

# **Waverley Aboriginal Cultural Heritage Study**

## **Waverley Local Government Area**



*Hand stencils from a rockshelter within the Waverley Local Government Area*

**Report to**

**Waverley Council in Association with the NSW Heritage Office and the  
NSW Department of Planning**

Dominic Steele Consulting Archaeology

May 2009



## Waverley Aboriginal Cultural Heritage Study

Waverley Local Government Area

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### Executive Summary

This report has been prepared by *Dominic Steele Consulting Archaeology* on behalf of *Waverley Council* and has been funded in part through the *NSW Heritage Grant 2008-2010* administered by the *NSW Heritage Office*. The following document presents the findings, conclusions and recommendations developed for the *Waverley Aboriginal Cultural Heritage Study* which have been established in consultation with the *La Perouse Local Aboriginal Land Council* and the *Dharawal Elders Group*.

The principal objectives of this study have been to research and identify Aboriginal cultural heritage sites documented to occur within the Waverley Local Government Area (LGA) for inclusion on the *Waverley Local Environmental Plan (LEP) 2010*, and also provide Council with a recommended strategy for recording and managing currently undocumented sites/items of Aboriginal heritage within the Waverley LGA that may be identified within future development contexts.

The current study has involved extensive research of existing archival documentation, a review of statutory and non-statutory registers and listings, and a consideration of local histories (including oral history sources) and available pictorial sources concerning the use of the local Waverley landscape by Aboriginal people in the distant and more recent past.

The project has also involved a targeted program of field survey to relocate previously recorded Aboriginal cultural heritage sites, to investigate possible sites and areas of potential Aboriginal cultural heritage sensitivity, and to gain an appraisal of the nature of the Waverley LGA landscape as a basis for the recommended Aboriginal heritage management strategy presented in this report.

The study has resulted in the identification of eleven (11) Aboriginal cultural heritage sites for inclusion on the Waverley LEP 2010. Two of these sites are presently included on the existing Waverley LEP. However, both of these sites are inadequately described at this time for management and conservation purposes. Information that is compiled in the supporting *Aboriginal Heritage Database* that has been prepared for Council as part of the current project addresses these knowledge and management strategy gaps.

The eleven Aboriginal archaeological sites presently known to occur within the Waverley LGA include a number of significant rock engravings, shelters with painted art motifs, open campsites, and several rockshelters that possess the potential to contain buried archaeological occupation deposits.

In addition, this report recommends a strategy for Council for the management of Aboriginal heritage sites/items currently unrecorded within both public and private lands within the Waverley LGA that may be identified in the future. This strategy (following state legislation and best industry practice) utilises a concept of '*Aboriginal Archaeological Sensitivity Mapping*' to guide appropriate levels of Aboriginal heritage management that may be required in the event of various development/impact proposal scenarios in both public and private land across the Waverley LGA. It is proposed that this recommended system would operate in conjunction with Council's existing *Exponare GIS* system, would be updatable as future needs dictate, and would require adequate resourcing and training (of Council personnel) to operate effectively.

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A number of possible areas of previous Aboriginal historical association in the local landscape (such as former pathways and fishing places that do not at this time have tangible physical remains) have also been identified to occur in the Waverley LGA during the course of preparing the current study. In this instance, it has been recommended to Council that such areas could be best managed through public interpretation in the context of larger private development or public infrastructure/recreation projects as they may be proposed in the future.

Finally, it is recommended in this report that Council, by acting on the information provided by the current study and maintaining the existing direct involvement of the local Aboriginal community in matters where Aboriginal cultural heritage issues are concerned, should ensure that currently documented and yet to be recorded sites/items of Aboriginal cultural heritage and appropriately and responsibly managed into the future within the Waverley LGA.

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# INTRODUCTION

## 1.1 The Waverley Aboriginal Cultural Heritage Study

This report has been prepared by *Dominic Steele Consulting Archaeology* (DSCA) on behalf of *Waverley Council* (Council) and has been funded in part through the *NSW Heritage Grant 2008-2010* administered by the *NSW Heritage Office*. The following document presents the results of a program of background research, analysis, and assessment that has been completed in the course of developing the current *Waverley Aboriginal Cultural Heritage Study* ('WACHS').<sup>1</sup>

As detailed below, the current study provides Council with both an up to date appraisal of the recorded Aboriginal cultural heritage sites previously reported to occur within the Waverley Local Government Area (LGA),<sup>2</sup> a more refined assessment of areas of *potential* Aboriginal cultural heritage sensitivity that may occur across the Waverley LGA, and a proposed updatable map-based Aboriginal heritage management strategy that aims to ensure Aboriginal heritage is duly considered, identified, and appropriately managed in the context of future private and public development works within the Waverley LGA.<sup>3</sup>

The end products of the current study has been to identify known Aboriginal heritage sites for inclusion on the Waverley Local Environmental Plan (LEP) 2010, and to develop the proposed *Waverley Aboriginal Cultural Heritage Management System* ('WACHMS') which comprises an updatable series of appropriate GIS map layers (with an accompanying data base) that is compatible with Council's existing mapping systems. This will allow Council to accurately determine the need for Aboriginal heritage investigations to be undertaken in relation to future development proposals within the Waverley LGA.<sup>4</sup>

The report to follow describes the basis for the selection of Aboriginal heritage sites for inclusion on the Waverley LEP 2010 and the development of the proposed WACHMS, the processes of its creation, and a guide on how the system can be successfully implemented and updated by Council in the future as needs develop.

## 1.2 Project Objectives and Outcomes

The principal goal of the current study has to been to develop a strategic and integrated approach to the ongoing management of known Aboriginal heritage sites and areas of potential Aboriginal heritage sensitivity in the Waverley LGA.

To this end, the objectives of the study have been to produce a report that provides an understanding of the issues and practices that can enhance relationships between Council and the community in order to appropriately manage the Aboriginal cultural heritage resources of the study area.

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<sup>1</sup> The current study has been completed in recognition of Waverley Council's commitment to the protection and conservation of Aboriginal heritage as outlined in Council's Statement of the Environment Report 2007.

<sup>2</sup> See for example Perumal and Murphy Pty Ltd 1994 and the Waverley LEP 1996.

<sup>3</sup> Council are currently undertaking Aboriginal cultural heritage assessments for public-park and reserve lands Plans of Management. It is intended that the present study will formalise this process and will extend a strategic approach to all lands within the LGA where the need for future Aboriginal heritage assessments are identified.

<sup>4</sup> It is further intended that the current study is compatible with the European Heritage Study currently being prepared by Council, and will input relevant information into the *Waverley Local Environmental Plan (LEP) 2010*.

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The following issues have been addressed in the course of the completing the *Waverley Aboriginal Cultural Heritage Study*.

- To evaluate the extent, nature, and significance of the documented and potential Aboriginal heritage resources within the Waverley LGA.
- To recommend appropriate methods to undertake effective consultation with the Aboriginal community (and other statutory organisations) to guide how Council can best manage currently identified Aboriginal heritage sites and as yet any additional undetected sites (and/or associated Aboriginal cultural heritage issues) as they may be encountered in the foreseeable future.
- To establish an appropriate framework of advice and recommendations to support a sustained planning and management strategy for Aboriginal cultural heritage sites and values within the Waverley LGA.
- To promote conditions and protocols for the conservation, management and interception of Aboriginal heritage within the study area now and over time.
- To promote greater awareness of Aboriginal heritage in the community and all levels of government in a culturally appropriate manner.
- To make recommendations to implement *Indigenous Natural Resources and Environmental Management* (NREM) techniques, in particular for the conservation of rock art sites and places.<sup>5</sup>
- To prepare/update *NSW Heritage Office's* approved inventory sheets and *Department of Environment and Climate Change* (AHIMS) records for all Aboriginal heritage items identified and evaluated during the study.

In response to these objectives, the outcomes of the current *Waverley Aboriginal Cultural Heritage Study* include the following. These are further expanded upon in subsequent sections of this report:

- An outline of the methods that has been employed during the course of completing the project.
- A (historical and updated) description of the documented Aboriginal heritage items known to occur within the study area that is supported in more detail by accompanying data base records (as supplied separately to Council).
- A review of the process and outcomes of the program of Aboriginal community consultation undertaken in the course of completing the project.
- An analysis of the physical evidence recorded during the recent site inspections undertaken across targeted areas of the Waverley LGA that have formed part of the current study.
- The completion of inventory sheets (as approved by the *NSW Heritage Office* and the *Department of Environment and Climate Change*) for each identified site.

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<sup>5</sup> This issue is further discussed in the current report mindful of the re-grooving (and subsequent fencing) of the 'North Bondi Links' (Williams Reserve) engravings that occurred first in 1951, and again later in c1964, with the inclusion of a plaque.

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- The mapping of all identified sites (along with those suspected to have been either obscured and/or destroyed by ongoing landuse and development activities across the study area on the basis of previous recordings) employing a GIS-based recording system.
- The mapping of specific locations and broader landforms across the Waverley LGA that have been assessed to retain the potential to contain as yet unrecorded Aboriginal heritage sites and/or associated physical archaeological evidence for past Aboriginal visitation and use of the study area. These ‘Sensitivity Plans’ plans have been created from a consideration of a variety of historical, archaeological and environmental factors as outlined in following sections of this report.
- The identification of issues including (but not limited to) statutory heritage management requirements, advice to Council about confidentiality of information where pertinent, and appropriate notification procedures in the case of future proposed development plans.
- The provision of clear recommendations to Council for the future management of Aboriginal heritage items/issues in the Waverley LGA, including how these considerations can be appropriately integrated within Council’s current property management systems and development approval processes.

### 1.3 The Waverley Local Government Area

The Waverley LGA is located approximately 7km to the east of Sydney’s Central Business District and encompasses an area of approximately 9.3 square kilometres (km<sup>2</sup>) of coastal foreshore and immediate hinterland landscapes that are bordered by the Pacific Ocean to the east, the Woollahra LGA boundary to the north, Centennial Park to the west, and the Randwick LGA boundary to the south, as illustrated in **Figure 1.1**.

With a current population density of approximately 7,333 people per km<sup>2</sup>, Waverley is the most densely populated LGA in Australia after the City of Sydney as illustrated in the cadastre plan presented here as **Figure 1.2**.<sup>6</sup> The existing landuse zonings for the study area (as sourced from the Waverley LEP 1996) are illustrated in **Figure 1.3**.

Despite the densely urbanised nature of the study area, the LGA retains a significant number of extensive park and reserve lands as illustrated in **Figure 1.4**. The majority of these occur along the immediate coastal strip. Most notable of these are at Williams Park (and North Bondi Golf Course), Bondi Park fronting the beach, Marks Park encompassing Mackenzies Point, and Bronte Park enclosing Calga Reserve.

Nevertheless, a number of additional parks and reserves of various sizes also occur in locations situated away from the coastal foreshore strip that retain in some cases pockets of remnant natural vegetation, along with largely unmodified landforms such as (now) buried watercourses and seemingly undisturbed areas of sandstone topography. Examples include Waverly Park, Tamara Park, and Queens Park, along with smaller localities such as Thomas Hogan Reserve. Dominated by often rugged sandstone landforms along the coast, and more gently elevated sand-dune and former lagoon environments in the hinterland, further discussion of the environmental context of the study area is presented in **Section 2.0**.

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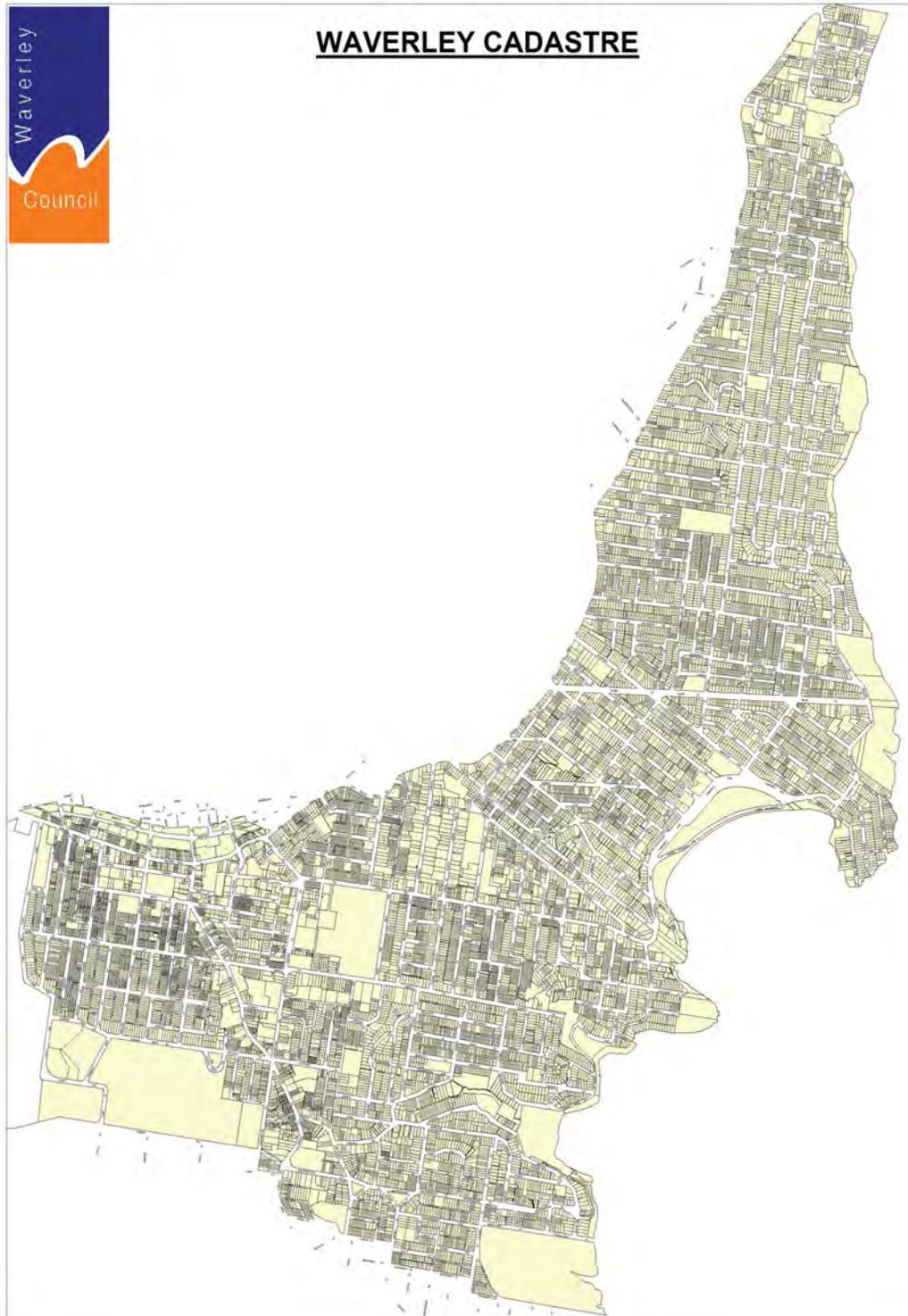
<sup>6</sup> Statement of the Environment Report 2007.

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**Figure 1.1. Aerial Photograph of the Waverley LGA [Source: Waverley Council].**

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**Figure 1.2. Waverley LGA Cadastre Plan [Source: Waverley Council].**

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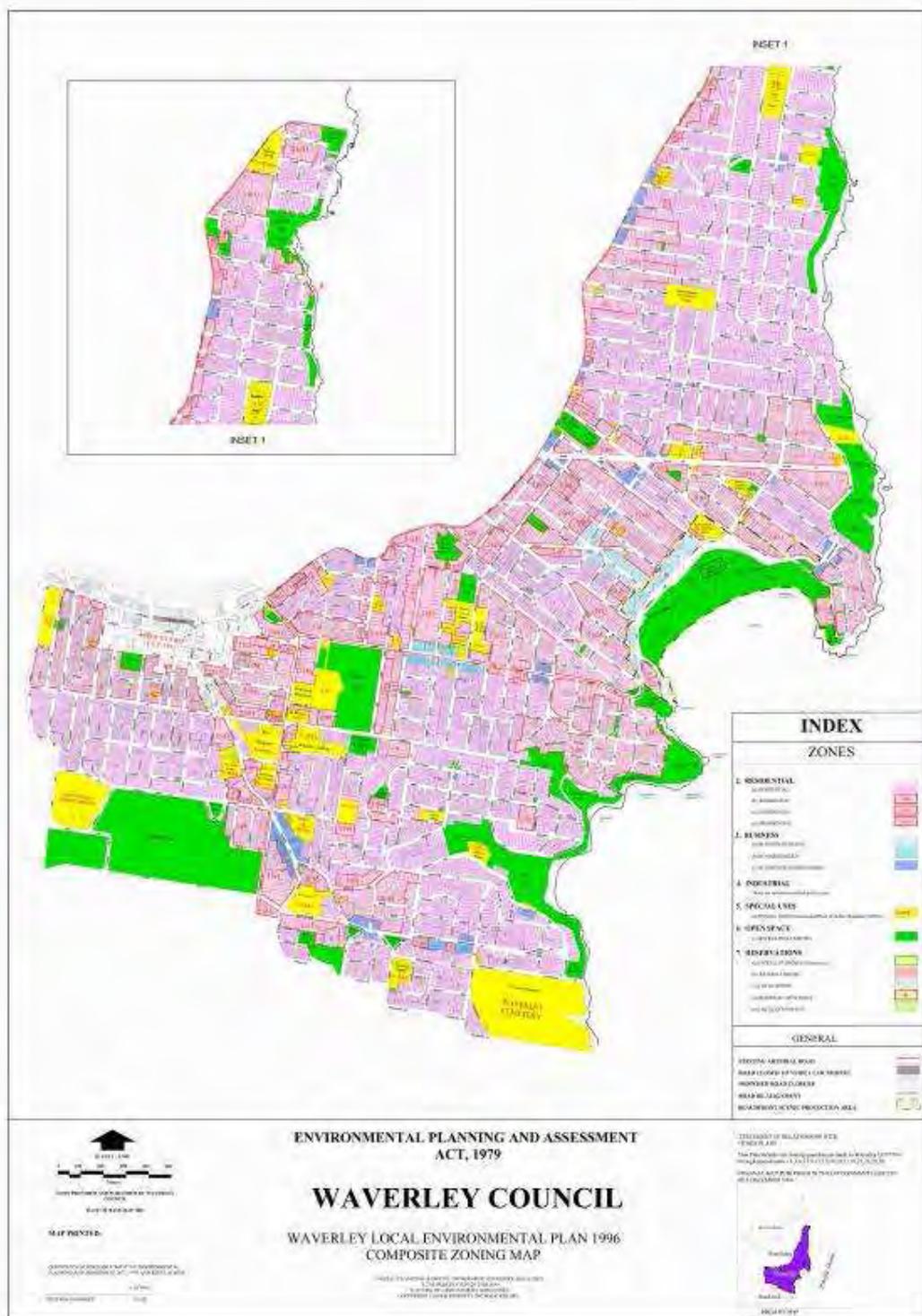
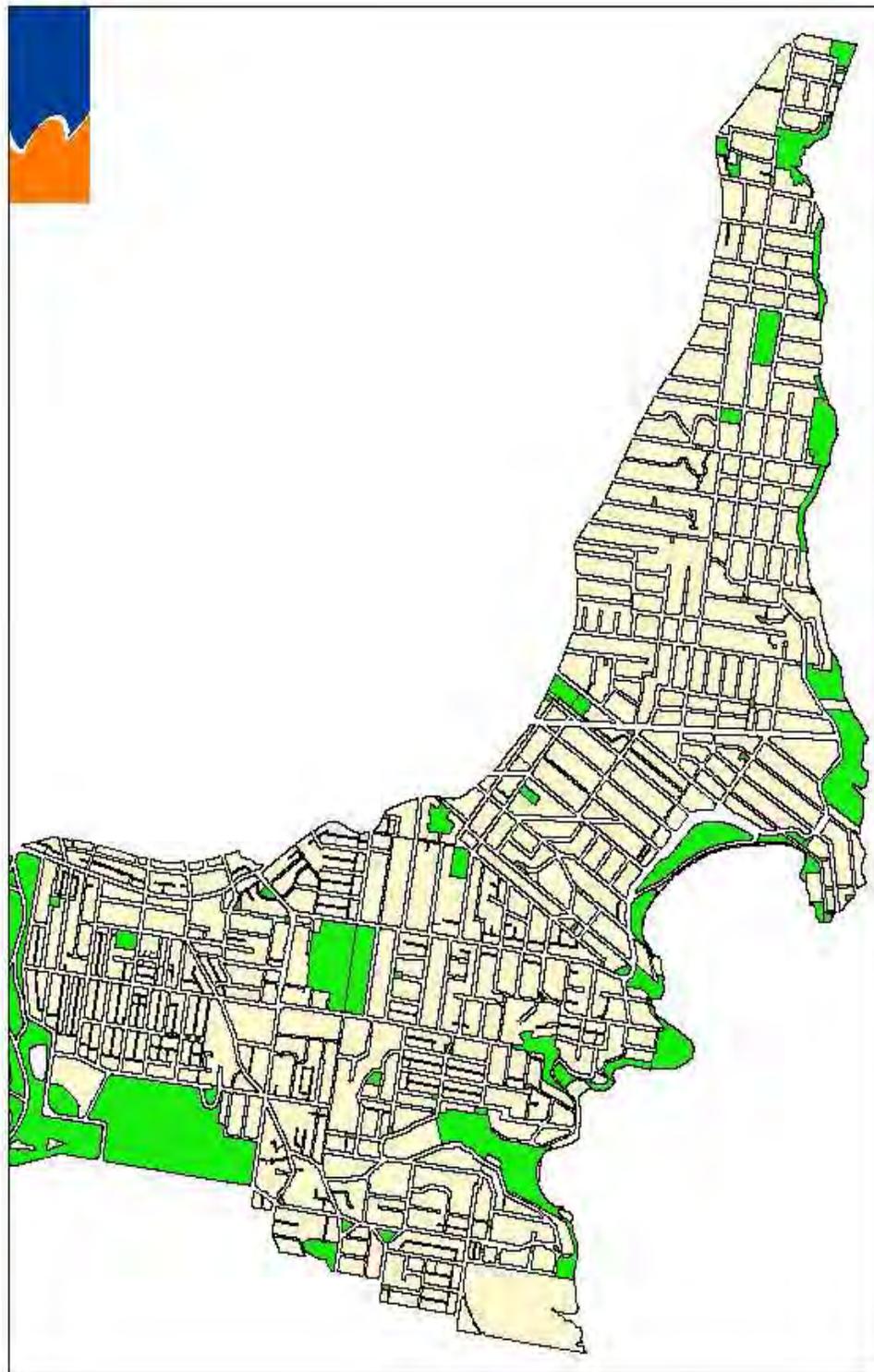


Figure 1.3. Waverley LGA Landuse Zonings [Source: Waverley Council].

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**Figure 1.4. Waverley LGA Parks and Reserved Lands [Source: Waverley Council].**

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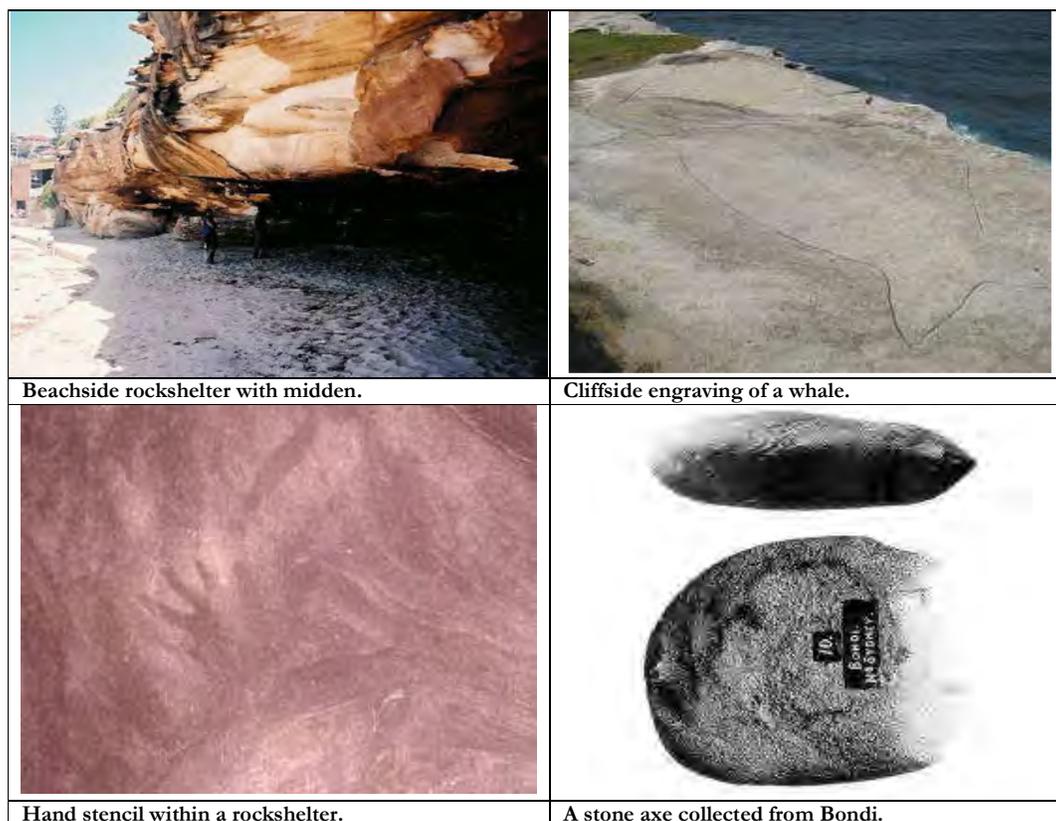
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### 1.4 What is Aboriginal Cultural Heritage?

Aboriginal cultural heritage includes both physical (archaeological) remains of places where people may have visited or occupied across the landscape in the past, as well as unmodified or ‘natural’ features of the landscape which may have had or may continue today to have cultural or historical significance to the contemporary Aboriginal community.

The best known of these comprise Aboriginal archaeological sites, including living sites (sandstone overhangs or rockshelters or campsites in the open), art sites (rock engravings on sandstone platforms or painted art in shelters) and other sites such as stone quarries, culturally modified trees (from the removal of bark for the creation of canoes, shields, containers and other items), and axe grinding grooves. Some examples are shown in **Figure 1.5**. All of these sites may have been used for some time after the arrival of Europeans. They are managed within an established heritage framework taking into account their significance according to a variety of categories (e.g. cultural, public, and scientific significance).



**Figure 1.5. Examples of Aboriginal Archaeological Sites within the Waverley LGA.**

The ‘non-archaeological’ places can include a broad range from the site of creation stories, ceremonial places, to fishing places significant to a single family group in recent times. A further example might be the association of Waverley Oval with Aboriginal ‘Survival Day’

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concerts in the 1990s. Their significance is largely a function of current Aboriginal knowledge and value placed upon them by the Aboriginal community and they may be managed both in terms of physical preservation and/or interpretation of their former or ongoing community significance.

There does not appear to have been a formal Aboriginal mission or reserve within or immediately adjacent to the Waverley LGA or any formal institution in which Aboriginal people lived. Historical associations are therefore more likely to include informal camps (such as at Bondi in the late 1800s) and possibly fishing places or other places of family or community gatherings.

Physical/archaeological sites can also be significant for these reasons, or may retain a more generalised significance for Aboriginal people today in representing tangible links to Aboriginal traditional life or historical events. The kinds of sites or places which are known to occur, or may occur within the Waverley LGA include:

- **Rock Engravings** are generally located upon flat areas of sandstone that are currently exposed or were exposed in the relatively recent past. These may occur in groups with numerous depictions, and/or in the form of single motifs. Several of these sites have been recorded within the Waverley LGA, and historical records suggest that further unrecorded sites were once, and may still be, present within the local landscape.
- **Sandstone Rockshelters or Overhangs** occur in suitably inclined and weathered outcrops of sandstone. Aboriginal people used some shelter walls and ceilings for stencilled/painted art, including at least one shelter that occurs within the Waverley LGA (Queens Park). Where shelters were lived in, floor deposits may contain evidence of that use, either as midden (see below) or stone artefact deposits with no organic remains. This could include places camped in by Aboriginal people long after the arrival of Europeans.
- **Open Middens** are the remains of Aboriginal coastal campsites in the open (as opposed to within a sandstone rockshelter). They comprise marine/freshwater shellfish varieties, bones of mammals, birds and fish, charcoal and stone artefacts. These may be partially exposed or currently buried and may also contain human burials. Several such sites have been documented within the Waverley LGA. This could include places camped in by Aboriginal people long after the arrival of Europeans.
- **Open Campsites** or (stone artefact scatters) or isolated stone artefact finds may occur anywhere in the landscape in varying degrees of intactness. Surface scatters of artefacts may be the result of mobile hunting activities, whilst single or low density occurrences might relate to tool loss, tool maintenance activities or abandonment. These types of sites are often buried in alluvial or colluvial deposits and only become visible when subsurface sediments are exposed by erosion or disturbance. A large and highly significant open campsite was recorded within the Waverley LGA a century ago (at Bondi Beach) and a number of artefacts were collected from it at that time. This site may partially still survive beneath existing commercial and residential buildings and landscaped park areas. This type of site could include places camped in

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by Aboriginal people long after the arrival of Europeans, as is recorded in the late 19<sup>th</sup> century at Bondi.

- **Axe Grinding Grooves** may be located where the presence of suitable stone outcrops is identified. These items comprise grooves incised into sandstone surfaces (or other similarly hard and abrasive rock outcrops) which are the result of past manufacture and/or maintenance of the working edges of Aboriginal ground stone tools such as axes and hatchets. They may be found exposed in (or adjacent to) creeks or on more elevated platforms where water grinding techniques are possible at natural rock holes and shallow stone depressions and ‘basins’. Axe/hatchet grinding grooves may occur in large ‘clusters’ that serves to facilitate their ready recognition, or may conversely comprise isolated items that are difficult to detect depending upon changing vegetation coverage and/or within certain light conditions. One possible such site has been reported within the Waverley LGA.
- **Burials** may also occur in rock-shelters or in open middens or open campsites, though generally only in association with sandy deposits. At least one burial site is historically recorded within the Waverley LGA.
- **Quarries** are places where Aboriginal people obtained stone raw materials for the manufacture of flaked and ground stone artefacts. They may simply be places of extraction, or may also contain stone artefacts worked at the site. Stone sources are comparatively rare in Eastern Sydney and are likely to have been highly valued resources. There is apparently one such site recorded within the Waverley LGA.
- **Ceremonial Grounds** were used by Aboriginal people for a range of cultural purposes. One such site has been suggested as occurring within the Waverley LGA by a non-Aboriginal person but it is worth noting that historical records of ‘ceremonial’ places may in fact simply be camping grounds. Unless there is firm historical documentation, or preferably current Aboriginal knowledge, of such places their exact location and significance is difficult to establish.
- **Aboriginal Pathways** were walking tracks used by Aboriginal people in the past, often following geographical features such as coastlines or ridges. Whilst it has been documented in Sydney that some major modern roads were built on Aboriginal walking tracks, this has broadened at times into an assumption that most or all major historical roads follow such tracks, and upon closer scrutiny no actual historical documentation of these exists. Possible Aboriginal pathways within the Waverley LGA are discussed in this report.

In addition to these ‘places’, a range of stone artefacts and also human remains have historically been collected within the Waverley LGA and may currently be stored in museums or private collections. Some of these may derive from locations which are otherwise not documented as Aboriginal heritage ‘sites’. Museum records have therefore been accessed during the course of the current study.

