

19th century to 1920:

The attractions of sea bathing in Australia are almost as old as the colony itself. By 1803 Governor King had issued an edict forbidding convicts from bathing in Sydney Harbour because of 'the dangers of sharks and stingrays, and for reasons of decorum' (National Museum of Australia 2007: p.49). By 1834 the *Sydney Gazette* was reporting that bathing is 'the favourite recreation in Sydney', so much so that in 1838 bathing at Sydney's harbour and surf beaches was banned between 9.00am and 8.00pm on pain of fine (NMA 2006: p.49). The first drowning in the Australian surf was also recorded in the *Sydney Gazette* on 18 July 1818 at Bondi Beach (National Museum of Australia 2007: p.49).

During the middle of the nineteenth century the Bondi Beach area started to become popular for picnics and other recreational activities. This popularity has continued, with the exception of the war years, unabated to this day.

A grant of 200 acres (81 hectares) of land around the beach was first made in 1810 to William Roberts, and remained in the Roberts family until subdivided in 1852 by another family member, Francis O'Brien. In 1855, O'Brien made the beach and adjacent land available to the public as picnic grounds and a pleasure resort. He closed it in 1877, due to lack of control over people's rowdy behaviour. Although the land was freehold, calls were made for the beach to become a reserve. The Municipal Council of Waverley was proclaimed in 1859, and from that time efforts were made to establish the beach as a public reserve. Eventually in November 1881 an area at Bondi Beach was surveyed by the NSW Government, and in June 1882 an area of 25 acres 2 roods 16 perches (approx. 10.3 hectares) was resumed and dedicated as a public reserve. In 1885 the Council of the Municipality of Waverley was appointed Trustees of 'Bondi Park'. In November 1915 the area of the reserve was again increased to 32 acres 2 roods (approx. 13 hectares) (Clive Lucas et al 1997: p.68).

Until the twentieth century, sea bathing was restricted by legislation and was officially prohibited between 9.00 am and 8.00 pm by Section 77 of the *Police Offences Act (1901)(NSW)*. This situation began to ease by the beginning of the twentieth century and the law never seems to have been vigorously pursued by the authorities (Clive Lucas et al 1997: p.108)

While the beach at Bondi is one of many surfing beaches along the coastline of metropolitan Sydney, Bondi was a particularly popular destination. The first tramway reached the southern end of the beach in 1884 and a regular tram service from Circular Quay to Bondi was begun in 1902. In 1911 these tramways were extended along the beachfront. The fast pace with which the early steam trams thundered down the final hill to Bondi Beach gave rise to the vernacular saying 'to shoot through like a Bondi tram' – to leave in a hurry.

Waverley Council erected the first shelter or surf bathing sheds in about 1903 and as a result of increased interest in surf bathing, a number of changes occurred including the building of bathing sheds (1911), the construction of a sea wall (1911 extended in 1915), construction of a marine drive (with tramway turning circle in the middle), tree reserve, and new club houses at Bondi and Bondi North Life Saving Clubs.

The world's first surfing newspaper, *The Surf* (later known as *The Surf and Suburban News*) was established in December 1917 by a group of Bondi surf bathers. As part of its mandate, the newspaper covered the activities of individual surf clubs along the coast. Details of rescue work during the period were also provided. During WWI club members on active service were sent copies of *The Surf* to keep them informed of events on their beach, and some regularly wrote letters to the Editor as a way of keeping in touch (Brawley 2007: pp.90-1)

In December 1883 residents petitioned Council for baths at the southern end of the beach, and in 1884 baths were built over a natural rock pool. In 1892 the Bondi Amateur Swimming Club (BASC) was formed. The baths were also used by the Bondi Ladies Amateur Swimming Club which was initially formed in 1907 (reformed in 1920), and which was for a time before World War II the largest such club in Australia. Several women champions came from the club including Pam Singleton who competed at the Melbourne Olympics in 1956. The two swimming clubs amalgamated in 1969. The popularity of the BASC contributed to Council's work on the pool. In 1898 the Baths were extended; and in 1911 they were remodelled. The pool was lengthened to 50 yards in 1915 and then 50m in 1930. In 1931 the baths were repaired although they were in need of rebuilding. The entire pool was repoured in 1978 but using the existing framework.

1920s and 1930s:

During the 1920s improvements to the beach, park and baths were adopted including a kiosk, surf shed, laboratories, band stand and increased pedestrian and vehicular traffic capacity. By the end of 1933 Waverley Council was reported to have spent approximately £162,000 on the improvement works (Clive Lucas et al 1997: p.72). The pavilion, and other works forming the rest of the scheme, were opened on 21 December 1929. The crowd of onlookers was estimated at 160,000 to 200,000. By 1928 the number of visitors carried by tram and 'bus to Bondi was estimated at 14 million, and by 1929 an average of 60,000 people were visiting the beach on a summer weekend day (Clive Lucas et al 1997: p.73).

The pavilion served several purposes, including offering changing facilities for swimmers, food outlets and entertainment venues. There were Turkish baths and a ballroom and entertainment areas on the upper floor that took advantage of the excellent location. Tunnels provided bathers with access from the change rooms to the beach under Marine Drive, from which bathers exited via the concrete groynes which also served to mitigate sand drift problems.

The use of the 'Mediterranean-Georgian Revival' style with the repeated symmetry of arched arcades, its low-lying form, use of terracotta Cordova-style tiles and white-cream walls proved to be an ideal style for a beach front setting. It has come to represent the lifestyle of the inter-war period for generations in Sydney. The pavilion at Bondi was the largest example of its type in Sydney. In addition to the change facilities provided on the lower floor, the upper floor of the pavilion was operated as a separate entertainment area providing dining and supper dances. It became a popular entertainment and social venue, most notable for Roy Starfield's Supper Dances. The pavilion was unique in Sydney for the time with a combination of entertainment facilities and fine location. The pavilion's planning originally also incorporated an amphitheatre at the rear, a relatively common feature at the time but the example at Bondi, however, was more sophisticated than others.

The park as part of the improvement scheme is arguably a landmark in the history of urban design in NSW because of its ambitious scale, date of construction and relative isolation at the time of construction. In view of its integrity it is also an exemplar of a trend in landscape design typical of the inter-war era (Clive Lucas et al 1997: p.110). In the park the use of pedestrian bridges and tunnels over and under Campbell Parade and Marine Drive was an imaginative engineering solution to the introduction of grand traffic thoroughfares (Clive Lucas et al 1997: p.111).

The 1930s were a popular time at the beach and Bondi drew not only Sydneysiders but also people from elsewhere in Australia and overseas visitors. Advertising literature of the 1930s referred to Bondi Beach as the 'Playground of the Pacific'. The iconography centred on female bathers and the pavilion. This image of the pavilion and location at Bondi Beach came to represent at a national level an aspect of the Australian lifestyle, and the beach and the pavilion are integrally linked in this association.

1940s to the present:

The period of the early 1940s was dominated by World War II. After the outbreak of war with Japan, the Army took control of the beach and facilities including the Bondi Pavilion. In preparing the beach for defence against enemy landing the groynes of the pavilion (which projected onto the beach for access and stabilising sand drift) were demolished, and the beach front generally fenced off (Clive Lucas et al 1997: p.77). Despite these emergency measures the first floor of the pavilion at least continued in its pre-war mode with Roy Starfield's supper dances.

The war years of the 1940s produced far-reaching changes in the social and economic climate of Australia. Bathing patterns had changed, and the post-War popularity of the new nylon bathing costumes meant there was less reliance on changing sheds. The post-war era also saw increased use of cars which facilitated greater choice in the number of beaches that bathers could visit. The reliance on public transport began to fade. These developments affected the future of the pavilion, which Waverley Council (faced with the financial burden of maintaining the building) was ready to recognise (Clive Lucas et al 1997: p.77). An improvement scheme for Bondi Park and Beach was submitted to Waverley Council in January 1952 but never acted upon.

An indication of Bondi's significance at the time is that in February 1954 a "Royal Command" Surf

Carnival was held at Bondi Beach in the presence of Her Majesty Queen Elizabeth and His Royal Highness the Duke of Edinburgh. Bondi Beach had the distinction of being specifically chosen for the event. As a result of the event, Her Majesty gave permission for the Marine Parade to be renamed 'Queen Elizabeth Drive' (Clive Lucas et al 1997: p.77).

Although the beach was popular, Waverley Council was losing money on the pavilion. By 1959 the pavilion was unlicensed and the fabric of the building was declining. By the 1960s one third of the men's changing area was closed and the auditorium was rarely used (Clive Lucas et al 1997: pp.79-80). The pavilion generally declined during the 1960s, although an occasional plan was mooted about its future.

By the early 1970s the pavilion was seen as a white elephant. It was at this time that a reprieve and a new direction arrived, with the Bondi Theatre Group gaining approval to convert the ballroom into a theatre (Clive Lucas et al 1997: p.81). The theatre was opened by Prime Minister Gough Whitlam in 1975, and the pavilion became the centre of Waverley Council's cultural program in 1977 (Clive Lucas et al 1997: p.81). This saw the demolition of the change rooms, lockers, the former Turkish baths. The courtyard was replaced by a grassed amphitheatre, netball court, craft workshops, art gallery, child care centre, gymnasium and a restaurant, and the building was licensed again. The Bondi Pavilion Community Centre was opened by NSW Premier Neville Wran in 1978. In 1980 Council sponsored a mural in the courtyard, and in 1987 a new forecourt was constructed. Substantial repairs were carried out in the mid 1990s and by the late 1990s the pavilion was the centre for various community and cultural events (Clive Lucas et al 1997: p.82).

In 2000 the beach took on a new guise as the venue for the Sydney Olympic Games beach volley ball competition. Recent changes from 2002 to 2005 to the Bondi Surf Pavilion included construction of new forecourt community facilities by Tanner Architects; a glazed semi-circular addition to northern end of pavilion to house a seafood restaurant; restoration of the fenestration to northern end of the east facade; and relocation of the Foundation stone. In September 2007 female government leaders and spouses in Sydney for the APEC meeting were invited to lunch at the 'Icebergs' restaurant at Bondi Beach by the wife of the Australian Prime Minister, Mrs Janette Howard.

The Bondi 'Icebergs'

The well known Bondi Icebergs (regarded as cranks' at the time) were formed in 1929. The Icebergs grew out of a group of swimming enthusiasts who enjoyed swimming in winter. To be a member of the club, swimmers have to take the plunge into the icy waters of Bondi Baths on at least three out of every four Sundays during winter months, for a period of five years. The Icebergs did not have a clubhouse for the first three years of their existence. In 1932, a year after the baths had been extended, the Bondi Ladies Swimming club moved to a new clubhouse nearby and the Waverley Municipal Council offered their old premises adjacent to the pool to the Icebergs. The Icebergs would eventually take out a long lease on the clubhouse at an initial annual rental of one £1 (Andrews 2004: p.75). Additionally, on 14 June 1932 the Waverley Council Assistant Engineer submitted plans and specifications for the erection of a weatherboard club room for the Icebergs Club, at a cost of £150. These premises were to be their home for more than a quarter of a century, but by the mid-1950s it became obvious that a new clubhouse would have to be built. They had seen this coming and for several years had been putting aside money to help pay for the rebuilding. The 'Bergs' referred to this nest egg as the club's 'Frozen Assets'. Once again negotiations with Waverley Council got underway. The Council decided to build a new clubhouse on the condition that the Icebergs contribute the money they had been saving. The 'Bergs' cash contributed to around a third of the construction costs (Andrews 2004: p.75).

Of the rules under which the Bondi Icebergs operated, Rule 15B was regarded as the most important. Under Rule 15B members were required to complete three swims a month during winter months for five years, and if:

"A member fails to complete three swims in one calendar month during the winter season, he or she is then required to submit a written explanation to the Swimming Committee prior to the first Tuesday after the last Sunday of each month, giving their explanation for failing to complete the compulsory swims." The rule was rigidly enforced. Failure to offer an explanation, or where that explanation was rejected by the Committee, meant that the member was barred from the club for twelve months, and not even permitted to come to the club as a visitor (Andrews 2004: p.25).

The idea of grown men willingly swimming in the icy Bondi winter waters was the subject of long standing

jibes, both private and public. The Sydney press often reported on the winter antics of the 'Bergs' and they were a source of inspiration for some of Australia's finest press cartoonists including Brodie Mack and Emile Mercier (Andrews 2004: p.55).

On 5 September 1971 members of the Icebergs club were involved in the dramatic rescue of a 27 year old woman parachutist from Cremorne, Mrs Pattie King. The desperate struggle to save the young woman was watched by more than 10,000 people who had gathered at Bondi beach to watch the finish of the first 'City to Surf' race (Andrews 2004: p.109). Mrs King was one of ten Australian Parachute Federation members who were to make a display jump from 10,000 ft and land on the beach. A sudden drop in the wind caused three of them to fall into the sea. Mrs King hit the water only five yards from MacKenzie Point beside the South Bondi baths, where 12ft waves were breaking onto the rocks. The Bondi Icebergs were lined up ready to start a race in the baths and two members immediately dived in to help (Andrews 2004: p.109). The two Icebergs reached Mrs King, but could not keep her head above the water, and with each wave she became more entangled with the parachute lines. The power rescue boat from the beach got to within 10 yards of the drowning woman and her supporters, and a crewman dived in with a line and tied it to the chute hoping to tow her away from the rocks but the boat itself was smashed on the rocks (Icebergs 2007). Fifteen Icebergs fought desperately to keep Mrs King up, but her parachute and sodden equipment were too heavy. She was underwater for about 20 minutes because she kept snagging on the rocky bottom (Icebergs 2007). Three doctors who had taken part in the City to Surf race tried desperately to resuscitate Mrs King, but she was to die four days later in hospital (Andrews 2004: p.110).

Because of their attempts to save her, the Bondi Icebergs became the first Club ever to receive the Certificate of Merit for Bravery of the Royal Humane Society of NSW (Andrews 2004: p.110).

In 1993 tests on the Icebergs clubhouse revealed that it was riddled with concrete cancer, and a massive upgrade was required (Andrews 2004: pp.137-8). Waverley Council was reluctant to bear the cost and recommended demolition and the disbandment of the club. The Labor dominated Council was also of the opinion that a 'men only' club was politically incorrect and had outlasted its usefulness (Andrews 2004: p.137). Members of the 'Bergs' commenced a successful community campaign to save the club based on the slogan "Remember the Titanic" with 'SS Waverley Council' foundering on a Bondi Iceberg (Andrews 2004: p.138). During 1993 the Council rejected proposal after proposal, but the tide of public opinion was turning against it. The NSW Government under Premier John Fahey, weighed into the fight suggesting that the Icebergs clubhouse was an Australian icon. The Federal Opposition Leader, John Hewson, stated bluntly that the clubhouse would be demolished "over my bloody dead body" (Andrews 2004: pp.139-40).

Eventually the advertising and media tycoon, John Singleton, was to come to the club's rescue and secured financial support for the demolition of the old club building and the construction of new modern facilities. Singleton saw the Icebergs as iconic and something that all Australians held close to their hearts - larrikins who still had the discipline to complete their five years of swimming almost every winter Sunday (Andrews 2004: p.142). In October 1998 a \$10 million development application was lodged with Council for a four story building on the space of the old clubhouse. One of the Council's persistent objections to the Iceberg's club was removed when the club admitted women members as from May 1995 (Andrews 2004: p.127). The ground floor of the new club building, opened in 2002 and contains public facilities, with the first floor becoming the headquarters of Surf Lifesaving Australia, the heirs of the surf lifesaving organisation that had been born on Bondi Beach over ninety years earlier. The top two floors contain the Iceberg's clubhouse, and a restaurant to a design by Lazzarini and Pickering Architetti in conjunction with Tanner Architects completed in 2004.

The commencement of the Australian surf life saving movement at Bondi

Through the nineteenth century the rise in the popularity of swimming in Europe raised issues about the proper training of swimmers. The British Royal Humane Society educated people on resuscitation techniques and acknowledged the bravery of swimmers in rescues, but provided no instruction on how to actually effect a rescue and secure a patient. Impressed by the active approach to educating the public advocated by the Melbourne-based Royal Humane Society of Australasia, English swimmer William Henry and his friend Archibald Sinclair approached the English Royal Humane Society stressing the need for greater public education by the organisation, including practical instruction on securing and saving a drowning person (Brawley 2007: p.12). The two men and a number of supporters formed the 'Life Saving Society' in 1891. As the society's membership grew a handbook of practical lifesaving techniques was

formalised which borrowed heavily from the squad drill section of the 1892 British Infantry Drill Book and the Manual of the Medical Staff Corps (Brawley 2007: p.12).

The late 1880s also saw swimming pools and swimming clubs appear throughout the Sydney metropolitan area. In part, public interest in swimming was fuelled by the efforts of a group of commissioned and senior non-commissioned officers of the NSW Army Medical Corps, who were stationed at Victoria Barracks at Paddington in Sydney. Aware of the benefits of exercise for health, the group saw swimming as an especially restorative pastime and many of the early swimming clubs that emerged at this time were formed as a direct consequence of the initiatives set in motion by these men (Brawley 2007: p.12).

The increasing popularity of bathing in Sydney raised a number of issues concerning the prevention of drowning. Given Henry and Sinclair's assertion that a lifesaving instructor should be familiar with the Infantry Drill Book, John Bond of the NSW Army Medical Corps took on the mantle of instructor of a life saving class (Brawley 2007: p.14). He moved to Waverley in 1893, became interested in the activities of the Waverley Amateur Swimming Club and spent time coaching other club members in life saving techniques. With the success of Bond's early classes, the Waverley branch of the Life Saving Society sought to expand its activities to the nearby Bondi Baths by affiliating with the Bondi Amateur Swimming Club. A demonstration by Bond and his students in lifesaving techniques was held at the Bondi Baths on Commemoration Day 1895 (Brawley 2007: p.12). For his achievements in the introduction of early lifesaving techniques and training Bond was elected a life member of the Bondi Beach Surf Lifesavers Club in March 1909, and inducted into the SLSA Hall of Fame on 18 March 2005 (SLSA 2007).

There has always been a debate in surf lifesaving circles about whether the first surf lifesaving club was at Bondi or Bronte Beach. In late 1906 a local man nearly drowned at Bronte. Responding to this incident, a group of his friends began to meet irregularly on Sunday afternoons to train in the use of the lifeline positioned on the beach by Waverley Council. In February 1907 a rescue at Bronte nearly had fatal results when the lifeline was not immediately available because the group were training with it, and as a result Waverley Council ordered the group to cease their activities (Jaggard 2006: p.34). Because of the Council's chastisement of the Bronte irregulars, bathers at Bondi resolved to place their attempts to protect the public on a more formal footing. In consequence of the drowning of 16 year old Reginald Bourne at Bondi on 10 February 1907 (Brawley 2007: p.31), what is now regarded as the world's first formally documented surf life saving club, the Bondi Surf Bathers' Life Saving Club (HBSBLSC 1956: p. 10), was formed at the Royal Hotel, Bondi Junction, on 21 February 1907 (NMA 2006: P.3).

As the city's beachside councils accepted their control of the beaches in the wake of the passage of the *NSW Local Government Act (1906)*, they looked beyond issues of protecting surf bathers and decided that issues of public decency related to surf bathing would also be their responsibility. At the beginning of the surfing season of 1907/08, Manly, Waverley and Randwick councils issued ordinances concerning acceptable dress for surf bathers. Many bathers regarded the new costume code as draconian. Further, the costume itself was seen to be impracticable and dangerous for bathers and surf lifesavers. The Bondi Surf Bathers Life Saving, Manly Surf Club, and a private social swimming club on North Steyne Beach launched a campaign against the new costume ordinance. It was as a result of this that the clubs decided that an umbrella organisation representing all the emerging surf clubs on Sydney's beaches would be desirable. The meeting to form this umbrella body took place at the Sydney Sports Club on 18 October 1907, and resulted in the creation of the New South Wales Surf Bathing Association. This was the parent body of today's organisation, Surf Lifesaving Australia, and it is from this date that the surf lifesaving movement in Australia marks its birth (NMA 2007: P.3).

The aims and objectives of the Bondi club were to train members on how to rescue a drowning person, the correct procedure in resuscitation, to provide efficient life-saving apparatus, to regulate surf bathing, and to promote surf bathing as a sport and recreation. Many of the key features of surf rescue were laid down in these early years, and several were Australian inventions. The custom of surf patrol members wearing red and yellow quartered caps to identify themselves as lifesavers commenced at Bondi during the summer of 1907-08 (Brawley 2007: p.61). The surfboat developed from small open boats such as those used by the Sly brothers of Manly from 1903 to rescue distressed bathers from the surf. The first surf ski was made in 1913 and adapted for lifesaving by the 1930s. Resuscitation methods, which were on the whole imported from overseas, also changed markedly over time (NMA 2006: p.5). From 1922, Association-patrolled beaches gradually began to have manned lookout towers or vantage points with

shark alarm bells, and even shark harpoons in surfboats. To recognise the valour of surf lifesavers and the very great demands made on them in the course of rescues, the Surf Bathing Association introduced the Meritorious Awards system in 1919 (NMA 2006: p.5).

Along with the lifesaver's cap, flags and surfboat, the surf-reel is one of the most identifiable of surf lifesaving's objects. A model reel was developed by members of the Bondi Club, Lyster Ormsby, John Bond, and Percy Flynn, using a cotton reel and hair pins, and the first prototype was manufactured by a Sydney firm of coachbuilders, Olding and Parker (HBSBLS: p.8). This reel was first used at Bondi in a display on 23 December 1906 (My Beach 2007). The reel, line and belt were used in lifesaving rescues for seven decades, and events centred on the reel became a regular element of surf lifesaving carnivals. Since the introduction of the inflatable rescue boat (IRB), the rescue board and the rescue tube in the 1970s and 1980s, the reel has gradually been relegated to competition use only (NMA 2006: p.7). But it remains an important symbol for surf clubs around the country, and even today in the March-past at Australian surf carnivals each club squad consists of a standard bearer and a 'rescue and resuscitation' party carrying a reel emblazoned with the club's name and crest.

The Bronze Medallion was introduced in 1910 by the Surf Bathing Association as its measure of proficiency, and is still the basic qualification required to perform surf rescues today. The Association's Bronze Medallion proficiency test included use of the reel, and it was adopted widely in New South Wales and interstate, and remained largely unchanged for decades (NMA 2006: p.7). The first Bronze Medallion squad was examined at Bondi Beach on 2 January 1910, and the Bondi Surf Bather's Life Saving Club's Sid Fullward was the first man to gain a Bronze Medallion (HBSBLS: p.10).

The first woman to gain her Bronze Medallion was Edie Kieft of Greenmount in northern NSW. Kieft was 15 years old when she qualified for her Bronze Medallion in January 1923, and was 84 when she finally received the award, since women were not allowed to become full members until 1981. Because Kieft had registered using only her initial and surname, the Surf Bathing Association of New South Wales didn't realise she was a woman. When they discovered that 'E' stood for Edith, they withheld the award. Kieft (by now Mrs Rowe and a grandmother) was finally awarded her bronze medallion in 1991 (NMA 2006: p.9). Women now comprise 40 per cent of club membership. The first woman surf club captain was selected in 1987, although it was not until 1998 that a woman became a member of SLSA's governing National Council (NMA 2006: p.24).

Sunday 6 February 1938 - *'Black Sunday'* - brought home to the Australian public the value of the volunteer surf life savers who manned Sydney's beaches. An estimated 35,000 people were on Bondi beach, and a large group of lifesavers were about to commence a surf race when three freak waves hit the beach and hundreds of people were swept out to sea (Brawley 2007: p.133). Eighty lifesavers went to their aid and many of these lifesavers had to be saved themselves, as desperate swimmers grabbed onto rescue lines and dragged them underwater. Due to the dedication of the lifesavers 300 people were eventually rescued (Australian Culture and Recreation Portal 2007), 60 immersion cases required treatment, while 35 were unconscious and required resuscitation (Jaggard 2006: p.28). As more and more people were rescued the Bondi clubhouse began to resemble a hospital emergency ward. Four people did not respond to resuscitation, and the body of a fifth was recovered some days later (Jaggard 2006: p.28). Bondi's 'Black Sunday' remains the largest mass surf rescue recorded in Australia's history.

The events of 'Black Sunday' 1938 had taken place against the backdrop of Europe's descent into war and chaos. At this time the Australian surf lifesaver offered an alternative vision to the ideals of masculinity promulgated by Nazism and Fascism. Writing of the achievements of Bondi's lifesavers during the events of Black Sunday, English writer Paul McGuire informed Britain that: *'Australian Surf and Life Saving Clubs are volunteer services, regiments with an heroic tradition earned in the saving, not the slaughter of life'*. (quoted in Brawley 2007: p.144)

Within 18 months of the events of Black Sunday, Australians would again be at war and as they had 25 years before, Bondi's lifesavers would answer the call in numbers that rivalled and surpassed the enlistment rates of any other Australian community organisation (Brawley 2007: p.144). Records show that 210 club members enlisted in the armed services, of which 14 were to die on active service (HBSBLS: p.22).

The familiar red and gold flags that have become to hold an enduring place on Australian beaches were introduced at Bondi during the war, when reduced club membership made it difficult to patrol the whole beach. The flags would be positioned along the safest stretch of water, and bathers advised to 'swim between the flags'.

The Bondi march-past pennant became part of Australian military folklore. In February 1940 the club had paid £6 to have a replacement standard made. When the club's pre-war standard bearer in march-past competitions enlisted in mid-1940, he took the old standard to the Middle East with him. On meeting other lifesavers he asked them to donate their unit colour patch or other insignia, which was then sewn onto the pennant. The pennant travelled through the Middle East and the Pacific before advancing into the Philippines with MacArthur's headquarters, collecting patches as it went. It was returned to the club in November 1945, and remains on display in the clubhouse (Brawley 2007: p.161).

Many Bondi lifesavers took their interest in surf lifesaving with them to war. During their time in Palestine, the 2AIF found a number of beaches at which its men and women could relax. In the wake of several unfortunate drownings, Australian military authorities began to seconde former surf life savers to patrol beaches such as Tel Aviv and Neuserat. As well as beach patrols, the 2AIF also held a number of surf carnivals as a means of rest and recreation (Brawley 2007: p.161). At a carnival at Tel Aviv beach in September 1941, watched by General Sir Thomas Blamey, a nine event program included a march-past, rescue and resuscitation, and a surf race. A carnival at the same beach in October 1941 attracted 160 entrants for the surf race, 24 teams for the rescue and resuscitation competition, and 28 teams for the beach relay (Jaggard 2006: p.194).

In the Pacific campaign surf lifesavers also found themselves back on beaches doing patrols to protect their brothers and sisters-in-arms. In 1944 Australian units were sent to the island of Bougainville in the Solomon Islands to replace American units needed for the invasion of the Philippines. Torokina Beach was out of bounds to the then resident American forces after a number of drownings. The Bondi men joined with a number of other surf lifesavers from New South Wales and Western Australia to form the Solomon Islands Surf Life Saving Club at Torokina. The Solomon Islands Club patrolled the beach, and held carnivals. More than 5,000 spectators watched the 1945 carnival (Jaggard 2006: p.194). By mid-1945 the club had 286 members including over 100 Bronze Medallion holders (Jaggard 2006: p.194). By the time the club disbanded at the end of the war, they had trained and examined 300 members of the military for the Bronze Medallion (Brawley 2007: pp.161-3).

Following the War, the internationalisation of the surf lifesaving movement gained pace. On the evening of 2 November 1953 at the London Coliseum, a Royal Command Performance took place before the newly crowned Queen Elizabeth II. The performance concluded with an 'Australian Tableau' which included cricketers, servicemen, and Indigenous peoples. At the rear of the tableau, dominated by a large flag, were six lifesavers dressed in Bondi march-past costumes and caps and the flag was Bondi's march-past standard. The Queen subsequently issued a royal command to the Surf Life Saving Association of Australia to hold a 'Royal Surf Carnival' at Bondi Beach during her tour of Australia in 1954. It was held on 6 February, 16 years to the day after the momentous events of 'Black Sunday' (Brawley 2007: pp.202-3). Both royal events were widely reported in the Australian and international press and stimulated interest in the surf lifesaving movement.

At the 1956 Olympic Games in Melbourne, the opportunity was taken to hold an international surf carnival at Torquay beach outside Melbourne. Teams from California and Hawaii in the USA, as well as from New Zealand, South Africa, the United Kingdom, and Ceylon took part in front of crowds of athletes and visitors that had come to take part in the Olympic Games (Walding 2003: p.22). Many of these teams and athletes were to take Australian life saving techniques back to their homelands. Another more significant outcome from the carnival was the formation by the representatives of the participating nations of the International Council of Surf Lifesaving.

Another major evolution in the development of post-war surf lifesaving in Australia was the encouragement of pre-adolescent members, or 'Nippers', during the 1960s. The Nippers program was introduced to arrest falling membership and to attract young people aged from eight years to young teens to surf lifesaving. While there had been junior clubs in the 1920s and 1930s they were essentially in name only, whereas Nipper members had the opportunity to learn and participate. The first Nippers group

started in the Illawarra club, NSW, in the mid-1960s and the concept soon spread interstate. The first interstate carnival specifically for Nippers alone was held in January 1972 at Palm Beach in Queensland. Within two years, teams from New South Wales, Queensland, Tasmania and Western Australia were competing, and other states followed (NMA 2006: p.24).

In 1991 the Surf Life Saving Association of Australia changed again to 'Surf Life Saving Australia' (SLSA), its present name. Today SLSA is Australia's largest volunteer water safety organisation. By 2006 there was a national membership of 120,000 members representing 305 clubs (SLSA 2007). Forty percent of these active members are female (Jaggard 2006: p.223). Surf lifesavers have rescued more than 520,000 people in the 80 years since records have been kept, with the number of rescues each season in recent years fluctuating between 8,000 and 12,000. An [independent economic study](#) conducted for SLSA in 2005 concluded that if not for the presence of volunteer surf lifesavers, 485 people would drown each year and 313 would be permanently incapacitated as a result of accidents in the surf (Australian Culture and Recreation Portal 2007). The study found that the economic and social value of surf lifesaving services provided by volunteer lifesavers is worth more than \$1.4 billion per year (SLSA 2007). Today in NSW, over 58,000 members spend in excess of 270,000 voluntary hours patrolling 129 clubs to protect 1,590 kilometres of coastline from Fingal Beach in the north to Pambula Beach in the south (SLSNSW 2007). During the 2006-07 season they performed 6,319 rescues, 188,824 preventative actions and treated 30,940 first aid cases.

Condition and Integrity

The condition of the place is good. In recent years considerable efforts have been made to clean the beach water of pollutants by lengthening the Bondi sewerage outfall. Portions of the weathered sandstone dykes were previously used by Waverley Shire Council as a garbage dump is now discontinued. The major potential danger is from vandalism and abrasion from increasing pedestrian tourist traffic. The pavilion has been repaired and refurbished on several occasions; substantial works were undertaken in the 1970s and the 1990s. An external visual inspection made by Clive Lucas Stapleton & Partners in 2007 for Waverley Council found the condition of the Bondi Surf Pavilion and the Bondi Surf Bathing Life Saving Club Building to be generally satisfactory, and that routine maintenance is carried out. There are no aspects of the physical condition of the building which affect the significance of the pavilion. The landscaped area of Bondi Park, including the picnic shelters and footpaths, were the subject of an upgrade in late 2003 and are generally in fair condition. There is signage over the façade and various alterations have been made. In 1994, the Icebergs' clubhouse and pool area at the southern end of the beach was in a poor state of repair including waterproofing problems and concrete cancer. In 2002, a new Iceberg's clubhouse was opened.

Location

About 65ha of land and water, comprising generally the beach, surf life saving clubs, pavilion, parks, promenades, cliffs and ocean waters between Ben Buckler and Mackenzies Point; being the areas enclosed by a line commencing at the southern end of Notts Avenue then proceeding north-westerly along the easterly edge of Notts Avenue to Campbell Parade, then northerly and easterly via the seaward edge of Campbell Parade to its intersection with Ramsgate Avenue then easterly and southerly following the southern and western edge of Ramsgate Avenue to the northern boundary of 77 Ramsgate Avenue, then westerly and southerly along that boundary and the western boundaries of 77 to 111 Ramsgate Avenue to the southern boundary of 111 Ramsgate Avenue, then via that boundary to Ramsgate Avenue, then southerly via the western side and alignment of Ramsgate to the cliff top at Ben Buckler, then easterly via that cliff top to the eastern alignment of Ramsgate Avenue, then northerly via that alignment to the southern end of the road reserve on the south side of 168 Ramsgate Avenue, then easterly via the southern side of that reserve to the eastern alignment of Brighton Boulevard, then via that alignment directly to low water mark at Ben Buckler, then via low water to the most southerly point of Ben Buckler, then south westerly directly to the most easterly point at low water on Mackenzies Point, then westerly via low water mark on the southern side of Marks Park to the alignment of the eastern boundary of 25 Kenneth Street, then northerly via that alignment to the southern edge of Kenneth Street, then easterly via the southern edge of Kenneth Street to the eastern edge of Marks Lane, then north via the alignment of the eastern edge of Marks Lane to the northern side of Fletcher Street, then east via the northern edge of that road to the cliff top to the south west boundary of Lot 1/715 DP752011, then easterly and northerly via the boundaries of Lots 1/715, 714 and 713 DP752011, so that they are excluded, to the southern end of Notts Avenue.

Bibliography

Andrews, Malcolm (2004) *Bondi icebergs: an Australian icon*. BB international Books, St Peters, NSW.

Australian Culture and Recreation Portal (accessed 25/07/2007) *Surf Lifesaving*
<http://www.cultureandrecreation.gov.au/articles/surflifesaving/>

Booth, Douglas (2001) *Australian beach cultures: the history of sun, sand and surf*. Frank Cass, London.

Brawley, Sean (2007) *The Bondi lifesaver: a history of an Australian icon*. ABC Books, Sydney. NLA:

Cass, Caroline (2000) *Discovering Bondi*. Boondyke Books, Sydney.

Clive Lucas, Stapleton & Partners (1997) *Bondi Pavilion Surf Club and surrounds: conservation analysis and guidelines*. Clive Lucas, Stapleton & Partners, Kings Cross, Sydney.

Galton, Barry (1984) *Gladiators of the surf: the Australian surf lifesaving championships*. Reed, Frenchs Forest, NSW.

Hard, Greg (1993) *A summer mosaic: Bondi Beach, Australia*. G Hard, Sydney.

HBSBLSC (author unknown) (1956?) *History of Bondi Surf Bather's Life Saving Club, 1906-1956*. Kenny and Watson, Sydney.

Historic Houses Trust of NSW (2005) *Bondi: a biography*. Historic Houses Trust, Sydney.

Icebergs (accessed 2007) *History*. <http://www.icebergs.com.au/index.php?page=18>

Jaggard, Ed (ed) (2006) *Between the flags: one hundred summers of Australian surf lifesaving*. UNSW Press, Sydney.

My Beach (accessed 26/07/2007) *Bondi*
http://www.kellogg.com.au/surfsafesummer/ssweather/mybeach/mybeach_nsw_bondi.asp

NMA (2006) *Between the flags: 100 years of surf lifesaving*. National Museum of Australia, Canberra.

National Trust (2007) "Australian Spirit", in *Trust News*, Vol.35 No.4 May 2007. National Trust of Australia (Victoria).

NSW Government Gazette, Tuesday 14 June 1859, fourth supplement (1993): *Bondi Beach*. NSW Government Printer, Sydney.

Sanders, Noel (1982) *Bondi the beautiful: the impossibility of an aesthetics*. NSW Institute of Technology, Broadway, Sydney.

SLSA (accessed 23/08/2007) <http://www.slsa.com.au/>

SLSNSW (accessed 25/07/2007) *History*. Surf Lifesaving New South Wales.
http://www.surflifesaving.com.au/Surflife_CMS/AboutUs/History/

Walding, Murray (2006) *Blue heaven: the story of Australian surfing*. Hardie Grant Books, South Yarra, Vic.

Waverley Council (2007) *Bondi Beach*. <http://www.waverley.nsw.gov.au/council/beaches/bondi.asp>

Wilson, Jack (1979) *Australian surfing and lifesaving*. Rigby, Adelaide, SA.

Report Produced Fri Apr 24 10:04:34 2015

State Heritage Register: Bondi Beach Cultural Landscape



[Home](#) > [Heritage sites](#) > [Searches and directories](#) > NSW heritage search

Bondi Beach Cultural Landscape

Item details

Name of item: Bondi Beach Cultural Landscape
Other name/s: Bondi Beach, Bondi Surf Pavilion and Bondi Park, Bondi Surf and the North Bondi Surf Club.
Type of item: Landscape
Group/Collection: Landscape - Cultural
Category: Other - Landscape - Cultural
Location: Lat: -33.8909722343 Long: 151.2767372210
Primary address: Queen Elizabeth Drive, Bondi Beach, NSW 2026
Parish: Alexandria
County: Cumberland
Local govt. area: Waverley

Property description

| Lot/Volume Code | Lot/Volume Number | Section Number | Plan/Folio Code | Plan/Folio Number |
|-----------------|-------------------|----------------|-----------------|-------------------|
| CROWN LAND | | | | 500048 |
| PART LOT | 1746 | | DP | 726692 |
| PART LOT | 1749 | | DP | 728661 |
| LOT | 1 | | DP | 911546 |

All addresses

| Street Address | Suburb/town | LGA | Parish | County | Type |
|-----------------------|-------------|----------|------------|------------|-----------------|
| Queen Elizabeth Drive | Bondi Beach | Waverley | Alexandria | Cumberland | Primary Address |

Statement of significance:

Bondi Beach, Bondi Park, Bondi Surf Pavilion, and the Bondi Surf Bathers Life Saving Club building form a cultural landscape of State significance as an iconic representation of the Australian beach experience. The place is historically significant as the site of many 'firsts' and other significant events in surf lifesaving, and as the largest beach improvement scheme to be carried out in the interwar years. The place demonstrates the rapid increase in popularity of beach-going once restrictions on surf bathing were eased in the early 20th century.

The place is of social and aesthetic significance as a landmark, recognised internationally as a symbol of Australia's popular beach culture. While the Bondi Surf Pavilion has been modified over time, the relationship of the building to the promenade and beach, as well as the park and its intact features (including two concrete pedestrian bridges with standard lamps, the promenade, and numerous pathways in original locations), retains its integrity to the 1928 beach improvement design.

Date significance updated: 23 Sep 05

Note: There are incomplete details for a number of items listed in NSW. The Heritage Branch intends to develop or upgrade statements of significance and other information for these items as resources become available.

Description

Designer/Maker: Pavilion - Robertson and Marks (Leith C. McCredie, architect). Bondi SLSC - c.1934 Ross & Rowe.

Builder/Maker: Bondi Pavilion: John Howie & Sons.

Physical description: Bondi Beach is located between Ben Buckler Head and McKenzie Point, and is approximately one kilometre long and ranges in width from 50m at the north end to 100m at the south end.

Bondi Park is bounded by Campbell Parade to the west and Queen Elizabeth Drive and Bondi Beach to the east. The park is largely grassed, with a number of picnic shelters, walkways, and tree plantings. Situated within the park, the Bondi Surf Pavilion is the dominant architectural feature in the immediate vicinity of Bondi Beach.

The Bondi Surf Pavilion is constructed in the Mediterranean/Georgian revival style and consists of a central double storey structure fronted by a single storey arched colonnade and flanked by single storey wings at either end with colonnaded walls surrounding two internal courtyards. The walls are cement rendered masonry, the floors are reinforced concrete and timber, the roof is timber framed with concrete roof tiles, and the windows and doors are timber framed and glazed. The joinery at the northeastern end of the building is original. The Bondi Surf Pavilion currently includes a theatre, a gallery, an amphitheatre, a basketball court, several meeting rooms, a restaurant, change rooms and toilets.

Also located within Bondi Park are the Bondi Surf Bathers Life Saving Club and the North Bondi Surf Club buildings.

Physical condition and/or Archaeological potential: 2007 - The preliminary matters of concern arising from detailed condition report commissioned by Waverley Council include the presence of lead paint, the noncompliance with the Building Code of Australia (BCA) of the theatre in terms of egress and fire control, and the rusting of a number of major structural beams.

An external visual inspection made by Clive Lucas Stapleton & Partners for the purposes of this nomination found the condition of the Bondi Surf Pavilion and the Bondi Surf Bathers Life Saving Club Building to be generally satisfactory, and that routine maintenance is carried out. There are no aspects of the physical condition of the building which affect the significance of the pavilion.

The landscaped area of Bondi Park, including the picnic shelters and footpaths, were the subject of an upgrade in late 2003 and are generally in fair condition.

The archaeological potential of the study area has not been assessed in detail. There is some scope for archaeological remains to provide information on earlier structures, such as the early bathing sheds, located in the area of Bondi Park.

Modifications and dates: **Date condition updated:** 20 Jul 07
Changes to the Bondi Surf Pavilion building included the following:
- 1931 Erection of outdoor auditorium which incorporated the caretaker's quarters in the first floor;
- c 1942 Groynes demolished as part of wartime preparation of Bondi Beach for defence against enemy landings;
- 1948 Two additional exits and stairways, emergency exit lights, additional lavatory accommodation, fire

fighting equipment, and ventilation to the ballroom in order to obtain a licence under the Theatre and Public Halls Act;

- 1955 Tenders called for operation of the Bondi Surf Pavilion. Description in tender documents stated that the pavilion had been recently renovated and was in a good state of repair. Further details are not known;
- 1968 Reconstruction of walls of the Bondi Surf Pavilion for structural reasons;
- 1972-75 Former ballroom converted to theatre;
- 1977-78 Change rooms, lockers, Turkish baths, courtyard demolished and replaced by large grassed area, amphitheatre, netball court, workshops for craft classes, art gallery, child care centre, two gymnasiums, restaurant as part of conversion of pavilion to a community centre;
- Unknown date (probably in the 1970s) Reversal of auditorium (audience seating moved from west of pavilion to inside pavilion courtyard);
- 1980 Courtyard walls painted with murals along the theme of 'Bondi the Beautiful' based on 1920s images of Bondi;
- 1985 Ceramic murals installed in foyer of the Bondi Surf Pavilion; and
- 1980s Semi-circular pergola constructed to south of the Bondi Surf Pavilion.

Recent changes from 2002 to 2005 to the Bondi Surf Pavilion included the following:

- Repainting of the pavilion and construction of new forecourt;
- Glazed semi-circular addition to northern end of pavilion to house seafood restaurant;
- Building constructed in south courtyard;
- Fenestration to northern end of east faade restored;
- Stormwater pipes fixed;
- Alterations for gelato bar at southern end of east side; and
- Foundation stone relocated.

