding markers for the complex network of pathways and Song Lines that connect the Project area with culturally significant places in the surrounding Country including Kengal (The Rock), Kapuka, Lake Albert and Uranquinty.

The many pathways and Song Lines that both traverse and form Country are understood by the knowledge holders as linking communities for reasons of ceremony, lore, harvest sharing, trade, and marriage.

The broad geographical extent of these networks, stretching from the inland to the coast, is clear in this 1859 newspaper account of a cultural gathering at Queanbeyan:

"The blacks are mustering round the town in very great numbers, and have been holding an innumerable number of corroborees. I hear that the Wagga Wagga and Yass blacks, to the number of 200 or 300, are expected daily, and a few old women in the town entertain fears of a fight and a descent on the township."^{18XXV}

The figure on the following page (Figure 5) provides a broad cultural landscape context to the Project area; the pathways and cultural places shown on this figure reflect the knowledges shared by the cultural knowledge holders.

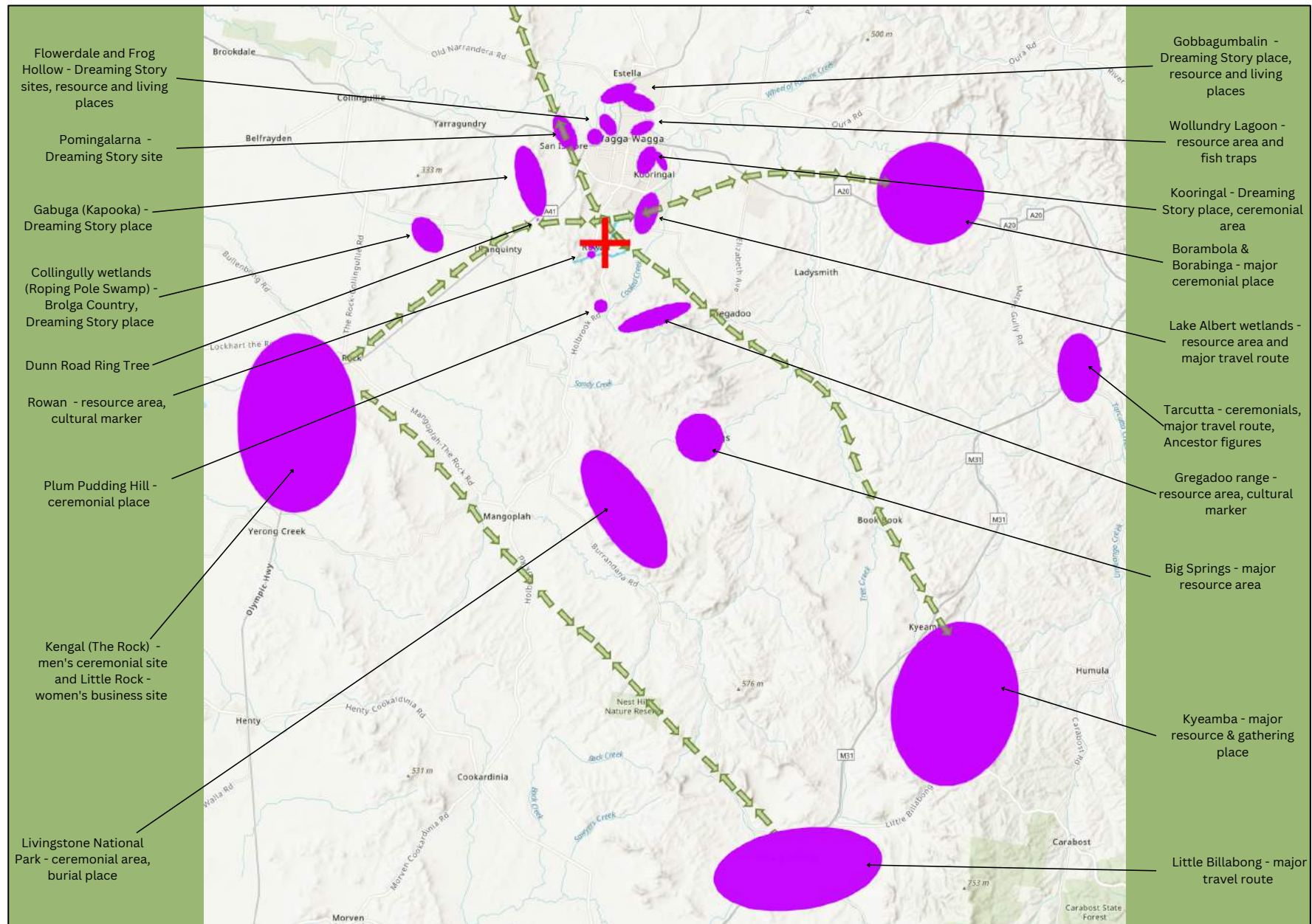


Figure 5: Cultural Landscape Context (red cross marks Project location, purple areas are indicative locations holding specific cultural values)

The first British intrusion into the Wagga Wagga Wiradyuri Country occurred in 1829 when a colonial 'exploring' party led by Charles Sturt travelled from Yass to Jugiong, through the Wagga Wagga area before continuing along the Murrumbidgee. Sturt was led by a series of Wiradyuri guides as he travelled across Wiradyuri Country.

British pastoral expansion initially followed the major river valleys before spreading out along the tributaries. By the late 1820s the river frontages along the Yass River had been occupied by pastoralists and they began to move west along the Murrumbidgee. By the mid 1840s the water frontages along the Murrumbidgee River and many of its tributaries, including those in the Wagga Wagga area, had been almost entirely taken up by the intruding British pastoralists.^{xxvi} In 1829 the last sign of the colony's presence that Sturt's party saw was a shepherd's hut at Jugiong, where Harry O'Brien had established a run on the Murrumbidgee earlier that year.



Image 6: Looking north on Holbrook Road at Project fence line.

On 1 December 1829, while just east of Wantabadgery, Sturt gave this description of Country that he was seeing for the first time:

"From a small hill that lay to our left Mr. M'Leay and I enjoyed a most beautiful view. Beneath us to the S. E. the rich and lightly timbered valley through which the Murrumbidgee flows, extended, and parts of the river were visible through the dark masses of swamp-oak by which it was lined, or glittering among the flooded-gum trees, that grew in its vicinity. In the distance was an extensive valley that wound between successive mountain ranges. More to the eastward, both mountain and woodland bore a dark and gloomy shade, probably in consequence of the light upon them at the time. Those lofty peaks that had borne nearly south of us from Pouni, near Yass, now rose over the last-mentioned ranges, and by their

appearance seemed evidently to belong to a high and rugged chain. To the westward, the decline of country was more observable than ever; and the hills on both sides of the river, were lower and more distant from it. Those upon which we found ourselves were composed of iron-stone, were precipitous towards the river in many places, of sandy soil, and were crowned with beef-wood as well as box. The change in the rock-formation and in the soil, produced a corresponding change in the vegetation. The timber was not so large as it had been, neither did the hills any longer bear the green appearance which had distinguished those we had passed to their very summits. The grass here grew in tufts amidst the sand, and was of a burnt appearance as if it had suffered from drought.

Some natives had joined us in the morning, and acted as our guides; or it is more than probable that we should have continued our course along the river, and got embarrassed among impediments that were visible from our elevated position; for it was evident that the range we had ascended terminated in an abrupt precipice on the river, that we could not have passed. The blacks suffered beyond what I could have imagined, from cold, and seemed as incapable of enduring it as if they had experienced the rigour of a northern snow storm.”^{xxvii}

The two First Nations men Sturt mentioned in the quote above guided them across their Country from this point to the western side of Wagga Wagga. Sturt did not record their proper names, stating only that they were referred to by the British as Jemmy and Peter. Sturt noted that: *“The two natives, whom the stockmen had named Peter and Jemmie, were of infinite service to us, from their knowledge of all the passes, and the general features of the country.”*^{xxviii} The next morning as they travelled towards Wantabadgery Sturt recorded that:

“One of the blacks being anxious to get an opossum out of a dead tree, every branch of which was hollow, asked for a tomahawk, with which he cut a hole in the trunk above where he thought the animal lay concealed. He found however, that he had cut too low, and that it had run higher up. This made it necessary to smoke it out; he accordingly got some dry grass, and having kindled a fire, stuffed it into the hole he had cut. A raging fire soon kindled in the tree, where the draft was great, and dense columns of smoke issued from the end of each branch as thick as that from the chimney of a steam engine. The shell of the tree was so thin that I thought it would soon be burnt through, and that the tree would fall; but the black had no such fears, and, ascending to the highest branch, he watched anxiously for the poor little wretch he had thus surrounded with dangers and devoted to destruction; and no sooner did it appear, half singed and half roasted, then he seized upon it and threw it down to us with an air of triumph. The effect of the scene in so lonely of forest, was very fine... We had not long left the tree, when it fell with a tremendous crash, and was, when we next passed that way, a mere heap of ashes.”^{xxix}

Later that day, 2 December 1829, Sturt, and his party, led by Jemmie and Peter, arrived on the Pontebadgery Plain, near what is now called Wantabadgery:

"... crossing the ridge, we descended the opposite side, towards a beautiful plain, on the further extremity of which the river line was marked by the dark-leaved casuarina. In spite of the badness of the weather and the misfortunes of the day, I could not but admire the beauty of the scene... This plain, which the natives called Pondebadgery, and in which a station has since been formed, is about two miles in breadth, by about three and a-half in length. It is surrounded apparently on every side by hills. The river running E. and W. forms its southern boundary... The Murrumbidgee itself, with an increased breadth, averaging from seventy to eighty yards, presents a still, deep sheet of water to the view, over which the casuarina bends with all the grace of the willow, or the birch, but with more sombre foliage. To the west, a high line of flooded-gum trees extending from the river to the base of the hills which form the west side of the valley before noticed, hides the near elevations, and thus shuts in the whole space. The soil of the plain is of the richest description, and the hills backing it, together with the valley, are capable of depasturing the most extensive flocks."^{xxx}

The open grassy plains that line the Murrumbidgee River, and that so impressed the British, were a landscape partially shaped through fire regimes, one of the management techniques for Country practiced by First Peoples that was relatively visible to early British observers. Fire was used to encourage the growth of certain plant species and inhibit others; other management practices included the disruption of topsoil for aeration and the propagation and translocation of plant species in particular tubers.^{xxxi}



Image 7: Uncle James Ingram considering Country, on site, November 2022.

From here the party moved westward toward the Malebo Range, travelling through the rich river and wetland Country of the study region:

"... [a] chain of ponds extended to the westward, and separated the alluvial flats from a somewhat more elevated plain before us. We kept these ponds upon our left for some time, but, as they ultimately followed the bend of the river, we left them. The blacks led us on a W. by S. course to the base of a small range two or three miles distant, near which there was a deep lagoon. It was evident they here expected to have found some other natives. Being disappointed, however, they turned in towards the river again, but we stopped short of it on the side of a serpentine sheet of water, an apparent continuation of the chain of ponds we had left behind us, forming a kind of ditch round the S. W. extremity of the range, parallel to which we had continued to travel. This range, which had been gradually decreasing in height from the lagoon, above which it rose perpendicularly, might almost be said to terminate here. We fell in with two or three natives before we halted, but the evident want of population in so fine a country, and on so noble a river, surprised me extremely. We saw several red kangaroos in the course of the day, and succeeded in killing one. It certainly is a beautiful animal, ranging the wilds in native freedom. The female and the kid are of a light mouse- colour. Wild turkeys abound on this part of the Morumbidgee...."^{xxxii}

From the Malebo Range the party could see The Rock, which Peter and Jemmie told them was properly called Kengal:

"From the N. to the W. S. W. the eye wandered over a wooded and unbroken interior, if I except a solitary double hill that rose in the midst of it, bearing S. 82° W. distant 12 miles, and another singular elevation that bore S. 32° W. called by the natives, Kengal."^{xxxiii}

Soon after reaching the Malebo Range, to the west of Wagga, Peter and Jemmie chose to leave Sturt's party, presumably as they passed out of their particular part of Wiradyuri Country:

"The two blacks who had been with us so long, and who had not only exerted themselves to assist us, but had contributed in no small degree to our amusement, though they had from M'Leay's liberality, tasted all the dainties with which we had provided ourselves, from sugar to concentrated cayenne, intimated that they could no longer accompany the party. They had probably got to the extremity of their beat, and dared not venture any further. They left us with evident regret, receiving, on their departure, several valuable presents, in the shape of tomahawks, &c. The last thing they did was to point out the way to us, and to promise to join us on our return, although they evidently little anticipated ever seeing us again."^{xxxiv}

As is the case throughout Australia the tracks through Country used by the early colonial 'explorers', which often developed into formal roads, generally followed traditional First Nations pathways. This reflects both the nature of the landscape and the key role that First

Nations people, such as Peter and Jemmie, played in guiding the early colonial 'explorers' and pastoralists through Country.

Sturt's party was soon followed by pastoralists and by 1832 they had reached the Wagga Wagga region. In that year the Tompsons took up two runs on the north bank of the Murrumbidgee River, Oura and Eunonyhareenyah, while on the south side the Best family took up the Wagga Wagga run:

"R.H. Best took up the Wagga Wagga station... Sandy Creek was the back station of the Wagga Wagga run, and is said to have once been sold for a pound of tobacco and two gallons of rum."^{xxxv}

Soon after the Jenkins family took up nearby Tooyal and Buckingbong runs while the Thorn brothers took up Gobbagumbalin and Wantabadgery.^{xxxvi}

The description of Wagga Wagga pastoral run from 1848 was a total of 40,000 acres that had Murrumbidgee River as its northern boundary running south to include the Project area. The reference to Swampy Plain in the description is to the area now known as Lake Albert.^{xxxvii} Sandy Creek pastoral run in 1848 was an area of 23,040 acres immediately adjacent

By 1848 John Peter held Sandy Creek and had married the widow Mary Bourke who held the neighbouring Gumly Gumly pastoral run, along with managing the MacLeay's run Borambola, lying to the east towards Tarcutta, while William Guise held Cunningdroo run between Gumly Gumly and Borambola.^{xxxviii}

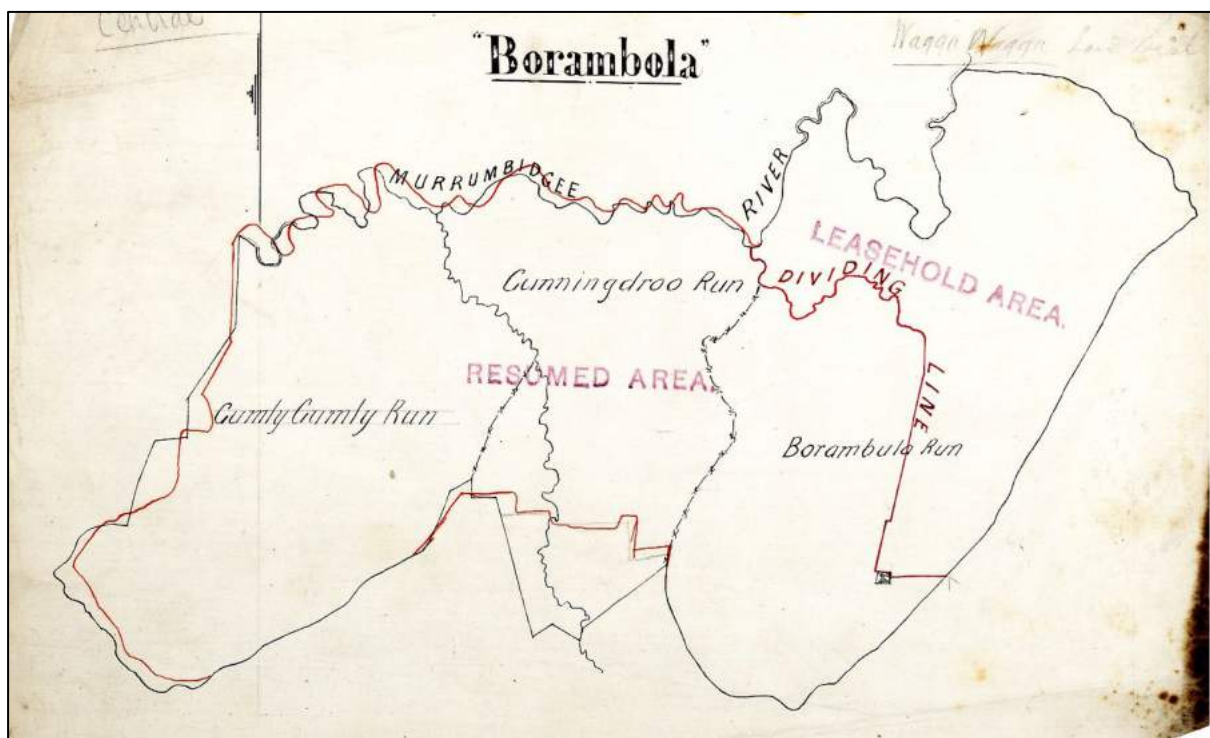
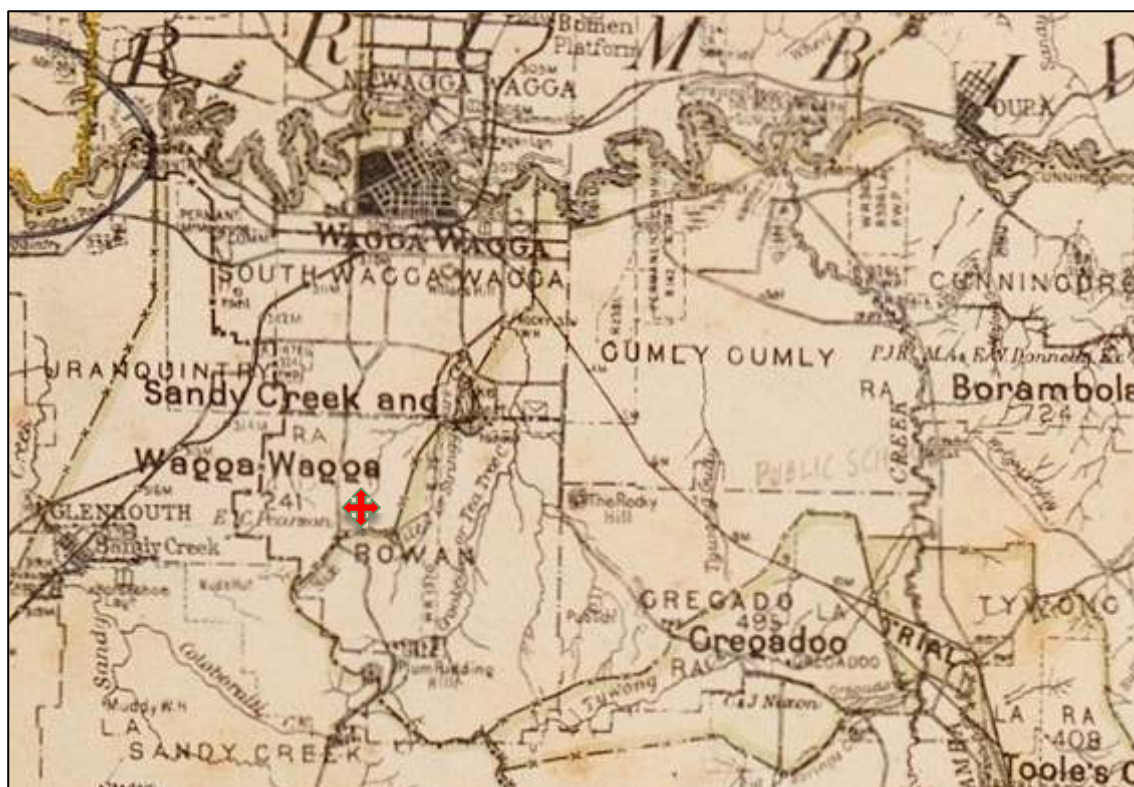