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### 1.5 Aboriginal Community Consultation

#### 1.5.1 General Principles

Aboriginal people have not always been directly involved in the management and documentation of Aboriginal cultural heritage. However, over the last few decades Aboriginal involvement has increased to the point where such involvement, apart from being logical, moral and ethical, is now recognised and mandated in state and federal heritage policies (e.g. NPWS 1997, Australian Heritage Commission 2002 etc).

In essence, it is well established that Aboriginal people must be involved in projects involving a consideration of Aboriginal cultural heritage. Further to this, current directions in policy suggest that Aboriginal people should be considered the primary stakeholders/knowledge holders in Aboriginal heritage matters, as opposed to archaeologists working with the ‘scientific’ significance of heritage sites.

Aboriginal cultural heritage conservation and management aims to sustain the relationship between Indigenous people and their heritage places. Assessments of Indigenous heritage values should take into consideration the principles outlined in *Ask First—A Guide to Respecting Indigenous Heritage Places and Values*, in which consultation is an essential key in the process of identifying heritage values. The *Ask First* guide states:

*In recognising the rights and interests of Indigenous peoples in their heritage, all parties concerned with identifying, conserving and managing this heritage should acknowledge, accept and act on the principles that Indigenous people:*

- are the primary source of information on the value of their heritage and how this is best conserved;*
- must have an active role in any Indigenous heritage planning process;*
- must have input into primary decision-making in relation to Indigenous heritage so they can continue to fulfil their obligations towards this heritage; and*
- must control intellectual property and other information relating specifically to the heritage, as this may be an integral aspect of its heritage values.*

*In identifying and managing this heritage:*

- uncertainty about Indigenous heritage values at a place should not be used to justify activities that might damage or desecrate this heritage;*
- all parties having relevant interests should be consulted on indigenous heritage matters; and*
- the process and outcomes of Indigenous heritage planning must abide by customary law, relevant Commonwealth and State/Territory laws, relevant International treaties and covenants and any other legally binding agreements.*

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Adhering to potential cultural restrictions on information about an Indigenous heritage place is also essential to maintaining its heritage value.<sup>7</sup>

Aboriginal community consultation acknowledges the rights of Aboriginal people to be directly involved and participate in matters that directly affect their heritage which is consistent with the policies that are detailed in the *NSW Government's Aboriginal Affairs Plan* (2003–2012). The government plan promotes the ongoing and increased participation of Aboriginal community stakeholders in projects that may potentially affect Aboriginal cultural heritage values.

### ***1.5.2 Aboriginal Cultural Heritage Management in Eastern Sydney***

There are several types of Aboriginal stakeholders who are routinely involved with the investigation and management of Aboriginal cultural heritage. The first are Local Aboriginal Land Councils (LALCs) which were established under the *NSW Aboriginal Land Rights Act* in 1983. Virtually all of New South Wales falls within the administrative boundaries of a LALC, in much the same way as for local government areas. Membership of a LALC is open to all people accepted by the Aboriginal community as being Aboriginal, and who reside within the boundaries of the LALC. This means that land council members do not necessarily have to be traditionally from the area covered by the LALC.

With regards to the eastern Sydney area within which the Waverley LGA is situated that LALC is the *La Perouse Local Aboriginal Land Council*, whose boundaries extend south from the harbour, west to the city (where they border the *Metropolitan LALC*), and south across Botany Bay and into Sutherland Shire. LALCs have a range of functions which include a statutory responsibility 'to promote the protection of Aboriginal culture and the heritage of Aboriginal persons'<sup>8</sup> within their boundaries. Thus the *La Perouse LALC* has routinely been involved in a range of Aboriginal cultural heritage projects in eastern Sydney for many years, including several undertaken by *Waverley Council*.

The other principal stakeholders are people who are the descendents of the Aboriginal people who traditionally lived in a particular area. These may be entitled 'traditional owners' or custodians, but these terms, particularly the former, have particular connotations which may not be applicable in all areas. This is particularly the case in the Waverley LGA. It seems almost certain that the Waverley LGA is within the traditional clan lands of the Cadi-gal (see **Section 2.3**), however, with few exceptions, most Aboriginal people in the Sydney area today group themselves by the language spoken by their ancestors rather than the particular clan from which they derived (many clans having spoken the same language).

A contentious issue for eastern Sydney is which language the Cadi-gal clan spoke, as this determines in a practical sense, which of several traditional owner/custodian groups should be consulted in relation to that area. In particular whether Dharawal language group descendents (who live primarily around La Perouse and southern Sydney, south western Sydney and the Illawarra), or Darug language group descendents (primarily based in western Sydney) are the most appropriate people to consult with. The answer is of course

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<sup>7</sup> Australian Heritage Commission 2002:6. Ask First: A guide to respecting Indigenous heritage places and values. AHC. Canberra.

<sup>8</sup> Aboriginal Land Rights Act 1983, s52(1)(m).

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self-evident to members of either of these groups (which themselves comprise several other smaller groupings/organisations). Importantly though, there does not appear to be any Aboriginal people today who claim direct descent from the traditional owners of the Waverley area, the Cadi-gal clan.

At an administrative level this issue remains unresolved, however it is worth noting that the whole of eastern Sydney was formerly part of *Native Title Claim* (NC97/8) lodged by a group of Darug language group descendents (the *Darug Tribal Aboriginal Corporation*) which was amended in recent years to focus on the western Sydney area, where the majority of people from that claimant group reside and trace their more direct ancestry to. None of the claimants specifically claim descent from the Waverley area. A second claim (NC98/10) was also lodged over the area by the 'Eora People' but was dismissed at the registration stage due to insufficient documentation being supplied. A third 'non-claimant application' was lodged by Dominic Wykanak over Bondi Beach in relation to the proposed use of the beach as a volleyball venue during the 2000 Olympic Games (NN99/6). This claim was also dismissed. There are no current active Native Title Claims which cover part or all of the Waverley LGA.

Whether or not the Waverley area in particular has specific associations for Dharawal language group descendents, these people have deep traditional, cultural and historical ties to the eastern Sydney region. For the current study their representatives, in particular the *Dharawal Elders Group*, have been consulted with as outlined below.

The final group of potential stakeholders are Aboriginal people who reside, or have resided in the area and may have current or longer historical connections to, and knowledge of, the area but may not however be traditional owners/custodians or members of the local land council.

### ***1.5.3 Aboriginal Consultation Undertaken for the Current Project***

For the current study, consultation with the Aboriginal community has been ongoing from the preliminary planning stages of the project and has therefore served to progressively inform the methods and content of the study as they have developed and are reported here. Consultation has involved the following groups.

- The *La Perouse Local Aboriginal Land Council* (LPLALC).
- The *Dharawal Elders Group* (DEG) that represents the traditional Aboriginal owners of the area.

These organisations were consulted about the archaeological/physical aspect of the study, as well as (where appropriate) issues of Aboriginal cultural and historical associations with the area and how these might be suitably protected or remembered in the context of current and future Aboriginal cultural heritage planning and management approaches within the Waverley LGA.

The findings of the current study were initially discussed with Mr David Ingrey, *Senior Aboriginal Heritage Officer, La Perouse Local Aboriginal Land Council* (17/06/08), and Mr Ingrey was provided with a draft version of the current report and the proposed Aboriginal heritage sensitivity maps for review and comment. Mr Ingrey confirmed at this time that the approach presented at that time was agreeable in principle, would be circulated with the Land Council members and *Dharawal Elders Group* for further comment, and a final

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statement of advice would be provided to support the current document at such time as Council endorsed future public exhibition processes.

The views of the *La Perouse Local Aboriginal Land Council* and the *Dharawal Elders Group* with respect to the outcomes and recommendations of the *Waverley Aboriginal Cultural Heritage Study* as subsequently received are incorporated in the current report. These views have been considered in the finalisation of recommendations as outlined in **Section 6.0**.

### 1.6 Authorship and Acknowledgements

This report has been prepared by Dominic Steele and Paul Irish of *Dominic Steele Consulting Archaeology* with valuable (and ongoing) assistance and advice provided by the following individuals and organisations during the course of the project:

Ms Ines Schmitz (Principal Planner - *Waverley Council*). Ms Schmitz has provided a sound and structured project management role for the current study from the time of its initial commencement, and has generously provided full access to Council records and plans that have been instrumental to completing this report as needs have developed over time.

Mr David Edwards (Land System Analyst - *Waverley Council*). Mr Edwards has been generous with both his time and expertise to assist in the creation of the various Aboriginal cultural heritage maps and plans of archaeological site location and sensitivity zoning presented in subsequent sections of this report.

Ms Kimberly O'Sullivan Steward (Local Studies Librarian - *Waverley Library*). Ms O'Sullivan Steward's input into the project is greatly appreciated. Her work in compiling and obtaining relevant sources for this study was extremely helpful, and her additional research into the environmental history of the Bondi-Rose Bay sand mass has been essential for some of the conclusions that have been developed of the current project.

Mr John Ruffels (Local Resident). The assistance of local resident and historian, Mr Ruffels, is gratefully acknowledged. Mr Ruffels kindly shared both knowledge and copied articles and transcripts compiling some of his ongoing research into past and more recent Aboriginal uses of the Waverley/Bondi area and provided an invaluable source of information about local written and oral reminiscences about Aboriginal people and their lives in the local landscape.

Mr David Ingrey (Senior Sites Officer – *La Perouse Local Aboriginal Land Council*). Mr Ingrey provided during the course of the project valuable insights into the nature of past Aboriginal use and occupation of the local landscape, informed views concerning future management approaches that should be considered to best preserve and protect the documented and potential archaeological sites in the Waverley LGA, and furthermore provided advice that have resulted in the creation of the current Aboriginal heritage management strategy and supporting Database.

*Dominic Steele Consulting Archaeology* would like to acknowledge the further assistance and advice provided by the following individuals and organisations in the course of preparing this report.

- The *Dharawal Elders Group* for the comments and advice they have provided for the project.

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- The *Department of Environment and Climate Change* (AHIMS Site Register) for providing access to existing recordings for the Aboriginal archaeological sites presently known to occur (or to have been identified to be present in the past) within the Waverley LGA.
- Mr Pradesh Ramiah (Senior Strategic Planner – *Waverley Council*) for valuable assistance and advice provided in order to finalise this report.

## **2.0 CONTEXT OF THE WAVERLEY LGA**

### **2.1 Introduction**

An essential basis for the creation of a pro-active and predictive Aboriginal cultural heritage management system is a thorough understanding of the environmental, historical and archaeological context of the study area as this has profoundly shaped both the nature of Aboriginal use of this area, and the likelihood that physical traces of that usage will have survived. This includes aspects such as:

- The distribution and availability of resources (including drinking water, plant and animal foods, raw materials of stone used for artefact manufacture, and wood and vegetable fibres used for other tool production and maintenance needs) are all influenced by the nature of soils, the composition of vegetation cover, and other climactic characteristics including temperature and rainfall.
- The location of different site-types (such as middens, axe grinding grooves and engravings etc) are also influenced by the above factors, along with a range of other associated features which are specific to different land-systems and bedrock geologies (e.g. rock engravings and rock shelters only occur where there are suitable sandstone outcrops).
- The nature and extent to which different parts of the study area have been subject to impacts as a consequence of historical non-Aboriginal land use practices will define what types of Aboriginal archaeological evidence is likely to survive.
- These factors are also of relevance in providing the setting for the non-Aboriginal use of the area and in determining the possible survival of relics relating to that use.

The information presented below is considered pertinent to the assessment of archaeological potential, site visibility, and likely levels of disturbance within the context of the current study.

### **2.2 Environmental Context**

#### ***2.2.1 The Waverley Landscape***

The Waverley Local Government Area encompasses an area of approximately 900 hectares of coastal foreshore and immediate hinterland and is bordered by the Pacific Ocean (between Diamond Bay and Waverley Cemetery) to the east, the Woollahra LGA boundary (Oxford Street/New South Head Road) to the north, Centennial Park to the west, and the Randwick LGA boundary to the south.

The study area includes approximately six kilometres of Pacific Ocean coast comprising coastal cliffs (e.g. north of Bondi Beach and south of Bronte), small rocky or sandy coves (e.g. Diamond Bay, Tamarama Bay), and larger sandy beaches such as Bondi and Bronte. Topographically the study area is quite varied with the aforementioned sea coast ranging from beaches to sea cliffs up to 50m above sea level (see for example **Figures 2.1 to 2.3**).

The topography and hydrology of the Waverley LGA is defined by its underlying geology with sandstone bedrock generally representing higher ground (e.g. to the north and

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southwest of Bondi Beach), and sandy substrates (e.g. between Bondi and Rose Bay) representing lower ground.

Although there are no major rivers within the Waverley LGA, there are three main catchments and freshwater appears to have been available from a range of areas. The first main catchment covers the Dover Heights and North Bondi area and drains west and northwest into the harbour via Rose Bay. The second drains eastward from Bondi towards the dunes of Bondi Beach, where a series of swamps and lagoons were previously located (see following sections of this report). The third drains the south-western corner of the Waverley LGA around Queens Park at the headwaters of the Lachlan Swamp system which flows ultimately into Botany Bay. In addition there are several minor catchments along the coastal strip (such as around Diamond Bay).

It is clear therefore that a number of watercourses that formerly provided semi-permanent sources of fresh water to the traditional Aboriginal owners of the local landscape occur within the study area. Two examples include the creeklines (that are now in-filled) that ran through in the past the gullies situated within Bronte and Tamarama Parks and discharged into the ocean (see for example **Figures 2.13 to 2.16**). Previous Aboriginal heritage studies completed for these localities (see for example Steele 2004 and 2005a) have indicated these places were likely to have represented attractive campsite locations to Aboriginal people in the past with the potential to retain physical (archaeological) evidence of repeated visitation and use by people over time. Namely:

- Buried midden deposits (comprising marine/freshwater shellfish varieties, bones of mammals, birds and fish, charcoal and stone artefacts) were likely to occur/survive within the now in-filled sandy soil profiles that formerly extended back a considerable distance from the current lines of Bronte and Tamarama Beaches.
- Likewise, archaeological deposits were likely to occur/survive adjacent to the original banks of the watercourses that originally ran through the gullies before discharging into the ocean despite relatively recent in-filling and channelling works carried out during the twentieth century.
- The elevated landforms overlooking the gullies and former watercourses may also have represented attractive campsite locations to Aboriginal people in the past given their commanding views of the ocean and close proximity to rich marine food resource zones.

Much of the Waverley LGA landscape however has in the main been highly impacted upon by successive phases of relatively dense urban development over time (see for example **Figures 2.4 and 2.5**). Most open space within the Waverley LGA is located around beaches and headlands on the coast, including Bondi Golf Course and the aforementioned gullies situated behind Tamarama and Bronte (see for example **Figures 2.2, 2.3, 2.6 and 2.7**). Away from the coast are two main open space areas (Queens Park and Waverley Park), along with a series of smaller reserves, many of which have been landscaped to a degree (see for example **Figures 2.8 & 2.9**). In general terms, exposed original landforms (such as sandstone and sand deposits) are generally restricted to these open space areas (see for example **Figure 2.10**), however these are also found, and have albeit been generally to have been impacted upon to a varying degree, in private residential contexts (see **Figures 2.11 and 2.12**).

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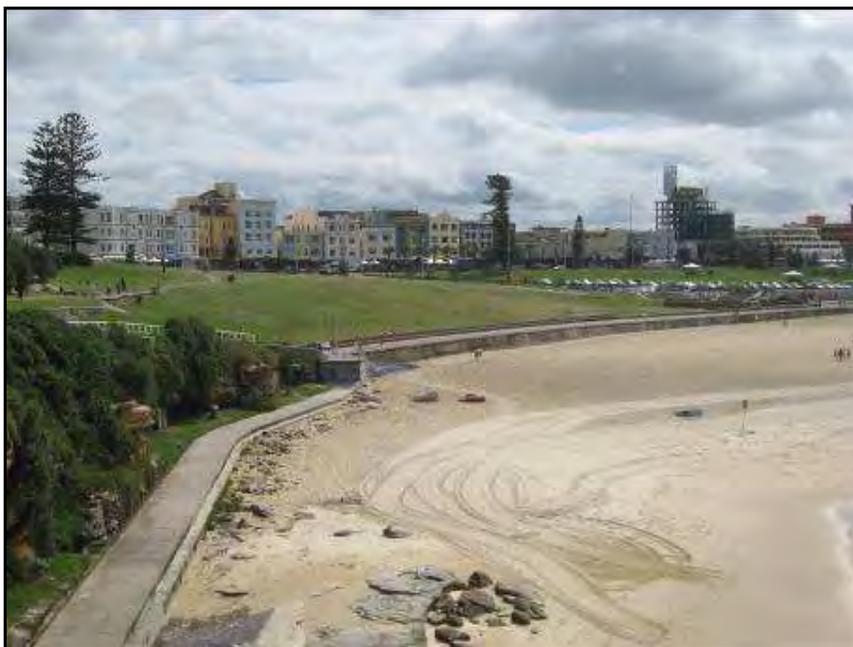


**Figure 2.1. Rocky Coastline South of Mackenzies Point [Source: DSCA 2008].**



**Figure 2.2. Tamarama Beach with Landscaped Park and Neighbouring Residential Development [Source: DSCA 2008].**

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**Figure 2.3. The Southern end of Bondi Beach Showing Parklands and Buildings along Campbell Parade [Source: DSCA 2008].**



**Figure 2.4. Dense Urban Development Typical of that across much of the Waverley LGA [Source: DSCA 2008].**

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**Figure 2.5. Several Story Apartment Buildings are Common across the Waverley LGA [Source: DSCA 2008].**



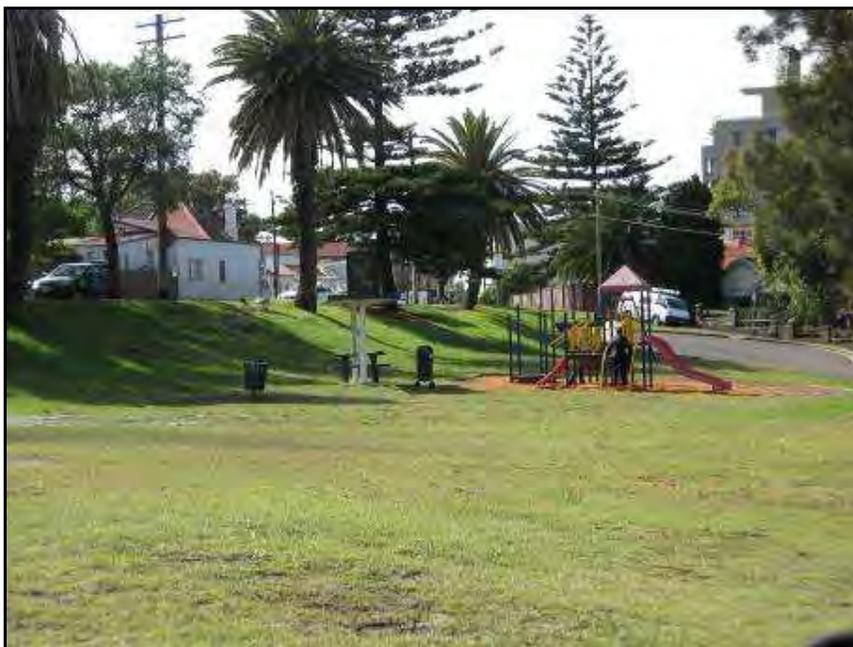
**Figure 2.6. Sea Cliffs and Landscaped Open Space within Bondi Golf Course [Source: DSCA 2008].**



**Figure 2.7. Densely Vegetated Gully behind Bronte Beach [Source: DSCA 2008].**



**Figure 2.8. Landscaped Open Space at the Eastern end of Queens Park, with Outcropping Sandstone amongst the Trees [Source: DSCA 2008].**



**Figure 2.9. Small Landscaped Reserve at Bronte [Source: DSCA 2008].**

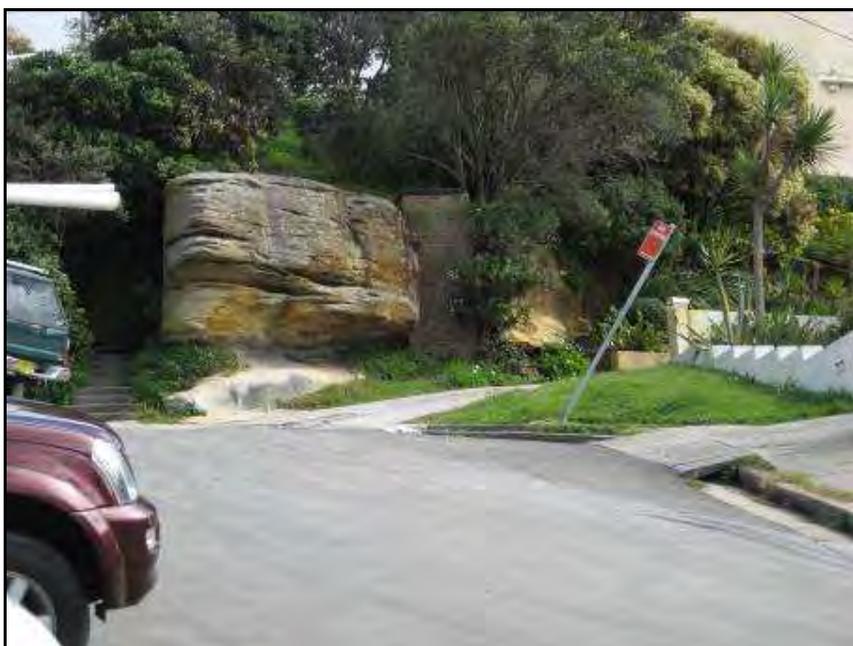


**Figure 2.10. Sandstone Overhang within Queens Park [Source: DSCA 2008].**

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**Figure 2.11. Apartment Building on Partially Quarried Sandstone Outcrop near Queens Park [Source: DSCA 2008].**



**Figure 2.12. Sandstone Outcropping on Private Land at Tamarama [Source: DSCA 2008].**

Figure 2.13. Detail View of Bronte Gully and Creek Channel [Source: Steele 2004].

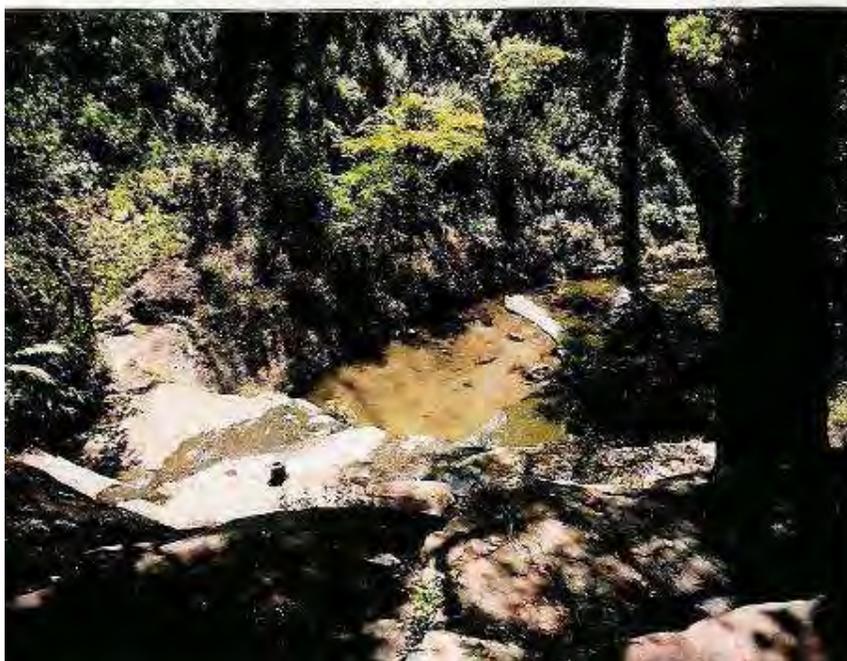
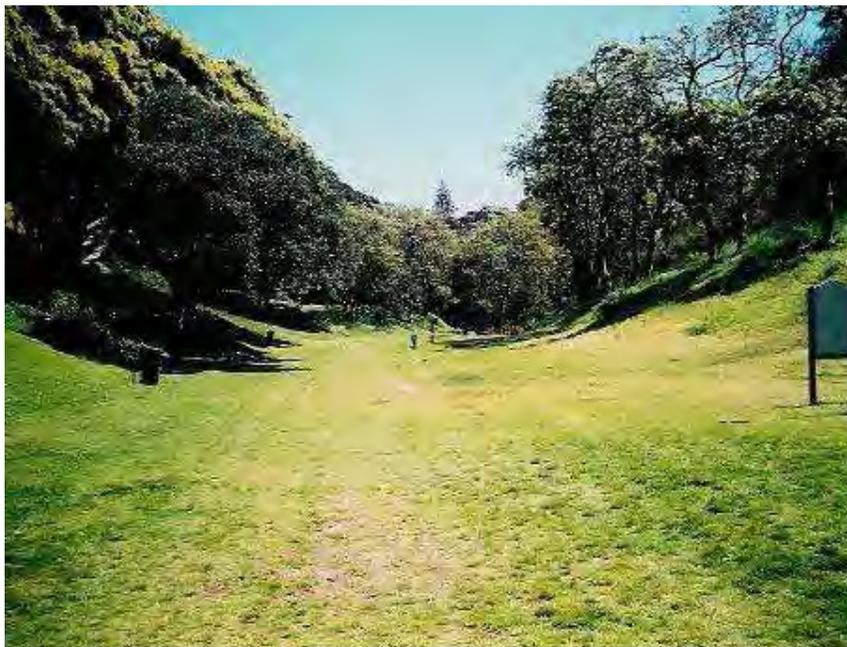


Figure 2.14. The Waterfall at Bronte Gully [Source: Steele 2004].

**Figure 2.15. Indicative View of the Tamara Park Gully [Source: Steele 2005a].**



**Figure 2.16. The Tamarama Gully at the Western End [Source: Steele 2005a].**

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### 2.2.2 Local Geology and Soils

Ultimately the whole of the Waverley LGA is underlain by a combination of medium to coarse-grained Hawkesbury Sandstone that is most visually evident along the rugged and dramatic coastal headlands and bluffs that fringe the coast to the east of this part of Sydney.

In some areas this sandstone bedrock is further overlain by more recent sand deposits, comprising in the main of shelly marine sands along the beaches and also marine derived fine to medium grained Aeolian sands that occur primarily in a roughly one kilometre wide strip situated between Bondi and Rose Bay. These latter deposits also occur around Queens Park and at Bronte as illustrated in **Figure 2.17** and discussed in following sections of this report.

Because of the seemingly continuous nature of the sand body that occurs between the ocean at Bondi and the harbour at Rose Bay, it was popularly thought in the past that this geological feature possibly represented an old former landscape outlet to the harbour (see for example discussions provided by Dowd 1959:47 and Laseron 1972:104-5).

However, more recent geological testing and analysis has revealed that such a channel never existed and that the sand dunes, although existing as one mass at (or near) the current surface, are actually divided by a sandstone ridge located between Waverley and Dover Heights (see **Figure 2.18**), therefore forming essentially the same catchments as currently exist today (Roy 1983:76).

Our current understanding indicates the above sand body is at least 25 metres deep above sandstone bedrock at the Bondi end of the study area, and up to perhaps 43m deep at the Rose Bay/Harbour side of the subject land (Roy 1983:75). Further research in the future will clarify this issue.

The exact composition, nature and age of the sand body have not been intensively investigated to date. However, it would appear to broadly consist of an Pleistocene age substrate (potentially hundreds of thousands of years old) that is overlain by late/Pleistocene or early Holocene windblown sands seemingly derived from the Botany Bay dune field that is situated to the south (15-20m below current sea level) and is capped by more recent Holocene sands.

There exists therefore the potential that land surfaces used by Aboriginal people in the past may currently be buried some way beneath the current surface of these dunes, as has been recognised by previous archaeological assessments undertaken in the broader eastern Sydney landscape.<sup>9</sup>

The majority of this sand body situated within the Waverley LGA appears to have been developed by at least the 1930s (as discussed below) and is it difficult to imagine how it may have once appeared given ongoing landuse and development. However, it is possible to get a better sense of this from viewing the existing nature of Royal Sydney Golf Course at Rose Bay.

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<sup>9</sup> No *definitive* Aboriginal archaeological sites of Pleistocene age have been identified to date within eastern Sydney landscape surrounding the Waverley LGA.

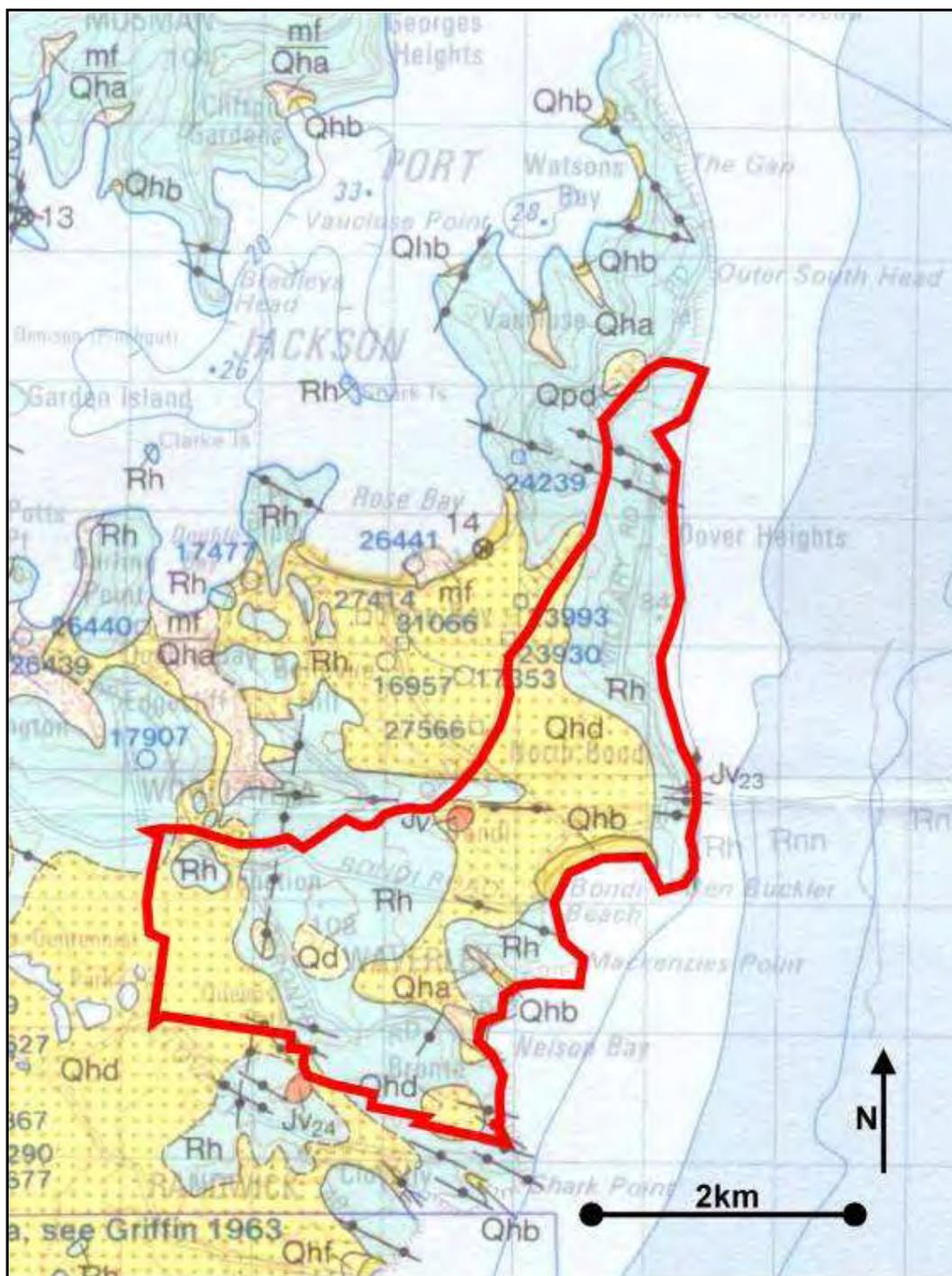


Figure 2.17. Underlying Geology of the Waverley LGA [Source: Extracted and Adapted from Herbert 1983].