Changes to the Bondi Surf Bathing Life Saving Club building included the following:

- 1951 Additions to provide a gear room;
- 1970s/1980s Additional rooms constructed to south-west of original building; mezzanine level added, first floor extended to east; and
- 2003 New boat shed. Changes to the North Bondi Surf Life Saving Club included the following:
- 1950 Observation Room completed;
- 1978 Demolition of top floor of building, to be replaced by a 'VIP room'; and
- 2006 Development Approval granted for works which will substantially alter the external appearance of the building. (Works not yet commenced - January 2007).

Changes to the Bondi Park included the following:

- 1970s Pipe handrails along Queen Elizabeth Drive replaced; pathway paving rehabilitated;
- 1980s Pavilion forecourt area reconstructed; and
- 2003 Moulded concrete skate park (in place of earlier skate ramp in southern section of park); also landscape works including new pathways.

10/2013 Marine Discovery Centre at Bondi Pavilion closed. Waverley Council call for expressions of interest for the space.

Further information:

Other harbour and ocean beaches in NSW where interwar beautification and/or improvement schemes were carried out by local authorities include Balmoral, Cronulla, Manly, Nobbys and Bar beaches (Newcastle), North and South beaches (Wollongong), Thirroul, The Entrance and Foster.

Extant pavilions of significance dating to the interwar period include the following:

- Manly Cove Pavilion - Mediterranean style, two storey, tiled roof, with colonnade and tile inlay decoration; located on the harbour side of Manly;
- Balmoral Bathing Pavilion - Mediterranean style, two

storey, located on popular harbour beach in landscaped setting with associated rotunda;
 - Cronulla Beach Surf Pavilion - Interwar Stripped Classical style, adjacent surf club house constructed at the same time (1940);
 - Bar Beach Surf Pavilion - accommodated 600 visitors, contained surf club and kiosk, Spanish Mission and Art Deco styles, completed in 1933;
 - North Beach Bathing Pavilion - Interwar Functionalist style, completed in 1938, single storey central pavilion with open-roofed dressing areas on either side;
 - Newport and Freshwater Beaches - Mediterranean style pavilions with shared dressing and surf life savers' accommodation; and
 - At The Entrance, a Mediterranean style surf life saving clubhouse was built in 1936 and designed as a pavilion to accommodate public changing rooms.

Current use: Pavilion - Cultural Centre, theatre, gallery, amphitheatre (open air cinema).

Former use: Pavilion[dressing cubicles/Turkish baths/dining rooms/ballroom/shops/sunbaking]

History

Historical notes:

Waverley:
 Waverley took its name from the title of a book by the famous Scottish author and poet, Sir Walter Scott. Its connection with the suburb of Waverley comes through Barnet Levey (or Levy, 1798-1837) who came to Sydney in the 1820s to visit his brother. When he saw how prosperous the city was becoming, Levey decided to settle here and set up a business as a general merchant. In 1831 he was granted 60 acres in the area bounded by the present Old South Head Road, Birrell Street, Paul Street and Hollywood Avenue. He must have occupied the land before the official grant because he built himself a substantial two story home on Old South Head Road in 1827, naming it Waverley House after the book by his favourite author. As time passed the house became a distinctive landmark and gave its name to the surrounding district, which was simply called Waverley. Levey established Sydney's first permanent theatre behind his shop in George Street. His projects consumed all his money, and when he died in 1837 he left a widow and four children in poverty. In 1837 the house was taken over for a Catholic school or orphanage, but it was demolished early in the 20th century.

Waverley municipality was proclaimed in 1859. By the 1880s trams were running to the beaches in the Eastern Suburbs and Waverley became a popular picnic spot. Waverley Park had a splendid oval, used by the established Waverley District Cricket Club.

Waverley Cemetery was established in 1877 on the site of the old tram terminus, on a beautiful site near the ocean. It houses many historically notable people.

The 1866 NSW Gazetteer described Waverley as having Clough's Windmill, Allan's Soap Works, Dickson's Soap and Candle Works and Scott's Blacking and Fireworks Factory. There were also four quarries producing excellent freestone. Today however, it is an attractive residential suburb, just west of Tamarama Beach (Pollen & Healy, 1988, 266-7)

Bondi Beach:
 Bondi Beach and Bondi Park were part of the Bondi Estate originally granted to William Roberts in 1810. Although the area was in private ownership, the use of the beach by the public was made permissible by the owners from 1855, and the foreshore lands became popular as a picnicking and pleasure resort.

In 1882, an area of 25 acres at Bondi Beach was dedicated as a public reserve. Early improvements following the dedication included baths opened c1889, bathing sheds

were erected in 1903, and a weatherboard shed for the Bondi Surf Bathers Life Saving Club was built in 1907. The Bondi Surf Bathers Life Saving Club and the North Bondi Surf Club were founded in 1906, and are two of the oldest surf clubs in Australia. The present clubhouse of the Bondi Surf Bathers Life Saving Club was constructed in 1934, and the present club house of the North Bondi Surf Club was opened in 1933.

A number of improvements ensued. In 1911, bathing sheds accommodating 750 men and 250 women were opened, described as the "finest bathing accommodation of any of the ocean beaches" (Sydney Morning Herald 14 February 1911, p. 9). A shed for the North Bondi Surf Life Saving Club was provided in the same year. Between 1911 and 1920, the sea wall at Bondi Beach was constructed. Funded by the State Government, the work was carried out by the Public Works Department. The wall was an early attempt to control the drifting sand problem experienced at Bondi, but only met with partial success. In 1924 the sand dunes at the north of the beach caused the sea wall to fail.

In 1923, Waverley Council implemented a Bondi Beach and Park Improvement Scheme. An open competition called on designers to provide a kiosk and surf sheds, three lavatory blocks with separate accommodation for males and females, a band stand, layout of the park surrounding the buildings, increased pedestrian and vehicular traffic capacity and elimination of cross traffic over the Marine Drive and Promenade. The architectural firm of Robertson and Marks won the competition with a design which was semicircular in plan, with a circular core, and a Classical style elevation to the beach. This design, as well as improvements to the park and ancillary structures, including car parks, radiating paths, and bridges, was estimated to cost (Pounds)100,000. Encountering difficulties in funding the project, in 1926 Waverley Council instructed Robertson and Marks to revise their scheme to include fund raising elements, such as baths. The plans for the park, sea wall, and traffic provisions were further amended on the basis of recommendations from the Commission of Inquiry into the scheme held by the Department of Local Government. The Inquiry accepted the revised scheme in 1927, and Waverley Council secured a loan of (Pounds)120,000 from the Commonwealth Bank for the construction of the scheme. A further (Pounds)40,000 was borrowed in 1930 in order to complete the scheme. By the standards of the time, the scale and cost of the Bondi Beach Improvement Schemes was a unprecedented undertaking for a local Council in NSW. The foundation stone marking the commencement of construction of the improvement scheme was laid on 26th May 1928 by the Mayor of Waverley, Alderman David Hunter. The Bondi Surf Pavilion was sufficiently complete by December 1928 to allow the public to use the accommodation. Six months later, Turkish baths and hot water baths were opened. The official opening of the Bondi Beach Improvement Scheme was held on 21st December 1929 before 160,000 to 200,000 onlookers. In addition to the erection of the pavilion building, the scheme included the layout of a Marine Drive (now Queen Elizabeth Drive), bridges, carparking, promenade, and park plantings.

The implementation of the improvement scheme required the relocation of the Bondi Surf Bathers Life Saving Club house to a point 100 yards north to where the present building is situated. Subsequently, a new club house, designed by Ross & Rowe, architects, was opened in 1934. The building was extended in the 1970s and 1980s. The Bondi Surf Pavilion offered, in addition to surf sheds and dressing accommodation, Turkish and hot water baths, retail premises, entertainment in the ballroom, cabaret theatre, and auditorium and dining. Bathing costumes, towels, lockers, and dressing cubicles were available for hire. The ground floor of the building originally held two courtyards, one for men and one for women, with individual changing booths constructed in rows in each. Tunnels leading from each courtyard led underneath Marine Parade to a pair of concrete groynes opening onto the beach. Owing to the outbreak of war in the Pacific, the two concrete

groynes leading from the pavilion onto the beach were demolished in 1942, and the park area was secured by barbed wire.

In the post-World War II era, the Bondi Surf Pavilion experienced a decline as changes in bathing costumes (from heavy woollen costumes to nylon) eliminated the need for changing sheds. The rise in popularity of the motor car meant that individuals could visit any number of beaches; whereas in the pre-war years the Bondi tram ensured that Bondi Beach was a popular beach destination for the public. Although Bondi Surf Pavilion itself began to decline in its commercial prospects (Council reported an operating loss of (Pounds)17,000 for the year 1955), Bondi Beach itself was cemented in the national identity as the quintessential Australian beach, as evidenced by its selection as the location for the 1954 'Royal Command' Surf Carnival, held in the presence of Her Majesty the Queen and His Royal Highness the Duke of Edinburgh. In the 1950s and 1960s, the ground floor refreshment rooms were operated by lessees, while the main hall and auditorium were rarely used. In the 1970s, steps were taken to increase the community use of the pavilion. The theatre on the upper floor was officially opened by Gough Whitlam in 1975.

Demolition of the change rooms, lockers, former Turkish baths, and courtyard took place in 1977 to 1978 in order to create a netball court, an art gallery, gymnasiums, an amphitheatre and other facilities as part of Waverley Council's cultural program. The building was officially opened as the Bondi Surf Pavilion Community Centre in 1978 by the Premier of NSW, Neville Wran. Bondi Surf Pavilion still continues to be a community cultural centre, housing a theatre, a gallery, rehearsal, meeting and function rooms. The external arcades, change rooms and toilets continue to be used by visitors to the beach. Many arts, cultural, and film festivals take place at the pavilion throughout the year.

The Norfolk Island pine trees (*Araucaria heterophylla*) in Bondi Park began to die off in the late 1960s, and a Select (Parliamentary) Committee of Enquiry reviewed the problem in 1971, concluding that the death of the trees was the result of deleterious effects of off-shore pollutants introduced via the North Bondi sewerage outfall. The concrete lookout tower on the butt of the southern groyne was constructed in 1975, after the foundations of groynes were exposed during severe storms in late 1974. During the 1980s, \$4 million was allocated for improvements in Bondi Park, including the erection of picnic shelters, reconstruction of the pavilion forecourt area and entrance to carparking at Queen Elizabeth Drive, and construction of a skateboard track. The sea wall and promenade were stabilised between 1987 and 1992. Further work was done in constructing new pathways and planting trees in Bondi Park in 1992.

Bondi Park is a Crown reserve that was dedicated for Public Recreation on 28th January 1938. Waverley Council was appointed trustee for the care control and management of the reserve, on behalf of the Minister for Lands, on that date. Subsequently, the Bondi Park (D.500048) Reserve Trust was established for the management of Bondi Park, with Waverley Council appointed to manage this trust on 12 April 1996. (Information from Department of Lands, 9.1.2007).

The Marine Discovery Centre at Bondi Pavilion (which opened there in 2008) closed in October 2013, being unable financially to continue. Waverley Council have called for expressions of interest for the space, citing a tourist information centre as one of several options being considered (McDonald, 2013).

Historic themes

| | New South Wales theme | Local theme |
|--|-----------------------|-------------|
|--|-----------------------|-------------|

| Australian theme (abbrev) | | |
|--|--|--|
| 2. Peopling- Peopling the continent | Ethnic influences-Activities associated with common cultural traditions and peoples of shared descent, and with exchanges between such traditions and peoples. | Multi-national contacts with local communities- |
| 3. Economy- Developing local, regional and national economies | Environment - cultural landscape-Activities associated with the interactions between humans, human societies and the shaping of their physical surroundings | Landscapes of urban amenity- |
| 3. Economy- Developing local, regional and national economies | Events-Activities and processes that mark the consequences of natural and cultural occurrences | Developing local landmarks- |
| 3. Economy- Developing local, regional and national economies | Events-Activities and processes that mark the consequences of natural and cultural occurrences | Providing a venue for significant events- |
| 4. Settlement- Building settlements, towns and cities | Towns, suburbs and villages-Activities associated with creating, planning and managing urban functions, landscapes and lifestyles in towns, suburbs and villages | Urban landscapes inspiring creative responses- |
| 4. Settlement- Building settlements, towns and cities | Towns, suburbs and villages-Activities associated with creating, planning and managing urban functions, landscapes and lifestyles in towns, suburbs and villages | Beautifying towns and villages- |
| 4. Settlement- Building settlements, towns and cities | Towns, suburbs and villages-Activities associated with creating, planning and managing urban functions, landscapes and lifestyles in towns, suburbs and villages | Developing civic infrastructure and amenity- |
| 8. Culture- Developing cultural institutions and ways of life | Creative endeavour-Activities associated with the production and performance of literary, artistic, architectural and other imaginative, interpretive or inventive works; and/or associated with the production and expression of cultural phenomena; and/or environments that have inspired such creative activities. | Creating an icon- |
| 8. Culture- Developing cultural institutions and ways of life | Creative endeavour-Activities associated with the production and performance of literary, artistic, architectural and other imaginative, interpretive or inventive works; and/or associated with the production and expression of cultural phenomena; and/or environments that have inspired such creative activities. | Landscaping - 20th century interwar- |
| 8. Culture- Developing cultural institutions and ways of life | Creative endeavour-Activities associated with the production and performance of literary, artistic, architectural and other imaginative, interpretive or inventive works; and/or associated with the production and expression of cultural phenomena; and/or environments that have inspired such creative activities. | Building in response to natural landscape features.- |
| 8. Culture- Developing cultural institutions and ways of life | Creative endeavour-Activities associated with the production and performance of literary, artistic, architectural and other imaginative, interpretive or inventive works; and/or associated with the production and expression of cultural phenomena; and/or environments that have inspired such creative activities. | Building in response to climate - verandahs- |
| 8. Culture- Developing cultural institutions and ways of life | Creative endeavour-Activities associated with the production and performance of literary, artistic, architectural and other imaginative, interpretive or inventive works; and/or associated with the production and expression of cultural phenomena; and/or environments that have inspired such creative activities. | Creating works of art- |
| 8. Culture- Developing cultural institutions and ways of life | Creative endeavour-Activities associated with the production and performance of literary, artistic, architectural and other imaginative, interpretive or inventive works; and/or associated with the production and expression | Architectural styles and periods - Interwar Spanish Mission- |

| | | |
|--|---|---|
| | of cultural phenomena; and/or environments that have inspired such creative activities. | |
| 8. Culture-Developing cultural institutions and ways of life | Domestic life-Activities associated with creating, maintaining, living in and working around houses and institutions. | Holidaying near the sea- |
| 8. Culture-Developing cultural institutions and ways of life | Leisure-Activities associated with recreation and relaxation | Gathering at landmark places to socialise- |
| 8. Culture-Developing cultural institutions and ways of life | Leisure-Activities associated with recreation and relaxation | Enjoying public parks and gardens- |
| 8. Culture-Developing cultural institutions and ways of life | Leisure-Activities associated with recreation and relaxation | Going swimming- |
| 8. Culture-Developing cultural institutions and ways of life | Leisure-Activities associated with recreation and relaxation | Visiting lookouts and places of natural beauty- |
| 8. Culture-Developing cultural institutions and ways of life | Social institutions-Activities and organisational arrangements for the provision of social activities | Developing local clubs and meeting places- |
| 8. Culture-Developing cultural institutions and ways of life | Social institutions-Activities and organisational arrangements for the provision of social activities | Places of informal community gatherings- |

Assessment of significance

SHR Criteria a)

(Historical significance)

Bondi Beach is of State significance for its place in the history of beach swimming, surfing, and surf life saving in Australia in the 19th and 20th centuries. As attitudes toward surf bathing changed from a restricted and dangerous activity to that of a national pastime, Bondi Beach and the area of Bondi Park were the scene of numerous events in the history of beach-going in Australia which contributed greatly to the development of Australian beach culture, including:

- Use as picnic grounds and pleasure resort from 1855;
- Establishment of two of Australia's oldest surf life saving clubs: the Bondi Surf Bathers Life Saving Club and the North Bondi Surf Club in 1906;
- First use of the surf reel in life saving, by the Bondi Surf Bathers Life Saving Club, 1907;
- Location of the first Surf Life Saving Association titles competition in 1915;
- 'Black Sunday', 6 February 1938, when five people drowned at Bondi Beach and hundreds were rescued after a series of waves crashed into the beach - the largest ever rescue on one day. This is remembered as "one of the most significant and tragic days in the history of Australian life saving." Surf Life Saving Australia history fact sheet #7)

The Bondi Surf Bathers Life Saving Club as a whole was given a Special Meritorious Award by the Surf Life Saving Association of Australia for its bravery in the rescue work; and

- 'Royal Carnival' - a national surf carnival was held at Bondi in the presence of Queen Elizabeth II and the Duke of Edinburgh.

Other more recent events are also historic milestones, namely:

- Demonstrating the worldwide esteem held for Bondi Beach, it was chosen as the site of the 2000 Olympics Beach Volleyball competition;
- Bondi Beach was the location of the launch of the 'Year of the Surf Life Saver' (2007) as 5,000 red and yellow flags were set out on the beach in commemoration of the centenary of surf life saving and 500,000 lives saved by rescuers; and
- Bondi Beach is also the destination of the annually 'City to Surf' fun run competition.

The Bondi Surf Pavilion and Bondi Park are components in Waverley Council's (Pounds) 160,000 Bondi Beach Improvement Scheme, brought about by the immense popularity of the beach for recreation in the 1920s. The improvement scheme was an unprecedented undertaking for a local government authority at the time, and historically representative of the importance placed on bathing and the beach as a recreational amenity for the population of the state, not only the local area. The improvement scheme is a landmark in the history of urban design in NSW because of its ambitious scale.

SHR Criteria c)
[Aesthetic significance]

Bondi Beach is of State significance for its considerable aesthetic appeal for its width, the gentle slope of the sand, its crescent shape, and the headlands which define its northern and southern points. The scale of the beach and its relationship with the foreshore development, including Bondi Park, Bondi Surf Pavilion, Bondi Surf Bathers Life Saving Club building and the North Bondi Surf Club, form a cultural landscape which is a landmark of not only the Sydney region, but an iconic image of Australia, recognised internationally as a symbol of Australia and the attractions of the country. Within the context of Bondi Beach, the Bondi Surf Pavilion is of State significance as the largest and most resolved example of a beach pavilion in NSW, and continues to be so to this day.

SHR Criteria d)
[Social significance]

The Bondi beach Cultural landscape is of State significance because Bondi Beach, together with the Bondi Surf Pavilion, Bondi Park, the Bondi Surf Bathers Life Saving Club and the North Bondi Surf Club buildings, represents at a national level the culture of beach bathing which has dominated past and present the popular image of the Australian outdoors lifestyle. In this context it is an icon regularly seen in works of art and promotional material, such as the widely-known Max Dupain photographs, *Sunbaker* (1937) and *Form at Bondi* (1939).

Bondi Beach and its associated attractions are of outstanding significance to the state as one of the most popular destinations for international and domestic visitors to Sydney. Particularly amongst travellers from the UK and Ireland, Bondi Beach has attained a mythic status as the traditional place for international visitors to spend Christmas Day, when usually up to 40,000 people visit the beach (cultureandrecreation.gov.au/articles/beach). A 2005 survey of 15,000 British holiday-makers conducted by the travel company Trailfinders showed that Bondi Beach was the "favourite beach in the Pacific" (Tourism Australia, "Australia 'Favourite Country' in UK Survey"). A study carried out for Tourism NSW showed that in 1999, 34% of visitors to Sydney went to Bondi Beach, making it the most highly visited Sydney attraction outside of the CBD. ('The Sydney Day Tours Market: a sector overview', by The Stafford Group, June 2001.) Bondi Beach is held in very high esteem by the

SHR Criteria f)
[Rarity]

people of NSW as a place to visit and as a symbol of the Australian way of life.

The Bondi Beach Cultural Landscape demonstrates rarity at the State level as The Bondi Surf Pavilion is the largest surf beach pavilion to be constructed in Sydney, exemplifying the enormous growth in popularity of surf bathing of the 1920s and 1930s, a period during which many beachside beautification and improvement schemes were carried out by local and State authorities. The use of Bondi Beach in depictions of the quintessential Australian beach lifestyle in popular culture and works of art is unparalleled by any other beach in Australia.

SHR Criteria g)
[Representativeness]

The association of Bondi Beach with two of the earliest surf life saving clubs in Australia, and the important role played by the clubs in the development of the Australian surf life saving movement, is a rare attribute, matched only by Manly Beach.

The Bondi Beach Cultural Landscape is State significant for its ability to represent all of the elements which are typical of the Australian beach: a pavilion for public changing rooms, surf life saving club(s), wide expanse of sand, grassy park for picnicking, a promenade/marine drive, and the availability of ocean swimming.

Bondi Beach, Bondi Park, and the Bondi Surf Pavilion form an excellent representation of Australian popular beach culture. The Bondi Surf Pavilion is representative of a class of buildings found frequently along the coast of NSW, and is of State significance as the largest, most resolved example of the type.

Integrity/Intactness: Bondi Beach: Highly intact

Bondi Park: Although pathways have been resurfaced, the layout of Bondi Park is substantially intact.

Bondi Surf Pavilion: Although modified substantially in the 1970s and the subject of recent modern additions to the east facade, the building retains its external form and, to an extent, the internal courtyards. The modifications made to the planning and use of the internal spaces detract somewhat from the significance of this component; however, the architectural scale and resolution of the exterior of the building are of sufficient strength to enable the building's aesthetic character to be understood.

Bondi Surf Bathing Life Saving Club Building: Although added to in the 1970s and 1980s, the building substantially retains its original external appearance.

Assessment criteria: Items are assessed against the [State Heritage Register \(SHR\) Criteria](#) to determine the level of significance. Refer to the Listings below for the level of statutory protection.

Recommended management:

Recommendations

| Management Category | Description | Date Updated |
|------------------------|--|--------------|
| Recommended Management | Review a Conservation Management Plan (CMP) | |
| Recommended Management | Prepare a maintenance schedule or guidelines | |

| | |
|------------------------|--|
| Recommended Management | Carry out interpretation, promotion and/or education |
|------------------------|--|

Procedures / Exemptions

| Section of act | Description | Title | Comments | Action date |
|----------------|-------------------------|---|--|-------------|
| 57(2) | Exemption to allow work | Heritage Act - Site Specific Exemptions | <p>(A) General maintenance and repair:</p> <p>(i) Pruning of 20 to 30% of the canopy of trees within a 2 year period as recommended by a qualified arborist and approved by Council's Tree Management Officer for the tree's health or public safety reasons.</p> <p>(ii) Minor works to improve public access, provide disabled access and to eliminate or reduce risks to public safety.</p> <p>(iii) Repair of damage caused by erosion and implementation of erosion control measures.</p> <p>(iv) Maintenance, repair and resurfacing of existing roads, paths, fences and gates.</p> <p>(v) Maintenance and repair of any building, structure, monument or work within the parkland, including temporary relocation for conservation or protection.</p> <p>(vi) Upgrade of services where Waverley Council is satisfied that the activity will not materially affect the heritage significance of the listed area as a whole or the area in which they are to be undertaken.</p> <p>(B) Maintenance of services and utilities:</p> <p>(i) Maintenance and repair of existing services and public utilities including communications, gas, electricity, water supply, waste disposal, sewerage, irrigation and drainage.</p> <p>(ii) Upgrade of services and public utilities where the Waverley Council is satisfied that the activity will not materially affect the heritage significance of the listed area as a whole or the area in which they are to be undertaken.</p> <p>(iii) Installation, maintenance and removal of waste bins to implement Waverley Council's waste management policies.</p> <p>© Management of lawns, recreation areas and plantings:</p> <p>(i) Removal and replacement of existing plantings other than trees.</p> <p>(ii) Removal of dead or dying trees.</p> <p>(iii) Removal, construction or alteration of garden beds, hard landscaping and plantings where the activity will not materially effect the heritage significance of the Bondi Beach area as a whole or the area in which they are to be undertaken.</p> <p>(iv) Routine horticultural maintenance, including lawn mowing, cultivation and pruning.</p> | May 23 2008 |

(D) Management of interpretive, information and directional signage:
(i) Installation, removal and alteration of interpretive, information and directional signage and labels in accordance with signage policies adopted by Waverley Council and/or Waverley Traffic Committee and/or the Roads and Traffic Authority of NSW

(E) Management of artworks, statues and monuments:
(i) Temporary installation of artworks, statues and monuments for temporary exhibitions or events.
(ii) Installation, relocation and removal of artworks, statues and monuments to implement Council's policies.

(F) Activities undertaken in accordance with the Bondi Park and Pavilion Plan of Management adopted under the provisions of section 114 of the Crown Lands Act 1989, by the Honourable Kim Yeadon MP, on 24 November, 1995.

(G) Management of temporary events:
(i) Temporary use of sections of the Bondi Beach area, including Bondi Surf Pavilion, Bondi Surf Bathing Life Saving Club, North Bondi Surf Life Saving Club and Bondi Park, temporary road closures and the installation of temporary buildings, structures, fencing, facilities, exhibitions, artworks, crowd control barriers, stages, lighting, sound and public address equipment and signage for a period not exceeding 6 months where Waverley Council is satisfied that the activity will not affect critical views to and from Bondi Beach or materially affect the heritage significance of the listed area as a whole or the area in which the temporary events are to be undertaken.

(H) Alterations of roads, pathways and fences:
(i) Parking management measures to implement Waverley Council's Transportation policies and/or the requirements of the Roads and Traffic Authority and/or Waverley Traffic Committee that will not materially affect the heritage significance of the listed area as a whole or the area in which they are to be undertaken.

(I) Alterations to buildings and/or works:
(i) Minor alterations to buildings and/or works (including alterations to provide disabled access) which do not increase the area of a building and will not materially affect the heritage significance of the listed area as a whole or the area in which they are to be undertaken
(ii) Installation, relocation,

removal and maintenance of park furniture in accordance with Council's policies and Public Domain Improvement Plans.

(J) Existing approved development:

All works and activities in accordance with a current and valid development consent from Waverley Council or the Land and Environment Court in force at the date of gazettal for listing on the State Heritage Register:

(i) Bondi Pavilion:
DA-171/2000; DA-188/2008; DA-726/2005; DA-850/2003; DA-850/2003A; DA-850/2003B; DA-810/2004; DA-172/2004; DA-484/2003; DA-477/2003; and DA-485/2003.

(ii) Bondi Surf Bathers Life Saving Club:
DA-630/2003 and DA-630/2003A.

(iii) North Bondi Surf Bathers Life Saving Club:
DA-190/2003

(iv) Bondi Park:
DA-808/2003 and DA-326/2003.

(K) Alterations to existing recent development:


All works and activities for minor alterations and additions to a current and valid development consent in force at the date of gazettal for listing on the State Heritage Register for the Bondi Beach area, including Bondi Surf Pavilion, Bondi Surf Bathers Life Saving Club, North Bondi Surf Life Saving Club and Bondi Park where the Executive Director of the Heritage Office, Department of Planning, is satisfied that:

(i) The proposed works are substantially the same as the development for which consent was originally granted, before any modifications to that consent, for the purpose of this exemption only; and

(ii) The proposed works will not incrementally or materially increase the impact of the original development consent on significant elements or characteristics of the Bondi Beach area, including Bondi Surf Pavilion, Bondi Surf Bathers Life Saving Club, North Bondi Surf Life Saving Club and Bondi Park, such as (but not limited to) its setting, tree canopy, curtilage, subdivision and ownership patterns, remnant significant fabric, relics, landscape and natural features, current and historic access routes to significant elements, views to and from the item and its significant features, and the capacity for interpretation of its significance; and

(iii) The Executive Director of the Heritage Office has been notified in writing of the works proposed to be undertaken under this exemption prior to commencement of works, including details of the works and their location in the subject Precinct, and the Executive

| | | | | |
|-------|-------------------------|---------------------|--|------------|
| 57(2) | Exemption to allow work | Standard Exemptions | <p>Director has provided written confirmation that the works are exempt.</p> <p>(L) Change of Use: The change of use of an item located in the Bondi Beach area where Waverley Council is satisfied that the use will not materially affect the heritage significance of the listed area as a whole or the area.</p> <p>SCHEDULE OF STANDARD EXEMPTIONS HERITAGE ACT 1977 Notice of Order Under Section 57 (2) of the Heritage Act 1977</p> <p>I, the Minister for Planning, pursuant to subsection 57(2) of the Heritage Act 1977, on the recommendation of the Heritage Council of New South Wales, do by this Order:</p> <p>1. revoke the Schedule of Exemptions to subsection 57(1) of the Heritage Act made under subsection 57(2) and published in the Government Gazette on 22 February 2008; and</p> <p>2. grant standard exemptions from subsection 57(1) of the Heritage Act 1977, described in the Schedule attached.</p> <p>FRANK SARTOR Minister for Planning Sydney, 11 July 2008</p> <p>To view the schedule click on the Standard Exemptions for Works Requiring Heritage Council Approval link below.</p> | Sep 5 2008 |
|-------|-------------------------|---------------------|--|------------|

 [Standard exemptions for works requiring Heritage Council approval](#)

Listings

| Heritage Listing | Listing Title | Listing Number | Gazette Date | Gazette Number | Gazette Page |
|--|---------------------|----------------|--------------|----------------|--------------|
| Heritage Act - State Heritage Register | | 01786 | 23 May 08 | 56 | 3998 |
| Local Environmental Plan | Bondi Surf Pavilion | 3/1 - 0240 | 06 Dec 96 | | |
| Heritage study | Bondi Surf Pavilion | 3/1 - 0240 | | | |
| National Trust of Australia register | | 10053 | | | |
| Register of the National Estate | Nom.01/07/1979 | 002473 | 28 Sep 82 | AHC | |
| National Heritage List | Bondi Beach | | 25 Jan 08 | S18 | 1-3 |

Study details

| Title | Year | Number | Author | Inspected by | Guidelines used |
|-------|------|--------|--------|--------------|-----------------|
| | | | | | |

| | | | |
|----------------------------|--------------------|-----------------------|----|
| Waverley Heritage Study | 1990 3/1 - 0240 | Perumal Murphy P/L | No |
|----------------------------|--------------------|-----------------------|----|

References, internet links & images

| Type | Author | Year | Title | Internet Links |
|---------|--|------|---|-----------------------------|
| Tourism | Attraction homepage | 2009 | Bondi Beach | View detail |
| Written | Clive Lucas, Stapleton & Partners | 1997 | Bondi Pavilion Surf Club & Surrounds, conservation analysis & conservation guidelines | |
| Written | Conybeare Morrison Plus | 2006 | Campbell Parade East Upgrade, stage 3, Urban & Landscape Design - heritage impact statement | |
| Tourism | Heritage NSW Tourism site | | Bondi Surf Pavillion and landscape | View detail |
| Written | Lawrence, Joan | 1993 | Eastern Suburbs Walks - Exploring the Suburbs | |
| Written | Mayne-Wilson & Associates | 2013 | A History of Bondi Park & Pavilion | |
| Written | Mayne-Wilson & Associates | 2012 | Bondi Park and Pavilion - Heritage Review | |
| Written | McDonald, Shae | 2013 | 'Site Set to Guide Tourists - Underwater World Closes' | |
| Written | National Trust of Australia (NSW) | 1985 | Bondi beach Urban Conservation Area Listing Card | |
| Written | National Trust of Australia (NSW) | 1977 | Bondi Surf Pavilion Listing Card | |
| Written | NSW Heritage Office | 2005 | North Beach Precinct State Heritage Register Listing | |
| Written | NSW Heritage Register | 2000 | . | |
| Written | Pollen, Frances & Healy, Gerald (ed.s, and contributors) | 1990 | 'Waverley' entry in The Book of Sydney Suburbs | |
| Written | Spearritt, Peter | 1978 | Sydney Since the Twenties | |
| Written | Surf Life Saving Australia | 2007 | History Fact Sheets | |
| Written | Various | | Reports for Tourism NSW and Tourism Australia | |

Note: Internet links may be to web pages, documents or images.



(Click on thumbnail for full size image and image details)


Data source

The information for this entry comes from the following source:

Name: Heritage Office
Database number: 5055526

File number: H07/00065, 09/00590

State Heritage Inventory: Bondi Surf Pavilion



Environment
& Heritage

[Home](#) > [Heritage sites](#) > [Searches and directories](#) > NSW heritage search

Bondi Surf Pavilion

Item details

Name of item: Bondi Surf Pavilion
Type of item: Built
Group/Collection: Recreation and Entertainment
Category: Other - Recreation & Entertainment
Primary address: Queen Elizabeth Drive, Bondi Beach, NSW 2026
Parish: Alexandria
County: Cumberland
Local govt. area: Waverley

All addresses

| Street Address | Suburb/town | LGA | Parish | County | Type |
|-----------------------|-------------|----------|------------|------------|-----------------|
| Queen Elizabeth Drive | Bondi Beach | Waverley | Alexandria | Cumberland | Primary Address |

Statement of significance:

Outstanding early twentieth century building. Its construction marked the establishment of the Australian beach and leisure culture. Prize winning example of the work of Robertson and Marks, architects. A fine example of the Inter-War Mediterranean style. Introduced to Australia by Leslie Wilkinson. Famous landmark. Attractively sited in the landscape, serving to understate its large scale. State significance.

Date significance updated: 06 Nov 99

Note: There are incomplete details for a number of items listed in NSW. The Heritage Branch intends to develop or upgrade statements of significance and other information for these items as resources become available.

Description

Construction years: 1915-1945

Physical description: A very large, masonry constructed 1920's seaside pavilion. Core building is two storeys with single storey wings encircling a large central courtyard. Characterised by its colonnaded facades, featured on all four elevations. Inter-War Mediterranean style, reminiscent of the Italianate (of former Coogee Palace Aquarium and Coogee Bay Hotel). Tuscan columns to central loggia. Parapet above provides balustrade to large balcony area. Good use of mouldings on this central structure. Ornamentation otherwise restrained. Short span, hipped roof now in concrete tiles. Most openings either arched or topped by arched, rendered bands. Interior extensively remodelled with large courtyard areas retained. Well sited in the beach park landscape. Strong horizontal emphasis and partly sunken siting reduce the potential impact on the former dune landscape. Park area around is boomerang shaped, and siting creates special visual interest when viewed from high vantage points. Pivotal contribution in the surrounding townscape.

Current use: Pavilion

Former user: Pavilion

History

Historical notes: Foundation stone laid by Waverley Mayor in 1928. Part of a major beach and park improvement scheme. Replaced an earlier structure. Prize winning design by Robertson and Marks, architects. Clearly influenced by the work of Leslie Wilkinson. Lengthy delays in construction. Originally provided extensive changing facilities, shops, Turkish baths, gymnasium, ballroom, dining rooms and auditorium. Still used for dressing rooms and shops, in part, together with theatres, club rooms, community centre and art gallery. Built at a time when surf bathing became a mass leisure pursuit. Although trams arrived many years earlier, it was not until the 1920's that visitors flocked to Bondi. Earlier seaside palaces, like the Coogee Aquarium, were attractions in themselves, and modelled on those in Victorian England. Here the primary emphasis is on meeting the needs of bathers. The departure from the English tradition is marked by both the styling and the use.

Historic themes

| Australian theme (abbrev) | New South Wales theme | Local theme |
|--|--|-------------|
| 8. Culture-Developing cultural institutions and ways of life | Leisure-Activities associated with recreation and relaxation | (none)- |

Assessment of significance

SHR Criteria a) [Historical significance] This item is of historical and cultural significance.

SHR Criteria c) [Aesthetic significance] This item is of architectural, aesthetic, landmark and streetscape/landscape value.

SHR Criteria d) [Social significance] This item is of social significance.

SHR Criteria f) [Rarity] This item is of rarity value significance.

Integrity/Intactness: Substantially intact.

Assessment criteria: Items are assessed against the [NSW State Heritage Register \(SHR\) Criteria](#) to determine the level of significance. Refer to the Listings below for the level of statutory protection.

Listings

| Heritage Listing | Listing Title | Listing Number | Gazette Date | Gazette Number | Gazette Page |
|--------------------------|---------------|----------------|--------------|----------------|--------------|
| Local Environmental Plan | | | 06 Dec 96 | | |
| Heritage study | | | | | |

Study details

| Title | Year | Number | Author | Inspected by | Guidelines used |
|-------------------------|------|------------|----------------------------|--------------|-----------------|
| Waverley Heritage Study | 1990 | 3/1 - 0240 | Perumal Murphy Pty Limited | | No |

References, internet links & images

None

Note: internet links may be to web pages, documents or images.



(Click on thumbnail for full size image and image details)

Data source

The information for this entry comes from the following source:

Name: Local Government

Database number: 2620255

[Return to previous page](#)

Every effort has been made to ensure that information contained in the State Heritage Inventory is correct. If you find any errors or omissions please send your comments to the [Database Manager](#).

All information and pictures on this page are the copyright of the Heritage Branch or respective copyright owners.

State Heritage Inventory: Bondi Beach and Park



[Home](#) > [Heritage sites](#) > [Searches and directories](#) > NSW heritage search

Bondi Beach & Park

Item details

Name of item: Bondi Beach & Park
Type of item: Landscape
Group/Collection: Parks, Gardens and Trees
Category: Other - Parks, Gardens & Trees
Primary address: Campbell Parade, Bondi Beach, NSW 2026
Parish: Alexandria
County: Cumberland
Local govt. area: Waverley

All addresses

| Street Address | Suburb/town | LGA | Parish | County | Type |
|-----------------|-------------|----------|------------|------------|-----------------|
| Campbell Parade | Bondi Beach | Waverley | Alexandria | Cumberland | Primary Address |

Statement of significance:

Bondi Beach is synonymous with Australian beach culture, surfing, and the surf life saving movement. The elegant semi-circular beach, with its golden sand and safety record, is a mecca for swimmers and tourists. The pavilion and ancillary works are a rare example of urban design from the 1920-30 period. A site of State significance.

Date significance updated: 07 Feb 00

Note: There are incomplete details for a number of items listed in NSW. The Heritage Branch intends to develop or upgrade statements of significance and other information for these items as resources become available.

Description

Construction years: 1891-1920

Physical description: Wide semi-circular beach, approximately 1.5km long and over 100m wide. Protected by sandstone headlands to north and south and enclosed by commercial and residential buildings. The gentle slope of the sand has resulted in a safe swimming beach for all age groups. The main surf pavilion dates from 1928. Extensive concrete promenade, with viewing bays and kiosks, and roadworks. Pedestrian bridges constructed of exposed formwork. Moulded pattern concrete. Impressive period details, like the bridge lighting. Single Norfolk Island pine survives in poor condition at the south west end of the reserve. The new deep ocean sewerage outfall may permit successful replanting of the reserve, much of which has a stark, open quality of somewhat forbidding scale. The general planting behind the pavilion (protected from the sea winds) is successful.

Current use: Beach and Park

Former use: Beach and Park

History

Historical notes: Beachfront reserved for public recreation in 1850's. Had to be purchased from O'Brien's estate at considerable expense. Pool dates from 1881. Surf bathing not permitted until early this century. The main surf pavilion dates from 1928. The tall Norfolk Island pines, which were once an intrinsic part of the beach's character, had to be removed c.1980. Most were dead or dying from environmental pollution.

Historic themes

| Australian theme (abbrev) | New South Wales theme | Local theme |
|--|--|-------------|
| 8. Culture-Developing cultural institutions and ways of life | Leisure-Activities associated with recreation and relaxation | (none)- |

Assessment of significance

SHR Criteria a) [Historical significance] This item is of historical and cultural significance
SHR Criteria c) [Aesthetic significance] This item is of architectural, natural, landmark and streetscape/landscape significance
SHR Criteria f) [Rarity] This item is of rarity value significance
Integrity/Intactness: Substantially intact
Assessment criteria: Items are assessed against the [NSW State Heritage Register \(SHR\) Criteria](#) to determine the level of significance. Refer to the Listings below for the level of statutory protection.

Listings

| Heritage Listing | Listing Title | Listing Number | Gazette Date | Gazette Number | Gazette Page |
|--------------------------|---------------|----------------|--------------|----------------|--------------|
| Local Environmental Plan | | | 06 Dec 96 | | |
| Heritage study | | | | | |

Study details

| Title | Year | Number | Author | Inspected by | Guidelines used |
|-------------------------|------|---------|----------------------------|--------------|-----------------|
| Waverley Heritage Study | 1990 | L6/2005 | Perumal Murphy Pty Limited | | No |

References, internet links & images

None

Note: Internet links may be to web pages, documents or images.



(Click on thumbnail for full size image and image details)

Data source

The information for this entry comes from the following source:

Name: Local Government
Database number: 2620398

APPENDIX B ARCHITECTS

The following biographical summaries have been extracted from entries in Philip Goad and Julie Willis (editors), *The Encyclopedia of Australian Architecture* (Cambridge University Press, 2012).

Robertson & Marks

The Sydney-based partnership of Robertson & Marks was established in 1892 and continues today as Robertson & Marks Pty Ltd. The original partners were George Birrell Robertson (1858-1913) and Theodore John Marks (1865-1941). Struan Robertson inherited both partners' shares upon their deaths in 1913 and 1941. John Trevor Guy joined the practice in 1940.

George Birrell Robertson was born in Scotland and educated in Edinburgh before being articled to John W Buchanan from 1874 to 1878, then working for William Venn Gough in 1879 in Bristol. Robertson migrated to NSW in 1880. In Sydney he worked for the Mansfield brothers from 1880 to 1892 before going into partnership with Theodore Marks. Robertson was heavily involved in the affairs of the Institute of Architects of NSW, being on the council and serving as vice-president (1907-10). In 1910 he was elected president but did not take up the position, instead returning to Scotland for health reasons. Robertson returned to Sydney in 1913 and died at his home in Ashfield, Sydney. His shares in the firm were bequeathed to the elder of his two sons, Struan, who had been with the practice since at least 1910.

Theodore John Marks was born at Jamberoo, south of Sydney. Marks took his articles with George Allen Mansfield, working in his office from 1885 to 1890. In 1892 he went into partnership with George Robertson. Marks was a director of a number of prominent companies including Carroll, Musgrove Theatres Ltd, the Mercantile Mutual Insurance Co Ltd, the Australian General Insurance Co Ltd, City Freeholds Ltd and W H Paling & Co Ltd, and chairman of Timberlands Woodpulp Ltd and of the Australian Board of Whakatane Paper Mills Ltd, which for the firm meant strong commercial connections. Marks died a childless widower. He bequeathed his shares in the practice to Struan Robertson.