Figure 6: Pastoral Run Borambola, n.d.^{xxxix}

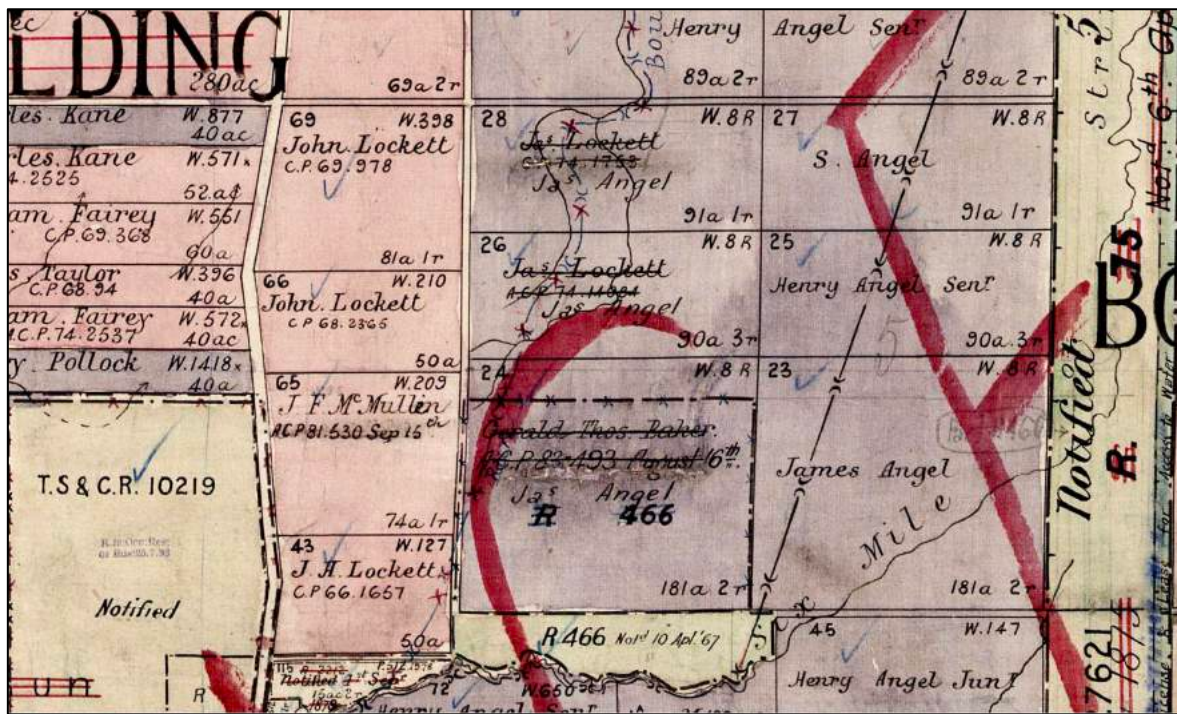
The western boundary of Wagga Wagga pastoral run (later combined with Sandy Creek pastoral run) ran roughly parallel with Stringybark Creek (previously known as Six Mile Creek) in the vicinity of the Project (Maps 1 & 2).

No. 13.
Best William, (per R. H. Best.)
Name of Run—Wagga Wagga.
Estimated Area—40,000 Acres.
Estimated Grazing Capabilities—1,000 Cattle,
and 3,000 Sheep.
Bounded on the north by the Murrumbidgee
River, commencing at a marked tree 3 miles be-
low Gumly Gumly paddock and extending 6
miles to a marked tree; on the west by a line
south $2\frac{1}{2}$ miles along the top of the range to a
marked tree $2\frac{1}{2}$ miles south south-west to the
Sandy Creek, and across that creek south south-
west $5\frac{1}{2}$ to Burke's Creek; on the south by
Burke's Creek 3 miles up to where a deep creek enters
Burke's Creek, opposite a sheep station hut; on
the east by a line 30 degrees east of north 6
miles to the Sandy Creek (1 mile above the
pipeclay bedding place) $2\frac{1}{4}$ miles 3 degrees east of
north to the spring above West's hut, 10 degrees
east of north 2 miles to the Stringybark Springs,
10 degrees north of east $1\frac{1}{2}$ miles down the
Stringybark Creek to where it runs close to the
road, 20 degrees east of north 2 miles to the head
of the Swampy Plain, 10 (degrees ?) west of north
through the middle of Swampy Plain, 1 mile to a
marked tree between two waterholes at the bottom
of Stringybark Creek, 30 degrees north of east 1
mile, to a hole or lagoon at the foot of Best's
Hill; and south 2 miles to the river, passing by
the marked tree 3 miles below Gumly Gumly
paddock.

Figure 7: Extract from NSW Crown Land Leases 1848.^{x1}



Map 1: Extract from Map of the Land Board District of Wagga Wagga, 1889 (red cross marks Project area).^{x11}



Map 2: Extract from Parish of Rowan, County of Wynyard map, 1882.^{xliii}



Figure 8: Project boundary (red) with overlay from 1882 Parish map.

Eunonyhareenyha, one of the first areas impacted by the British pastoral invasion, was rich Country that supported intensive Wiradyuri settlement, as indicated in this account of the many clay ovens in the area where the homestead was built:

"These are fine charcoal mounds of varying sizes, but frequently thirty feet in diameter and at the centre two feet six inches above the level of the surrounding land. Mixed through the charcoal are pieces of burnt clay, thought to be the remains of the clay paste in which fish and birds were baked. Along the banks of the Murrumbidgee close to Wagga. Several of these ovens can still be seen. Within a few yards of the Eunonyhareenyha homestead, five miles east of the city on the north bank, are several 'ovens' impregnated with the discarded shells of fresh water mussels, still to be found in the Murrumbidgee. Less than five miles further east on the high bank of an ana-branch called the 'Little River' which fills as the river height exceeds eleven feet, are similar extensive 'ovens' containing mussel shells."^{xliii}

In some accounts the name of this property is said to mean, "...*"Eunong lives here"* this spot having been in remote times the dwelling place of Eunong, a warrior of considerable renown and great stature."^{xliv} Mary Gilmore, who spent much of her childhood in the region in the 1870s, gave a different account, stating that:

"There once was a great sanctuary for emus at Eunonyhareenyha, near Wagga Wagga. The name means "The breeding-place of the emus" – the emu's sanctuary... At first, even the white man observed the breeding-season at Eunonyhareenyha and refrained from shooting in the season."^{xlv}

Gilmore's concept of a sanctuary appears to refer to the management of Country to support species breeding by restricting hunting or fishing in specific areas at specific times. She wrote of her father's attempts to have the hunting of emus on Eunonyhareenyha restricted in the breeding season:

"In a census of emus, which he took about that time, there were but three hundred left at Eunonyhareenyha. But in two years, instead of an increase, there were only a hundred. My father went to Jim Hawkins, then manager, to see if they could not be preserved. Mr Hawkins (or was it Mr Rand?) had notices put up that neither dogs nor shooting would be allowed on the station. Unluckily the eggs were forgotten; so next year when we drove out to see them there were only about half a dozen flocks of young birds to be found in the whole area. The nests had been raided everywhere."^{xlvi}

Gilmore's account gives an insight into the decimation of Country and resources that the Wiradyuri people of Wagga were forced to endure as a result of the impacts of the British intrusion with introduced stock and imposition of systems of pastoral and agricultural land management so unsuited to this Country.

The impacts on Country from the British invasion affected not only Wiradyuri people's access to Country and resources but also their capacity to care for sites and maintain Song Lines.

During the 1830s and 1840s there was a rapid expansion of pastoral stations, within 15 years of Sturt's 1829 journey almost all the Country along the Murrumbidgee River had been occupied by the colony's settlers.^{xlvii} While squatters initially clung to the banks of the Murrumbidgee River, reflecting pastoralism's demand for water, they gradually began to move out along the creek lines to the north and south.^{xlviii}

As occurred throughout Australia the intrusion of the British into the Wagga Wagga region resulted in a loss of autonomy and a loss of access to Country. The British intrusion led to a decline in the Wiradyuri population because of the impact of multiple factors including conflict, resource depletion, sexual violence, alcohol, and introduced diseases. Wiradyuri people, communities and social structures all suffered from the impacts of these interrelated factors.



Image 8: Looking southeast from near Holbrook Road, November 2022.

The impacts of introduced diseases such as smallpox, syphilis, and influenza caused suffering and many deaths in the 1830s. F.A. Tompson, who took up runs on the north side of the river near Wagga in 1832 recorded that pox marks were common on Wiradyuri people in the region at that time.^{xlix} Recent analyses suggest that tuberculosis may have been of greater impact than smallpox.^l In 1845 in response to questions from the Select Committee on the Aborigines, the Commissioner of Crown Lands for the Murrumbidgee district, Henry Bingham, stated:

"Their number has diminished in the more settled districts... owing to the illicit intercourse with the Europeans, engendering disease of a virulent nature; and to their country being occupied."^{li}

Despite these impacts from the late 1830s through to the early 1840s there was a period of intense armed resistance by Wiradyuri in this region to the British occupation of their Country. From the 1820s to the 1840s there was a state of open, though intermittent, warfare from the Port Phillip District [Victoria] through to Queensland as First Nations people fought to defend their Country from invasion by the British. Within Wiradyuri Country conflict was initially focused around Bathurst in the 1820s, by the late 1830s that focus had shifted to the Narrandera area, just to the west of Wagga. The Bathurst and Wiradyuri Wars successfully, if temporarily, forced many pastoralists back from their occupation of Wiradyuri Country.^{lii}

The British responded to this defence of Country in a series of concentrated attacks culminating in the massacre of Wiradyuri men, women, and children on Murdering Island at Narrandera:

"About 1840 settlers probably fought a pitched battle with the Wiradjuri at Hulong sandhill, killing many and driving the rest away, and probably early in 1841 posses of settlers on both sides of the river trapped 60 or 70 Wiradjuri men, women and children on Murdering Island in the Murrumbidgee, and shot them down. One man, Mungo, had an eye shot out, but he alone survived, by hiding in reeds, and later he worked as a police tracker."^{liii}

In 1836 the Surveyor General Thomas Mitchell passed through Wagga Wagga on his way to Port Phillip, this became the main overland route between Sydney and Melbourne. By the late 1840s the township of Wagga Wagga had begun to develop with a hotel, store and blacksmith located along the river. In the following decades the township grew rapidly as the halfway point on the overland route between Sydney and Melbourne, with blacksmiths, saddlers, and coachbuilders all servicing the route.

The gold rushes of the 1850s led to an increase in population in the colony through immigration and a shift in population to goldfield areas. The early squatters were primarily involved in fattening sheep and cattle to provide meat to the goldfields in New South Wales and Victoria. The impact of the gold rushes, through the demand for meat to feed the mining towns, led to a boom for the pastoral industry along the Murrumbidgee in the late 1850s and a massive destructive impact on Wiradyuri Country.^{liv} A major stock route established during the gold rushes of the 1850s ran from Wagga Wagga along Billabong Creek south to Deniliquin.^{lv} This stock route followed a traditional movement corridor (pathway). The gold rush also led to a temporary exodus of non-Indigenous people from many of the area's towns as they travelled to the goldfields. In many areas this led to an increased reliance on First Nations people as workers on pastoral runs.

Throughout the nineteenth and twentieth centuries Aboriginal people came to be involved in many different types of work in the region. These included: working as guides, police trackers and station workers; in ringbarking, fencing, shearing, and shed work; as domestic and agricultural labourers; and with the railways, council gangs, and forestry.

With the introduction of the Robertson Land Acts in the early 1860s, aimed at encouraging small-scale or closer settlement, the impacts of British settlement increased. The Robertson Acts resulted in an increased British population and the intensification of land

use, including agricultural land use, alongside a rapid rise in the fencing off of properties. The shift to closer settlement and the breaking up of the large pastoral runs further limited Wiradyuri people's capacity to care for and access their Country for living, resource gathering, and cultural activities.

Up to the 1870s non-Indigenous land use in the Wagga Wagga region was almost entirely focused on pastoralism. Bayliss gave an account from European oral history of how the first wheat was planted in the Wagga district in 1846: *"The clear sandhill near Pomingalarna was the site chosen, and ploughing was done with an old wooden plough, single furrow, drawn by four bullocks..."*^{vi} However, it was not until the 1870s that grain growing, particularly of wheat, became common in the region. The extension of the railway to Wagga in that period allowed for transport of wheat to the Sydney markets and by the turn-of-the-century the Riverina had become part of a clearly defined wheat belt. As agricultural land use increased so too did the clearing of trees to create open fields for cropping, leading to wide-spread erosion and increasing damage to Country.



Image 9: Cultural Site C Cultural Tree, November 2023.

With the intensification of British settlement, the impacts on Country and its resources grew. Gilmore described the decline of bird life in the lagoons around Wagga that occurred in the 1870s and '80s:

"Pregan Pregan Lagoon at North Wagga Wagga was a sanctuary for pelicans, swans, and cranes; and the land between it and the Murrumbidgee was a curlew sanctuary. I have forgotten what that was called, though I remember that my father gave it the name he had from the blacks... When I first remember Pregan Pregan (pronounced Prahgan Prahgan, and sometimes called Parkan Praygan) it

was simply covered with pelicans, teal, duck, cranes, and swans; but being specially a pelican sanctuary, these birds predominated. When I first went to the Wagga Wagga school, as we trudged in from Brucedale Road, where I had remembered clouds of them there was seventy only, then forty, then twenty, then four, and then there were no pelicans at all.^{lvii}

She described a similar reduction in the fish populations in the rivers and lagoons:

"Speaking of the Wollundry Lagoon (today in the middle of the town of Wagga Wagga), I remember once we caught fish there in a tub. The lagoon was a mass of fish. The same thing occurred again in about 1879 as far as I can recollect the date. But when the white man killed the black this plenty ended. There were no sanctuaried areas; no close season for breeding; no selection in netting fish; and, as I said before, the seventy pounders ate the smaller fish, and the once plentiful breeding diminished. You could not suddenly put five thousand people down on any river in Australian now and expect them to live, not even for a week.^{lviii}

The lagoons or billabongs around Wagga were used by the Wiradyuri to manage fish stocks through the creation of temporary weirs when flood waters were running. Standing at Flowerdale Lagoon, Uncle James Ingram, spoke of how traditionally timber would be used to construct temporary weirs to hold the water in the lagoon system, creating a temporary intensive fish farm to feed the large gatherings of people who would come together at Wagga before moving up into the high country for Ceremony:

"Wollundry [Lagoon] joined back up to Flowerdale [Lagoon] and then down to the [Murrumbidgee] River down near Tony Ireland Park. There's a drainage system that connects from here [Flowerdale Lagoon] to Tony Ireland Park and the River. The floods would come down in more traditional times and we would block that off with the trees that fall into the river system and all the little fish that came in, we would trap them in here and they'd grow. Then when the Bogong Moths came in, we knew that all these mobs were coming into our area – Murrumbidgee mobs, Victorian mobs, the Euabalong mobs - huge celebrations that would start here. That's why Wagga was chosen as the place to meet up, because it's got all these lagoons and all this food."^{lix}

Gilmore recalled witnessing the creation of a weir on Wollundry in the 1870s, built to protect the fish stocks that were being depleted:

"I do not remember in just what year it was, but the chief of the tribe at Wagga Wagga in talking to my father, said that, white settlement increasing along the river, it was not only fished in by the settlers, but fished in season and out, so that the breeding stocks were diminishing as well as the grown fish which the blacks' laws allowed them to take for sustenance. He said that to provide against this depletion the Wollundry Lagoon would have to be closed, whether as a breeding-place, as a reserve of supplies, or what, I cannot recall. But it had to be closed at the river end. It could not be done that year as the floods were over, and it could only be closed when the water was up high enough to carry a certain sized, and already chosen tree then standing on the bank some distance higher up the

stream. The kind of tree, the set of the limbs, the length of trunk, the distance it had to be floated, and the height of the current, all had to be noted, known considered....^x

Gilmore described the construction of the weir that had to occur when the water was running fast:

"We all stood watching the waters casually, the chief intently. Suddenly, as the moment came, he gave an order. Half a dozen blacks plunged into the stream swimming upward and well out, others ran up the bank and with poles at the base, and hands at the trunk of the prepared tree, pressed it forward as the rising tide washed away the earth still left under the roots. I remember the crash of the tree falling. It floated down towards us, and a dozen more blacks sprang into the water and they also took their places in guiding it. The aim was (if I may use the modern word) to streamline it into place. Every man was alert; no man got in another's way; and each was captain in his own place. The chief went into the water and took the most dangerous place, that of guiding the trunk so that the root end would hit the lagoon bank in the exact place in which it would hold while the top was worked into the other bank. Not a second could be lost, not an action could cloud another...