**Figure 2.19. An Early Image of one of the Bondi Lagoons [Source: Waverley Local Studies Library].**

It is also difficult to imagine the extent and height of the Bondi dunes, which caused considerable problems to town planners in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries due to their shifting nature. Early photographs give some sense of this (see for example **Figures 2.20** and **2.21**), and it is easy to see how evidence of previous Aboriginal occupation could have been covered by these sands, and subsequently uncovered in large storms (as described below).



**Figure 2.20. Bondi Beach in the 1870s, Undeveloped and Backed by Partly Vegetated Mobile Dunes. Aboriginal People were still Camping and using this area at the Time [Source: Waverley Local Studies Library].**

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**Figure 2.21. Mobile Dunes Along What was to Become Campbell Parade in the Early 1900s, About the Time that an Extensive Aboriginal Campsite was Exposed in this Location [Source: Waverley Local Studies Library].**

An image recording the nature of the local landscape during the first decades of the 20<sup>th</sup> century (dated to 1919) is provided by **Figures 2.22 and 2.23** and provides a valuable insight as to how the study area looked prior to the progressive development of the place that occurred in ensuing years.<sup>12</sup> This has relevance to the evaluation of the *known* and *potential* Aboriginal archaeological sites/places previously recorded to occur within the Waverley LGA, and how the development of appropriate management strategies can be achieved for the ongoing protection and conservation of the Aboriginal archaeological and cultural heritage resources in the future as described and illustrated in following sections of this report.:

- The nature and extent of the partially exposed/vegetated sandstone outcrops formerly present along both the coastal strip and immediate hinterland are illustrated. Mindful that the majority of the documented Aboriginal archaeological sites in the study area consist of rock engravings that are prevalent in these original landforms, it is constructive to consider to what extent ongoing urban development is likely to have disturbed, obscured and/or destroyed sites prior to their recognition and recording in the past.
- This image further illustrates the nature of mobile dune landforms with the potential to obscure buried land surfaces that may have (and may still) retain physical evidence of past Aboriginal visitation and use of the place. Now buried lagoons and minor watercourses are likely to have been present in and amongst these shifting sand bodies that may have provided attractive resource zones and camp site locations to people in the past.

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<sup>12</sup> Silver gelatin photoprint panels by R.P. Moore (Ref: SPF/Sydney – Suburbs – Bondi, 1919 [BM]).

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**Figure 2.22. Four Part Panorama (North Bondi – Bellevue Hill – Rose Bay from Military Road) in 1919 [Reproduced with permission from the State Library of NSW].**



**Figure 2.23. Parts 1 and 2 of the above panorama in more detail [Reproduced with permission from the State Library of NSW].**

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A number of other important geological formations are also present in the local region. On the coastal cliffs at North Bondi there occur a number of fissures created by the erosion of basalt dykes. These features are the result of liquid magma having been forced up through the sandstone over considerable periods of time from depths of up to 6km below the surface mantle, resulting in the basalt having been since weathered away leaving sandstone fissures.<sup>13</sup>

Two volcanic columns are also located at North Bondi, one of which constitutes an irregular offshore island situated at Bondi Golf Course. This volcanic material in the past heated the surrounding rock layers that resulted in the formation of localised quartzite materials (Branagan & Packham 1970). It has been suggested that this was used by local Aboriginal people as a source of basalt for the manufacture of ground stone axes (O'Brien 1923:364-5). Existing geological information, and recent geo-technical evidence, indicates the presence of a 'Basaltic formation' that forms part of the '*Great Waverley Dyke*' to the immediate north of the minor coastal inlet that fringes the eastern ocean side of Waverley Cemetery (see Steele 2003).

Further south, an outcrop of quartzite on the Malabar Headland is said to have been used by Aboriginal people for stone artefact production (Milne Curran 1899:264-5 in Waugh 2001:62), though it is not clear what this connection is based upon. Given the scarcity of sources of flake-able stone in the eastern Sydney region, such sources are likely to have been used (or acquired through trade) by the Aboriginal people of the Waverley area.

The underlying sandstone, volcanic or massive sand geologies present across the Waverley LGA has determined the kinds of soils (and hence to a large extent vegetation) which have developed there over time. These issues have implications for the kinds of Aboriginal archaeological evidence which may survive (but may remain un-detected at this time) across the study area as discussed in following sections.

The predominant soils in the Waverley area are generated from the weathering of Hawkesbury Sandstone and broadly consist of shallow lithosols/siliceous sands associated with rocky outcrops. Earthy sands, yellow sands, and yellow podsollic soils are mainly localised along beaches and drainage lines in the locality, whilst gleyed podsollic soils and wind blown sands also exist behind the beaches toward Centennial Park (Chapman & Murphy 1989).

### **2.2.3 Pre-European Contact Vegetation**

As noted above for the Bondi-Rose Bay dune-fields, it is difficult to imagine today how the original landscape of the Waverley LGA appeared prior to Contact. There are few areas within the Waverley LGA today which retain more or less unaltered original native vegetation regimes (for example Eastern Suburbs Banksia Scrub which occurs on the Malabar Headland to the south, and at South Head to the north). One surviving example is an approximately 1ha patch of Wet Heath at Waverley Cemetery and Bronte South (Waverley Council 2002:74).

**Figure 2.24** illustrates the likely distribution of plant communities in the Eastern Suburbs area at Contact. These vegetation boundaries have been inferred from existing remnant

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<sup>13</sup> Basalt is known to have been widely used by Aboriginal people in the past for the manufacture edge-ground axe/hatchet heads.

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vegetation stands, landforms contained within the study area, geological date, and from an assessment of available historical data.

Prior to the extensive land disturbance and clearance that accompanied initial European settlement and subsequent urban development of the Waverley area, the dominant vegetation would have most likely originally comprised low coastal heath and small leaved sclerophyllus plants associated with Hawkesbury Sandstone. Plant communities on exposed headlands would have consisted of Coastal Rosemary (*Westringia fruticosa*), *Banksia imbricata*, and *Lomandra longifolia*. Taller heath and scrub stands were likely to have been dominated by *Allocasuarina distyla*, Heath Banksia (*Banksia ericifolia*), Coast Tea-tree (*Leptospermum laevigatum*) and *Melaleuca nodosa*. A variety of smaller shrubs were also likely to have been associated with this vegetation regime including *Hakea dactyloides*.

Depressions in the transgressive dunes and swales fields that were formerly present behind Bondi Beach and to the southwest of the Waverley LGA would have periodically flooded creating small lagoons and soaks that would have supported swamp species including Paperbark (*Melaleuca quinquenervia*) and tea-tree, along with a range of wet heath shrubs and grasses (Benson & Howell 1995:90-1). These would have provided a range of resources for Aboriginal people (see below).

Timber species on the woodlands formerly present in other locations across the study area would have included Scribbly Gum (*Eucalypts haemostoma*), Red Bloodwood (*Corymbia gummifera*), Smooth-barked Apple (*Angophora costata*) and possibly *Eucalypts oblonga* and *Eucalypts sparsifolia* (in a small portion of woodland originally growing in Bronte Gully). A shrubby under-storey including Old Man Banksia (*Banksia serrata*) would have most likely been associated with this timber canopy.

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Figure 2.24. Likely Plant Communities within the Waverley LGA at the Time of Arrival of Europeans in Sydney [Source: Adapted from Benson & Howell 1995:90].

## **2.3 The Environment and Past Aboriginal Use**

There are three main influences that the environment has had on the Aboriginal use of the area which have a strong bearing on what remains of that use may still be present. The first are the associations different geological and soil landscapes have with different site types. The second is the environmental changes that have occurred during the period of Aboriginal occupation of Sydney, and the third are the resources which the landscape offered to Aboriginal people in pre-European contact times.

### ***2.3.1 Associations of Aboriginal Sites and Geology & Landscape***

Some types of archaeological sites will clearly only be present where suitable geological conditions occur. For example, rock-shelters with evidence of Aboriginal use will only occur where suitably eroded sandstone bedrock outcrops are present. Similarly, rock engravings will only be present where flat smooth sandstone outcrops exist. Indeed, within the Waverley LGA, many archaeological sites are related to the presence of sandstone as discussed in later sections of this report.

Another key factor is the presence of reliable sources of freshwater, either in creeks, lagoons, rock-pools or springs. Given the level of historical disturbance within the Waverley LGA, the location of such resources can often be obscured (e.g. drained/in-filled lagoons behind Bondi Beach and the previously noted watercourses located within Bronte and Tamarama Parks and other reserves in the Waverley LGA).

Previous archaeological research undertaken around Sydney Harbour has also shown that midden deposits are more likely to have formed within several hundred metres of the coast (see for example the summary provided in Attenbrow 2002a:50-53).

These factors suggest that the most obvious (and potentially resilient) archaeological evidence of the Aboriginal use of the study area will be located along coastal fringe of the Waverley LGA where extensive sandstone outcrops occur in proximity to freshwater sources and coastal food resources.

### ***2.3.2 Environmental Change and Aboriginal Use***

Aboriginal people have occupied the greater Sydney region for over 20,000 years. When people first arrived, the landscape and vegetation, the climate, and types of animals they encountered was markedly different from today. Archaeological research further indicates that each of these aspects of the pre-European contact environment changed dynamically over time up to the present.

Initially, sea levels fell by up to 100m (because of the volume of ice that was locked up in the world's ice-caps) and as a result the coastline retreated to such an extent that by around 18,000 years ago the Sydney foreshore was located between 10km and 20km further to the east than its present position. The climate at this time would have been dry, windy and cold with hard winter frosts and snow prevailing. Sydney Harbour had also drained away as a result of the fall in sea levels and consisted of a rocky inland valley through which a small stream flowed (Wright in Stanbury 1980:41).

Other changes were also occurring at this time with wet sclerophyll forests at times giving way to more open environments, whilst a range of large marsupials ('mega-fauna') that occupied the early Aboriginal landscape started to become extinct.

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Sea levels rose as the ice caps progressively melted over the period between approximately 18,000 years ago and 6,000 years before present. Excluding minor fluctuations, the Sydney coastline gradually stabilised in its present location at that time, leaving former hills/inland cliffs as the rocky foreshore visible today, and forming the beaches and lagoons.

As a consequence of these environmental changes, most of the evidence for where and how Aboriginal people lived in the Sydney region between the time of their first arrival and approximately 6,000 years ago is now therefore buried deep beneath the ocean.

Similarly, the repeated deposition of sands between Bondi and Rose Bay over time is likely to have covered or disturbed/damaged both relatively recent and older evidence of Aboriginal occupation in this area.

### ***2.3.3 Past Resource Availability and Aboriginal Subsistence***

The distribution and availability of resources, including freshwater, prior to the formation of the current coastline around 6,000 years ago is poorly understood at present. We do however have a greater understanding of the availability and possible use of resources by Aboriginal people in more recent times as demonstrated through available archaeological evidence recorded in the local landscape.

It should nevertheless be recognised that the closest or seemingly most appropriate resources may not have necessarily have been used in the past, and that the distribution of resources has no doubt shifted over the last few thousand years so the picture we can build up from contact period records may have limited application. With these considerations in mind, the following discussion is provided.

A wide range of resources were consumed and/or utilised by Aboriginal people, and the availability of water was probably always a critical factor. Foods gathered included animals, birds, fish, shellfish, and a number of plant species. Many different tools and weapons are also known to have been used by Aboriginal people in obtaining food and raw materials, for carrying small items, and for making and maintaining equipment. These included fishing and hunting spears tipped with bone, stone and shell barbs, shell and bone fish hooks and string fishing lines, timber/bark shields, clubs, canoes and digging sticks, baskets and net bags and a variety of flaked and ground stone artefacts inclusive of axe/hatchet heads, points, blades, scrapers, awls and pounders. Animal skins, bones and sinews are also recorded to have been used for a variety of purposes including cloaks, carrying bags and decorative items.

### **Fresh Water Sources**

Perhaps paramount of all resources to people in the past was a regular supply of freshwater, although sufficient freshwater was likely to have been available in a broader range of places than is often considered. Permanent freshwater supplies such as lagoons and creeks would all have been frequented, but Aboriginal people are likely to have had an intimate knowledge of when and where ephemeral sources of water would have appeared in rock holes and soaks in sandy areas. Therefore, some caution should be shown in assuming clustering of known Aboriginal occupation sites around permanent freshwater sources reflect an accurate picture of past Aboriginal land-use practices. Nonetheless, it is instructive to consider where freshwater was known to occur in the past, as many sources have since been filled or channelized in historic times.

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In addition, until the areas were filled in the late 19th century ‘*the low-lying land between Bondi and Rose Bay was a series of lagoons and sand dunes of varying heights*’ (Dowd 1959:47). Permanent freshwater creeks also flowed through gullies at Bronte and Tamarama, where their lower reaches are now buried. The land now occupied by Waverley Cemetery was formerly bisected by a small creek-line that has now been in-filled, while freshwater ponds and lagoons were well-known to occur in areas behind Bondi Beach and were also present intermittently within the headwaters of the Lachlan Swamp system in the Centennial Park/Queens Park area.

Freshwater would also have been available from rock-pools in areas of exposed sandstone and possibly from freshwater springs. It is therefore likely that some sources of fresh water was available to Aboriginal people at most times of the year within a kilometre or so (or closer) of all parts of the Waverley LGA.

### Plant Resources

Prior to the extensive timber felling and vegetation clearance that accompanied European settlement of the Waverley area, a variety of edible or otherwise useful plants are likely to have been present. These may have included the flowers, nectar, fruits and leaf-bases of many plants and shrubs (including varieties of *Melaleuca*, *Banksia*, *Grevillia* and *Hakea*) that are edible when collected at certain times of the year and/or when they are suitably processed. Early historical sources for the Sydney region as an example record Aboriginal people collecting *Banksia* flowers for their nectar from which a sweet drink was made following soaking in water (see Collins 1798 [1975]:462-463).

Fibres for string bags and fishing lines procured from the inner bark of various shrubs and trees including Kurrajong (*Brachychiton populenus*) and Grass Tree (*Xanthorrhoea Sp.*) may have also been exploited by Aboriginal people. The latter species is known to have been used for gum extraction and adhesive, and the fabrication of spear shafts from the dried stem. *Melaleuca* (tea tree) bark is recorded to have been used to make containers, used as ‘blanket’ in which a newborn baby was wrapped and as a torch (Collins 1798 [1975]: 465, 612).

The bark and branches of other trees is also documented to have been employed in the construction of semi-permanent shelters (*gunyahs*) and for the construction of canoes for fishing and transport.

Considerable evidence exists for the use of the Paperbark tree by Aboriginal people at Contact, when peeled off in strips for many different purposes inclusive of food wraps, containers and roofing for *gunyahs* (shelters made from bark and tree branches), and other purposes (see for example Hinkson & Harris 2001).

The area around Bondi is also historically recorded as a place in which Cabbage Trees and Zunica Palms (Burrawang), both of which were utilised by Aboriginal people for the various purposes described above, grew in abundance prior to the development of the place (see for example references by Major Druitt 1820 in Dowd 1959: 48).

Historical records also document Aboriginal people making bowls from hollowed knots from large tree species such as Smooth-barked Apple (see for example White 1790 [1962]:157), and shields, baskets and cloaks from other timber resources (see for example Tench 1789:79, and Barrington 1810:20).

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### Terrestrial Animals

Whilst limited information is available for the nature of Aboriginal exploitation of the larger terrestrial animals which may have originally inhabited the Waverley area, it is reasonable to assume that kangaroos and wallabies, along with a range of smaller mammals (such as possums, potoroos etc) and reptiles (snakes and lizards) would have been exploited by Aboriginal groups in the region where and when these food resources were available.

Kangaroos and wallabies, along with a range of smaller mammals (such as possums), would have been exploited by Aboriginal people in the local region where and when these food resources were available in the past. Reptiles and birds are also likely to have contributed to the diet. Our understanding of these activities is however presently limited.

Land hunting activities appear to have been undertaken in the broader Sydney coastal region during periods of cold or inclement weather where fish numbers may have been scarce and/or unpredictable.

### Marine & Creek Line Resources

In so far as fishing appears to have formed a significant part of Aboriginal subsistence activities in Port Jackson at Contact, it is possible that hunting was undertaken in particular during periods of cold or inclement weather where fish numbers may have been scarce and/or unpredictable.

Freshwater and saltwater fish (including freshwater eels in the larger swamp areas to the west of the site at the 'Lachlan Swamps') and a variety of shellfish (including bi-valves, gastropods, crabs and crayfish etc available along the coastal strip) are also likely to have been gathered. In his memoirs, Obed West recalls that Ben Buckler, along with a second spot between this point and Bondi (referred to as '*Marevera*'), were favoured 'fishing rocks' to Aboriginal people (Marriott 1988:40-43).

Fishing was observed to have formed a significant part of Aboriginal subsistence activities in the Sydney coastal region at Contact. Saltwater fish and a variety of shellfish (including bi-valves, gastropods, crabs and crayfish etc available along the coastal strip) are also likely to have been gathered.

- Historical accounts (largely derived from Sydney Cove) indicate that Aboriginal people ate principally snapper, bream and mullet in the local landscape at Contact.
- Archaeological evidence for the broader Sydney landscape indicates that at various times people also ate a far wider range of species including dusky flathead, eastern blue groper, leatherjacket, luderick, morwong, sand whiting, mulloway, rock cod, tarwhine, wirrah, wrasse and shark (see for example Attenbrow 2002a and Attenbrow & Steele 1995).
- A range of fish species are likely to have been caught by the Aboriginal people who occupied the local landscape in the past through a variety of methods including angling, spearing, netting and possibly poisoning.

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A wide range of shell-fish food resources would likewise have been available to the traditional Aboriginal owners of the land. These would have included a variety of both and open-ocean bi-valve and rock platform gastropod species.

### Birds

The extent to which Aboriginal people used birds as a food resource is not fully understood. It is probable however, that both migratory and resident sea and water-birds would have been sought along the adjacent coastline, creek-lines and swamps that occur (or once did) within or in close proximity to the study area.

### Stone

Early historical accounts of Aboriginal life in the Sydney region suggest that coastal groups used stone implements less often than hinterland groups (such as in the Cumberland Plain) and that materials of bone and shell was used in its place for the manufacture of such items as spear barbs, adzes and scrapers, and other cutting implements (see for example Bradley 1792:92, Collins 1798 [1975]: 488, Collins 1804:320, Hunter 1793 [1968]: 519).

In the Waverley area, it is nevertheless clear that Aboriginal people exploited in the past stone materials for production of both flaked stone artefacts (spear points, cutting tools etc) and ground stone artefacts (axes). Basalt for the latter appears to have been available at North Bondi as described by early resident Ormond O'Brien who hypothesised that was used by Aboriginal people for this purpose:

*'Merriverie' is a basalt formation on the cliffs to the North of Ben Buckler. I know of five Basalt formations commencing with this and ending at Port Hacking. But this is unique, for the reason that the weather has eaten into the centre of it. It is mostly a perpendicular cliff over one hundred feet deep and about a quarter of a mile long. 'Mud Island', a rock in the sea a few yards to the east of the main mass is basalt.*

*Another most attractive feature of the this formation was that you came to the edge of the cliff from the west, turned round facing south, went down a short distance, having on your right and above you several columns of heat-hardened freestone several feet long, the outer ones of which you could remove from the mass.*

*Unfortunately, much of the beauty was spoiled, as my father put a tramway from the Old South Head Road, and carted away and broke up the stone for metalling the Old and New South Head Roads...*

*I found blackfellow's skulls and tomohawks there [Merriverie] and it seems to me 'Merriverie' is the only basalt formation showing the basalt that the tomohawks must have come from'. (O'Brien 1923:364-5)*

Existing geological information, and recent geo-technical evidence, also indicates the presence of a 'Basaltic formation' that forms part of the 'Great Waverley Dyke' to the immediate north of the minor coastal inlet that fringes the ocean side of Waverley Cemetery (see discussion in Steele 2003).

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Some flakable stone was also locally available, such as quartz from local sandstone. In addition, one of two volcanic columns located at North Bondi in the past heated the surrounding rock layers that resulted in the formation of localised quartzite materials (Branagan and Packham 1970). Quartzite was also available from the Malabar Headland to the south and this source was described as being known to Aboriginal people who ‘used it to make skinning-knives’ (Milne Curran [1899]:264-5 quoted in Waugh 2001:62).<sup>14</sup>

Likewise, documented archaeological evidence for the local region that is reviewed in further detail in following sections of this report also indicates that other raw materials of stone such as silcrete, mudstone and metamorphic materials (for the production of ground stone implements) were sourced and transported/traded from a variety of localities (such as Plumpton Ridge and the Nepean River) situated at significant distances away from the coastal zone.

## 2.4 Aboriginal People and the Waverley Area

This section provides an introduction to the Aboriginal people who once inhabited (and currently live) in the Waverley area. The cultural significance of the local landscape to the contemporary Aboriginal community as far as it is known today, is explored further in **Section 4.0** of this report.

### 2.4.1 *Whose Country Is It?*

As discussed in **Section 1.4**, there is considerable ongoing academic and Aboriginal community debate about the language and cultural affiliations of the traditional Aboriginal owners of the Waverley area. Debate has arisen largely because by the time colonial diarists, missionaries and proto-anthropologists began making detailed records of Aboriginal people and their lifestyles in the late eighteenth and early nineteenth centuries, the Sydney Aboriginal population had been greatly reduced in number and dispersed by the impacts of European settlement activity, and traditional Aboriginal groups had consequently been broken up and subsequently reconfigured.

### **The Cadi-gal**

Prior to the appropriation of their lands by Europeans, the Sydney region was made up of the clan estates of over twenty different Aboriginal clan groups. These clans comprised several extended families and were the land-owning groups in Aboriginal society. The Waverley area formed part of the traditional lands of the clan known as the Cadi-gal. From what we know from other parts of Sydney, the Cadi-gal is likely to have numbered between 30 and 70 people in 1788.

The lands of the Cadi-gal were known as Cadi and the name ‘Cadi-gal’ simply means the people<sup>15</sup> of Cadi. The Cadi extended along the southern shore of Port Jackson from South Head to around Pyrmont<sup>16</sup>. The southern boundary of Cadi is less well defined and may have reached Botany Bay around present day Mascot. However, it seems certain that Cadi would have included all of the Waverley LGA.

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<sup>14</sup> It is not clear at present whether it can be conclusively demonstrated that any of these sources were *definitively* used by local Aboriginal people in the past or whether this is perhaps conjecture.

<sup>15</sup> Specifically the suffix –‘gal’ refers to the men of the clan and ‘galleon’ refers to the women. See discussion in Hunter, J. [Bach, J. (ed.)], 1793 [1968]: 274.

<sup>16</sup> HRNSW 1(2), 1892: 309 (Letter from Governor Phillip to Lord Sydney 13th February 1790).

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The land area of Cadi is therefore likely to have been in the order of 100km<sup>2</sup> with the Waverley area representing about 10% of this area at its eastern end. The large size of their clan estate means that the Waverley area was likely to have been thinly populated and possibly vacant during some parts of the year. There is no doubt that the ocean coast was a rich ecological zone, but whether it was regarded as more significant as a food source or in other ways by the Cadi-gal than other parts of Cadi is not known at this time.

Neighbouring groups are believed to have included the Wann-gal to the west, the Gamarai-gal across the northern side of Port Jackson, and the Gwea-gal to the south of Botany Bay (Turbet 2001:21-23, Attenbrow 2002a:24-26).

It was asserted by local artist Raymond de Cusack in the 1950s (who was involved with the re-grooving of the Bondi Golf Course rock engraving site) that the Bondi area at least was within the country of the 'Biddigal' people (see Dowd 1959:292). In fact de Cusack may have based this at least in part on information from an Aboriginal man Joe Timbery from La Perouse who apparently stated that the local people were the 'Murriverie Horde of the Bidigal tribe'<sup>17</sup> (see Ruffels nd:12). Although it resulted in the naming of nearby Biddigal Reserve, it has been questioned for at least 20 years (see for example Lander 1988) and it is unlikely to be correct based on currently available knowledge (see for example Attenbrow 2002a:22-29).

Similarly a local researcher has referred to a map which appears to suggest that the Waverley area was within the country of the 'Birrabirragal' clan, though doubting its veracity (Meadows 1999 referring to Kohen & Lampert 1987:345). The map label in question is not explained in the accompanying text though one of the authors later asserts (as does Attenbrow 2002a) that the Birrabirragal clan was a Sydney Harbour group possibly associated with the area around Sow & Pigs Reef between South Head and Georges Head (Kohen 1993:20). Upon re-examination, this assertion is consistent with Kohen & Lampert's map, but is unclear without explanation. It does not appear that this clan extended south into the Waverley area.

### Language

The language spoken by the Cadi-gal is largely an (academically) debated issue and that is also at the heart of identity to many Aboriginal people in the Sydney region today, mindful that original clan affiliations have for the most part been lost over time and broader language groupings are now variously used amongst contemporary Aboriginal communities.

This issue can often obscure the fact that clan identity was possibly far more important than language to the Cadi-gal people in the past, which is of obvious relevance to the consideration of the Aboriginal cultural heritage values of the area that are considered in the current study. It can be suggested that regardless of what the primary language of people in the past spoke, the Cadi-gal people were likely to have been bi-or multi-lingual, and the relationships between different clans appears to have been relatively independent of the language spoken.

Several languages were spoken within the Sydney area (as recorded and understood at Contact). A dialect or language boundary appears to have existed around Parramatta

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<sup>17</sup> Though it would be interesting to know the exact context in which the conversation took place.

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between the coastal or saltwater dialect/language and the freshwater or inland dialect/language. This boundary appears to coincide with a boundary in material culture (weapons, tools, shelters etc) and other cultural practices recorded in the historical records. This evidence would suggest at this time that the Cadi-gal would have been a coastal/saltwater clan. Academic debate is largely centred on whether these coastal clans spoke a dialect of the inland language or a separate language<sup>18</sup>.

Without dwelling on the Aboriginal language debate, it is perhaps best to acknowledge that our understanding of pre and early post-Contact Aboriginal languages and language boundaries is fragmentary at best. Sydney region archaeologist and researcher Val Attenbrow (Australian Museum) has wisely cautioned that:

*'Any boundaries mapped today for these languages or dialects can only be indicative at best. This is not only because of an apparent lack of detail about such boundaries in the historical documents, but because boundaries between language groups are not always precise lines' (Attenbrow 2002a:34).*

### **2.4.2 How Long Have Aboriginal People Been Here?**

This question is generally posed by non-Aboriginal researchers rather than Aboriginal people themselves. This section concerns the physical/archaeological evidence of the Aboriginal use of the area but does not presuppose that this is the only perspective that should be considered valid at any point in time.

#### **First Occupation and Archaeological Change in the Sydney Region**

By the time the first British settlers along the eastern coast of (now) NSW met-up with the Cadi-gal people for the first time in 1788 at Sydney Cove and Botany Bay, Aboriginal people had already been living in the Sydney area for at least (and possible over) 20,000 years before present (1,000 generations).<sup>19</sup> These successive generations of people had lived through an ice age in which the coastline and form of Sydney Harbour varied greatly, and subsequently had adapted to increasing and challenging changes to the environment over time.

These earliest Aboriginal occupation sites would have been occupied at a time when sea levels were much lower than present levels, and the present coastline would have been characterised by an inland environment most likely drained by a succession of streams (see for example Lampert 1971 and Bowdler 1970).

Available evidence suggests that the early Aboriginal occupation of the Sydney region was not intensive nor included large groups of people, though this may partly be a factor of the subsequent drowning of most of the early sites noted above by rising seas from around 10,000 years ago to perhaps 6,000 years ago at the end of the last ice age.

A small number of sites in the broader Sydney region, including one at Randwick., date to this period of rising sea levels which drastically altered the Sydney landscape, drowning thousands of hectares of land of, what is today, the Sydney heads, forcing those coastal

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<sup>18</sup> See Attenbrow, V. 2002b:Ch 3 for a fuller discussion of language and clan boundaries.

<sup>19</sup> Based on dated occupation sites that have been investigated in the Blue Mountains and the Illawarra region. The sheer amount of human occupation that this represents makes the ultimate question of exactly when it commenced seem to be perhaps of merely academic importance at this time.

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people to move further inland. This issue is discussed in more detail in following sections of this report.

As clan estates were closely linked to physical and topographic features, and as the coast and waterways only reached their current level about 6,000 years ago, it is reasonable to assume that the clan estates as we know them from 1788 were probably only in this format for several thousand years at the most. Certainly, the majority of dated archaeological sites in the Sydney region have revealed ranges to within the last 5,000 years and the majority of these are restricted to within date ranges within the last 2,500 to 3,000 years. It is not currently possible to determine the age of rock engravings (and indeed many painted art sites in the local Sydney landscape), though it appears likely that most of these sites in the Sydney region may also date to the last 5,000 years or so.

Most recorded archaeological sites in the local region have not been and/or cannot be scientifically dated with current methods. However, indirect means of approximately dating occupation evidence in the region is possible due to an established sequence of change over time of stone tool assemblages and the use of certain types of raw materials by Aboriginal people for tool manufacture over time that has been established from past archaeological investigations and analysis.

The most widely used terminology for the archaeological phases in south eastern Australia within what is currently known as the Eastern Regional Sequence are the *Capertian*, and the *Early*, *Middle* and *Late Bondaian*. The *Capertian* phase of stone use appears to have essentially composed of large and heavy stone artefacts. Tool types included in this phase (as recovered from past archaeological excavations reviewed below) include uni-face pebble tools, core tools, denticulate stone saws, scrapers, hammer-stones, some bipolar cores and flakes, and burins. The change from the *Capertian* to the *Bondaian* appears to have taken place some time after around 5,000 years ago, and is defined by a noticeable shift in stone tool size, raw material use, and in the range of raw materials utilised for tool production.

The three phases which are recognised as belonging to the *Bondaian* sequence are largely based on the timing of the introduction, and subsequent decline, of backed stone implements (such as Bondi Points), as well as the increased use of bi-polar flaking techniques to manufacture flaked stone artefacts. Other technological innovations, which are evident during the *Bondaian* period, include the introduction of ground edge implements (possibly around 4,000 years ago), and the later widespread use of shell fish hooks perhaps during the last 1,000 years.

### The Archaeology of Eastern Sydney

Well over 4,000 Aboriginal archaeological sites have been located, recorded and registered with the *Aboriginal Heritage Information System (AHIMS) Sites Register* (administered by the *Department of Environment and Climate Change*) for the greater Sydney region to the present time.

Despite extensive impacts that have accompanied some 220 years of ongoing occupation and land development, Aboriginal archaeological sites have been located in all types of landforms extending from ridge-top to valley floor. Documented site types include shell middens and archaeological deposits in rock shelters and in open contexts, dry pigment, painted and engraved art in shelters, engraved images and axe grinding grooves on rock

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platforms, scarred and carved trees, stone arrangements, waterholes, burials, mythological sites and a range of post-European contact campsites and places.