Much of the practice's work was connected with racing. Marks was a member of the Australian Jockey Club (AJC) from 1893, an original shareholder in the Victoria Park Racing and Recreational Grounds Co Ltd for pony-racing, and chairman of the Rosehill Racing Club in 1919-41. He designed many of the buildings and alterations at Randwick and Warwick Farm Racecourses for the AJC in 1922 and the Leger Stand (demolished) at Rosehill (1920). In 1922 he was commissioned by the Western India Turf Club to design three stands and improvements (estimated to cost over £500,000) to its courses at Bombay (Mumbai) and Poona (Pune). He was also responsible for Canterbury Park Race Course and stands at Moorefield and Victoria Park, as well as at the Moonee Valley and Flemington racecourses in Melbourne.

In addition to the racecourse projects, the major commercial projects of Robertson & Marks (from 1892 to 1941) included the Edwards Dunlop & Dunlop Warehouses, Kent Street (1901), the Briscoe & Co Ltd bulk store, Ultimo (1901), the W Horace Friend Warehouse, Clarence Street (1906), the Oswald Sealy Building, Clarence Street (1906), the Richardson & Co Emporium, Armidale (1908), the original Challis House, Martin Place (1908), the Perpetual Trustee Co, Hunter Street (1917), the Daily Telegraph Building, King Street (1912-16 and 1934, with Samuel Lipson), Proud's Ltd, Pitt Street (1920), the Hotel Australia Rowe Street wing (1923), the Warwick Farm Racecourse grandstand (1925), the Bank of NSW head office, George Street (1927-32), the Mercantile Mutual Building, Pitt Street (1929), Asbestos House, York Street (1930-35, with John Reid & Sons), and the AWA Building, York Street (1937-39, Robertson, Marks & McCredie with Morrow & Gordon).

In its earlier days, the practice designed numerous houses for the well-to-do in Sydney.

The firm's architectural style changed both with time and the building type being constructed. Their major commercial buildings in the early years of the twentieth century were bold Federation warehouses with

Romanesque arches at either ground or top floor level. The arches gave way to a simple rectilinear trabeated façade treatment in later warehouses and offices and in the interwar period the firm's large Sydney buildings were of the Interwar Commercial Palazzo style (Farmer & Co department store, Market Street, 1920, and Gowings Bros Building, Market Street, 1912-29, with C H Mackellar), Interwar Functionalist (S H Hoffnung & Co building, 1939, with Samuel Lipson) and the restrained Interwar Mediterranean style (Bondi Surf Pavilion, Bondi Beach, 1930 with L M McCredie).

The early death of G B Robertson and the hectic social life of 'Sydney identity' Theodore Marks suggests that the bulk of the work of the firm was carried out by others and it is perhaps Struan Robertson who provided the stable continuity and management, together with a large number of talented employees who produced the greater part of the firm's output.

Leith McCredie (1886-1961) was the son of architect Arthur McCredie, who was a partner in the firm of A L & G McCredie. Leith is likely to have undertaken apprenticeship in his father's firm. He undertook further study in the United States in 1912. McCredie served in World War I and after it ended worked for some time in London before returning to Australia. He worked with architect William Ronald Richardson and the Commonwealth Works and Railways before joining Robertson & Marks in 1924, where he became a partner in 1928. McCredie was elected president of the Royal Australian Institute of Architects in 1936¹⁵⁸ and established his own practice in 1937, mostly designing houses.

H E Ross & Rowe

The prominent firm of Ross & Rowe was formed in 1911 by Herbert Ernest Ross (1868-1937) and Harry Ruskin Rowe (1884-1956). Ross was born in Inverell, NSW, completing his secondary education in Sydney before studying (probably engineering) at the University of Edinburgh in Scotland, where his father was born. He returned to Australia, working in Queensland in mining and railway construction before continuing his studies at the University of Sydney. In 1902 he was in practice as an architect, designing the red-brick Romanesque Revival Shelbourne Hotel, Sussex Street, Sydney (1902), followed by the Elder Smith & Co building, Wattle Street, Ultimo (c.1905).

Rowe was the son of the prominent NSW architect Lt-Col Thomas Rowe in whose firm, Rowe & Spain, Rowe Jnr served articles from 1902 to 1907, concurrently studying at the Sydney Technical College and graduating with honours in 1907. Between 1907 and 1910, Rowe worked with the NSW Government Architect's Branch and then joined Ross in practice. During 1914-18 he served in the Field Engineers with the Australian Imperial Force at the rank of captain.

One of the first projects for the new firm was the Government Savings Bank, Oxford Street, Paddington (1912). The client proved to be a key one for the firm, as they subsequently completed more than 150 projects for them, including the State Savings Bank (then Commonwealth Bank), Martin Place, Sydney (1928), rendered in the grand classical Beaux Arts style in the commercial palazzo mode. While the firm had significant amounts of residential work, they were best known for their commercial work, including the Georgian Revival Royal Automobile Club building, Macquarie Street, Sydney (1926-28). They also undertook works for Toohey's Brewery, including the Wallacia Hotel, Mulgoa Road, Wallacia, NSW (1937) and Freemason's Hotel, Burwood, NSW (1937), as well as industrial projects, such as the Moderne Peek Frean's Building, Parramatta Road, Ashfield, NSW (1935, tower added).

Rowe moved to western NSW in 1936 to run a rural property, leaving the practice and architecture. Ross continued the practice, but his death in 1937 caused a crisis in the firm; his son, Herbert Kenneth Ross (c1915-71), an architect, was at the time working with Stephenson, Meldrum & Turner and Ross & Rowe

¹⁵⁸ "Mr Leith C McCredie", *Sydney Morning Herald*, 29 September 1936, p.5.

was temporarily subsumed by Stephenson & Turner between 1937 and 1947, until H K Ross left the firm. It then continued under his direction, and later his own name, until his death. Rowe later returned to practice, resuming in 1945 and forming a new partnership with Robert John Christopher Elmes in 1953, until his death in 1956.

Reviewing Ross & Rowe's work in 1931, *Building* commented that "with such a number of buildings to their credit, Ross and Rowe have undoubtedly left their impress on Australian architecture and, moreover, some of their buildings should stand for generations ahead to study the work which is typical of our time".¹⁵⁹

¹⁵⁹ "H E Ross and Rowe", *Building*, 12 September 1931.

APPENDIX C THE BURRA CHARTER

Preamble

Considering the International Charter for the Conservation and Restoration of Monuments and Sites (Venice 1964), and the Resolutions of the 5th General Assembly of the International Council on Monuments and Sites (ICOMOS) (Moscow 1978), the Burra Charter was adopted by Australia ICOMOS (the Australian National Committee of ICOMOS) on 19 August 1979 at Burra, South Australia. Revisions were adopted on 23 February 1981, 23 April 1988, 26 November 1999 and 31 October 2013.

The Burra Charter provides guidance for the conservation and management of places of cultural significance (cultural heritage places), and is based on the knowledge and experience of Australia ICOMOS members.

Conservation is an integral part of the management of places of cultural significance and is an ongoing responsibility.

Who is the Charter for?

The Charter sets a standard of practice for those who provide advice, make decisions about, or undertake works to places of cultural significance, including owners, managers and custodians.

Using the Charter

The Charter should be read as a whole. Many articles are interdependent.

The Charter consists of:

- Definitions Article 1
- Conservation Principles Articles 2–13
- Conservation Processes Articles 14–25
- Conservation Practices Articles 26–34
- The Burra Charter Process flow chart.

The key concepts are included in the Conservation Principles section and these are further developed in the Conservation Processes and Conservation Practice sections. The flow chart explains the Burra Charter Process (Article 6) and is an integral part of

the Charter. Explanatory Notes also form part of the Charter.

The Charter is self-contained, but aspects of its use and application are further explained, in a series of Australia ICOMOS Practice Notes, in *The Illustrated Burra Charter*, and in other guiding documents available from the Australia ICOMOS web site: australia.icomos.org.

What places does the Charter apply to?

The Charter can be applied to all types of places of cultural significance including natural, Indigenous and historic places with cultural values.

The standards of other organisations may also be relevant. These include the *Australian Natural Heritage Charter*, *Ask First: a guide to respecting Indigenous heritage places and values* and *Significance 2.0: a guide to assessing the significance of collections*.

National and international charters and other doctrine may be relevant. See australia.icomos.org.

Why conserve?

Places of cultural significance enrich people's lives, often providing a deep and inspirational sense of connection to community and landscape, to the past and to lived experiences. They are historical records, that are important expressions of Australian identity and experience. Places of cultural significance reflect the diversity of our communities, telling us about who we are and the past that has formed us and the Australian landscape. They are irreplaceable and precious.

These places of cultural significance must be conserved for present and future generations in accordance with the principle of inter-generational equity.

The Burra Charter advocates a cautious approach to change: do as much as necessary to care for the place and to make it useable, but otherwise change it as little as possible so that its cultural significance is retained.

Articles

Article 1. Definitions

For the purposes of this Charter:

- 1.1 *Place* means a geographically defined area. It may include elements, objects, spaces and views. Place may have tangible and intangible dimensions.
- 1.2 *Cultural significance* means aesthetic, historic, scientific, social or spiritual value for past, present or future generations.

Cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects.

Places may have a range of values for different individuals or groups.
- 1.3 *Fabric* means all the physical material of the *place* including elements, fixtures, contents and objects.
- 1.4 *Conservation* means all the processes of looking after a *place* so as to retain its *cultural significance*.
- 1.5 *Maintenance* means the continuous protective care of a *place*, and its *setting*.

Maintenance is to be distinguished from repair which involves restoration or reconstruction.
- 1.6 *Preservation* means maintaining a *place* in its existing state and retarding deterioration.
- 1.7 *Restoration* means returning a *place* to a known earlier state by removing accretions or by reassembling existing elements without the introduction of new material.
- 1.8 *Reconstruction* means returning a *place* to a known earlier state and is distinguished from *restoration* by the introduction of new material.
- 1.9 *Adaptation* means changing a *place* to suit the existing *use* or a proposed *use*.
- 1.10 *Use* means the functions of a *place*, including the activities and traditional and customary practices that may occur at the place or are dependent on the place.

2 — Australia ICOMOS Incorporated

Explanatory Notes

Place has a broad scope and includes natural and cultural features. Place can be large or small: for example, a memorial, a tree, an individual building or group of buildings, the location of an historical event, an urban area or town, a cultural landscape, a garden, an industrial plant, a shipwreck, a site with in situ remains, a stone arrangement, a road or travel route, a community meeting place, a site with spiritual or religious connections.

The term cultural significance is synonymous with cultural heritage significance and cultural heritage value.

Cultural significance may change over time and with use.

Understanding of cultural significance may change as a result of new information.

Fabric includes building interiors and sub-surface remains, as well as excavated material.

Natural elements of a place may also constitute fabric. For example the rocks that signify a Dreaming place.

Fabric may define spaces and views and these may be part of the significance of the place.

See also Article 14.

Examples of protective care include:

- maintenance — regular inspection and cleaning of a place, e.g. mowing and pruning in a garden;
- repair involving restoration — returning dislodged or relocated fabric to its original location e.g. loose roof gutters on a building or displaced rocks in a stone bora ring;
- repair involving reconstruction — replacing decayed fabric with new fabric

It is recognised that all places and their elements change over time at varying rates.

New material may include recycled material salvaged from other places. This should not be to the detriment of any place of cultural significance.

Use includes for example cultural practices commonly associated with Indigenous peoples such as ceremonies, hunting and fishing, and fulfillment of traditional obligations. Exercising a right of access may be a use.

The Burra Charter. 2013

| Articles | Explanatory Notes |
|--|--|
| 1.11 <i>Compatible use</i> means a use which respects the cultural significance of a place. Such a use involves no, or minimal, impact on cultural significance. | |
| 1.12 <i>Setting</i> means the immediate and extended environment of a place that is part of or contributes to its cultural significance and distinctive character. | Setting may include: structures, spaces, land, water and sky; the visual setting including views to and from the place; and along a cultural route; and other sensory aspects of the setting such as smells and sounds. Setting may also include historical and contemporary relationships, such as use and activities, social and spiritual practices, and relationships with other places, both tangible and intangible. |
| 1.13 <i>Related place</i> means a place that contributes to the cultural significance of another place. | |
| 1.14 <i>Related object</i> means an object that contributes to the cultural significance of a place but is not at the place. | Objects at a place are encompassed by the definition of place, and may or may not contribute to its cultural significance. |
| 1.15 <i>Associations</i> mean the connections that exist between people and a place. | Associations may include social or spiritual values and cultural responsibilities for a place. |
| 1.16 <i>Meanings</i> denote what a place signifies, indicates, evokes or expresses to people. | Meanings generally relate to intangible dimensions such as symbolic qualities and memories. |
| 1.17 <i>Interpretation</i> means all the ways of presenting the cultural significance of a place. | Interpretation may be a combination of the treatment of the fabric (e.g. maintenance, restoration, reconstruction); the use of and activities at the place, and the use of introduced explanatory material. |
| Conservation Principles | |
| Article 2. Conservation and management | |
| 2.1 <i>Places of cultural significance</i> should be conserved. | |
| 2.2 The aim of <i>conservation</i> is to retain the cultural significance of a place. | |
| 2.3 <i>Conservation</i> is an integral part of good management of places of cultural significance. | |
| 2.4 <i>Places of cultural significance</i> should be safeguarded and not put at risk or left in a vulnerable state. | |
| Article 3. Cautious approach | |
| 3.1 <i>Conservation</i> is based on a respect for the existing fabric, use, associations and meanings. It requires a cautious approach of changing as much as necessary but as little as possible. | The traces of additions, alterations and earlier treatments to the fabric of a place are evidence of its history and uses which may be part of its significance. Conservation action should assist and not impede their understanding. |
| 3.2 Changes to a place should not distort the physical or other evidence it provides, nor be based on conjecture. | |
| Article 4. Knowledge, skills and techniques | |
| 4.1 <i>Conservation</i> should make use of all the knowledge, skills and disciplines which can contribute to the study and care of the place. | |
| The Burra Charter, 2013 | Australia ICOMOS Incorporated — 3 |

Articles

- 4.2 Traditional techniques and materials are preferred for the conservation of significant fabric. In some circumstances modern techniques and materials which offer substantial conservation benefits may be appropriate.

Article 5. Values

- 5.1 Conservation of a place should identify and take into consideration all aspects of cultural and natural significance without unwarranted emphasis on any one value at the expense of others.
- 5.2 Relative degrees of cultural significance may lead to different conservation actions at a place.

Article 6. Burra Charter Process

- 6.1 The cultural significance of a place and other issues affecting its future are best understood by a sequence of collecting and analysing information before making decisions. Understanding cultural significance comes first, then development of policy and finally management of the place in accordance with the policy. This is the Burra Charter Process.
- 6.2 Policy for managing a place must be based on an understanding of its cultural significance.
- 6.3 Policy development should also include consideration of other factors affecting the future of a place such as the owner's needs, resources, external constraints and its physical condition.
- 6.4 In developing an effective policy, different ways to retain cultural significance and address other factors may need to be explored.
- 6.5 Changes in circumstances, or new information or perspectives, may require reiteration of part or all of the Burra Charter Process.

Article 7. Use

- 7.1 Where the use of a place is of cultural significance it should be retained.
- 7.2 A place should have a compatible use.

Explanatory Notes

The use of modern materials and techniques must be supported by firm scientific evidence or by a body of experience.

Conservation of places with natural significance is explained in the Australian Natural Heritage Charter. This Charter defines natural significance to mean the importance of ecosystems, biodiversity and geodiversity for their existence value or for present or future generations, in terms of their scientific, social, aesthetic and life-support value.

In some cultures, natural and cultural values are indivisible.

A cautious approach is needed, as understanding of cultural significance may change. This article should not be used to justify actions which do not retain cultural significance.

The Burra Charter Process, or sequence of investigations, decisions and actions, is illustrated below and in more detail in the accompanying flow chart which forms part of the Charter.



Options considered may include a range of uses and changes (e.g. adaptation) to a place.

The policy should identify a use or combination of uses or constraints on uses that retain the cultural significance of the place. New use of a place should involve minimal change to significant fabric and use; should respect associations and meanings; and where appropriate should provide for continuation of activities and practices which contribute to the cultural significance of the place.

| Articles | Explanatory Notes |
|---|---|
| <p>Article 8. Setting</p> <p><i>Conservation requires the retention of an appropriate setting. This includes retention of the visual and sensory setting, as well as the retention of spiritual and other cultural relationships that contribute to the cultural significance of the place.</i></p> <p>New construction, demolition, intrusions or other changes which would adversely affect the setting or relationships are not appropriate.</p> | <p>Setting is explained in Article 1.12.</p> |
| <p>Article 9. Location</p> <p>9.1 The physical location of a place is part of its cultural significance. A building, work or other element of a place should remain in its historical location. Relocation is generally unacceptable unless this is the sole practical means of ensuring its survival.</p> <p>9.2 Some buildings, works or other elements of places were designed to be readily removable or already have a history of relocation. Provided such buildings, works or other elements do not have significant links with their present location, removal may be appropriate.</p> <p>9.3 If any building, work or other element is moved, it should be moved to an appropriate location and given an appropriate use. Such action should not be to the detriment of any place of cultural significance.</p> | |
| <p>Article 10. Contents</p> <p>Contents, fixtures and objects which contribute to the cultural significance of a place should be retained at that place. Their removal is unacceptable unless it is: the sole means of ensuring their security and preservation; on a temporary basis for treatment or exhibition; for cultural reasons; for health and safety; or to protect the place. Such contents, fixtures and objects should be returned where circumstances permit and it is culturally appropriate.</p> | <p>For example, the repatriation (returning) of an object or element to a place may be important to Indigenous cultures, and may be essential to the retention of its cultural significance.</p> <p>Article 28 covers the circumstances where significant fabric might be disturbed, for example, during archaeological excavation.</p> <p>Article 33 deals with significant fabric that has been removed from a place.</p> |
| <p>Article 11. Related places and objects</p> <p>The contribution which related places and related objects make to the cultural significance of the place should be retained.</p> | |
| <p>Article 12. Participation</p> <p><i>Conservation, interpretation and management of a place should provide for the participation of people for whom the place has significant associations and meanings, or who have social, spiritual or other cultural responsibilities for the place.</i></p> | |
| <p>Article 13. Co-existence of cultural values</p> <p>Co-existence of cultural values should always be recognised, respected and encouraged. This is especially important in cases where they conflict.</p> | <p>For some places, conflicting cultural values may affect policy development and management decisions. In Article 13, the term cultural values refers to those beliefs which are important to a cultural group, including but not limited to political, religious, spiritual and moral beliefs. This is broader than values associated with cultural significance.</p> |
| <p>The Burra Charter, 2013</p> | <p>Australia ICOMOS Incorporated — 5</p> |

Articles

Explanatory Notes

Conservation Processes

Article 14. Conservation processes

Conservation may, according to circumstance, include the processes of: retention or reintroduction of a use; retention of associations and meanings; maintenance, preservation, restoration, reconstruction, adaptation and interpretation; and will commonly include a combination of more than one of these. Conservation may also include retention of the contribution that related places and related objects make to the cultural significance of a place.

Conservation normally seeks to slow deterioration unless the significance of the place dictates otherwise. There may be circumstances where no action is required to achieve conservation.

Article 15. Change

15.1 Change may be necessary to retain cultural significance, but is undesirable where it reduces cultural significance. The amount of change to a place and its use should be guided by the cultural significance of the place and its appropriate interpretation.

When change is being considered, including for a temporary use, a range of options should be explored to seek the option which minimises any reduction to its cultural significance.

15.2 Changes which reduce cultural significance should be reversible, and be reversed when circumstances permit.

It may be appropriate to change a place where this reflects a change in cultural meanings or practices at the place, but the significance of the place should always be respected.

15.3 Demolition of significant fabric of a place is generally not acceptable. However, in some cases minor demolition may be appropriate as part of conservation. Removed significant fabric should be reinstated when circumstances permit.

Reversible changes should be considered temporary. Non-reversible change should only be used as a last resort and should not prevent future conservation action.

15.4 The contributions of all aspects of cultural significance of a place should be respected. If a place includes fabric, uses, associations or meanings of different periods, or different aspects of cultural significance, emphasising or interpreting one period or aspect at the expense of another can only be justified when what is left out, removed or diminished is of slight cultural significance and that which is emphasised or interpreted is of much greater cultural significance.

Article 16. Maintenance

Maintenance is fundamental to conservation. Maintenance should be undertaken where fabric is of cultural significance and its maintenance is necessary to retain that cultural significance.

Maintaining a place may be important to the fulfilment of traditional laws and customs in some Indigenous communities and other cultural groups.

Article 17. Preservation

Preservation is appropriate where the existing fabric or its condition constitutes evidence of cultural significance, or where insufficient evidence is available to allow other conservation processes to be carried out.

Preservation protects fabric without obscuring evidence of its construction and use. The process should always be applied:

- where the evidence of the fabric is of such significance that it should not be altered; or
- where insufficient investigation has been carried out to permit policy decisions to be taken in accord with Articles 26 to 28.

New work (e.g. stabilisation) may be carried out in association with preservation when its purpose is the physical protection of the fabric and when it is consistent with Article 22.

| Articles | Explanatory Notes |
|---|---|
| <p>Article 18. Restoration and reconstruction</p> <p><i>Restoration and reconstruction should reveal culturally significant aspects of the place.</i></p> | |
| <p>Article 19. Restoration</p> <p><i>Restoration is appropriate only if there is sufficient evidence of an earlier state of the fabric.</i></p> | |
| <p>Article 20. Reconstruction</p> <p>20.1 <i>Reconstruction is appropriate only where a place is incomplete through damage or alteration, and only where there is sufficient evidence to reproduce an earlier state of the fabric. In some cases, reconstruction may also be appropriate as part of a use or practice that retains the cultural significance of the place.</i></p> <p>20.2 <i>Reconstruction should be identifiable on close inspection or through additional interpretation.</i></p> | <p>Places with social or spiritual value may warrant reconstruction, even though very little may remain (e.g. only building footings or tree stumps following fire, flood or storm). The requirement for sufficient evidence to reproduce an earlier state still applies.</p> |
| <p>Article 21. Adaptation</p> <p>21.1 <i>Adaptation is acceptable only where the adaptation has minimal impact on the cultural significance of the place.</i></p> <p>21.2 <i>Adaptation should involve minimal change to significant fabric, achieved only after considering alternatives.</i></p> | <p>Adaptation may involve additions to the place, the introduction of new services, or a new use, or changes to safeguard the place. Adaptation of a place for a new use is often referred to as 'adaptive re-use' and should be consistent with Article 7.2.</p> |
| <p>Article 22. New work</p> <p>22.1 <i>New work such as additions or other changes to the place may be acceptable where it respects and does not distort or obscure the cultural significance of the place, or detract from its interpretation and appreciation.</i></p> <p>22.2 <i>New work should be readily identifiable as such, but must respect and have minimal impact on the cultural significance of the place.</i></p> | <p>New work should respect the significance of a place through consideration of its siting, bulk, form, scale, character, colour, texture and material. Imitation should generally be avoided.</p> <p>New work should be consistent with Articles 3, 5, 8, 15, 21 and 22.1.</p> |
| <p>Article 23. Retaining or reintroducing use</p> <p><i>Retaining, modifying or reintroducing a significant use may be appropriate and preferred forms of conservation.</i></p> | <p>These may require changes to significant fabric but they should be minimised. In some cases, continuing a significant use, activity or practice may involve substantial new work.</p> |
| <p>Article 24. Retaining associations and meanings</p> <p>24.1 <i>Significant associations between people and a place should be respected, retained and not obscured. Opportunities for the interpretation, commemoration and celebration of these associations should be investigated and implemented.</i></p> <p>24.2 <i>Significant meanings, including spiritual values, of a place should be respected. Opportunities for the continuation or revival of these meanings should be investigated and implemented.</i></p> | <p>For many places associations will be linked to aspects of use, including activities and practices.</p> <p>Some associations and meanings may not be apparent and will require research.</p> |
| The Burra Charter, 2013 | Australia ICOMOS Incorporated — 7 |

Articles

Article 25. Interpretation

The *cultural significance* of many *places* is not readily apparent, and should be explained by *interpretation*. Interpretation should enhance understanding and engagement, and be culturally appropriate.

Conservation Practice**Article 26. Applying the Burra Charter Process**

- 26.1 Work on a *place* should be preceded by studies to understand the place which should include analysis of physical, documentary, oral and other evidence, drawing on appropriate knowledge, skills and disciplines.
- 26.2 Written statements of *cultural significance* and policy for the *place* should be prepared, justified and accompanied by supporting evidence. The statements of significance and policy should be incorporated into a management plan for the place.
- 26.3 Groups and individuals with *associations* with the *place* as well as those involved in its management should be provided with opportunities to contribute to and participate in identifying and understanding the *cultural significance* of the place. Where appropriate they should also have opportunities to participate in its *conservation* and management.
- 26.4 Statements of *cultural significance* and policy for the *place* should be periodically reviewed, and actions and their consequences monitored to ensure continuing appropriateness and effectiveness.

Article 27. Managing change

- 27.1 The impact of proposed changes, including incremental changes, on the *cultural significance* of a *place* should be assessed with reference to the statement of significance and the policy for managing the place. It may be necessary to modify proposed changes to better retain cultural significance.
- 27.2 Existing *fabric*, *use*, *associations* and *meanings* should be adequately recorded before and after any changes are made to the *place*.

Article 28. Disturbance of fabric

- 28.1 Disturbance of significant *fabric* for study, or to obtain evidence, should be minimised. Study of a *place* by any disturbance of the fabric, including archaeological excavation, should only be undertaken to provide data essential for decisions on the *conservation* of the place, or to obtain important evidence about to be lost or made inaccessible.

Explanatory Notes

In some circumstances any form of interpretation may be culturally inappropriate.

The results of studies should be kept up to date, regularly reviewed and revised as necessary.

Policy should address all relevant issues, e.g. use, interpretation, management and change.

A management plan is a useful document for recording the Burra Charter Process, i.e. the steps in planning for and managing a place of cultural significance (Article 6.1 and flow chart). Such plans are often called conservation management plans and sometimes have other names.

The management plan may deal with other matters related to the management of the place.

Monitor actions taken in case there are also unintended consequences.

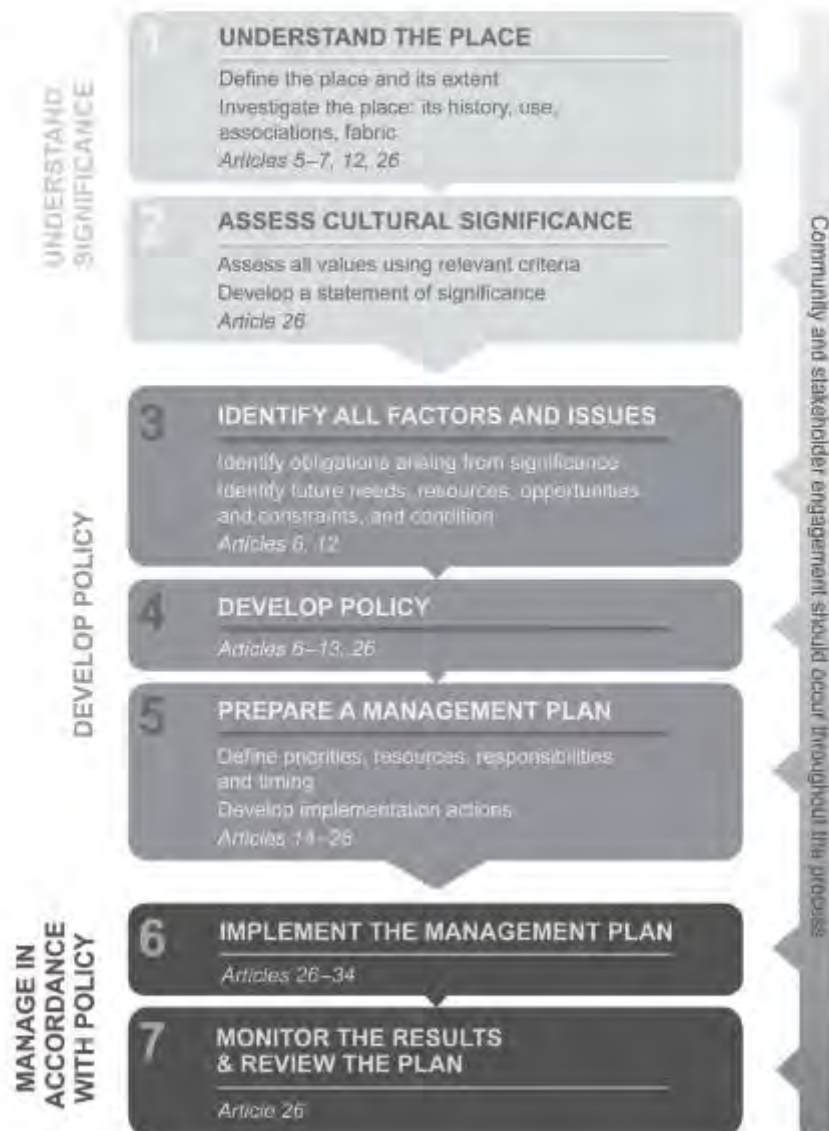
| Articles | Explanatory Notes |
|--|---|
| 28.2 Investigation of a <i>place</i> which requires disturbance of the <i>fabric</i> , apart from that necessary to make decisions, may be appropriate provided that it is consistent with the policy for the place. Such investigation should be based on important research questions which have potential to substantially add to knowledge, which cannot be answered in other ways and which minimises disturbance of significant fabric. | |
| Article 29. Responsibility The organisations and individuals responsible for management and decisions should be named and specific responsibility taken for each decision. | |
| Article 30. Direction, supervision and implementation Competent direction and supervision should be maintained at all stages, and any changes should be implemented by people with appropriate knowledge and skills. | |
| Article 31. Keeping a log New evidence may come to light while implementing policy or a plan for a <i>place</i> . Other factors may arise and require new decisions. A log of new evidence and additional decisions should be kept. | New decisions should respect and have minimal impact on the cultural significance of the place. |
| Article 32. Records 32.1 The records associated with the <i>conservation</i> of a <i>place</i> should be placed in a permanent archive and made publicly available, subject to requirements of security and privacy, and where this is culturally appropriate. 32.2 Records about the history of a <i>place</i> should be protected and made publicly available, subject to requirements of security and privacy, and where this is culturally appropriate. | |
| Article 33. Removed fabric Significant <i>fabric</i> which has been removed from a <i>place</i> including contents, fixtures and objects, should be catalogued, and protected in accordance with its <i>cultural significance</i> . Where possible and culturally appropriate, removed significant fabric including contents, fixtures and objects, should be kept at the place. | |
| Article 34. Resources Adequate resources should be provided for <i>conservation</i> . | The best conservation often involves the least work and can be inexpensive. |
| <i>Words in italics are defined in Article 1.</i> | |

The Burra Charter Process

Steps in planning for and managing a place of cultural significance

The Burra Charter should be read as a whole.

Key articles relevant to each step are shown in the boxes. Article 6 summarises the Burra Charter Process.



APPENDIX D COMBER CONSULTANTS: ABORIGINAL HERITAGE ASSESSMENT



ARCHAEOLOGY – HERITAGE – MEDIATION – ARBITRATION

ABORIGINAL HERITAGE ASSESSMENT

Bondi Pavilion

| | |
|-------------|-------------------------------|
| PREPARED BY | JILLIAN COMBER & DAVID NUTLEY |
| REPORT TO | TKD ARCHITECTS |
| VERSION NO | C.2017 |
| DATE | DECEMBER 2017 |



ABORIGINAL HERITAGE ASSESSMENT

COMBER CONSULTANTS PTY LTD
ABN 96 109 670 673

76 EDWIN STREET NORTH
CROYDON, NSW, 2132
T 02 9799 6000
F 02 9799 6011
www.comber.net.au

DIRECTOR
JILLIAN COMBER

ASSOCIATE DIRECTOR, SYSTEMS
DAVID NUTLEY

ASSOCIATE DIRECTOR, PROJECTS
TORY STENING

DOCUMENT CONTROL

PROJECT NO. TK246 STATUS FINAL

| REV | DATE | PREPARED | EDITED | APPROVED |
|-----|------------|-------------------------------|--------------|----------------|
| A | 15/12/2014 | Jillian Comber & David Nutley | Tory Stening | Jillian Comber |
| B | 31/10/2017 | Jillian Comber & David Nutley | Tory Stening | Jillian Comber |
| C | 20/12/2017 | Jillian Comber & David Nutley | Tory Stening | Jillian Comber |

Comber Consultants has a certified integrated management system to the requirements of ISO 9001:2008 (quality), ISO 14001:2004 (environmental), OHSAS 18001:2007 (health and safety) and AS/NZS 4801:2001 (health and safety). This is your assurance that Comber Consultants is committed to excellence, quality and best practice and that we are regularly subjected to rigorous, independent assessments to ensure that we comply with stringent Management System Standards.



EXECUTIVE SUMMARY

Waverley Council have commissioned TKD Architects to prepare a Conservation Management Plan (CMP) for the Bondi Pavilion, Bondi Beach which is listed on the State Heritage Register.

To ensure best practice management TKD Architects commissioned Comber Consultants to prepare this Aboriginal archaeological assessment to inform the CMP.

This assessment has been undertaken in accordance with the Office of Environment & Heritage's (OEHS) *Guide to investigating assessing and reporting on Aboriginal cultural heritage in NSW*.

The site of the Bondi Pavilion is part of a larger cultural landscape and contains a known Aboriginal site. The site is a rare example of an extensive Aboriginal workshop from which the term "Bondi Point" was derived. The large number of Aboriginal artefacts found at Bondi Beach provide a rare collection of extensive and technically significant artefacts collected from one site.

This report details the cultural and environmental history of the site and provides policies and guidelines to ensure best practice management of this significance cultural landscape.



CONTENTS

| | |
|--|-----------|
| 1.0 INTRODUCTION | 2 |
| 1.0 BACKGROUND | 2 |
| 1.1 LOCATION | 2 |
| 1.2 HERITAGE LISTINGS | 4 |
| 2.0 METHODOLOGY | 7 |
| 3.0 ABORIGINAL CONSULTATION | 9 |
| 4.0 ABORIGINAL HISTORY | 11 |
| 4.0 CADI | 11 |
| 4.1 POPULATION | 11 |
| 4.2 RELIGION | 12 |
| 4.3 ENVIRONMENT & SUSTENANCE | 14 |
| 4.4 TOOLS, SITES AND ENGRAVINGS | 15 |
| 4.5 POST CONTACT ABORIGINAL SOCIETY | 16 |
| 4.6 TODAY | 16 |
| 5.0 ENVIRONMENTAL CONTEXT | 20 |
| 5.0 TOPOGRAPHY | 20 |
| 5.1 GEOLOGY | 20 |
| 5.2 VEGETATION | 20 |
| 5.3 CURRENT LAND USE AND DISTURBANCE | 21 |
| 6.0 ARCHAEOLOGICAL CONTEXT | 23 |
| 6.1 BONDI | 25 |
| 6.2 THE STUDY AREA | 27 |
| 6.3 SITE PREDICTION | 27 |
| 7.0 RESULTS | 29 |
| 8.0 SIGNIFICANCE ASSESSMENT | 31 |
| 8.0 PREAMBLE | 31 |
| 8.1 ASSESSMENT | 31 |
| 8.2 STATEMENT OF SIGNIFICANCE | 32 |
| 9.0 LEGISLATION | 35 |
| 9.0 THE NATIONAL PARKS AND WILDLIFE ACT 1974 | 35 |
| 9.1 HERITAGE ACT 1977 | 35 |
| 10.0 POLICIES | 37 |
| 11.0 GUIDELINES | 40 |
| REFERENCES | 42 |
| APPENDIX A: GLOSSARY | 46 |
| APPENDIX B: AHIMS EXTENSIVE SEARCH | 48 |
| APPENDIX C: LPLALC REPORT | 50 |

1.0 INTRODUCTION

BACKGROUND
LOCATION
HERITAGE LISTINGS



1.0 INTRODUCTION

1.0 Background

Waverley Council have commissioned TKD Architects to prepare a Conservation Management Plan (CMP) for the Bondi Pavilion, Bondi Beach which is listed on the State Heritage Register.

To ensure best practice management TKD Architects commissioned Comber Consultants to prepare this Aboriginal archaeological assessment to inform the CMP.

This assessment has been undertaken in accordance with the Office of Environment & Heritage's (OEH's) *Guide to investigating assessing and reporting on Aboriginal cultural heritage in NSW*.

1.1 Location

Bondi Pavilion is located in the Waverley Council Local Government area on Queen Elizabeth Drive, Bondi, almost midway along Bondi Beach. It is about 15km from the Sydney CBD (Figure 1). The study area includes the Bondi Pavilion and immediate surrounds (Figure 2). It does not include the broader landscape of Bondi Beach.



Figure 1: Location of study area on Sydney 1:250,000 map, circled



ABORIGINAL HERITAGE ASSESSMENT

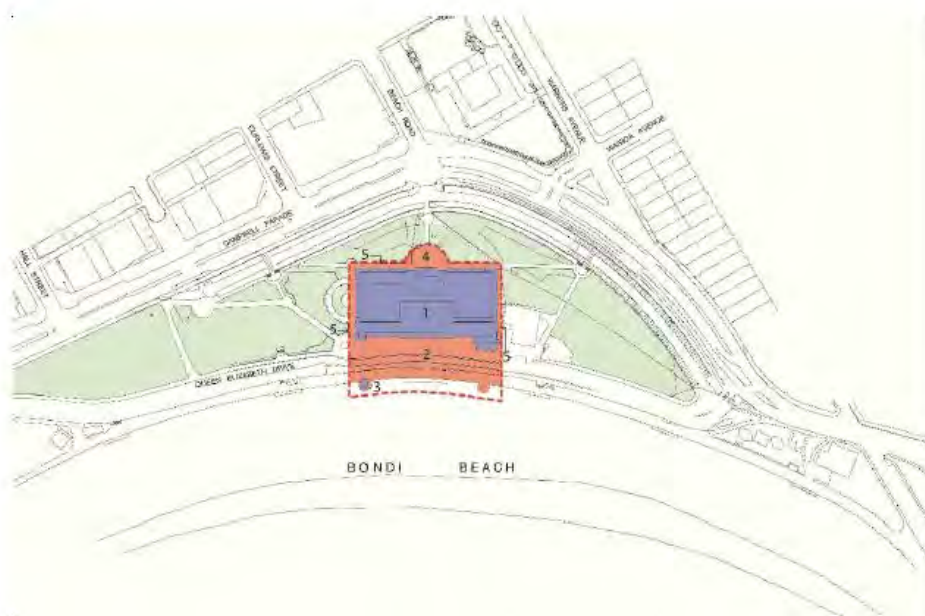


Figure 2: Study area outlined in red dashed line (TKD)



1.2 Heritage Listings

The Bondi Pavilion and Bondi Park are listed on the National, State and local heritage registers, as follows:

- 1) **National Heritage Places:** Bondi Beach - Identification Number 106009. This listing includes the foreshores of Bondi Beach and of the headlands to the north and south as well as the waters of Bondi Bay (see Figure 2).



Figure 2: National Heritage List Boundary Map



ABORIGINAL HERITAGE ASSESSMENT

- 2) **New South Wales Heritage Register:** Bondi Beach Cultural Landscape - Listing Number 01786. The curtilage for this listing is shown in and includes the Pavilion and foreshore lands up to Campbell Parade (Figure 3).



Figure 3: Curtilage of the NSW State Heritage Register listing (green area)

- 3) **Waverley Council Local Environmental Plan 2012:** Schedule 5 of the LEP includes both the Bondi Pavilion (I124) and the Bondi Beach Cultural Landscape (I94)

2.0 METHODOLOGY

BACKGROUND RESEARCH
SITE INSPECTION
REPORT PREPARATION

BONDI PAVILION / DECEMBER 2017 / 6



ABORIGINAL HERITAGE ASSESSMENT

2.0 METHODOLOGY

This assessment has been undertaken in accordance with the Office of Environment & Heritage's *Guide to investigating assessing and reporting on Aboriginal cultural heritage in NSW*. The project was conducted in four stages, being background research, site inspection and report preparation, as detailed below.

Stage 1: Background Research

Prior to the field component of this project, the Aboriginal Heritage Information Management System of the Department of Environment, Climate Change & Water was consulted on 25th November 2014 and again on 1st November 2017. Site data, associated documents and archaeological survey reports held in this database were reviewed. Environmental information relating to Aboriginal land use was also researched. Such research facilitated an understanding of the potential nature of the sites and site patterning in the region, which enabled the predictive statement to be made. It also provided an archaeological and environmental context within which a significance assessment could be made if any Aboriginal sites were located during the field survey.

Stage 2: Site Inspection

The archaeological inspection was undertaken on 26th November 2014 by Mr David Nutley, Archaeologist, Comber Consultants. The entire study area was inspected on foot. A further site inspection was undertaken on 14th November 2017 by Jillian Comber of Comber Consultants with David Ingrey from the La Perouse Local Aboriginal Land Council.

Stage 4: Report Preparation

Further archaeological research was conducted where necessary to clarify the results of the survey. This report was then compiled provided to TKD.

3.0 ABORIGINAL CONSULTATION

BONDI PAVILION / DECEMBER 2017 / 8



ABORIGINAL HERITAGE ASSESSMENT

3.0 ABORIGINAL CONSULTATION

In 2015 Fleur Mellor of Waverley Council undertook initial consultation with the following people and organisations:

- David Ingrey of the La Perouse Local Aboriginal Land Council
- Clr Wy Kanak, Waverley Council
- Eastern Regional Local Government Aboriginal & Torres Strait Islander Forum

The consultation highlighted the importance of the intangible heritage values as well as the tangible values. In addition, it was agreed that due to the significance of the landscape that an archaeological and cultural heritage assessment must be undertaken prior to the construction of any addition or alterations to the Pavilion.

In 2017 the author undertook further consultation with the La Perouse Local Aboriginal Land Council (LPLALC). Emails were sent to the advising that a Conservation Management Plan (CMP) was being prepared and outlining the purpose of the CMP. Jillian Comber then met with David Ingrey of the LPLALC on 14th November 2017 at Bondi Pavilion. They walked around the beach and Pavilion and discussed the significance of the site and conservation measures. David Ingrey was given a copy of the draft CMP and draft Aboriginal archaeological report, both of which were discussed in detail. David advised that he was aware of the CMP having discussed it previously with Council. David confirmed both the archaeological and contemporary social significance of the Bondi Pavilion. He advised that the Pavilion is located in an area rich in Aboriginal sites and pointed out the location of middens and engravings in the area and referred to the extensive site recorded by Robert Etheridge. He further confirmed that if any ground disturbance was undertaken then an assessment of that project would be required as subsurface Aboriginal artefacts will most likely be located below and around the Pavilion. He supports the conservation of the Bondi Pavilion and the CMP. The LPLALC provided a written report which is attached at Appendix C. The report states:

The Bondi Pavilion and Bondi Beach fall within the boundaries of the La Perouse LALC, and these areas were traditionally a rich cultural landscape for Aboriginal people.