After the floods went and the season changed, the leaves withered and fell from the newly placed tree. Then one day when we came into town, perhaps a year,



perhaps more than a year later, as we drove over the round pine logs that formed the first crossing at the Fitzmaurice Street end of the lagoon, I saw stub standing up slantwise between the logs.

"Look!" I cried, "Someone has made a fence to keep the cattle out of the river!"

"No; that is not a fence," my father said; "the blacks put the poles there for the fish."

They stayed till those who had put them there were dust, and the town wanted the logs for firewood.^{xi}

Image 10: Flowers on Country, November 2022.

As these accounts indicate the Country on the Murrumbidgee floodplains was intensively used by the Wiradyuri. These accounts provide us with a sense of how the Country around Lake Albert would have supported intensive use and large scale gatherings.

The amateur historian James Bayliss, who spent his childhood in Wagga Wagga where his father had been appointed as Police Magistrate in 1858, described how:

"There were many blacks about Wagga Wagga in the 'sixties, and I have seen between three and four hundred of them camped in the bed of the river below where the traffic bridge crosses it, and have seen them holding a corroboree. They generally mustered in great numbers for Queen Victoria's birthday, May 24, when they were each given a blanket by the Government. The king of the tribe was Peter, and he wore a brass plate, of which he was very proud, and on which was inscribed "Peter, King of Borambola." After we went to live at Goonigul, Peter lopped several of the box trees that were growing round the house. Goonigul means the plain, and my father adopted that name because of the plain, now the racecourse, alongside."^{lxii}



Image 11: Looking north at Cultural Trees on the Project site from Rowan Road, November 2022.

In the nineteenth and early twentieth century the impact of European intrusion and the policies of government increasingly restricted Aboriginal people's freedom of movement and access to country. Restrictions and controls were imposed on Aboriginal people by the various branches of white authority in many forms. In the 1880s the Aborigines Protection Board (APB) had emerged and soon developed into an agency of government control over the lives of Aboriginal people in New South Wales. The Board's role initially involved overseeing the distribution of blankets, rations, and various other goods to 'destitute' Aboriginal people. In later years the formation and management of reserves became a major part of the Board's functions.^{lxiii} From its official formation in 1883 the APB

increasingly intruded into the lives of the First Nations communities of New South Wales, dramatically increasing the regulations and limitations governing First Nations people's lives.^{lxiv} The APB formed a reserve on Brungle Station, located half-way between Gundagai and Tumut, and adjacent to the small township of Brungle. The reserve was formed around an already existing camp and became one of the largest APB reserve communities in the state.^{lxv} Downstream on the Murrumbidgee in the late 1870s the Reverend Gribble formed the Warangesda Mission, near Darlington Point, the settlement was brought under the control of the APB in the 1880s.

As a result of the impact of British intrusion and government policies over the course of the late nineteenth and early twentieth centuries the Wiradyuri people of the Wagga area were pushed out. Families moved around following work, and settling for a time in towns such as Leeton, Narrandera, and Griffith or on settlements including Warangesda and Brungle. Some families remained, or returned, to the Wagga area. The traditional camps along the Murrumbidgee continued to be occupied throughout the nineteenth and into the twentieth century.

From the early 1900s, as Wagga Wagga grew, the tent and tin hut settlements on the bends of the Murrumbidgee River grew larger. Wiradyuri people returned to Wagga as did First Nations people from the wider region. The Wiradyuri people of the study area continue to teach their children, strengthen their communities, and walk their Country.



Image 12: Flowers on Country, November 2022.

6 Identified cultural values

Knowledge of Country includes knowledge of landforms, waterways, sky Country, soundscapes, plants and animals, and the ways in which these all come together to form specific local ecosystems. These elements all hold cultural value as part of Country and for their links to cultural activities and to the cultural stories that act to preserve and transmit cultural knowledge. All the cultural knowledge holders have stated that it is important to recognise that the plants and animals, along with waterways, are important elements of the cultural ecosystem and hold cultural value in and of themselves.

The cultural landscape that the study areas sit within is one that is rich in cultural value and includes important resource areas, Story or Dreaming Paths, ceremonial grounds, ring trees, burial trees, movement corridors (pathways), men's business places, women's business places, and traditional and historical living places. There are six locationally specific identified cultural values within the boundaries of the Project.

Table 2: Summary of Significant Cultural Values

Item	Description	Significance
<i>Cultural Site A: Unnamed Waterway (Song Line)</i>	The unnamed waterway that runs north-east to south-west through the Project area holds cultural value as part of a Dreaming Track or Song Line that connects Kengal (The Rock) to the Lake Albert wetlands and forms a movement corridor (pathway).	Very High Significance
<i>Cultural Site B: Ring Tree</i>	A Ring Tree that is one of a series that marks a Dreaming Track or Song Line that connects Kengal (The Rock) to the Lake Albert wetlands and forms a movement corridor (pathway).	Very High Significance
<i>Cultural Site C: Cultural Tree</i>	A Cultural Tree associated with the Dreaming Track or Song Line that connects Kengal (The Rock) to the Lake Albert wetlands and forms a movement corridor (pathway).	High Significance
<i>Cultural Site D: Cultural Habitat Trees (south)</i>	One pair of trees and an associated cluster of seven culturally significant trees associated with cultural ecologies and resource use.	High Significance
<i>Cultural Site E: Cultural Habitat Trees (north)</i>	A cluster of culturally significant trees associated with cultural ecologies and resource use. These trees are located to the north-west of <i>Cultural Site A: Unnamed Waterway (Song Line)</i> and are associated with it.	High Significance
<i>Cultural Site F: Cultural Habitat Trees (south-east)</i>	Four culturally significant trees associated with cultural ecologies and resource use.	High Significance

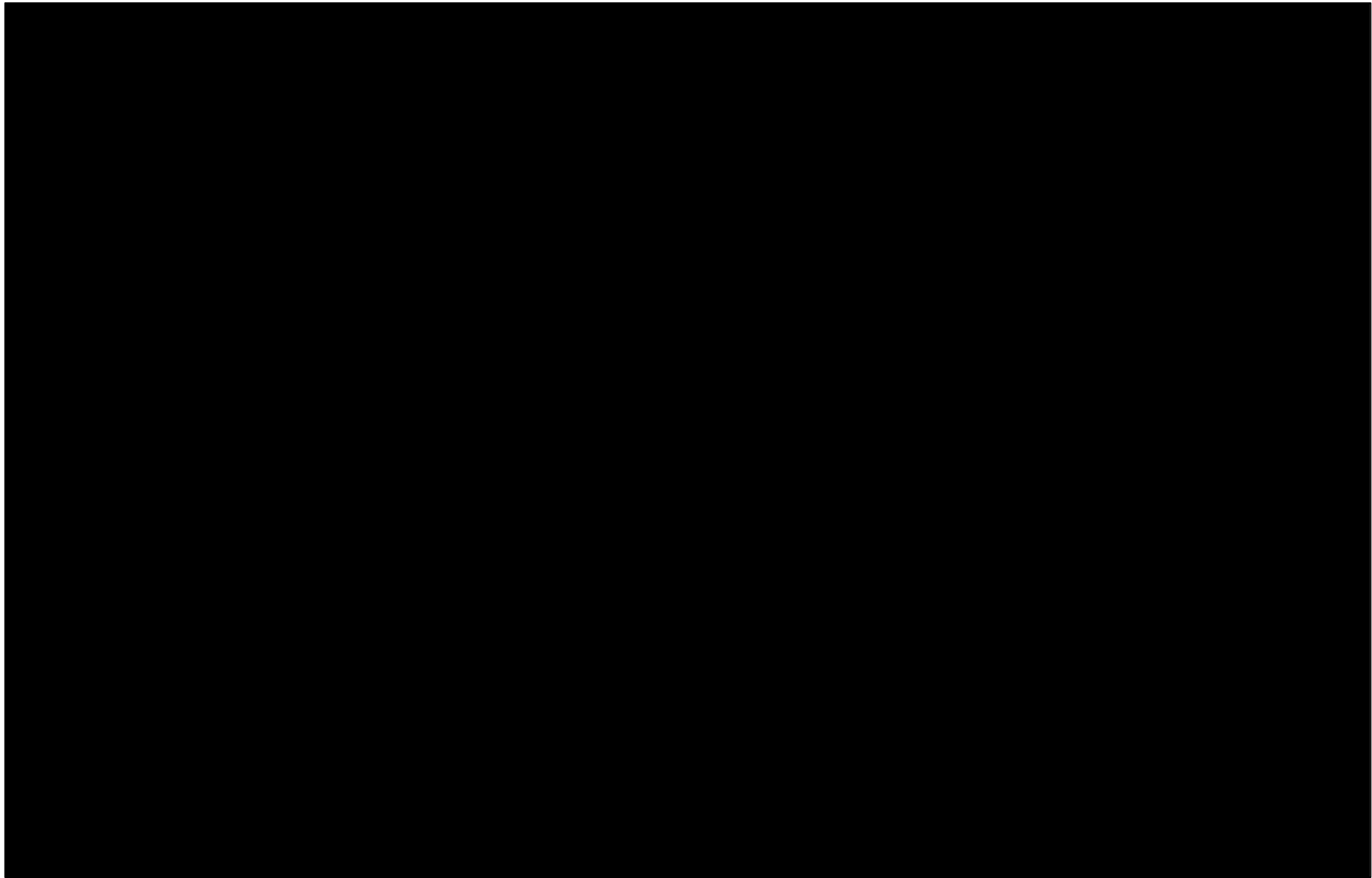


Figure 9: Cultural landscape context

Purple indicates culturally sensitive areas; green indicates cultural places and cultural trees; arrows indicate Song Lines.

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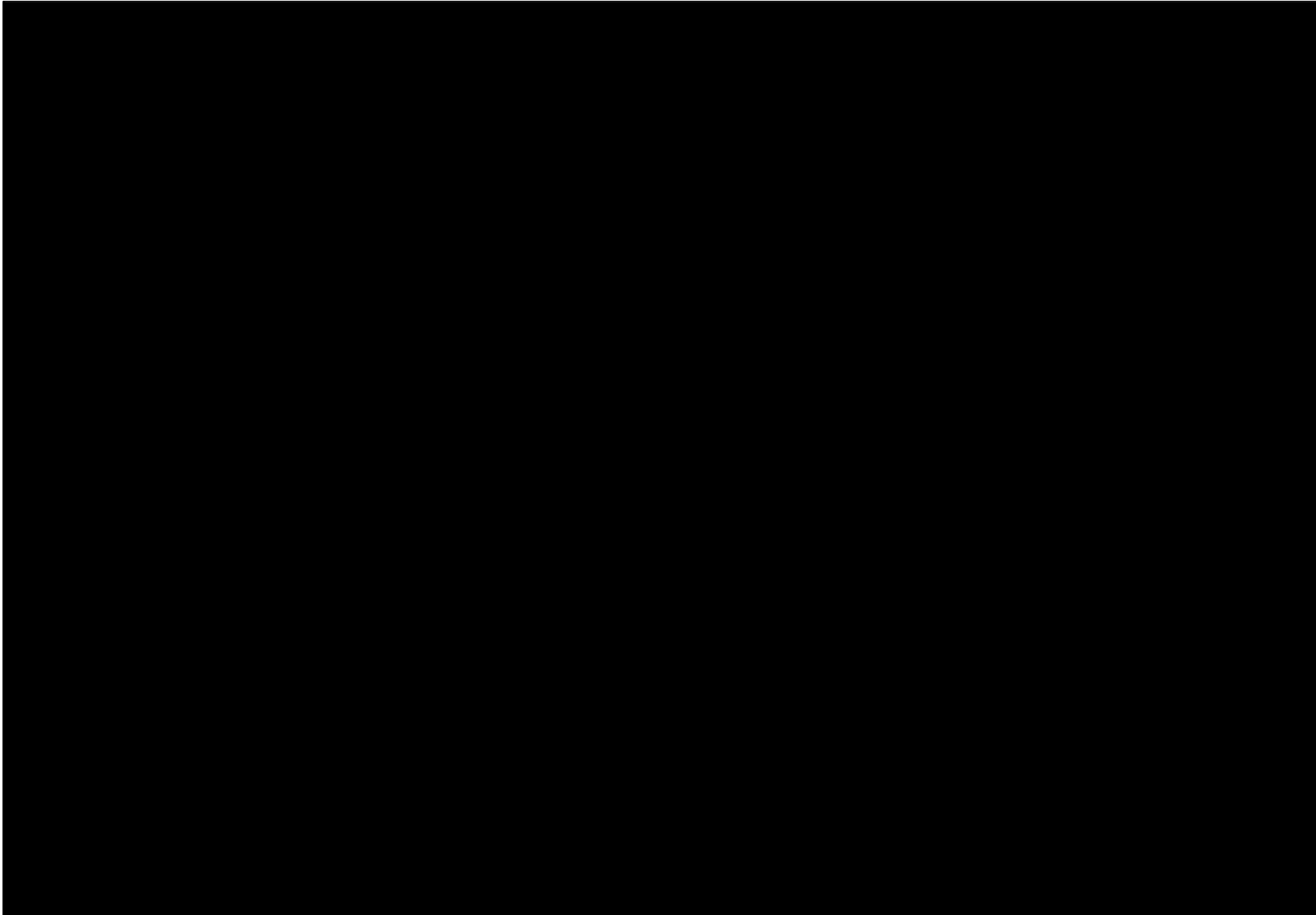


Figure 10: Overview of cultural sites

6.1 Cultural Site A: Unnamed Waterway (Song Line)

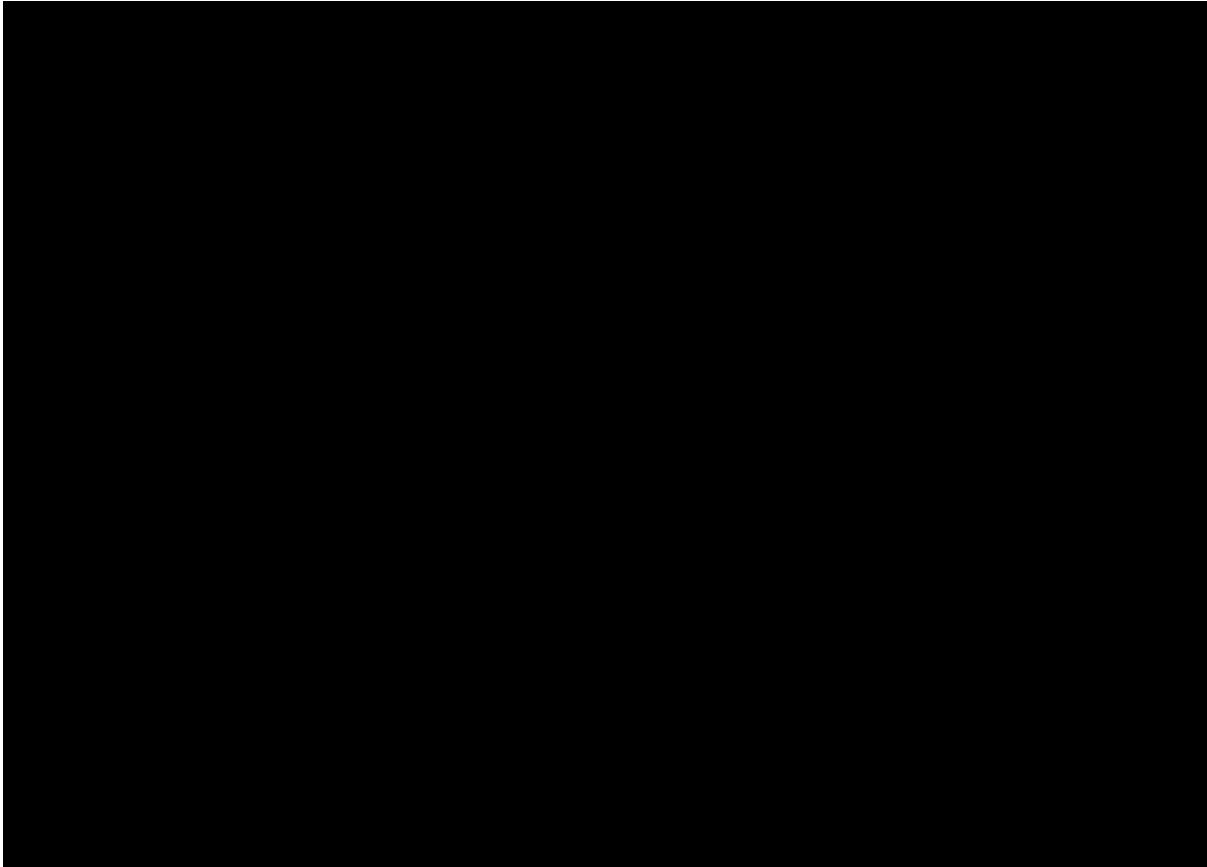


Figure 11: Cultural Site A Unnamed Waterway (Song Line) (blue within project area)

Discussion: The unnamed waterway that runs north-east to south-west through the Project area holds cultural value as part of a Dreaming Track or Song Line that connects Kengal (The Rock) to the Lake Albert wetlands and forms a movement corridor (pathway). The pathway was and is marked by Ring Trees, several which still survive, including *Cultural Site B: Ring Tree* and another Ring Tree located at [REDACTED] Lake Albert (AHIMS [REDACTED]). There are several culturally significant trees located within *Cultural Site A: Unnamed Waterway (Song Line)* which contribute to the cultural value of the site.

Creek alignments naturally alter over time due to the impact of water flows on erosion and deposition of sediment. While First Nations traditional ecological management techniques, including weirs and dams, resulted in direct impacts on creek alignments British colonisation rapidly increased the scale and intensity of such alterations. Waterways and the water that flows along them continue to hold cultural value and significance, as resource areas and as elements in Dreaming Tracks and Song Lines, despite the re-alignments that have occurred.