A search of the DECC AHIMS Register for a section of coastline surrounding the study area undertaken in 2003<sup>20</sup> extending from approximately Cape Banks to the south, to Dunbar Head at Vacluse to the north, and including an approximately 5km to 6km strip of hinterland parallel with the coast, indicated that 180 Aboriginal sites had been previously located, recorded and registered (prior to June 2001).<sup>21</sup>

Site types listed in this search included rock engravings, axe grinding grooves, open and sheltered middens, shelters with art and archaeological deposit, open campsites and burials. The vast majority of sites are located along the immediate coastal strip and consist in the main of rock engravings that occur on the extensive flat-tabular sandstone exposures that are situated along the various coastal headlands and bluffs, along with open and sheltered campsite locations that fringe the ocean foreshore in-and-amongst the principal beaches, bays and inlets of the Waverley LGA and surrounding areas. Considerable concentrations of sites (rock engravings in particular) also occur (and survive) at Long Bay, Maroubra Bay, Coogee Bay and Bondi Beach. These site recordings are reviewed below.

Mindful that the registered sites identified in the DECC site search include in certain cases multiple traits (for example rock shelters with midden and art), the table below provides a breakdown of the 180 individual Aboriginal entries and 209 traits listed within the parameters of the search encompassing the Waverley area and their relative frequency.<sup>22</sup>

**Table 2.1: Aboriginal Archaeological Sites in the Eastern Sydney Area.**

Description of Site(s) Type	Number	%
Rock Engraving	70	34
Midden	42	20
Shelter with Midden	38	18
Shelter with Art	23	11
Open Campsites	16	8
Shelter with Deposit	8	4
Axe Grinding Grooves	5	2
Burials(s)	5	2
Contact Mission	1	<1
Historic Place	1	<1

Few of the sites listed above have been directly dated, and none have been accurately assessed in this regard within the Waverley LGA. The oldest dated evidence of Aboriginal

<sup>20</sup> The search was undertaken to inform a study of Waverley Cemetery and adjacent areas of the Coastal (Steele 2003) prepared for Council.

<sup>21</sup> The coordinates for this AHIMS search were E336000-342000 and N6237000-6253000.

<sup>22</sup> It is possible that a number of additional sites have been recorded and registered with the DECC in recent times in this portion of eastern Sydney. However, the general site distribution and composition patterns reflected in this search are unlikely to have altered to any great extent.

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occupation and use in the local landscape is from a hearth located in 1995 during the exhumation of the 1860s Randwick Destitute Children's Asylum Cemetery at the Prince of Wales Hospital at Randwick which produced evidence for occupation back to around 8,000 years ago (Dallas et. al. 1997:25-26). The hearth, comprising a series of sandstone cobbles and charcoal, along with a small number of flaked stone artefacts, were located in deep sand-dune profiles and were present beneath the historic cemetery site. Analysis of residues present on the hearth cobbles indicates the feature was used in the past for cooking marine food materials.

The only other dated occupation sites in the local area derive from two sites in the Vacluse area that have produced dated evidence of Aboriginal use from within the last 2,000 years (Attenbrow 2002a:19).

The oldest of these two, a rock-shelter (Mount Trefle) located in Nielsen Park at Vacluse, has produced a date of 1,730 years before present (Attenbrow & Steele 1995:51). Excavation of this site produced a wide variety of shellfish species, mammal and fish bones, along with a number of flaked stone artefacts. Analysis of the fish bones suggests they may have been caught using fish traps such as stone tidal weirs as opposed to spearing or angling. Whilst the former method of fishing is recorded to have been used at Contact on the north coast of New South Wales, no similar observations have been recorded for Port Jackson. It may be that the use of traps and weirs in Sydney was not observed in Sydney by the early settlers, as they were used infrequently and/or because they were built in more closed and less visible estuarine and bay settings such as on small beaches or at the tidal mouths of stream running into estuaries where dense tree canopies often existing at Contact.

A number of archaeological sites in the local region also appear to contain evidence for the continuation of occupation well into the historic period. Examples include a series of open sites along the coastline at Little Bay that contain reworked (flaked) items of European glass and ceramic. Two of the burial sites listed above consist of the historic cemeteries that are located to the south of the Prince Henry Hospital site at Little Bay within which Aboriginal people are recorded to have been interred. The historical sites identified in the DECC site search include the nineteenth century Leprosy Lazaret also located at the former Prince Henry Hospital site. This is consistent with the well-documented continued use of the eastern Sydney area by Aboriginal people after the arrival of Europeans, as outlined below.

A more recent DECC site search has been completed for the current study that has focused upon the Waverley LGA (with an approximate 1km buffer zone) that indicates a total of nine Aboriginal archaeological sites have previously been recorded within the Waverley LGA boundaries. The results of this search are outlined in detail in later sections of this report.

### ***2.4.3 What Happened to Aboriginal People after the Arrival of Europeans?***

It is often difficult to find a meaningful and accurate way to document the history of Aboriginal people's lives in many areas of Sydney after the arrival of Europeans. Many of the early European histories (and illustrations) of the place do not either mention Aboriginal people at all, or use their presence in and around Sydney Cove, as a means to compare and contrast how 'first contacts' may have occurred.

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Consequently, some of the more detailed early accounts manage a brief description of the traditional life of Aboriginal people in the area concerned (through their own perception), occasionally a few brief mention's of early conflict between Aboriginal people and the colonists, and then no more mention of Aboriginal people except perhaps as a sad footnote denoting the 'last of the tribe' dying sometime in the nineteenth century.

On the other hand, more recent histories which focus to a greater extent on Aboriginal people are often also generalised from broad historical processes and themes (such as early contact, disease/violence/dispossession, co-existence and survival etc) which appear on face value to have been relatively similar across most parts of Sydney. This is due to the lack of detailed research into specific parts of Sydney resulting in the sometimes mistaken assumptions that if something happened in a certain way in one part of Sydney it probably happened in the same way all over the Sydney landscape.

Hence many studies stress the total devastation that early smallpox epidemics visited upon Sydney's Aboriginal people, which though it cannot be understated, certainly varied in impact across the region as did the subsequent ability of Aboriginal groups to re-configure and survive as viable entities after this time. Similarly, whilst frontier violence undoubtedly occurred across Sydney, its poor level of documentation in many areas leaves it to the discretion of the author as to its extent and impact. For example, there are currently no documented incidences of violent conflict between Aboriginal people and Europeans in the Waverley area. Of course this does not mean that they did not occur (and further research may uncover more details), but is it any more accurate to *assume* their extent or occurrence in the *absence* of specific information?

Where detailed local research has been undertaken in recent times (e.g. Irish [2005] for the Homebush Bay area as part of the *Sydney Olympic Park Aboriginal History and Connections Program*), a much more interesting picture emerges. This is rarely undertaken due to the amount (and associated cost) of potentially fruitless archival searching which is required, but invariably comes up with valuable and previously unknown information. Given that such intensive historical research is yet to be undertaken for the Waverley LGA, the following summary account relies on published accounts and other information compiled in the invaluable local studies collection of Waverley Library.

### Contact & Displacement

As noted above, the Cadi-gal were likely to have numbered between about 30-70 people at the time Europeans arrived, and would have spent only some of their time in the Waverley area. They may have directly or indirectly experienced the arrival into Botany Bay of Lieutenant James Cook's *Endeavour* in 1770 and the First Fleet in 1788, but it was definitely Cadi-gal who witnessed the arrival of the First Fleet in their country at Sydney Cove. The Cadi-gal recorded their impressions of the Europeans by engraving a fully-rigged ship at Bellevue Hill just outside the Waverley LGA (Jack nd:4, and AHIMS Site #45-6-0734).

There was little early interaction between the First Fleet and Cadi-gal, and the early colony was largely confined to the valley of the Tank Stream (known as Warrane to the Cadi-gal). However there was pressure on Cadi-gal fish resources up and down the harbour from the new arrivals, theft of Aboriginal possessions such as spears and shields, and (in the eyes of the Cadi-gal) unauthorised use of Cadi-gal resources. Unauthorised entry by Europeans (usually out of ignorance rather than intent) into culturally or spiritually significant places

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would also have been of great concern to the Cadi-gal. For example, it has been reported that Rose Bay (known as Pannerong to the Cadi-gal) was the site of a ceremonial ‘battleground’, though this would need to be confirmed by further research (Collins 1798[1975]:489-90).

Consequently it is well documented that two convict rush cutters were killed by Aboriginal people (presumably Cadi-gal) in 1788. Interestingly First Fleet marine Watkin Tench records that, while searching for the ‘murderers’ between Port Jackson and Botany Bay their group:

*‘...fell in with a party which consisted of more than three hundred persons, two hundred and twelve of whom were men’.*(Tench 1789-1793 [1979]:51-52

Apart from localised conflict such as this, the biggest effect of the arrival of Europeans was the smallpox epidemic of 1789 which is well documented as devastating the Cadi-gal. It is widely reported that only three Cadi-gal survived from a total of probably several scores of people, although this does not recognise those married into other clans who would have retained some rights over country. However subsequent outbreaks, as well as syphilis and influenza are also likely to have affected the remaining Cadi-gal and neighbouring clans, and the competition for resources between black and white, which accompanied closer European settlement in the early nineteenth century, ensured the dislocation and fragmentation of traditional Aboriginal groups (Turbet 2001:3-9).

Despite significant post-contact population changes, some local and visiting Aborigines continued to utilise the Eastern Sydney area in the early decades of the nineteenth century. Obed West (1807-1891) wrote of Aboriginal activity in the area in the c1810s-1820s in his 1880s recollections, which were compiled by Fred Morrison in 1888:

*‘Some of the Sydney blacks used to fish along the coast, and decoyed the fish by procuring crabs from the rocks. They always struck the fish on the head stunning them. Their canoes, which were made of bark, served them for fishing, and he had often seen them out near the island at Coogee Bay (WeddingCake island) in these frail vessels. They would carry their canoes on their heads to Coogee, Bondi and Maroubra, embarking at a convenient place’.*(Morrison 1888: 416-417)

Aside from fishing, ceremonial activity continued in the eastern Sydney area for some time after commencement of European settlement. Woolloomooloo in particular was a favoured place for corroborees in the 1810s and 1820s (Joseph Lycett 1824-5 quoted in Attenbrow 2002a: 138).

The various ‘tribes’ referred to by colonists in the nineteenth century were the result of major post-contact social reorganisation. Displacement and dislocation soon after European settlement meant that remnant Aboriginal bands were forced to combine to *‘to provide mutual protection and to maintain viable social and economic units’* (Kohen 1985; Ross 1988: 49). Some researchers have argued that by as early as the 1820s, the pre-contact clans and bands no longer existed as identifiable groups (Attenbrow 2002a).

The groups referred to as tribes by Europeans in historical documents, such as blanket returns and census papers, include groups such as the *Botany Bay Tribe*, the *Georges River Tribe*, and the *Sydney Tribe*. These groups were generally named by colonial observers after

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the principal areas within which they resided. All of these ‘tribes’ resulted from post-contact social reorganisation.

The ‘Sydney Tribe’ referred to in historical documents from the 1820s, appears to have formed from an amalgamation of survivors of the remnant clan groups from around Port Jackson in the years following European settlement. Displaced Aborigines from elsewhere probably enhanced this core group. Early references to the *Sydney Tribe* include an obituary to ‘...his Aboriginal Majesty Boongarie, Supreme Chief of the Sydney Tribe’, which appeared in the *Sydney Gazette*, 27 November 1830. Boongarie died 24 November 1830 and was buried next to his wife at Rose Bay.

By the 1830s, many of the local Aborigines who had survived disease and conflict with white settlers had commenced moving south to the Illawarra, and to other regions less impacted by white land alienation and settlement activity. A number of these people and their descendants later moved back north to La Perouse (Curby 1998: 6; McGuigan c1985; McKenzie & Stephen 1987).

Those Aboriginal people who stayed in the eastern Sydney area in the mid 1800s on the fringes of white society became more dependent on welfare as time went on. Government allocations of blankets and slop clothing, and the bartering of fish and game for sugar, flour and alcohol reflected significant negative changes in Aboriginal culture and lifestyle, which were replicated throughout greater Sydney.

There are some limited historical records of individual Aborigines who stayed in the general area well into the nineteenth century. One such individual was *William Warral* (Rickety Dick) who lived in the Eastern Suburbs between approximately c1840 and 1863. *William Warral's* death in 1863 was presented in the *Sydney Morning Herald*, 16 June 1863, as follows:

*Rickety Dick – The city coroner held an inquiry at his office yesterday, touching on the death of an aboriginal native known by the sobriquet Rickety Dick. It appeared from the evidence of a man named George Rawlinson, who had known the deceased upwards of twenty years, the aboriginal in question was between sixty and seventy years of age; that his mother had belonged to the Botany Bay tribe of blacks, and that his father belonged to the Five Islands Tribe [Wollongong]. The real name of this noted Aboriginal was William Warral, the sobriquet of Rickety Dick having been given him some fourteen years ago, when his lower extremities became paralysed. Soon after the misfortune referred to befell him, he took up his abode in a rude gunyah, near the South Head Road, just beyond Rose Bay, and there he remained – always to be seen sitting by the roadside – til his death, which took place on Thursday last’.* (Sydney Morning Herald 16 June 1863: 4).

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**Figure 2.25. Drawing of 'Rickety Dick' [Source: Mason 1857: 3]**

Warral was one of a group of three well-known Aborigines who lived in Sydney in the mid nineteenth century. John Waterman in his *Recollections of Sydney* wrote:

*I lived in Sydney twelve years, from 1841 to 1853. During this period I often saw the remnant of the Sydney Tribe of Aborigines. There were, say, in 1846, about eight of them, men and gins. King Bungarabee was the chief, and two others, Jacky Jacky and Rickety Dick...*

*These darkies roamed around the city during the day and camped in the southeast corner of the Domain, near Centipede Rock, south western side of Wallab-Mullab Bay [Woolloomooloo] at night'. (Waterman 1923:359)*

Other Aboriginal people who were witnessed in the Eastern Sydney region in the mid 1800s included King Billy Timbery who operated a Toll Gate at Centennial Park in the 1860s (Centennial Park and Moore Park Trust 2003).

### Aboriginal Life in the Late Nineteenth Century

Groups of Aboriginal people continued to live in and/or frequent the Eastern Suburbs in the late nineteenth century. In the 1870s for example, their presence at Bondi was recorded in relation to a coronial enquiry:

*'Constable Stapleton, stationed at Waverley, deposed that at half-past 12 o'clock on Saturday last he was going along Waverley Street, near Bondi Beach, when one of the aborigines camped there, named James Friday, reported that he had seen the body of a man floating in the water at Bondi...*

*Johnny Boswick, an aboriginal native of the colony, forming one of the party camped at Bondi, said that some time ago, about a week since, he saw the deceased fishing off the rocks at Bondi close to their camp...' (Sydney Morning Herald 16 December 1873: 6)*

Similarly, R J Stone, a Bondi surfing pioneer, reported in 1924:

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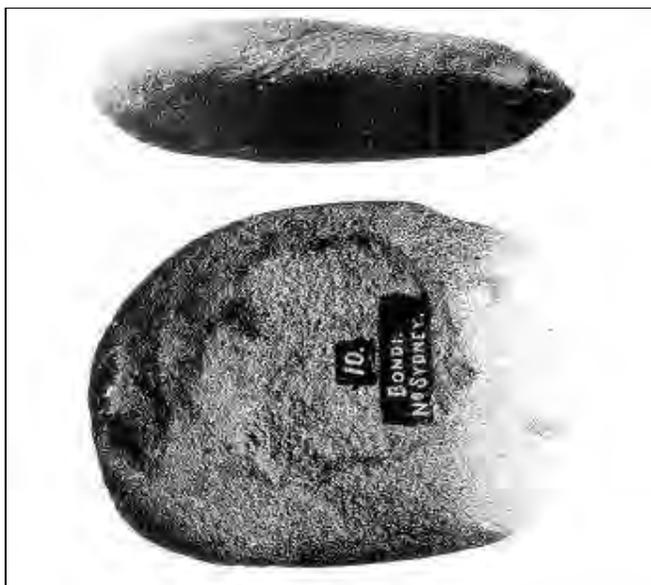
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*'Yes it was about 50 years ago (1874) on a bright summers day that a party of we boys, stood on Bondi Beach watching the Blacks who were camped at Ben Buckler, enjoying the ocean waves, with their wives and children. Bankey, Timmy, Sandfly, Tilly, Rachael and others. And how we made them laugh when we said we would join in a corroboree with them...'(Dowd 1959:138)*

This is likely to be the same Aboriginal people referred to by Liversidge, a collector, who obtained some stone artefacts in the 1870s from Aboriginal people camped at Bondi (see for example **Figure 2.26**).



**Figure 2.26. Stone axe Obtained from Aboriginal People Camped at Bondi in the 1870s [Source: Liversidge 1894:Pl XVIII].**

Early local resident Major William Johnston, who wrote under the pseudonym of Plugshell, wrote in the *'Early Days of Waverley'* that it was not uncommon in the 1880s to *'...see a straggling Aboriginal about the district'* (*Eastern Suburbs Daily*, 24/11/1924). Johnston went on to mention that when he was a boy he had visited a group 'probably from La Perouse' who were encamped in Mia Mias on the *Water Reserve* [Centennial Park].

Another Aboriginal family lived at this time around Double Bay:

*'..in the 1870s an Aboriginal family headed by Gurrab and his wife Nancy held the fishing rights on part of Double Bay and the name Seven Shillings Beach for the N.E. part of Double Bay is plausibly alleged to have been taken from the seven shillings paid by Mrs Busby of Redleaf (now Woollahra Council Chambers) to Gurrab for these fishing rights.*

*In the 1880s Gurrab and Nancy no longer had their fishing rights but were still resident in the area, with their camp in the garden of Rona (the Knox house built in Victoria Road in 1883).' (Jack nd:4-5).*

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In the late 1880s, up to 100 Aborigines from around the country were brought in to perform corroborees for paying patrons on the lawns of the Bondi Royal Aquarium and Pleasure Grounds at the eastern end of Fletchers Road at Tamarama. During these shows, the men did the dancing while the women kept time by striking boomerangs ('Fletchers Glen & Tamarama' in Plugshell 1924).

The Aborigines Protection Board was established in 1883, replacing the Protector of Aborigines. This five man Board had control over the lives of all the 9000 Aborigines living in NSW at that time (Bickford 1989:11). One aspect of the Boards intrusion into the lives of Aboriginal people was the establishment of select missions and reserves on which Aboriginal people were encouraged to reside.

Aboriginal people were moving (and returning) to the South Eastern suburbs, particularly the La Perouse area, from around the 1870s. Initially, 26 Aborigines originally from the South Coast, moved from the defunct Circular Quay camp and established an '*illegal camp*' at La Perouse. In 1894, the Methodists established an Aboriginal mission house at La Perouse and in the following year, the illegal camp was granted official status as an Aboriginal Reserve. The reserve was located at Frenchmans Bay (McKenzie & Stephen 1987: 177).

The Aborigines who lived on the reserve engaged in a number of commercial activities that largely negated the need for government handouts. The Aborigines Protection Board (APB) reported in 1892 that:

*'...those at La Perouse are generally employed fishing, some also make native weapons and gather wild honey for sale. The women and children make shell ornaments and gather and sell wild flowers'.<sup>23</sup>*

The reserve grew in the ensuing years until 1931 when the APB revoked the site after many years of lobbying by the Randwick Council. The new reserve was pushed back from the sea and a '*recreation reserve*' took the place of the old reserve. The new recreation reserve known locally as 'Frog Hollow', was however one of a number of depression camps established in the area, and used by both Aborigines and displaced Europeans (McKenzie & Stephen 1987: 182).

Throughout the twentieth century the La Perouse Aboriginal community grew and is today a vibrant, well-established Aboriginal cultural hub. It is likely that most twentieth century associations with the Waverley area relate to people from that community. For example in 1928 a newly arrived resident of Bondi recalled 'seeing young Aboriginal men in football jumpers catching crabs out on the point' (Ruffels nd:12 quoting an interview with 'Aub. Laidlaw').

### Today

At the time of the 2006 census there were 197 people who identified as being Aboriginal living in the Waverley LGA.<sup>24</sup> This figure represented about 0.3% of the total Waverley LGA population at that time, and is considerably lower than the Sydney average of around

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<sup>23</sup> *Aborigines Protection Board Annual Report, NSW legislative Assembly Votes & Proceedings 1892* – quoted in McKenzie & Stephen 1987.

<sup>24</sup> <http://www.censusdata.abs.gov.au>.

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1%. The number has also decreased by almost 20% over the last decade. The Waverley LGA contains a number of affluent suburbs including Bondi, and mindful that Aboriginal people are often amongst the least economically empowered in any given community, this may account for the relatively low Aboriginal population within the Waverley LGA. The largest communities of Aboriginal people in the local area are all south of the Waverley LGA at La Perouse, Maroubra, Matraville, Malabar and Randwick.

### 2.5 Non-Aboriginal Land Use History

An appreciation of the non-Aboriginal history of the Waverley area is essential to predict the likelihood and location of surviving Aboriginal archaeological remains and to understand the nature of post-European contact Aboriginal associations with the Waverley LGA. The following is not intended to be a comprehensive history, but rather seeks to outline some of the major historical impacts that have occurred in the study area over time and therefore the context in which Aboriginal people continued to use and visit the area in the historic period.

#### 2.5.1 Initial Arrival of Europeans in the Area

The establishment of European settlement commenced at Sydney Cove in 1788. While settlement spread relatively quickly to the arable land to the west and south of Sydney, the Waverley area remained isolated until well into the early nineteenth century.

The opening up of the Waverley area, and indeed all lands to the east of Sydney, was initially precipitated by the establishment of a military outpost at South Head and the construction of the road to South Head Lighthouse that was completed in 1811 (Ashton McPherson 1993:4).<sup>25</sup> These developments allowed Sydney settlers, land prospectors and timber getters a cursory view of the coastal lands to the south of Port Jackson.

The first land grants in the Waverley area were received by three men; William Roberts (revoked and re-issued in 1810), John Hurd and Barnett Levy.

William Roberts, who supervised construction of the South Head Road, received 200 acres of land including Bondi Beach in 1809. Like most landholders, he lived in Sydney and used his Bondi holdings principally as cattle pasture (Ashton McPherson 1993: 4). John Hurd, an ex-convict employee of William Roberts, received 30 acres in the vicinity of Ben Buckler in 1809. Barnett Levy obtained a grant of 60 acres at the latter site of Bondi Junction in 1831 (Rosen 1998:5-7).

With the exception of Levy, whose attempts at estate development and subdivision were stymied by financial difficulties, most of the original Waverley grantees made little use of their collective lands, neither developing nor living on it (Ashton McPherson 1993: 5).

In 1831, new regulations regarding the disposal of Crown Land were determined by the Home Government and further disposal of land in the Waverley area commenced. Among the purchasers of land under the new system were Henry Bond, Francis Knight and Hercules Watt who received land conditional on them developing tanning yards, and James Chisholm and Henry Hough who were to establish a dairy and mill respectively (Dowd 1959:22, Ashton McPherson 1993: 5).

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<sup>25</sup> The original South Head Road followed the line of Oxford Street and Old South Head Road.

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While not all of the grant conditions were met by the land holders (eg: not all of the tanning yards were built), the first furtive attempts at development within the Waverley area had begun. The establishment of Mill Hill farm, to the southwest of Bondi Junction in the 1830s and the further establishment of dairies, piggeries and poultry farms in the 1840s, all contributed to loss of native vegetation and the landscape change that inevitably accompanied European development (Ashton 1993: 4).

### ***2.5.2 Incorporation, Farming and Subdivision***

By 1859 Waverley had become the second Sydney suburb after Governor General Sir William Denison proclaimed the ‘Municipality of Waverley’. The establishment of the Waverley Municipality was the result of lobbying by locals which included the receipt of a petition signed by 70 people who lived in what were then three county areas named Waverley, Bondi and Little Coogee.

Most of the land in the Waverley area had been purchased by 1870 and houses, farms and market gardens (including a Chinese market garden at Waverley Park) dotted the late nineteenth century landscape. The effects of development were becoming obvious too as over 50 years of land clearing for cultivation, construction and fuelling of local industry gradually changed the face of the local landscape. In addition to the removal of native vegetation, the quarrying of sandstone for building foundations (there were quarries at Clyde Street, Military Road, and North Bondi), and basalt for roads (Francis O’Briens Quarry within the present day Bondi Golf Course) added to the conversion of the original landscape to farmland to urban residential suburbs. Waverley Cemetery was established in 1875 and expanded by land purchases over the next 20 years such that by July 1894, the cemetery covered a total area of 41 acres within the boundaries imposed by the Ocean, Trafalgar, St Thomas and Boundary Streets. By 1957, 41703 graves had been established and 71745 interments had taken place.

The topography of early Waverley is illustrated in **Figure 2.27**, whilst **Figure 2.28** depicts the arrangement and date of grants in the Waverley area. **Figure 2.29** provides an indicative picture of the Waverley area in approximately 1859.



**Figure 2.27. Hoddle’s Plan of the Parish of Alexandria [Source: SRNSW AO Map 1128].**

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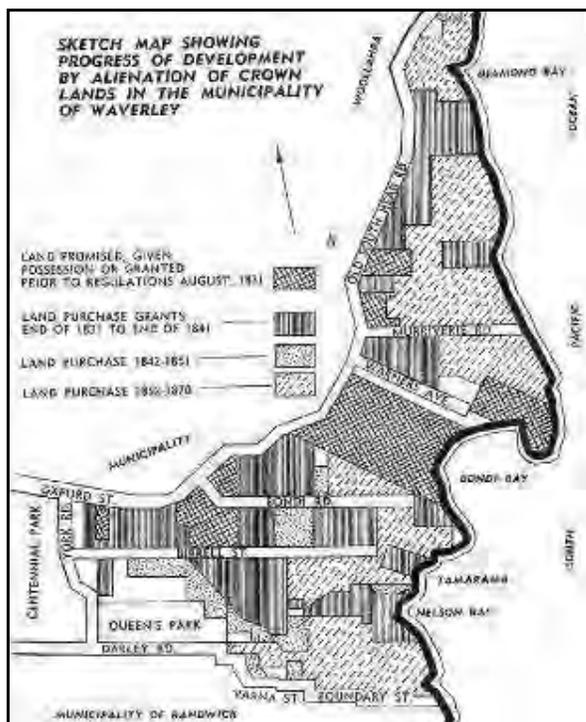


Figure 2.28. Sketch Map Showing the Development of Crown Lands [Source: Dowd 1959:21].



Figure 2.29. Plan Showing Randwick, Waverley & Coogee c1859 [Source: Presented in Rosen 2001]

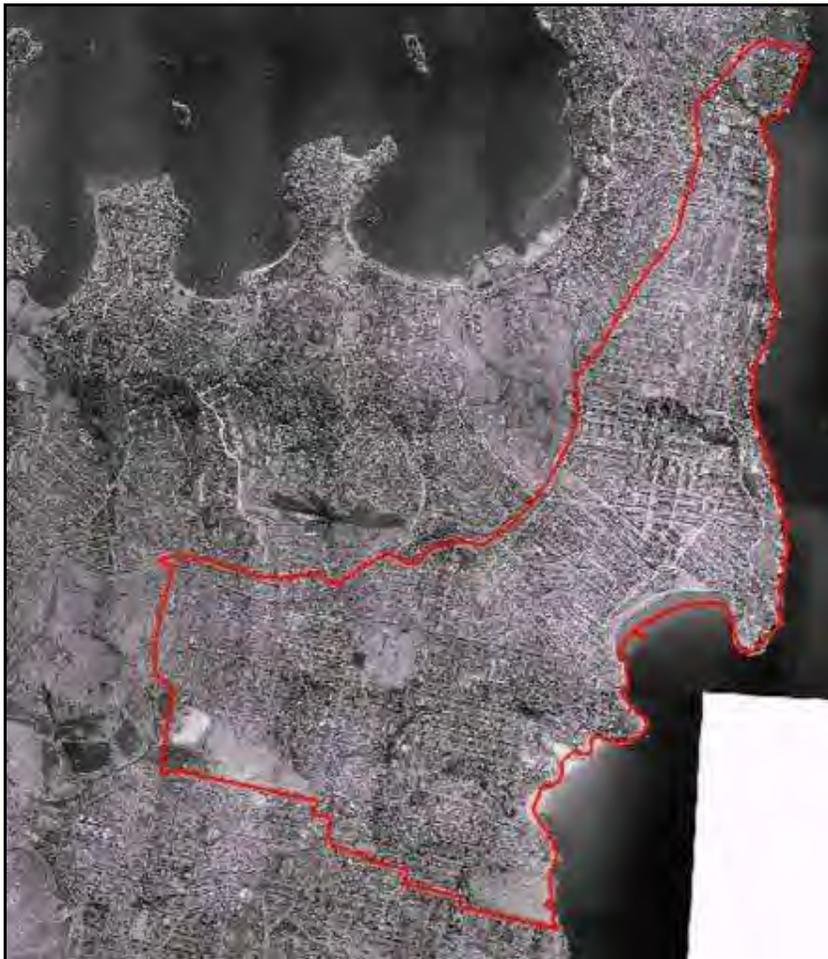
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Dowd's local history describes the subsequent residential subdivision across much of the Waverley LGA in the first half of the twentieth century:

*'After 1912 the outward development of settlement from Waverley to North Bondi, Rose Bay and Dover Heights proceeded rapidly, but the major development really occurred in the years immediately preceding and following the depression of the 1930's.*

*Although the original settlement was by small householdings and minor industrial and rural undertakings, a good deal of development later was in comparatively large estates. Most of these have now disappeared and the lands have been subdivided into the small suburban allotments of today' (Dowd 1959:85-6).*

This is clearly illustrated by **Figure 2.30**, an aerial photograph of the Waverley LGA in 1943, compared with the recent aerial photograph (see **Section 1.0**), from which it can be seen that few additional areas have been subdivided or built on for the first time since that time.



**Figure 2.30. 1943 Aerial Photograph of the Waverley LGA [Source: Dept of Lands SIX Viewer].**

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Also in the early to mid twentieth century coastal reserves at Bronte, Tamarama and Bondi were subject to major landscaping which has dramatically changed and ‘domesticated’ their appearance. For example, during the 1870s the previously mentioned creek flowing down to Bronte Beach was described as a free-flowing clear and fresh watercourse. From 1917 the creek and beach was progressively filled, levelled and grassed following the construction of the sea wall. A similar process also occurred at Tamarama.

As previously discussed, the changes at Bondi Beach and the sand mass and lagoons formerly present between it and Rose Bay have been one of the most dramatic historical events that have occurred within the Waverley LGA in the historic period. The implications of these ongoing landscape transformations with respect to the current study are reviewed further in following sections of this report.