Today, much of the traditional landscape at Bondi Beach is hidden under concrete and grass. However, the Study Area itself is close to a recorded open camp site and there are other Aboriginal sites in the area, making Bondi Beach and its surrounds a significant Aboriginal cultural landscape. The historical existence of sand dunes at Bondi also makes it highly likely that Aboriginal values, artefacts and possibly burials may be uncovered during any excavations at the site.

In addition, the LPLALC made the following recommendations:

1. The LPLAC endorsed the draft Aboriginal archaeological assessment (this report).
2. Consultation must be ongoing with the LPLALC.
3. That any excavation be monitored by the LPLALC.

4.0 ABORIGINAL HISTORY

CADI
POPULATION
RELIGION
ENVIRONMENT & SUSTENANCE
TOOLS, SITES & ENGRAVINGS
POST CONTACT
TODAY

BONDI PAVILION / DECEMBER 2017 / 10



4.0 ABORIGINAL HISTORY

4.0 Cadi

Aboriginal people were hunter-gatherers who moved systematically across their land gathering food resources according to the seasons. They were extremely efficient hunters and gatherers with a highly developed understanding and intimate knowledge of their country, finding sufficient resources in a few hours a day as opposed to the daily toil of tilling fields. This intelligent approach to food production allowed time for Aboriginal people to develop a very rich spiritual and social life (Broome 1994:12). Movement across the landscape was also important for ceremonial purposes. The performance of rites ensured the ongoing supply of resources (Broome 1994:15). Over thousands of years, Aboriginal people had developed a highly sophisticated method of food husbandry combined with a spiritual relationship with the land to ensure ongoing food, animal and plant reproduction (Flood 1983:200-215; Elkin 1974; Broome 1994:12). They were finely attuned to the environment and never over-used a resource to ensure its ongoing availability. They moved within a very well defined territory utilising seasonal resources (Broome 1994:12-14). Material possessions related to their subsistence activities were minimal to allow ease of movement. Permanent dwellings were not required as they moved with the seasons. However, they did construct windbreaks or temporary huts or camped in rockshelters, all of which provided adequate protection from the elements (Green 2002).

The Aboriginal people of the Waverley area were the Cadi. Cadi was the name of the country and the suffix "gal" for a man or "galleon" for a woman was added. Therefore a man from the Cadi was Cadigal and a woman from Cadi was Cadigalleon. They were coastal people who were dependent on the harbour for providing most of their food. Their land extended along the southern shore of Port Jackson from South Head to around Pyrmont (HRNSW1 (12),1892:309; Turbet 1989:21). Their neighbours were the Wangal to the west and the Cammeray (Cameraygal or galleon) to the north and Gweagal to the south of Botany Bay (Turbet 1989). There were seven clans living in coastal Sydney who spoke a common language and have become known as the Eora people. 'Eora' simply means 'people' or 'of this place' in the Darug language (Hinkson 2001:xxi-xxii). The Cadi were a clan of 50-80 Aboriginal people whose land included Farm Cove known as Woggan-ma-gule and Sydney Cove which the Cadi called War-ran (Turbet 1989; Attenbrow 2002). Like all Aboriginal people their identity, community, means of survival and spirituality were inseparable from their ancestral land. The arrival of the First Fleet which they would have witnessed had a catastrophic effect on their Cadi.

Governor Phillip carried instructions from King George the Third (HRA 1914 Vol 1:13-14) dated 25th April 1787 with instructions to live in "amity and kindness" with "the natives". These instructions demonstrate the unrealistic and naïve attitudes of the invaders. It showed their complete failure to understand the consequences of such a culture clash and the impact of loss of land for the Cadi and other Aboriginal nations. The arrival of over one thousand Europeans, the majority being convicts, had devastating consequences for the original owners of the land now known as Australia. The alienation of land not only destroyed the economic basis but completely undermined the legal, moral and religious basis of traditional organisation.

Phillip attempted to establish friendly relations with the Aboriginal people that he met. However, the deep divide between the two cultures only resulted in failure. Phillip's initial attempts to persuade individual Aboriginal people to live in the settlement were unsuccessful. They did not want to leave their families to live with strange people with strange customs. Phillip's intention was to teach a few individuals to speak English so that they could act as interpreters and tell their people of the coloniser's "good intentions". After failing to attract anyone to live in the fledgling European settlement, Phillip resorted to force. He captured two Aboriginal men, Colebee and Bennelong. Colebee escaped whilst Bennelong eventually attempted to live between the two cultures. Colebee was Cadigal whilst his friend Bennelong was Wanngal. Colebee and his wife Daringa and his nephew Nanbarry were later mentioned by Judge-Advocate and Secretary of the Colony David Collins and Captain-Lieutenant Watkin Tench in their written accounts of the Colony.

4.1 Population

Governor Phillip estimated the population of the Sydney district in the first weeks of settlement as 1,500, with the Cadi clan consisting of up to 80 family members. From April to May 1789 an outbreak of smallpox devastated the Cadi. They called the smallpox *gal-gal-la*. A report by David Collins in 1798, states that the Cadi were reduced to only three people. The three surviving men were 'Colebee, the boy Nanbarry and someone else' (Collins 1975:496). Furthermore, competition for food resources and land, between Aboriginal people and colonists caused the dislocation of people from their traditional territories and redistribution to other areas (Attenbrow 2002:20-22). The very swift dispossession and exile of the Cadi from their traditional lands has no doubt resulted in a distortion of population numbers with the exact figure not being able to be accurately determined.



4.2 Religion

The Cadi had a rich and deeply abiding spiritual life closely connected to the land. Aboriginal people did not own the land either individually or collectively. They regarded themselves as custodians and managed it to ensure the ongoing prosperity of their community. Tribal boundaries were well defined by geographical boundaries such as North Head for the Cadi or the watershed between rivers. Boundaries were well respected and inter-nation warfare exceptionally rare, although there are recorded instances of aggressive incursions into neighbouring country, to settle disputes but not to take land (Read 1993:13-14 Broome 1994:18). As they did not own the land but the land owned them the desire to possess someone else's land was meaningless (Broome 1994:14).

Religious beliefs and practices reinforced cohesive and harmonious living patterns. Ancestral beings had roamed across the landscape creating the environment. At the end of their creation they turned into physical features such as mountains or rock outcrops although their spiritual elements continued to exist (Elkin 1954:187-221). At birth each person was given a totemic animal or plant for which they shared a common life-giving force. They were responsible for the continuation of this animal or plant and were forbidden to eat it. By performing spiritual rites associated with their totem and by actively managing that plant or animal they ensured a plentiful supply (Elkin 1974:164-187).

Not only was their country recognisable by natural features defining their boundaries they were also defined by spiritual sites associated with their ancestors. When access to a neighbouring country was required for inter-nation meetings and ceremonies, such access was rigorously controlled by elders or by customary law which guaranteed safe passage for all visitors. If a person moved across boundaries without the correct approval or ceremony they were in real danger, not just from the custodians of that land but from spiritual danger. They were passing into the country of unknown totemic forces and spirits who might be lethal if not approached in the correct manner (Elkin 1954:30). The spiritual lore ensured that trespassing was rare.

A part of the religious and cultural rituals practiced by the coastal clans, was tooth avulsion. At the head of Farm Cove was a ceremonial ground named Yoo-lahng. The Cadigal held initiation ceremonies to mark the coming of age of the young men of the clan. Nanbarry, the nephew of Colebee, was one of 15 Aboriginal youths initiated at the *Yoo-lahng* or 'ceremony or operation of drawing the tooth' in February 1795 at Farm Cove. A series of engravings by James Neagle prepared from drawings by Collins show the ceremony. In one of the engravings Colebee is shown pressing a cooked fish against Nanbarry's mouth to comfort him (Collins 1975:466-483). At David Collins' request, Daringa the wife of Colebee, gave him the three front teeth taken from the boys. She had fastened these teeth to pieces of small line and wore them around her neck (Collins 1975: 483).

The women also underwent initiation ceremonies. The custom of cutting off the first two joints of the little finger of the left hand was performed when girls were very young. A ligature or hair was tied round the joint and through lack of blood circulation, the finger dropped off (Collins 1975:458). Watkin Tench recorded in a footnote that Colebee's child, at about a month old had this procedure performed. He observed "the little wretch seemed in pain, and her hand was greatly swelled" (Tench 1979:277).

In the Sydney region, depending on their status, people were cremated or buried in a simple grave. Arabanoo in 1789 was observed burying a child in a grave scooped in the sand with his hands. Burials have been found in coastal shell middens and sand dunes. Portions of a female Aboriginal skeleton found exposed by a sand drift at Bondi Beach was presented by Francis O'Brien to the Australian Museum (SMH 1855:5). His son, Thomas Ormond O'Brien, described in "*Reminiscences of Bondi*" how an easterly gale washed away the sand from the bay frontage to unearth the remains [O'Brien 1922:364]. Evidence of a burial at Bondi indicates the importance of the landscape.

The spiritual relationship of Aboriginal people with the land continues today. Consultation with representatives of the Aboriginal community indicates that the intangible values of the site of the Bondi Pavilion and the surrounding areas are extremely important.



National Library of Australia

nla.pic-an14340273-6-v

Figure 1: Yoo-lahng Ceremony
1798 Engraving by James Neagle:
(NLA pic-an 14340273-6-v)



National Library of Australia

nla.pic-an14340273-7-v

Figure 2: Yoo-lahng Ceremony. 1798 Engraving by James Neagle showing the tooth avulsion
(NLA pic-an14340273-7-v)



Figure 3: Colebee pressing a cooked fish against Nanbarry's mouth
(1798 engraving by James Neagle: NLA pic-an14340273-8-v)

4.3 Environment & Sustenance

Precontact, the landscape at Waverley was a naturally vegetated coastal environment. The prevailing vegetation would have consisted of low coastal heath and small leaved sclerophyllus plants associated with Hawkesbury Sandstone. A variety of plants would have been Heath Banksia, Tea-tree, Coastal Rosemary and a range of smaller shrubs (Steele 2009:39). Available records show that within the Waverley area, there was likely to be a range of food resources, encompassing edible vegetable varieties, species of fish, shellfish, land animals, reptiles and birds (Steele 2009:62).

Early observations suggest that the coastal people exploited a range of foods. Collins recorded: "In addition to fish, they indulge themselves with a delicacy which I have seen them eager to procure. In the body of the dwarf gum tree are several large worms and grubs" (Collins1975:461-463). Tench in his account of the early Colony states that Aboriginal roots gather from the swamps, fruits and fish formed the main part of their subsistence (Tench 1979:48).

Photograph 1 shows a series of fresh water lagoons at Bondi which would have provided the Cadi with a good supply of food and fresh water. The large permanent lagoon banks were lined with Tea-Trees, whose root system turned the water rust brown, affording shelter and nutrients for insects and fish. These lagoons would have provided water for goannas, wallabies and possums (Waverley Library Local Studies Collection 2011:Vertical File).



Photograph 1: Showing the lagoons behind Bondi Beach in the late 19th century (courtesy of Waverley Local History Library).

4.4 Tools, Sites and Engravings

In the Sydney area there is archaeological evidence of the use of tools made of bone, shell and stone. Tools and weapons were multi-purpose and mostly highly transportable. Hunting spears were also used in warfare, shields and clubs as weapons and musical instruments, and stone hatchets to obtain food as well as raw materials. Fire was used for bodily warmth, making tools and for cooking [Attenbrow 2002:86].

Men fished with a large four-pronged spear or a smaller one called a “mooting”. Two four-pronged spears, attributed to Port Jackson, are held in the Australian Museum. (Attenbrow 2002:87). Women in canoes would fish with a hook and line. Fish were prepared by being thrown into the middle of a fire burning in the centre of the canoe to heat the catch (Turbett 1989:53-57). The women made their fishing lines out of the bark of a small tree. They made hooks of mother-of pearl oyster, which they rubbed on a stone.

After a series of heavy gales at Bondi in 1899 thousands of stone artefacts were uncovered at the northern end of Bondi Beach. These artefacts were collected and donated to the Australian Museum. The Australian Museum’s Curator Report for 1900 reads as follows:

“The old land surface at Bondi, as I saw it, in company with the discoverer, was covered with thousands of these chips, some of them exquisitely made, with core pieces, chippers and rubbers” (Etheridge 1907: 233).

Also in this report:

“These ‘workshops’ at Bondi revealed that the whole length of the back of the beach was covered with tons of stones, and that they had been taken there. In a kind of delta in the centre of the beach coarser materials were deposited. While chips and flakes were few and far between, thousands of implements which had been used were found” (Etheridge & Whitelegge 1907: 235).

In a letter to a Mr W.L. Johnston, Mr Etheridge, the Curator, referring to the ‘workshops’ at Bondi wrote:

“The weapons collected were very valuable, including tomahawks, grindstones, a nose ornament, knives, scrapers, graters, drills and spear points, and lastly, a very peculiar lancet like a surgical knife or scarifier” [Dowd 1959 :293]



Further tools found at the Bondi Beach locality were ground stone axes, obtained by a collector (Liversidge) in the 1870s, from Aboriginal people living at Bondi at that time (Steele 2009:78).

The location of these tools “the whole length of the back of the beach includes the location where the Bondi Pavilion now stands.

4.5 Post Contact Aboriginal Society

The alienation of land not only destroyed the economic basis but completely undermined the legal, moral and religious basis of Cadi organisation. In addition, the effects of the smallpox epidemic were severe. Other European diseases and viruses, such as measles and influenza, because of lack of immunity caused severe systemic illness (Goodall 2006:27). Displacement and dislocation meant a major social reorganisation with the members of the surviving clans joining together to form new groups (Ross 1988:49). The survivors of the various clans around the Port Jackson area, combined to form what the early settlers called the “Sydney tribe”.

In 1882, The New South Government appointed George Thornton as “Protector to the Aborigines”. Thornton organised a reserve at La Perouse. Local Aboriginal people who had in the 1830s moved south to Illawarra, later moved back to La Perouse (McKenzie & Stephen 1987 cited in Steele 2009:54). European settler reminiscences record an Aboriginal presence in Bondi in the 1800s. James Friday, Johnny Boswick, and other Aboriginal men camped at Bondi Beach, where they fished off the rocks in 1873. The event was recorded in 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 some time ago, about week since, he saw the deceased fishing off the rocks at Bondi close to the camp” [Sydney Morning Herald, 16 December 1873: 6].

Aboriginal people gathered in the 1800s for a corroboree night show at the Aquarium built in the glen at Tamarama. Plugshell testifies: “Aboriginal people from all parts of state gathered with “their gins and piccaninnies, and I suppose there were fully 100 in all” (Plugshell,1924:4).

In 1882, Obed West described Aboriginal men walking from Sydney harbour to Coogee or Bondi with bark canoes on their heads, looking for the best fishing spots (Morrison, 1888: 416-417).

Diana Rich in 1989 interviewed Aubrey Laidlaw, a Bondi resident. He moved to Waverley in 1925 and recalls seeing young Aboriginal men in football jumpers spearing fish and lobsters around the Bondi Baths area. (Rich:1989:9; Waverley Library Local Studies Collection, Oral History Tape transcript).

A.R. Stone, a surfing pioneer at Bondi, stated in 1924:

“It was about fifty years ago on a bright summer day, that a party of we boys stood on the Bondi Beach, watching the blacks, who were camped at Ben Buckler, enjoying the ocean waves, with their wives and children, Bankey, Timmy, Sandfly, Tilly, Rachel and others. And how we made them laugh when we would join in a corroboree with them. Said one of the boys, ‘If the sharks do not touch them, what about us?’” [Dowd:138-139]

4.6 Today

In 1995, the Bondi Surf Bather’s Life Saving Club treated children from Wilcannia to a day of surfing at Bondi Beach (Wentworth Courier 1995:5). In 2011 Aboriginal surfer, Otis Carey, who was residing in Bondi joined urban and country Aboriginal children competing in the Boost Mobile Surf Show at Bondi (Surfing NSW). A project called “The Kids to Coast” was documented in a 2012 documentary which followed 10 Aboriginal students from Uluru travelling to Bondi Beach. The program which is undertaken between the Mutujulu School in Uluru and the Bondi Surf Club selects ten students each year to travel to Bondi to experience the beach, sometimes for the first time. (<http://www.sbs.com.au/news/article/2012/12/18/uluru-bondi-indigenous-kids-see-ocean-first-time>).



ABORIGINAL HERITAGE ASSESSMENT



Photograph 2: Showing the Aboriginal children from Wilcannia enjoying their time on Bondi Beach
(Wentworth Courier 8/11/1995: 15)

The Aboriginal community gathered at the Bondi Pavilion to watch the live telecast of Prime Minister Kevin Rudd's 'sorry' speech to indigenous Australians. Dominic Wy Kanak, the then Waverley Deputy Mayor, stated at the time that he felt part of a nationally historic moment. He stated that

"... it was particularly good to have the event at a place like Bondi Pavilion because it was seen as the cultural centre of the Bondi community. Having such an historic event happening live through telecast into Bondi Pavilion adds to the spirit of Bondi and adds to cultural memory" (Bondi View vol. 7 issue 63 2008: 4).



(from left) Gina Roberts, Darlene Johnson,
Cr Dominic Wy Kanak and Frances Djulbing

Photograph 3: Showing members of the Aboriginal community watching Prime Minister Kevin Rudd's "Sorry" speech (*Bondi View* Vol 7 issue 63 2008: 4)

5.0 ENVIRONMENTAL CONTEXT

TOPOGRAPHY
GEOLOGY
VEGETATION
CURRENT LAND USE AND DISTURBANCE

BONDI PAVILION / DECEMBER 2017 / 19



5.0 ENVIRONMENTAL CONTEXT

5.0 Topography

The study area is located within the central portion of the Sydney Basin. This area is characterised by contrasting landscapes of rugged sandstone escarpments, gently undulating hills over shale and coastal sand dune systems and wetlands. These sand dunes and wetlands formed in the wake of sea level rises that occurred some 6000 years BP when the earlier coastal lowlands were inundated to a depth of some 110-130m relative to the mean sea level for 1966-68 (Nutley 2005, 2006; Nutley et al 2015; Geoscience Australia 1975). The dunes that formed as the result of coastal inundation sit above former Pleistocene sands and in potential pre-inundation habitation sites.

Sydney Harbour, a product of that sea level rise is located to the north of Bondi Beach. To the north and south, the headlands are characterised by a gently sloping, high plateau of highly erodible, shallow quartz soils derived from Hawkesbury Sandstone.

Bondi Beach is characterised by the remnants of the frontal dunes. Behind these were a number of water catchments. Apart from a minor coastal catchment, these included three main systems that drained:

1. West from Dover Heights and North Bondi into Sydney Harbour via Rose Bay,
2. Eastward from Bondi towards Bondi Beach and,
3. South-eastwards from the headwaters of Lachlan Swamp (Queens Park) to Botany Bay (Steele 2009:23).

The catchment that drained into Bondi Beach is particularly significant to the study area as its provision of semi-permanent fresh water contributed to the liveability of the area and helps to explain the rich archaeological resources found in this location.

5.1 Geology

Hawkesbury Sandstone dominates the Sydney Basin and underlies the entire Waverley LGA. It comprises quartz sandstone with minor shale lenses (Herbert 1983:18; Sydney 1:250,000 Geological Map). In particular the coastal plateaux which comprise the Sydney Harbour National Park are mainly formed of Hawkesbury Sandstone.

The sandstone is overlain in areas by deep deposits of sand deposits (up to 25m at Bondi and 43m at Rose Bay) (Steele 2009:32). The ancient Pleistocene sands are overlain with Late Pleistocene or early Holocene sands blown from the now inundated Botany Bay dune field (15-20m below sea level) and capped by more recent Holocene sands (Steele, 2009:32).

Frontal dunes therefore once characterised Bondi Beach though these are truncated and much less evident in the wake of foreshore stabilisation works and urban development. However, the age of the sand deposits raises the potential for Aboriginal archaeological remains to have survived on land surfaces now well below the those surfaces that have been disturbed by post-contact beach modification and urban development.

Igneous activity has left a legacy of diatremes and dykes in the central portion of the Sydney Basin. Remains of basalt dykes are visible at Bottle and Glass, Bradleys Head and North Head (NPWS 1988:10). Lithic materials such as basalt provides material for small tool manufacture whilst sandstone is suitable for axes and provides a material suitable to sharpen the axes. The sandstone also provides shelters suitable for habitation and a suitable surface for rock art and engraving.

5.2 Vegetation

The urbanisation of the Waverley LGA has ensured that the landscape and its vegetation has been dramatically altered and no longer resembles the pre-contact landscape.

Sydney Harbour National Park which now consists of about 40% heathland contains some remnant native vegetation. Within the Waverley LGA a rare example of surviving vegetation is a 1ha patch of Wet Heath at Waverley Cemetery and Bronte South (Steele 2009:38).



ABORIGINAL HERITAGE ASSESSMENT

Steele (2009:39) describes dominant species in the Waverly area. Of these, the ones most likely to have been present in the study area are the swamp species including Paperbark (*Melaleuca quinquenervia*) and tea-tree, along with a range of wet heath shrubs and grasses in depressions in the transgressive dunes and swales fields that were formerly present behind Bondi Beach. No areas of remnant vegetation have survived within the study area.

5.3 Current Land Use and Disturbance

Storms including the major storm in 1889 would have disturbed the foreshore areas. In addition, the study has been subjected to formal landscaping and building construction. Drainage lines have been filled, swamps drained and roads constructed over the former wetlands. A seawall, Marine Drive and changing sheds were constructed in the early 20th century, effectively covering the Aboriginal objects previously exposed.

Today the study area comprises the Bondi Pavilion and its immediate footprint. The mown, grassed areas to the north, south and west, between the pavilion and car park, have been shaped during landscaping works and do not reflect the former character of the beachfront dunes.

6.0 ARCHAEOLOGICAL CONTEXT

SYDNEY REGION
THE STUDY AREA
SITE PREDICTION

BONDI PAVILION / DECEMBER 2017 / 22



6.0 ARCHAEOLOGICAL CONTEXT

6.0 Sydney Basin

Many surveys have been undertaken in the Sydney region which indicate the richness of the archaeological resources and which provide information about Aboriginal occupation. In particular, Attenbrow (2002) has excavated a range of sites within the Sydney Basin. The aim of her study was to identify local geographic variation and temporal changes in the subsistence patterns and material culture of the people of this area. She excavated sites at Balmoral Beach, Cammeray, Castle Cove, Sugarloaf Point (Lane Cove River), Darling Mills State Forest, Winston Hills, Vaucluse and Cumberland Street in the Rocks. Dates for initial occupation vary from approximately 10,000 years BP at Darling Mills to approximately 450 years BP at Cumberland Street, The Rocks.

The oldest dated occupation for the Sydney region is 30,000 years BP from a site excavated by McDonald at Parramatta. She excavated an area known as the RTA site (McDonald 2005), located at George Street, Parramatta (McDonald 2005) on an alluvial sand terrace running parallel to the Parramatta River. This site provided a sequence of occupation dating from the late Pleistocene through to the mid-Holocene. Although the site had been heavily impacted by development, the sub-surface deposits revealed an "accumulation of evidence from multiple occupation episodes, no doubt occurring at many different times" (McDonald 2005:147). Radiocarbon dating provided a range of dates indicating continuous occupation of the site. The most important date showed that the alluvial sand terrace was possibly first occupied during the late Pleistocene period, about 30,000 years BP and then showed various phases of occupation (McDonald 2005:107). The earliest date obtained from this site, 30,000 years BP, provides the oldest date for the Sydney Basin (McDonald 2005:4). However, it should be noted that the date was obtained from charcoal in the sieve and not in association with cultural deposits, therefore caution should be exercised when considering this date. The next oldest dated occupation is 15,000 years BP from the Shaws Creek K2 rock shelter on the Nepean River (Kohen 1984; Nanson et al 1987). However, these sites are relatively far from the coastal environment of the current study area and the dates must also be considered in association with environmental data related to sea level rises. The Sydney region that we know today was vastly different to the landscape of 15,000-30,000 years ago.

The period of maximum glaciation was 15,000–18,000 years BP. Therefore, the date of the K2 rock shelter, Attenbrow's Darling Mills site and McDonald's Pleistocene date, indicate that Aboriginal people lived throughout a period of extreme environmental change. During this period, sea levels were up to 130m below current levels (Nutley 2006:1). About 10,000 years ago as temperatures began rising at the end of the last ice age, the polar ice started melting and sea levels rose. The rising sea levels forced people to abandon coastal sites and move inland, with the result that the oldest coastal sites were inundated. By about 6,000 years ago rising water levels had flooded the coastal plain forming the Sydney landscape that we know today. The vast majority of sites in the Sydney region date to around 5,000 years BP, after sea levels had stabilised.

Josephine McDonald's PhD Thesis *Dreamtime Superhighway* (McDonald 1994), is a study of engravings and shelter art sites in the Sydney Basin. McDonald's work included an analysis of previous researchers who had recorded rock art in the region including Campbell (1899), McCarthy (1944, 1949, 1956, 1959, 1961) and Sim (1963 a & b, 1965, 1966). This study defined the nature and distribution of rock engravings and pigment art in the Sydney Basin. In her thesis McDonald examined rock art in the Sydney-Hawkesbury sandstone region in the context of information exchange theory (McDonald 1994). She used a range of statistical analyses to define the nature of sites including their physical attributes and stylistic characteristics. She concluded that the majority of engraving sites within the Region are located on open expanses of sandstone on either ridges or hillslopes and that the engravings are figurative motifs executed in outline with very little decorative infill. The majority of the site assemblages are small, containing less than 20 motifs at each site with single motif sites common (McDonald 1990:130). The most commonly depicted motif is the *mundoe* (ancestral being's footprint), "followed by fish, macropods, bird tracks and men" (McDonald 1990:131). 15% of the engravings were no longer identifiable due to weathering of the sandstone. Preferences for motifs varied between the coast and inland. Coastal engravings were predominantly fish whilst further from the coast the incidence of land animals increases (McDonald 1990:131). The art within the region of the central coastal area of her study area, which includes Sydney Harbour National Park, she identified as containing "a predominance of *mundoes*, marine depictions, other material objects (particularly shields and *anthromorphs*..."). She confirmed a major style boundary in the vicinity of the Georges River which had previously been identified by Officer (Officer 1988), where "open engraving sites completely disappear from the artistic repertoire" (McDonald 1990:52). There is no available information to confirm whether, prior to nineteenth century clearing and landscaping, the study area consisted of open expanses of sandstone on either ridges or hillslopes. If these were present, then the most likely motifs would have been predominantly fish. Tia Negerevich's *Aboriginal Rock Engravings – South Head, Sydney Harbour* (Negerevich 1978) records a further three sites, making a total of 12 known rock engravings at South Head. The AHIMS search undertaken for this project indicates that



two engraving sites are located within the vicinity of the study area. Site 45-6-0719 located at the Bondi Golf Links and Site 45-6-070 at Bondi Bay.

Since few sites in the Sydney area are known to date beyond 10,000 years BP research undertaken to date has focused on subsistence patterns and cultural change, (Attenbrow 2003). Dr Attenbrow's study of the "Sydney region" includes the present study area. It extended from the eastern coast to the Hawkesbury-Nepean River to the north and west and as far south as Picton (Attenbrow 2002:xiii). Her analysis indicates that prior to 5,000 years ago occupation in the Sydney region was not intensive and was only by small groups of people (2002:152-155). It was not until sea levels stabilised about 5,000 years ago that more intensive occupation began with many open sites being first occupied in the last 1,500 years. At the time of publication (2002) Attenbrow noted that approximately 4,340 Aboriginal sites had been registered with OEH's Aboriginal Heritage Information Management System in the Sydney region (Attenbrow 2002:48). Middens and open campsites comprised just over half of the recorded sites (Attenbrow 2002:48-49). From both the archaeological evidence and historical records, she noted that the main focus of occupation was "on the valley bottoms and shorelines" (Attenbrow 2002:47). In addition, the evidence indicates that occupation was greater on the coastal/estuarine environments rather than in the hinterland/freshwater environments and on the Hawkesbury sandstone areas rather than the Wianamatta shales (Attenbrow 2002:51). The study area is not only on a shoreline but adjacent to the fresh water wetlands to its west – providing a prime location for gathering resources from marine, freshwater and terrestrial contexts.

A nineteenth century study relevant to the present study area was *Aboriginal Carvings of Port Jackson and Broken Bay* by W D Campbell (Campbell 1899), Campbell recorded the rock art and rock engravings of the area between Botany Bay and Middle Harbour. Campbell's examination of the area was "...confined to the hill tops" and he therefore did not examine valleys and along creek beds - unlike the later studies by McDonald and Attenbrow. No rock art was identified by Campbell within the study area.

Attenbrow (1992) undertook excavations at Nielson Park approximately 5km to the north of the current study area as part of the Port Jackson Archaeological Project. She undertook test excavation at two sites within Nielsen Park (45-6-1045 'Hydrofoil Cave' and 45-6-0560 'Mt Trefle Cave'). A total of six 50cm by 50cm squares were excavated within deposits at Mt Trefle Cave. The depth of archaeological deposits ranged from between 150 mm to 700 mm to natural sandstone bedrock. Stone artefacts, bone and shell artefacts, faunal remains, charcoal and ochre were recovered. Two bone unipoint artefacts and six pieces of worked shell (scrapers) were found. Stone artefacts were predominantly made from quartz. Their forms were characteristic of the late Bondaian period (the last 1,600 years). Forty-eight species of shellfish were identified. The dominant species were hairy mussel, black nerita and oyster. Carbon dates on charcoal and shell recovered during excavation indicated occupation from approximately 1,200 years ago. At Hydrofoil Cave, a small rock shelter on Bottle and Glass Point, a one square metre trench was excavated within deposits that were approximately 800mm deep. An Aboriginal hearth was located and this was found to contain faunal remains, shell artefacts, (including two fishhooks) and charcoal but only a few stone artefacts. The dominant fish species at this site were black nerita, limpet, heavy turban and hairy mussel.

Other assessments and excavations within a similar environment to the current study area within the Sydney Basin include Steele (2006) and Comber (2008, 2012, 2013) and Stening (2016).

Steel (2006) undertook an assessment and excavations at a development site bound by Kent, Erskine, Napoleon and Sussex Streets, which became known as the KENS site. He retrieved a large assemblage of 952 artefacts which were predominately manufactured from silcrete with some tuff and quartz artefacts (Steele 2006:97). He interpreted the site as being occupied between 2,800 BP to 1788. This site was located in a similar environmental context to the present study area, i.e., in a coastal environment near an original shoreline.

In 2008 Comber undertook an assessment of the Darling Walk site at Darling Harbour and predicted that it was possible for subsurface Aboriginal sites to exist on the site. In 2009 (Comber 2012) she excavated the site prior to redevelopment into the present Darling Quarter. She uncovered a midden with charcoal and 10 predominantly chert artefacts (eight chert, one silcrete, and one quartz artefact).

In 2013 Comber undertook an assessment in respect of the Sydney International Convention, Exhibition and Entertainment Precinct (SICEEP) at Darling Harbour and recommended excavation. The subsequent excavation uncovered a midden with artefacts located on the original foreshore (Stening 2016).



ABORIGINAL HERITAGE ASSESSMENT

All of these sites are located in the coastline/estuarine environment on Hawkesbury Sandstone. These locations confirm Attenbrow's model of coastal occupation that occupation was greater in these environments and on the Hawkesbury Sandstone than in the hinterland/freshwater environments.

6.1 Bondi

The Aboriginal Heritage Information Management System (AHIMS) of the Office of Environment & Heritage records the following sites in or near to the subject area. Site 45-6-2169 is partially within the subject area.

| Site ID | SiteName | Site Type |
|-----------|--------------------------------|---------------------|
| 45-6-2169 | Bondi Beach | Open Camp Site |
| 45-6-2060 | South Bondi Cave | Shelter with Midden |
| 45-6-0719 | Bondi Golf Links, North Bondi | Rock Engraving |
| 45-6-0720 | Ben Buckler Reserve, Bondi Bay | Rock Engraving |

Table 1: Registered sites in or near the study area

Although site card AHIMS No. 45-6-2169 was not available it is assumed that this is the site at which the artefacts were uncovered in a storm in 1899 as described by Etheridge & Whitelegge (1907:233), and referred to in section 3.5 of this report. Although the other sites are not within the study area they indicate the importance and richness of the Aboriginal history of Bondi. Two of the sites are engravings which were recorded by W D Campbell, Surveyor in 1899. They represent fish of varying sizes a seal, a shark and a whale. The other site is a midden. These sites indicate the coastal traditions of the Cadi.

Portions of a female Aboriginal skeleton found exposed by a sand drift at Bondi Beach was presented by Francis O'Brien to the Australian Museum (SMH 1855:5). His son, Thomas Ormond O'Brien, described in *"Reminiscences of Bondi"* how an easterly gale washed away the sand from the bay frontage to unearth the remains [O'Brien 1922:364]. Evidence of a burial at Bondi indicates the importance of the landscape. This burial does not appear to be registered with AHIMS.

The aerial photograph shown below indicates the location of the study area and the above registered sites. Please note that Site 45-6-2169 was described as stretching along the full length of the back beach. The dot below showing the location of Site 45-6-2169 (grid reference location) shows the centre of the site and does not indicate the full length of the site.



Photograph 4: Location of sites within close proximity to the study area.

Site 45-6-2169 is exceptionally important in indicating Aboriginal toolmaking traditions and in defining archaeological stone tool taphonomy and a chronological sequence of change.

As previously mentioned in section 3.5 of this report thousands of artefacts were uncovered during a storm in 1899 and recorded by Robert Etheridge, Curator and Thomas Whitelegge, Senior Zoologist of the Australian Museum in 1907. These artefacts were recorded along the length of the back of Bondi Beach and would have included the location of the Pavilion. According to Etheridge & Whitelegge (1907:235):

The weapons collected were very valuable including tomahawks, grindstones, a nose ornament, knives, scrapers, gravers, drills and spear points..."

These spear points became known as "Bondi Points" and were later determined to be an indicator of change in stone tool manufacturing techniques and cultural change. The sequence was called the "Eastern Regional Sequence" by Frederick McCarthy, Curator, Australian Museum after excavations in the Lapstone Creek rockshelter in the Blue Mountains in 1936 (published 1948) and later refined by McCarthy (1964) and Hiscock & Attenbrow (2004). The Bondaian phase of the Eastern Regional Sequence belongs to a time period from 7,000 to 550 years ago (McCarthy 1976:44; Hiscock & Attenbrow 2004:98). Bondi Points which are also known as backed artefacts are stone implements that have had small flakes removed along one side to create a distinct, steep, blunt edge. Bondi Points are thought to have been used for spear points, cutting implements and for piercing animal skins.

The artefacts from the Bondaian phase were stone points similar to those found at Bondi. McCarthy's excavation of Lapstone Creek rockshelter (1948) was not only important for developing the Eastern Regional Sequence and introducing the term "Bondi Point" but for being one of the first scientific excavations conducted in Sydney.



Photograph 5: Bondi points from Bondi Beach
(Australian Museum website: <https://australianmuseum.net.au/image/bondi-points-stone-tools>)



Photograph 6: Bondi Points from Lapstone Creek
(Australian Museum website: <https://australianmuseum.net.au/image/lapstone-creek-rock-shelter-selection-of-artefacts-e>)

6.2 The study area

Site 45-6-2169 was recorded as extending along the length of the back of Bondi Beach. This would include the location of the Pavilion, or at the very least a portion of the study area would overlap Site 45-6-2169. No other known sites have been recorded within the study area.

6.3 Site prediction

It is predicted that subsurface evidence of Aboriginal occupation such as stone tools may exist within the study area, even under the Pavilion. Evidence from excavations within the Sydney Basin have demonstrated the possibility for sites to exist despite building and land clearing activities. Despite storms and artefact collecting, in 1907 Etheridge & Whitelegge indicated that Aboriginal artefacts would still be visible after “certain gales.

7.0 RESULTS

BONDI PAVILION / DECEMBER 2017 / 28



ABORIGINAL HERITAGE ASSESSMENT

7.0 RESULTS

The site inspection was conducted on 26 November 2014 and the whole of the study area was inspected on foot. Ground visibility was nil due to the location of the Pavilion, the surrounding concrete or paved areas and landscaping.

However, as detailed previously Site 56-6-2169 most likely extends into the study area and Aboriginal objects may still be located below the ground surface.

It is assumed that prior to construction of the Pavilion introduced fill was used to stabilise. This fill and later construction would have covered Aboriginal objects, but not destroyed them.

8.0 SIGNIFICANCE ASSESSMENT

PREAMBLE
ASSESSMENT
STATEMENT OF SIGNIFICANCE

BONDI PAVILION / DECEMBER 2017 / 30



8.0 SIGNIFICANCE ASSESSMENT

8.0 Preamble

Significance assessment is the process whereby sites or landscapes are assessed to determine their value or importance to the community.

A range of criteria have been developed for assessing the significance which embody the values contained in the Burra Charter. The Burra Charter provides principles and guidelines for the conservation and management of cultural heritage places within Australia. Other documents of relevance when assessing the significance of Aboriginal sites/places are the Office of Environment and Heritage's *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW* (2011) and the *Code of Practice for Archaeological Investigation of Aboriginal Objects in New South Wales* (2010).

The OEH Guidelines (2011:7) recommend the identification of social/cultural, historic, scientific and aesthetic values in order to assess the significance of Aboriginal objects or sites.

The NSW Heritage Council have developed a range of criteria for assessing significance which embody the values contained in the Burra Charter and include the criteria detailed in the OEH guidelines. Therefore the NSW Heritage Council guidelines as detailed below have been used to undertake this significance assessment.

8.1 Assessment

Criterion (a): Historic Significance - (evolution)

An item is important in the course, or pattern, of NSW's cultural or natural history (or the cultural or natural history of the local area);

Bondi Beach, including the site of the Bondi Pavilion, and the Aboriginal objects found within the subject area represent a significant cultural landscape which demonstrates the history of Aboriginal occupation and landuse. The artefacts found at Bondi Beach and now housed in the Australian Museum demonstrate the history of Aboriginal stone tool manufacture and the economic life and subsistence activities of Aboriginal people. They are an important educational tool in demonstrating the history of Aboriginal people.

Criterion (b): Associative Significance – (association)

An item has strong or special association with the life or works of a person, or group of persons, or importance in NSW's cultural or natural history (or the cultural or natural history of the local area);

The study area has a strong and special association with the precontact, contact and post contact history of Aboriginal people. The landscape, including the landscape of the Bondi Pavilion, and site contained within the study area provide a continuing cultural and spiritual link to the Aboriginal past and provide tangible links with the lifestyle and values of their ancestors.

Criterion (c): Aesthetic Significance - (scenic qualities / creative accomplishments)

An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or the cultural or natural history of the local area);

The cultural landscape of Bondi Beach which includes the location of the Bondi Pavilion demonstrates a high degree of aesthetic values in its setting and outlook. The Aboriginal artefacts found at Bondi Beach demonstrate a high degree of technical creativity in their design, manufacture and use.

Criterion (d): Social Significance - (contemporary community esteem)

An item has a strong or special association with a particular community or cultural group in NSW for social, cultural or spiritual reasons (or the cultural or natural history of the local area);

The local and broader Aboriginal community have a deep and abiding spiritual connection to the cultural landscape of Bondi Beach. It represents their past and their future. The site which once contained a large concentration of artefacts, confirms Bondi Beach to have been a place of exceptional cultural significance prior to colonisation and therefore a site of continuing social significance to the descendants of the Cadi and broader Aboriginal community.

There is additional documented evidence of continued Aboriginal use of Bondi Beach as a camp site and fishing location in the second half of the nineteenth century and continuing into the twentieth century. As such, and through the values of the extensive collection of stone tools and other artefacts recovered from this site, Bondi Beach, including the land occupied by the



Bondi Pavilion, continues to be of high cultural significance to descendants of the Cadi and to the broader Aboriginal community.

Post-contact The Bondi Pavilion has become significant to the Aboriginal community as a community cultural centre.

Criterion (e): Technical/Research Significance - (archaeological, educational, research potential and scientific values)
An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural history (or the cultural or natural history of the local area);

The Bondi Pavilion and its landscape setting have the potential to yield further information that will contribute to an understanding of Aboriginal occupation and landuse.

Despite the almost entire absence of contextual records, the artefacts recovered from Bondi Beach now in the Australian Museum have, through archaeological study, contributed and continue to contribute invaluable data in respect of Aboriginal stone tools manufacture and use. The term 'Bondi Point' which derives from the collection of stone objects found at Bondi Beach, refers to backed edge stone artefacts found throughout Australia.

Criterion (f): Rarity

An item possesses uncommon, rare or endangered aspects of NSW's cultural or natural history (or the cultural or natural history of the local area);

The land within which the Bondi Pavilion is sited contains a rare example of an extensive Aboriginal workshop from which the term "Bondi Point" was derived. The large number of Aboriginal artefacts found at Bondi Beach provide a rare collection of extensive and technically significant artefacts collected from one site.

Bondi Beach, including the site of the Bondi Pavilion, is a rare example of a significant Aboriginal cultural landscape which contains fresh and salt water resources and is a major occupation site which once contained hundreds of artefacts.

Criterion (g): Representativeness

An item is important in demonstrating the principal characteristics of a class of NSW's cultural or natural places of cultural or natural environments (or the cultural or natural history of the local area).

Bondi Beach is a good representative example of a significant Aboriginal cultural landscape.

8.2 Statement of Significance

Bondi Beach, including the site of the Bondi Pavilion, and the Aboriginal objects found within the subject area represent a significant cultural landscape which demonstrates the history of Aboriginal occupation and landuse. The artefacts found at Bondi Beach and now housed in the Australian Museum demonstrate the history of Aboriginal stone tool manufacture and the economic life and subsistence activities of Aboriginal people. They are an important educational tool in demonstrating the history of Aboriginal people.

The study area has a strong and special association with the precontact, contact and post contact history of Aboriginal people. The landscape, including the landscape of the Bondi Pavilion, and site contained within the study area provide a continuing cultural and spiritual link to the Aboriginal past and provide tangible links with the lifestyle and values of their ancestors.