Potential Impact: Direct. This cultural site is partially located within the Project area.

Significance: *Cultural Site A: Unnamed Waterway (Song Line)* is of **Very High Significance** for its social, cultural, and spiritual value to past, present, and future generations.

Recommended Actions: Specific – 1, 7. General – 8 to 15.

6.2 Cultural Site B: Ring Tree



Figure 12: Cultural Site B Ring Tree (shown in green)

Discussion: A Ring Tree that is one of a series that marks a Dreaming Track or Song Line that connects Kengal (The Rock) to the Lake Albert wetlands and forms a movement corridor (pathway). This Ring Tree has been previously recorded as AHIMS [REDACTED]. A connected Ring Tree is located at [REDACTED] Lake Albert (AHIMS [REDACTED]). *Cultural Site A: Unnamed Waterway (Song Line)* is a part of the Dreaming Track that this *Cultural Site B Ring Tree* is marking.

As physical markers that identify and act as way finders for culturally and spiritually significant pathways and areas Ring Trees hold substantial cultural significance for Wiradyuri peoples.

Potential Impact: Indirect. This cultural site is located within the road corridor immediately adjacent to the Project area.

Significance: *Cultural Site A: Ring Tree* is of **Very High Significance** for its social, cultural, and spiritual value to past, present, and future generations.

Recommended Actions: Specific – 2 (see also 1 and 7). General – 8 to 15.

6.3 Cultural Site C: Cultural Tree

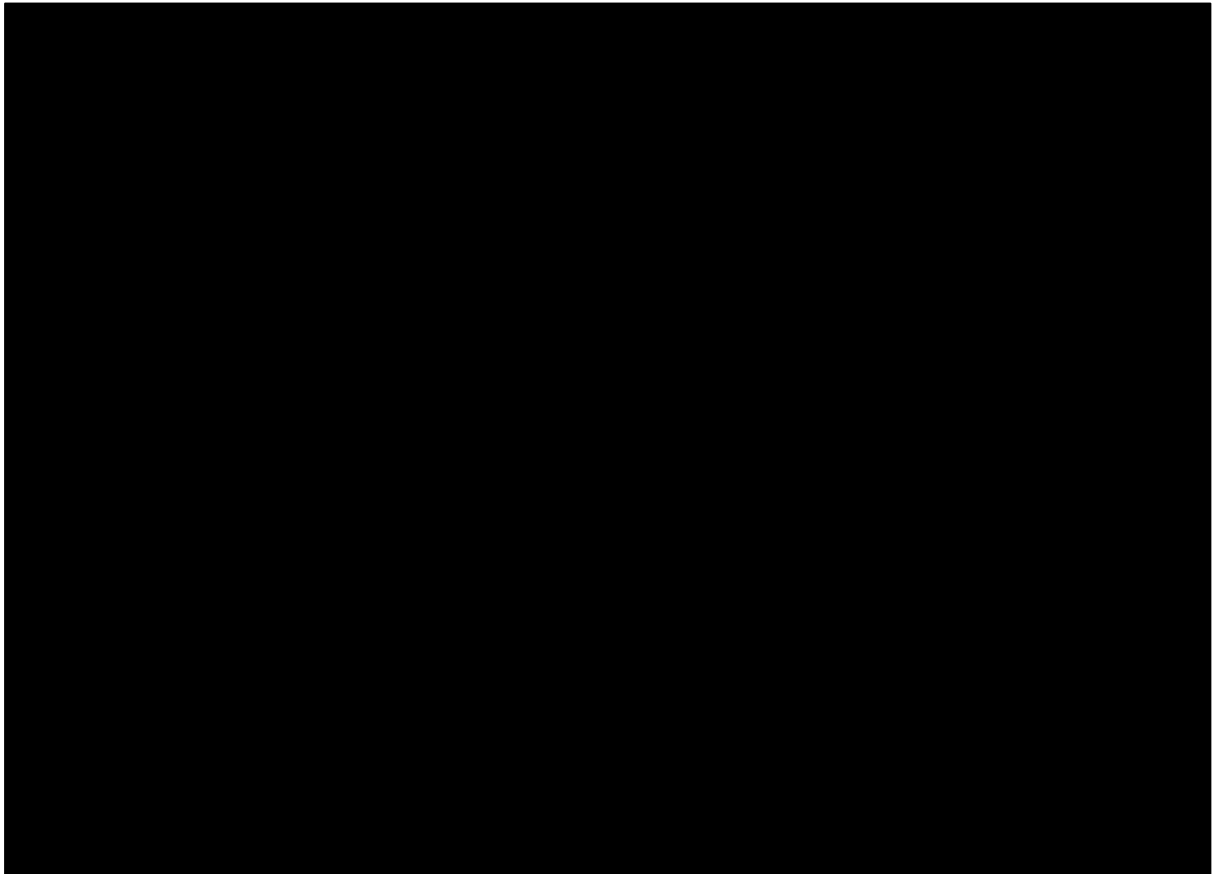


Figure 13: Cultural Site C Cultural Tree (shown in green)

Discussion: A Cultural Tree associated with the Dreaming Track or Song Line that connects Kengal (The Rock) to the Lake Albert wetlands and forms a movement corridor (pathway). This Cultural Tree is connected to *Cultural Site A: Unnamed Waterway (Song Line)* and *Cultural Site B: Ring Tree*.

Potential Impact: Direct. This cultural site is located within the Project area.

Significance: *Cultural Site A: Ring Tree* is of **High Significance** for its social, cultural, and spiritual value to past, present, and future generations.

Recommended Actions: Specific – 3 (see also 1 and 7). General – 8 to 15.

6.4 Cultural Site D: Cultural Habitat Trees (south)

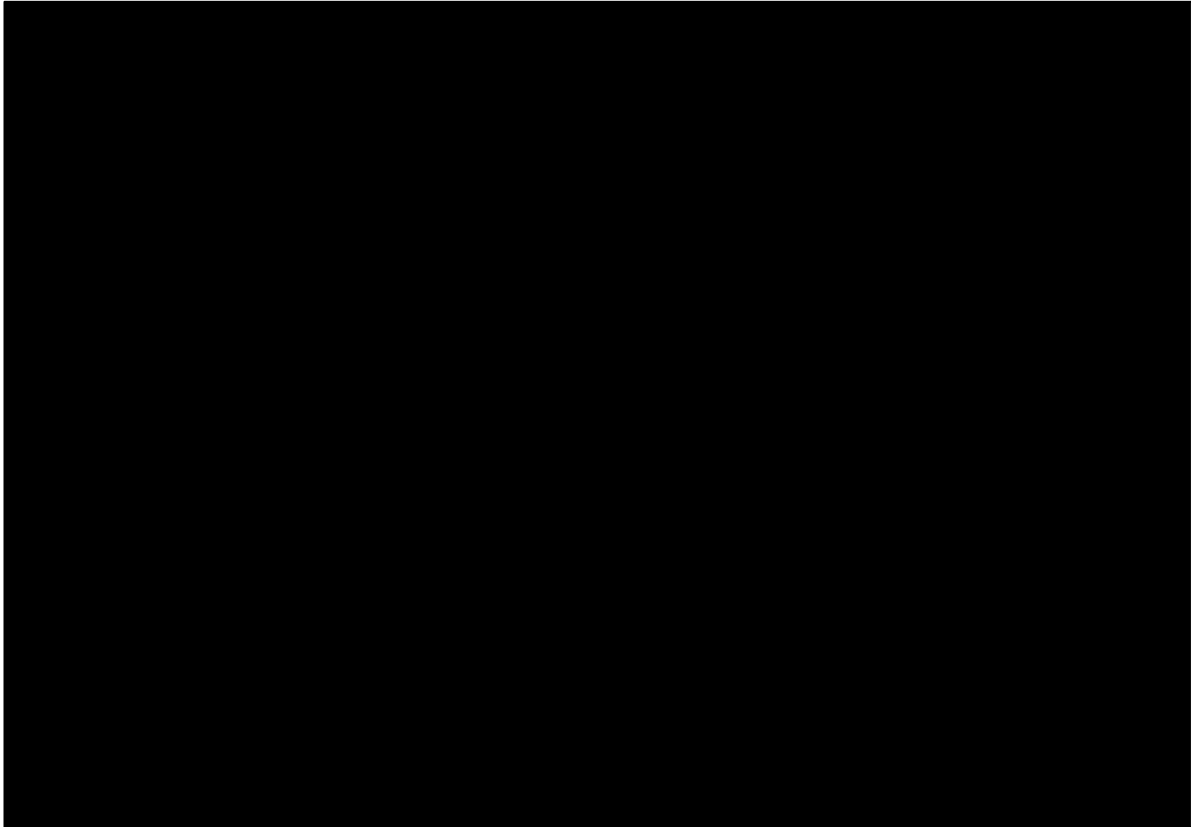


Figure 14: Cultural Site D Cultural Habitat Trees (south) (shown in green)

Discussion: One pair of trees and an associated cluster of seven culturally significant trees associated with cultural ecologies and resource use. [REDACTED]

Potential Impact: Direct. This cultural site is located within the Project area.

Significance: *Cultural Site D: Cultural Habitat Trees (south)* is of **High Significance** for its social, cultural, and spiritual value to past, present, and future generations.

Recommended Actions: Specific – 4 (see also 1 and 7). General – 8 to 15.

6.5 Cultural Site E: Cultural Habitat Trees (north)

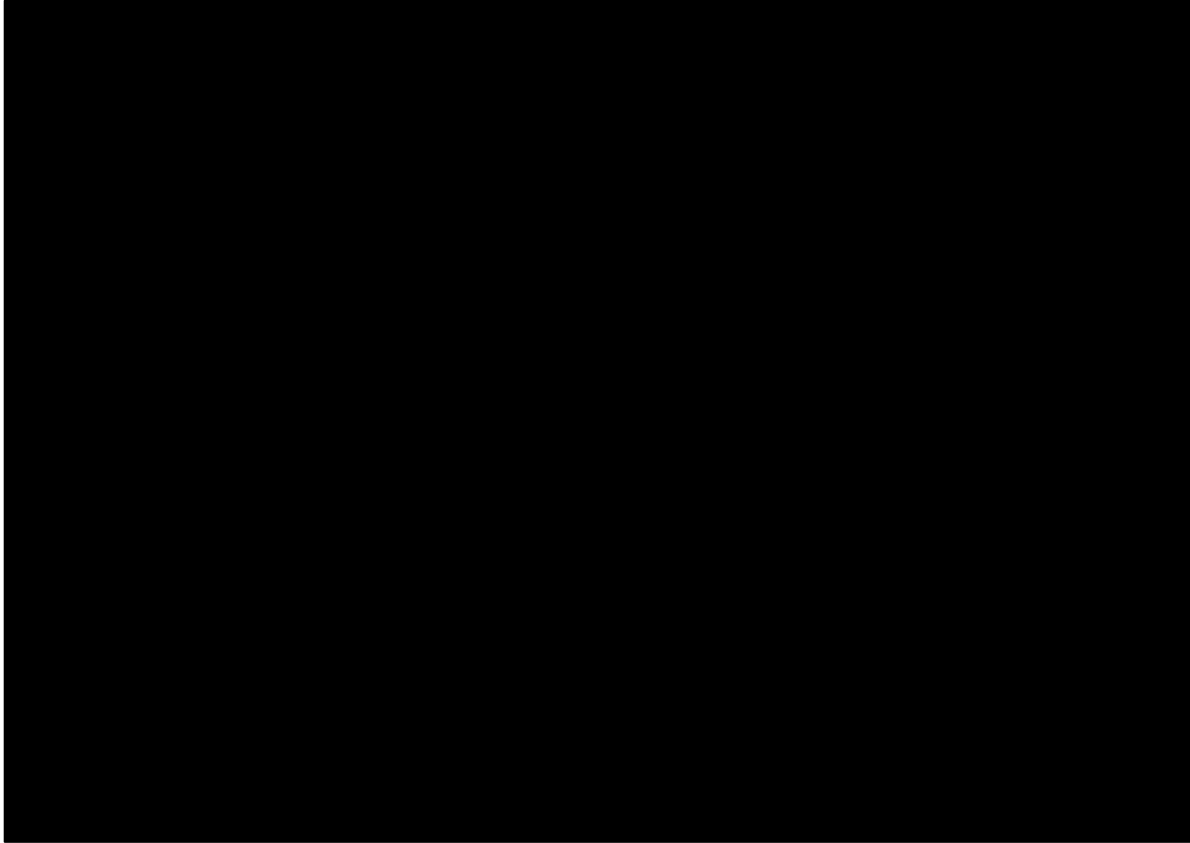


Figure 15: Cultural Site E Cultural Habitat Trees (north) (shown in green)

Discussion: A cluster of culturally significant trees associated with cultural ecologies and resource use. [REDACTED]

Potential Impact: Direct. This cultural site is located within the Project area.

Significance: *Cultural Site E: Cultural Habitat Trees (north)* is of **High Significance** for its social, cultural, and spiritual value to past, present, and future generations.

Recommended Actions: Specific – 5. General – 8 to 15.

6.6 Cultural Site F: Cultural Habitat Trees (south-east)

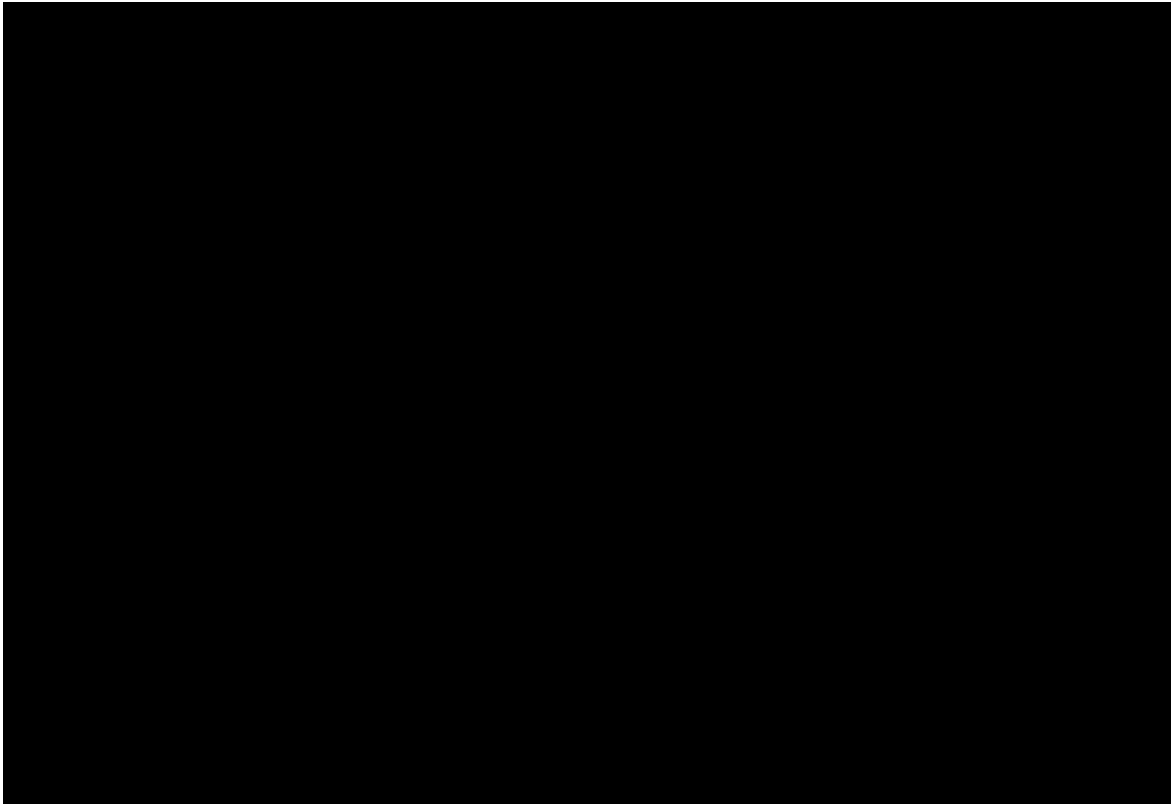


Figure 16: Cultural Site F Cultural Habitat Trees (south-east) (shown in green)

Discussion: Four culturally significant trees associated with cultural ecologies and resource use. [REDACTED]

Potential Impact: Direct. This cultural site is located within the Project area.

Significance: *Cultural Site F: Cultural Habitat Trees (south-east)* is of **High Significance** for its social, cultural, and spiritual value to past, present, and future generations.

Recommended Actions: Specific – 6. General – 8 to 15.

7 Recommendations

The seventeen recommended actions below are aimed at protecting and conserving cultural values, respecting Country, celebrating First Nations histories and cultures, and empowering First Nations peoples. Implementation will assist in safeguarding identified site-specific cultural heritage values and mitigating Project impacts while supporting implementation of the Government Architects Connecting with Country Framework.

No.	Recommendation	Explanatory note	Timing
1	Limit as far as possible any construction impact on <i>Cultural Site A: Unnamed Waterway (Song Line)</i> including riparian zones: • Location, typology, and design elements of required future pedestrian and road crossings to be developed in consultation with the identified cultural advisors and knowledge holders and a cultural values specialist. • No impact to occur to mature trees within the cultural site. • Semi-permanent fencing should be erected prior to any construction works to ensure that no accidental impacts occur. • The location of the fencing should be reviewed by a cultural values specialist to ensure it aligns with the cultural mapping.	All First Nations stakeholders have strongly expressed the importance of protecting the waterways from construction impact and of ensuring rehabilitation and ongoing care of the waterways and their riparian corridors. It is recommended that all identified cultural sites have protective fencing erected between the zone of construction activity and the unimpacted area of the site prior to any construction activities.	Pre-construction, construction.
2	Ensure there is no construction impact on <i>Cultural Site B: Ring Tree</i> from the Project.	Although <i>Cultural Site B: Ring Tree</i> [REDACTED]	Pre-construction, construction.