### 2.6 Conclusions

Based upon the contextual environmental, historical and archaeological review presented above, the following conclusions can be drawn about the likely nature, location and possible extent of both the *documented* and *potential* Aboriginal cultural heritage resources within the Waverley LGA with some direct implications for its ongoing conservation and management in the context of future planning strategies:

- Prior to the arrival of Europeans, the Waverley LGA landscape appears to have been characterised by a quite complex and varied environment.
- Available records suggest the place supported in the past a wide range of coastal and hinterland food sources.
- These are likely to have comprised a range of fish species, rock-platform and other open-ocean shellfish types, land animals, birds, reptiles and a multitude of edible vegetable varieties.
- These ranges of available food resources are likely to have been complimented by some diversity of seemingly permanent and/or at the least seasonal freshwater supplies (in the form of creeks, lagoons and perhaps springs) that were formerly intact within the Waverley LGA prior to Contact.
- The study area also appears to have had, prior to Contact, a relative abundance of other raw material resources (such as stone and timber/vegetable fibres useful for the manufacture and maintenance of tools, shelter, clothing, and other day to day equipment) that would have been available to Aboriginal people in the past.
- Available environmental, historical and archaeological evidence further indicates that in particular, coastal locations along with those situated in and around more inland lagoons, would have been the most likely focus of intensive past Aboriginal land-use practices in the Waverley landscape over time, and that these areas may therefore retain the greatest potential to contain tangible (surviving) archaeological evidence for this use.
- It can be reasonably conjectured as a result, that the close proximity of a variety of past resource-rich coastal and hinterland environmental zones in the local landscape would have provided a range of attractive campsite locations to people

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that may well have been subject to extensive visitation and use (perhaps repeated over time) that potentially created substantial surviving archaeological evidence that we see today.<sup>26</sup>

- The majority of the Waverley LGA has however been heavily impacted upon by ongoing urban development over the last century and a half, which, in sandstone country in particular is likely to have significantly disturbed, if not destroyed, much (but not likely all) evidence of past Aboriginal use (such as in former rockshelters with art and/or occupation deposits, rock engravings, and axe grinding grooves etc).<sup>27</sup>
- This historical pattern of urban development and use however may not be as true for the Aboriginal resources *potentially* associated with the Bondi-Rose Bay sand body located inland from the immediate coastal fringe, where Aboriginal heritage sites may be present at a greater depth than most urban development and infrastructure has yet impacted.
- Mindful of the location and distribution of documented Aboriginal archaeological sites in the broader eastern Sydney landscape noted above, additional surviving physical evidence of the previous Aboriginal use of the Waverley LGA is most likely to be located in relatively undisturbed areas along the coastal strip (in parks, reserves, and other public open spaces etc), most of which are currently managed by Council.
- As yet undetected archaeological remains (such as open shell midden deposits, isolated flaked stone artefacts, and/or open campsites comprising varying quantities and compositions of stone tools and other cultural remains) may for example survive adjacent to relatively undisturbed and now buried watercourses such as previously suggested for Bronte and Tamarama Parks.
- Likewise, additional rock engravings and axe grinding grooves on sandstone platforms may survive in locations such as Marks Park, Williams Park/North Bondi Golf Club, and Hugh Bamford Reserve (and other similar locations across the Waverley LGA) that are presently obscured by grass cover and/or other fill deposits that overly original landforms.
- Buried Aboriginal archaeological evidence may also possibly be found in the sand body between Bondi and Rose Bay, and around areas such as Bronte. Most recent evidence for past Aboriginal visitation and use of the landscape in these types of localities is likely to be at least partially disturbed as a consequence of relatively recent development activities, whereas older occupation sites and associated evidence may survive relatively undisturbed at greater depths below current land surfaces.

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<sup>26</sup> A case in point is the extensive series of rock engravings located at Williams Park/North Bondi Golf Course that display a variety of different motifs, that may well have been created over a considerable time, and are situated in a commanding coastal position with views to the north and south that perhaps represented a past contact/communication location between Aboriginal groups.

<sup>27</sup> Past sandstone quarrying and landscape works for residential/recreational purposes have in many places across the Waverley LGA and its surrounds quite dramatically altered the nature of original landforms and their former topography. See for example Queens Park and the fringes of Centennial Park.

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- Areas of historical Aboriginal association are known to exist within the Waverley LGA but may not now retain any physical evidence of that use.
- Some examples include historic period campsites around Bondi Beach and other locations in the Waverley LGA, fishing spots such as at Ben Buckler and ‘*Marevera*’, other natural landforms in the local landscape that may be culturally significant to the contemporary Aboriginal community, and other places of possible Aboriginal connection such as the former Bondi Royal Aquarium and Pleasure Grounds at Tamarama.

These types of considerations provide the basis for the discussions presented in following sections of this report that underpin the development and preparation of the *Waverley Aboriginal Cultural Heritage Management System* as presented here.

## 3.0 MANAGING ABORIGINAL HERITAGE

### 3.1 Aboriginal Heritage Legislation in NSW

Two principal pieces of legislation provide automatic statutory protection for Aboriginal heritage and the requirements for its management in New South Wales: These are:

- The *National Parks and Wildlife Act* (1974); and
- The *Environmental Planning and Assessment Act* (1979).

The implications of these statutory controls (specifically the NPW Act) within the context of the current study are outlined below. The *National Parks and Wildlife Service* (NPWS) is the principal government agency with responsibility for the management of Aboriginal cultural heritage values. It now comprises an administration branch of the *Department of Environment and Climate Change* (DECC).

The *NSW Heritage Act* (1977) affords automatic statutory protection to non-Aboriginal ‘relics’ that form archaeological deposits or part thereof. A number of possible circumstances where this Act may apply within the context of the current study are outlined below.

#### 3.1.1 *National Parks and Wildlife Act (1974)*

The NPW Act provides statutory protection for all Aboriginal ‘sites’ or ‘objects’ (consisting of any material evidence of the indigenous occupation of NSW) under Section 90 of the Act, and for ‘Aboriginal Places’ (areas of cultural significance to the Aboriginal community) under Section 84. Aboriginal sites and objects are afforded automatic statutory protection in NSW whereby it is an offence (without the Minister’s consent) to:

*damage, deface or destroy Aboriginal sites without the prior consent of the Director-General of the National Parks and Wildlife Service (now the DECC).*

The NPW Act defines an Aboriginal ‘object’ (or site) as:

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

The protection provided to Aboriginal sites/objects applies irrespective of the level of their significance or issues of land tenure. However, areas are only gazetted as Aboriginal Places if the Minister is satisfied that sufficient evidence exists to demonstrate that the location was and/or is of special significance to Aboriginal culture.

Under Section 86 of the NPW Act, it is an offence to disturb or excavate land for the purpose of discovering an Aboriginal object/site, or disturb or move an Aboriginal object on any land, without first obtaining consent (through a Preliminary Research Permit, Excavation Permit, Collection Permit or Rock Art Recording Permit etc) under Section 87 of the NPW Act from the Director-General of the DECC. Under Section 91 of the NPW Act, it is also a requirement to notify the Director-General of the DECC of the location of any Aboriginal object/site within a ‘reasonable time-frame’. Identified Aboriginal items

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and sites are registered with the DECC on its *Aboriginal Heritage Information Management System* (AHIMS) Register.

### **3.1.2 Environmental Planning and Assessment Act (1979)**

In contrast with the NPW Act, the *Environmental Planning and Assessment Act 1979* (the EPA Act) is designed more specifically to cater for heritage issues within the context of new development projects and is closely linked with the process of preparing environmental impact studies. This Act has three main parts of direct relevance to Aboriginal cultural heritage. These are:

- Part 3 that governs the preparation of planning instruments;
- Part 4 which relates to the development assessment process for local government (consent) authorities; and
- Part 5 that relates to activity approvals by governing (determining) authorities.

Part 3 deals primarily with development planning in which sites and places sacred or significant to Aboriginal communities are to be assessed and are to be taken into consideration in initial studies (as discussed below). Department of Planning has produced guidelines on the preparation of planning instruments such as State Environmental Planning Policies (including SEPPs, REPs and LEPs) that explicitly list Aboriginal sites and places of significance as values which should be assessed as part of initial planning studies.

Part 4 deals with decisions to be made within the context of development applications. The DECC is an approving body under Part 5 of the EPA Act and will require formal consideration of a variety of cultural and community factors. These may variously include potential impact to significant anthropological, archaeological, cultural and historical values, and these will typically be addressed through a Review of Environmental Factors (REF).

### **3.1.3 NSW Heritage Act (1977)**

The *NSW Heritage Act* (1977) provides statutory protection to ‘relics’ that form archaeological deposits or part thereof. The Act defines ‘relics’ as:

*any deposit, object or material evidence relating to the settlement of the area that comprises NSW, not being an aboriginal settlement, and which is fifty or more years old.*

Sections 57 and 139 to 145 of the Act (as amended) prevent the excavation or disturbance of land for the purpose of discovering, exposing or moving a relic, except by a qualified archaeologist to whom an excavation permit has been issued by the *Heritage Council of NSW*.

Potential circumstances examples where the NPW Act and the Heritage Act may interact within a statutory and management context would be where a post-Contact (historic) site is encountered that contains the co-association of Aboriginal and non-Aboriginal archaeological features, deposits or relics. A case in point within the Waverley LGA may concern the ongoing management of the European engraving of a ship at North Bondi Golf Course that appears to date to around 1890 to 1915, and that is seemingly ‘*best understood as the personal expression of the quarrymen working at nearby Murriverie Quarry*’ (NSW Heritage Office Listing). This feature occurs amongst what are likely to be far older (and pre-existing Aboriginal rock engravings) first recorded at the locality in the 1890s.

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### ***3.1.4 Implications for the Current Project***

Damage, destruction or removal of any Aboriginal ‘places’ or ‘objects’ is only permitted where a Permit or Consent has been issued by the Director-General of the DECC according to Sections 87 and 90 of the *NSW National Parks & Wildlife Act 1974* (as amended).

NPWS Permits and Consents are only granted where sufficient information is supplied in written form to the Director-General of the DECC from Aboriginal stakeholders, archaeologists and developers that demonstrate accuracy and transparency in the site assessment process and the good faith intended by each of these parties in applying for consent to either move, disturb and/or destroy statutorily protected objects.

Best practice advocates that development impact to documented and/or potential sites of Aboriginal cultural heritage sensitivity be avoided where practicable and/or mitigated at the minimum, and that all decisions made for either course of action be made consequent to direct guidance provided by Aboriginal stakeholders.

A series of guidelines have been prepared by the DECC in recent years that outline current policies and best practice approaches to actively involving the Aboriginal community in the cultural heritage management process. These include:

- NSW National Parks & Wildlife Service 1997. ‘Standards Manual for Archaeological Practice in Aboriginal Heritage Management’ in the Aboriginal Cultural Heritage Standards and Guidelines Kit (Draft). Sydney, NSW NPWS.
- National Parks & Wildlife Act (1974). Part 6 Approvals. Interim Community Consultation Requirements for Applicants 2004.

These guidelines (and recognition of current legislative requirements) have contributed to guide the preparation of this report.

## **3.2 Role of Local Government in Aboriginal Heritage Management**

### ***3.2.1 Waverley Council Planning Instruments and Guidelines***

*Waverley Council* is committed to the protection and conservation of Aboriginal cultural heritage. In partnership with the *National Parks and Wildlife Service*, Council is responsible for the protection, preservation and ongoing management of all Aboriginal sites and relics throughout the Waverley LGA irrespective of their land tenure context.<sup>28</sup>

The *Waverley Local Environment Plan 1996* indicates the specific aims of the plan in relation to heritage conservation include:

- To conserve the environmental heritage of Council’s area.
- To integrate heritage conservation into the planning and development control processes.
- To identify heritage items, heritage conservation areas and archaeological sites.

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<sup>28</sup> State of the Environment Report 2007.

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- To ensure that development does not adversely affect the heritage significance of heritage items, heritage conservation areas and archaeological sites and their settings.
- To provide for the control of development associated within or in proximity to heritage items and heritage conservation areas.

Although there are at least nine Aboriginal cultural heritage sites known to occur within the boundaries of the Waverley LGA (as listed in the DECC AHIMS Register at the commencement of the current study), only two of these are currently included in the LEP. The practicality (and need) to include the remaining sites and others that may be identified in the future in this planning instrument as it is updated is reviewed in following sections.

Council have identified a number of pressures on the Aboriginal cultural heritage resource of the Waverley LGA. These include, but are not restricted to, the following:

- A recognised need to expand the current Council heritage registers to include all documented Aboriginal archaeological sites and places.
- The recognition that in many cases there is presently insufficient expertise in dealing with the management of a number of the listed items, and further items that may be identified and recorded in the future.
- A general lack of community understanding and recognition of Native Title rights and its implications for the ongoing conservation and management of Aboriginal cultural heritage in the Waverley LGA.
- How best ongoing protection from erosion or damage to Aboriginal cultural heritage sites from wind, water, sun and human activities can be practically achieved.
- A recognition that private construction techniques in Bondi's sandy soils for example are not often congenial to the rapid identification, and due management, of potentially buried Aboriginal archaeological features and deposits.

The current study therefore forms a part of a strategic approach that is being developed and implemented by Council in response to these types of pressures, in addition to a range of others that are documented within this report.

### ***3.2.2 Past & Present Waverly Council Heritage Management Approaches***

*Waverly Council* has been historically pro-active in the recognition, protection, promotion, and ongoing management of a diverse range of Aboriginal cultural heritage values within the Waverley LGA over a considerable period of time.

Council have since at least the early decades of the twentieth century progressively considered how approaches can be developed and implemented to protect and conserve both tangible evidence that document past Aboriginal use of the local landscape (such as known and/or potential archaeological sites etc), along with the management of a range of other less tangible contemporary Aboriginal community attachments to the land.

A number of examples are provided below that illustrate how Council's Aboriginal cultural heritage management strategies have been developed from early years, have changed as

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community awareness has increased, and why there is currently a recognised need for the capacity of incorporating and implementing appropriate heritage conservation and management policies in future development circumstances.

The use of the name 'Boondoorah' (apparently meaning Waverley) in a local poem written by Alfred Allen in 1886 for the 'First Waverley Flower Fair' (a fair organised to raise money for the improvement of Waverley Park) demonstrates an early awareness of local Aboriginal names and community pride in the Aboriginal heritage values that are embodied in the Waverley landscape. A century later, discussion (in c.1988) of naming a reserve within the Waverley LGA as 'Cadigal Reserve' illustrates a continued awareness of Traditional Owners, and a will by Council to commemorate the original Aboriginal owners of the land in naming of public open spaces<sup>29</sup> and streets (Cadigal Place etc). More recent signage created along sections of the Coastal Walk for example provide further evidence of how Council's and the general community's recognition and interest in the Aboriginal cultural heritage values of the place have developed over time.

It is clear that Council, and indeed many local residents, have felt a long-standing custodial responsibility for the protection and ongoing conservation of Aboriginal archaeological sites (particularly rock engravings) in the Waverley LGA. An illuminating example is provided by the Bondi Golf Course engravings that illustrate how cultural heritage management approaches have developed over time.

The Bondi Golf Course engravings appear to have been formally brought to the attention of Council by the Reverend C.W. Whonsbon-Aston in the early 1930s, and Council consequently debated how to protect them at that time. For example, WW Thorpe, then Honorary Secretary of the *Anthropological Society of NSW*, suggested to Council in 1931 that the engravings should be fenced off and a notice asking people to '*assist in protecting these relics of a fast-disappearing race*' are erected. It was duly decided to create a rope and posts enclosure around the images.

This debate continued into the 1950s and 1960s whereby it was recognised that re-grooving of the engravings by modern methods would mean that '*the figure no longer remains truly Aboriginal in execution. On the other hand, if restoration is not undertaken soon, the carvings will be completely lost*'.<sup>30</sup> Council also sought advice from the newly formed *Panel of Prehistory of the Australian Institute of Aboriginal Studies* about the wisdom of the approach and it was approved by this organisation providing that it was '*done by an expert carvings tracer, and the re-engravings or deepening of the original grooves should be done by a stone-mason*' and that '*the fact of restoration should be recorded by a tablet, so that the archaeological quality of the carvings should not be misrepresented*'.<sup>31</sup>

Although re-grooving of other rock engravings that occur in the Waverley LGA (as discussed in following sections of this report) would not be considered to be an appropriate management approach by Council today, the example above does however demonstrate a strong community awareness of the vulnerability of these types of sites from

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<sup>29</sup> In a memo dated 16/12/88 to the Assistant Deputy Town Clerk, by Waverley's then Chief Librarian, Ron Lander.

<sup>30</sup> Letter of 20 March 1964 from County Clerk G.F.L. Feltham to Waverley Municipal Council entitled 'Aboriginal Rock Engravings' [Source: Local Studies Collection, Waverley Library].

<sup>31</sup> As indicated in the entry for Site #0719 in the accompanying Data Base, it appears that Raymond de Cusak was the individual who re-grooved the engravings at *Merriverie* possibly in 1951 who was not affiliated with Council and then again by Council in 1964, so that past re-grooving of the engravings were not a sole decision by Council.

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impacts such as ongoing erosion and un-witting damage etc, and the best intentions that were implemented in good faith to protect and conserve these important sites within the context and perspectives prevalent at the time.<sup>32</sup>

In more recent years Council have been active in directly involving the Aboriginal community in the consultation process for upgrade works for example of Campbell Parade and Sam Fiszman Park, and the preparation of other site specific Plans of Management for places including Waverley Cemetery, Bronte Park, Tamarama Park, Queens Park and the Coastal Walk.

Council have also played a leadership role in organising and promoting a range of other reconciliation and celebration initiatives important to the contemporary Aboriginal community including a formal apology in 1997 for past injustices, the ‘Sea of Hands’ project in 1998, Survival concerts at Waverley Oval in the late 1990s and early 2000s and regular celebrations of NAIDOC week.

### ***3.2.3 What Cultural Heritage is there to Manage?***

As outlined and expanded in **Section 4.0**, a number of Aboriginal archaeological sites are known to occur within the Waverley LGA. There is however little doubt that only a small proportion of the diverse range of physical evidence reflecting how, when and where past Aboriginal occupation and use of the local landscape occurred over time likely to have formerly been present across the Waverley LGA now survive as a result of impacts that accompanied the historical urban residential and commercial development of this portion of east Sydney.

Many of the documented archaeological sites are presently subject to a range of threats (both active and passive – such as development activities and ongoing erosion of rock engravings etc), and the fact that although most documented sites occur on public land, it is likely that other as yet unrecorded Aboriginal cultural heritage sites will also be present/survive within private lands as well.

Council have a responsibility to develop and implement appropriate strategies to mitigate the impact of current and future threats to the documented and potential Aboriginal cultural heritage resource. The principal objective of the current study is to address these issues and guide Council as to how best actions in this regard can be successfully implemented now and in the future.

Furthermore, Council have a leadership role to play in the management of a number of other Aboriginal cultural heritage values beyond the conservation of documented and potential archaeological sites and places. These include (but are not restricted to):

- The ongoing protection and management of important landscape features along the coast (sandstone headlands, coastal cliffs, beaches and public open spaces etc) that played an important role in the lives of the traditional Aboriginal owners prior to Contact, and that continue to be highly valued by the general community today.

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<sup>32</sup> It is currently illegal to modify Aboriginal archaeological sites (re-groove etc) according to the terms and conditions of the NPWS Act 1974, without approval from the Minister and endorsement of any such actions from the Aboriginal community. It is interesting to note in this regard that recent discussions with the *La Perouse Local Aboriginal Land Council* undertaken as part of the current study suggests the Land Council would potentially consider re-grooving using traditional methods as a *possible* conservation option in certain specific circumstances.

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- The ongoing development and promotion of Aboriginal cultural heritage interpretive and education policies and practices (inclusive of commemorative signage etc) in direct partnership with Aboriginal community stakeholders.

### ***3.2.4 How Can Management Approaches be Best Achieved?***

Following sections of this report re-affirm the need for Council to continue to take a strategic and pro-active approach to a wide range of Aboriginal cultural heritage management matters which balances the identification and management of heritage against the needs of local residents and landowners.

As outlined below, Council have acknowledged that amongst current best-practice approaches in this regard has been to create an updatable mapping and management system that has formed a part of the current *Waverley Aboriginal Cultural Heritage Study* as well as providing additional protection to recorded Aboriginal sites in the Waverley LGA by listing them specifically on the forthcoming Waverley LEP 2010.

## **4.0 COMPILING THE SYSTEM AND DATABASE**

### **4.1 Introduction**

This section outlines the basis for the creation of the *Waverley Aboriginal Cultural Heritage Management System*, the associated Database of recorded (and potential) Aboriginal archaeological sites and places that are known (or suspected) to occur within the Waverley LGA at this time, and the derivation of the list of recorded Aboriginal heritage sites that are recommended for inclusion on the Waverley LEP 2010.

Specifically, it describes the results of research that has been undertaken to compile all existing data from available registers, reports, and other historical records as well as the results of the field surveys recently undertaken as part of the current study. It also provides information on historically recorded Aboriginal sites which are yet to be re-located (if indeed they still survive), and areas of possible historical Aboriginal association which may be the subject of further research and/or interpretation in the future.

The research reported below has included a search of the *Department of Environment and Climate Change Aboriginal Heritage Information Management System Aboriginal Sites Register* (‘the AHIMS Register’) and supporting archaeological reports catalogue, information contained within the *Waverley Library Local Studies Collection*, the *State Library of NSW*, various other online resources, and the outcomes and feed-back that have resulted from recent discussions held with community members.

### **4.2 Existing Records and Registrations**

#### **4.2.1 The DECC AHIMS Register**

The DECC AHIMS Register is the central New South Wales repository that compiles information on Aboriginal archaeological sites and places, and is a result an essential source of information about such sites currently recorded (and/or previously recorded in the past) to occur within the Waverley LGA.

The register includes information on sites/places that has in some cases been gathered (and occasionally up-dated) over a considerable period of time (some recordings originally dating back to the mid to late nineteenth century), and derives from a variety of sources ranging from data provided by academic and professional archaeological practitioners, Aboriginal community stakeholders, to amateur listings and historical references contained in published documents and a variety of personal published and/or un-published reminiscences.

As a consequence, the register can often contain considerable data errors and discrepancies about precise site location information, up-dated site descriptions and associated documentation that may be pertinent to any given site, and details about existing conditions of sites (whether for example they still survive and/or may have been destroyed in the past).

Errors in registered site location information, along with other data inaccuracies often mean that reliance upon a simple ‘search’ of the AHIMS Register may occasionally be inherently flawed when preparing detailed Aboriginal cultural heritage management

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documents for the use as planning tools by local council's (and other statutory organisations) with the responsibility to protect and manage Aboriginal cultural heritage.

With these types of potential concerns in mind, the approach taken for the current project included the completion of a number of over-lapping AHIMS Register searches in combination with broader searches of the AHIMS site card and archaeological reports archive (as described below) in order to provide a greater level of certainty for the current study.

A search of the AHIMS Register for Aboriginal sites registered to occur within the boundaries of the Waverley LGA was undertaken on 23 May 2008. This procedure indicates that there are currently a total of eleven (11) registered Aboriginal sites known to occur within the study area.

In addition, searches were also undertaken of slightly larger areas around the Waverley LGA (with an approximately 1km buffer zone etc) to identify any additional Aboriginal sites with possibly inaccurate location coordinates which may in fact be also situated within the Waverley LGA boundaries and/or outside the lands under the jurisdiction of *Waverley Council*. No further archaeological site registrations were highlighted as a result of the latter research procedures.

Copies of all site records and associated reports identified through these AHIM searches were subsequently obtained from the DECC and duly scanned for inclusion (where pertinent) into the current *Waverley Aboriginal Cultural Heritage Management System Database* that supports this document.<sup>33</sup>

Subsequent evaluation of these records revealed that two (2) of the eleven (11) registered Aboriginal archaeological sites have incorrect location coordinates, and were as a result found to be situated in locations outside of Waverley LGA.<sup>34</sup> The remaining nine (9) archaeological sites recorded within the Waverley LGA comprise five rock engravings (some with multiple individual motifs), two rockshelters with shell midden deposits, an open campsite, and a rockshelter with painted art (primarily hand stencil motifs). These nine (9) sites are summarised in the table below (see **Table 4.1**).

Two (2) of the five (5) engraving sites have as a result been listed on the Waverley LEP as a result of the previous *Waverley Heritage Study* prepared by Perumal Wu Murphy on behalf of Council in 1993 (as discussed below).

These comprise the significant Aboriginal rock engravings depicting a range of fish, whale, shark, and anthropomorphic (human) motifs (including *mundoes* or ancestral footprints) that occur on the extensive coastal sandstone platforms that are located at Bondi Golf Course/Williams Park (AHIMS #45-6-0719), and at Marks Park situated just south of Mackenzies Point (AHIMS #45-6-0750) respectively. Only a portion of the former site is included in this listing. It is presently not clear why the other known engraving sites were

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<sup>33</sup> *Waverley Council* provided considerable assistance in this approach by providing a number of high resolution aerial photographs and current cadastre plans.

<sup>34</sup> These comprise AHIMS Site #45-6-0694 (which has an incorrect coordinate and is in fact at Middle Head) and AHIMS Site #45-6-1405 (which is within Cooper Park and therefore outside of Waverley LGA). The DECC AHIMS Registrar has been advised by DSCA of these errors and in future these sites should not appear on register searches comprising the Waverley LGA.

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not included on the Waverley LEP at that time. This issue is reviewed in further detail in following sections of this report

**Table 4.1. Aboriginal Sites within the Waverley LGA Listed on the DECC AHIMS Register and Waverley LEP 1996 at the Commencement of the Current Study<sup>35</sup>.**

AHIMS Site #	AHIMS Site Name/s	Site Type	Waverley LEP 1996 Listing
45-6-0675	Randwick; Queens Park Reserve	Shelter with Art	Not listed
45-6-0718	Bondi; Hugh Bamford Park	Rock Engraving	Not listed
45-6-0719	Bondi Golf Links	Rock Engraving	A2 (only part of site listed)
45-6-0720	Bondi Bay; Ben Buckler	Rock Engraving	Not listed
45-6-0750	Marks Park; Mackenzies Point	Rock Engraving	Partially listed
45-6-1515	Diamond Bay	Rock Engraving	Not listed
45-6-1947	Tamarama Beach Cave	Shelter with Midden	Not listed
45-6-2060	South Bondi Cave	Shelter with Midden	Not listed
45-6-2169	Bondi Beach	Open Campsite & Burial/s	Not listed

All currently registered Aboriginal archaeological sites in the Waverley LGA are located on public (Council or State Government managed) land, although one site (AHIMS Site #45-6-2169) may also extend into privately held property as described below.

In addition to the AHIMS Register searches noted above, a search was also made of the AHIMS image catalogue which holds currently scanned slides and photographs previously taken of Aboriginal sites in the local landscape over time. It was hoped in particular that photographic images would be held of the several rock engraving sites located within the Waverley LGA prior to their re-grooving in the 1950s and 1960s. The scanning and cataloguing of these images is an ongoing project being undertaken by the DECC that falls outside the scope of the current project, but it appears at this point in time that no images are held of these or other sites within the Waverley LGA.

### **4.2.2 The State Heritage Register**

An online search of the *Heritage Office State Heritage Register* was undertaken on 31 January 2008. Listed places situated within the Waverley LGA include Centennial Park/Moore Park/Queens Park. The records for these places describe general Aboriginal associations with these areas but do not however mention specific associations with Queens Park, or the recorded Aboriginal sites at these locations (see for example AHIMS Site #45-6-0675).

The *State Heritage Inventory*, which lists places on local government planning instruments, was also searched at this time using the 'Item Group' *Aboriginal*. The only sites currently listed are the two (2) rock engraving sites accessioned as a result of the 1993 *Waverley Heritage Study* (see below), which are also on the AHIMS Register (namely AHIMS Site #45-6-0719 and AHIMS Site #45-6-0750).

<sup>35</sup> Excludes those two sites found to be outside of the Waverley LGA.

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### 4.2.3 Waverley Heritage Study

The 1993 *Waverley Heritage Study* was primarily directed towards recording and evaluating non-Aboriginal (i.e. 'European') built heritage items across the Waverley LGA, but did also result in the recording of two Aboriginal engraving sites for inclusion on the current Waverley LEP (AHIMS Site #45-6-0719 at Bondi Golf Course and AHIMS Site #45-6-0750 at Marks Park). It was noted during the current study that only the currently visible portion of the Bondi Golf Course engravings was listed on the LEP and it appears that the original site records (held at DECC AHIMS) were not consulted. This has been corrected on the records for the current study and will be reflected in the listing for the Waverley LEP 2010.

As previously noted, it is not clear why these sites were specifically chosen for recording amongst several other known engraving sites located in the Waverley LGA, but their recording and listing on the Waverley LEP was clearly not part of a systematic documentation of Aboriginal heritage within the study area. Copies of these records have been obtained and placed with the appropriate site records on the *Waverley Aboriginal Cultural Heritage Management System Database*. As noted above both of these engraving sites are already recorded on the DECC AHIMS Register, which remains the primary repository for Aboriginal site information in NSW.

### 4.2.4 Other Registers

An online search of the *Australian Heritage Database* (which includes the *Register of the National Estate* and the *National Heritage List*) was undertaken on 31 January 2008. The *Register of the National Estate* lists Waverley Cemetery, Centennial Park, Centennial Parklands and Bondi Beach, but their specific Aboriginal associations and values are not explicitly mentioned and do not appear to have formed part of the principal rationale behind their listing. It is however noted that most of these places are recognised to contain Aboriginal archaeological sites or have potential historical Aboriginal associations.

Bondi Beach has also recently been added as a 'Listed Place' to the newly created *National Heritage List*, but not for its Aboriginal values or associations.

The *Register of Historic Places and Objects* (ROHPO) is an inventory of heritage places and objects in NSW and the ACT that have been identified by members of the *Professional Historians Association* (NSW) and showcases their work. It was searched online on 31 January 2008 and contains no listings within the Waverley LGA.

### 4.2.5 Museum Collections

Attenbrow (2002b:4-5), in her report on the Centennial Parklands, suggests that there are no Aboriginal artefacts within the collections of the *Australian Museum* from the Waverley area except (at least in part) some of the items forming part of the large and highly significant collection from the open campsite identified at Bondi Beach in the late nineteenth century (Etheridge & Whitelegge 1907).<sup>36</sup>

The *Australian Museum* is the default repository for Aboriginal cultural heritage items (stone artefacts, midden materials etc), and has historically received artefacts from both

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<sup>36</sup> AHIMS Site #45-6-2169.

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professional and amateur investigations and family collections over time. An enquiry was sent to the museum via email on 30 April 2008 and no response has yet been received.<sup>37</sup>

The collections of the *Macleay* and *Nicholson Museums* at the *University of Sydney*, which also contains archaeological and ethnographic items, were searched online on 30 April 2008.<sup>38</sup> The *Macleay Museum* holds a number of the type artefact known as ‘Bondi Points’, but most of these are not explicitly recorded to derive from Bondi, whilst others have no given provenance at all but are more likely to be originally sourced from other areas. The collections also include several historical photographs from the Waverley LGA but none of these have immediate relevance to the current project.

### 4.3 Previous Archaeological Research

Locating up-to-date documentation detailing the results of past Aboriginal archaeological and cultural heritage research and investigations in many parts of NSW is often difficult. There is currently no systematic way to accurately locate and access records of all Aboriginal cultural heritage studies that may have been completed and reported in recent times for any given study area.

The DECC AHIMS Site Register holds a catalogue of archaeological survey and excavation reports that have been lodged with this organisation over time, but this is presently incomplete and can only be usually searched by identifying keywords as opposed to geographic locations (such as local government areas etc). Furthermore, lodged archaeological reports are generally only mentioned in a geographic AHIMS Register search if they are associated with a previously recorded archaeological site and/or identified areas of potential Aboriginal cultural heritage sensitivity.

As a consequence, any given survey and assessment report which did not result in the registration of a new site and/or the re-recording of a previously known Aboriginal site and does not have an obvious suburb/place name in its title cannot readily be found on the AHIMS Register. Resolving this issue therefore generally requires searching through other available catalogued reports in the hope of identifying references that may be included for other studies that may have undertaken in any given area.

For the current project, the DECC AHIMS Register *Docminder System* was searched for reports with keywords including ‘Waverley’, ‘Bondi’, ‘Dover’, ‘Woollahra’, ‘Tamarama’, ‘Queens’, ‘Bronte’, ‘Clovelly’ and ‘Randwick’.

From an examination of the reports identified during this procedure, along with other associated sources, a number of additional previously completed archaeological reports of note were also identified. These were not held at AHIMS or *Waverley Council/Library* (e.g. Jo McDonald CHM 2000a & b) and were therefore obtained from elsewhere, including directly from the report authors.