The cultural landscape of Bondi Beach which includes the location of the Bondi Pavilion demonstrates a high degree of aesthetic values in its setting and outlook. The Aboriginal artefacts found at Bondi Beach demonstrate a high degree of technical creativity in their design, manufacture and use.

The local and broader Aboriginal community have a deep and abiding spiritual connection to the cultural landscape of Bondi Beach. It represents their past and their future. The site which once contained a large concentration of artefacts, confirms Bondi Beach to have been a place of exceptional cultural significance prior to colonisation and therefore a site of continuing social significance to the descendants of the Cadi and broader Aboriginal community.



ABORIGINAL HERITAGE ASSESSMENT

There is additional documented evidence of continued Aboriginal use of Bondi Beach as a camp site and fishing location in the second half of the nineteenth century and continuing into the twentieth century. As such, and through the values of the extensive collection of stone tools and other artefacts recovered from this site, Bondi Beach, including the land occupied by the Bondi Pavilion, continues to be of high cultural significance to descendants of the Cadi and to the broader Aboriginal community. Post-contact The Bondi Pavilion has become significant to the Aboriginal community as a community cultural centre.

The land within which the Bondi Pavilion is sited contains a rare example of an extensive Aboriginal workshop from which the term "Bondi Point" was derived. The large number of Aboriginal artefacts found at Bondi Beach provide a rare collection of extensive and technically significant artefacts collected from one site. Bondi Beach, including the site of the Bondi Pavilion, is a rare example of a significant Aboriginal cultural landscape which contains fresh and salt water resources and is a major occupation site which once contained hundreds of artefacts. The land within which the Bondi Pavilion is sited contains a rare example of an extensive Aboriginal workshop from which the term "Bondi Point" was derived. The large number of Aboriginal artefacts found at Bondi Beach provide a rare collection of extensive and technically significant artefacts collected from one site.

9.0 LEGISLATION

NATIONAL PARKS AND WILDLIFE ACT 1974

BONDI PAVILION / DECEMBER 2017 / 34



9.0 LEGISLATION

9.0 The National Parks and Wildlife Act 1974

The *National Parks & Wildlife Act 1974* (NPW Act) provides statutory protection to all Aboriginal sites within New South Wales. The Office of Environment and Heritage (OEH) is the State Government agency responsible for the implementation and management of this Act.

Aboriginal Objects

Part 6 of the NPW Act provides provision for protection of all "Aboriginal objects" which are defined as "any deposit, object or material evidence (not being a handicraft made for sale) relating to the Aboriginal habitation of the area that comprises New South Wales, being habitation before or concurrent with (or both) the occupation of that area by persons of non-Aboriginal extraction, and includes Aboriginal remains".

In particular Part 6 of the Act states that it is an offence to harm or desecrate an Aboriginal object or Aboriginal place, without an Aboriginal Heritage Impact Permit. Any surviving objects within subject property are protected by the provisions of Part 6 of the NPW Act.

Site 45-6-2169 is located wholly or partially within the study area. Therefore an AHIP will be required if any works are to be undertaken which may impact on the site.

Aboriginal Place

An Aboriginal Place is defined in the NPW Act as a place that "is or was of special significance with respect to Aboriginal culture". Section 84 provides the protection of an Aboriginal place.

The Aboriginal Place provisions give protection to the intangible, social and spiritual heritage of Aboriginal people in NSW. Places that do not contain archaeological remains, but are culturally and socially important to Aboriginal people

The study area is not an Aboriginal Place.

9.1 Heritage Act 1977

The *NSW Heritage Act 1977* protects the state's most outstanding natural and cultural heritage, including Aboriginal heritage, through the establishment of a State Heritage Register. Aboriginal places or objects of importance to the State of NSW (called heritage items) may be listed on the Register. Currently there are over 25 heritage items listed on the Register specifically because of their Aboriginal heritage importance. Any changes to items listed on the Register must be approved by the NSW Heritage Council.

"The Bondi Beach Cultural Landscape" is listed on the State Heritage Register as detailed below. The listing does not include reference to its significant Aboriginal values:

Bondi Beach, Bondi Park, Bondi Surf Pavilion, and the Bondi Surf Bathing Life Saving Club building form a cultural landscape of State significance as an iconic representation of the Australian beach experience. The place is historically significant as the site of many 'firsts' and other significant events in surf lifesaving, and as the largest beach improvement scheme to be carried out in the interwar years. The place demonstrates the rapid increase in popularity of beach-going once restrictions on surf bathing were eased in the early 20th century.

A submission should be made to the NSW Heritage Council to include Aboriginal heritage values in the listing.

10.0 POLICIES

BONDI PAVILION / DECEMBER 2017 / 36



10.0 POLICIES

The following policies guide planning for the conservation of Aboriginal objects and sites within the study area including their ongoing management by the current or any future owners.

The policies and conservation strategies have been developed to be consistent with the principles and practices contained in the following documents:

- *Aboriginal Cultural Heritage consultation requirements for proponents 2010. Office of Environment & Heritage. (OEH) 2010*
- *Code of Practice for Archaeological Investigation of Aboriginal Objects in New South Wales. OEH 2010*
- *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW. Office of Environment & Heritage 2011*
- *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance 1999*
- *Ask First: A guide to respecting Indigenous heritage places and values. Australian Heritage Commission 2002*

The planning and implementation of conservation strategies should be conducted in consultation with the Aboriginal community. The interpretation of objects or sites should be respectful of the cultural knowledge imparted during that consultation and should also be responsive to the expressed wishes of that community. Those wishes may apply to the location for safe storage, display or loan arrangements and may include the retention of objects *in situ*, in displays integrated within the new buildings/structures, the Australian Museum or in other Aboriginal 'keeping places'.

The conservation policies cover both tangible and intangible heritage – ie, the physical objects/sites as well as the cultural significance and information that is represented by the site as a whole. The interpretation of both the tangible and intangible heritage should not be limited to standard signage or simple display cases but should be of a high quality, both visually and in the presentation of appropriate cultural information.

Opportunities & Constraints

The study area occupies a site where a large number of Aboriginal objects have been located and removed prior to archaeological documentation. It is also adjacent to areas of semi-permanent fresh water and the ocean, both sources of food and technological resources for the Cadi. Additional information, obtained through the surviving physical evidence within the Australian Museum and any future archaeological excavation, would assist to recover aspects of that history.

The Aboriginal history of the site is a part of the story of achievements and values of its original custodians. The respectful incorporation of that history into contemporary environments maintains links with those people and both commemorates and celebrates the inheritance bequeathed to their descendants and the contribution of this history to the story of Bondi and the Waverley LGA as a whole.

The management of the study area provides an opportunity to communicate and share that information and those connections to current and future descendants and to the wider community.

Policies

Policy 1:

As previous studies within the study area and within other parts of Bondi and the location of Site 45-6-2169 indicate a high potential for physical evidence of Aboriginal occupation such evidence will be managed in accordance with the provisions of the *National Parks and Wildlife (NPW) Act 1974* and the codes and guidelines listed above.

Policy 2:

As a result of Policy 1, prior to disturbance of the study area an Aboriginal archaeological investigation and assessment shall be



ABORIGINAL HERITAGE ASSESSMENT

conducted in accordance with the Office of Environment & Heritage's *Code of Practice for Archaeological Investigation of Aboriginal Objects in New South Wales*. Any ground disturbance below the fill and which may impact upon Aboriginal objects will be undertaken with an AHIP in place.

Policy 3:

The right of Aboriginal people to protect, preserve and promote their cultural heritage is acknowledged. In recognition of this right, consultation will be ongoing with the La Perouse Local Aboriginal Land Council to ensure that Aboriginal views are acknowledged and included in the management of the Bondi Pavilion.

Policy 4:

The proposed management of the Bondi Pavilion should protect any Aboriginal objects recovered in a secure location and utilise information arising from those objects to enhance our understanding of Aboriginal cultural values.

Policy 5:

The interpretation of the Aboriginal Heritage significance will be integrated into the planning for the use of the site's open spaces and/or within introduced structures.

Policy 6:

The Aboriginal cultural significance of the site will be included in an Interpretive Strategy used to inform development design – for example, incorporated within architectural elements, graphic art and innovative display of objects.

Policy 7:

The SHR inventory sheet for the Bondi Beach Cultural Landscape should be amended to include reference to the Aboriginal significance of the area.

Policy 8:

The significant Aboriginal cultural landscape values are acknowledged and will be protected, through ongoing consultation with the Aboriginal community and appropriate landscape treatments.

11.0 GUIDELINES

BONDI PAVILION / DECEMBER 2017 / 39



11.0 GUIDELINES

The Aboriginal heritage of the Bondi Pavilion and surrounds is considered to be of primary heritage significance. The whole of the landscape, including the location of the Bondi Pavilion is imbued with intangible heritage values and the landscape and has the potential to contain the tangible in the form of Aboriginal stone tools or possibly burials.

Future additions are likely to require excavation for construction of new structures, site infrastructure and landscaping. To manage such an impact it is important that before any additions are constructed that an Aboriginal archaeological and cultural heritage assessment is undertaken. The aim being to assess the impact of the proposed additions on the Aboriginal tangible and intangible cultural heritage values and objects and to provide management recommendations, including whether an AHIP will be required. Such an assessment should be undertaken in accordance with the following guidelines developed by the Office of Environment & Heritage:

- *Guide to Investigating, Assessing and Reporting on Aboriginal Cultural Heritage in NSW.*
- *Code of Practice for Archaeological Investigation of Aboriginal Objects in New South Wales.*

The assessment should be undertaken in association with the La Perouse Local Aboriginal Land Council. If the assessment recommends that an AHIP is required then consultation should be undertaken in accordance with OEH's *Aboriginal cultural heritage consultation requirements for proponents 2010*. Please note that these requirements do not need to be implemented for the initial archaeological and cultural heritage assessment. They should only be implemented if an AHIP is required.

REFERENCES

BONDI PAVILION / DECEMBER 2017 / 41



REFERENCES

- Attenbrow, V. 2002. *Sydney's Aboriginal Past: Investigating the Archaeological and Historical Records*. UNSW Press, Sydney.
- Australian Archaeological Survey Consultants Pty Ltd 1995. *The Waverley Council Area: An Aboriginal Perspective*. A Report To the Waverley Council.
- Bird, M. 1992. The impact of tropical cyclones on the archaeological record: An Australian example. *Archaeology in Oceania*, 27:75-69.
- Bird, M. 1995. Coastal morphodynamics and the archaeological record: further evidence from Upstart Bay, North Queensland. *Australian Archaeology*, 40:57-58.
- Campbell, W. D. 1899. *Aboriginal Carvings of Port Jackson and Broken Bay*. Memoirs of the Geological Survey of NSW. Department of Mines and Agriculture, Ethnological Series, No. 1
- Collins, D. 1798. *An account of the English Colony in New South Wales*, Volume I. London, Cadell and Davies re-published 1975, AH & A.W. Reed.
- Collins, D. 1802. *An account of the English Colony in New South Wales*, Volume II. London, Cadell and Davies, re-published 1975, AH & A.W. Reed.
- Dixon RMW 1980. *The Languages of Australia*. Cambridge University Press, Cambridge.
- Dowd, B.T. 1959. *The History of the Waverley Municipal District 1859-1959*. Published by the Municipality of Waverley.
- Dowd, B.T. 1959. *The Centenary of the Municipality of Waverley 1859-1959*. Published by the Municipality of Waverley.
- Etheridge, R., and T. Whitelegge 1907. 'Aboriginal Workshops on the Coast of New South Wales, and their Contents'. *Records of the Australian Museum* 6(4): 233-250, plates xlii-xlv. [23 January 1907]. Published by the Australian Museum, Sydney.
- Etheridge, R. 1924 Letter to Mr W L Johnston dated 12th December
- Geoscience Australia 1975. *The Adjustment of the Australian Levelling Survey, 1970-71*, 2nd edn. Division of National Mapping, Technical Report, 12. National Mapping Council of Australia, Symonston, ACT.
- Goodall, H. 2008. *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972*. Sydney University Press.
- Guider, M. 1998. *Aboriginal History of Waverley Municipality*, unpublished paper. Mitchell Library, MLMSS 3702 add-on 218.
- Herbert, C. 1980. *Geology of the Sydney 1:100,000 Sheet 9130*. Geological Survey of NSW, Department of Mineral Resources.
- Hiscock Peter and Attenbrow Val 2004 A revised sequence of backed artefact production at Capertee 3, New South Wales in *Archaeology in Oceania* 39:94-99.
- Hunter, J. 1793. *An Historical Journal of the Transaction at Port Jackson and Norfolk Island*. London: J Stockdale.
- Hinkson, M. 2001. *Aboriginal Sydney*. Aboriginal Studies Press.
- HRNSW1 (12), 1892: 309 Letter from Governor Phillip to Lord Sydney dated 13 February 1790.
- Hughes, R. 1987. *The Fatal Shore: the epic of Australia's founding*. New York, Knopf
- Irish, P. 2011. 'Changing perspectives in Australian archaeology, part III: Hidden in plain view-the Sydney Aboriginal Historical Places Project'. Technical Reports of the Australian Museum, Online 23(3): 31-44.



ABORIGINAL HERITAGE ASSESSMENT

- Kennedy, B. & B. 1982. *Sydney and Suburbs: a history and description*. Reed, Frenchs Forest, 1982.
- Kohen, J. 1993. *The Darug and their Neighbours: The Traditional Owners of the Sydney Region*. Darug Link in Association with Blacktown and District Historical Society.
- Kohen, J.L. & Lampert, Ronald, 1987. 'Hunters & Fishers in the Sydney Region'. In J. Mulvaney & J.P. White (eds). *Australians to 1788*. Fairfax, Syme & Weldon, Sydney 343-365.
- Lander, R.J. 1988. Unpublished letter of 16 February 1988 to the Assistant Town clerk entitled "Local Aboriginal Groups". Vertical File: Aboriginal Community- Local History, Local Studies Collection, Waverley Library.
- McCarthy, F.D. 1948. 'The Lapstone Creek excavation: Two culture periods revealed in eastern NSW' in *Records of the Australian Museum* 22:1-34.
- McCarthy F.D. 1964 The archaeology of the Capertee Valley, NSW, *Records of the Australian Museum* 26:197-246
- McDonald, J. 1994. Dreamtime Superhighway: An analysis of Sydney Basin Rock Art & Prehistoric Information Exchange. Unpublished PhD Thesis, Department of Archaeology & Anthropology, ANU, Canberra
- Marriot, E.W. 1988. *The Memoirs of Obed West: A Portrait of Early Sydney*. Barcom Press, Bowral.
- Mayne Wilson & Associates, 2012. *Bondi Park and Pavilion Heritage Review*. Report prepared for Waverley Council.
- Meadows, E. 1999. *Aboriginal History of the Waverley Area: A Discussion Paper*. Reference Department, Waverley Library.
- Meadows, E. 2004. *Waverley's Aboriginal Heritage*. Reference Department, Waverley Library.
- Morrison, W. 1888. *Aldine Centennial History of New South Wales. Volume I*. Aldine Publishing, Sydney.
- Nutley, D. 2005. Surviving inundation: an examination of environmental factors influencing the survival of inundated Indigenous sites in Australia within defined hydrodynamic and geological settings. Masters thesis, Flinders University, Adelaide.
- Nutley, D. 2006. *The Last Global Warming: Archaeological Survival in Australian Waters*. Flinders University Maritime Archaeology Monograph Series, Number 10, 313-315.
- Nutley, D., Cosmos, C. & Wheeler, J. Sept 2014. *Potential submerged Aboriginal archaeological sites in South West Arm, Port Hacking*, New South Wales, Australia. Geological Society of London Special Publications. Downloaded from <http://sp.lyellcollection.org/> by guest on February 5, 2015.
- O'Brien, T.O. 'Reminiscences of Bondi'. *Royal Australian Historical Society, 1922. Journal and Proceedings: Volume VIII*. Sydney: 362-365.
- Officer, K. 1984. From Tuggerah to Dharawal: variation and function within a regional art style. Unpublished BA (Hons) Thesis, ANU, Canberra.
- Palin, M. 2008. 'Sorry' an emotional affair. *Bondi View*, vol 7 issue :63. P4.
- Plugshell. 1924. *The Early Days of Waverley*. Eastern Suburbs Daily, August 19, 1924. Vertical File: Aboriginal Community- Local History, Local Studies Collection, Waverley Library.
- Plugshell. 1924. 'Aboriginal Workshop at Bondi'. Eastern Suburbs Daily, September 12, 1924. Vertical File: Aboriginal Community- Local History, Local Studies Collection, Waverley Library.
- Rich, D. 1989. 'Interview Audrey Laidlaw' 15 March, 1989 (Waverley Library Oral History Tapes, Waverley Council Lifeguards).
- Ross, A. 1988. 'Tribal and Linguistic Boundaries: A Reassessment of the Evidence' in Alpin, G. (ed). 1988. *Sydney before Macquarie: A Difficult Infant*: Chapter Two Pp: 42-53. New South Wales University Press, Sydney.



ABORIGINAL HERITAGE ASSESSMENT

- Ruffels, J. nd. "Aboriginal Bondi", The Bondi View:12. Vertical File:Aboriginal Community- Local History. Local Studies Collection, Waverley Library.
- Smith, Keith V. 2002 "Eora and Cameragal: The Sydney Coastal Clans – A cultural profile". Vertical File:Aboriginal Community- Local History , Local Studies Collection, Waverley Library.
- Steele, D 2003a. Indigenous Heritage Assessment Report – Waverley Cemetery, St Thomas Street, Bronte, NSW. Unpublished report to Waverley Council.
- Steele, D 2004. Indigenous Heritage Assessment Report – Bronte Park, Bronte NSW. Unpublished report to Waverley Council.
- Steele, D.2009. *Waverley Aboriginal Cultural Heritage Study. Waverley Local Government Area*. Unpublished report to Waverley Council.
- Spectator, 2010. "Indigenous kids from the bush have a big day at the beach", March 5, 1855, P7. Vertical File: Aboriginal Community- Local History, Local Studies Collection, Waverley Library.
- Sydney Morning Herald, (NSW: 1842-1954), March 5, 1855. P5 "Donations to the Australian Museum During February, 1854",
- Tench, W.1789. *Sydney's First Four Years: A Narrative of the Expedition to Botany Bay and A Complete Account of the Settlement at Port Jackson 1788-1791*. Printed 1979. Library of Australian History.
- Tindale, N.B. 1974. *Aboriginal Tribes of Australia*. Australian National University Press.
- Turbet, P.1989. *The Aborigines of the Sydney district before 1788*. Kangaroo Press, Sydney.
- Wentworth Courier, 1995. *Outback Kids' Beach Blast*. November 8, 1995, p15. Vertical File:Aboriginal Community- Local History, Local Studies Collection, Waverley Library.

APPENDIX A: GLOSSARY

BONDI PAVILION / DECEMBER 2017 / 45



APPENDIX A: GLOSSARY

Artefact: any object made by human agency. All lithic tools and lithic debitage are considered artefacts.

Artefact scatter: also known as a surface scatter or open site, where prehistoric material such as artefacts and waste debris are lying exposed on the surface of the ground.

Australian small tool tradition: a mid Holocene tool industry of the Australian Aborigines that appeared about 5,000 years ago when a new ensemble of small, flaked stone tools began to come into use. The types consisted of backed blades and flakes, Unifacial and bifacial points, and small adze flakes. There are some regional distributions of tools, including Bondi points, geometric microliths, Pirri points and Tula adzes.

Backed blade: a blade flake that has been abruptly retouched along one or more margins opposite an acute (sharp) edge. Backed pieces include backed blades and geometric microliths. They are thought to have been hafted onto wooden handles to produce composite cutting tools or spears. Backed blades are a feature of the "Australian small tool tradition", dating from between 5,000 and 1,000 years ago in south eastern Australia (Mulvaney 1975).

Blade: a flake that is at least twice as long as it is wide.

Bondi point: a small, asymmetric backed point, named after Bondi Beach where it was first found, which is a component of the Australian small tool tradition. It is usually less than 5cm long and is sometimes described as a backed blade.

Context: the time and space setting of an artefact, feature or culture. The context of a find is its position on a site, its relationship through association with other artefacts, and its chronological position as revealed through stratigraphy. An artefact's context usually consists of its immediate matrix (the material surrounding it, eg. clay, gravel or sand), its provenience (horizontal and vertical position within the matrix), and its association with other artefacts (occurrence together with other archaeological remains, usually in the same matrix). The assessment of context includes study of what has happened to the find since it was deposited.

Erosion: the wearing away or loosening and transportation of soil or rock by water, wind and ice.

Fabricator: a stone or bone artefact used in the manufacture of other tools. Often rod shaped and worn heavily on one end, it is used to chip flakes from a core, or to retouch a flake.

Holocene: that portion of geologic time that postdates the latest episode of continental glaciation. The Holocene Epoch is synonymous with the recent or postglacial interval of Earth's geologic history and extends from 10,000 years ago to the present day. It was preceded by the Pleistocene Epoch and is part of the Quaternary Period, a time characterised by dramatic climatic oscillations from warm (interglacial) to cold (glacial) conditions that began about 1.6 million years ago. The term Holocene is also applied to the sediments, processes, events, and environments of the epoch.

Lithic: anything made of stone. Derived from the Greek word meaning stone or anything pertaining to stone.

Midden: a prehistoric refuse site chiefly composed of shell fragments.

Pleistocene: a geochronological division of geological time, an epoch of the Quaternary period following the Pliocene. During the Pleistocene, large areas of the northern hemisphere were covered with ice and there were successive glacial advances and retreats. The lower Pleistocene began about 1.8 million years ago; the Middle Pleistocene about 730,000 years ago; and the Upper Pleistocene about 127,000 years ago; it ended about 10,000 years ago. The Pleistocene was succeeded by the Holocene.

Potential archaeological deposit (PAD): any location considered to have a moderate to high potential for subsurface archaeological material




Taphonomy: Literally, 'the laws of burial'. In archaeology, it is the study of the processes by which archaeological remains are transformed by human and natural processes during their incorporation into archaeological deposits, their subsequent long-term preservation within those deposits, and their recovery by archaeologists. The aim is to understand the processes resulting in the archaeological record.

APPENDIX B: AHIMS SEARCH

BONDI PAVILION / DECEMBER 2017 / 47



APPENDIX B: AHIMS EXTENSIVE SEARCH

| AHIMS Web Services (AWS) | | | | | | | | | |
|---|----------------|-------------------------------|----------------|-------------|----------------|-----------------|----------------|-------------------|---------------------|
| Extensive search - Site list report | | | | | | | | | |
|  Office of Environment & Heritage | SiteID | SiteName | State | Zone | Easting | Northing | Contour | SiteStatus | Interactions |
| | 45-6-2060 | South Hill (Cave) | ACT | 56 | 341320 | 6247950 | Chamber | Valid | Shelter with Middle |
| | Contact | | Remarks | Zone | Easting | Northing | Contour | SiteStatus | Interactions |
| | 45-6-2260 | Bondi Beach | ACT | 56 | 341320 | 6247950 | Open area | Valid | Open Camp Site |
|  Office of Environment & Heritage | SiteID | SiteName | State | Zone | Easting | Northing | Contour | SiteStatus | Interactions |
| | 45-6-0710 | Bondi Golf Course North Block | ACT | 56 | 341320 | 6247950 | Open area | Valid | Shelter with Middle |
| | Contact | | Remarks | Zone | Easting | Northing | Contour | SiteStatus | Interactions |
| | 45-6-0720 | Bondi Golf Course North Block | ACT | 56 | 341320 | 6247950 | Open area | Valid | Open Camp Site |
|  Office of Environment & Heritage | SiteID | SiteName | State | Zone | Easting | Northing | Contour | SiteStatus | Interactions |
| | 45-6-0730 | Bondi Golf Course North Block | ACT | 56 | 341320 | 6247950 | Open area | Valid | Shelter with Middle |
| | Contact | | Remarks | Zone | Easting | Northing | Contour | SiteStatus | Interactions |
| | 45-6-0740 | Bondi Golf Course North Block | ACT | 56 | 341320 | 6247950 | Open area | Valid | Open Camp Site |

ABORIGINAL HERITAGE ASSESSMENT

Report generated by AHIMS Web Services on 01/11/2017 for Jillian Gamber for the following area at Lat Long Point: 33.0902, 151.2476 - Lat Long To: 33.0904, 151.2464 with a Buffer of 50 meters. Additional Info: Archaeological Assessment Number of Aboriginal sites and Aboriginal objects found is 4.

This information is not guaranteed to be true from any other source. (Office of Environment and Heritage (OEH) and its employees do not warrant or make any representation or assumption of liability for any error or omission made in the report or any other information provided.)

APPENDIX C: LPLALC REPORT

BONDI PAVILION / DECEMBER 2017 / 49



APPENDIX C: LPLALC REPORT

ABORIGINAL HERITAGE ASSESSMENT

LA PEROUSE



LOCAL ABORIGINAL LAND COUNCIL

P.O. Box 365, Matraville
New South Wales, 2036

T: (02) 9311 4282
E: admin@laperouse.org.au
ABN: 89 136 607 167

13 December 2017

Jillian Comber
Comber Consultants
76 Edwin Street North
CROYDON NSW 2132

Via Email: jillian.comber@comber.net.au

Dear Ms Comber

Aboriginal Heritage Assessment of Bondi Pavillion, Queen Elizabeth Drive, Bondi NSW

Thank you for providing the La Perouse Local Aboriginal Land Council (La Perouse LALC) with the opportunity to be involved in the Aboriginal Heritage Assessment of Bondi Pavillion.

As you may be aware, the La Perouse LALC was established and operates within the provisions of the *Aboriginal Land Rights Act 1983 (NSW) (ALRA)* and currently represents a membership of over 400 Aboriginal persons who reside within or have an association with the La Perouse LALC area. In accordance with Section 52 of the ALRA the La Perouse LALC has a statutory function to **"take action to protect the culture and heritage of Aboriginal persons in the Council's area"**.

The coastal area of Sydney is a very significant area for La Perouse LALC and the families of the La Perouse Aboriginal community due to the past and continual occupation of the area to the present day. The Bondi Pavillion and Bondi Beach fall within the boundaries of the La Perouse LALC, and these areas were traditionally a rich cultural landscape for Aboriginal people.

Today, much of the traditional landscape at Bondi Beach is hidden under concrete and grass. However, the Study Area itself is close to a recorded open camp site and there are other Aboriginal sites in the area, making Bondi Beach and its surrounds a significant Aboriginal cultural landscape. The historical existence of sand dunes at Bondi also makes it highly likely that Aboriginal values, artefacts and possibly burials may be uncovered during any excavations at the site.

I have reviewed the Draft Aboriginal Heritage Assessment (compiled by Comber Consultants – Version No. B.2017 – dated October 2017) on behalf of the La Perouse LALC and now provide the following comments and recommendations.

Recommendation 1:

The La Perouse LALC endorses the Draft Aboriginal Heritage Assessment of Bondi Pavillion (Version No. B.2017) compiled by Comber Consultants for TKD Architects.

www.laperouse.org.au

BONDI PAVILION / DECEMBER 2017 / 50



ABORIGINAL HERITAGE ASSESSMENT

Recommendation 2:

The La Perouse LALC recommends that further consultations with the Aboriginal community be implemented into the project plan, and that these consultations begin prior to any proposed works commencing at the Study Area. The La Perouse LALC can assist the proponent with these consultations.

Recommendation 3:

Due to the high Aboriginal cultural significance of the Bondi Beach site to the La Perouse Aboriginal community, the La Perouse LALC recommends it be engaged to monitor the excavation work that is being proposed for the Study Area.

If you would like to discuss this submission further please contact the La Perouse LALC office on 9311 4262 during business hours.

Yours sincerely,

Carine Liddell
Acting Chief Executive Officer

**APPENDIX E DOMINIC STEELE: ABORIGINAL & NON-ABORIGINAL
ARCHAEOLOGICAL ASSESSMENT**

Aboriginal and Non-Aboriginal Archaeological Assessment

Bondi Pavilion, Bondi Beach, NSW



Report to
Waverley Council

Dominic Steele Consulting Archaeology
24 October 2017

Aboriginal and Non-Aboriginal Archaeological Assessment – Bondi Pavilion – October 2017

1

Document control

| | |
|--------------|--|
| Project Name | Aboriginal and Non-Aboriginal Historical Archaeological Assessment. Bondi Pavilion. Bondi Beach, NSW |
| Client Name | Waverley Council |
| Recipient | Roy Lumby (TKD Architects) |
| Status | Final Report (Drafts - 16 May 2016, 24 October 2017) |
| Issue Date | 27 October 2017 |
| Prepared by | Dominic Steele |
| Approved by | |

12

21 Melrose Street • Croydon NSW 2132 • Bus (02) 9713 1169 • M 0411 38 4232 • E dce@bigpond.net.au

Report summary

Waverley Council (Council) proposes to upgrade Bondi Pavilion and its immediate surrounds. This Aboriginal and non-Aboriginal (European - historical) archaeological assessment has been prepared for Council to identify and evaluate potential archaeological constraints of all periods and types that may exist for the proposal, and to recommend future archaeological impact mitigation measures where needed according to the requirements of the *National Parks and Wildlife Act 1974* and the *NSW Heritage Act 1977*.

The Aboriginal archaeological assessment component of this study has followed the methods required by the 'due diligence code of practice for the protection of Aboriginal objects in NSW' (OEH 2010). It has involved preliminary and informal consultation with the *La Perouse Local Aboriginal Land Council* (LPLALC) but has not included any additional or formal Aboriginal community consultation that is required to identify and assess the Aboriginal cultural heritage values that may be relevant to the pavilion and its proposed upgrade. The non Aboriginal historical archaeological assessment has followed current Heritage Division guidelines.

Background research indicates that no Aboriginal archaeological sites or objects have previously been recorded within the Bondi Pavilion study area (as listed on AHIMS or registered elsewhere), and none have been located by this study; no natural ground surfaces are exposed and all areas are covered by hard stands and landscaping. However, historical records describe the presence of a highly significant archaeological site located in the immediate 'vicinity' of the Pavilion study area that was exposed by storms in 1899 and which was registered on AHIMS as #45-6-2169 in 1990. The potential archaeological impact of the Pavilion proposal on this archaeological site forms a part of this assessment on this basis.

Historical records describe an extensive and complex series of 'campsites' and 'workshops' containing countless thousands of flaked stone artefacts that were widely distributed across former land surfaces before they were reburied by sand-drift. It is possible (if not very likely) that archaeological evidence related to or forming a part of the 1899 site originally extended into that section of Bondi Beach that is now occupied by Bondi Pavilion.

The extent of the archaeological materials that were exposed in 1899 was estimated to cover about a hectare. The location and to a lesser extent the distribution of the archaeology was variously described as (primarily) to occur at the 'back of the beach' but also to be specifically associated with a 'delta' that was situated 'in the 'centre of the beach'. The former location probably refers to the land strip taken in by Campbell Parade, and the latter location possibly refers to a former lagoon drainage outlet that originally ran across the beach sand to discharge into the ocean and was still flowing a few hundred metres to the west of the study area at the time the Pavilion building was constructed. However, the

AHIMS recording of the site (in 1990) suggests that the area next to the North Bondi Surf Life Saving Club (that is located to the east of the Pavilion) is where the 1899 archaeological site was centred.

It is probable that the Aboriginal archaeology originally extended between (and well beyond) these two points on the beach. It is noted that the Pavilion occupies today a central position on the current beachfront. It is very likely that this attractive landscape position will also have been a frequently used Aboriginal beach-front position in prehistory, and continuing into the late nineteenth century and prior to the clearance of the extensive dune fields and draining and filling of the freshwater lagoon networks that stretched back along a sand corridor linking Bondi Beach to Rose Bay.

In this context, it is probable that Aboriginal objects and possible archaeological (notionally forming part of AHIMS as #45-6-2169) were originally present within the Bondi Pavilion study area before they were impacted by large-scale sand-movement activities associated with the constructions for the first seawall and promenade-related foreshore improvement works and then the subsequent and more widespread impacts that resulted from the construction of the Pavilion. The principal historical method used to lower and level the former sand dunes that contained the Aboriginal archaeology appears to have generally been one of cut and fill where sand from the high dunes were used to fill lower terrain and lagoons. This broad type of archaeological site formation process is likely to have dispersed artefacts widely, but unlikely to have destroyed them (or many), and in general it appears unlikely that large amounts of sand was removed with the potential to also contain and thereby also remove Aboriginal objects when it could be more effectively graded level and used for building platforms and landscape and construction fills.

It is understood that the Pavilion upgrade will not involve any large-scale subsurface excavation or significant disturbance of previously undisturbed sand (for the creation of basement or car parking spaces). However, future works may affect pre-existing building construction deposits or bedding fills beneath current hard surfaces that are proposed be replaced, such as path and courtyard paving, and works may also reconfigure fills making up existing landscaped open-spaces. In combination, these types of 'historical archaeological' contexts may contain redeposited and 'out-of-context' Aboriginal objects that were originally displaced by the widespread sand movement and mixing that occurred during construction phases of the Pavilion.

This report therefore concludes that there exists a possibility that redeposited Aboriginal objects may already be incorporated within the Pavilion building construction deposits, service-lines and within surrounding landscaping fills. Where these deposits are exposed by future work, there is the potential for Aboriginal objects that may be contained within these contexts to be harmed by the proposal.

Actions to mitigate potential Aboriginal archaeological impacts that may result from the proposal include the completion of further Aboriginal community consultation to a level that is beyond the scope of that undertaken with the LPLALC for this due diligence assessment. Wider Aboriginal consultation would identify Aboriginal cultural heritage values that are specifically relevant to the Pavilion study area and complement the identification of the archaeological, and to some degree the Aboriginal historical values that are described in this report. This consultation would assist in the preparation of an Aboriginal archaeological and cultural heritage assessment (AACHA) for the proposal that will enable Council to establish how potential Aboriginal cultural heritage values may be affected by the proposal and to also effectively manage these values on this basis.

This report identifies that Bondi Pavilion is within the State Heritage Register curtilage of the 'Bondi Beach Cultural Landscape' (BBCL) and the works proposed for the upgrade are beyond the extent of works permissible under exemptions issued under the *NSW Heritage Act 1977*. However, no specific areas of historical-archaeological sensitivity have been identified on the basis of the site history. Namely, no specific activities or long duration use of the site prior to the Pavilion, and likely to have created an archaeological signature, are apparent. Thereby, there are no specific expectations that any significant archaeological features or deposits, either of State or Local significance associated with the history of use of the Pavilion, or landuse activities that predate the construction of the Pavilion, will be exposed in the future either intact (in situ) and/or in highly disturbed archaeological contexts.

It is recommended (in summary) that:

1. An Aboriginal Archaeological & Cultural Heritage Assessment (AACHA) be prepared for the proposed for the Bondi Pavilion improvements and be used to support an application to the *Office of Environment and Heritage (OEH)* for an *Aboriginal Heritage Impact Permit (AHIP)* under the *National Parks and Wildlife Act 1974* to manage potential Aboriginal archaeological objects or (less likely) deposits contained within the study area and may be harmed by the proposal. The AACHA and AHIP application should follow the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010* (DECCW 2010).
2. An application for an Excavation Permit under s.60 of the *NSW Heritage Act 1977* should be sought from the *Heritage Council* and be supported by an archaeological research design and management methodology that details how the potential historic heritage resources are to be managed during the course of the project.
3. As a general recommendation, if human burials or bones are exposed, standard stop-work procedures and protocols to contact appropriate authorities should be followed, and if suspected to be of Aboriginal origin, the OEH and the LPLALC will need to be notified of the discovery immediately.

4. The LPLALC be invited to participate in future heritage site inductions with site contractors to ensure on-site personnel are aware of their obligations and requirements in relation to the *Heritage Act 1977* (NSW) and the *National Parks and Wildlife Act 1974* about unexpected finds.
5. The Aboriginal history and archaeology of the place should be interpreted in an appropriate way within the upgraded Pavilion. Some Aboriginal themes and 'story-lines' that add to our understanding of the history and significance of Bondi are mentioned in this report and future decisions about interpretation should be developed in consultation with the LPLALC.

Report contents

| | |
|--|-----------|
| 1.0 INTRODUCTION | 9 |
| 1.1 BACKGROUND TO THIS STUDY | 9 |
| 1.2 BONDI PAVILION UPGRADE PROPOSAL | 12 |
| 1.2.1 Study area for this assessment | 12 |
| 1.2.2 Proposal | 13 |
| 1.3 STATUTORY HERITAGE CONTEXT AND CONTROLS | 14 |
| 1.3.1 Commonwealth legislation | 14 |
| 1.3.2 State legislation and heritage controls | 15 |
| 1.3.3 Local controls - Waverley LEP 2012 | 17 |
| 1.4 HERITAGE ASSESSMENT AND REPORTING METHODS | 17 |
| 1.5 ABORIGINAL CONSULTATION | 18 |
| 2.0 ENVIRONMENTAL CONTEXT AND LANDSCAPE HISTORY | 19 |
| 2.1 GEOLOGY, TOPOGRAPHY, DRAINAGE, VEGETATION AND SOILS | 19 |
| 2.2 CHANGES AT BONDI OVER TIME | 21 |
| 2.2.1 Prehistoric climate change | 22 |
| 2.2.2 Historic transformations – how and when did the Bondi disappear? | 23 |
| 2.3 ABORIGINAL RESOURCE MARKERS | 33 |
| 2.4 GEOTECHNICAL INFORMATION | 35 |
| 3.0 ABORIGINAL ARCHAEOLOGICAL AND HISTORIC HERITAGE CONTEXT | 37 |
| 3.1 REGIONAL ARCHAEOLOGICAL OVERVIEW | 37 |
| 3.2 ABORIGINAL HERITAGE SITES IN THE WAVERLEY LGA | 39 |
| 3.2.1 AHIMS searches | 39 |
| 3.3 DISCOVERY OF A MAJOR ABORIGINAL CAMPSITE AT BONDI | 41 |
| 3.4 HISTORICAL ABORIGINAL CONTEXT | 44 |
| 3.4.1 Introduction | 44 |
| 3.4.2 Settlement impact and 'post Contact' Aboriginal adaptation | 45 |
| 3.4.3 Nineteenth century Aboriginal places | 46 |
| 3.4.4 Nineteenth century Aboriginal occupation of Bondi | 48 |
| 4.0 HISTORICAL OVERVIEW | 49 |
| 4.1 TIMELINE | 49 |
| 4.2 ABORIGINAL BONDI AT 'CONTACT' | 51 |
| 4.2 'BONDI ESTATE' TO PUBLIC RESERVE | 53 |
| 4.3 TWENTIETH CENTURY | 54 |
| 5.0 RESULTS AND CONCLUSIONS | 57 |
| 5.1 ABORIGINAL CONSULTATION | 57 |
| 5.2 KEY ABORIGINAL HERITAGE FINDINGS | 58 |
| 5.2.1 Archaeological values | 58 |
| 5.2.2 Archaeological historical values | 58 |

| | | |
|-------|--|----|
| 5.2.3 | Environmental heritage values | 58 |
| 5.2.4 | Aboriginal archaeological expectations | 59 |
| 5.3 | MANAGING POTENTIAL ABORIGINAL ARCHAEOLOGICAL RESOURCES | 60 |
| 5.4 | KEY HISTORICAL ARCHAEOLOGICAL FINDINGS | 63 |
| 5.5 | MANAGING HISTORICAL ARCHAEOLOGY | 63 |
| 6.0 | RECOMMENDATIONS | 64 |
| 7.0 | REFERENCES | 65 |

Appendices

Appendix 1: OEH due diligence process

Appendix 2: AHIMS searches and cards

1.0 Introduction

1.1 Background to this study

Waverley Council (Council) adopted a Plan of Management (PoM) in 2014 for Bondi Park, Beach and Pavilion and that study identified the need to improve Bondi Pavilion and its facilities and the landscape setting of the place. Council more recently adopted a (draft) Conservation Management Plan for Bondi Pavilion and its immediate surrounds (BP CMP) and this plan will continue to guide the management of the heritage significance of the site (TKD Architects 2015). The CMP outlines policies for maintenance and change to existing building fabric, potential adaptive reuses of spaces, and considerations for future development. Most recently, a Masterplan for the proposed upgrade of the Pavilion and its parkland setting (TZKA 2017) has been issued by Council and the changes that are proposed, and their potential Aboriginal and non-Aboriginal archaeological impacts, are evaluated in this report.

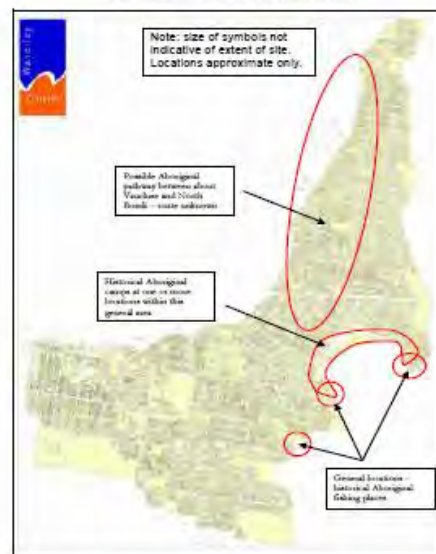
Figure 1.1: Location of the study area at Bondi Pavilion and its immediate surrounds (TKDA 2017)



Looking first at the documented and potential Aboriginal archaeological and cultural heritage sensitivity of Bondi Beach as a whole, it is probable that the progressive foreshore landscape improvement and building work undertaken from the turn of the twentieth century had an extensive (but undocumented) Aboriginal archaeological impact. Nevertheless, a number of Aboriginal heritage sites survive at Bondi. Most notable of these are an extensive series of rock engravings dominated by depictions of marine

animals that in their elevated position on the cliff-top at North Bondi command panoramic coastal views. These engravings and other Aboriginal heritage sites in Waverley LGA, including known locations in the landscape with Aboriginal historical significance but with no associated or likely surviving physical remains, are collectively managed by Council in consultation with the *La Perouse Local Aboriginal Land Council (LPLALC)*.

1.2: Elevated headlands for spotting migratory shoal fish and whales passing by Bondi Bay or entering the coves further south will have been an important part of traditional Aboriginal fishing culture and adds an intangible historical layer to the Aboriginal significance of Bondi Beach (DSCA 2009)



Bondi Beach itself, comprising the sand strip contained between the two headlands and extending from the surf zone to beyond Campbell Parade, also has very high Aboriginal cultural heritage significance and a commensurate level of (scientific) archaeological sensitivity. This is because of the discovery in 1899 of a very large and complex Aboriginal archaeological campsite that was exposed for a short time at the 'back of the beach' by massive coastal storms. It was observed spread over 'two acres', and a collection of some of the larger and 'recognisable' stone artefacts was made from the 'workshops' before the old land surface and its archaeological record was reburied by shifting sand and ultimately covered over by development. The Aboriginal objects collected from this site, and others also from Bondi and held in the *Australian Museum* have considerable Aboriginal cultural heritage significance and scientific value.