No.	Recommendation	Explanatory note	Timing
		should be considered as part of <i>Cultural Site A: Unnamed Waterway (Song Line)</i>. It is recommended that all identified cultural sites have protective fencing erected between the zone of construction activity and the unimpacted area of the site prior to any construction activities.	
3	Ensure there is no construction impact on <i>Cultural Site C: Cultural Tree</i> .	<i>Cultural Site B: Cultural Tree</i> should be considered as part of <i>Cultural Site A: Unnamed Waterway (Song Line)</i>. It is recommended that all identified cultural sites have protective fencing erected between the zone of construction activity and the unimpacted area of the site prior to any construction activities.	Pre-construction, construction.
4	Ensure there is no construction impact on <i>Cultural Site D: Cultural Habitat Trees (south)</i> .	It is recommended that all identified cultural sites have protective fencing erected between the zone of construction activity and the unimpacted area of the site prior to any construction activities.	Pre-construction, construction.
5	Ensure there is no construction impact on <i>Cultural Site E: Cultural Habitat Trees (north)</i> .	<i>Cultural Site E: Cultural Habitat Trees (north)</i> should be connected to <i>Cultural Site A: Unnamed Waterway (Song Line)</i> through green space linkages to support the associated cultural values.	Pre-construction, construction.

No.	Recommendation	Explanatory note	Timing
		It is recommended that all identified cultural sites have protective fencing erected between the zone of construction activity and the unimpacted area of the site prior to any construction activities.	
6	Ensure there is no construction impact on <i>Cultural Site F: Cultural Habitat Trees (south-east)</i> .	It is recommended that all identified cultural sites have protective fencing erected between the zone of construction activity and the unimpacted area of the site prior to any construction activities.	Pre-construction, construction.
7	Ensure rehabilitation and revegetation of <i>Cultural Site A: Unnamed Waterway (Song Line)</i> (as mapped) including the riparian zone: - Local native plant species to be utilised in rehabilitation and revegetation, including riparian plant species for waterway rehabilitation. - Local plant species utilised for cultural activities should be incorporated. - The identification of appropriate cultural plant species should occur through engagement with local First Peoples community members, cultural advisors, and knowledge holders.	All First Nations stakeholders have strongly expressed the importance of protecting the waterway from construction impact and of ensuring rehabilitation and ongoing care of the waterway and its riparian corridors. Further engagement with First Nations stakeholders should occur through the design phase.	Post-construction.

No.	Recommendation	Explanatory note	Timing
8	Existing native vegetation within the Project site should be retained as a priority wherever possible. In particular, healthy individuals from culturally significant tree species should be retained.	This recommendation is in addition to recommendations 2 to 6 that relate to specific trees of cultural value.	Pre-construction, construction.
9	Ensure the inclusion of a culturally welcoming informal gathering space that supports everyday use and community events for First Nations people on Country. Design must occur through engagement with First Nations stakeholders (including cultural advisors and knowledge holders, RAPs, and community representatives) to ensure cultural appropriateness.	The First Nations cultural advisors and knowledge holders expressed concern that gender specific aspects of the cultural values be addressed in culturally appropriate ways. To ensure this occurs detailed engagement with First Nations cultural advisors and knowledge holders should occur. Further engagement with First Nations stakeholders should occur through the design phase.	Pre-construction, construction, post-construction.
10	Develop a First Nations cultural trail within the built environment and open green space of the Project site incorporating: • culturally significant plants utilised by First Nations people for foods, medicines, and resources. • interpretative and educational signage on Country, plants, cultural values, and First Peoples history. • and artwork reflecting Country and cultural narratives.	Consideration should be given to creating a cultural trail hub focused on <i>Cultural Site A: Unnamed Waterway (Song Line)</i>. This would provide an opportunity to protect the cultural site while also providing an educational and place building opportunity for residents and the wider community. The cultural values and significance of this waterway could be explored through planting and interpretation. Further engagement with First Nations stakeholders should occur through the design phase.	Pre-construction, construction, post-construction.

No.	Recommendation	Explanatory note	Timing
	Design and interpretation content must be developed through engagement with First Nations stakeholders (including cultural advisors and knowledge holders, RAPs, and community representatives) to ensure cultural appropriateness.		
11	Use local Wiradyuri language in the naming of infrastructure including parks, buildings, and streets, and applied within design and interpretative elements. Identification of appropriate language names must occur through engagement with First Nations stakeholders (including cultural advisors and knowledge holders, RAPs, and community representatives) to ensure cultural appropriateness.	Note that proposed street names must be approved by the Geographic Names Board.	Construction, post-construction.
12	Preference to be given to local First Nations organisations (that meet contract requirements) for engagement for revegetation and landscaping works.		Construction, post-construction.
13	Develop and implement a project wide First Nations Participation Strategy that includes procurement and employment participation requirements for works packages in the construction and maintenance phases.		Pre-construction, construction, post-construction.
14	Deliver a First Nations cultural heritage awareness training package as part of the site induction for all contractor(s) and maintenance personnel involved in construction works in the Project. The training package should at a minimum ensure		Pre-construction

No.	Recommendation	Explanatory note	Timing
	awareness of the cultural significance of the project area, the requirements of the AHMP and relevant statutory responsibilities, and the identification of unexpected heritage items and appropriate management procedures. The cultural knowledge holders state that the potential for ancestral Aboriginal human remains within this cultural landscape is high and must be considered in the training package. The package must be: • specific to the Country that the project is located within, and • developed by a cultural heritage specialist in consultation with First Nations stakeholders with connection to Country, cultural advisors and knowledge holders and RAPs.		
15	Prepare and implement an Aboriginal Heritage Management Plan (AHMP). The AHMP should provide specific guidance on legislative requirements alongside measures and controls to be undertaken to avoid and mitigate impacts on First Nations cultural heritage during construction. This should include protection measures to be applied during construction and including but not limited to the recommendations set out in this table, as well as contractor training in general Aboriginal cultural heritage awareness and management of Aboriginal cultural heritage values.		Pre-construction, construction.

No.	Recommendation	Explanatory note	Timing
16	The AHMP should provide specific guidance on legislative requirements alongside measures for the notification of the RAPS and identified Aboriginal cultural advisors and knowledge holders within 48 hours of any discovery of potential ancestral Aboriginal human remains during the proposed works.		As required.
17	If there is a confirmed discovery of ancestral Aboriginal human remains consultation to occur with the RAPs and identified cultural advisors and knowledge holders to develop a Management Plan for proposed works in the relevant area, cultural ceremonies in relation to the human remains and the site of their occurrence, and repatriation of the human remains.		As required.

8 Statement of Impact

The wider region that the Project area sit within is a rich cultural landscape that includes important resource areas, Dreaming Places, Song Lines, ceremonial grounds, Ring Trees, burial trees, movement corridors (pathways), men's business places, women's business places, and traditional and historical living places.

Within the Project area there are six locations of cultural value that have been identified: a waterway and Song Line (Cultural Site A), a Ring Tree (Cultural Site B), a Cultural Tree (Cultural Site C), and several individual and clustered of Cultural Habitat Trees (Cultural Sites D, E, & F).

A total of seventeen recommendations have been made to protect and conserve the identified Cultural Sites, mitigate potential impacts, and reflect and respect Country. These include a recommendation that there be no construction impact on Cultural Site B, Cultural Site C, Cultural Site D, Cultural Site E, and Cultural Site F and that construction impact is limited as far as possible on Cultural Site A with rehabilitation and revegetation of the associated waterway and riparian zone.

Further recommendations relevant to master planning include the development of a First Nations cultural trail, a culturally welcoming informal gathering space, and the use of Wiradyuri language in the naming of infrastructure and within design and interpretative elements. In addition, there are recommendations relating to the implementation of a project wide First Nations Participation Strategy and the preferencing of local First Nations organisations (that meet contract requirements) for engagement for revegetation and landscaping works.

It is recommended that all identified cultural sites have protective fencing erected between the zone of construction activity and the unimpacted area of the site prior to any construction activities.

It is important to note that the RAPs and the cultural knowledge holders also place cultural value on any material cultural objects identified during the project.

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10 Appendices

10.1 Appendix A: Urbis Information Pack including Draft Methodology for CVAR

8 April 2022

To whom it may concern,

ROWAN VILLAGE, (WAGGA WAGGA SOUTH)– ABORIGINAL CULTURAL HERITAGE ASSESSMENT –ABORIGINAL COMMUNITY CONSULTATION STAGES 2 & 3 – PRESENTING & GATHERING INFORMATION

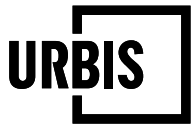
Thank you for registering your interest in the Aboriginal Cultural Heritage Assessment (ACHA) of Rowan Village, Wiradjuri Country, NSW, legally referred to as the following:

- Lot 18 DP 1054800.
- Lots 24, 26, 43, 65 and 66 DP 757246
- Lot 23 DP 1063399.
- Lots 1 and 2 DP 1171894

This ACHA is conducted on behalf of DevCore Property Group Pty Ltd (the proponent) to inform a Planning Proposal to Wagga Wagga City Council for the rezoning of site from RU1 Primary Production and R5 Large Lot Residential to R1 General Residential, R5 Large Lot Residential, B2 Local Centre and RE1 Public recreation.

In accordance with Section 4.2 and 4.3 of the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010* (Department of Environment, Climate Change and Water NSW) ('the Consultation Requirements') this present communication aims to provide all Registered Aboriginal Parties (RAPs) with the proposed project information and a process to facilitate the following:

- Contribute to culturally appropriate information gathering and the research methodology.
- Provide information that will enable the cultural significance of Aboriginal objects and/or places on the proposed project area to be determined.
- Have input into the development of any cultural heritage management options including the Cultural Values Assessment.



1.1. SUBJECT AREA

The subject area is located in Western NSW, within the Wagga Wagga Local Government Area on the traditional lands of the Wiradjuri people and within the catchment of the Wagga Wagga Local Aboriginal Land Council (WWLALC). It is currently zoned as part RU1 Primary Production and part R5 Large Lot Residential

The subject area encompasses approximately 225.02 hectares (2,250,227m²) It is zoned as RU1 Primary Production It has frontages to Holbrook Road to the west and Rowan Road to the south. To the north, there is R5 Large Lot Residential zoning and to east, south, and west it is RU1 Primary Production. The Sunnyside site to the east is proposed to be rezoned for predominately residential and some commercial uses.

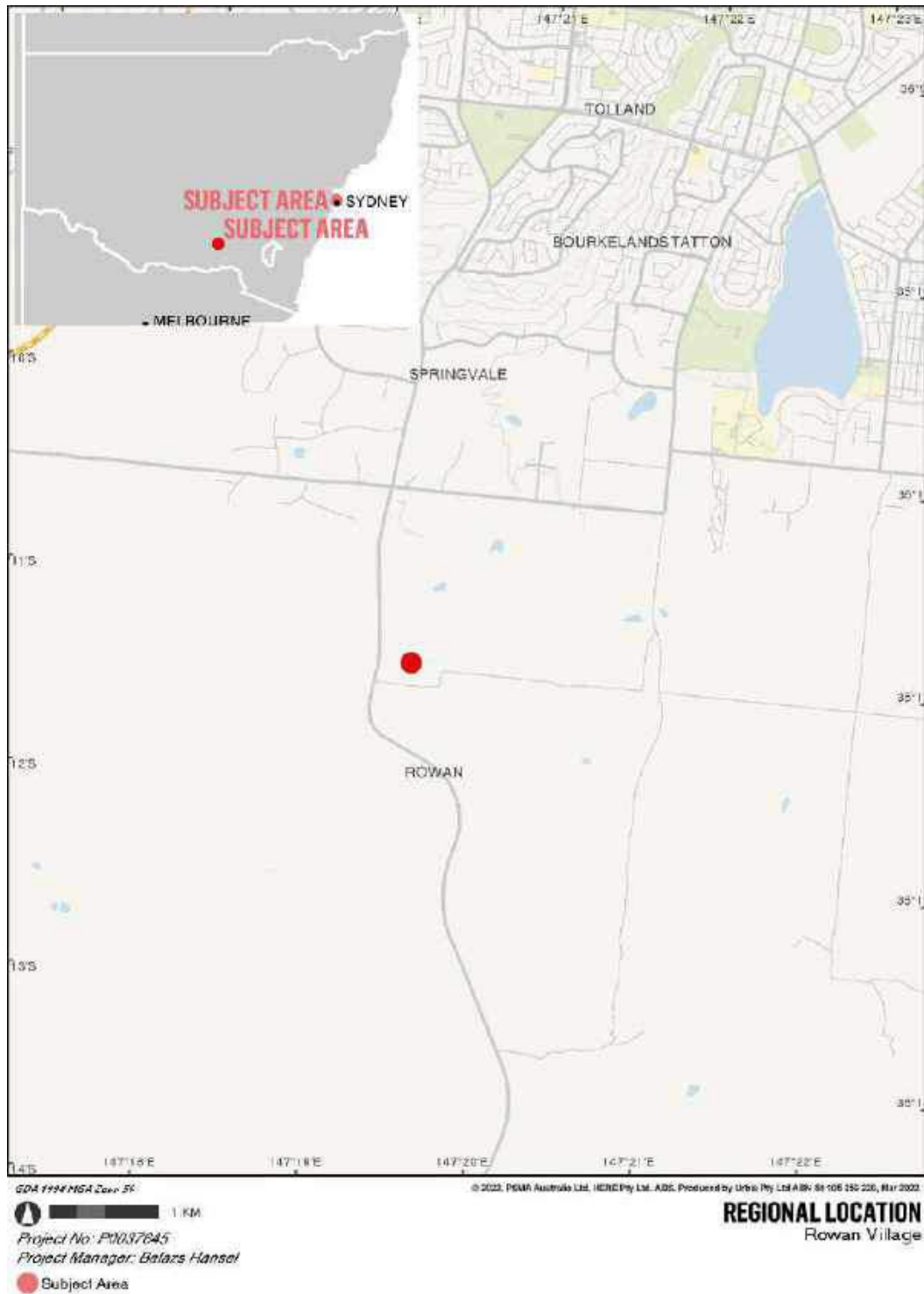


Figure 1: Regional Location

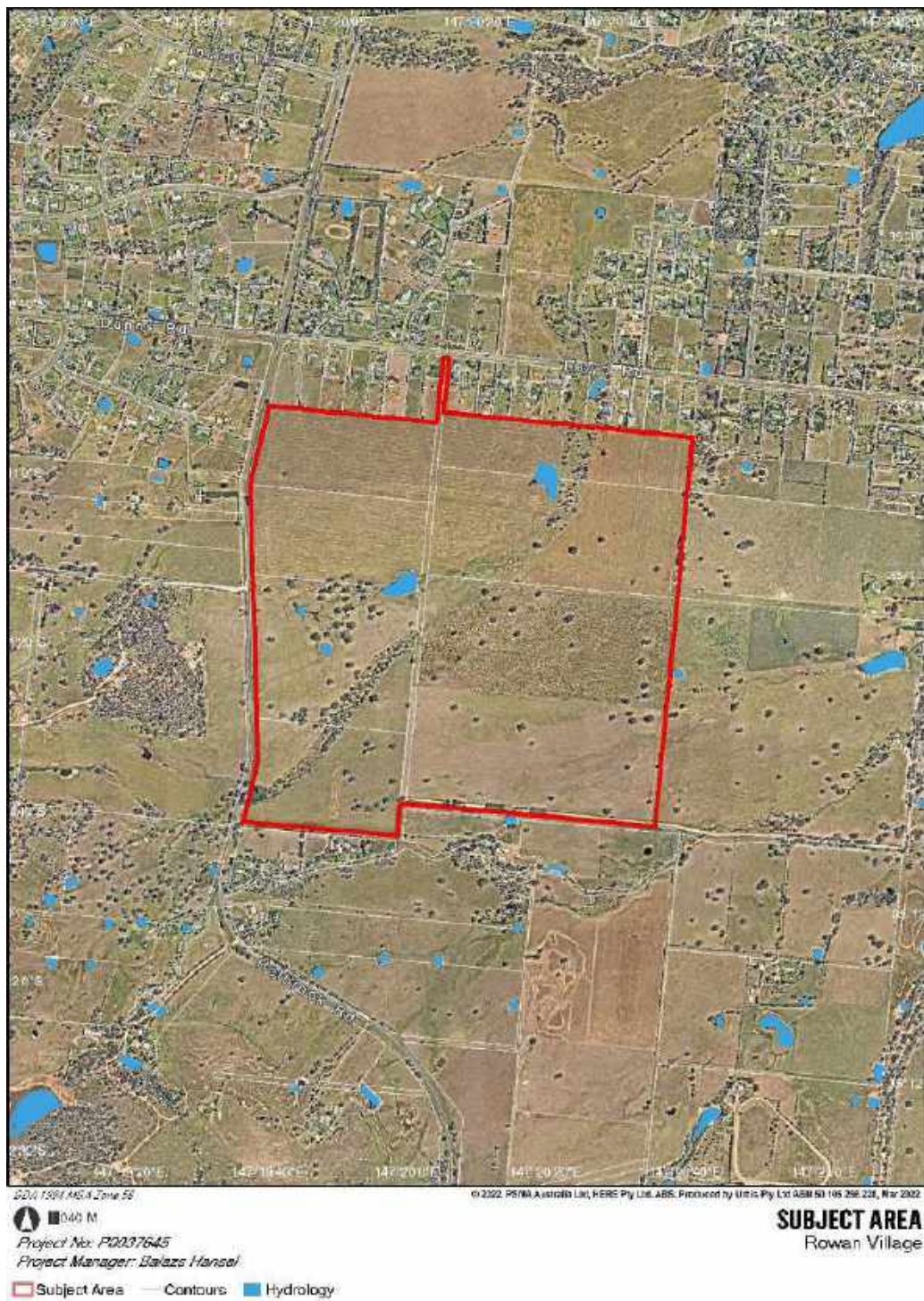


Figure 2: Location of the subject area

1.2. PROPOSED WORKS

The Aboriginal Cultural Heritage Assessment (ACHA) is to inform a Planning Proposal to Wagga Wagga City Council for the masterplan redevelopment with works being undertaken under a future local Development Application.