Relative to other parts of Sydney, comparatively few archaeological studies have been undertaken within the Waverley LGA to date, probably reflecting the early and extensive

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<sup>37</sup> It is noted that the collections management section of the museum is known to be currently understaffed. Further enquiries were therefore not made at this stage as this was not considered crucial to the current project. However further research is recommended as part of a broader investigation of Aboriginal cultural and historical connections for the Waverley area as discussed in Section 5.0 of this report.

<sup>38</sup> www.aumol.usyd.edu.au, using keywords Bondi, Bronte, Dover, Queens Park, Tamarama and Waverley.

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historical residential and commercial development of the area, predating the legislative requirement for such work. Almost all previous archaeological studies have been focused on portions of the coastal strip, all within public land (Council reserves). There have been no previous archaeological excavations within the Waverley LGA, and few in neighbouring areas.

The following discussions list and describe both professional archaeological and amateur recording programs undertaken in the Waverley LGA over time, broadly in chronological order, that serve to underpin the findings, conclusions and management recommendations that are presented in later sections of this report.

### 4.3.1 *Early Collectors and Recorders*

#### **Campbell's Rock Engraving Recordings (Campbell 1899)**

Campbell was a rock art enthusiast who worked for the *Geological Survey of NSW*. In his spare time, he conducted extensive searches of 'the bare rocks wherever they occurred' (Campbell 1899:2) for Aboriginal rock engravings and sheltered art sites prevalent around Sydney in the late nineteenth century. However, it was only the engraving sites which formed part of the published record of his work as indicated in **Section 7.0**.

Some of the sites referenced below were discovered by Campbell, whilst others, including one at North Bondi (AHIMS Site #45-6-0719), were pointed out to him by local residents, showing that there was local interest in Aboriginal heritage at this time. Campbell subsequently recorded four of the five currently registered engraving sites within the Waverley LGA.

#### **The Bondi Aboriginal Campsite (Etheridge 1900, Etheridge & Whitelegge 1907, Liversidge 1894)**

A large gale recorded to have occurred at Bondi in 1900 blew significant quantities of mobile sand present behind the beach at that time landwards, and this exposed a buried former land surface that is today largely obscured by current residential streetscapes. This buried landscape was duly noticed by Whitelegge and was subsequently brought to the attention of Etheridge, a palaeontologist, who was working at that time for the *Geological Survey of NSW* like Campbell.

Together, these Aboriginal cultural heritage enthusiasts collected vast quantities of Aboriginal artefacts from a large Aboriginal campsite that was found to be exposed by these weather conditions, which was reported to extend well behind the current alignment of Bondi Beach. The majority of the Aboriginal finds collected shortly after the 1900 gale are now lodged with the *Australian Museum*.

The distinctive 'backed' flaked stone points which Whitelegge and Etheridge collected from the site at that time have since become the type-name ('Bondi point') for a flaked stone artefact form that is found in surface and excavated sub-surface archaeological sites throughout south-eastern Australia that appear to date, in the main, from the period spanning approximately 6,000 years ago to around 1,800 years before present.

What these 'backed' artefacts may have been used for in the past is the subject of considerable ongoing debate. Interpretations about the use of Bondi points range from them being utilised as barbs for hunting spears, as small (possibly) cutting implements

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(perhaps hand-held), and/or as hafted knives or awls (needles or points) used for working skins. It is most likely that these implements were used in the past for a wide variety of purposes.

An earlier collector, Liversidge, also obtained ground-stone axes (hatchets etc) from the Bondi Beach locality in the 1870s from Aboriginal people living there at the time, which he described as being '*from the Sandhills, Bondi*' (Liversidge 1894:235) and may derive from the same site at Bondi Beach noted above.

Early local resident, Thomas O'Brien also describes an occasion when an '*easterly gale washed away the sand from the bay frontage, probably to an extent it had never done before, because it unearthed an aboriginal skull and several aboriginal tomohawks*' (O'Brien 1923:364). It is not clear when this occurred, but it is unlikely to be the same gale described by Etheridge and Whitelegge, although the latter make no mention of Aboriginal skeletal remains.

The Bondi Beach open campsite was recently accessioned onto the DECC AHIMS Register (as AHIMS Site #45-6-2169) based on the early written historical descriptions and not due to any currently observable physical evidence of the site at the locality. The former extent of the Aboriginal archaeological site is unknown, but it is likely to have originally covered most of the length of the rear of the beach now covered by residential and commercial properties.

### Rock Art Recordings – Frederick McCarthy

Frederick McCarthy was the curator of Anthropology at the *Australian Museum* during the mid-twentieth century and undertook over a considerable period of time a wide range of archaeological site recordings and excavations across Sydney. His records subsequently formed the nucleus of the current DECC AHIMS Register Database.

Within the Waverley LGA, McCarthy revisited the four engraving sites recorded earlier by Campbell (and others), and provided some updated recordings (drawings) and descriptions of these sites. This work was undertaken prior to the re-engraving of some of these sites in the 1950s and 1960s.

### 4.3.2 Professional Archaeological Surveys

#### Hugh Bamford Reserve Survey (Brayshaw 1982)

Brayshaw undertook this Aboriginal archaeological heritage study to inform the then proposed upgrade works to ocean outfalls at Bondi and several other localities situated outside of the Waverley LGA.

This researcher as a result inspected Hugh Bamford Reserve and Bondi Golf Course. Brayshaw noted at this time the existence of the rock engravings at the latter locations and, in addition to attempting to locate unrecorded evidence of Aboriginal occupation, also sought to relocate previously documented sites registered with the then NPWS Service (AHIMS Sites #45-6-0718 & #45-6-0719). Brayshaw also commented at the time on the European ship engravings located near to Aboriginal Site #45-6-0719.

No new sites were located during this study, and AHIMS Site #45-6-0718 was not re-located and only parts of AHIMS Site #45-6-0719 were identified. Recommendations

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were made for the protection of this latter site with respect to the works proposal considered at the time.<sup>39</sup>

### **Bondi Rail Extension Assessment (Jo McDonald CHM 2000a & b)**

An Aboriginal archaeological assessment was undertaken in 2000 for the then proposed plans to extend the rail line from Bondi Junction to Bondi Beach. This project was later abandoned.

Specific Aboriginal archaeological and heritage assessment was made of the proposed 2000 station and tunnel at Bondi Beach and an access shaft at Waverley Park. The study involved surface inspections at both locations which, not surprisingly (given the extent of historical impact), did not result in the recording of any new Aboriginal archaeological remains.

McDonald also reviewed the land use history of both sites and the results of geotechnical testing available at the time. This researcher concluded that the area of proposed impact at Waverley Park (in the southeast corner of the Park) would be unlikely to impact upon any documented or potential Aboriginal cultural heritage resources.

At Bondi Beach, the large campsite previously recorded by Etheridge & Whitelegge (AHIMS Site #45-6-2169) was noted again by McDonald, as was the possibility for portions of this site to remain undetected, along with other evidence of early occupation situated potentially deeper in the sand dunes that underlie this portion of the Waverley LGA (see discussion in **Section 2.0**).

Geotechnical testing completed as part of the 2000 proposal could not discount the possibility that such evidence for past Aboriginal occupation and use may survive buried below existing development footprints. McDonald therefore recommended that preliminary archaeological test excavation works would be appropriate if construction was to proceed in the locality in the future.

### **Dover Heights Cliff Walk Survey (Kate Sullivan & Associates 2001)**

This survey was undertaken to investigate the potential heritage impacts of a proposed cliff top walk connecting several reserves between Dover Heights and Vaucluse (the boundary with Woollahra LGA). A similar survey had been undertaken by Koettig (1988) for sections of the walk north of this area for *Woollahra Council* which did not locate any Aboriginal archaeological sites in the vicinity of the Waverley LGA.

The survey re-located a previously recorded engraving site (AHIMS Site #45-6-1515) and recorded an additional motif (*mundoe*), and also recorded another rockshelter with *Potential Archaeological Deposit* (PAD) within Oceanview Reserve. Another engraving site mentioned historically in the area was not found, though Sullivan concludes that it may in fact be AHIMS Site #45-6-1515.<sup>40</sup>

No other Aboriginal archaeological sites or features of note were recorded during this study despite an extensive search completed at this time.

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<sup>39</sup> See accompanying Database.

<sup>40</sup> See accompanying Database.

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### Centennial & Queens Park Study (Attenbrow 2002b)

Attenbrow undertook an assessment of the Aboriginal archaeology of the Centennial Park, Moore Park, and Queens Park areas to inform the preparation of a *Conservation Management Plan* for these public lands in 2002.

The study included a review of archaeological and historical sources relating to the Aboriginal use of the above parks lands in particular, and the local eastern Sydney area in general, along with a field survey to inform the CMP of sensitivity mapping to predict where further currently undocumented archaeological sites may occur. In relation to Queens Park, Attenbrow noted that additional rockshelters are present at the eastern end of the park, but all had sloping floors not conducive to the accumulation of floor occupation deposits, and that any materials present in front of these shelters were likely to be highly disturbed and/or destroyed. Recent site inspections of Queens Park undertaken during the current study confirmed these observations and conclusions.

Attenbrow concluded in 2002 that there was no likelihood of Aboriginal rock engravings or axe/hatchet grinding grooves to be exposed at the surface of the Park, and almost no likelihood for buried Aboriginal archaeological deposit to be present due to the high level of historical disturbance.

It would appear therefore that there is a low possibility of formerly exposed sandstone outcrops with engravings or grinding grooves to be buried in the above locations, but this assessment should be explored through further research as future development and/or maintenance needs dictate.

### Waverley Cemetery Assessment (Steele 2003a)

This study consisted of an Aboriginal heritage assessment commissioned by *Waverley Council* to inform an updated *Conservation Management Plan* and a *Master Plan* for Waverley Cemetery. It included background research into archaeology and historical Aboriginal associations for the place, and a site survey and consultation with the Aboriginal community.

No previously recorded Aboriginal sites were found to be located within the study area, nor did the survey locate any previously unrecorded sites. However, the study did note several areas of cliff-top which retained some archaeological sensitivity in relation to their potential to contain currently covered axe grinding grooves or rock engravings. Monitoring by the Aboriginal community was recommended for future works in these areas. The study prepared at this time also noted no specific Aboriginal associations with the cemetery were identified in 2003.

### Bronte Park Plan of Management (Steele 2004)

This Aboriginal heritage assessment was commissioned by *Waverley Council* to inform an updated *Plan of Management* and *Masterplan* for the Park. The area was found to have been heavily modified by past works including the burial of the former creek behind the beach and filling of some other areas of the Park.

No Aboriginal archaeological sites were located during the survey undertaken for the assessment, despite the presence of overhangs and sandstone outcrops behind the beach. However, the fire blackened roof of one shelter was assessed to possibly relate to past Aboriginal use. Also, some parts of the top of Bronte Gully were found to retain potential

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archaeological sensitivity (for the possible presence of currently obscured axe grinding grooves) along the original (now buried) banks of the former stream, and at the overlooking Superman Hill. Aboriginal community monitoring was recommended to be prudent for these areas in the case of future Park maintenance and rehabilitation activities as considered warranted by Council.

### **Tamarama Park Plan of Management (Steele 2005a)**

This Aboriginal heritage assessment was undertaken to inform the first specific *Plan of Management* for the Park. It divided the area into three zones – beach, beach-park, and gully. The gully area was found to be heavily modified and no Aboriginal sites were located. However some potential for axe grinding grooves to survive (buried) was noted, and monitoring of future works by the Aboriginal community was recommended for some areas of the Park.

The beach park was found to be heavily modified, having previously consisted of a creek channel that was subsequently filled. No sites were located in this area, and it was found to have very low archaeological sensitivity. A rockshelter with midden deposit was recorded in the beach zone in 1990 and this site was re-examined (AHIMS Site #45-6-1947). It was found to be in good condition and further recordings were made of the faunal remains exposed on the surface of the rockshelter's floor at this time.

It was recommended in 2005 that the midden should be covered by geo-tech fabric (or similar protective materials) and clean sand to protect the site in the future. The remainder of the beach zone was found to have very low archaeological potential.

### **Coastal Walk Upgrade (Steele 2005b)**

This study was commissioned as a supplement to the previous assessment of proposed upgrades to the section of the Coastal Walk which passes through the Waverley Cemetery area that were to include a new cliff-side boardwalk to re-route the current track going through parts of the cemetery. Additional survey was undertaken that did not locate any new Aboriginal sites, but the final document reiterated the sensitivity of the place noted above, and recommended the ongoing requirement for Aboriginal community monitoring to be undertaken of works as needs dictated.

This study also noted opportunities for the creation of future Aboriginal cultural heritage interpretation signage of Aboriginal in this upgraded section of the Coastal Walk.

### **Marks Park Assessment (Kate Sullivan & Associates 2005)**

This assessment was carried out on behalf of *Waverley Council* ahead of the construction of a path linking Marks Park to the Coastal Walk. The survey noted that the reserve was a modified landscape with low surface visibility and no previously unrecorded Aboriginal sites were subsequently located. The survey also involved the re-location of a previously known engraving site (AHIMS Site #45-6-0750), which was not to be affected by the proposal in 2005.

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### 4.3.3 Other Archaeological Site Recordings

#### Amateur Recordings

Numerous (and often duplicate) recordings and discussions of some of the Aboriginal archaeological sites and places known to occur (or to have been present in the past) within the Waverley LGA have been undertaken by interested amateurs over a considerable period of time. A number of pertinent examples are provided below that further illustrate how the Aboriginal community, the local community in general, and Council have developed in partnership a framework for the development of appropriate Aboriginal cultural heritage management strategies.

Mr Michael Guider for example was responsible for registering with the DECC AHIMS the campsite originally recorded by Etheridge and Whitelegge in 1900 at Bondi Beach, although it should be noted that this registration was not compiled on the basis of any currently observable archaeological evidence at the locality.

Guider also recorded two rockshelters with midden at south Bondi and Tamarama, and undertook a further recording of a shelter with art in Queens Park. This researcher further compiled some personal thoughts on the Aboriginal history of Waverley during the 1990s (Guider 1998) including information about other currently unrecorded Aboriginal sites in the area, though much of this information appears to be either incorrect or un-referenced as noted in the accompanying Database.

Local resident and amateur historian Mr John Ruffels has had a passionate and longstanding interest in the Aboriginal history of the local area (see below), and has written several articles in the local *Bondi View* newspaper on this topic.<sup>41</sup> Whilst Mr Ruffels focus has primarily been on the documentary and oral historical record, he did undertake a survey in partnership with DSCA and the *La Perouse Local Aboriginal Land Council* to locate some reputed axe grinding grooves near Bondi Beach, which have subsequently been assessed to be unlikely of Aboriginal origin as a result of the current study.

#### NSW NPWS Surveys

*National Parks & Wildlife Service* rangers Mr Peter Brookhouse and Mr William Newell undertook a 'Resurvey and relocation of Aboriginal Sites in the Sydney District' in 1985 which included visits to several of the engraving sites located within the Waverley LGA and other surrounding areas.

It is not clear if this was part of a formal NPWS initiated program, and it does not appear that a final report was made on their subsequent work. However, some supplemental site cards for newly recorded sites and valuable updates to existing site records on the DECC AHIMS Register were made at that time, some of which have relevance to the current study as discussed below.

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<sup>41</sup> The assistance of local resident and historian John Ruffels is gratefully acknowledged by DSCA. Mr Ruffels kindly shared both knowledge and copied articles and transcripts compiling some of his ongoing research into past and present Aboriginal use of the Waverley/Bondi area, and has proved to be an invaluable source about local written and oral historical reminiscences about Aboriginal people in the local Waverley area.

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### European Heritage Recordings

As noted above, two of the then five known engraving sites within the Waverley LGA were recorded as part of the *Waverley Heritage Study* in 1993 (Perumal Wu Murphy 1993). An update on the condition of these sites was included, but it does not appear that any additional motifs were recorded at either site, and indeed only a portion of one of the sites was recorded. Furthermore, it does not appear that any field survey to locate additional Aboriginal sites was undertaken as part of this study.

As a result of this background research for the current study, several possible additional sites were identified, including a currently unregistered rockshelter with potential archaeological deposit at Dover Heights, and possible shelters with art at North Bondi and Bronte. These issues are reviewed below and considered in more detail in the accompanying Database.

## 4.4 Other Pertinent Information

### 4.4.1 Introduction

Additional research undertaken for the current study included a review of information held by the *Local Studies Unit* of *Waverley Library* for other potential information on Aboriginal sites, possible Aboriginal community historical associations, and associated environmental data for the Waverley LGA that has been useful in preparing this report.

Information has been compiled by *Waverley Library* over a considerable period of time in a series of vertical files under the title of 'Aboriginal Community' which contain a wide range of valuable and otherwise inaccessible records drawn from newspaper clippings, book extracts, academic articles, Council minutes, local reminiscences, research compiled by previous local studies historians and others, and details of recent Council initiatives.

Research was conducted on Friday 8<sup>th</sup> February and Thursday 1<sup>st</sup> May 2008 with the valuable assistance provided by local studies librarian Ms Kimberly O'Sullivan Steward. The principal findings of this research are reviewed below.

### 4.4.2 Local Research and Oral History

#### Evaluating Available Records and Identifying Knowledge Gaps

A number of people, ranging from local residents, amateur and professional historians, archaeologists, and Aboriginal community individuals, have written about Aboriginal heritage associations with the Waverley area in recent decades. The relative quality and accuracy of this information therefore often varies widely between documented sources and a number of examples are provided below that illustrate how we currently attempt to 'un-tangle' and 'reconcile' these records in order to establish a sound understanding of Aboriginal cultural heritage management matters in the local landscape.

Some sources for example clearly paraphrase earlier records and/or repeat possible hearsay drawn from previous accounts. A case in point is exemplified by Kennedy (1982) who states that the Aboriginal campsite at the rear of Bondi Beach from which artefacts were collected by Etheridge and Whitelegge in 1900 was 'revealed' after storms in 1924. This is clearly not the case. It is possible that further formerly buried landscape areas were uncovered during later storms that exposed additional Aboriginal archaeological features

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and deposits. This possibility is plausible, but nevertheless remains unsubstantiated at present.

In this context, from a review of available sources accessed during the course of preparing this current report, a number of previously unrecorded *possible* Aboriginal archaeological sites have been noted, and some other outstanding issues in this respect have been resolved. The discussions provided below illustrate the complexities that can be involved in tracing how our understanding of Aboriginal cultural heritage matters in the local landscape has developed over time.

### An Example

In a 1999 discussion paper on the Aboriginal history of the Waverley area, former *Waverley Local Studies Librarian* Ms Elida Meadows noted that an engraving situated in a private home pictured in a *Sydney Morning Herald* article<sup>42</sup> from the 'Eastern Suburbs' may have been located within Waverley LGA. However, cross-referencing this article (and image) with other historical sources (e.g. Griffiths 1947) and other archaeological recordings (Stanbury and Clegg 1990:25-7) reveals that this site is in fact within the Woollahra LGA at Point Piper. However, Meadows did highlight at the time the possibility that such sites may also occur in the Waverley LGA, and also referred to evidence for several other Aboriginal archaeological sites situated in the local landscape.

### An Example

A report commissioned by *Waverley Council* and undertaken by *Australian Archaeological Survey Consultants* in 1995 sought to compile and report on information about the Aboriginal significance of the area and included interviews with Aboriginal people from La Perouse. The report contains a general discussion of the Aboriginal history of Sydney and language groupings, but provides no specific historical or archaeological information about the Waverley area in particular. The most pertinent information supporting this study was provided by the Aboriginal community members interviewed for the project that provided recommendations about the respectful future use of Aboriginal names and the need for further consultation on issues of public interpretation of Aboriginal history and culture (AASC 1995:33-4). The *La Perouse Local Aboriginal Land Council* also provided a list of Aboriginal words that were considered at the time to be suitable to be used in naming by *Waverley Council* (AASC 1995:35).

### An Example

The *Local Studies* collection records also includes a letter from local resident William Barracluff which provides details about a rock engraving at Dover Heights, and another shelter with engravings at North Bondi. Similarly Thomas O'Brien mentions several Aboriginal sites in his early reminiscences of the area (1923), and Major Johnston also recalls that Aboriginal people camped in the area in the late nineteenth century in his papers (Plugshell 1924a & b, nd).

Based on many of these original reminiscences, a number of newspaper articles and popular histories have discussed Aboriginal sites and associations with the Waverley area, although these are rarely referenced to the original source and it is consequently difficult to assess the voracity of the information.

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<sup>42</sup> Jopson, D. 1996. 'Hands Across History'. *Spectrum, Sydney Morning Herald*. 9/3/1996 p4.

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### Historical and Oral Historical Research of John Ruffels

Mr John Ruffels is a local resident and researcher who has investigated the Aboriginal history and heritage of the Waverley/Bondi area over a number of years, including several contributions on this topic to the *Bondi View* newspaper, and who has also provided associated information and photographic records to the *Waverley Library Local Studies Collection*.

Contact with Mr Ruffels was made after discussions with local studies librarian Ms Kimberly O'Sullivan Steward that was maintained throughout the course of the current study, including an onsite meeting at the site of possible axe-grinding grooves identified by Mr Ruffels on Friday 16<sup>th</sup> May 2008. This site inspection was also attended by Mr David Ingrey, *Senior Aboriginal Heritage Officer, La Perouse Local Aboriginal Land Council*. Mr Ruffels kindly compiled folders of information (as described below) for both Mr Ingrey and the archaeological consultants at that time, and has been an invaluable source of information for the current study since that time.

The ongoing research undertaken by Mr Ruffels has been focussed on a range of aspects of the Aboriginal history of the area as well physical/cultural heritage, such as place names, historical associations, oral historical recollections of long-term residents, the history of local Aboriginal language, and the history of the re-grooving of several Aboriginal engraving sites in the area by *Waverley Council* in the 1960s.

The most pertinent information to the current study is outlined below, but it is noted that Mr Ruffels has compiled a wealth of other information about the Aboriginal history and heritage of the area which, in combination with the *Waverley Library Local Studies Collection*, would be an invaluable starting point for the recommended future additional historical research that may be undertaken on behalf of Council as needs dictate in the future to explore the history of Aboriginal connections with the Waverley area.

The main issues of interest provided by Mr Ruffels for the purposes of the current study are as follows:<sup>43</sup>

- The former and possibly ongoing survival (buried) of an Aboriginal rock engraving of a whale at South Bondi, as noted by long term residents Bill Symonds (pers. comm. to John Ruffels May 2008) and Lenore Kulakauskas (pers. comm. to John Ruffels August 2007).
- The former and possibly ongoing survival (buried) of currently undocumented Aboriginal engravings at Mackenzies Point as noted by Bill Symonds (pers. comm. to John Ruffels May 2008). These are thought to have been covered by footpaths constructed in the 1930s and 1940s. It may be these that these engravings which are also discussed in a local history of the area (Aktins 1989:52) are the same. Note that these are in addition to the well known and re-grooved engraving site in the local area (AHIMS Site #45-6-0750) as summarised in the accompanying *Database* for the project.

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<sup>43</sup> Note: Where relevant, copies of information supplied by Mr Ruffels have been added to the Waverley Aboriginal Cultural Heritage Management System database.

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- Possible rock engravings were also mentioned to have been present on the southern shore of Tamarama by another former resident Mr Fabian Russell (pers. comm. to Mr Ruffels May 2003). These details are presently unclear.
- Mr Ruffels also listened to, and took notes about, a taped interview with long time Bondi resident Aub Laidlaw, who spoke of seeing Aboriginal people living around the rocks at North Bondi around 1928 and that they continued to live there until the area was progressively developed for residential housing. Mr Laidlaw recalled seeing Aboriginal men dressed in football jumpers and shorts spearing lobsters around the baths (i.e. at South Bondi). As noted in previous sections of this report there are also other mentions of Aboriginal people who camped in the area during the mid to late nineteenth century, but Mr Laidlaw's recollections appear to be the most recent.

### Other Oral Histories

Other information has been documented in previous studies and publications based largely on the recollections of local residents. The most pertinent information to the current study is contained in an archaeological assessment report previously prepared for Bronte Park on behalf of Council (Steele 2004) where long-time non-Aboriginal Bronte resident Ms Barbara Armstrong (nee Bond) described being shown two caves located in the gully towards the waterfall (see **Figures 2.13** and **2.14**) by her father in the 1950s (who was born in 1911).

One of the 'caves' appears to have been a small sandstone rockshelter (rock over-hang) typical of those that were prevalent in certain parts of Bronte before increasing residential development during the twentieth that served to remove many of these pre-existing natural landforms.

However, the other was recalled by Ms Armstrong to have contained a 'gallery' of Aboriginal paintings. Ms Armstrong admits that it was a long time ago when she was shown the shelter and that she was very young (6 or 7 years old) at the time, however she does recollect that the images in the cave included kangaroo drawings, hand stencils and other animal depictions rendered in a brownish coloured ochre. Ms Armstrong has said that it has been a very long time since she went to the gully and that she is not sure if the cave(s) still exist. She does however remember that her father kept the cave containing the painted art a secret from most of the people he knew, in an effort to prevent it being interfered with.

An inspection of Bronte Park and its gully undertaken as part of the 2004 Aboriginal archaeological assessment project failed to locate either of these two rockshelters. It is possible that subsequent development at the head (and sides) of the gully in the 1950s and 1960s may have destroyed and/or significantly obscured these pre-existing sandstone formations. This issue however remains unclear at present.

In this regard, it is noteworthy that there are currently no recorded Aboriginal oral histories for the Waverley area. This is particularly pertinent given the known residence of Aboriginal people at Bondi until at least the late 1920s, and the likelihood that any surviving descendants today may have valuable and otherwise unobtainable information about these people and their association with the area. Furthermore, there are likely to be

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more recent Aboriginal associations with the area which could be documented from Aboriginal people who have moved to the area in more recent times. It is suggested in following sections of this report that addressing this knowledge gap could represent a valuable research opportunity and initiative that could be considered by Council in the future.

### 4.4.3 Aboriginal Place Names

In addition to the Aboriginal cultural heritage sites that are recorded in the AHIMS Register or mentioned in historical documents and reminiscences, past Aboriginal association with the Waverley area is also reflected in the Aboriginal names of places and localities within the Waverley LGA. The following table lists select Waverley place names that are believed to be of local Aboriginal origin. Other Aboriginal place names used within the Waverley LGA may relate to active policies of surveyors to include Aboriginal names. Often these are not local names and/or do not indicate original Aboriginal place names but are chosen for their (perceived) sound or meaning.

The main sources consulted for the current study were Attenbrow (2002a), Waugh (2001), and the *Australian Museum's Living Harbour Website*<sup>44</sup> (based on Attenbrow's research).

**Table 4.2. Aboriginal Place Names in the Waverley LGA.**

Name	Aboriginal Name	Aboriginal Meaning
Ben Buckler	Benbuckalong <sup>45</sup>	<i>Not currently documented</i>
Merriverie	Marevera <sup>46</sup>	<i>Not currently documented</i>
Bondi	Boondi	'noise made by the sea waves breaking on the beach' <sup>47</sup>
Tamarama	Cramaramma <sup>48</sup>	<i>Not currently documented</i>

## 4.5 Field Survey

Field survey for the current project was not specifically aimed at locating 'new' (previously unrecorded) Aboriginal sites as such, but rather was more directly focussed upon relocating existing sites and assessing their condition, examining the landscape of the study area and assessing its archaeological potential, and confirming the presence or likely presence of Aboriginal sites in areas where they have been historically reported to occur.

Survey was undertaken over two days on 14 April and 16 May 2008 by DSCA archaeologists Dominic Steele and Paul Irish. Mr David Ingrey, Senior Aboriginal Heritage Officer with the *La Perouse Local Aboriginal Land Council* was also in attendance on the second of these days. As noted above, Mr John Ruffels also attended the survey on this day to point out the location of potential axe grinding grooves located at South Bondi.

As a result of this work, five of the nine registered Aboriginal sites were re-located and further details on their condition were added to the Database that accompanies this report. For example, the area of the second of two groups of engravings at North Bondi (AHIMS

<sup>44</sup> [www.livingharbour.net/maps/aboriginal\\_place\\_txt.htm](http://www.livingharbour.net/maps/aboriginal_place_txt.htm)

<sup>45</sup> West in Marriott 1988. Rev. B. Clarke also stated that 'Ben Buckler was a corruption of the native name – Baal-buckaler' – see Fitzsimmons 1985: 83 and Dowd 1959:93. There is some debate about this issue.

<sup>46</sup> West in Marriott, 1988

<sup>47</sup> Thornton in *Illawarra Mercury*, 24 March 1896

<sup>48</sup> West in Marriott, 1988. See also Attenbrow 2002: 12-13.

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Site #45-6-0719) was re-located, and it was further ascertained that the associated European ship engraving was unlikely to be of Aboriginal origin. In addition two areas containing rockshelters with archaeological potential which had previously been identified (but not registered) were visited, documented and subsequently registered on the DECC AHIMS Register.

Nothing could be seen of the Bondi Beach campsite (AHIMS Site #45-6-2169) as the location is currently covered by a combination of roads, parks and buildings. Likewise, engraving site AHIMS Site #45-6-0718 was not re-located (this appears to have been most recently observed several years ago by some local residents - John Ruffels pers. comm. 16/5/08), one engraving site was not searched for as it was assessed within the last few years (AHIMS Site #45-6-1515), and one shelter with midden was not re-located and may have been destroyed (AHIMS Site #45-6-2060) by comparatively recent residential development.

In addition, the location of purported engravings along Old South Head Road was visited and the engravings were found unlikely to have survived due to ongoing residential and commercial development. Purported axe grinding grooves and possible engraved lines at South Bondi were found during the site inspections to be most likely the result of the impact of machinery ('tine-marks') as opposed to past Aboriginal axe/hatchet manufacture and/or maintenance activities.

Images and updated descriptions recorded during these field inspections have been added to the records for the individual sites in the supporting *Waverley Aboriginal Cultural Heritage Management System Database*, and, where applicable, to their official DECC AHIMS listings.

## 4.6 Aboriginal Cultural & Historical Associations

### 4.6.1 Introduction

This section specifically concerns the remembered/documentated associations of Aboriginal people of a cultural and/or historical nature with the Waverley area. It has been outside of the scope of the current study to undertake a comprehensive oral history survey of Aboriginal residents of the Waverley area, or others with a historical or cultural association, beyond that undertaken in a primarily heritage planning framework (as outlined above).

However both the *La Perouse Local Aboriginal Land Council* and the *Dharawal Elders Group* have been asked to suggest any areas of cultural or historical association which they would like to be considered in relation to the current study. Feed-back in this regard is currently being sought from these organisations for inclusion into this document following circulation of the final draft of this report and through public exhibition.

### 4.6.2 Identifying Cultural Heritage Values

There exist a number of ways in which current assessments of cultural heritage value attempt to identify whether a place/item(s) may have documented/potential heritage significance, to establish what those heritage values may be, and why the place/item(s) may be considered important/valuable to the contemporary community.

In general terms, heritage values are often embodied in the location of the site/item(s), the possible configuration/content/fabric of the place and/or elements it may contain (including its setting and relationship to other known heritage items), the historical and

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archaeological records that may be associated with the place/item(s), and the response that the place/item(s) may evoke in the local/broader community.

Identifying Aboriginal cultural heritage values or heritage significance of a place/item(s) relies on (in the main) an understanding of documentary evidence, the context and historic uses that may apply to a particular place or item, the way in which the place/item(s) demonstrates and embodies its function (if it can be determined through archaeological/historical analysis), and its possible associations to the contemporary community.

*The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance 1999* and its *Guidelines for Assessment of Cultural Significance* recommends that cultural significance should be assessed according to criteria such as aesthetic, historic, scientific and social significance (see below).