The Bondi Beach Aboriginal heritage finds were considered in 1899 to be one of the most important 'ethnological' discoveries made in NSW for many years. This was primarily because the archaeological materials featured so prominently a distinctive type of artefact then referred to as '*chipped-back surgical knives*' (Etheridge & Whitelegge 1907:233) that had not previously been found in such quantity along the NSW coast. Their prevalence at Bondi reinforced a '*most remarkable feature*' displayed by the items which was their more or less uniform shape, irrespective of size. This provided one of a number of ways for future archaeologists to compare and contrast new and similarly-looking archaeological finds with those from Bondi as they became increasingly discovered and described from elsewhere across Australia from the turn of the twentieth century.

Bondi has subsequently become the archaeological 'type-site' after which these artefact types are now called ('Bondi points') and these distinctive items are now well recognised and often found frequently in excavated archaeological sites along the eastern seaboard. Some of these sites with Bondi points have been dated and they provide a chronology for the introduction, 'peak' production/use period, timeframe of decline and then (archaeological) disappearance of this significant implement type noting it was not seen made or used by Sydney Aboriginal people at 'Contact'. Ongoing research also shows Bondi points, with their distinctive shape and method of manufacture and duplication, represents an Aboriginal archaeological 'cultural marker' and in this respect the Bondi Aboriginal archaeology has had a significant influence on how archaeologists have used stone tools to explain aspects of past Aboriginal life and record changes over time via the archaeological record.

As a consequence of this pre-existing Aboriginal archaeological sensitivity that applies to the place as a whole, previous Aboriginal heritage assessments of land change in general at Bondi Beach have most often taken a 'precautionary' position. It is frequently concluded that although the beachfront and areas at the back of the beach where the now reburied Aboriginal archaeological land surfaces were exposed have undergone widespread change through development since 1899, the place nevertheless retains considerable potential to contain further buried Aboriginal objects and archaeological deposits.

Within this context, this assessment demonstrates that while the proposed Bondi Pavilion upgrades are not likely to expose unmodified subsurface sand profiles with potential to contain in situ archaeological deposits, there is a probability Aboriginal objects may occur beneath the depth of development impact in any given locality where undisturbed subsurface sand continues below this level. This assessment also identifies circumstances where it is expected Aboriginal objects may occur within the Bondi Pavilion study area itself that include a range of historic-period archaeological contexts such incorporated within building construction deposits and service-line fills, and where deposits already containing Aboriginal objects are incorporated within park landscaping materials.

Later discussion places the location of Bondi Pavilion in context as being situated within and forming a part of a larger Aboriginal heritage landscape that occurs at Bondi Beach and which possesses high Aboriginal cultural, historical and archaeological significance and sensitivity. To this end, the BP CMP recommends that an Aboriginal archaeological assessment be prepared to inform the Pavilion upgrade proposal. The study should follow the methods required by the *'Due Diligence Code of Practice'* (DECCW 2010) and establish whether an Aboriginal Heritage Impact Permit (AHIP) is required under the *National Parks & Wildlife Act 1974*.

With regard to the non-Aboriginal ('European', and historical) archaeological heritage significance of the Pavilion, the majority of the original building fabric survives intact, but with intrusive additions and modifications of low heritage significance. One of the most extensive changes to the place since its construction occurred in the 1970s with the removal of small timber-constructed changing cubicles that formerly filled the building's courtyards. The BP CMP study area has not generally been identified previously as a site that is likely to contain significant historical-archaeological resources and 'relics' predating the Pavilion on the basis of the site history. However, there is a possibility that historical archaeological features and deposits may survive and the BP CMP likewise recommends that an historical (European) archaeological assessment of the site should be prepared, and if identified as needed, an Excavation Permit be sought under Section 60 or Section 140 of the *NSW Heritage Act 1977*.

This combined Aboriginal and non-Aboriginal (European) historical-archaeological assessment has been prepared for Council in consultation with the LPLALC to identify and detail known and potential archaeological constraints of all periods and types that may exist for the proposed Bondi Pavilion upgrade project, and to guide how future changes at the place can be appropriately managed to avoid and/or mitigate any future archaeological heritage impacts according to the requirements of the *National Parks and Wildlife Act 1974* and the *NSW Heritage Act 1977*.

1.2 Bondi Pavilion upgrade proposal

1.2.1 Study area for this assessment

The study area for this dual-heritage archaeological assessment is restricted to the Bondi Pavilion building itself, its bordering pathways and semi-circular paved area located to the north of the building, and the paved area in front of the building to the south to the edge of Queen Elizabeth Drive as illustrated in Figure 1.1. As a result, a number of Aboriginal archaeological issues that are introduced and evaluated within this report relate more specifically to, and are investigated in more detail within, a separate CMP that is being currently prepared by Council for the wider Bondi Beach Cultural Landscape (BBCL) that takes in the entire beach and its headlands.

Figure 1.3: Bondi Pavilion site plan (Tonkin Zulaikha Greer Architects 2016)



1.2.2 Proposal

The Bondi Pavilion upgrade aims to reinforce its significance as a grand entrance and a pedestrian thoroughfare to the beach, and its improvement will involve work to the rear of the Pavilion and courtyard, opening the auditorium, removing the amphitheatre and opening up some walls to achieve a physical and visual connection from Campbell Parade through to the water. The proposal also involves the re-landscaping and configuration of the Pavilion's courtyards and reuse of some internal spaces, upgrading toilets and amenities within the building and upgrading the paving, lighting and landscape as well as essential building repair and conservation works (Tonkin Zulaikha Greer Architects 2016).

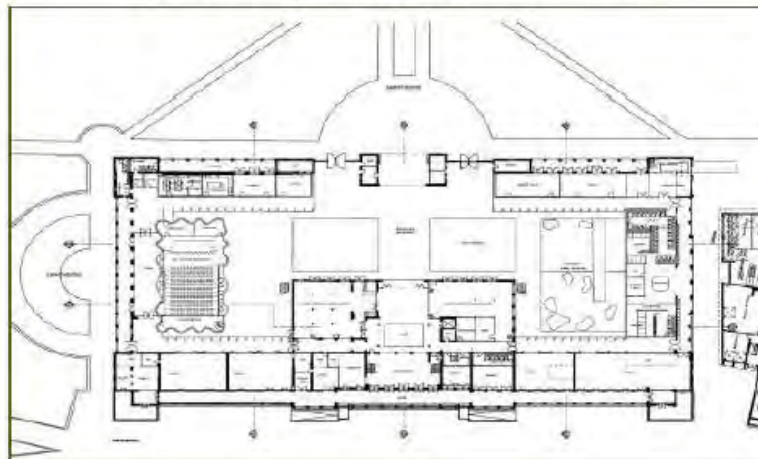
Figure 1.4: Existing ground floor plan (Tonkin Zulaikha Greer Architects 2016)



Figure 1.65: Ground floor demolition plan (Tonkin Zulaikha Greer Architects 2016)



Figure 1.6: Proposed new ground floor plan (Tonkin Zulaikha Greer Architects 2016)



1.3 Statutory heritage context and controls

1.3.1 Commonwealth legislation

Aboriginal and Torres Strait Islander Heritage Protection Act 1984

This Act aims to preserve and protect areas and objects of particular significance to Aboriginal people.

The processes for the protection of a threatened place are outlined in a gazetted Ministerial Declaration

and can include the preclusion of development. This Act can also protect objects by Declaration, in particular Aboriginal skeletal remains. Although this is a Federal Act, it can also be invoked on a State level. The Pavilion site is not affected by the operations of this Act

The Native Title Act 1993

The *Native Title Act 1993* provides recognition and protection for native title and the Act established the National Native Title Tribunal (NTT) to administer native title claims to rights and interests over lands and water by Aboriginal people. The site is not subject to an Aboriginal Land Claim under this Act.

Environment Protection and Biodiversity Act (1999)

Bondi Beach is a place of National heritage significance and recognised on the *National Heritage List*. Bondi Pavilion is located within this curtilage.

Figure 1.7: 'Bondi Beach' listing map on the National Heritage List (Tonkin Zulaikha Greer Architects 2016: Figure 1)



1.3.2 State legislation and heritage controls

National Parks and Wildlife Act 1974

The *Office of Environment and Heritage* (OEH) has the responsibility for the protection and management of Aboriginal sites, objects, places and cultural heritage values in NSW. These values are managed through the provisions of the *National Parks and Wildlife Act 1974* (NPW Act) which was amended through the *NPW Act Amendment Act 2010*. Key points of the amended Act are as follows:

- Part 6 of the NPW Act provides protection for Aboriginal objects and places by establishing offences of harm which is defined to mean destroying, defacing, damaging or moving an Aboriginal object. Aboriginal objects are defined by the NPW Act as ‘any deposit, object or material evidence (not being a handcraft for sale) relating to Indigenous and non-European habitation of the area that comprises New South Wales, being habitation before or concurrent with (or both) the occupation of that area by persons of non-Aboriginal extraction, and includes Aboriginal remains’.
- A declared Aboriginal Place this is of special significance to Aboriginal people and culture is a statutory concept (and may or may not contain Aboriginal objects as physical/tangible evidence) and protection provided to Aboriginal objects and places applies irrespective of the level of their significance or issues of land tenure.
- It is an offence (under Section 86) of the NPW Act to knowingly, or cause or permit harm to an Aboriginal object (or place) without prior written consent from the DG of the OEH. Defences and exemptions to the offence of harm under the NPW Act include that harm is carried out under the terms and conditions of an approved Aboriginal Heritage Impact Permit (AHIP).

Heritage Act 1977

The *NSW Heritage Act 1977* provides protection to items of environmental heritage in NSW. Under the Act, ‘items of environmental heritage’ include places, buildings, works, relics, moveable objects and precincts identified as significant based on historical, scientific, cultural, social, archaeological, architectural, natural or aesthetic values. State significant items are listed on the *NSW State Heritage Register* (SHR) and are given automatic protection under the Act against any activities that may damage an item or affect their heritage significance. The SHR and *State Heritage Inventory* (SHI) are maintained by the Heritage Division of the OEH. Items on the SHI include heritage items identified in LEP schedules by local councils and items identified by state government agencies in their Section 170 registers. Approval under the *NSW Heritage Act 1977* is required for building works to items listed on the SHR but not for items listed on the SHI only or an LEP schedule (which require Council approval).

Bondi Pavilion is within the curtilage of the SHR listed ‘Bondi Beach Cultural Landscape’. Under Section 57 of the *NSW Heritage Act 1977* approval is required for works to an item listed on the SHR and Division 3, Subdivision 1, sets out the method by which approval should be sought and determinations made. For works to a SHR item, a Section 60 application must be made for works that are not exempt under Section 57(2) of the Act.

The general archaeological provisions of the Act apply to the Pavilion site including Section 146 which requires that disturbance or excavation of land containing or likely to contain ‘relics’ can only take place when an excavation permit has been granted by the *NSW Heritage Council*. Exemptions have been

gazetted for the 'Bondi Beach Cultural Landscape' that include those that allow Council to manage and maintain the precinct and undertake temporary events. These Standard Exemptions include works for (A) General maintenance and repair, (B) maintenance of services and utilities, (C) management of lawns, recreation areas and plantings, (D) management of interpretive, information and directional signage, (E) management of artworks, statues and monuments, and (F) activities undertaken in accordance with the Bondi Park and Pavilion Plan of Management.

The proposed works at Bondi Pavilion are beyond the extent of works permissible under the general exemptions or site specific exemptions and an approval under Section 60 of the *NSW Heritage Act 1977* is required.

Environmental Planning and Assessment Act 1979

The *Environmental Planning and Assessment Act 1979* (EP&A Act) establishes a framework for cultural heritage values to be formally assessed in the land use planning and development consent process. The EP&A Act requires that environmental impacts be considered prior to land development; this includes impacts on cultural heritage items and places as well as archaeological sites and deposits. The EP&A Act also requires that Local Governments prepare planning instruments, such as *Local Environmental Plans* (LEPs) and *Development Control Plans* (DCPs), in accordance with the Act to provide guidance on the level of environmental assessment required.

The study area falls within the boundaries of the Waverley LGA and is covered under the provisions of WLEP 2012 and WDCP 2012.

1.3.3 Local controls - Waverley LEP 2012

Bondi Pavilion is listed as a heritage item (I124) of State Heritage Significance in *Schedule 5* of the WLEP 2012 and is within the curtilage of 'Bondi Beach' (Item 193) which is also identified as having National heritage significance on the same schedule. 'Bondi Beach and Park' is also listed as having local heritage significance (Item I503).

1.4 Heritage assessment and reporting methods

The following heritage recording, assessment and reporting guidelines and standards have been considered in preparing this report:

- Australia ICOMOS. 2002 (Revised). The Burra Charter. The Australia ICOMOS Charter for Places of Cultural Significance. Australia ICOMOS Inc.
- NSW Department of Environment, Climate Change & Water. 2010 (September). Due Diligence Code of Practice for the Protection of Aboriginal Objects in New South Wales. DECCW. Sydney.

- NSW Heritage Office. 1996. *NSW Heritage Manual*. NSW Heritage Office and the Department of Urban Affairs and Planning. Sydney (revised 2002).
- NSW Heritage Office. 2001. *Assessing Heritage Significance. A NSW Heritage Manual Update*. NSW Heritage Office. Sydney.
- NSW Heritage Office. 2009. *Levels of Heritage Significance*. NSW Heritage Office, NSW Department of Planning. Sydney.

The following documents have been reviewed as part of this study:

- Tanner Kibble Denton Architects (TKD). October 2017 (in prep). *Bondi Pavilion and Surroundings. Conservation Management Plan*. Report prepared for Waverley Council.
- Mayne-Wilson & Associates (MWA). November 2012. *Bondi Park and Pavilion Heritage Review*. Report prepared for Waverley Council.

In addition to a general literature review (primary and secondary historical and archaeological sources), research has also included online searches of the following sources and visits to the following libraries:

- NSW State Library (Mitchell Library and State Reference Library)
- Caroline Simpson Library (Sydney Living Museums)
- University of Sydney Fisher Library
- (OEH) Aboriginal Heritage Information Management System)
- National Library of Australia (Trove online)
- State Heritage Inventory (online)
- State Heritage Register (online)

1.5 Aboriginal consultation

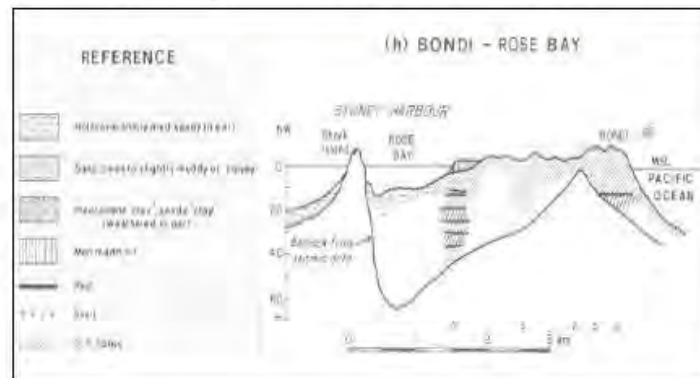
This report has been prepared in consultation with the *La Perouse Local Aboriginal Land Council*. A copy of this report has been forwarded to the LPLALC cultural heritage advisor, Mr Dave Ingre, for review and comment.

2.0 Environmental context and landscape history

2.1 Geology, topography, drainage, vegetation and soils

The topography and terrain of Bondi originally consisted of undulating low hills with high transgressive sand dunes that formed the southern stretching from Bondi through to Rose Bay. In the country in between, ridges and hills were often bare or sparsely vegetated exposed sandstone, and were crossed by numerous lagoons and creeks that existed behind the crescent shaped beach in low lying areas. Two or three of these creeks discharged across the beach to the ocean.

Figure 2.1: Geological cross section of the Bondi-Rose Bay sand dunes (Roy 1983:79)



Bondi Beach is unusual in that the bay is exceptionally wide, was historically backed by an extensive development of sand hills, and faces south-east instead of due east (MWA 2009:9). The Ben Buckler headland to the north forms the eastern boundary of the approximately 800m wide south-facing Bondi Bay and McKenzie Point forms the southern extent of the beach to the south. The beach is about 900m long and curves between the two headlands and is today backed by a continuous seawall.

The beach (like the whole of the Waverley LGA) is underlain by Hawkesbury Sandstone and is overlain by deposits of shelly marine sands along the coastal strip and marine derived fine to medium grained windblown sands that occur further back from the coast and primarily in a roughly one kilometre wide band situated between Bondi and Rose Bay. Prior to European settlement the land between the two comprised a series of fresh water lagoons and rolling to undulating sand dunes and swales of varying heights and configurations. On the basis of the seemingly continuous nature of the sand body between the ocean at Bondi and the harbour at Rose Bay, it was previously thought this geological feature represented an old landscape 'outlet' to the harbour (Dowd 1959:47). However, more recent geological

Inland and south of Bondi the country around today's Centennial Parklands originally formed part of a large complex of sand dunes and wetlands which extended north-south from Botany Bay between the coast and Shea's Creek to the west (Benson & Howell 1990:90-92). The wetlands and swamps were progressively dammed and embanked between 1860 and 1875. Originally they formed smaller, less permanent expanses of open water than today, with patches of tall emergent sedges, fringed with zones of shorter sedges and occasional shrubs. The dominant vegetation of the coastal strip around Bondi is likely to have comprised low coastal heath and small leaved plant species adapted to the prevalent sandstone and sandy soils within a broader dry sclerophyll open woodland with fragmented stands of Paper-bark swamp. Dominant species according to Chapman and Murphy (1989) would have included *Angophora costata* (Smooth-barked apple), *Leptospermum laevigatum* (Coast Tea-tree), *Banksia serrata* (Old Man Banksia), *Banksia ericifolia* (Heath Banksia), *Casuarina* sp. (different species of She-oaks), and Broad-leaved Paper-bark. The scrubby understorey would have included bracken, Christmas bush, Woody pear, and *Acacia*.

Coastal beaches like Bondi with freshwater creeks and lagoons (with fish, birds and eels) and easy access to intertidal rock platforms (with shell fish) and deeper water (for fishing and canoe travel) are likely to have been the focus of activity when people were in the vicinity. People are also likely to have used the headlands and coastal gullies as travel 'corridors' when moving from the coastal strip into the hinterland around the Centennial Parklands area, the 'Botany Swamps' and La Perouse to the south, and harbour foreshore areas around South Head and Rose Bay to the north.

2.2 Changes at Bondi over time

It is possible the archaeology exposed at Bondi in 1899 related to Aboriginal peoples use of the place when sea levels and the location, nature and configuration of the coastal strip was different than today. Albani et al (2015) report detailed geophysical survey of the inner continental slope off Sydney during the late 1970s and 1980s aimed to establish the subsea-eastward extent of coastal paleo-drainage lines, the end-Pleistocene coastline of the Last Glacial Maximum (LGM), and the distribution of sedimentary sequences on the shelf (ibid: 681-682).

At the LGM sea-level is believed to have been -120m lower than present, where the innermost part of the shelf to extend from the shore to about -60m, the mid-outer continental at depths between -60m and -140m and the upper continental slope is east of the shelf break at -140 to -150m. The western edge at -120m is interpreted to mark the LGM sea-level low-stand, and thus the -120m bedrock contour is inferred to have been the coastline at that time (c.20 ka). In addition to numerous small-scale Paleodrainages on the shelf itself east of the present cliffed coastline, and within the modern estuaries (where they constitute second and lower-order channels), the bedrock morphology of the inner shelf

and adjacent hinterland is dominated by four first order drainage lines that are delineated sequentially from north to south as the Hawkesbury (B), Parramatta (I), Botany (L) and Georges (M) paleo-watercourses. Of relevance to the current study is the valley of the Parramatta paleo-watercourse (Port Jackson) which is a narrow symmetrical gorge that opens seaward at -100m. Its path is sinuous east of South Head and it turns abruptly south and continues to the northeast of Bondi where it turns sharply to the east, and 4km off shore it is joined from the south by the northeast trending gorge of the small Bondi paleo-watercourse (J).

Figure 2.3: Bedrock geomorphology of the shelf at the time of the LGM (ca 20 ka) showing the paleo-shoreline at -120m below the present sea-level and the drainage features that were active at that time (Albani et al 2015: Figure 3).



2.2.1 Prehistoric climate change

The last 'Ice Age' occurred during the end of the Pleistocene and extended from about 110,000 years ago to about 10,000 years before present (BP). The coldest periods were during the LGM when sea levels had been rapidly dropping from about 35,000 years ago and the Sydney coastline was located about 15km to 20km to the east of its present position. When Aboriginal people first arrived in the Sydney region c.30,000 years ago sea levels were about 120m lower than today and the cliffs at Bondi formed part of an abrupt escarpment overlooking a wide coastal plain. The climate at the time was about 6 degrees cooler than today and while open forests and woodlands with cold tolerant species thrived trees soon declined and grasses increased as the LGM (24,000-17,000 BP) approached. During the LGM it was about 8 degrees colder than present, drier and windier and precipitation was 50% lower than present. Vegetation was semi-arid grassland where shrubs and herbs were restricted and tree dominated vegetation was reduced to survival in refugia. (Stockton and Merriman 2009:28-29).

Between c.17,000-11,500 BP there was a relatively rapid recovery in temperature punctuated with especially dry conditions at 14,000 BP. As conditions became more hospitable vegetation communities dominated by trees re-expanded during the early Holocene when it was warmer and wetter than present and tree dominated vegetation communities increased with the expansion of wet sclerophyll and rainforest. The mid Holocene (6,500-5,000 BP) appears to have oscillated between wetter and drier periods, but vegetation became more open (less dominated by trees) and heath lands expanded over time. The evidence is equivocal whether Aboriginal landscape management regimes explain why firing becomes more of a feature in the landscape around this time.

2.2.2 Historic transformations – how and when did the Bondi disappear?

There are a few images of the sand hills that were originally at Bondi, with lagoons and streams behind them in swales and low topography or how they were progressively drained, filled and built over:

'In my younger days Bondi was plentifully supplied with water in the form of lagoons which extended from the north of the sand dunes to well over to the Old South Head Road. I remember the largest of them, near Barracluff Park...They dried up somewhat in the summer, but in the winter, and after heavy rain, the country would be covered – the lagoons linking up with one another and forming one large sheet of water. I have rowed a canvas dinghy...over the present Murriville Road and adjacent streets. We struck a submerged stump one day...it was retrieved when the lagoon dried up. Another lagoon was situated to the left of the sewer line, one edge of the water lapping the edge of the ever-encroaching sandhill, the other shore lost among the trunks of the big ti-trees and undergrowth...This lagoon was the first to dry up and disappear, the sewer track draining it and the sand gradually smothering the site.' (Plugschell 1924a).

Figure 2.4: Bondi Park in c.1885 showing indicatively) a large lagoon set back from the beach at the eastern end of Hall Street and drainage flowing south and east from higher elevations (TKD Architects 2015: Figure 9)



Figure 2.5: Pencil sketch of the lagoon on the O'Brien estate and near "The Homestead" at Bondi Beach drawn by Sophia O'Brien (daughter). The location of the lagoon was approximately on Jacques Avenue and was filled in c.1908 (Waverley Image Library)



Figure 2.6: Mobile sand dunes in the 1900s in the area of future Campbell Parade. The wavering black lines were brush fencing used to contain drifting sand and shape the sand hills (MWA 2012: Figure 3). This area was the first in NSW for experiments in sand stabilisation using brush fences and introduced plants. Most of this drift sand was removed by mining and 'flattening' the dunes behind the beach for subdivision and housing



Figure 2.7: Undated view but probably dating in the 1900s with brush fencing and possibly plantings used to contain drifting sand (Waverley Image Library)



Figure 2.8: 1890s view of a large lagoon at the back of the beach (Waverley Image Library)



Figure 2.9: Undated view of another lagoon at Bondi (Waverley Image Library)



Figure 2.10: Dune fields at Bondi in 1875 showing a partly vegetated parabolic dune at the north end of the bay. The dune fields that originally extended from the back of the beach to Rose Bay originally had large and small freshwater lagoons trapped in dune swales (Waverley Image Library)



Figure 2.11: Bondi Beach sand dunes – c.1900 – (windswept) Ti trees and scrub (Waverley Image Library)



Figure 2.12: Livestock grazing contributed to the destabilise the vegetation and extensive sand drifts are recorded between Bondi Beach and Bellevue Hill (2-3 km inland) by the 1920s (Waverley Image Library)



Figure 2.13: Bondi Beach sand dunes and grassy knolls – c.1900 (Waverley Image Library)



Figure 2.14: Bondi Beach sand dunes and Ti trees – c.1900 (Waverley Image Library)



Figure 2.15: Undated image showing the process of swamp drainage in progress for the construction of the Bondi Ocean Outfall Sewer (Water NSW)



Figure 2.16: This section of the Bondi Ocean Outfall Sewer was oviform and brick lined (Water NSW)



Figure 2.17: 'Barber Greene' excavator in operation on Campbell Parade, North Bondi. This undated image gives an idea of the types and depths of disturbance of the uppermost sandy soil profiles that are currently sealed below the current alignment of Campbell Parade (Waverley Image Library)



While the historical location of some of the larger lagoons are known, or can be reasonably inferred from historical maps of plans of varying purpose and hence accuracy, some were small and most likely seasonal/ephemeral in nature and therefore their locations and extent would have varied over time dependant on prevailing climatic conditions.

Nevertheless, it would appear likely that lagoons may, at one time or another, have been present across most of the sand body within the Waverley LGA. An article titled 'Bonds Beach's lagoons' published by Waverley Library from Local History source material in 2011 cites an 1889 Water Board map that shows specific locations for the lagoons:

- Near the corner of the present day Lamrock and Jacques Avenue
- Between Simpson Street and Hall Street across Wellington Street
- Between Warners Avenue, Blair Street and Beach Road
- Near Old South Head Road and Warners Avenue
- Between Hastings Parade and Wairoa Avenue

The images below show that the former lagoon in approximately the location of present day Hall Street and Jacques Avenue for example originally drained out in the southern end of Bondi Beach. The present southern entry to Queen Elizabeth Drive (originally Marine Drive) was located close to the original creek outlet which has since been captured in a concrete drainage channel that empties at the extreme southern end of the beach.

Figure 2.18: Undated subdivision survey of Bondi Estate (Reuss) with the yellow arrows marking creeks, the red arrows indicating lagoons, and the black arrow marking the lagoon's outlet to the sea (MWA 2009: Figure 6)



Figure 2.19: The contours on this 1923 survey plan show the 'valley' (black arrow) where the original outlet from the creeks and lagoons entered the sea (MWA 2009: Figure 7)

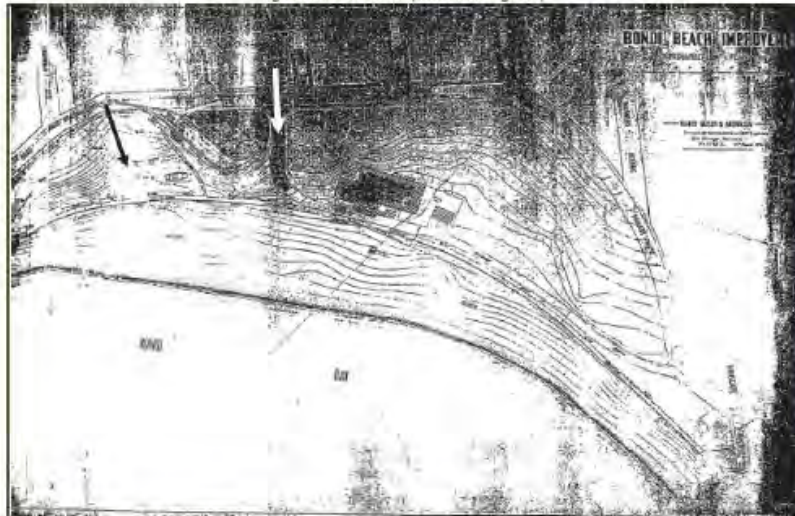


Figure 2.20: Contour plan with arrows indicating creek lines and sites of original lagoons (MWA 2012: Figure 7)



Figure 2.21: Natural detention basins behind Bondi Beach (Civic Design 2007)



It is likely that the lagoons at Bondi began to disappear from the early 1880s. A report of work in progress on the main Bondi sewer in 1883 (Illawarra Mercury, 4 September 1883) makes references to the need for a second vertical shaft to be sunk into the rock about 10 chains (200m) from the initial tunnel and cliff outfall point 'with a view of getting under the sand' to facilitate the execution of the work. About 760m had to be tunnelled through the sandy length of the lagoon and would be finished when the tunnel through sand and under Old South Head Road was finished. At least two large lagoons in North Bondi were drained around this time when a trench was built through to Rose Bay, and later other swamps, ponds and lagoons were drained for roads and land subdivision for housing.

2.3 Aboriginal resource markers

A number of geological formations stand out in the landscape at Bondi and include basaltic dykes on the cliffs at North Bondi identifiable by their distinctive 'baked' columnar sandstone form. The volcanic columns also heated surrounding rock and created localised quartzite material that was utilised by Aboriginal people in the past for the manufacture of flaked and ground stone artefacts¹ and basalt for the manufacture of axe/hatchet heads. It appears that prismatic and hardened sandstones are almost conclusive evidence of proximity of basalt (or its decomposed clays). Other basaltic (and some dolerite) dykes are also exposed along the coastal cliffs predominantly trending in an east-south-east direction extending from Perouse to Port Kembla and further north, and some of these may have been exposed and accessible to people in the past during times of lower sea levels. Small dykes are also at Long Bay and Maroubra Bay, and at the head of a small bay (indentation on the coast) between these two bays and these dykes run into the sea. O'Brien (1923) made the following observations about 'Merriverie' which is well known basalt formation (and also a notorious rock fishing spot) that is known as 'Murriverie Pass' 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 this formation [are] several columns of heat-hardened freestone several feet long, the outer ones of which you could remove from the mass.

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'.

An earlier article in the *Sydney Morning Herald* (26 May 1865) adds further details context to O'Brien's observations of these distinctive basaltic formations:

¹ High-quality quartzite also is known from a site between Long Bay and Maroubra Bay.

There is a mass of white rock seen from the neighbourhood of Sydney, on the top of the cliffs beyond Bondi Bay, which offers one of the most striking examples. Again, near Botany North Head, on the cliff near the old station, there is another example. At Five Dock is a third, near Pyrmont there is a fourth, on Lane Cove a fifth, and at Waverley there are traces of a sixth. In all these places the sandstones have undergone a great change, and have become prismatic.

In some spots no trace exists visibly of the existence of basalt or other trappean rock. But in others there is open to inspection a clear contact between them. Thus, below the cliff near Bondi, which is a little north of that: commonly known as 'Ben Buckler' (but which Mr. Hill tells me is a corruption of a native word, 'Boalbuckalea'), viz., at Merriberi, a mass of basalt appears at the sea level and for a considerable height above; so that it is an intrusive dyke which only forms a boss in that vicinity.

The basalt O'Brien saw had almost been completely quarried but some of the exposed sandstone that survives is light coloured, tessellated and columnar in shape as a result of steam venting upwards which has cooked the sandstone. Dowd (1959:290) noted in the late 1950s that much of the basalt had been altered to form 'soapy clay' known as 'Kaolin'. The locality is now a protected geological site.

Another description also suggests the likely importance of these geological formations to the traditional Aboriginal owners of Waverley (Milne Curran 1899 cited in Waugh 2001:82).

'Between Long Bay and Maroubra Bay, a dyke enters the sea. Here the sandstones have been altered into the most perfect examples of quartzite that are known about Sydney. The aboriginals were aware of the nature of this stone, and used it to make skinning-knives. This quartzite is, in places, stained by iron oxides to a rich chocolate brown, and on first sight resembles the iron-stained quartz of some auriferous quartz reefs. Even miners have been misled by this similarity, and worked here for some time sinking and driving. Their efforts were not rewarded with any success. In working they came onto the hard and undecomposed basalt. A considerable quantity of this rock is, at the time of writing, strewn about the old shaft, but will soon disappear before the demands of museums and private collectors.

Between this point and the north head of Maroubra Bay seven dykes may be found, varying in thickness from one to five feet, all running east and west. The rocky headlands to the north and south of Maroubra are thus notable for the number of igneous dykes that intrude the sandstones'.

Other resources potentially available in the vicinity of the study area and possibly associated with volcanic dykes include ochre and particularly fine sources of clay that was used as pigment for painted and stencilled art, for body painting and hair adornment, for staining and colouring skins (shields etc) and weapons, and for cooking bases for use in canoes. Bursill et al (2001:20) notes that Sydney Aboriginal women and men regularly used highly prized, local white clay for decoration or ceremonial purposes where Dharawal clan designs were mainly geometric with secret or symbolic function. The

authors also state 'it was a very valuable commodity so was traded across other language groups by the older women' and also used as a curative medicine. It is possible that high quality ochre-clay was obtained regularly from clay beds in the swamps and lagoons and also possibly in specific locations associated with the near-surface alignment of former dyke pipes and potentially large areas surrounding the immediate surface outcrop expressions of these volcanic vents.

2.4 Geotechnical information

Douglas Partners (November 2015) have reported on the results of geotechnical investigation for the Pavilion upgrade project that provide information on subsurface conditions. The *Sydney 1:100 000 Geological Series Sheet* indicates the site is underlain by medium to fine grained marine sand with podzols that form part of a transgressive dune system deposited by wind-blown processes. The area to the south of the site is underlain by modern beach sands. The groundwater table is likely to be some 5m or more below the ground surface based on previous, and is likely to follow the surface topography and flow to the south.

Figure 2.22: Location of geotechnical investigations at Bondi Pavilion (Douglas Partners 2015)



Figure 2.23: Extract from geological map (Douglas Partners 2015: Figure 1)



The bore logs show 'filling' consisting of dark to grey brown medium grained sandy topsoil with occasional rootlets and some medium to coarse gravel inclusions, over medium to light brown sand that becomes denser and wetter with depth. The 'fill' deposits are between 0.5m (BH1) to 1.2m (BH2) thick over natural sand profiles, and are likely to describe in a collective sense a number of different deposits created and deposited as a result of different activities. The 'fill' is likely to comprise a mix of true fills and redeveloped top soils (outside of the main building footprints), highly mixed and disturbed sandy soils containing construction materials associated with the current Pavilion layout, and potentially archaeological features and deposits. Some of the bore holes report European artefacts in the form of glass and ceramic and building materials in the fills, and occasionally at some depth below current ground surfaces. Examples include the presence of 200mm concrete fragments at 0.4m in BH3, some porcelain plate fragments at the same depth in BH4, and some coarse gravel and terracotta fragments at 1.0m in BH2.

Figure 2.24: BH5 geotechnical profile - extract showing buried dark brown loam layer below fill and separated above and below by natural sands (Douglas Partners 2015)



3.0 Aboriginal archaeological and historic heritage context

3.1 Regional archaeological overview

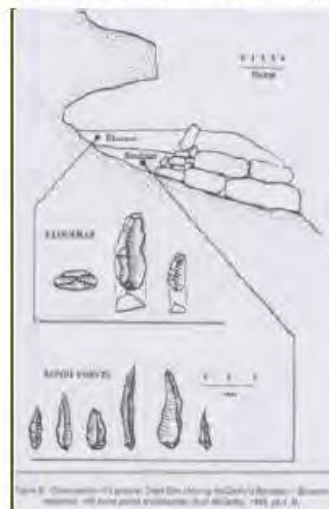
Aboriginal archaeological salvage excavations undertaken over a decade ago on the Parramatta River in Parramatta demonstrated Aboriginal people had been living on the river for at least 9,000 years and for potentially up to 30,000 years or more. More recent investigations on the Hawkesbury River at Pitt Town has also revealed early occupation dates (c.36,000) that derive from not dissimilar Pleistocene-age geomorphological river terrace contexts to Parramatta. Another site located on the Nepean River at Penrith (Cranebrook Terrace) was reported in 1987 to have a date of c.41,000 BP (Nanson et al 1987). However, when the date was originally published, the association of the gravel deposits from which the date was obtained and the Aboriginal artefacts it was proposed to be dating was discounted by many as being unreliable. Part of this reaction may have stemmed from the timing of the announcement and the age of the date because it almost doubled the then earliest accepted time frame for Aboriginal occupation of the Sydney region. However, new tests (Stockton & Nanson 2004) have clarified the riverine stratigraphy and dating of the basal gravels (Nanson et al 2003) and the results suggest that the age of the artefacts that were received with scepticism thirty years ago may in fact be correctly dated (Stockton and Merriman 2009).

Some researchers (see McDonald 2007) propose that the earliest 'phase' of Aboriginal occupation of Sydney was by small numbers of people who initially focused their attentions on the main river systems of the region such as the Parramatta and Hawkesbury-Nepean Rivers. The archaeological record for this period of time is comparatively limited, but is adequate to show people's landuse was characterised by a high degree of 'residential mobility' or frequent movement between campsites, where people travelling into unfamiliar territories taking with them stone raw materials sourced from the Hawkesbury-Nepean Rivers and that were used sparingly but also supplemented by local stone sources when and where available. In 1788, coastal Sydney Aboriginal groups were observed living in defined territories and interaction between groups is evident in art sites and in archaeology by changing frequencies of different stone raw materials that may also indicate more restricted social movement than during early periods in prehistory and contact via exchange networks.

Questions about how and when Aboriginal life in Sydney changed over the long intervening time period between first arrival and 'Contact' is largely inferred on the basis of archaeological evidence and principally on the basis that there are recognisable changes in the way people used stone raw materials, employed different artefact manufacture methods, and what tools people produced at different times in prehistory. One sequence of change in tool types first identified by McCarthy and later developed by others was called the 'Eastern Regional Sequence' (McCarthy 1976: 96-98) and was established after

excavation of material from Lapstone Creek rock shelter (Emu Cave) in the foothills of the Blue Mountains in 1936. Although this was forty years after the publication of the finds at Bondi, this excavation was one of the first scientific excavations in Sydney (and was not published until 1948). The shelter had six layers of floor deposit and the lower deposit had significant numbers of Bondi points (see below) which gave way to a chunky adze flakes called eloueras that could be gummed to a wooden handle and were used for wood working and edge ground axed heads. McCarthy called these stone technologies Bondaian and Eloueran respectively, and subsequently excavated other sites at Capertee on the western edge of the Mountains where was found an underlying and earlier stone tool 'industry' than the Bondaian that was typified by saw-edge flakes. He labelled this industry Capertian, and his sequence of Capertian – Eloueran – Bondaian was found to be broadly applicable to many other stratified sites in southeast Australia, and set the technological framework for the Aboriginal prehistory in this area. Bondi points were pivotal in this archaeological sequencing Sydney's Aboriginal prehistory.

Figure 3.1: Stone tools from Lapstone Creek were used as 'cultural markers' to help develop archaeological chronologies when they were excavated in the 1930s (Stockton and Merriman 2009: Figure 6)



The sequence was later modified by Stockton & Holland (1974: 53-56) who proposed three Bondaian phases following the existing Capertian phase. The first two of these, Early and Middle Bondaian, were proposed in recognition of the increasing archaeological importance of Bondi points and other small tools observed at particular times as became increasingly apparent as more excavated assemblages were reported. Late Bondaian referred to McCarthy's Eloueran phase.

Extensive archaeological research document that backed artefacts, of which Bondi points are one form, 'appeared' (but probably not suddenly) in southeast Australia around ~8,500 BP, 'proliferated' around ~3,500 BP, and then disappeared or declined about ~1,500 BP. They were not seen made or used in 1788 however a small number of backed artefacts are reported in Sydney to have been made of glass and have been used as evidence to support an argument that backed artefact technology was still known to Sydney's Aboriginal people well after it is believed to have fallen out of use (Dickson 1971).

3.2 Aboriginal heritage sites in the Waverley LGA

3.2.1 AHIMS searches

Aboriginal archaeological site types recorded in the Waverley LGA include rock engravings, axe grinding grooves, open and sheltered middens, shelters with art and archaeological deposit, open campsites and burials. The majority of sites are located along the immediate coastal strip and consist primarily of rock engravings and open and sheltered campsites that fringe the foreshore. Considerable concentrations of sites (rock engravings in particular) occur at Long Bay, Maroubra Bay, Coogee Bay and Bondi Beach and the retention of a surprisingly large number of Aboriginal place names that are still in use in this part of eastern Sydney pays testament to the traditional Aboriginal ownership of the country.

Searches of the AHIMS for this study have identified recordings for four rock engraving sites that are situated on the northern and southern headlands respectively, two sandstone rock shelters ('caves') with shell midden in the sandstone cliff line topography nearby, and one open archaeological camp site that refers to the retrospective registration of the extensive 'Aboriginal workshops' exposed at the beach in 1899. Two of the engravings are listed on the Waverley LEP (AHIMS #45-6-0719 located within Bondi Golf Course, and AHIMS #45-6-0750 located at Marks Park south of Mackenzie's Point). The engravings depict a range of fish, whale, shark, and anthropomorphic motifs (including *mundoes* or ancestral footprints). However, only a portion of the former site is included in the LEP listing.

Table 3.1: Aboriginal sites registered on AHIMS within and nearby the BBCL study area

| AHIMS Site | AHIMS Site Name(s) | Site Type | Waverley LEP 1996 Listing |
|------------|------------------------------|--------------------------|-------------------------------|
| 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 | 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 |

No new Aboriginal heritage sites (or specific areas of sensitivity) have been discovered within or nearby the study area (and registered with AHIMS) since the completion of the WACHS in 2008. However, one engraving site (#45-6-0718) and one shelter with midden (AHIMS Site #45-6-2060) may have been destroyed by comparatively recent development.

The engraved figures at Bondi Golf Course are amongst the best known in Sydney. They occur in three groups with about 87 individual figures. The majority of the exposed figures are marine animals such as fish, sharks and a whale. Motifs now buried were recorded in the 1880s to include a seal, fish (including snapper) and a boomerang. The Group 2 figures were re-grooved by Waverley Council in 1951 and 1964 respectively. The Group 3 engravings include depictions of the hulls of two small vessels and at the time of the original recordings appeared to have been made with a metal chisel and were observed to be not as weathered as the other engravings. The engravings at this site are typical of the coastal Sydney region in terms of subject and technique of creation and reflect the marine environment of the place. The Group 2 figures have been described by McCarthy 1983 (quoted in Attenbrow 2002:169).