The Planning Proposal seeks to rezone the site from RU1 Primary Production and R5 Large Lot Residential to the following zones:

- R1 General Residential
- R5 Large Lot Residential
- B2 Local Centre
- RE1 Public Recreation

The Planning Proposal will enable the creation of a new amenity-led neighbourhood providing an opportunity for a variety of housing options through a range of residential lot sizes, supported by sustainable infrastructure delivery to encourage the future growth of Wagga Wagga with a mix of housing to attract a wide range of demographics to the precinct. The site will offer housing options in the southern part of Wagga Wagga in a highly accessible location close to various regional connecting roads such as Sturt Highway and Olympic Highway.

1.3. ARCHAEOLOGICAL CONTEXT

The Aboriginal Heritage Information Management System (AHIMS) database comprises previously registered Aboriginal archaeological objects and cultural heritage places in NSW and it is managed by the Department of Premier and Cabinet (DPC) under Section 90Q of the NPW Act.

A search of the AHIMS database was carried out on 20/12/21 (AHIMS Client Service ID: 648410) for an area of approximately 3 km by 3 km. The basic and extensive AHIMS search results are provided in Appendix A.

The AHIMS search identified 0 Aboriginal objects and 0 Aboriginal places within the subject area. The search identified one site on the south-western boundary of the subject area is AHIMS ID #56-1-0585. It is a modified ring tree that appears to be in an alignment with a further 3 other modified trees, running to the south-west of the subject area. The site is recorded as being in good condition.

In the broader extensive search area, a total of 57 Aboriginal objects were identified. Three sites were recorded as being destroyed. A summary of the identified Aboriginal objects is provided in Table 1 and their spatial distribution is shown in Figure 3.

The relevance of any Aboriginal objects in the extensive search area to the archaeological potential of the subject area will be considered during the ACHA process.

Table 1 – AHIMS search results (Client Service ID: 648410)

Site Type	Context	Number	Percentage
Aboriginal Resources and Gathering	Open	1	2%
Artefact Scatter	Open	4	7%



Isolated Artefact	Open	12	21%
Modified Tree	Open	40	70%
Total		57	100%

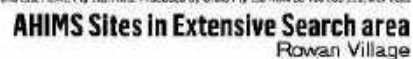


Figure 3: AHIMS Sites in Extensive Search Area



Figure 4: Close up of AHIMS sites in proximity to subject area

1.4. ENVIRONMENTAL CONTEXT

The environmental context of the subject area is shown in (Figure 5), which indicates topography, predicted soil landscapes and hydrology.

The majority of the subject area is in the Redbank Soil landscape. Soils are moderately deep (80-100 cm) and consist of Eutrophic Brown Chromosols on slopes. The soils along the drainage lines consist of Mottled Subnatic Brown Sodosols. There is a high erosion hazard with possible exposures present on site that will need to be checked for isolated Aboriginal objects, i.e Artefacts or Artefact Scatters.

The dominant soil materials consist of brown loam, dull sandy loam, reddish clay, mottled yellowish clay. Due to depths of soils, the subject area contains potential for PADS. Surface finds are also likely to be present.

The site contains approximately 4 ponds (varying sizes), and ephemeral drainage lines (1st, 2nd and 3rd order) associated with Stringybark Creek. The water sources are likely to have higher potential for Aboriginal objects and will need to be closely surveyed. In addition, the subject area is approximately 2 km south-east from Lake Albert catchment area, which is the closest and largest permanent water source in the surrounding landscape.

The native vegetation has been mostly cleared for agricultural purposes with the exception of trees along roads and drainage lines, and minor remnant stands of vegetation within the subject area. The most common tree species for the Redbank Soil landscape are white box, grey box, yellow box and red stringybark.

The subject area is located across the western foothills of the Great Dividing Range and consists of undulating hills. The landscape is very gently inclined adjacent to granite hills.

The land has been used for cropping wheat, barely, cereal, rye and pasture of dryland lucerne. Sheep and cattle have grazed on the steeper parts near the hill and along drainage lines.

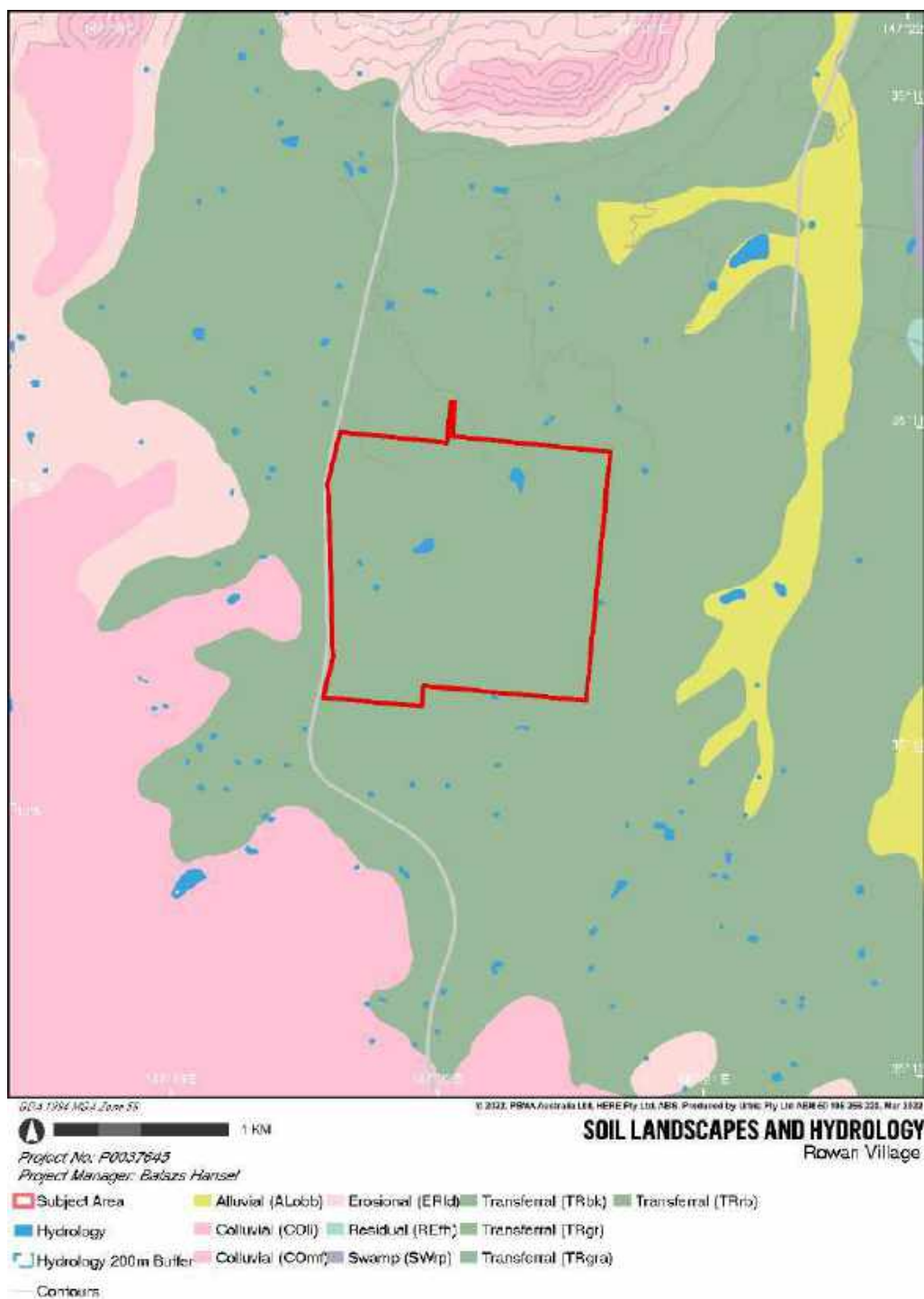


Figure 5: Soil Landscapes and Hydrology

2. METHODOLOGY

The proposed impact assessment process for the ACHA, including the input points into the investigation and assessment activities for RAPs, is outlined below, in accordance with Section 4.2.2(b) of the Consultation Requirements.

The ACHA will be conducted in accordance with Part 6 of the *NSW National Parks and Wildlife Act 1974* ('NPW Act'), Part 5 of the *NSW National Parks and Wildlife Regulation 2019* ('NPW Reg') and will adhere to the following guidelines:

- The Consultation Requirements.
- *Code of Practice for Archaeological Investigation of Aboriginal Objects in New South Wales* (Department of Environment, Climate Change and Water NSW, 2010).
- *Guide to Investigating, Assessing and Reporting on Aboriginal Cultural Heritage in New South Wales* (Office of Environment and Heritage, Department of Premier and Cabinet, 2011).
- *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance* (Australia ICOMOS, 2013).

The ACHA will follow the general methodology described in Table 2 below.

Table 2 – Aboriginal cultural heritage assessment methodology

Process Method	Description
Desktop assessment	Collection and evaluation of background information, including archaeological and historical resources and environmental conditions, to develop a predictive model for archaeological potential.
Consultation with RAPs	Providing information on the project to RAPs and gathering information about the proposed methodology and the Aboriginal cultural heritage values and significance of the subject area. During this process Urbis will seek to hold a meeting with RAPs, Urbis archaeologists and Cultural Values Assessment specialist Kate Waters to discuss the project and the subject area.
Archaeological survey with RAPs	On-site archaeological survey of the subject area with the RAPs to allow further opportunity for cultural information to be provided and for the RAPs to familiarise themselves with the subject area and discuss the archaeological approach. The survey is intended to be 100% coverage of the subject area and as such a sampling strategy is not required. This

Process Method	Description
	survey will be undertaken in accordance with Requirement 5 of the Code of Practice.
Preparation of draft ACHA report	Synthesis of all information collected during the ACHA process to prepare a draft assessment report and provision of the draft report to the Proponent and the RAPs for comments. The report will include an assessment of significance of any Aboriginal objects or Aboriginal cultural heritage values that may exist within the subject area, an impact assessment and provide management and mitigation measures. The draft will be provided to all RAPs for comments.
Finalisation of ACHA report	Incorporation of all comments from the Proponent and RAPs into ACHA report and finalisation.

Urbis welcomes input and information from the RAPs at any stage throughout the entire process of the ACHA. Please contact us at any stage should you have any information for the project or concerns on any matters. Consistent with the Consultation Requirements, the formal input points for the consultation are the following:

- During Stage 2 and 3 – Following review of the current communication, which presents information about the proposed project and ACHA methodology.
- During Stage 2 and 3 – During or following the archaeological survey and meeting.
- During Stage 4 – Following review of the draft ACHA.

The critical timelines for the above stages are provided in Section 3 below

2.1.1. Cultural Values Assessment

This ACHA is being undertaken in conjunction with a Cultural Values Assessment (CVA), being prepared by Kate Waters from Waters Consultancy. The methodology for this assessment is included in Appendix C, and a request to nominate Cultural Knowledge Holders to contribute to the CVA will be provided shortly. The methodology for the CVA will also include workshops between Cultural Knowledge Holders and the design team to inform development of Indicative Layout Plan (ILP) following the receipt concept approval from Wagga Wagga Council.

The methodology for the CVA will broadly include the following:

- Production of draft methodology for review by RAPs (Appendix C), with meeting to be held to discuss methodology (anticipated week commencing 18th April 2022).
- Provision of final methodology for CVA and request for nomination of cultural knowledge holders by RAPs (anticipated week commencing 2nd May 2022).

- Engagement of cultural knowledge holders to establish management protocols (anticipated week commencing 9th May 2022).
- Analysis of primary and secondary documentary and audio-visual ethnographic and historical sources relevant to Aboriginal cultural values, heritage, and history of the relevant Country (ongoing).
- Engagement with nominated cultural knowledge holders on intangible cultural values and significance including detailed cultural mapping and identification of key themes and stories of Country (ongoing).
- Field surveys, interviews and cultural mapping with cultural knowledge holders (anticipated week commencing 9th-13th May 2022).
- Production of a cultural values report incorporating; historical and cultural values overview, key themes and stories of Country, cultural mapping and significance assessment of all identified cultural values and places; assessment of potential impacts of project; and recommended conservation, management and mitigation measures (draft anticipated within 1 month of completion of field surveys and cultural mapping).
- Design and facilitation of Designing with Country workshops with RAPs, cultural knowledge holders and Aboriginal community members (ongoing).

3. CRITICAL TIMELINES

The critical timelines and milestones for the completion of the ACHA and delivery of reports are presented in Table 3 below, in accordance with Section 4.2.2(c) of the Consultation Requirements. Please note that the presented timeframes are estimates only and are intended as a guide to allow forward planning of personnel and resources.

Table 3 – Critical timelines

Consultation Stage	Timing
Stage 2 and 3: Provision of comments on the provided project information and proposed methodology (this document) by RAPs.	Within 28 days of the release date of this document (8 th April - 6 th May).
Stage 2 and 3: Meeting and discussion (Virtual)	Week Commencing 18 th April.
Survey	Anticipated 9/5/22-13/5/22
Stage 4: Provision of the draft ACHA report (including the proposed management and mitigation measures) to the RAPs.	Anticipated to be provided by one week from survey, pending requirements of the project. Note that the ACHA process will be carried throughout the duration of the project with consultation kept active through to DA and Construction phase. As such, multiple draft

Consultation Stage	Timing
	ACHAs may be issued, with 4 weeks provided each time for comment.
Stage 4: Provision of comments on draft ACHA report by RAPs.	Within 28 days of delivery of the draft ACHA report to RAPs (ongoing)
Stage 4: Finalisation of the ACHA report including the consideration of all comments and feedback.	Anticipated to be finalised by one week from final Stage 4 closed.

Please note if test excavation is required to inform the Indicative Layout Plan (ILP), these timeframes may change. At this stage it is anticipated that test excavation will be undertaken at a later stage of the project.

4. ROLES, FUNCTIONS AND RESPONSIBILITIES

The roles, functions and responsibilities of the proponent and RAPs are defined below, in accordance with Section 4.2.2(d) of the Consultation Requirements.

The roles, functions and responsibilities of the Proponent, Urbis (acting on behalf of the Proponent), RAPs and any other parties involved in the consultation process are those defined in Section 5 of the Consultation Requirements.

5. GATHERING CULTURAL INFORMATION

Urbis is providing the opportunity for RAPs to identify, raise and discuss their cultural concerns, perspectives and assessment requirements (if any), in accordance with Section 4.2.2(e) of the Consultation Requirements.

Urbis is actively seeking information on the cultural heritage and cultural significance of the subject area. Such information includes the existence of any Aboriginal objects of cultural value to Aboriginal people in or near the subject area and the existence of any places of cultural value to Aboriginal people in or near the subject area (whether declared under s.84 of the NPW Act or not), including places of social, spiritual and cultural value, historic places with cultural significance and potential places/areas of historic, social, spiritual and/or cultural significance.

Please also consider the following when providing information:

- Do you have information on any Aboriginal objects within or near the subject area?
- Do you or somebody you know have information of cultural values, stories in relation to the subject area and if that information can be shared?

If you or your organisation has sensitive or restricted public access information for determining or managing the heritage values of the subject area, it is proposed that the proponent will manage this information (if provided by the Aboriginal community) in accordance with a sensitive cultural information management protocol. It is anticipated that the protocol will include making note of and managing the material in accordance with the following key limitations as advised by Aboriginal people at the time of the information being provided:

- Any restrictions on access of the material.
- Any restrictions on communication of the material (confidentiality).
- Any restrictions on the location/storage of the material.
- Any cultural recommendations on handling the material.
- Any names and contact details of persons authorised within the relevant Aboriginal group to make decisions concerning the Aboriginal material and degree of authorisation.
- Any details of any consent given in accordance with customary law.
- Any access and use by the RAPs of the cultural information in the material.

Please consider the above list when providing your recommendations regarding any culturally sensitive information.

6. QUESTIONNAIRE

To streamline information gathering during Stage 2 and 3, and to inform the proponent for any field inspection component, Urbis requests the following information from you:

1. **Cultural connection:** Please describe the nature of your cultural connection to the country on which the subject area is situated. Please include any relevant cultural knowledge or knowledge of Aboriginal objects or places within the subject area. Have you ever lived in or near the subject area? If you are a Traditional Owner, please state this clearly.
2. **Representing your community members:** Please state who you or your organisation represents. Do you or your organisation represent other members of the Aboriginal community? If so, please describe how information is provided to the other members, and how their information and knowledge may be provided back to the proponent and Urbis.
3. **Previous experience:** Please list your relevant (for example, in the area of the proposed project) previous experience in providing cultural heritage advice and survey participation.
4. **Schedule of Rates:** Please provide your Certificate of Currency including Product and Public Liability Insurance and Worker's Compensation. Please also include a schedule of rates (hourly/half day/day) for fieldwork participation, and include any expenses you may expect to incur, and these will be sought to be reimbursed. Please note that it is for the discretion for the proponent to decide if they invite RAPs for site works and the consultation process does not guarantee paid employment.

The above questions are provided as a questionnaire in Appendix B, for your convenience. Please complete the questionnaire and return it to:

Kirsten Downey
Consultant
Urbis Pty Ltd
Level 8 ,123 Pitt Street
Sydney NSW 2000
E: kdowney@urbis.com.au

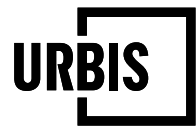
Please provide the requested information and any other comments by **close of business 6th May 2022**. Comments received after this date might be excluded from the draft ACHA report.

If you have any questions, please do not hesitate to contact us.

Yours sincerely,

A handwritten signature in blue ink, appearing to read "Megan Walker", with a stylized flourish at the end.