### **4.6.3 How we Assess Indigenous Heritage Values**

As part of the Aboriginal cultural heritage management process (that is ongoing in its development), Aboriginal archaeological sites/places are commonly assessed in terms of three broad significance criteria that generally mirror the five key types of cultural heritage values identified in *The Burra Charter: The Australia ICOMOS Charter for the Places of Cultural Significance 1999* that forms the basic framework for assessing significance by heritage authorities in NSW.

These three principal values consist of cultural (Aboriginal), public (educational/social) and scientific (archaeological) significance.

These criteria embody the recognition that Aboriginal sites are valuable in a number of ways, and are all interrelated. Namely, that they are important to:

- The Aboriginal community (as representing tangible links to their past);
- The general public (for both their educational and broader heritage value); and
- The scientific community (for their potential research value that may ultimately lead to both the clarification and augmentation of the criteria above).

A series of guidelines prepared by the DECC provide the basis and background for the discussion to follow concerning the process of evaluating the concept of significance for the Waverley Local Government Area.

### **Cultural Significance**

This area of assessment concerns the relationship and importance of sites/items to the Aboriginal community. Aspects of cultural significance include both people's traditional and contemporary links with a given site or landscape, as well as an overall concern by Aboriginal people for sites/items and their continued protection.

Unmodified natural features in the landscape can signify sacred sites/places of significance. As such they are archaeologically invisible and can only be identified with the aid of Aboriginal interpretation. If such sites are still remembered by local Aboriginal communities, they hold particular cultural significance to Aboriginal people. Furthermore, sites of significance are not restricted to the period prior to contact with Europeans. Often

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events related to the Contact-period, and at times to the period since European settlement, may be so important to the local Aboriginal communities that they become significant. If these events relate to a specific place in the landscape, then that place (i.e. the site) may become sacred or highly significant to the local Aboriginal communities.

The Aboriginal archaeological cultural heritage sites that are documented to occur within the study area to date consist primarily of rock engravings and shelters with art and/or occupation deposit. These archaeological remains represent tangible evidence for past Aboriginal visitation and use of the local Eastern Sydney landscape of which the Waverley LGA forms a part. The possible significance of these places to the local Aboriginal community as documented here has been requested for inclusion into this report.

### **Public Significance**

This category of the assessment process concerns using a site or a site's potential to educate people about the past. It also relates to the heritage value of particular sites as being representative examples of past lifestyles, why they are important, and why they should be preserved.

Education of the wider community is one of the principal concerns of cultural resource management. Education serving to reduce ignorance and raise community awareness (ultimately reducing intended and/or unwitting site destruction) will in many respects be a useful ally in complementing preservation and conservation management procedures.

Ongoing consultation with the Aboriginal community will help to determine the level of the site's educative significance, particularly when the documented and potential archaeological resource becomes better understood relative to future development plans that may be considered for the Waverley LGA.

The current study nevertheless offers at this time an opportunity for the Aboriginal community in partnership with Council to highlight how Aboriginal heritage issues can successfully be addressed within future land use contexts at an early stage of the planning process, and dependent upon the results of further Aboriginal investigations and assessment, to educate the general public about the possible importance this part of Eastern Sydney played prior to Contact in the social, economic and ritual lives of the original Aboriginal owners.

### **Scientific Significance**

Scientific significance attempts to place a given site or group of sites into a broader regional framework, and also strives to present an assessment of research potential according to the rationale that the preservation of a representative sample of 'the past' is a principal objective of cultural resource management.

Establishing whether a site (or group of sites) can contribute to current research clearly involves the definition of 'research potential'. Current significance assessment orthodoxy employs criteria inclusive of condition/integrity, structure, contents, and representativeness (the latter context being partly based upon whether the site type is common or a rarity) as a means of evaluation.

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### 4.6.4 Previous Aboriginal Cultural Heritage Assessments of Significance

A number of Aboriginal cultural heritage studies previously undertaken within the Waverley LGA have suggested that the significance of the place to Aboriginal people today is likely to be inextricably linked with the remarkable coastal landscape values the study area contains, along with the existence of a series of complex rock engravings and other occupation sites in this landscape that provide tangible physical evidence for the use of this part of Eastern Sydney by Aboriginal people in the past.

In this respect, the following evaluation of significance was provided for the Waverley Aboriginal archaeological resource in a report prepared for Council to inform a management plan for Bronte Park in 2004 (Steele 2004:39-40):

*‘...the imposing and yet picturesque sandstone cliffs and sandy beaches that mark the coastal strip in this part of Sydney are of considerable Aboriginal cultural significance. They feature an abundance of important Aboriginal heritage sites that have managed to survive (despite ongoing development that has no doubt resulted in the un-witting destruction of countless other undocumented Aboriginal sites) which provide an indication of the diversity of site types which would have formerly been distributed across the cliff-top, beach, creek and hinterland zones of the original pre-Contact Aboriginal landscape of Waverley prior to the arrival of the British.*

*The surviving Aboriginal sites include open and sheltered campsites where a range of domestic food procurement, processing, and consumption activities occurred in the past and where necessary tool manufacture and maintenance required by people on a daily basis were carried out, painted rock art sites that (whilst fading) continue to display a rich Aboriginal artistic heritage that pre-dates the arrival of the colonists whom would rapidly annex their land, along with complex rock engravings that depict a diversity of motifs and styles that represent a tangible and enduring testimony to Aboriginal life in the Waverley area prior to Contact.’*

An earlier Aboriginal archaeological assessment undertaken by Brayshaw in 1982 noted that the meaning/function of the large rock engraving sites at north Bondi for example were not known to the Aboriginal informants she consulted with for the study at that time, but that they were nevertheless considered important for ‘culture history and identity’ (Brayshaw 1982:11)

There appears to be no *specific* places in the Waverley LGA that are currently documented to possess clear Aboriginal cultural/historical significance, although it has been suggested that there may be some historical associations which could be explored but are as yet undocumented for places such Waverley Cemetery and Bronte House for example (Steele 2003a & 2004).<sup>49</sup>

The use of the Rose Bay area as an area for ritual Aboriginal combat has been documented historically. The Aboriginal name for this place, Panterong, is reported to mean ‘blood’. Several ritual combats were described to have occurred there by First Fleet diarist David Collins. An example is provided below.

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<sup>49</sup> Note that some of the broader Ebsworth family (past owners of Bronte House) are Aboriginal, from Bourke (Sydney Morning Herald 1 February 1983).

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*'Bone-da, a very fine youth, who lived at my house for several months, died of a cold, which, settling in his face, terminated in a mortification of his upper and lower jaws, and carried him off. We were told that some blood must be spilt on this occasion; but six weeks elapsed before we heard of any thing having happened in consequence of his decease. About that time having passed, however, we heard that a large party of natives belonging to different tribes, being assembled at Pan-ner-rong\* (or, as it is named with us, Rose Bay), the spot which they had often chosen for shedding blood, after dancing and feasting over-night, early in the morning, Mo-roo-ber-ra, the brother, and Cole-be, another relation of Bone-da, seized upon a lad named Tar-rabil-long, and with a club each gave him a wound in his head, which laid the skull bare. Daring-ha, the sister of Bone-da, had her share in the bloody rite, and pushed at the unoffending boy with a doo-ull or short spear. He was brought into the town and placed at the hospital, and, though the surgeon pronounced from the nature of his wounds that his recovery was rather doubtful, he was seen walking about the day following. On being spoke to about the business, he said he did not weep or cry out like a boy, but like a man cried Ki-yah when they struck him; that the persons who treated him in this unfriendly manner were no longer his enemies, but would eat or drink or sit with him as friends.'*

*'Ye-ra-ni-be Go-ru-ey having beaten a young woman, the wife of another man, and she having some time after exchanged a perilous and troublesome life for the repose and quiet of the grave, a contest ensued some days after, on account of her decease, between Bennillong and Go-ru-ey, and between the husband and Go-ru-ey, by both of whom he was wounded. Bennillong drove a spear into his knee, and the husband another into his left buttock. This wound he must have received by failing to catch the spear on his shield, and turning his body to let it pass beside him; other spears were thrown, but he alone appeared to be the victim of the day. Signifying a wish to have his wounds dressed by the surgeon, he was in the evening actually brought up to the hospital by the very man who had wounded him.*

*The bay named Pan-ner-rong was the scene of this extraordinary transaction.'* [Collins 1798[1975]:489-90].

### 4.7 Documented Aboriginal Heritage within Waverley LGA

Based upon a review of available documentary sources, additional background research, the results of recent site surveys, and the outcomes of Aboriginal consultation undertaken for the current project as described in previous sections of this report, a Database has been compiled of both registered/recorded and historically described Aboriginal sites (both pre and post contact) and places of Aboriginal association. This Database summarises the known information about each site/place, and includes scanned images and associated documentation that is pertinent to each site. The recommended use of this Database, and how it should be updated in the future, is described in **Section 5.0**.

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For the purposes of this Aboriginal heritage management study, the Database has been broken down into four separate components that reflect the nature of each individual ‘site’ (and the quality and extent of the information available for each), and how it is proposed that each category should consequently be appropriately managed by Council in the context of future planning and circumstances. The following categories that have been developed to guide the current study are as follows:

1. Registered Aboriginal Archaeological Sites.
2. Possible Aboriginal Archaeological Sites.
3. Areas of Known or Possible Aboriginal Historical Association.
4. Destroyed Sites/Not Aboriginal Sites.

The above Aboriginal heritage categories and the respective sites/features each group comprise are described in more detail in the following sections of this report. Their intended application to the *Waverley Aboriginal Cultural Heritage Management System* is discussed in **Section 5.0** of this report.

### ***4.7.1 Registered Aboriginal Archaeological Sites***

This category includes all of the documented sites within the Waverley LGA with recorded archaeological evidence (such as rock engravings, sandstone shelters with midden deposits, sandstone shelters with painted and/or stencilled art images etc) and other areas of assessed Aboriginal archaeological potential (such as rock-shelters with floor deposits which may possibly retain Aboriginal archaeological remains attesting to past use of the local landscape by people over time that may be currently obscured).

In essence this category includes all of the currently known actual Aboriginal heritage sites within the Waverley LGA which can be mapped and consequently managed as discrete items. All of these sites are recommended for gazettal on the Waverley LEP 2010. However it should be recognised that the full extent of possible archaeological evidence surviving at some of these locations may not yet have been documented.

An example of this is the extensive rock engraving complexes that occur on the sandstone headland that are fringed by the current fairways of North Bondi Golf Course. Background research undertaken for the current study indicates the strong likelihood that additional (and as yet unrecorded) engraved motifs may well remain obscured below the existing grassed surfaces within the vicinity of the current sandstone exposures upon which the previously recorded engravings occur. Other locations that may likewise fall into this category are summarised in the *Waverley Aboriginal Cultural Heritage Database* that supports this report.

This category also includes previously recorded and registered sites which have not been re-located during the site inspections undertaken as part of the current study but which may nevertheless still survive.

It is intended that any additional sites identified through future archaeological survey work (and/or those exposed in future development circumstances) would be added to this category. Regular (annual) searches of the DECC AHIMS Register by Council necessary to

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keep this list updated (especially until such time as the proposed *Waverley Aboriginal Cultural Heritage Management System* is implemented) should ensure that Council is apprised of all new site recordings. This is discussed further in **Section 5.0**.

The eleven (11) locations which fall into this category are summarised in **Table 4.3** and are illustrated in **Figure 4.1**. Full details for each are also provided in the *Waverley Aboriginal Cultural Heritage Management System Database*. All eleven locations are registered on the DECC AHIMS Register and are also recommended for inclusion on the Waverley LEP 2010. They would also be mapped as a GIS layer as part of the *Waverley Aboriginal Cultural Heritage Management System* to enable their identification in relation to future development proposals.

As known sites, any proposed impacts to them, or immediately adjacent to them in the context of future works, would require some form of Aboriginal Archaeological Assessment and/or Heritage Impact Statement to be prepared to guide any proposed works as outlined in **Section 5.0**. This would be triggered both by their gazettal on the Waverley LEP 2010 and with reference to the *Waverley Aboriginal Cultural Heritage Management System* proposed by this study.

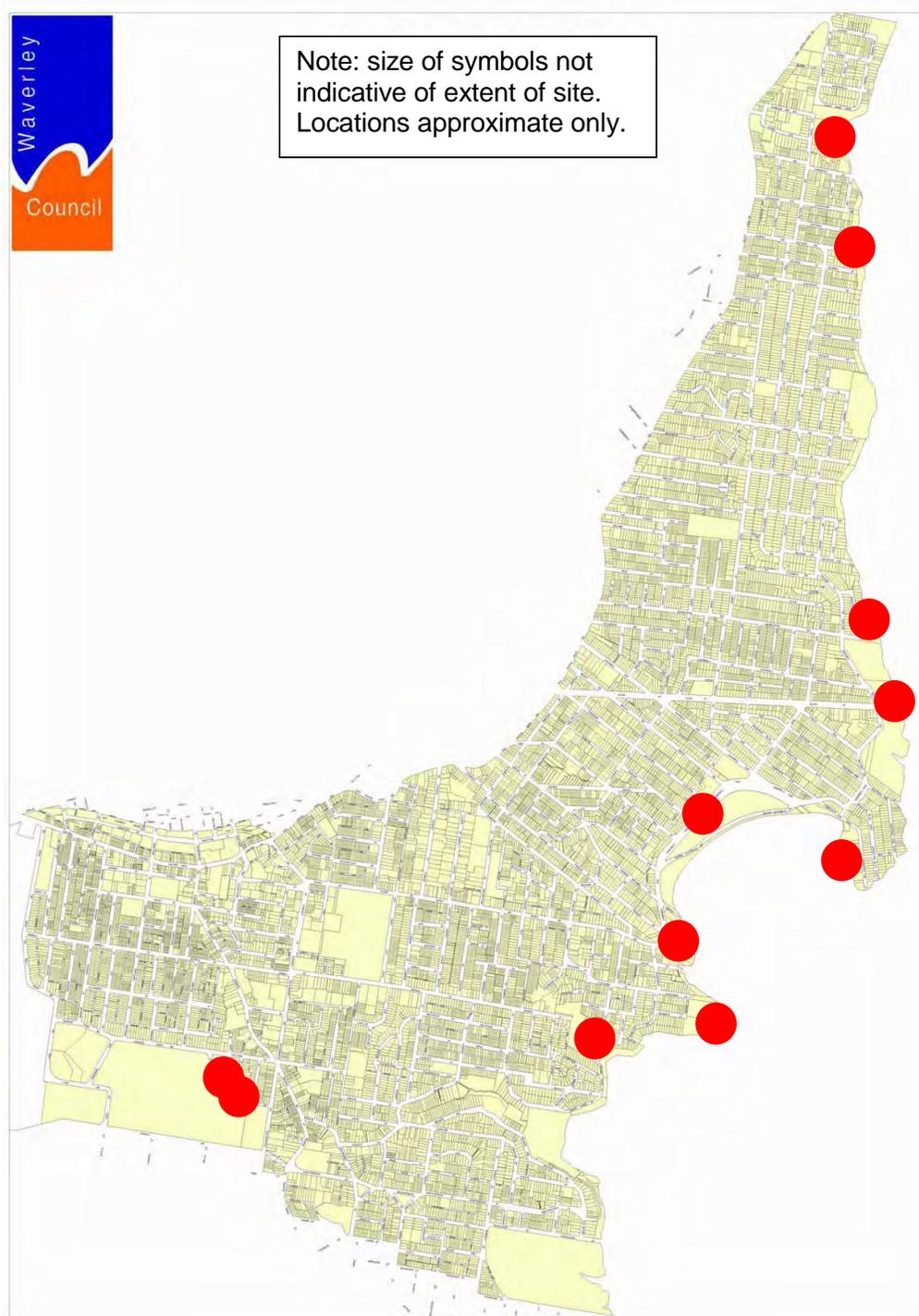
It is important to note here that there are a number of sensitivities surrounding the mapping of Aboriginal heritage items within the context of publicly accessible documents, which represents a balance between the desire to educate the public about Aboriginal culture and heritage (thus fostering respect for the sites themselves and incentives that promote their ongoing protection) and the unfortunately frequent occurrence of vandalism or destruction of known or advertised sites that has occurred in the past in a number of locations within the local Sydney landscape. For this reason the locations shown in **Figure 4.1** are approximate only and have been left unlabelled for the purposes of the current study. Precise locative information and descriptions are contained within the *Waverley Aboriginal Cultural Heritage Management System Database* that is to be managed by Council.<sup>50</sup>

**Table 4.3. Registered Aboriginal Archaeological Sites in the Waverley LGA.**

AHIMS Site #	AHIMS Site Name/s	Site Type
45-6-0675	Randwick; Queens Park Reserve	Shelter with Art
45-6-0718	Bondi; Hugh Bamford Park	Rock Engraving
45-6-0719	Bondi Golf Links	Rock Engraving
45-6-0720	Bondi Bay; Ben Buckler	Rock Engraving
45-6-0750	Marks Park; Mackenzies Point	Rock Engraving
45-6-1515	Diamond Bay	Rock Engraving
45-6-1947	Tamarama Beach Cave	Shelter with Midden
45-6-2060	South Bondi Cave	Shelter with Midden
45-6-2169	Bondi Beach	Open Campsite & Burial/s
45-6-2895	Dover Heights PAD	Shelter with Potential Archaeological Deposit
45-6-2896	Queens Park PAD/s	Shelter/s with Potential Archaeological Deposit

<sup>50</sup> In this regard, see the discussion concerning current best practice Aboriginal heritage management approaches that is presented in Section 3.0 of this report.

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**Figure 4.1. Registered Aboriginal Sites within the Waverley LGA.**

*Note: these eleven locations are all recommended for inclusion on the Waverley LEP 2010.*

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### 4.7.2 Possible Aboriginal Archaeological Sites

This category includes several sites/locations that are explicitly noted in historical records as containing physical/archaeological evidence of past Aboriginal use but which have not yet been located, accurately mapped or proven to still exist. Most of these were documented as possible sites for the first time through research for the current study, however intensive archaeological survey to locate them was outside of the brief and scope of the current study. Until such time as they are relocated (or confirmed as destroyed), they cannot therefore be managed as discrete items in the same way as the aforementioned Registered Aboriginal Archaeological Sites. However if they are located in future they can be moved into this category and managed accordingly (e.g. registration on the DECC AHIMS Register, possible gazettal on future Waverley LEPs, and updating of the *Waverley Aboriginal Cultural Heritage Management System*).

The general location of these potential sites has been of use in the determination of Aboriginal archaeological sensitivity across the Waverley LGA as discussed in **Section 5.0**. Namely, the possible presence of sites in these areas has generally led to the area being designated as having high archaeological sensitivity (and therefore requiring some form of archaeological assessment in relation to proposed impacts in their vicinity).

Seven (7) locations have been identified within this category, although more may well be added if additional historical information is uncovered in future. These are summarised in **Table 4.4** and further details are detailed in the *Waverley Aboriginal Cultural Heritage Management System Database*. They have not been mapped in this report so as not to encourage searches for them by members of the public. They are likely to be best protected if recorded when there are specific impacts proposed to the areas in which they are thought to occur, and/or as part of focused programs of archaeological research in the future.

**Table 4.4. Possible Aboriginal Archaeological Sites in the Waverley LGA.**

Site Name	Site Type	Description
South Bondi Whale Engraving	Rock Engraving	Engravings observed in early/mid 20 <sup>th</sup> century by local residents. <i>Further survey needed to determine if still present.</i>
Mackenzies Point Engravings	Rock Engraving	Engravings observed in early/mid 20 <sup>th</sup> century by local residents. <i>Further survey needed to determine if still present.</i>
Tamarama Shelter/s	Shelter with Art	Shelter/s with art observed in early/mid 20 <sup>th</sup> century by local resident. <i>Further survey needed to determine if still present.</i>
Bronte Shelter	Shelter with Art	Shelter with art observed in early/mid 20 <sup>th</sup> century by local resident. Not located by Steele (2004) but possibly disturbed/destroyed by residential development. <i>Intensive survey or additional historical references to the site may help to confirm exact location and if still present.</i>
Dover Heights Reserve	Rock Engraving	Rock engraving mentioned in historical records. <i>Likely to be AHIMS Site #45-5-0515 but further research/survey may prove it to be a separate site.</i>
Murrivierie Campsite	Open Campsite & Burial/s	Site referred to by early Bondi resident, containing Aboriginal skeletal remains and stone artefacts thought to be made from locally available volcanic stone. <i>Further survey needed to determine if present.</i>
Ben Buckler Cave	Shelter with Engravings	Rock engravings in a shelter described by long term local resident in letter in 1960. <i>Further survey needed to determine if present.</i>

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### 4.7.3 Areas of Known or Possible Aboriginal Historical Association

These comprise five locations or areas within the Waverley LGA identified through research for the current study which Aboriginal people are known historically to have either lived at and/or to have used in some way in the past. These locations may or may not be associated with physical archaeological evidence, but their recognition has been important in the course of preparing the current study for two main reasons.

Firstly, as with the category of potential archaeological sites noted above, the evaluation of these locations of possible historical Aboriginal association have contributed to the overall determination of Aboriginal archaeological sensitivity of the areas in which they are known or suspected to occur, with the recognition that there may be the potential for physical evidence to be associated with these localities that survives today.

Secondly, due to the heightened sensitivity and potential heritage significance of these locations as places of possible Aboriginal historical association they provide further evidence of the importance the local landscape played in the lives of the traditional Aboriginal owners that continues to be valued by the contemporary community.

In terms of heritage management, in the absence of specific ‘places’ or items to protect, it may be most relevant to manage their significance through public interpretation in relation to open space areas and/or within the context of larger developments or public infrastructure projects that may be undertaken with the Waverley LGA in the future. Such interpretation strategies would no doubt require further research and consultation with the local Aboriginal community to be undertaken.

The five areas are summarised in **Table 4.5** and illustrated in **Figure 4.2**. Further details are included in the *Waverley Aboriginal Cultural Heritage Management System Database*. They include historical camps, possible Aboriginal pathways, and Aboriginal fishing places.

Although extensive research has been undertaken for the current study, additional information may exist (if it comes to light through future research) that could purposively assist in the development of future heritage protection and/or interpretation policies. Should physical remains be shown to exist, or ongoing specific significance to the current Aboriginal community be demonstrated, these areas should be added to the category of Registered Aboriginal Archaeological Sites and managed accordingly.

**Table 4.5. Areas of Known or Possible Aboriginal Historical Association in the Waverley LGA.**

Name	Description
Bondi Pathway	Ross (1988) provides a map based on unspecified sources of a north-south pathway between Bondi and Vaucluse. The source of the information would need to be found and further details obtained before any public interpretation of the route should be undertaken. If confirmed, it could provide some insight into how people moved to and from important coastal and hinterland resource zones in the past.
Ben Buckler Fishing Place	This location is historically described as being an important Aboriginal fishing place. Further details would be required to properly interpret its nature and significance to the public.

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Name	Description
Tamarama Fishing Place	This location is historically described as being an important Aboriginal fishing place. Further details would be required to properly interpret its nature and significance to the public.
South Bondi Fishing Place	This location is historically described as being an important Aboriginal fishing place. Further details would be required to properly interpret its nature and significance to the public. In combination, the three coastal locations bear testimony to the importance fishing (and other resource gathering activities) played in the lives of Aboriginal people in the past.
Bondi Camp	Aboriginal people are referred to as camping at Bondi in the 1870s and up to the 1920s at various places from the south to the north. Some individuals are named in the historical records. Further research could be undertaken to develop a more detailed history of this/these camps.

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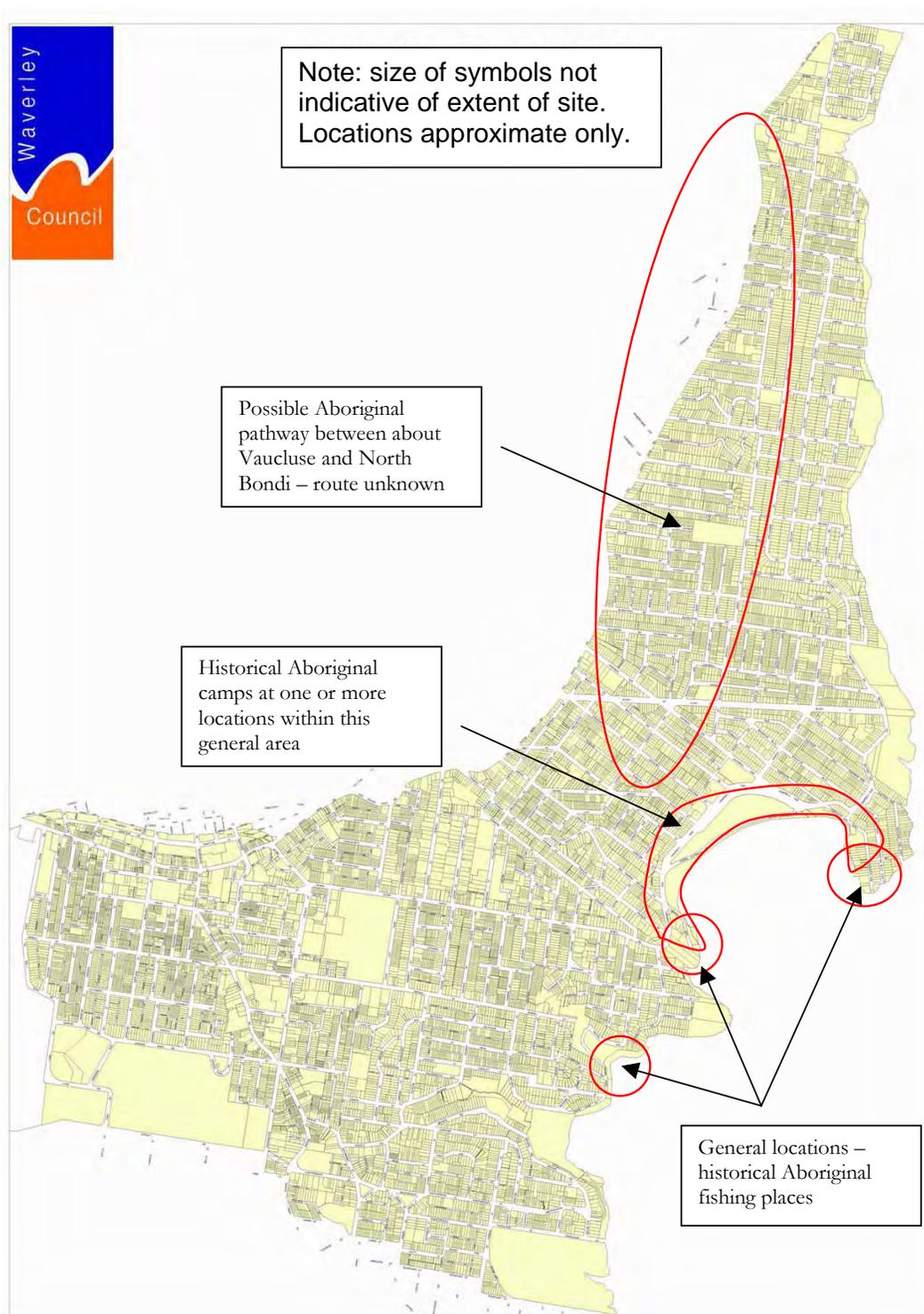


Figure 4.2. Areas of Known or Possible Aboriginal Historical Association within the Waverley LGA.

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### 4.7.4 Destroyed Sites/Not Aboriginal Sites

This category comprises seven items including sites outside of the Waverley LGA, historically known but destroyed rock engravings, and purported engravings and axe grinding grooves which have been shown not to have a likely Aboriginal origin. They have been included in the study and Database to prevent confusion/duplication should historical documentation of them come to light in future years and be thought to represent a currently unrecorded Aboriginal site within the Waverley LGA.

They are summarised in **Table 4.6** and further details are provided for each item in the *Waverley Aboriginal Cultural Heritage Management System Database*.

**Table 4.6. Destroyed Sites/Not Aboriginal Sites within the Waverley LGA.**

AHIMS Site #	Name	Description
45-6-0694	Middle Head	Recorded on the AHIMS Sites Register as being within Waverley LGA due to incorrect coordinates but is in fact located outside of the Waverley LGA.
45-6-1405	Bellevue Hill	Recorded on the AHIMS Sites Register as being within Waverley LGA due to incorrect coordinates but is again situated outside of the Waverley LGA.
Not registered	Bondi Golf Course Ship Engravings	This item consists of engravings of ships and some (European) letters of disputed origin. The locality was inspected for current study and was found to be unlikely of Aboriginal origin.
Not registered	Private art shelters	Engravings were in previous years mentioned in local Waverley historical leaflets as potentially being located within the Waverley LGA. Research undertaken for the current study demonstrates they are in fact from Point Piper (in the Woollahra LGA).
Not registered	Murriverie Quarry	This item consists of a European quarry which was initially thought to be the same location as an Aboriginal quarry mentioned in this area. However, current research indicates this is a separate location and has been recorded as such for the present study.
Not registered	Notts Avenue Grooves	This item consists of a purported series of possible Aboriginal axe grinding grooves. The locality was inspected for the current study and was found to be unlikely to be of Aboriginal origin.
Not registered	Captain Pipers Road Engravings	This item consists of rock engravings observed by local resident some years ago. The location was checked for the current study and was found to be completely developed. The engravings are therefore likely to have been destroyed as a result.

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### 4.8 Predicting the Location of Further Aboriginal Archaeological Sites

The preceding sections of this report have summarised the information available about known (and suspected) places of Aboriginal pre and post-contact occupation and use including both physical (archaeological) sites and other areas of more general Aboriginal historical attachment/association.

The following sections of this report present a discussion of how the information included in the accompanying Database, in combination with other contextual information sources (e.g. environmental, archaeological, historical), can be used as a means for determining the likely types and locations of further Aboriginal archaeological evidence that may be identified in the future and how it can be incorporated within an overall Aboriginal heritage management strategy for the Waverley LGA.

It is noted however that the following discussion does not consider the potential location of additional post-contact archaeological sites or areas of specific Aboriginal historical association, as these are largely ‘unpredictable’ and will most likely come to light only through additional archival and oral historical research that may be undertaken in the future and which falls outside of the scope of the current study.

#### 4.8.1 *Current Models of Aboriginal Land Use*

Our understanding of how the varied environmental zones present within the Waverley LGA were used by Aboriginal people in the past is relatively limited at present. This is due in no small measure to the high levels of impact that have occurred as a result of past and ongoing development to the range of evidence of prior Aboriginal use of the study area. This is most clearly manifest in the relatively low number of known/recorded Aboriginal archaeological sites documented to survive within the Waverley LGA, most of which are not ‘living sites’ (evidence of places at which Aboriginal people camped/lived).

Another factor to be considered is the potential time depth of Aboriginal occupation evidence likely to have been contained within the Bondi-Rose Bay sand body which may extend back into a period in which coastlines and other resource zones (creek-lines and lagoons etc) may have been markedly different in terms of their nature and location to that which we know today. With the exception of areas immediately south of the current study area, there are also few areas within the general Sydney area which contain the combination of resource/environmental zones that occur (or did occur in the past) within the local Waverley landscape.

In general, it is clear that there has been relatively little detailed Aboriginal archaeological investigation undertaken in the general Eastern Sydney region to date. In this regard, the conclusions provided by Attenbrow, who considered the likely prehistoric use of the Centennial/Queens Park areas in a recent study (Attenbrow 2002b), are noteworthy. This researcher predicted (based on the current state of archaeological knowledge in the Eastern Sydney region) that major Aboriginal campsites would have been more likely to be located along the coast, and that short term or possibly overnight campsites would have been located in the sand-hills and wetlands situated away from the coast and would most likely consist largely or exclusively of stone artefacts due to poor organic preservation of food remains such as shell and bone and other non-durable components Aboriginal material culture (Attenbrow 2002b:29).