'...space was valuable on this rock...with the result that many figures are engraved within the bigger ones and other ones overlap one another. There is a fishing composition of a man and women with two fish, another one with the sword club and pair of fish. On the western side of the whale, the majority of the figures are fish, including sharks and sunfish, and marine mammals such as the whale and dolphin seen swimming in the ocean from the cliff tops. The meaning of the tall man with a boy, or much smaller man overlapped by his right arm is not known but as he is 11' tall he is apparently a mythological figure; similarly, the significance of the two lines of oval mounds is puzzling as they do not lead to this spirit being. The figures of the big sunfish, thresher shark, dolphin, gigantic lily flower, some of the fish and the spirit being are unique in some cases and are of outstanding artistic merit in others'.

Dowd (1959:292-293) cites Raymond de Cusack who was engaged by Waverley Municipal Council in 1951 to retouch the engravings 'with a preservative against the weather'. He also added that:

'This was the main Ceremonial Ground where the Biddigal tribe of Aborigines held their sacred rituals and danced their corroborees until about the 1800s.....The persecution of the white man broke up the tribe and drove all but a few old men towards La Perouse, where the last free aborigine died in 1863. Just a few yards east of the ritual ground, an aborigine has engraved on the rock not far from the cliff edge, one of the earliest sailing ships that passed along the coast'.

There are no reliable sources to support the claim that the place was used for 'corroborees until about the 1800s'. In addition, the last free aborigine didn't die in 1863. In addition, the claim 'an aborigine has engraved....one of the earliest sailing ships that passed along the coast' is unlikely to be correct.

There is second hand but reasonable evidence that the ship engravings were done in about 1870. There are no historical descriptions of Aboriginal people making rock engravings in Sydney. However, they continued to be made in Sydney after 1788. Numerous images (engraved and painted) of European sailing ships, soldiers, guns, cattle, along with other European subjects and objects are recorded in the local landscape and on the Hawkesbury River.

3.3 Discovery of a major Aboriginal campsite at Bondi

In 1900, massive coastal gales shifted huge quantities of sand from behind the beach and exposed an extensive series of Aboriginal 'workshops' and a number of artefacts finds were collected before wind and wave action reburied the site. The distinctive 'backed' flakes collected at Bondi have since become the type-name ('Bondi point') for a stone artefact form that is frequently found at archaeological sites throughout south-eastern Australia from around c.8,500 years ago (or earlier) to around 1,500 BP. They were probably multi functional tools, and interpretations range from them being used as hunting spear barbs, cutting implements (hand-held), and/or hafted knives or awls (needles or points) used for working skins.

Figure 3.2: Stone artefacts with provenance to Bondi Beach (Flenniken and White 1985: 141)



Figure 3.3: Examples of 'Bondi points' that may have been hand held tools, attached to spear shafts or gummed to handles (Australian Museum online website)



Figure 3.4: Examples of 'Bondi points' and geometric microliths (Curby nd, 'Randwick')



The story of the 'remarkable discovery' (Etheridge & Whitelegge 1907:231-237) is worth retelling (but abridging) because it reveals a lot and while the only published account leaves a lot of questions unanswered, they do not detract from the interpretation of the site provided below or its Aboriginal cultural heritage and mainstream scientific importance.

'A series of heavy gales displaced the sand hummocks at Bondi and Maroubra Bays...exposing what appeared to be an old land surface... [and] a series of aboriginal 'workshops' where for generations the blacks of the Port Jackson District must have manufactured chips, splinters and points for installation along the distal margins of their spears and for other purposes. The old land surface at Bondi...was covered with thousands of these chips, some of them exquisitely made...The lithological character of the material used was very varied, from pure white crystalline quartz, opaque amorphous quartz, every variety of chert and quartzite, to rocks of a metamorphic character. It is quite clear that the siliceous material was derived in a great measure from the surrounding Hawkesbury Sandstone, but the others were probably obtained from distant sources.

[At] the northern end of the sand hills at Maroubra...the whole of the surface was studded with butts of *Banksia* trees two or three feet high, and one or two feet in diameter. The intervening spaces were covered with a scrubby growth, consisting of the stems and roots of various plants, many of which were standing *Pandanus*-like, having the roots covered with lime from a quarter to half-an-inch thick. Whilst the interiors of the lime tubes were lined with a thin cylinder of bark, in other parts, the bark cylinders were standing alone without the calcareous envelope. The whole area appeared like a miniature skeleton forest, of black and white stems and roots.....

The ground between was strewn with thousands of stones that had been used by the Aborigines for some purpose or other, and had all been taken to the top of the sandhills, many of the stones being quite foreign to the district. Here would be found a patch of black flint chips about a yard in diameter, there another of red or yellow jasper, just as if the native artist in stone-working had only left the ground a few minutes before. In fact this was an aboriginal "workshop" from which the workers may have disappeared hundreds of years ago.....

After a thorough survey of the ground all the smaller instruments available were carefully collected, the larger heavy instruments being gathered and duly interred to be attended to on some future occasion. The weapons collected were very valuable, including tomahawks, grinds tones, a nose ornament, knives, scrapers, gravers, drills, and spear points such as were used for fighting or "death" spears, and lastly a very peculiar lancet-like surgical knife or scarificator.....

The "workshops" at Bondi were far more extensive than those at Maroubra, the whole length of the back of the beach was more or less covered with tons of stones, all of which had been taken there and put to some use. In the centre of the beach there was a kind of delta upon which the coarser materials were deposited, the sand having been washed away on this area; thousands of implements, which had evidently been used, were found, and chips or flakes were few and far between. For many months the original ground at Maroubra, and also the more extended area at Bondi, yielded an abundance of implements and at each visit we invariably returned with as much as we could carry. Unfortunately the new road across Bondi has now covered most of the sites that afforded the best ground for collecting.....

There is ample evidence that many of the sand dunes were at one time much higher than they are now, and also that in some parts they had been covered with vegetation interspersed with native camping grounds, upon which vast quantities of shells were deposited; in course of time the vegetation was covered by sand drifts, other shell heaps formed at the summit, and the whole again buried. The period of time required for these various changes must have been very great, and it has required still greater lapse of time to produce the present condition'.

The location of this site relative to today's beach geography is not clear. Only two general reference points are provided by the above descriptions for the archaeological exposures that were estimated to cover over about a hectare of land. The first is the 'delta' reported to have been present at the time in the centre of the beach where coarser materials were deposited by the sand having been washed away. This may relate to a point, more southern than central to today's beach orientation, where the main drainage from the big lagoon(s) in the vicinity of Hall Street drained across the beach into the bay. The 'new road to Bondi' (Campbell Parade) is the other reference point, and the evidence suggests that if the former lagoons were the main attractors and their fringes and topography above them the focus for repeat Aboriginal occupation, then the network of former lagoons and inter swale drainage continued some distance back from the beach and to the west of Campbell Parade.

The archaeological evidence suggests Bondi possessed many favourable landscape and resource and amenity attributes in the past that made it an attractive location to Aboriginal people suited for both short term visits and longer term occupation. Schlager (1992:97) originally used the term 'persistent place' to describe specific locations of the landscape 'that were repeatedly used during long-term occupations of regions'. These places were associated with features of the natural environment that may have attracted human occupation and the author cites freshwater, swamps and waterholes as examples. Repeat and focused occupation of Bondi appears reflected by the backed artefact dominated stone tool assemblages recorded at the place in 1899 mindful of the level of 'stationary' time and effort that was likely to have been required to produce these items.

3.4 Historical Aboriginal context

3.4.1 Introduction

Aboriginal people continued to live in eastern Sydney after 1788 and throughout the nineteenth and twentieth century (and continue to do so). This persistent 'connection to country' physically occurred increasingly over time on lands that were progressively granted to settlers by the Crown. Where enough space or lack of competition for resources permitted, or where Aboriginal people were not actively discouraged or driven off from the land, they continued to return and camp at favoured places. These were often contained within the first settler 'estates' that were created by wealthier recipients on their often large land grants. There are comparatively few historical records that tell us about where Aboriginal people were living and what they were doing during the 'settler period', but it is probable many 'autonomous camps' (Byrne & Nugent 2005) were chosen by Aboriginal people in 'remote' and inaccessible country. At Bondi, this occurred in two main forms; as a series of coastal bays that were most effectively approached by water (for whites), and an extensive network of lagoons and drainage and paths contained within an extensive dune field 'corridor' that extended from Bondi to Sydney with

similar landscape and terrain also extending south towards Botany Bay that could be accessed by various coastal gullies and/or lagoon networks at the back of the beaches. These created a coastal Aboriginal geography that connected hinterland areas to the water that were outside of the settler system and it also probable that the most preferable places that were chosen were situated away from settler surveillance or interference. Some of the coastal bays to the south of Bondi for example remained largely unaltered throughout much of the nineteenth century.

3.4.2 Settlement impact and 'post Contact' Aboriginal adaptation

The Aboriginal history of Bondi is not well understood, largely by virtue of the fact that it was historically remote from Sydney, hard to get to by land, and was sparsely populated by settlers until the second half of the nineteenth century whereby there weren't many white people around who were inclined to record the comings and goings of the local Aboriginal population. Despite high death rates from disease and conflict in the 1790s and widespread land displacement from subsequent expansion of the settlement point from the 1800s, many Aboriginal remained in Sydney. Obed West recalls frequently seeing 'some of the Sydney blacks' who used to fish along the coast in their bark canoes out near the island at Coogee Bay (Wedding Cake island). They would carry their canoes on their heads to Coogee, Bondi and Maroubra (Morrison 1888:416-417).

Traditional social and ceremonial activity also continued and Woolloomooloo Bay was a frequent and favoured gathering place for corroborees into the 1830s. By this time Sydney Aboriginal people had begun moving south to the Illawarra and other regions less impacted by white settlement. Some of these people and their descendants later moved back to La Perouse, and an Aboriginal settlement was established in 1878 and gazetted as a reserve in 1895. People who stayed in Sydney by the mid 1800s were often living on the fringes of white society and became increasingly dependent on government allocations of blankets and slop clothing, and bartering of fish and game for sugar, flour and alcohol.

Figure 3.6: Bill Worrall, Five Islands Tribe, 1836 by William Fernyhough (National Portrait Gallery, Canberra)



A number of Aboriginal people attracted public attention because they were portrayed as the 'last of their tribe'. 'Mahroot' was the 'last of the Botany Bay Tribe' (he wasn't) and late in life lived in the gardens of the Banks Hotel (Mundy 1971[1851]:31). William (Bill) Worrall aka Rickety Dick was another. He was born in Sydney (c.1795) and lived at a range of Aboriginal camps including at the Domain, Rose Bay and Woolloomooloo before taking up residence 'in a rude gunyah' in front of Daniel Cooper's 'The Cottage' at Rose Bay where he levied a toll on travellers using the South Head Road (Ellmous 2015).

3.4.3 Nineteenth century Aboriginal places

Aboriginal people continued to live in virtually every bay of the eastern suburbs in the mid nineteenth century (Irish and Ingre 2011:21), and the movement of Aboriginal people between different places at different times illustrates an Aboriginal geography that was created in this part of Sydney. A brief summary is below and further details of this period are provided by Irish (2017). Details for the later twentieth century Aboriginal attachments that are apparent at Bondi in general and potentially to the Pavilion building itself would be researched in a wider AACHA that is recommended for the project to build up the preliminary Aboriginal historical research outlined here and examine for example the various Aboriginal cultural events that have featured at the place over the years.

Rushcutters Bay

The land running down to Rushcutters Bay (Barcom Glen) was always a 'great camping place for the blacks' and particularly the slope on the Darlinghurst side where Obed West watched Aboriginal people in their canoes in the bay with women fishing with lines while men spearing fish that swam beneath them (SMH, 12 October 1882). In the 1840s Rushcutters Creek flowed through Barcom Glen (where West lived) that was at the time covered with bush and large gum trees where Aboriginal people had formed a large camp that was a nuisance to the neighbourhood (Dowling 1924).

Double Bay

A visiting French Catholic missionary, Leopold Verguet arrived in Sydney and stayed for five months in Woolloomooloo and wrote of his interactions with Sydney Aboriginal people during his visit. They often camped in a forest beside Verguet's house overnight before setting out for Sydney each morning. The men Verguet met at their Double Bay camp wore trousers and jackets, and the women, long aprons and white smocks, and both sexes wore scarves and hats (if they had them). The 'tribe of Tamara' Verguet met at Double Bay numbered about twenty people who were at that time living in a spot sheltered by a hill slope and vegetation with sandstone overhangs available. In general terms, Verguet noted these people always camped in the woods on the edge of the town where the need to seek shelter from the

prevailing wind of the day (or night) saw them *'camp sometimes in one place and sometimes in another'*. Verguet drew portraits of several of Tamara's people which he sent to Europe

Other references to Aboriginal people at Double Bay include Old Wingle from Port Stephens and his wife Kitty who camped on a knoll above Double Bay and sometimes demonstrated boomerang throwing for copper coins (Jervis 1967:44). Referring to an occasion before c.1850, a diarist writing in the *Sydney Morning Herald* (27 May, 1890) made reference to seeing a 'Wingal' who may be the same man along with *'Terrigal Bob and with a few other blacks of the old Broken Bay tribe'* at Curl Curl on the northern beaches where they *'were then located'*. Wingle died at Botany in 1868 (SMH, 18 July 1858).

Rose Bay

In a letter to the SMH (27 May 1890) Philip Cohen referred to a period *'more than forty years ago'* (about 1850) when *'the black's camp ... was at the time situated at Rose Bay'*. The camp was close to the Rose Bay Police station that was built as the gatehouse for Daniel Cooper's mansion Woollahra House. Dowling (1925:53) was another early resident of the area who recalled:

'about the centre of Rose Bay, and within sight of the main road, was a large dwelling house, "Rose Bay Lodge," occupied by the Cooper family before they moved their residence to "Woollahra House," Point Piper....The land from there to the east end of the bay was a vacant swamp, or marsh, covered with bush extending past where "Ricketty Dick" had his camp.....

Before the low-lying land to the south of Rose Bay was drained and built upon, it was, in the main, a large morass, the soil being of a rich peaty nature, covered with dense ti-tree scrub. This ti-tree was in considerable demand by the owners of properties in and about the neighbourhood for thatching their garden bush-houses, as also was the soil for enriching their gardens. A notable crippled and irritable old aboriginal, "Ricketty Dick"—a terror to the children in the neighbourhood and others—had his permanent camp on a dry patch of land at the eastern end of this morass, close to the main road, and opposite the Georgian dwelling-house, overlooking the bay....'"

Elizabeth Bay

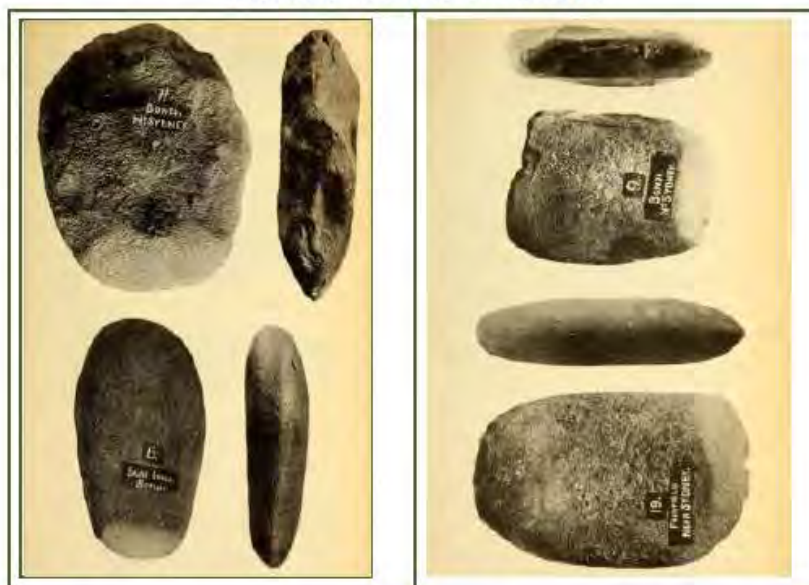
Macquarie chose *'Gurrajin'* at Elizabeth Bay as a settlement for the *'Sydney tribe'* in 1820 (Smith 1992) and Elizabeth Bay was chosen because Aboriginal people were already living there and/or always visiting the place. The settlement was probably located below Elizabeth Bay House around Beare Park. One observer (Hall 1828:596-597) reported the bay was *'a place much frequented and delighted in by the Sydney blacks, to a family of whom indeed it belonged'*. In 1838 the murder of Old Bundle was reported in the *Sydney Gazette* (11 September 1838) to have occurred at the settlement:

'An aboriginal named 'Old Bundle', well known about Sydney for several years past, was killed last week under the following circumstances. In the early part of the week two tribes assembled at Elizabeth Bay, the tribe of Shoalhaven and that of Wollongong. On Monday evening while the greater part of them were in a state of intoxication a quarrel ensued, in the course of which, Old Bundle who belonged to the Wollongong tribe was struck on the head with a nulla nulla by one of the other party...The native who struck the blow immediately disappeared.

3.4.4 Nineteenth century Aboriginal occupation of Bondi

The artefacts below were collected from Aboriginal people camping in the sand dunes in Bondi in the 1870s. The collector suggested the raw material had probably been brought from the old riverbed at Lapstone Hill at Emu Plains near Penrith (ibid:233).

Figure 3.8: Aboriginal artefacts collected from Aboriginal people living at Bondi in the 1870s. The top item is 'old and much weathered or corroded by wind borne sand, even on the cutting edge', and the bottom item is a 'dark quartzite tomahawk, and is of comparatively recent date' (Liversidge 1894: Plates 16 and 17)



A group of Aboriginal people (including men named James Friday and Johnny Baswick) who possibly camped at southern Bondi Beach, and around Hunter Park or 'The Boot' near where Waverley Street originally approached the coastline, are cited in a coronial enquiry into the drowning of a man last seen

by Baswick fishing off rocks close to their camp. He had been seen fishing in Sydney the previous week, and the death was not considered suspicious. R. J. Stone, a Bondi surfing pioneer, later recalled in 1924 that in about 1874 he had watched on Bondi Beach the '*Blacks who were camped at Ben Buckler enjoying the ocean waves, with their wives and children*' (Dowd 1959:138). It is possible these references are to the same group of Aboriginal people who camped at Bondi and passed on the stone artefacts collected by Liversidge in the 1870s.

4.0 Historical overview

4.1 Timeline

A number of detailed histories for Bondi Pavilion and its surrounds (MVA 2012, TKDA 2015) have recently been prepared and do not need to be repeated here. The timeline below is adapted from the first of these studies (MVA 2012:4-7) and summarises key events, activities and processes that are most likely to have resulted in the (hypothetical) creation of non-Aboriginal archaeological features and deposits within the study area, and also those most likely to have operated to disturb and/or destroyed potential archaeological deposits and features.

In this respect, the following sections examine the potential for late eighteenth ('Contact period') and early nineteenth century (pre 1850), early twentieth (pre Pavilion) and mid to late twentieth century (Pavilion occupation and use) archaeology to be present and/or survive within the study area. As suggested by the key dates below, the history of Bondi during the earliest of these periods is limited.

Timeline (MVA 2012:47)

| | |
|---------|---|
| 1810 | Grant of 200 acres to William Roberts that included Bondi Park and beach |
| 1851 | 200 acres transferred to William James Robert's daughter Georgiana & son-in-law Francis O'Brien via Trustee (E. Hall). O'Brien plans to subdivide Bondi Estate 1852 |
| 1855 | Crown reserved 100' strip above high water mark along beach for public use |
| 1855-77 | O'Brien permitted general public to use the beach and sand hills behind it that became a popular but rowdy picnic ground and was closed in 1877 |
| 1877 | O'Brien declared bankrupt and 51 acres transferred to his 2nd wife's family, Curlewis |
| 1859 | Waverley Municipal Council established – seek to establish beach as a public reserve |
| 1879 | Subdivisions of Bondi Estate multiplied |
| 1881 | Government surveyed an area of the beach for public recreation |
| 1882 | State Government resumed 25+ acres & dedicated them as a public reserve |
| 1884 | Tramway reached Denham St bringing people within walking ease to Bondi beach |
| 1885 | Waverley Council made Trustee of Bondi Park |

| | |
|----------------|--|
| 1887 | Baths created in rock pool at southern end opened to public, with dressing sheds |
| 1889 | Beach reserve increased to 28+ acres |
| 1895 | Private dressing shed complex present at the northern end of the beach, in front of Biddigal Reserve |
| 1902 | 1st regular tram service from Circular Quay to Bondi Beach + tram turning circle |
| 1903 | Council erected first shelter or changing sheds |
| 1906-7 | Bondi Surf Bathers Life Saving Club (BSBLSC) founded in tent at south end of beach |
| 1907-1908 | Council provided and extended shed for BSBLSC with kiosk added to front later |
| 1911 | Council builds larger dressing sheds known locally as 'The castle' because of its turrets. First improvement scheme launched and included new sheds, bandstand, sea wall, landscaping & paving, and Marine Drive to sheds Construction of sea wall with promenade began from south end Tramway extended north to full length of beach, and started running a weekday afternoon service to it First real club house built for North Bondi Surf Life Saving Club, still on Weekes' land |
| 1914 | Council accepted a new improvement scheme, but was shelved because of cost |
| 1915 | Area of reserve increased to 32 acres 2 roods |
| 1916 | A new club house for BSBLSC constructed, but north of turreted dressing sheds |
| 1910s | Several small pitched roof shelters built through the southern slopes of the park Various outbuildings and enclosures added to the south and west of the main pavilion building in the late 1910s |
| 1920 | Completion of north end of sea wall |
| 1920 | Opening of new NBSLC timber club house with lookout tower (on Weekes' land) |
| 1920 | Beach Court with public rooms & dance hall (at base of today's Biddigal Reserve) constructed on the location of the earlier dressing sheds |
| c.1920 | Current sandstone retaining walls, path and steps down the park's southern slope and the stair and walls at far southern end of the promenade built by this time |
| 1923 | Council began preparations for new improvement scheme (Robertson & Marks won competition for pavilion & architect was Leith C. McCredie) |
| 1924 | Scarborough Crescent bank incorporated into Bondi Park |
| Mid-late 1920s | Much of Bondi Park remained in a mostly natural state, with few 'soft' landscape improvements having been attempted |
| 1927 | Commission of Inquiry into proposals and designs for the improvement scheme |
| 1928 | Foundation stone laid for Bondi Surf Pavilion Order given to demolish first Surf Pavilion Public able to use new pavilion |
| 1929 | Official opening of pavilion & improvements with park layout established at that time remains largely unchanged |
| 1931 | North Bondi Surf Club destroyed by fire |

| | |
|-------|---|
| 1933 | Replacement clubhouse built for North Bondi Surf Club on land resumed from Weekes. Remodelled & extended in 1979. |
| 1934 | Erection of present Bondi Surf Bathers Life Saving Clubhouse beside pavilion |
| 1942 | Two groynes that provided bathers direct access to beach from change rooms, and controlled sand drift, were blasted away & beach fenced off with barbed wire. |
| 1947 | Path layout at the southern end of the main park (opposite Hall Street) was removed |
| 1964 | Turkish bath closed and area converted to gymnasium |
| 1972 | New grand scheme proposed for Bondi Park, including the removal of the Pavilion, but abandoned (as one of numerous schemes proposed in virtually every decade of the 20th century for the modification of the pavilion) |
| 1977 | Pavilion transformed internally. Change sheds & lockers removed, internal courtyards grassed, netball court established. |
| 1970s | Tiered amphitheatre seating provided inside pavilion courtyard |
| 1980s | Pavilion forecourt area reconstructed |
| 1988 | Period of seawall revetment works |
| 1990s | Sea walls stabilized, paths repaired, trees planted |
| 2004 | Application made for NSW Heritage Register listing |
| 2008 | Bondi Beach Cultural Landscape put on National Heritage List Listed on NSW State Heritage Register |

4.2 Aboriginal Bondi at 'Contact'

There are few early historical descriptions of Bondi because for the first years following the settlement of Sydney Cove, few people had occasion to go there. Besides it was distant from Sydney and was tough terrain (sandy and rocky and swampy) and difficult to travel overland. A hint of the 'hidden' and comparatively isolated nature of the landscape is provided by Lieutenant Bradley's description of the approach to the entrance of Port Jackson and illustration of the subsequent arrival of the Supply (watched by Aboriginal canoes):

the best mark to know when you draw near it coming from the southward, is, some remarkable sand hills over a sandy bay 2 or 3 miles to the southward of the South Head, the shore from this bay to the South Head is high rocky cliffs (Bradley 1788:27).

The country around Bondi remained comparatively isolated and sparsely settled until the mid half of the nineteenth century. We therefore have no direct records of the original Aboriginal population at Bondi, and most of our understanding of who they were and inferences about their life is derived from the first observations the officers and crew of the First Fleet made in Botany Bay and Sydney Cove. Indeed, George Worgan (First Fleet surgeon) recorded in March 1788 that a visit to Broken Bay met with a vast number of Aboriginal people, and noticeably, some of whom they thought they had seen before, at

Botany Bay. Worgan believed these people 'wander[ed] up & down the Coast, going to the Northward in the Winter, and returning to ye Southward (as we expect to find) in the Summer (Worgan 1788). On the other hand, Governor later Phillip noted when during the winter months when fish were scarce on the coast (June, July August, and part of September) that from the:

beaten paths that are seen between Port Jackson and Broken Bay, and in other parts, it is thought that the natives frequently change their situation, but it has not been perceived that they make any regular migrations to the northward in the winter months, or to the south in summer (Phillip 1788: 9 July).

Figure 4.1: 'View in Port Jackson from the South Head leading up to Sydney' (from Derricourt 2011)



The reconstruction of Aboriginal paths in the Sydney region below marks a track from North Bondi to Sydney Harbour near Vaucluse as well as a substantial route from Botany Bay to the harbour east of Sydney. Kohen and Lampert (1987:462) also cite a path from Port Jackson to Botany Bay that ran along the coast and through Maroubra.

Figure 4.2: Aboriginal pathways in Sydney (Aplin 1988: Figure 2.3)



There are a number of descriptions of Aboriginal people, sometimes in large numbers and armed, around Rose Bay and Rushcutters Bay area in 1788, and a few also from the Lookout established at South Head to keep watch on the coast for inbound vessels. Governor Phillip visited the place along with Bennelong (who threw a spear 98 yards against the wind) as did Nanbarry who had been taken in to the colony after his father had died from smallpox (he and his father had been found suffering in a canoe in the harbour). Whilst there, Nanbarry demonstrated how to build a fire and the traditional way to dig a grave (Derricourt 2011).

Daniel Southwell was stationed at the Lookout in July 1790 when he walked to Sydney following close to the shore and met in Rose Bay a group of Aboriginal people with their canoes, spears and fishing gear (Southwell to Butler, *HRNSW* 2: 712). Later in the same month two of Southwell's crew, a 17 year old James Ferguson and marine James Bates (whose posting to the Lookout appears to have been a punishment) took a boat with two other marines, when near Bradley's Point a whale rose from the harbour and upturned and sank the boat and drowned three. One marine reached the shore at Rose Bay and back up to the Lookout, and waited until another boat came the next day to investigate. Collins (in Derricourt 2011: 33) recorded that the whale had never found its way out of the harbour, but grounded at 'Manly Bay, was killed by the natives, and was the cause of numbers of them being at this time assembled to partake of the repasts which it afforded them'.

4.2 'Bondi Estate' to public reserve

The study area originally formed part of a 200 acre land grant to William Roberts made by Acting Governor Colonel William Patterson in 1809 and confirmed Governor Macquarie in 1810. Roberts was a road builder who contracted to the government. The land grant went down to the high water mark of the bay and remained in the Roberts family for several decades. The 'Bondi Estate' was bequeathed to successive male relatives of the Roberts family, ending with William James Roberts, who in his will bequeathed it, via a trustee, to his daughter Georgiana who was married to his son-in-law, Francis O'Brien. The trustee was Edward Smith Hall who was paid to manage the land on her behalf. The couple received title to the land in 1851. Although it was freehold property, between 1855 and 1877 use of the beach by the general public was made permissible by O'Brien and the foreshore lands, and especially the water and sand dunes and hills at the back of the beach, during this period developed into a popular picnic ground and pleasure resort. O'Brien was bankrupted in 1877 and his Bondi land was transferred to the Curlewis family. From 1879, subdivisions of the original Bondi Estate accelerated.

The Municipal Council of Waverley was proclaimed in 1859, and in 1881 an area at Bondi Beach was surveyed, resumed and dedicated as a public reserve in 1882. The area of the reserve was increased in 1889, and again in 1915.

Figure 4.3: 1884 survey plan showing the extent of the land resumed following survey with preliminary road layout of the early proposed subdivisions. The lagoon is also noted (MWA 2012: Figure 21)



4.3 Twentieth century

As Bondi Beach gained popularity, plans for a major improvement were constantly proposed. A scheme in 1909 and implemented in 1911 included the provision of a dressing pavilion and construction of a sea wall and promenade along the inner side. The first pavilion was known locally as 'the castle' because of its turrets and was built in 1911.

Figure 4.4: 1911 pavilion on the edge of the promenade (MWA 2012: Figure 35)



The first image below shows the extent of development prior to the construction of the Pavilion. The second shows the alignment of Campbell Parade which by this time had seen the dunes at 'the back of the beach' flattened and former lagoons drained and filled. The remaining images show the Pavilion under construction and shortly after completion.

Figure 4.5: Bondi Beach showing development prior to the construction of the Bondi Pavilion and Bondi Park, and also the extent of development along Campbell Parade (TKDA 2015: Figure 18)



Figure 4.6: Bondi Beach in 1928 showing the lagoon outlet flowing across the beach still visible (Waverley Local Studies Library)



Figure 4.7: Bondi Beach in late 1928 showing the Pavilion under construction (Waverley Local Studies Library)

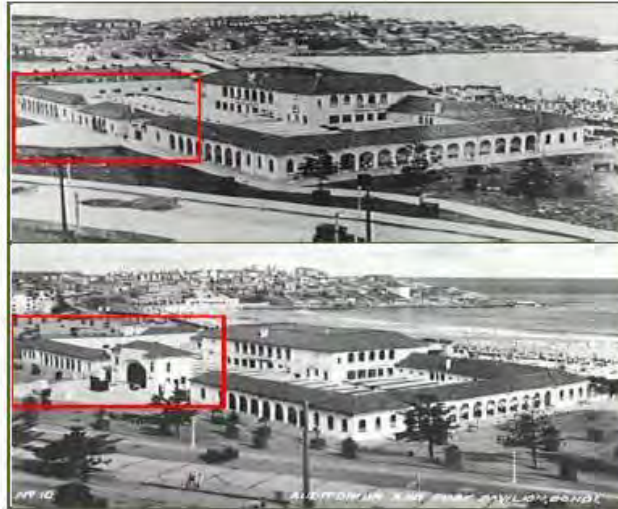


Figure 4.8: Bondi Pavilion shortly after completion (Waverley Local Studies Library)



Construction of the outdoor auditorium in the 1930s altered the character of the rear of the Pavilion and its presentation to Campbell Parade.

Figure 4.9: Bondi Pavilion shortly before (top) and after (bottom) the construction of the auditorium in the early 1930s (TKDA 2017: Figures 34, 35)



The internal courtyard areas of the Pavilion underwent major changes in the 1960s to 1980s where the dress cubicles and lockers were removed. In the early 1970s the former ballroom was converted to a theatre along with the removal of the rooms and former Turkish baths, and the internal courtyards were replaced by large, grassed areas, a netball court and a tiered brick amphitheatre now within the pavilion (so that the audience was no longer seated down slope, facing the external wall of the building).

Figure 4.10: Courtyard dressing sheds in c.1973 (left) and after removal in 1979 (MWA 2012: Figures 97, 98)



5.0 Results and conclusions

5.1 Aboriginal consultation

The Bondi Pavilion study area and a stretch along Campbell Parade were looked at during a walkover with LPLALC representative, Mr David Ingrey, during initial stages of the project in April 2016. Topics of interest discussed were primarily related to the fate of the 1899 Bondi Beach archaeological site and how the streetscapes had been historically developed over former lagoons networks to the west of the Pavilion. No specific opinions about the proposed Pavilion improvements were provided by the LPLALC at this time other than general observations concerning the likelihood of Aboriginal objects being exposed by future works or if large or deep subsurface excavations were proposed because that would increased the potential for archaeological deposits or even burials to be exposed. The LPLALC were of the opinion that despite the scale of impact that occurred when the BSH were levelled and built over, it was still possible that Aboriginal archaeological deposits survived at depth below disturbance levels. It was also considered possible Aboriginal objects may occur within reworked and redeposited sand deposits used to create building platforms and landscaping areas in locations surrounding the Pavilion on three sides.

The back-dune areas of the beach (under Campbell Parade and to the north) originally had a series of freshwater lagoons fed by at least two creeks that flowed down eastwards from the sandstone ridge along which Old South Head Road runs. This locality (which is outside of the Bondi Pavilion study area) was of particular interest to the LPLALC, and aspects of the original terrain can be seen in the form of the streetscapes north of Campbell parade. Some of the former lagoons appear to have been small and probably seasonal, enlarging and disappearing quickly depending on rainfall, however others were large and permanent and appear to have attracted amongst other favourable features of the place repeat and continual Aboriginal visitation and use of Bondi over a very long time period.

The prevalence of Bondi points that are recorded amongst the archaeological materials seen and partly collected in 1899 suggests that a Bondaian age for the site. This assumes the archaeology exposed on the land surfaces were contemporary, and realistically the evidence could potentially date between c.1,500 years to 8,500 years ago, although a Middle Bondaian age for the Bondi Beach archaeology is most likely. The possibility that Pleistocene archaeology was present but remained undetected in the broader sand-corridor linking Bondi to Rose Bay was also discussed with the LPLALC.

The beach zone on the seaward side of the seawall would seem to retain no or very low potential to retain Aboriginal archaeology because of constant wave action and occasional storms that periodically strip beach sand in large quantities. The areas have also been historically disturbed for the construction and subsequent demolition of two large groynes.

5.2 Key Aboriginal heritage findings

5.2.1 Archaeological values

No Aboriginal archaeological sites or objects have been identified within the Bondi Pavilion study area, but it is possible Aboriginal objects and deposits occur below or outside of disturbance zones. There is also a potential for building construction deposits or bedding fills situated beneath hard surfaces or within landscaped areas within the Pavilion site footprint to contain redeposited Aboriginal objects.

This potential is suggested by the extensive Aboriginal archaeological land-surfaces that were recorded exposed over a large area (about a hectare) in 1899 where these ‘workshops’ appear to have reflected frequent repeat visitation and use and/or possibly a long(er)-term occupation site. While it is impossible to establish precise ‘boundaries’ for the Bondi Beach archaeology on the basis of the original site descriptions alone (Etheridge and Whitelegge 1907), the authors make specific mention of a delta in the centre of the beach where thousands of implements were found exposed and which may relate to the general locality of the meandering drainage line that crossed the beach to the west of the Pavilion and which was still evident in the late 1920s as illustrated in Figure 4.6.

Bondi Pavilion and its surrounds occupy a central position on the beachfront that originally formed a part of a far larger Aboriginal landscape that overlooked the beach on one side and was backed on the other side by dune fields with a network of freshwater lagoons that stretched back along a sand corridor to Rose Bay. Bondi Beach was also a good Aboriginal fishing spot with spotting provided by the two headlands. The 1899 Bondi Beach archaeology coupled with the nearby engravings on the elevated sandstone topography above the beach, suggests Bondi was a major focus of Aboriginal coastal occupation throughout prehistory.

5.2.2 Archaeological historical values

There are comparatively few historical references to Aboriginal people at Bondi in the late eighteenth and nineteenth century. However, the broader Aboriginal history for eastern Sydney for example as a whole suggests coastal bays continued to be used by Aboriginal people possibly into the 1830s after which Aboriginal people may have more frequently used the country further south around La Perouse and Botany Bay where there was probably less settler interference.

5.2.3 Environmental heritage values

An important environmental history value identified is that Bondi has had a long and dynamic natural evolution and has changed over time, and that Aboriginal people have lived through these climatic and environmental changes. The former land surfaces and old living floors exposed at the back of the beach in 1899 may relate to when environmental conditions at Bondi were potentially different than today.

5.2.4 Aboriginal archaeological expectations

Archaeological site formation processes as well as a range of taphonomic considerations are important to this assessment. Historical descriptions of how the BSH were levelled-out and the lagoons drained and filled suggests it was a process of cutting and filling and spreading sand at a desired 'level' and then grading it flat rather than physically removing sand materials off-site, along with any Aboriginal evidence contained within it. It is not known precisely what configuration or form the original BHS took within the Pavilion study area, but their levelling prior to the creation of the first seawall and foreshore promenade is likely to have followed the same general principles of taking sand from the high points to fill the low points.

'Taming' the BSH was an ongoing process and 'started' for example in the Crown Lands portion of the BHS in 1902 where the very high sand hills were lowered by 30 feet (SMH 26 June 1902) before containment methods were used to cope with sand drift using brush fencing and planting. These early approaches were ineffective and the dunes reformed in places. The *Evening News* (10 July 1912) advised in 1912 that a big task had been achieved whereby the previous year a greater portion of Bondi Beach had been described as fronted by extensive sand hills '*now the place is almost as level as the proverbial billiard table*'. However, clearing and levelling of the last sand hills at North Bondi (such as at the site of Public School that was at the foot of remaining BHS in 1925) continued into the late 1920s. Where large hills were flattened and used to fill deep gullies or lagoons there is a possibility that Aboriginal objects and archaeological deposits, even though reworked and out-of-context, may also survive sealed beneath considerable depths of overlying 'fill'.

It is not expected that the proposed Pavilion upgrades in their currently proposed will entail any large horizontal or deep excavations with a potential to disturb in situ (unmodified) subsurface profiles that may contain Aboriginal archaeological remains. In this regard, deep or widespread excavation increases the 'risk' of exposing both Aboriginal objects, and less likely, burials, mindful of the history of Aboriginal skeletal remains that have been reported found at Bondi over the years (see below).

The construction of the first seawall and promenade disturbed at least a part of the Pavilion study area, and this was followed by the construction of the Pavilion Building and its associated infrastructure that in combination required the shifting around and grading level (as opposed to excavating and removing) of enormous quantities of sand as can be inferred in Figure 4.7. As a result, there is a possibility that pre-existing Aboriginal objects potentially present on the site before the Pavilion was built may have subsequently been incorporated within a range of contexts within the study area such as included in building construction deposits, within service-line fills, and incorporated into park/open-space landscaping materials. Although such objects would be derived from secondary archaeological contexts,

they would still be protected according to the NPW Act and would be worth salvaging because they have undoubted Aboriginal cultural heritage significance and potential archaeological research value.

The discovery of (intact) burials during future works as part of the current Pavilion upgrades is unlikely, and would seemingly require large-scale excavation to expose previously undisturbed sand profile. Dispersed human skeletal material could theoretically occur within the similar range of secondary archaeological contexts noted above for reworked Aboriginal objects.

Francis O'Brien donated Aboriginal objects and some bones to the *Australian Museum* on a number of occasions during his occupancy of the 'homestead' at Bondi. In 1855 he donated a partial female Aboriginal skeleton he evidently found exposed by a sand drift at Bondi Beach but in an unspecified location (SMH 5 March 1855). He later donated a 'mogo' (stone axe head) found in an Aboriginal burial place described as near Bondi Beach (Empire 5 February 1886) but no further details are provided. Another early local resident, Thomas O'Brien, recollected when an easterly gale washed away 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 appears unlikely to be the same gale described in 1899.

5.3 Managing potential Aboriginal archaeological resources

The Aboriginal archaeological assessment of the proposed Bondi Pavilion improvements presented here has been guided by the *Due Diligence Code of Practice* (DECCW 2010) which is a step by step method that encourages a precautionary approach when carrying out activities that may harm Aboriginal objects by '*taking reasonable and practical measures to determine whether your actions will harm an Aboriginal object and, if so, what measures can be taken to avoid that harm*' (ibid:4). The steps in this processes required to identify whether or not Aboriginal objects are present, or are likely to be present in an area, whether or not future activities are likely to harm Aboriginal objects (if present), and to determine whether an AHIP application is required are:

1. Step 1 - Determining if the activity will disturb the ground surface or any culturally modified trees
2. Step 2a - Database search of the Aboriginal Heritage Information Management System (AHIMS) and other known information sources to identify if there are previously recorded Aboriginal objects or places in a study area
3. Step 2b - Landscape assessment through identification of landscape features including, land within 200 metres of water, dune systems, ridge tops, headlands, land immediately above or below cliff faces and/or rock shelters/caves
4. Step 3 - Impact avoidance assessment
5. Step 4 - Desktop assessment and visual inspection to identify if Aboriginal objects present (and if an AHIP is required)

The Code specifies that if the initial assessment identifies that Aboriginal objects will or are likely to be harmed by a proposed activity, then further investigation and impact assessment is required. Where an Aboriginal Heritage Impact Permit (AHIP) is sought from the OEH, it will require the completion of a full program of Aboriginal community consultation to prepare a comprehensive archaeological and cultural heritage assessment to support the AHIP.

The following responses to the questions above provide the basis for the Aboriginal heritage management recommendations that are presented in the following section.

Determining if the activity will disturb the ground surface

The redevelopment proposal will not involve any large-scale subsurface excavation or disturbance of previously undisturbed ground. However, future works may affect sandy construction deposits or bedding fills sealed beneath hard surfaces such as path and courtyard paving or forming part of existing landscaped open-spaces that may contain redeposited Aboriginal objects that may have been displaced by the widespread movement of sand during the construction phases of the Pavilion and been subsequently incorporated into these types of historic-period archaeological contexts.

Database search of AHIMS and other sources to identify if there are previously recorded Aboriginal objects or places in a study area

No Aboriginal archaeological sites or objects have previously been reported to occur within the boundaries of the Bondi Pavilion study area. However, the AHIMS recording for the archaeological site at Bondi Beach (AHIMS #45-6-2169) refers to the retrospective registration of 'Aboriginal workshops' that were exposed at the beach in 1899, and it is possible that archaeological evidence related to that site originally extended into the area now occupied by Bondi Pavilion and its surrounds. Also identified by AHIMS searches for this study are four rock engraving sites that are situated on the northern and southern headlands respectively and two sandstone rock shelters with shell midden in the nearby cliff line topography.

Landscape assessment through identification of landscape features including land within 200m of water, dune systems, ridge tops, headlands and land immediately above or below cliff faces and/or rock shelters/caves

The first two of these Aboriginal heritage landform sensitivity categories apply directly to the Pavilion study area. The site originally formed part of a sand-dune complex in a central position overlooking the beach. The remaining landscape features form a part of the broader Bondi Beach cultural landscape and are also relevant to predicting the potential Aboriginal archaeological sensitivity of the Pavilion study area in a general sense by virtue of their proximity and the presence of formerly associated resource and amenity attributes that were linked with these individual elements when they are considered together and combined may have attracted frequent Aboriginal visitation and use in the past.