Meggan Walker
Senior Consultant
+61 2 8233 7626
mwalker@urbis.com.au



APPENDIX A

AHIMS BASIC AND EXTENSIVE RESULTS

Urbis Pty Ltd - Angel Place L8 123 Pitt Street

Date: 20 December 2021

Level 8 123 Angel Street
Sydney New South Wales 2000

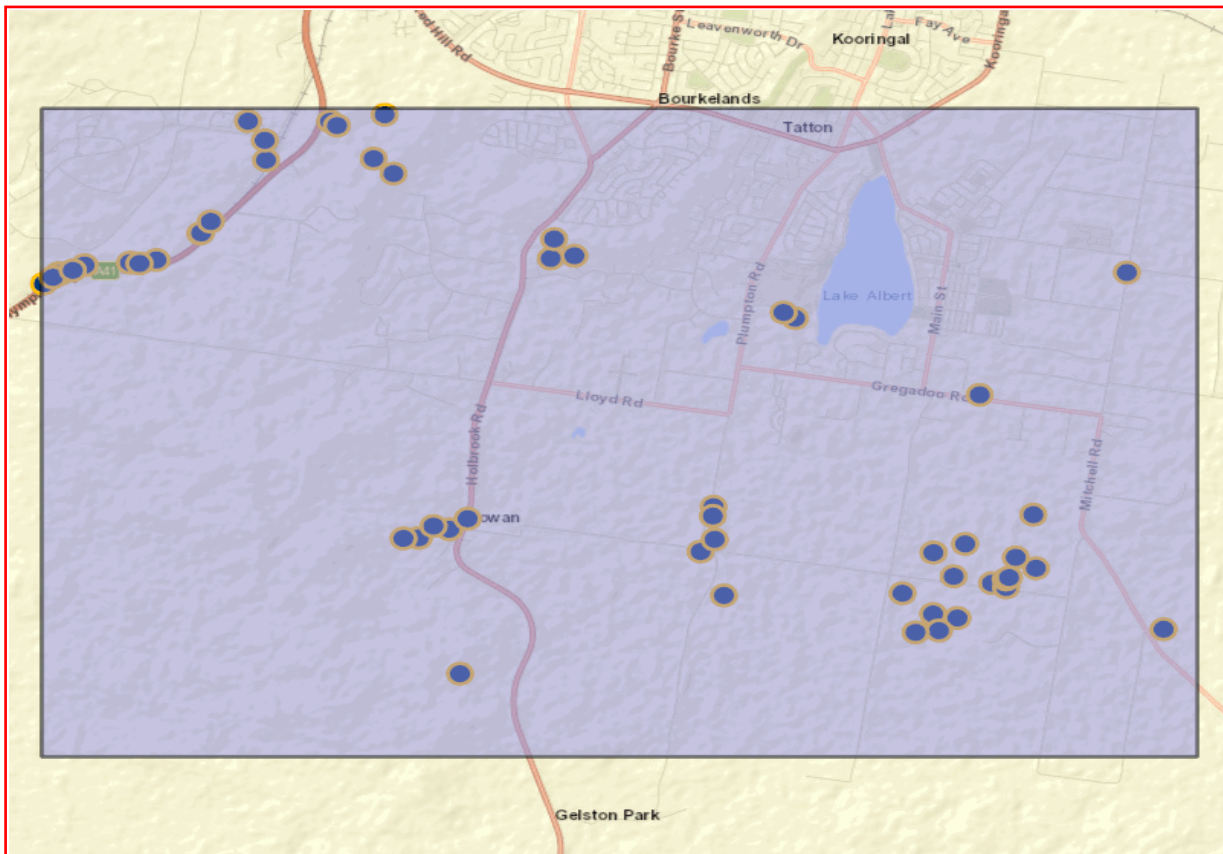
Attention: Wade Goldwayer

Email: wgoldwyer@urbis.com.au

Dear Sir or Madam:

AHIMS Web Service search for the following area at Lat, Long From : -35.22, 147.28 - Lat, Long To : -35.15, 147.41, conducted by Wade Goldwayer on 20 December 2021.

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:

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

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.

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status **	SiteFeatures	SiteTypes	Reports
56-1-0096	L-IF-1	GDA	55	528460	6110120	Open site	Valid	Artefact : 1		102413,102414,102415
	Contact T Russell	Recorders Jim Kelton						Permits		
56-1-0501	ROWANS TSR 2	GDA	55	529352	6105132	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	Contact	Recorders Mr.Peter Ingram						Permits		
56-1-0561	Plumpton Rd 2236	GDA	55	532236	6104959	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	Contact	Recorders Mr.Mark Saddler						Permits		
56-1-0001	Boiling Down Rd 1;	AGD	55	534188	6104268	Open site	Valid	Modified Tree (Carved or Scarred) : -	Scarred Tree	418,98475
	Contact	Recorders ASRSYS						Permits		
56-1-0036	Wagga Tip 2;	AGD	55	534500	6104020	Open site	Valid	Modified Tree (Carved or Scarred) : -	Scarred Tree	
	Contact	Recorders Kerry Navin						Permits		
56-1-0671	Gregadoo SF IF 5	GDA	55	535669	6104746	Open site	Valid	Artefact : -		
	Contact	Recorders Mr.Matthew Barber,NGH Heritage - Fyshwick						Permits		
56-1-0378	Gabuga Tank 2	GDA	55	525673	6108313	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	Contact	Recorders Mr.Mark Saddler						Permits		
56-1-0380	Gabuga Tank 8	GDA	55	527124	6108783	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	Contact	Recorders Mr.Mark Saddler						Permits		
56-1-0047	LN 1	AGD	55	528790	6109490	Open site	Valid	Artefact : 2		
	Contact	Recorders Navin Officer Heritage Consultants Pty Ltd						Permits		
56-1-0687	PEC-E-91	GDA	55	529768	6103506	Open site	Valid	Artefact : -		
	Contact	Recorders Navin Officer Heritage Consultants Pty Ltd,Mrs.Elisa Scorsini						Permits		
56-1-0002	Lucas Prop. 2;Boiling Down Rd. 2;	AGD	55	532360	6104249	Open site	Valid	Modified Tree (Carved or Scarred) : -	Scarred Tree	418,98475
	Contact	Recorders ASRSYS						Permits		
56-1-0623	Gregadoo SF IF4	GDA	55	534623	6104939	Open site	Destroyed	Artefact : -		
	Contact	Recorders Mr.Matthew Barber,Mr.Matthew Barber,NGH Heritage - Fyshwick,NGH Heritage - F						Permits		

<u>SiteID</u>	<u>SiteName</u>	<u>Datum</u>	<u>Zone</u>	<u>Easting</u>	<u>Northing</u>	<u>Context</u>	<u>Site Status **</u>	<u>SiteFeatures</u>	<u>SiteTypes</u>	<u>Reports</u>
56-1-0520	Springvale 957	GDA	55	530957	6108504	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	<u>Contact</u>	<u>Recorders</u>	Mr.Mark Saddler							
56-1-0592	Kapooka PreSchool 527789	GDA	55	527618	6110126	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	<u>Contact</u>	<u>Recorders</u>	Mr.Mark Saddler							
56-1-0385	Gabuga Tank 20	GDA	55	527801	6109659	Open site	Valid	Aboriginal Resource and Gathering : -		
	<u>Contact</u>	<u>Recorders</u>	Mr.Mark Saddler							
56-1-0503	ROWANS TSR 4	GDA	55	529664	6105234	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	<u>Contact</u>	<u>Recorders</u>	Mr.Peter Ingram							
56-1-0559	Plumpton Rd 2370	GDA	55	532370	6105495	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	<u>Contact</u>	<u>Recorders</u>	Mr.Mark Saddler							
56-1-0497	Simpson TSR 1	GDA	55	536973	6104011	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	<u>Contact</u>	<u>Recorders</u>	Mr.Peter Ingram							
56-1-0035	Wagga Tip 1;	AGD	55	534750	6103970	Open site	Valid	Modified Tree (Carved or Scarred) : -	Scarred Tree	
	<u>Contact</u>	<u>Recorders</u>	Kerry Navin							
56-1-0622	Gregadoo SF Reburial 1	GDA	55	535219	6104570	Open site	Valid	Artefact : -		
	<u>Contact</u>	<u>Recorders</u>	Mr.Matthew Barber,NGH Heritage - Fyshwick							
56-1-0540	Gregadoo Solar IF1	GDA	55	535363	6104517	Open site	Valid	Artefact : -		
	<u>Contact</u>	<u>Recorders</u>	Mr.Matthew Barber,NGH Heritage - Fyshwick							
56-1-0376	Gabuga Water Tank 5	GDA	55	526405	6108436	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	<u>Contact</u>	<u>Recorders</u>	Mr.Mark Saddler							
56-1-0386	Mark Saddler Gabuga 1	GDA	55	527134	6108789	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	<u>Contact</u>	<u>Recorders</u>	Mr.Mark Saddler							
56-1-0052	Lloyd Neighbourhood 1	AGD	55	528790	6109490	Open site	Valid	Artefact : -		
	<u>Contact</u>	<u>Recorders</u>	Charles Dearling Archaeological and Cultural Heritage Consultants,Tom Knight							

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status **	SiteFeatures	SiteTypes	Reports
56-1-0634	L-AFT-6	GDA	55	529018	6110199	Open site	Valid	Artefact : -		
	Contact	Recorders	Mr.Matthew Barber,NGH Heritage - Fyshwick						Permits	
56-1-0500	ROWANS TSR 1	GDA	55	529194	6105127	Open site	Valid	Artefact : -		
	Contact	Recorders	Mr.Peter Ingram						Permits	
56-1-0676	Ring Tree Boat Club Wagga	GDA	55	533213	6107748	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	Contact	Recorders	Mr.Mark Saddler						Permits	
56-1-0038	Wagga Tip 4;	AGD	55	534560	6103820	Open site	Valid	Modified Tree (Carved or Scarred) : -	Scarred Tree	
	Contact	Recorders	Kerry Navin						Permits	
56-1-0129	Kapooka Pump Station ST 1	GDA	55	525683	6108301	Open site	Valid	Modified Tree (Carved or Scarred) : 1		
	Contact	Recorders	Ms.Ashley Edwards,Jo Bell Heritage Services Pty Ltd						Permits	
56-1-0387	Gabuga Tank 13	GDA	55	525939	6108407	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	Contact	Recorders	Mr.Mark Saddler						Permits	
56-1-0383	Gabuga Tank 9	GDA	55	526675	6108467	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	Contact	Recorders	Mr.Mark Saddler						Permits	
56-1-0311	Flowerdale1	GDA	55	530713	6108473	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	Contact	Recorders	Mr.Mark Saddler						Permits	
56-1-0530	Gregadoo SF 360	GDA	55	535360	6104615	Open site	Valid	Artefact : -		
	Contact	Recorders	Mr.Mark Saddler						Permits	
56-1-0527	Gregadoo SF 463	GDA	55	535463	6104877	Open site	Valid	Artefact : -		
	Contact	Recorders	Mr.Mark Saddler						Permits	
56-1-0381	Gabuga Tank 10	GDA	55	526501	6108426	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	Contact	Recorders	Mr.Mark Saddler						Permits	
56-1-0125	LLOYD SITE 1	GDA	55	529106	6109494	Open site	Valid	Modified Tree (Carved or Scarred) : 1		
	Contact	Recorders	Ms.Rose O'Sullivan						Permits	

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status **	SiteFeatures	SiteTypes	Reports
56-1-0502	ROWANS TSR 3	GDA	55	529502	6105274	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	Contact									
56-1-0080	WW105	AGD	55	532250	6105200	Open site	Valid	Modified Tree (Carved or Scarred) : 1		
	Contact									
56-1-0483	Mitchell Rd 240 Canoe Tree	GDA	55	536614	6108282	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	Contact									
56-1-0539	Gregadoo Solar IF3	GDA	55	534826	6104653	Open site	Valid	Artefact : -		
	Contact									
56-1-0541	Gregadoo SF IF2	GDA	55	534945	6105040	Open site	Destroyed	Artefact : -		
	Contact									
56-1-0373	Gabuga Water Tank 1	GDA	55	525521	6108187	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	Contact									
56-1-0382	Gabuga Tank 11	GDA	55	525615	6108262	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	Contact									
56-1-0585	Stringybark Creek 529852	GDA	55	529852	6105360	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	Contact									
56-1-0098	L-ST-1	GDA	55	528530	6110070	Open site	Valid	Modified Tree (Carved or Scarred) : 1		102413,102414,102415
	Contact									
56-1-0560	Plumpton Rd 2381	GDA	55	532381	6105104	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	Contact									
56-1-0037	Wagga Tip 3;	AGD	55	534320	6103800	Open site	Valid	Modified Tree (Carved or Scarred) : -	Scarred Tree	
	Contact									
56-1-0528	Gregadoo SF 619	GDA	55	534619	6104937	Open site	Destroyed	Artefact : -		

AHIMS Web Services (AWS)

Extensive search - Site list report

Your Ref/PO Number : P0037645

Client Service ID : 648410

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status **	SiteFeatures	SiteTypes	Reports
	<u>Contact</u>	<u>Recorders</u>	Mr.Matthew Barber,Mr.Mark Saddler,NGH Heritage - Fyshwick					<u>Permits</u>		
56-1-0529	Gregadoo SF 393	GDA	55	535393	6104636	Open site	Valid	Artefact : -		
	<u>Contact</u>	<u>Recorders</u>	Mr.Mark Saddler					<u>Permits</u>		
56-1-0531	Gregadoo SF 645	GDA	55	535645	6105388	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	<u>Contact</u>	<u>Recorders</u>	Mr.Mark Saddler					<u>Permits</u>		
56-1-0375	Gabuga Water Tank 4	GDA	55	525818	6108345	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	<u>Contact</u>	<u>Recorders</u>	Mr.Mark Saddler					<u>Permits</u>		
56-1-0377	Gabuga Water Tank 6	GDA	55	527233	6108927	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	<u>Contact</u>	<u>Recorders</u>	Mr.Mark Saddler					<u>Permits</u>		
56-1-0379	Gabuga Tank 7	GDA	55	527233	6108926	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	<u>Contact</u>	<u>Recorders</u>	Mr.Mark Saddler					<u>Permits</u>		
56-1-0121	Kapooka Bridge Scarred Tree 1	GDA	55	527789	6109896	Open site	Valid	Modified Tree (Carved or Scarred) : -		102414,102415
	<u>Contact</u>	<u>Recorders</u>	OzArk Environmental and Heritage Management - Dubbo,Mr.Toivo Kim Tuovinen					<u>Permits</u>		
56-1-0677	Wagga Boat Club Crown Land Scar Tree	GDA	55	533096	6107817	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	<u>Contact</u>	<u>Recorders</u>	Mr.Mark Saddler					<u>Permits</u>		
56-1-0456	Crooked Creek Ring Tree 1	GDA	55	535101	6106824	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	<u>Contact</u>	<u>Recorders</u>	Mr.Mark Saddler					<u>Permits</u>		
56-1-0577	Springvale 530749	GDA	55	530749	6108705	Open site	Valid	Modified Tree (Carved or Scarred) : -		
	<u>Contact</u>	<u>Recorders</u>	Mr.Mark Saddler					<u>Permits</u>		

** Site Status

Valid - The site has been recorded and accepted onto the system as valid

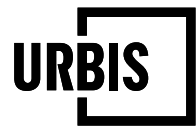
Destroyed - The site has been completely impacted or harmed usually as consequence of permit activity but sometimes also after natural events. There is nothing left of the site on the ground but proponents should proceed with caution.

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 this type of site does not require permit but Heritage NSW should be notified

Report generated by AHIMS Web Service on 20/12/2021 for Wade Goldwayer for the following area at Lat, Long From : -35.22, 147.28 - Lat, Long To : -35.15, 147.41. Number of Aboriginal sites and Aboriginal objects found is 57

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.



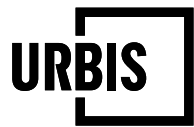
APPENDIX B

ACHA QUESTIONNAIRE



1. Cultural connection:

Please describe the nature of your cultural connection to the country on which the subject area is situated. Please include any relevant cultural knowledge or knowledge of Aboriginal objects or places within the subject area. Have you ever lived in or near the subject area? If you are a Traditional Owner, please state this clearly.



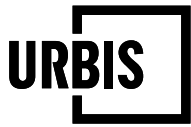
2. Representing your community members:

Please state who you or your organisation represents. Do you or your organisation represent other members of the Aboriginal community? If so, please describe how information is provided to the other members, and how their information and knowledge may be provided back to the Proponent and Urbis.



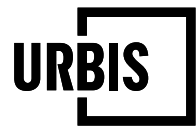
3. Previous experience:

Please list your relevant (for example, in the area of the proposed project) previous experience in providing cultural heritage advice and survey participation.



4. Schedule of Rates:

Please provide your Certificate of Currency including Product and Public Liability Insurance and Worker's Compensation. Please also schedule of rates (hourly/half day/day) for fieldwork participation, and include any expenses you may expect to incur, and these will be sought to be reimbursed. Please note that it is for the discretion for the Proponent to decide if they invite RAPs for site works and the consultation process does not guarantee paid employment.



APPENDIX C

CULTURAL VALUES ASSESSMENT METHODOLOGY

Rowan Village Aboriginal Cultural Values Assessment Project: Draft Methodology

Date Issued: 8/4/22

The proposed approach for the Aboriginal intangible cultural heritage values assessment is to undertake consultation with the identified cultural knowledge holders within a context of historical and ethnographic research into the cultural values of the Project's potential impact areas (see Figure 1) and the wider area in which it is located. The methodology includes undertaking both:

- Consultation with the identified cultural knowledge holders regarding the cultural values of the study area and the specific potential impact zone.
- Historical research in documentary and audiovisual holdings of relevance to the cultural heritage of the study area and the specific potential impact zone.

Sources of historical and ethnographic information will include but are not limited to: archival land records; historical manuscripts; newspaper accounts; site records; and photographic evidence. The documentary and audiovisual holdings of the following institutions would be investigated:

- State Records of New South Wales.
- National Library of Australia.
- State Library and Mitchell Library of NSW.
- Australian Institute of Aboriginal and Torres Strait Islander Studies.
- Charles Sturt University Regional Archives.
- Heritage NSW (site and assessment records).

An ethnohistorical overview of the study area and the broader cultural landscape it sits within will be produced based on the available records. This overview will assist in the identification, contextualisation and assessment of cultural values within the study area.

Consultation with identified cultural knowledge holders is the central element in cultural values assessments. This recognises that consideration of intangible cultural heritage values and the assessment of significance can only occur through consultation with the relevant cultural communities and cultural knowledge holders.

Initial Consultation

Consultation will be initially undertaken with the Registered Aboriginal Parties (RAPs) to identify those individuals who are regarded as holding cultural knowledge for the Country within which the study area is located. Identified cultural knowledge holders may or may not be RAPs. The identified cultural knowledge holders will be contacted and their participation in the assessment process requested.