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Attenbrow's study also raises the possibility that deeper, older deposits relating to past Aboriginal campsites used before or during the formation of the dunes may also survive and therefore may be identified within the context of future development circumstances (Attenbrow 2002b:10). This possibility was also raised by McDonald for the Bondi-Rose Bay sand body (JMcDCHM 2000a:16). Recent archaeological investigations within similar sand bodies to the south (e.g. as reported by DSCA 2003b as MDCA 2007) have nevertheless demonstrated that unless a previous land surface is located during excavation work (generally by mechanical excavation), locating Aboriginal archaeological evidence will in general terms be a relatively random exercise.

### ***4.8.2 Consideration of Other Contextual Information***

With the above considerations in mind, of most relevance to the prediction of where further Aboriginal site locations will most likely to be encountered is the nature and scope of past historical disturbances, and the type of archaeological evidence expected to survive in various environmental/topographic/geological contexts.

In particular, occupation evidence not associated with sandstone, such as open middens or open campsites, are unlikely to have survived within the study area unless associated with relatively undeveloped areas or sand-bodies in which past development impacts have been relatively shallow. Hence, it is likely that portions of the large open campsite (AHIMS Site #45-6-2169) recorded by Etheridge and Whitelegge at Bondi Beach will survive underneath existing parks, roads and possibly even some of the larger buildings present in this area. Further back from the beach, within the sand-body itself, other archaeological evidence may also survive at relatively shallow depths or within deeper (older) and now buried former land-surfaces. Management of this potential archaeological resource will therefore need to take into account its potential depth and its relatively unpredictable location (in relation to the sand body) within the context of future development works.

All other Aboriginal archaeological evidence within the Waverley LGA, both documented or as yet undetected, is likely to be associated in some way with exposed sandstone, whether as outcropping bedrock on dry land, in creek-beds and banks, or within sandstone overhangs.

The potential for the various kinds of associated archaeological sites to occur/survive in these landforms (e.g. rock engravings, shelters with art or midden, and axe grinding grooves etc) will be higher in relatively undisturbed parcels of land, but could potentially also survive in relatively isolated contexts, even in an urban environment. This is certainly the case in other parts of Sydney where sheltered occupation and art sites along with rock engravings are known to survive within private properties. Observations recorded during the surveys completed for the current study also noted the survival of sandstone outcrops in and adjacent to numerous residential allotments in several parts of the Waverley LGA. This potential therefore needs to be reflected in the overall management system as described in **Section 5.0**.

## 5.0 THE WAVERLEY ABORIGINAL CULTURAL HERITAGE MANAGEMENT SYSTEM

### 5.1 Introduction

The purpose of the current study has been to provide *Waverley Council* with a system of proactively managing the known and potential Aboriginal heritage resources within the Waverley LGA in the foreseeable future. To be effective, such a system needs to:

- be updatable to ensure that protection of documented Aboriginal archaeological sites in the Waverley LGA is maintained (ie incorporate a facility for any previously unrecorded Aboriginal heritage sites to be appropriately protected and managed when and where they may be identified and recorded in the future);
- provide a means of predicting the relative potential for undocumented Aboriginal heritage sites to occur across the Waverley LGA and a process for effectively managing this potential without undue impost on public and private landowners;
- be adequately resourced by Council to ensure the recommended procedures are enacted and maintained, undue burdens are not placed on existing planning staff and such that the public are adequately informed to enable the system to work; and
- establish a sound procedure and protocol whereby areas which have been found as a result of ongoing studies not to contain Aboriginal archaeological and cultural heritage sensitivities are not required to be subject to further investigation in future.

In order to manage the potential Aboriginal heritage resource of the Waverley LGA, we need a concept of archaeological sensitivity.

### 5.2 The Concept of Archaeological Sensitivity

Using the contextual information presented in previous sections of this report, the current study has resulted in the creation of a map which identifies the location of presently known Aboriginal archaeological sites and also areas in which further currently unrecorded sites are most likely to occur. This map has been developed utilising the concept of '*Aboriginal Archaeological Sensitivity*',<sup>51</sup> whereby certain areas of the local landscape have been assessed to be more likely than others to contain surface and/or buried evidence of prior Aboriginal occupation and use. In the case of the Waverley LGA, such areas can be summarised to comprise the following:

- Areas of known/recorded Aboriginal archaeological sites and their immediate surrounds have a high archaeological and cultural heritage sensitivity which reflects the need for their ongoing protection, and the fact that all evidence associated with many

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<sup>51</sup> The general rationale underpinning the creation of predictive models for Aboriginal archaeological site location is to identify areas of relative archaeological/cultural heritage sensitivity (high, moderate, land low etc) as a tool that can be used for the planning and management of known Aboriginal sites and places of sensitivity within future development and/or land modification circumstances. These models are generally based upon information including the types of land-use units potentially contained within a study area, the results of previous Aboriginal archaeological and cultural heritage investigations, the distribution of recorded sites (and their known nature, composition and integrity etc), and finally upon an understanding of traditional Aboriginal land-use patterns (where possible) as guided by contemporary Aboriginal communities.

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of these sites may not be as yet presently evident and recorded (for example it is highly likely that further unrecorded rock engravings are currently obscured by existing ground cover within the vicinity of the exposed engravings at North Bondi Golf Course).

- Relatively undisturbed coastal areas containing exposed/outcropping sandstone features have a potentially high archaeological sensitivity in so far as there is a high likelihood that Aboriginal archaeological sites will formerly have occurred in these types of landforms, and may have survived despite impacts from past development and use. This conclusion is largely based upon the fact that almost all of the known Aboriginal archaeological sites recorded within the Waverley LGA to date occur in these landform contexts. These areas are generally restricted to Coastal Reserves that are under the management of *Waverley Council* or the *NSW Department of Lands* (e.g. the Bondi Golf Course).
- Elsewhere across the Waverley LGA, those portions of Council Reserves or private properties which retain undisturbed outcropping sandstone (on ‘dry land’ and along or overlooking former watercourses etc) have a high archaeological sensitivity for their potential to contain rock engravings, shelters with art and/or occupation deposits, and axe grinding grooves. Such sites can survive even where surrounded by seemingly extensive residential development, but it is reasonable to assume that the high archaeological sensitivity prediction would be retained only by the extent of the sandstone outcrop itself at any given locality.
- Many developed areas overlying the Bondi-Rose Bay sand-body would appear to retain lower archaeological sensitivity for relatively undisturbed surface or immediately subsurface evidences of prior Aboriginal occupation to survive. However, as discussed in previous sections of this report, it is likely that there is a potential for deeper/older and possibly undisturbed evidence of past Aboriginal occupation and use of the landscape to survive which has implications for the heritage management strategies that are outlined and discussed below.
- All other portions of the Waverley LGA would appear to retain relatively low Aboriginal archaeological sensitivity in so far as it is considered there would be a lesser probability for Aboriginal heritage sites to have survived in these areas. These locations include the majority of Council Reserves and other open-space areas that are situated away from the coast and which have generally been variously disturbed historically through past filling, levelling and/or landscaping activities excluding those portions which may potentially contain/retain un-affected outcropping sandstone landforms.

### 5.3 The Waverley Aboriginal Cultural Heritage Management System

#### 5.3.1 Key Components

To most effectively manage this Aboriginal archaeological and cultural heritage sensitivity, the current *Waverley Aboriginal Cultural Heritage Management System* includes the following key components:

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- The current report which provides the background and context to the archaeological sensitivity mapping presented here, and explains how the *Waverley Aboriginal Cultural Heritage Management System* should be effectively used by Council in the future.
- A GIS map layer which contains the locations of the 11 currently registered Aboriginal archaeological sites within the Waverley LGA (all of which are also recommended for gazettal on the Waverley LEP 2010) and can be linked to further details on the accompanying Database.
- A GIS map layer of Aboriginal archaeological sensitivity which is compatible with Council's current *Exponare* mapping system. An example of this map layer is presented below as **Figure 5.1**.<sup>52</sup>
- A supporting Database that includes details of currently registered Aboriginal archaeological sites within the Waverley LGA. This Database contains all known details relating to each documented site/item (as currently held on the DECC AHIMS Register for each site), along with a series of scanned images for each (as pertinent) which can be linked to the GIS map layer. This database also contains details of potential Aboriginal archaeological sites and areas of possible Aboriginal historical association.
- Provision for an annual search of the DECC AHIMS Register to obtain the details of any additional Aboriginal sites which have been recorded within the Waverley LGA or any additional details added to those sites which are already registered. This strategy is prudent in recognising that not all future Aboriginal site recordings within the Waverley LGA will occur as a result of processes managed by Council (e.g. private landowners and interested amateurs may report the identification of new sites as a result of future development works or part of ongoing research etc) and therefore Council will need to be regularly appraised of any new recordings within the Waverley LGA to update records and guide ongoing planning strategies and decisions.
- Overall management recommendations to guide how the *Waverley Aboriginal Cultural Heritage Management System* can be most effectively implemented and updated by Council in the future.

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<sup>52</sup> It is important to note that this example is a static map and should not be considered as a 'final' or 'comprehensive' guide to be consulted by Council planning staff at this time. The aim of the *Waverley Aboriginal Cultural Heritage Management System* is that this map is to be updatable as new information comes to light, and hence the example given will become no doubt outdated in the future. Furthermore, the assessed archaeological sensitivity information presented and mapped in this report is closely linked to the Waverley LGA cadastre which is not readily apparent at the small scale in which the example is reproduced.

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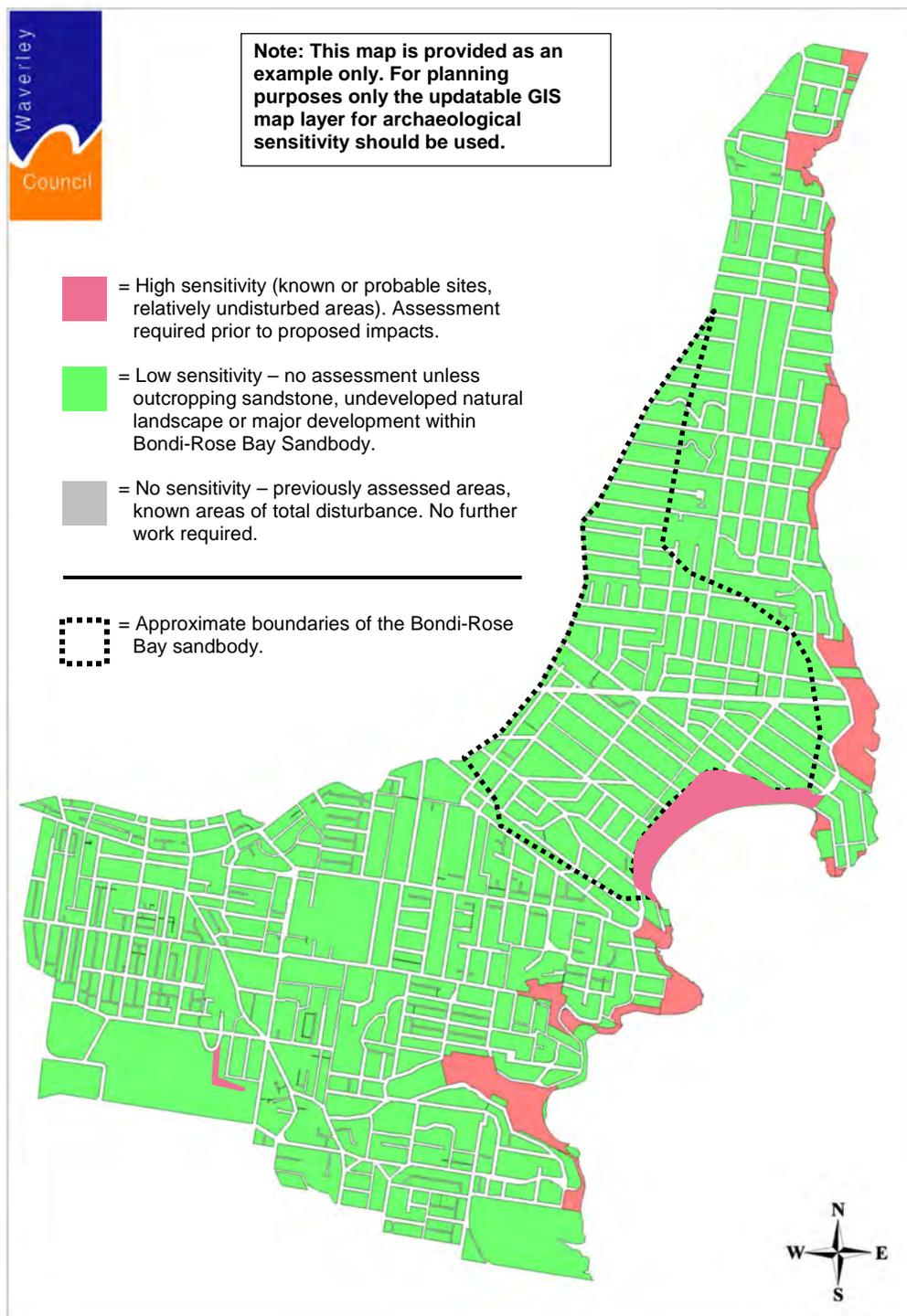


Figure 5.1. Aboriginal Archaeological Sensitivity Map for the Waverley LGA.

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### 5.3.2 *Managing Aboriginal Archaeological Sensitivity*

The way in which the *Waverley Aboriginal Cultural Heritage Management System* is recommended to be implemented by Council in order to manage the documented and potential Aboriginal archaeological resource within the Waverley LGA in the future is outlined below:

- The system is related to proposed future development impacts whereby no actions should be anticipated to be required unless there is a specific proposed impact to an identified area of Aboriginal archaeological/cultural heritage sensitivity. The vast majority of private developments within the Waverley LGA are likely to require no further action in terms of Aboriginal heritage management.
- ***Proposed development impacts within areas of nominated high Aboriginal archaeological sensitivity*** (shaded red on the Council archaeological sensitivity map) would require site-specific assessments to be prepared at such time when precise plans are confirmed. This would in most circumstances require an inspection of the area to be impacted upon being undertaken by a suitably qualified archaeologist in partnership with the *La Perouse Local Aboriginal Land Council* (LPLALC), and the subsequent preparation of a *Heritage Impact Statement* that would outline the potential affect of the proposal on known or potential Aboriginal heritage sites and places.
- ***Proposed development impacts in areas of low Aboriginal archaeological sensitivity*** (shaded green on the Council archaeological sensitivity map) would not require specific Aboriginal archaeological assessment unless they occur in areas of undisturbed natural landform including outcropping sandstone or the proposal is a multi-allotment redevelopment with major sub-surface impacts (e.g. basement car-parking etc) within the area of the Bondi-Rose Bay sandbody. The former case would be most effectively determined by some form of self assessment in the Development Application process as discussed in **Figure 5.2**. The latter cases would be determined with reference to the Aboriginal archaeological sensitivity map or where unclear (e.g. in borderline areas) with reference to the Development Application information (which would definitely state whether the property/s are built on sand or sandstone. In these two exceptional cases, an Aboriginal archaeological site inspection would most likely be required.
- ***Proposed development impacts in areas with no Aboriginal archaeological sensitivity*** (shaded grey on the Council archaeological sensitivity map) do not require specific Aboriginal archaeological assessment.
- The *Waverley Aboriginal Cultural Heritage Management System* should be updated after each DA is processed to reflect changes in assessed sensitivity. Over time the sensitivity map would be progressively updated to include both a greater number of identified Aboriginal sites, and likewise increasing numbers of properties that would be duly classed as retaining no archaeological sensitivity and therefore not requiring further Aboriginal heritage input in any future developments circumstances. In most other cases, the only interaction the public would have in the foreseeable future with the system would be to indicate whether the proposed development would impact undisturbed sandstone outcrops.

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In the absence of the ability to inspect all private allotments for archaeologically sensitive landforms, a process of self-assessment in relation to development applications is considered the most appropriate, efficient, non-invasive (in the vast majority of cases) and effective way of identifying and managing currently unrecorded items of Aboriginal heritage which may be situated within private property within the Waverley LGA.

However it is also recommended that such a system would be adequately defined and explained to future development applicants and that Council support would be available to assist people who are unsure of how to answer the relevant questions. For example, there would be a workable definition of what constitutes 'undisturbed' and 'original landform' or 'sandstone outcrop' such that applicants would have a degree of certainty in filling in the development application.

Possible questions to be asked in the DA form supplied by Council could include:

1. Do you have exposed and undisturbed sandstone on your property? YES/NO
2. If yes, will this potentially be impacted upon by your proposal? YES/NO

An information sheet or brochure, preferably illustrated, could be prepared for distribution with Council development application forms. This would explain the reason for the questions (ie. to determine the likelihood for the potential presence of Aboriginal heritage sites that could be impacted upon by the proposed development/land alteration) and explain what may happen if further assessment is required (mindful of the NPWS Act 1974 etc).

In addition, Council, as part of adequately resourcing the management of Aboriginal heritage in the Waverley LGA, should in reality have a staff member or a retained consultant who would be able to answer the questions of applicants and potentially inspect their property to assist them in clarifying such issues as noted above. This type of service is currently provided at no cost to applicants by Council in relation to tree preservation for example and could be seemingly applicable to the current heritage circumstances. The person (or personnel) engaged by Council to overview and implement such tasks would not necessarily need not be a qualified archaeologist, but would desirably have some level of Aboriginal heritage training or experience to allow them to make reasonable assessment of the need for further archaeological works in future development circumstances.

**Figure 5.2. Possible self-assessment of sensitive landforms in relation to development applications.**

### ***5.3.3 Implementation of the Proposed Waverley Aboriginal Cultural Heritage Management System***

The current report provides a guide to how the *Waverley Aboriginal Cultural Heritage Management System* is intended to be implemented by Council in the future. The following steps are recommended in this respect to ensure that the system is appropriately adopted and resourced to maximise its usefulness in coming years.

It is suggested that amongst one of the key procedures that will be required to be implemented by Council for the successful use of the system in future development circumstances is to ensure that the system is regularly consulted and updated as required as outlined below.

- Council should generate an *Aboriginal Site Location Map* from the accompanying Database for the existing Council GIS system, which shows the location of registered Aboriginal sites within the Waverley LGA. Ideally these locations would be

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hyperlinked to the accompanying Database record and additional details and photos provided to Council as a result of this study.

- Council should generate an *Aboriginal Archaeological Sensitivity Map* based on **Figure 5.1** provided by this study and the information presented in this report for use in conjunction with Council's existing GIS system. This could be linked to a new database with management recommendations for the three Aboriginal heritage sensitivity zonings (high, low and no sensitivity) using the information for each of these as outlined in **Section 5.3.2** of this report.
- Council should ensure that the eleven registered Aboriginal archaeological sites within the Waverley LGA are gazetted on the Waverley LEP 2010.
- Procedures should be developed to ensure that the currently proposed *Waverley Aboriginal Cultural Heritage Management System* (and Database) is consulted by Council as a matter of course in the processing of future development applications within the Waverley LGA. These procedures should also allow for the system to be updated by Council in the event that an Aboriginal heritage assessment of a property/area is undertaken in the Waverley LGA in the future.
- Ideally, to achieve an ongoing level of consistency in this regard, this role could form part of the job description of a member/s of Council's planning staff in the future. Council could ensure that personnel implementing the *Waverley Aboriginal Cultural Heritage Management System* in coming years are appropriately trained (for example through a Cultural Heritage Management training day/course).
- The current *Waverley Council* Development Application form (and associated assessment process) could be updated to include the self assessment questions about such things as the potential for exposed sandstone bedrock to be present on any given property as part of future development proposals. An accompanying brochure or information sheet could be produced to explain the system to applicants. In addition, appropriate personnel would be as a result available within Council to assist members of the public with enquiries in relation to the system as required.
- Council should ensure that an annual search is undertaken of the DECC AHIMS Register to obtain details of any additional Aboriginal heritage sites that may have been recorded in that time to ensure Council records are up to date.
- Council should ensure that the system is updated by any additional research or site recordings undertaken outside of the use of the *Waverley Aboriginal Cultural Heritage Management System* (such as a result of new site recordings that may be registered with the DECC AHIMS from non-Council commissioned studies or Council sponsored research that may be undertaken in the future etc). This is most appropriately achieved by a five yearly review of available data and the workings of the system by a qualified archaeologist and Council staff.

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### 5.3.4 Some Examples of the System in Practice

Three examples are provided here that illustrate how the *Waverley Aboriginal Cultural Heritage Management System* would ideally work once it is successfully integrated into the *Waverley Council* planning process.

#### Example 1: Development Application on a Private Residential Allotment (within an area of assessed low archaeological sensitivity)

- Council receives a development application (DA) for an extension to an existing residential dwelling which will involve sub-surface impacts.
- The DA identifies that undisturbed sandstone outcrop exists on the property.
- The Council Planner consults the *Waverley Aboriginal Cultural Heritage Management System* and finds the property is located within an area of Low Archaeological Sensitivity, however given the presence of outcropping sandstone, an Aboriginal Heritage Assessment is requested from the applicant.
- The applicant engages an archaeologist and the *La Perouse Local Aboriginal Land Council* ALC representative to inspect the property. The property is found to contain exposed sandstone but it does not contain any Aboriginal heritage items and is not assessed as retaining Aboriginal archaeological potential.
- The Aboriginal Heritage Assessment report is submitted to Council by the applicant.
- Council planning staff update the *Waverley Aboriginal Cultural Heritage Management System* such that the applicant's property is shaded grey (i.e. has no archaeological sensitivity).
- Future development applications, when checked by Council against the *Waverley Aboriginal Cultural Heritage Management System*, will show that no further Aboriginal heritage input is required.



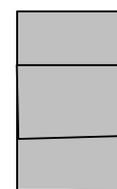
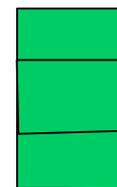
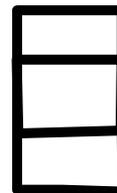
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### Example 2: Development Application within the Bondi-Rose Bay Sand Body

- Council receives a development application (DA) for a redevelopment of three adjoining residential allotments involving excavation of a basement carpark.
- The DA identifies that undisturbed sandstone outcrops do not exist on the properties.
- The Council Planner consults the *Waverley Aboriginal Cultural Heritage Management System* and finds the properties are located within an area of Low Archaeological Sensitivity. However because the proposal is within the Bondi-Rose Bay sand body, covers more than a single residential allotment and involves substantial subsurface impact, an Aboriginal Heritage Assessment is requested from the applicant.
- The applicant engages an archaeologist and the *La Perouse Local Aboriginal Land Council* ALC representative to assess the properties. It is recommended that the removal of the existing buildings and geotechnical drilling be archaeologically monitored to ascertain the archaeological potential of the area (related to buried former land surfaces).
- An Aboriginal Heritage Assessment report with these recommendations is submitted to Council by the applicant.
- Development approval is granted conditional on the undertaking of the recommended archaeological monitoring. This monitoring reveals that the top 0.9m of deposit contains rubble associated with the existing dwellings (and therefore has no archaeological potential). The underlying deposits to the depth of proposed impact (from basement carpark) geotechnically tested reveal clean sand with no marked former land surfaces on which archaeological excavations could be focussed. There is therefore assessed to be no Aboriginal heritage constraints to the property and no Aboriginal archaeological sensitivity within the area of proposed impact.
- A report is submitted to Council and planning staff update the *Waverley Aboriginal Cultural Heritage Management System* such that the applicant's properties are shaded grey (i.e. have no archaeological sensitivity).
- Future development applications in these properties, when checked by Council against the Waverley Aboriginal Cultural Heritage Management System, will show that no further Aboriginal heritage input is required.



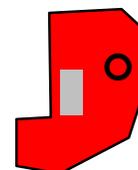
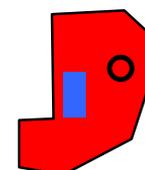
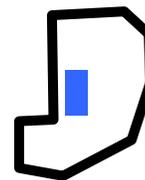
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### Example 3: Proposed Impact in a Coastal Council Reserve

- Council proposes to install a new amenities block in a coastal reserve (blue shading represents the area of proposed impact).
- Council Planner consults the *Waverley Aboriginal Cultural Heritage Management System* and finds that the proposed impacts are located within an area of High Archaeological Sensitivity (and close to a known Aboriginal engraving site – circled in black).
- The applicant engages an archaeologist and the *La Perouse Local Aboriginal Land Council* representative to undertake an Aboriginal Archaeological Heritage Assessment to identify any potential impacts on Aboriginal heritage that may result from the proposal.
- The assessment finds a low potential for currently covered engravings or axe grinding grooves to occur in the area of proposed impact. Archaeological monitoring of initial earthworks during construction phases is recommended to identify any Aboriginal heritage items.
- Monitoring is undertaken and no Aboriginal heritage items are located. A report is submitted to Council and Council planning staff use the report to update the *Waverley Aboriginal Cultural Heritage Management System* such that the area investigated is shaded grey (i.e. has no archaeological sensitivity). This specific area will not require future assessment, however other portions of the reserve may in relation to other future proposed impacts.



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### 5.4 Other Heritage Management Procedures

The *Waverley Aboriginal Cultural Heritage Management System* described above is intended to be specifically linked to future development assessment and planning approval processes within *Waverley Council*. However, in addition to this system, there are several other Aboriginal heritage management procedures which have been identified through the current study that are considered to represent important additional measures that should be considered and appropriately implemented by Council at this time.

#### 5.4.1 Site Specific Recommendations

The current study has included an audit of available information for currently known/recorded Aboriginal heritage sites within the Waverley LGA. This has identified a number of actions which should be undertaken now to ensure the ongoing protection of these sites as outlined in **Table 5.1**. These are considered to be matters of high priority which should be addressed by Council in the immediate future.

**Table 5.1. Actions Required for Specific Aboriginal Archaeological Sites.**

AHIMS Site #	Name	Action
45-6-0675	Randwick	A thorough recording of the shelter art at this site needs to be undertaken by a rock art specialist to determine which motifs are Aboriginal in origin, to duly record them with accuracy, and subsequently provide advice on the possibility of removal of more recent graffiti and suitable ongoing protection measures for the Aboriginal art at the site <sup>53</sup> . This should be undertaken in partnership with the La Perouse LALC.
45-6-0718	Bondi	This engraving needs to be re-located (see John Ruffels for contact details of people who have most recently seen the site) and its condition assessed (and any protective measures) by a suitably qualified archaeologist in partnership with the La Perouse LALC.
45-6-0719	Bondi Golf Links	The second group of engravings (currently covered by introduced gravel) should be uncovered under the supervision of a suitably qualified archaeologist in partnership with the La Perouse LALC. Strategies for its ongoing protection should be devised as appropriate.  Enquiries should be made by Council to the <i>Department of Lands</i> as to possible future plans for the golf course <sup>54</sup> and to make the Department aware of both the recorded engravings and the potential for further currently unrecorded engravings to be present in the vicinity (and hence the need for Aboriginal archaeological assessment of any proposed impacts in this area in the future).
45-6-2060	South Bondi Cave	This shelter was not re-located during the current study but a thorough investigation of the headland should be undertaken in the future to determine whether this site has been destroyed or is currently obscured.

<sup>53</sup> This was previously recommended by Attenbrow (2002b) but does not appear to have been undertaken to date.

<sup>54</sup> Markings were noted on the green during the field inspections for the current study that suggest that some landscaping works are being considered for the green in the vicinity of the engravings.

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### ***5.4.2 Additional Aboriginal Heritage and History Research***

Extensive archival research has been undertaken for the current study, within the confines of the agreed scope of works. Although this has resulted in the documentation of a range of information about specific Aboriginal archaeological sites and other places of Aboriginal association, there is undoubtedly more information available.

As suggested in previous sections of this report, it is recommended that additional research into the history of Aboriginal connections to the Waverley area should be undertaken to:

- Provide further evidence of potential Aboriginal heritage sites so that the results of this research could be more effectively managed within the context of the *Waverley Aboriginal Cultural Heritage Management System*.
- Provide further details of places of historical Aboriginal association to enable public interpretation of the Aboriginal history of the area to be appropriately developed that would document that history for the benefit of all Waverley local residents.
- Locate as yet unknown Aboriginal heritage items that may be present amongst existing museums and private collections which possibly derive from the Waverley area.

These types of research avenues could effectively form part of Council sponsored projects and/or through the assistance of a range of potential state and federal grant funding sources. It is suggested that these types of researches would incorporate (and build-upon) previous work compiled by the *Waverley Library Local Studies Collection* and other information recorded and documented by local researchers such as Mr John Ruffels as previously discussed in this report.

### ***5.4.3 Public Interpretation of Aboriginal History and Heritage***

There currently exist considerable opportunities for interpretative features providing the public with information on the Aboriginal heritage and history of the Waverley area that can be purposively used by Council in the future. For example the large Bondi campsite and continued use of Bondi Beach well into the twentieth century by Aboriginal people are important aspects of the history of the local area but remain poorly known or understood by most residents and visitors at this point in time.

Any such interpretive work that may be considered by Council in the future should be devised in partnership with, and guided by, the *La Perouse Local Aboriginal Land Council*. In this regard, it may be necessary for Council in some instances to first undertake additional archival and/or oral historical research as advocated to be potentially beneficial for Council as described in previous sections of this report.

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### 6.0 OVERALL STUDY RECOMMENDATIONS

The following recommendations are based upon the legal requirements and automatic statutory protection provided under the terms of the *National Parks and Wildlife Act of 1974 (as amended)*, where;

it is

*an offence to knowingly damage, deface or destroy Aboriginal sites or relics without the prior consent of the Director General of the National Parks and Wildlife Service,*

in conjunction with;

the results of the Waverley Aboriginal cultural heritage study which are documented in this report and the views of the *La Perouse Local Aboriginal Land Council* and the *Dharawal Elders Group* as expressed in the appended Cultural Heritage Reports (**Appendix 1**).

#### It is recommended that:

- I Council include all currently Registered Aboriginal archaeological sites on the Waverley LEP 2010 to reflect the importance of these heritage sites as part of ongoing planning strategies.
- II The *Waverley Aboriginal Cultural Heritage Management System* established by this current study be adopted by Council and incorporated into existing and future planning and management procedures. This must include a process for ensuring that the system is routinely updated as new information is obtained.
- III Adequate resources be allocated by Council to ensure that the recommended *Waverley Aboriginal Cultural Heritage Management System* is effectively implemented and maintained. This may be as part of a permanent job description for Council personnel to ensure continuity and maintenance of the management system operates successfully in coming years or through regular engagement of specialist heritage advice (from a qualified Aboriginal heritage consultant).
- IV That a review be undertaken by Council of the ongoing effectiveness of the current study (*Aboriginal Cultural Heritage Management System* and supporting *Database*) approximately every 5 years to ensure the system is still working and achieving its intended aims and to incorporate any new site data, methods or policies which may arise in coming years.
- V Council liaise as a matter of priority with the *Department of Lands* about possible (impending) actions that may impact upon the known and potential Aboriginal archaeological engravings at North Bondi Golf Course (AHIMS Site #45-60719) as described in **Table 5.1**. Any changes to the existing condition of the golf course may impact upon the known engravings (currently exposed and subject to a variety of direct and indirect impacts associated with recreational visitation and use) and others that are likely to be obscured by grass covers at this time.
- VI Council also act on the other site specific recommendations outlined in **Table 5.1** in a timely manner.

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VII That priority could be given to additional research being undertaken through the local studies section of the *Waverley Library* to build a more detailed record of Aboriginal associations with the area utilising existing sources that have been highlighted in this report.

VIII A copy of this report should be forwarded to:

The Manager

Aboriginal Heritage Information Management System

NSW Department of Environment & Climate Change

P.O. Box 1967

Hurstville NSW 2770

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