Informed Consent and Cultural Information Management

Cultural information management protocols, including formal consent agreements as required, will be developed in collaboration with the cultural knowledge holders to ensure sensitive information is treated appropriately and the moral rights of cultural knowledge holders are protected.

Interview Process

The identified cultural knowledge holders who are willing to participate will be interviewed to gather oral histories relevant to the cultural values and cultural landscapes of the study area. Interviews will be conducted with cultural knowledge holders as one-on-one Zoom and face-to-face meetings. Cultural mapping will occur both on-Country and using detailed aerial images and maps. It is recognised that information may be gender sensitive and a male and female consultant will be available to conduct interviews as appropriate.

The assessment of significance of the identified cultural places and landscapes will be undertaken through consultation with the cultural knowledge holders and consideration of the expressed traditional, historical, and contemporary cultural values. Consultation would be undertaken with the cultural knowledge holders in relation to appropriate management of any identified cultural values and cultural items within the potential Project impact zone. The development of mitigation measures for potential impacts on the identified cultural places within the study area will be undertaken collaboratively with the cultural knowledge holders and RAPs to reflect their knowledge and understanding of the cultural values.

Review of Draft CVAR

The draft Cultural Values Assessment Report (CVAR) will be provided to the cultural knowledge holders and the RAPs for a 28-day review period prior to finalisation. The proposed research and assessment process for this project has been developed with regard to the ICOMOS guidelines,¹ the United Nations FPIC guidelines,² the Aboriginal cultural heritage assessment guidelines of Heritage NSW,³ and the Indigenous engagement guidelines of the Department of Environment (Cmth).⁴

¹ See *The Burra Charter (The Australia ICOMOS Charter for Places of Cultural Significance, 2013)* and *Practice Note: The Burra Charter and Indigenous Cultural Heritage Management and Practice Note: Intangible Cultural Heritage & Place and Practice note: Understanding Cultural Routes*.

² See *Free Prior and Informed Consent: An indigenous peoples' right and a good practice for local communities*, Food and Agriculture Organization of the United Nations, 2016.

³ See *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW*, Heritage NSW and *Aboriginal cultural heritage consultation requirements for proponents (2010)*, Heritage NSW.

⁴ See *Engage Early: Guidance for proponents on best practice Indigenous engagement for environmental assessments (2016)*, Department of the Environment, Commonwealth of Australia and *Ask First: A guide to respecting Indigenous heritage places and values (2002)*, Australian Heritage Commission.

10.2 Appendix B: CVA Methodology Presentation

Rowan Village : Cultural Values Assessment



Waters Consultancy, May 2022
HISTORY • CULTURE • HERITAGE



We acknowledge the Traditional Owners of Wiradjuri Country. We acknowledge the Traditional Owners of the many lands on which we live and work. We pay respect to First Nations Elders past and present and thank them for their continuing care of Country, culture and community.

Intangible Cultural Values Assessment

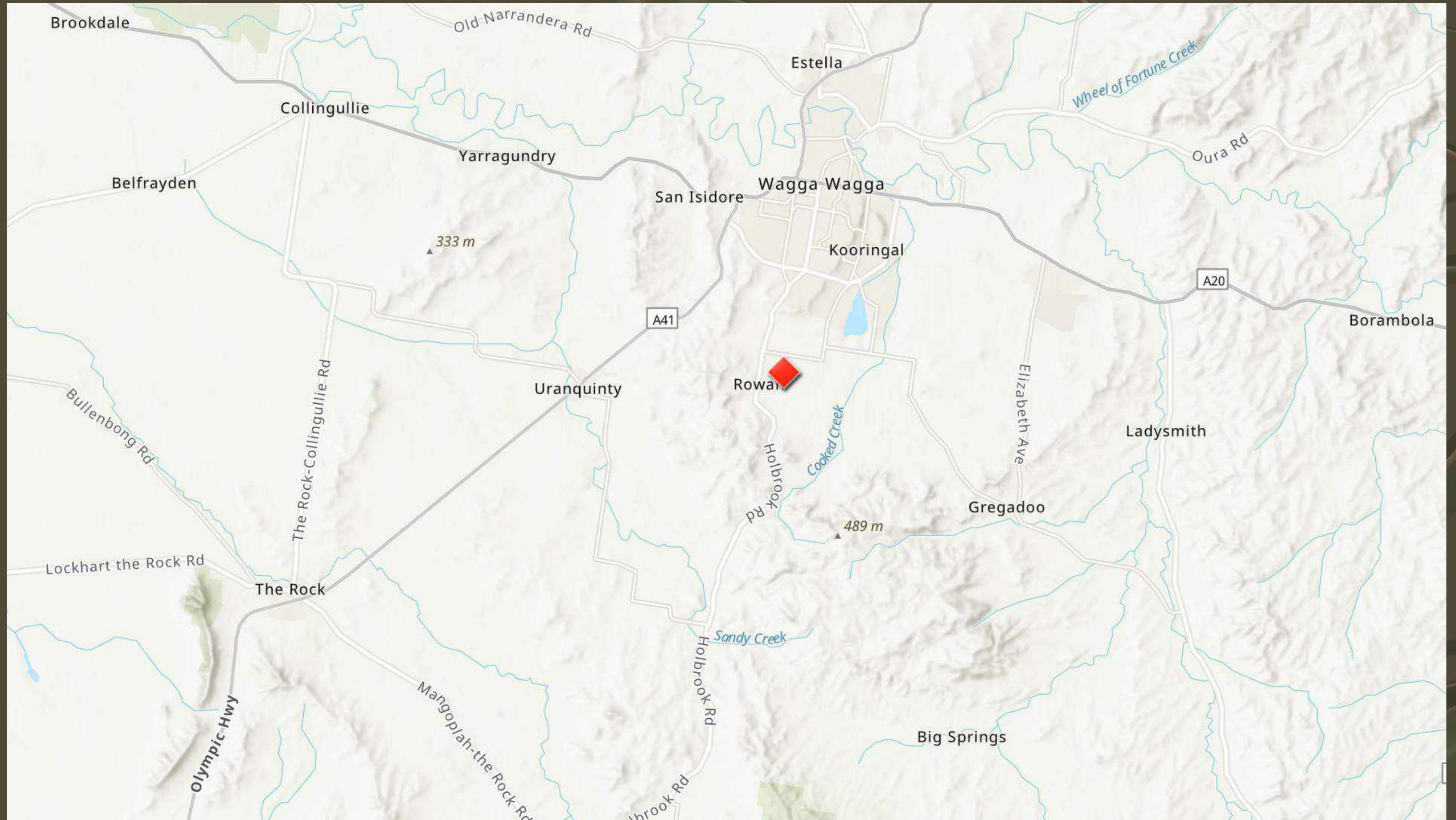
- The identification and assessment of places of cultural value and significance that may not have any archaeological presence.
- Can only be undertaken in consultation with the Aboriginal people who hold cultural knowledge for the Country (cultural knowledge holders).

Cultural Knowledge Holders

- Cultural knowledge holders are those who have cultural knowledge of the specific project area and the Country it sits within.
- Cultural knowledge holders are nominated by the RAPs but do not have to be RAPs themselves.

COUNTRY

project
location



COUNTRY

project
area



(Intangible) Places of Cultural Value

Places that hold cultural value may include:

- Dreaming Tracks
- Story Places
- Movement Corridors (pathways)
- Cultural trees
- Ancestral/mythological Beings in the landscape
- Traditional resource and camping areas
- Historical residential areas

Cultural Values Assessment Process

- Consultation with Aboriginal cultural knowledge holders on culturally appropriate process and information protocols.
- With cultural knowledge holders identify and map cultural places/sites.
- With cultural knowledge holders record as considered appropriate the cultural values of mapped cultural places/sites.
- Undertake contextual historical and ethnographic research and analysis.
- With cultural knowledge holders develop conservation, management, and mitigation recommendations as required.
- Draft report provided for review and feedback from cultural knowledge holders and RAPs.

Cultural Knowledge Protocols

We recognise that information is provided at different levels with different cultural protocols (public, restricted, community only) and that only the person sharing the knowledge can decide the appropriate level.

If any quotes, cultural maps or stories are shared with us permission and consent is always sought from the person who shared them before they are included in any report.

If cultural knowledge or Stories of Country are shared with us the person who shared them will always be acknowledged (unless they request otherwise).



Questions?





**Nominations for
knowledge holders?**



Contact Details:

Kate Waters

Email: kate@watersconsultancy.com.au

Mobile: 0417 438146

10.3 Appendix C: Final CVAR Methodology

Rowan Village Aboriginal Cultural Values Assessment Project: Final Methodology

Date Issued: 16 May 2022

The Aboriginal intangible cultural heritage values assessment will be undertaken through consultation with the identified Aboriginal cultural knowledge holders within a context of historical and ethnographic research into the cultural values of the Project's potential impact areas (see Figure 1) and the wider area in which it is located. The methodology includes undertaking both:

- Consultation with the identified cultural knowledge holders regarding the cultural values of the study area and the specific potential impact zone.
- Historical research in documentary and audiovisual holdings of relevance to the cultural heritage of the study area and the specific potential impact zone.

Sources of historical and ethnographic information will include but are not limited to: archival land records; historical manuscripts; newspaper accounts; site records; and photographic evidence. The documentary and audiovisual holdings of the following institutions would be investigated:

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An ethnohistorical overview of the study area and the broader cultural landscape it sits within will be produced based on the available records. This overview will assist in the identification, contextualisation and assessment of cultural values within the study area.

Consultation with identified cultural knowledge holders is the central element in cultural values assessments. This recognises that consideration of intangible cultural heritage values and the assessment of significance can only occur through consultation with the relevant cultural communities and cultural knowledge holders.

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Consultation will be initially undertaken with the Registered Aboriginal Parties (RAPs) to identify those individuals who are regarded as holding cultural knowledge for the Country within which the study area is located. Identified cultural knowledge holders may or may not be RAPs. The identified cultural knowledge holders will be contacted and their participation in the assessment process requested.

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³ See *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW*, Heritage NSW and *Aboriginal cultural heritage consultation requirements for proponents (2010)*, Heritage NSW.

⁴ See *Engage Early: Guidance for proponents on best practice Indigenous engagement for environmental assessments (2016)*, Department of the Environment, Commonwealth of Australia and *Ask First: A guide to respecting Indigenous heritage places and values (2002)*, Australian Heritage Commission.



Figure 1: The red outline shows the potential project area

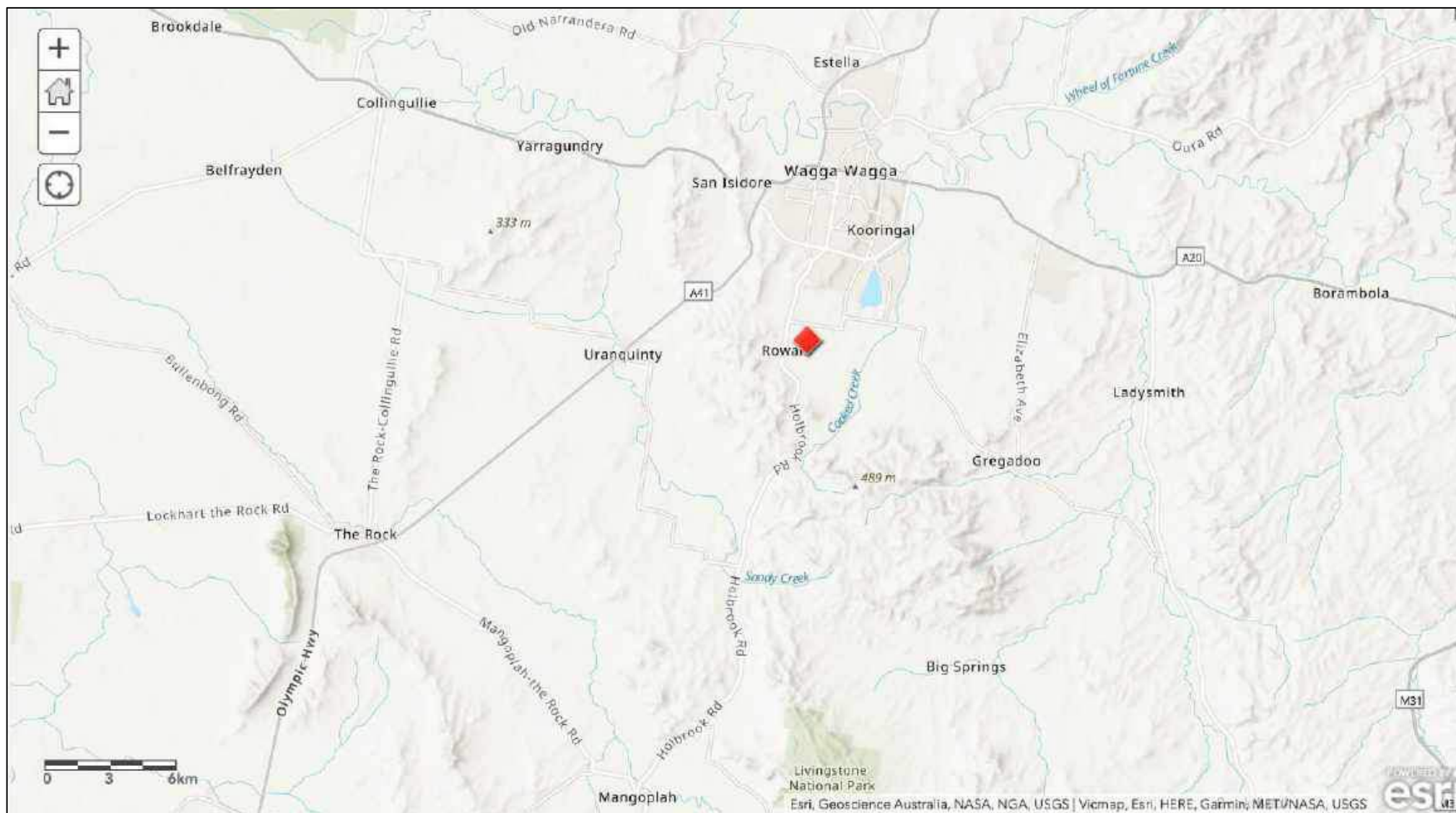


Figure 2: The red diamond shows the potential project area in regional context.

11 Endnotes

ⁱ *Draft Connecting with Country Framework*, Government Architect New South Wales, 2020.

ⁱⁱ See *The Burra Charter* (The Australia ICOMOS Charter for Places of Cultural Significance, 2013), Australia International Council on Monuments and Sites.

ⁱⁱⁱ *Practice Note: The Burra Charter and Indigenous Cultural Heritage Management*, Version 1: November 2013, Australia International Council on Monuments and Sites.

^{iv} See *The Burra Charter* (The Australia ICOMOS Charter for Places of Cultural Significance, 2013) and *Practice Note: The Burra Charter and Indigenous Cultural Heritage Management* and *Practice Note: Intangible Cultural Heritage & Place* and *Practice note: Understanding Cultural Routes*.

^v See *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW*, Heritage NSW and Aboriginal cultural heritage consultation requirements for proponents (2010), Heritage NSW.

^{vi} Mary Atkinson, Jackie Ingram, James Ingram, Cheryl Penrith, Mark Saddler, Pamela Young, Dorothy Whyman, and Hewitt Whyman.

^{vii} *Convention Concerning the Protection of the World Cultural and Natural Heritage*: Adopted by the General Conference at its seventeen session Paris, 16 November 1972, United Nations Educational, Scientific and Cultural Organisation.

^{viii} For discussions of totemic geography see for example, T. Strehlow, 'Geography and the totemic landscape in central Australia: a functional study', *Australian Aboriginal Anthropology*, R. Berndt (ed.), University of Western Australia Press, 1970 ; Deborah Bird Rose, *Totemism, Regions, and Co-management in Aboriginal Australia*, Conference Paper at "Crossing Boundaries", British Columbia, Canada, 1998 ; Nancy Munn, 'Excluded Spaces: The Figure in the Australian Aboriginal Landscape', *Critical Inquiry*, Vol.22, No.3, Spring 1996, pp.446-465; J.K. Doolan, 'Aboriginal Concept of Boundary: How do Aboriginals conceive "Easements"- How do they grant them?', *Oceania*, Vol. XLIX, No.3, March, 1979, pp.161-168.

^{ix} See for examples of discussions of relevance: L. Godwin & J. Weiner, 'Footprints of the ancestors: The convergence of anthropological and archaeological perspectives in contemporary Aboriginal heritage studies', in B. David, B. Barker & I. McNiven (eds), *The Social Archaeology of Australian Indigenous Societies*, Canberra, Aboriginal Studies Press, 2006, pp.124-138; Franca Tamisari and James Wallace, 'Towards an Experiential Archaeology of Place: From Location to Situation Through the Body', in Bruno David, Bryce Barker & Ian J. McNiven (eds), *The Social Archaeology of Australian Indigenous Societies*, Canberra, Aboriginal Studies Press, 2006, p.204-223; Marcia Langton, 'Earth, wind, fire and water: the social and spiritual construction of water in Aboriginal societies', in Bruno David, Bryce Barker & Ian J. McNiven (eds), *The Social Archaeology of Australian Indigenous Societies*, Canberra, Aboriginal Studies Press, 2006, pp.139-160; Howard Creamer, *A Gift and a Dreaming: The New South Wales Survey of Aboriginal Sacred and Significant sites, 1973-1983*, December 1984, National Parks and Wildlife Service (NSW); Barbara Glowczewski, 'From academic heritage to Aboriginal priorities: anthropological responsibilities', *Revista de Antropologia da UFSCar*, Vol.4, No.2, 2012, pp.6-19; Vincent Bicego, *ReDreaming Dharawal: A transcultural and multi-disciplined approach to the Aboriginal art and landscapes of southern Sydney*, PhD Thesis, University of Wollongong, 2017.

^x Inge Riebe, *Meaning of Place*, paper for Waters Consultancy, 2021.

^{xi} Dr Danièle Hromek, Budawang/Yuin, Researcher and spatial designer, 2019, quoted in CWC Framework.

^{xii} See *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW*, 2011, Office of Environment and Heritage (NSW).

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