Impact avoidance assessment

Actions to mitigate potential Aboriginal heritage impacts that may result from the proposal include the completion of further Aboriginal community consultation to a level that is beyond the scope of that undertaken with the LPLALC for this due diligence assessment.

Consultation would identify Aboriginal cultural heritage values that are specifically relevant to the Pavilion study area and complement the identification of the archaeological, and to some degree the Aboriginal historical values described in this report.

This would result in the preparation of an Aboriginal archaeological and cultural heritage assessment (AACHA) for the proposal to enable Council to both establish how potential Aboriginal cultural heritage values may be affected by the proposal and to also effectively manage these values on this basis.

The design and future implementation of Aboriginal archaeological mitigation approaches for the project, based on the outcomes of an AACHA that would build upon the findings and conclusions reported here, will require preparation of an archaeological research design and practical management approach to support an application for a 'precautionary' AHIP to the OEH to manage Aboriginal objects that may potentially be exposed in particular types of archaeological contexts such as construction and service fills and within landscaping deposits.

The AHIP application would also outline potential artefact recovery and recording procedures in locations where archaeological deposits are exposed beneath current hard surfaces. A circumstance where this could occur for example is where the existing paving surfaces in the courtyard are replaced which may reveal construction or bedding fills that may have Aboriginal objects incorporated within its matrices. Sample screening of fill or building construction deposits where Aboriginal objects have been located and/or are strongly suspected could be an effective safeguard against Aboriginal objects being 'missed', and other methods may also be required for 'unexpected finds' that may occur in other potential discovery circumstances exposed during future works.

Desktop assessment and visual inspection to identify if Aboriginal objects present (and if an AHIP is required)

No Aboriginal sites or objects have been previously identified to occur within the Bondi Pavilion study area, and none have been located by the current study because no natural ground is exposed. All areas are covered by hard surfaces or landscaping.

However, there exists a possibility that redeposited and out-of-context Aboriginal objects may already be incorporated within the Pavilion building construction deposits, service-lines and within surrounding landscaping fills. Where these deposits are exposed by future work, there is the potential for Aboriginal objects contained within these archaeological contexts to be affected by the proposal.

The following section recommends that an application of for an AHIP under the *National Parks and Wildlife Act 1974* should be developed for submission to the OEH to manage the potential Aboriginal archaeological resource(s) that may be contained within the Bondi Pavilion study area and which may potentially be harmed by the redevelopment proposal. The AHIP application would need to follow the procedures that are established by the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010* (DECCW 2010).

5.4 Key historical archaeological findings

There are no expectations that the Bondi Pavilion study area contains or retains historical-archaeological features and deposits that are associated with the pre c.1910s use of the site, and prior to the creation of the 'first' pavilion buildings, promenade and seawall.

Most of the original beach front and back-dune landscape had been entirely transformed by this time, and extensive site preparation and construction works undertaken in the late 1920s as required to create the current Bondi Pavilion layout is likely to have largely disturbed or destroyed any pre-existing historical archaeological remains.

5.5 Managing historical archaeology

Bondi Pavilion is located within the curtilage of the SHR listed 'Bondi Beach Cultural Landscape' and the improvements proposed for the Pavilion upgrade are beyond the extent of works permissible under the general exemptions or specific exemptions issued under the *NSW Heritage Act 1977*. Thereby approval from the *Heritage Council of NSW* under s.60 of the Act is required for the project. This application will need to be supported by an archaeological research design and management methodology for how the potential historical resources that are most likely to be encountered at the site are to be managed prior to and during future demolition and construction phases.

However, no specific areas of historical archaeological sensitivity relating to activities undertaken within the study area that predate the Pavilion have been identified. Namely, no activities or long duration use of the land prior to the construction of the Pavilion and likely to have created an archaeological footprint are evident in the historical records. Consequently, there are no expectations any significant archaeological features or deposits, either of State or Local significance and associated with the history of use of the Pavilion, or landuse activities that predate the construction of the Pavilion, will be exposed in the future. One exception to this are evidence of the tunnels that were built in 1928 to provide pedestrian access under Queen Elizabeth Drive and extended into the beach as groynes that were demolished during WW2. The groyne's are well detailed in contemporary engineering diagrams and photography, and their potential archaeological remains will have limited archaeological research value.

6.0 Recommendations

The recommendations in this report are based on the requirements of the *National Parks and Wildlife Act 1974* (as amended) and the *NSW Heritage Act 1977* (as amended), and the results of the archaeological assessments reported here. It is recommended that:

6. An Aboriginal Archaeological & Cultural Heritage Assessment (AACHA) be prepared for the proposed for the Bondi Pavilion improvements and be used to support an application to the *Office of Environment and Heritage* (OEH) for an *Aboriginal Heritage Impact Permit* (AHIP) under the *National Parks and Wildlife Act 1974* to manage potential Aboriginal archaeological objects or (less likely) deposits contained within the study area and may be harmed by the proposal. The AACHA and AHIP application should follow the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010* (DECCW 2010).
7. An application for an Excavation Permit under s.60 of the *NSW Heritage Act 1977* should be sought from the *Heritage Council* and be supported by an archaeological research design and management methodology that details how the potential historic heritage resources are to be managed during the course of the project.
8. As a general recommendation, if human burials or bones are exposed, standard stop-work procedures and protocols to contact appropriate authorities should be followed, and if suspected to be of Aboriginal origin, the OEH and the LPLALC will need to be notified of the discovery immediately.
9. The LPLALC be invited to participate in future heritage site inductions with site contractors to ensure on-site personnel are aware of their obligations and requirements in relation to the *Heritage Act 1977* (NSW) and the *National Parks and Wildlife Act 1974* about unexpected finds.
10. The Aboriginal history and archaeology of the place should be interpreted in an appropriate way within the upgraded Pavilion. Some Aboriginal themes and 'story-lines' that add to our understanding of the history and significance of Bondi are mentioned in this report and future decisions about interpretation should be developed in consultation with the LPLALC.
11. A copy of this report be forwarded to the LPLALC.

7.0 References

- Albani, A.D, Rickwood, P.C, Quilty & J.W. Tayton. 2015. 'The morphology and late Quaternary paleogeomorphology of the continental shelf off Sydney, NSW'. *Australian Journal of Earth Sciences*. Vol 62 (6): 681-694.
- Aplin, G. (ed). 1988. *Sydney Before Macquarie: A Difficult Infant*. New South Wales University Press, Sydney.
- Attenbrow, V.J. 2010. *Sydney's Aboriginal Past: Investigating the Archaeological and Historical Records*. UNSW Press.
- Attenbrow V.J. and Steele D. 1995. 'Fishing in Port Jackson, New South Wales – More than met the eye.' *Antiquity*. Volume 69(262):47-60.
- Benson, D. & J. Howell. 1990. *Taken for Granted: The Bushland of Sydney and its Suburbs*. Royal Botanic Gardens.
- Bowdler, S. 1970. Bass Point. The excavation of a south-east Australian shell midden, showing cultural and economic change. Unpublished B.A. (Hons) Thesis. Sydney University.
- Byrne, D. and M. Nugent. 2004. *Mapping Attachment: A Spatial Approach to Aboriginal Post Contact Heritage*. Department of Environment and Conservation.
- Campbell, W.D. 1899. *Aboriginal Carvings of Port Jackson and Broken Bay*. *Memoirs of the Geological Survey of New South Wales*.
- Chapman & Murphy. 1989. *Soil Landscapes of the Sydney 1:100 000 Sheet*. Soil Conservation Service of NSW.
- Collins, D. 1798[1975]. *An Account of the English Colony in New South Wales; with remarks on the Dispositions, Customs, Manners of the Native Inhabitants of that Country*.
- Cruse, B, L. Stewart and S. Norman. 2005. *Mutton fish: the surviving culture of Aboriginal people and abalone on the south coast of New South Wales*. Aboriginal Studies Press.
- Brian H. Fletcher. Vol. I. Sydney: A.H. and A. W. Reed in association with the Royal Australian Historical Society.
- Derricourt, R. 2011. *South Head Sydney and the Origins of Watson's Bay*. Watsons Bay Association, Sydney.
- Dowd, B. 1959. *The Centenary of the Municipality of Waverley: 1859-1959*. Published by the Council of the Municipality of Waverley NSW to commemorate its Century of Municipal Government.
- Elmoos, L. 'Dick, Ricketty (1795-1863). *Indigenous Australia*, National Centre of Biography (online March 2015).
- Etheridge, R, T W Edgeworth David and J W Grimshaw, 1896. 'On the occurrence of a submerged forest, with remains of the Dugong, At Shea's Creek, Near Sydney'. *Journal and Proceedings of the Royal Society of New South Wales*. Volume 30:158-185.
- Etheridge, R. & Whitelegge, 1907. 'Aboriginal Workshops on the Coast of NSW and their Contents' in *Records of the Australian Museum*, Volume 6. 233-250.

- Fitzsimmons, P. 1985. *Eastern Suburbs Album*. Atrand Pty Ltd, Sydney.
- Flenniken, J.J. & White, P.J. 1985. 'Australian Flaked Tools: A Technological Perspective'. In *Records of the Australian Museum*. Vol. 36: 131-151.
- Godden Mackay Logan Pty Ltd, 2001. Prince Henry Site, Little Bay: Archaeological Zoning Plan. Report prepared for Landcom and the Heritage Council of NSW.
- Harrison, R. 2001. *Shared Landscapes. Archaeologies of Attachments and the Pastoral Industry in New South Wales*. UNSW Press.
- Haworth, R.J., Baker, R.G.V., Flood, P.J., 2004. 'A 6000 Year Old Fossil Dugong from Botany Bay: Inferences about Changes in Sydney's Climate, Sea Levels and Waterways'. *Australian Geographical Studies*. Volume 42(1): 46-59.
- Kohen, J.L. et al. 1984. 'Shaws Creek KII rockshelter: A prehistoric occupation site in the Blue Mountains piedmont, eastern New South Wales' in *Archaeology in Oceania*. 19:57-93.
- Kohen, J.L. & R.J. Lampert. 1988. Hunters & Fishers in the Sydney Region. In J. Mulvaney & J.P. White (eds). *Australians to 1788*. Fairfax, Syme & Weldon, Sydney:342-365.
- Hiscock, P. 1986. 'Technological change in the Hunter Valley and its implications for the interpretation of Late Holocene change in Australia'. *Archaeology in Oceania*. Volume 21 (1): 40-50.
- Hunter, J. 1793. *An Historical Journal of the Transactions at Port Jackson and Norfolk Island*. London: J. Stockdale. Published 1968. Australian Facsimile Editions No. 148. Library Board of South Australia.
- Hutchinson, I and V. Attenbrow 2009. 'Late-Holocene mega-tsunamis in the Tasman Sea: an assessment of the coastal archaeological record of New South Wales'. *The Holocene*: Volume 19: 599-609,
- Larcombe, F. 1963. *The History of Botany: 1788-1963*. The Council of the Municipality of Botany.
- Lampert, R.J. 1971. *Burrill Lake and Currarong*. Terra Australis 1. Department of Prehistory. ANU. Canberra.
- Laracy, H. 1980. 'Leopold Verguet and the Aborigines of Sydney, 1845'. *Aboriginal History*. Volume 4:179-184.
- Lawrence, J. 2001. *Pictorial History of Randwick*. Kingsclear Books, Alexandria.
- McKenzie, P & Stephen, A. 1987. 'La Perouse: An Urban Aboriginal Community' in Kelly, M. (ed). 1987. *Sydney: City of Suburbs*. Kensington.
- Mason, W. 1857. *The Australian Picture Book*. J.R. Clarke, Sydney.
- Maybe-Wilson & Associates. 2012. *Bondi Park and Pavilion Heritage Review*. Report to Waverley Council.
- Meadows, E. 1999. *Aboriginal History of the Waverley Area: A Discussion Paper*. Waverley Library.

- Mundy, C. 1855 [1971]. *Sydney Town: 1846-1851*. Review Publications, Dubbo.
- McCarthy, F.D. 1948. 'The Lapstone Creek excavation: Two culture periods revealed in eastern NSW' in *Records of the Australian Museum*. 22:1-34.
- McCarthy, F.D. 1976. *Australian Aboriginal Stone Implements*. 2nd (revised) edition. Australian Museum Trust.
- McMah, L.A. 1965. *A Quantitative Analysis of the Aboriginal Rock Carvings of the District of Sydney and the Hawkesbury River*. Unpublished BA (Hons) Thesis. Department of Anthropology, University of Sydney.
- Megaw, J.V.S. 1965. 'Excavations at the Royal National Park, NSW. A first series of radiocarbon dates from the Sydney district' in *Oceania*. 35[3]:202-207.
- Marriott, E. 1988. *The Memoirs of Obed West: A Portrait of Early Sydney*. Barcom Press, Bowral.
- Mulvaney, J. & I. Kamminga. 1999. *Prehistory of Australia*. Allen & Unwin.
- Nanson, G.C. et al. 1987. 'Chronology and paleoenvironment of the Cranebrook Terrace (near Sydney) containing artefacts more than 40,000 years old' in *Archaeology in Oceania*. 22[2]:72-78.
- O'Brien, T. nd. 'Reminiscences of Bondi'. *Royal Australian Historical Society Journal* 1922-23. Vol VIII: 362 – 365.
- Parker, K. L. 1978. *Australian Legendary Tales*. Bodley Head, London.
- Peck, C. W. 1938. *Australian Legends*. Lothian, Melbourne
- Pugshell. 1924. *Early Days of Waverley*. Collection of Newspaper clippings from the *Eastern Suburbs Daily* and *The Bondi Daily*. SLNSW ML Q991.1/P.
- Pugshell. 1924. 'Aboriginal Workshop at Bondi: Tomohawks, Grindstones, Nose Ornaments, etc' in *Eastern Suburbs Daily*, September 12, 1924.
- Rickwood, P, C. Abela and I. Barko. 2011. 'A 1788 French sighting of evidence for volcanism in the Sydney Basin: Columnar sandstone at La Perouse'. *Exploration. A Journal of French-Australian Connections*. Volume 51.
- Ross. A. 1988. 'Tribal and Linguistic Boundaries: A Reassessment of the Evidence' in Aplin, G. (ed). 1988. *Sydney Before Macquarie: A Difficult Infant*. New South Wales University Press, Sydney:42-53.
- Schlanger S.H.1992. Recognising persistent places in Anasazi settlement systems. In: J. Rossignol & L. Wandsnider (eds) *Space, time and archaeological landscapes*, New York:91-112.
- Stockton, E.D. & W.N. Holland. 1974. 'Cultural sites and their environment in the Blue Mountains' in *Archaeology and Physical Anthropology in Oceania*. Volume 9:36-64.
- Tench, W. 1789, 1793. *Sydney's First Four Years: A Narrative of the Expedition to Botany Bay & A Complete Account of the Settlement at Port Jackson 1788-1791*. Printed 1979. Library of Australian History & RAHS.

Turbet, P. 2001. *The Aborigines of the Sydney District before 1788*. Kangaroo Press (Simon & Schuster), Sydney.

Veale, S. 2001. *Remembering Country, History and Memories of Towarri National Park*. NSW National Parks and Wildlife Service. Sydney.

Waterman, J. nd. 'Recollections of Sydney'. *Royal Australian Historical Society Jnl*. 1922-23. Volume VIII: 359-362.

Waugh, J (ed). 2001. *Aboriginal People of the Eastern Coast of Sydney: Source Documents*. Randwick & District Historical Society.

Wesson, S. 2005. *Murni Dhungang Jirrar - Living in the Illawarra*. Department of Environment and Conservation.

Aboriginal and Non-Aboriginal Archaeological Assessment – Bondi Pavilion – October 2017

89

Appendix 1

OEH Due Diligence Code of Practice

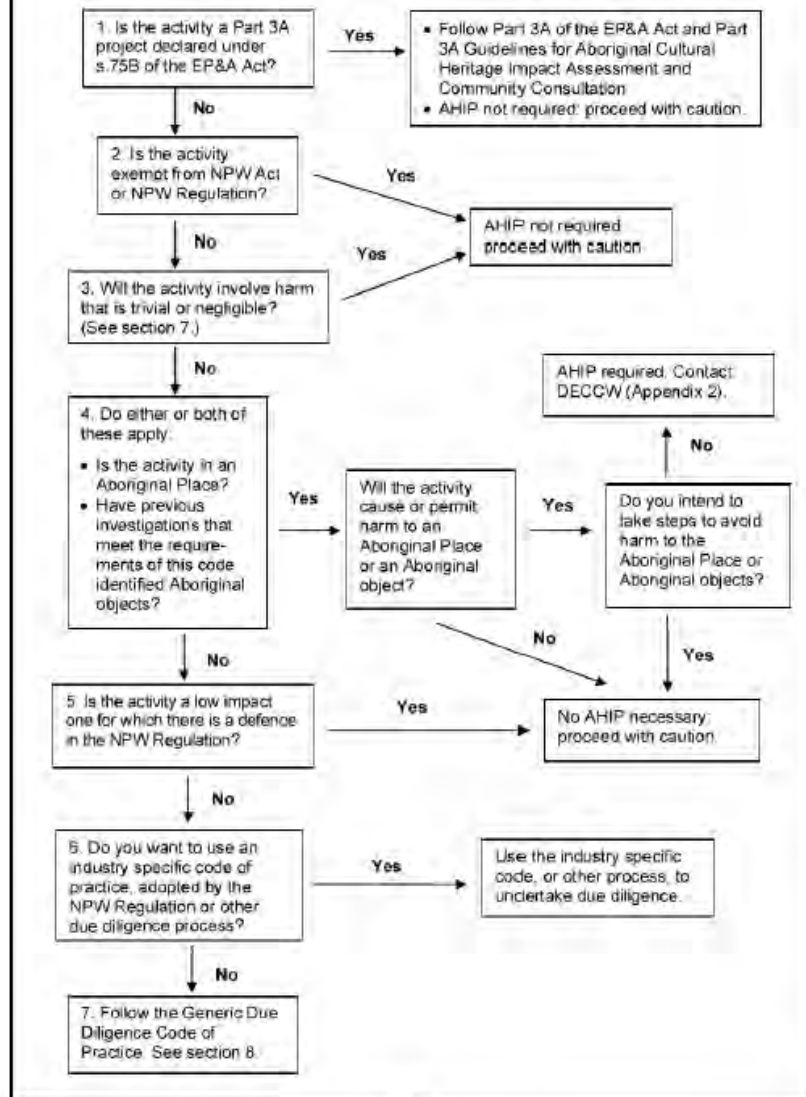
Protection of Aboriginal Objects in NSW – NPWS Act 1974

89

21 Macgregor Street • Croydon NSW 2132 • Bus (02) 9715 1169 • M (0411 88 4232 • E dsca@bigpond.net.au

Non-Indigenous and Non-Aboriginal Archaeological Assessment – Bondi Pavilion – October 2017.

1 Do you need to use this due diligence code?



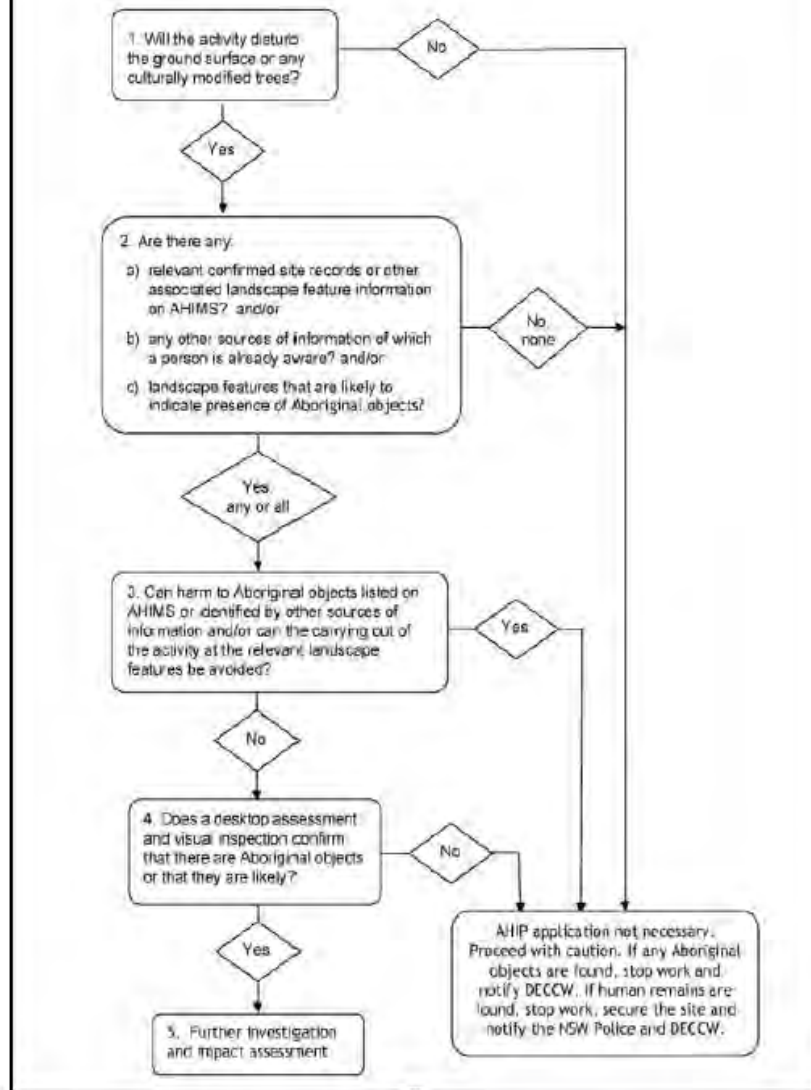
70

71 Macgregor Street • Croydon NSW 2132 • 02 9712 1166 • 0411 88 4132 • E: dca@digipond.net.au

Aboriginal and Non-Aboriginal Archaeological Assessment – Bondi Pavilion – October 2017

74

8 The generic due diligence process



23 Macgregor Street • Croydon NSW 21322 • Bus (02) 9715 1168 • M 0481 35 4232 • E jack@bigpond.net.au

Aboriginal and Non-Aboriginal Archaeological Assessment – Bondi Pavilion – October 2017

72

Appendix 2


AHIMS Sites Searches & Site Card for AHIMS #45-6-2169

72

21 Macgregor Street • Croydon NSW 2132 • Bus (02) 9715 1169 • M 0411 28 4232 • E pscs@sigpond.net.au

Aboriginal and Non-Aboriginal Archaeological Assessment - Bondi Pavilion - October 2017.

☒ New recording ☐ Additional Info



National Parks and Wildlife Service
 Box 1187, Hurstville NSW 2220. Tel (02) 686 8444
 Standard Site Recording Form Revised 5/10

45-6-2169

1:250,000 map sheet: Sydney (IPWS Code 1451)

AMIS Grid reference
 Full reference - please include leading zeros
 Scale of map used for grid reference
 Please use largest scale available

40650 ME 6243550 MN

250K 250K 100K 250K

250K 100K 250K 100K 250K


HEAD OFFICE USE ONLY:
 NPWS Site no: 45-6-2169
 Site type: open
 Assessed by: AS Date: 20/9/90
 Data entered by: AS Date: 20/9/90
 Owner/Manager: Waverley Municipal Council

Site name: BONDI BEACH Locality/property name: NORTH BONDI
 NPWS District: SIDNEY Region: CENTRAL

Reason for investigation: ARCHAEOLOGICAL SURVEY OF METROPOLITAN SYDNEY

| | |
|---|--|
| Parish: <u>ALEXANDRIA</u> | COUNTY OF CUMBERLAND |
| How to get to the site (route to permanent boundary, give brief approach to one eg. from above, below, along off) (draw diagram or sketch if not clear) | |
| <p><u>Situated in former sandhills at North Bondi now flattened and covered by Campbell Parade. Area next to the North Bondi Surf Life Saving Club is where the site was centred.</u></p> | |
| Other sites in locality? <u>YES</u> Are sites in NPWS Register? <u>YES</u> | Site Types include: <u>ROCK ENGRAVINGS</u> |
| Have artefacts been removed from site? By whom? | When? Deposited where? |
| Is site important to local Aborigines? <u>UNKNOWN</u> (Give contacts names & addresses) | |
| Contacted for this recording? <u>NO</u> (Attach additional information (even if not) if not, why not?) | |
| Verbal/written reference sources (including full title of recording report) | |
| <p><u>Personal Investigation and attached newspaper and magazine clippings which are held in the Local History Section of Waverley Municipal Library</u></p> | |
| Check site surface visibility, damage/disturbance, threat to site | Condition of site: <u>DESTROYED - by road building and commercial development however some stone flakes etc may still appear from time to time during future construction etc.</u> |
| Recommendation for management & protection (attach separate sheet if necessary) | |
| <p><u>Advise Waverley Municipal Council and visit area during future roadworks or building construction to recover any excavated artifacts.</u></p> | |
| Site recorded by: <u>MICHAEL GUIDER</u> Address/institution: <u>ROYAL EXCHANGE</u> <u>P.O. BOX R32 SYDNEY 2000</u> | Date: <u>16th JULY 1990</u> |

X

| SITE POSITION & ENVIRONMENT | | OFFICE USE ONLY: NPWS site no: 45-6-2169 |
|--|--|--|
| 1. Land form: a. beach/mid slope/ridge/top, etc. | b. site aspect: | c. slope: |
| 3. (Mark on diagram provided or on your own sketch) the position of the site. | | a. Describe briefly: |
|  | | |
| 1. Local rock type: | d. Land use/cover: | |
| 2. Distance from drinking water: | Source: | |
| 3. Resource Zone associated with site (estuarine, riverine, forest etc): | | |
| 4. Vegetation: | | |
| 5. Local plants noted: | | |
| 6. Faunal resources (include shellfish): | | |
| 7. Other exploitable resources (near pabbies, ovens, etc): | | |
| Site type: Aboriginal Workshop | DESCRIPTION OF SITE & CONTENTS. Note state of preservation of site & contents. Do NOT dig, disturb, damage site or contents. <p>In 1900 a series of gales uncovered an old land surface which was littered with thousands of stone flakes and other tools. Mr. Whitelegge made the discovery and The Australian Museum has an extensive collection of these artifacts. Apparently the whole back section of the beach was covered in tons of stone and this must have taken many thousands of years to accumulate.</p> <p>Artifacts collected included tomahawks, grindstones, a nose ornament, knives, scrapers, graters, drills and spear points.</p> <p>Unfortunately most of this site has now been destroyed however artifacts will continue to resurface during disturbance of sand surrounding the beach and where ever possible these should be collected and handed to the museum for additions to their collection or to another research establishment approved by National Parks and Wildlife Service. Any future roadworks or beachside construction should be monitored by a NPWS Archaeologist so that these artifacts may be recovered.</p> <p>Attach sketches etc. eg. plan & section of site, show relation between site contents indicate north, show scale.</p> <p>ATTACH annotated photos (stereo where useful) showing scale, particularly for art sites.</p> | |
| CHECKLIST TO HELP length, width, depth height of site, shelter, deposit, structure, associated eg. fire scar, grooves in rock. DEPOSIT: colour, texture, estimated depth, stratigraphy, contents noted, bone, stone, charcoal, obsidian & distribution of these, stone types, artefact types. ART: area of surface decorated, motifs, colour, ink, dye, pigment, technique of engraving, etc. of figure, scene, petroglyph. SURFAC: number & condition of stone, position, age, size, associated artefacts. TREES: number, alive, dead, likely age, scar shape, position, size, patterns, sap marks, etc. QUARRIES: rock type, scars, recognisable artefacts, percentage quarried. OTHER SITES: eg. structures (high ridge, stone arrangements, stone rings, etc. mark), mythological sites, rock holes, engraved grooves, channels, contact sites, lineations, recesses, conical mounds, etc. appropriate | | |

Aboriginal and Non-Aboriginal Archaeological Assessment – Bondi Pavilion – October 2017

This site update form was produced by Paul Irish of Dominic Steele Consulting Archaeology (DSCA) in October 2006, based upon an Aboriginal Heritage Planning study undertaken by DSCA for Waverley Council of all lands within Waverley Local Government Area as documented in the following report:

- DSCA 2008, *Waverley Aboriginal Cultural Heritage Study* (Report to Waverley Council)

It involved a review of all existing AHIMS site records within the study area, going back to original survey reports and associated plans, examining all site cards, and groundtruthing some sites. This was then plotted on council GIS to produce a database which is summarised below. In general, most coordinates were previously incorrect and have been revised and are MORE accurate but not necessarily completely exact. This additional record should therefore be seen as the most updated information for this site as of 2006. It may also include additional historical records of the site (where available) and photographic and maps. The study report should be consulted for additional information.

| | |
|----------------------|--|
| DECC AHIMS Site # | 45-5-2169 |
| Name | Bondi Beach |
| Site Type | Open Campsite & Burial/s |
| AMG Map Zone | 56 |
| 1:25000 Sheet | Bondi |
| REVISED AMG Easting | 340473 |
| REVISED AMG Northing | 6246475 |
| Location | Situated in former sandhills of North Bondi and now flattened and covered by Campbell Parade. Possibly extended along whole beach. Gubere's recording of site being next to the North Bondi Surf Life Saving Club is based upon Plugshell's 1924 reminiscences of what was visible to him after raising of the site in Etheridge and Whitelegge's article in 1907, ie at least 17 years after that recording. |
| Owner/Manager | Waverley Council, Private Land |
| LALC | LPLALC |
| LGA | Waverley |
| Recorder/s | Etheridge & Whitelegge |
| Date Of Recording | 1900 |
| Reason For Recording | Accidental discovery and subsequent collection |
| Type Of Recording | Accidental Discovery |
| Subsequent Recording | "Plugshell" 1924 (private survey), Guider 1990 (private survey) |
| Detailed Description | A gale in 1900 uncovered an old land surface under the existing dunes at the back of Bondi Beach. This land surface was strewn with vast quantities of stone artefacts, collected by Etheridge and Whitelegge and many now housed in the Australian Museum. After reading their article at or after 1907, local resident "Plugshell" visited the site and found "traces, now covered and levelled off, of the "workshops" mentioned, alongside the road about 100 yards to the right rear of the spot where the North Bondi Surf Sheds are built, but I doubt that any indication could now be picked up". Artefacts were also collected from the "Bondi Sandhills" by Etheridge in the 1870s (see scanned images). Early Bondi resident Thomas O'Brien also mentions an occasion when an "eastly 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 tomahawks" (O'Brien 1923:364). The site was registered by Michael Guider in 1990 not on the basis of any observed physical evidence at that time but on Etheridge and Whitelegge's article and Plugshell's recollections - hence he describes the site as centred on the North Bondi Lifesavers whereas this was simply where artefacts were still |

| | |
|-----------------------------------|---|
| | <p>visible at least 17 years after Etheridge and Whitelegge first documented the site. Etheridge describes as follows "A very remarkable discovery was made by Mr T. Whitelegge in the early part of the year, along the local sea-board. A series of heavy gales displaced the sand hummocks at Bondi and Maroubra Bays, exposing what appeared to be an old land surface... revealing what we had never before imagined to exist, a series of aboriginal 'workshops' where for generations the blacks of the Port Jackson District must have manufactured chips, splinters and points for insertion along the distal margins of their spears and for other purposes. The old land surface of Bondi, as I saw it... was covered with thousands of these chips, some of them exquisitely made, with core pieces, chippers and rubbers. The lithological character of the material used was very varied, from pure white crystalline quartz, opaque amorphous quartz, every variety of chert and quartzite, to rocks of a metamorphic character. It is quite clear that the siliceous material derived in the great measure from the surrounding Hawkesbury Sandstone, but others were probably obtained from distant sources. I regard this as one of the most important ethnological discoveries made in New South Wales for many years. The 'workshops' at Bondi were far more extensive than those at Maroubra, the whole length of the back of the beach was more or less covered with tons of stones, all of which had been taken there and put to some use. In the centre of the beach there was a kind of delta upon which the coarser materials were deposited, the sand having been washed on this area thousands of implements, which had evidently been used, were found, and chips and flakes were few and far between. For many months the original ground at Maroubra, and also the more extended area at Bondi, yielded an abundance of implements and at each visit we invariably returned with as much as we could carry. Unfortunately the new road access to Bondi has now covered most of the sites that afforded the best ground for collecting. There is ample evidence that many of the sand dunes were at one time much higher than they are now, and also that in some parts they have been covered with vegetation interspersed with native camping grounds upon which vast quantities of shells were deposited; in course of time the vegetation was covered by sand drifts, other shell heaps formed at the summit, and the whole again buried. The period of time required for these various changes must have been very great, and it has probably required an even greater lapse of time to produce the present condition... Many instances proving the correctness of the views as above related may be seen on the coast at Maroubra and Bondi.</p> <p>The distinctive 'backed' points collected at Bondi Beach at the turn of the century have since become the type-name (Bondi point) for an artefact type that is found in archaeological sites throughout south-eastern Australia dating from the period spanning approximately 8,000 years to 1,000 years before present. However, what these artefacts may have been used for is the subject of considerable debate. Interpretations about the use of Bondi points range from them being utilised as spear barbs for hunting spears, as small cutting implements (possibly hand-held), as hafted knives or awls (needle or points) used for working skins. It is likely that they were used in the past for a wide variety of different purposes.</p> |
| Site Condition | Assessed as destroyed (1990) though not clear what may remain beneath existing roadways and parks. It seems possible if not likely that some portions of the site may survive, especially as the full extent may not have been exposed in 1990. |
| Date Of Last Condition Assessment | 2008 |
| Associated Reports | Etheridge & Whitelegge 1907, Etheridge 1900, Dowd 1953:293, Plugshell 1924, O'Brien 1923:364 |
| DECC Report No | n/a |

...owing was recorded in 'Campbell's Index' about 1890. The carving is now covered with sand, and some searches have failed to find it. Some hundreds of yards south of the usual grounds and half way between Bondi Beach and Ben Buckler point, I, in 1951, excavated the soil from what is probably the exposure of a whale's foot bone. Part of the rib edge has, ages past, broken away, taking with it part of the lower side of the whale. The engraved rock is now in the possession of a descendant who has lived there for 40 years, and has not known of the carving's existence. Nearby on a slightly lower level on the pathway joining the upper and lower rock shelves is the deep engraving of a tooth. ... A short distance south on a little higher level there is a shield, also an oval, deeply engraved in the rock shell.

"It was transmitted by the Waverley Municipal Council in 1951 to a descendant engraving with a preservative against the weather. At the same time I brought to its notice the need to clear the pathway around the tooth and to put up some protective fence around the carvings. This has since been carried out."

ABORIGINAL WORKSHOPS AT BONDI

In the records of the Australian Museum of 1907, there is an excellent article by Mr. E. H. Edwards, its Curator. He refers to the above subject in a letter, dated December 12, 1874, to Mr. W. L. Johnston, Porter Street, Waverley, as follows:—

"A very remarkable discovery was made by Mr. T. Whiteledge in the early part of 1900 along the local seaboard. A series of heavy gales displaced the sand hummocks at Bondi. ... exposing what appeared to be an old land surface. On the latter Mr. Whiteledge found revealed what we had never before imagined to exist—a series of aboriginal workshops where the gunnery men of Port Jackson disposed their bones, unburnt chips, splinters and points for insertion along the distal margins of their spears and for other purposes. The old land surface at Bondi was covered with thousands of these chips, some of them exquisitely made, with some pieces shaggy and rubric. The lithological character of the material used was very curious, from pure white crystalline quartz, opaque amorphous quartz, every variety of chert, and quartzite, to rocks of metamorphic character. It is quite clear that the siliceous material was derived in a great measure from the surrounding Hawkesbury sandstone, but the others were probably obtained from distant sources."

Further, the article continues: "After a thorough survey of the ground, all the smaller

instruments available were collected, the larger heavy instruments being gathered and duly inventoried, in the attendance of my own future occasion. The weapons collected were very valuable, including tomahawks, griststones, a bone ornament, knives, scrapers, graters, drills and spear points such as were used for fighting of death spears, and, lastly, a very peculiar knife like a surgical knife or scalpel. The 'workshops' at Bondi were very extensive, the whole length of the back of the beach being more or less covered with tons of stones. ... Under naturally the new road across Bondi has now covered some of the sites that offered the best ground for collecting."

Support to this view that the blacks made and used such crude instruments is given by Professor B. S. P. in his 'Aborigines of Victoria, Vol. II, 1878, p. 120,' wherein he writes:—

"The Western Australians use small splinters of quartz for making the deep, long cuts which may be seen on almost every native, both men and women, across the nose. With a similar fragment stuck in the end of a stick, they dress and cut their long hair, some in preparing them for use as locks. They also stick their splinters of quartz—broken by their teeth—to the side of a short stick to serve as a saw."

It is hard to realize that hundreds of thousands of persons who visit and enjoy the "Playground of the Pacific" at Bondi are treading on the site of the primitive aboriginal workshops of days long gone by.

BIG GUN ON BEN BUCKLER

As part of the Harbour and Coast Defences in 1893, the delivery at Ben Buckler, Bondi, of the first 32 mm breech-loading guns intended for the defence of the colony from invasion was effected in 1893. This event was reported in the 'Sydney Mail' in November, 1893, p. 511, as follows:—

"Owing to the steepness and bad condition of the roads, the removal of the gun from Victoria Barracks was no easy task. Thirty-five (35) horses were employed and more than once the wheels of the truck sank into the ground and the whole affair had to be helped out with cranes. It was taken along Old South Head Road towards the light house and then back towards Ben Buckler by a track leading up the rocks in a zigzag direction. Three men of the forces were dispersed with, and the truck was got along from the last by pulling from chains in front of the wheels and which it was dragged by horses, the horses were then again moved to the front and the same process repeated. ... In this way Ben Buckler was reached in about three weeks or a month from Victoria Barracks. McMahon and Co. had the contract for the removal of the gun from the Barracks to the Fort."

REPORT FOR THE YEAR 1897

185

regular, and produces a hard stiff and inflexible envelope for the body-trunk, two feet seven inches in height, with a girth of about four feet. The front of the ventro-thoracic shield is ornamented by a median and vertical line of black diamond-shaped figures, with three similar lines on the inside and outside of the tergal shield. Edge-Partington figures¹³ a similar corselet with three rows on the ventro-thoracic shield. The tergal shield is high and upstanding, without any trace of a continuous circular collar as represented by Schmeltz and Krause,¹⁴ in another corselet from the same islands. The latter is, however, similarly ornamented to that presented by Mr. Black. The overlap is at the left side, and the envelope appears to be kept in place simply by its own rigidity and curvature, without the aid of the loosing in front sometimes met with in these vestitures.¹⁵ The sleeves, separate from the corselet, are in one, with a double neck piece, through which the head is protruded. Each sleeve is terminated by a guard for the back of the hand, and this is retained in position by a thumb-loop. The knitting is large and loose, rendering the sleeves pliable, quite different from the rigid condition of the corselet. The entire length of the whole is five feet, the sleeves at about the elbow are six and three-quarter inches wide, and the neck piece eight inches wide.

Another corselet (Plate xxix), presented by Mr. R. Tawhiao, is more elaborate in every way. The ventro-thoracic shield bears two cross bars, a clavicular and thoracic, with between them a row of five elongated diamond-shaped figures, and below the thoracic bar, the venter carries two similar rows one above the other. The inside of the tergal shield is transversely divided by four cross-bars into five panels or spaces, the three upper panels containing seven diamond-shaped figures in each, the central narrow panel bears nine such, and the lumbar or bottom broad space contains three transverse rows of nine similar figures; the outside of the tergal shield, which is of the high square shape without collar, is similarly ornamented. From the arm-holes downwards the cuirass is open at both sides, with an overlap of the tergal shield forwards over the ventro-thoracic, the margins of the former having a cord loop through which pass similar strings made fast on the centre of the venter. This is precisely as seen in Webster's illustration already quoted. The height is two feet ten inches, and the girth four feet.

A very remarkable discovery was made by Mr. T. Whitledge in the early part of the year, along the local sea-board. A series of heavy gales displaced the sand hummocks at Bondi and Maroubra

¹³ Edge-Partington—*Ethnol. Afric.*, pt. 1, pl. clxx.

¹⁴ Schmeltz and Krause—*Eth.-Anthrop. Abh. Mus. Godeffroy*, 1885, pl. xxviii, f. 2.

¹⁵ Webster—*Illus. Cat.*, 1897, 14, p. 12, f. 180.

Etheridge 1900:165

166

RECORDS OF THE AUSTRALIAN MUSEUM.

Hays, Dee-Why Lagoon, etc., exposing what appeared to be the old land surface. On the latter Mr. Whitledge found revealed, what we had never before imagined to exist, a series of Aboriginal "workshops," where for generations the Blacks of the Port Jackson District must have manufactured chips, splinters, and points for insertion along the distal margins of their spears and other purposes. The old land surface at Bondi, as I saw it, in company with the discoverer, was covered with thousands of these chips, some of them exquisitely made, with core pieces, chippers and rubbers. The lithological character of the material used was very varied, from pure white crystalline quartz, opaque amorphous quartz, every variety of chert, and quartzite to rocks of a metamorphic character. It is quite clear that the siliceous material was derived in a great measure from the surrounding Hawkesbury Sandstone, but the others were probably obtained from distant sources. I regard this as one of the most important Ethnological discoveries made in New South Wales for many years.

The presentation of *Oliva* (*Asu*, *Kava*, or *Yaquona*) as a gift is referred to by Mariner¹⁸ in his interesting account of the ceremonial preparation of this beverage by the Tongans. The same practice seems to have existed in Fiji, for Seemann says, "Roots of *Yaquona* are presented to visitors as tokens of good will, and to the temple as offerings." To Mr. James Green, of Tonga, we are indebted for an example of the root of *Ficus methyficum*, Fries, in gift or presentation form (Plate xxiii, fig. 1). It consists of the leaf-stem of a narrow-leaved palm of which the mid-ribs of the pinnules are retained, and the wings stripped off. These mid-ribs then stand out as a series of skewers, and on them the pieces of *Cava* root, cut into convenient sizes, are strung, each piece having a hole bored through it. The skewer-like mid-ribs are then pressed up parallel to the leaf-stem, and wound round with a tape of the inner bark of the *Hibiscus*. The entire length of this pleasing object is five and three-quarter feet.

Our admirable collection of Canoes received an addition from the Solomon Islands at the hands of a valued benefactor, already mentioned, Mr. P. O. Black. The Canoe is fourteen feet nine inches in length, with a beam of eighteen inches at the centre, and a remarkably flat bottom, except immediately fore and aft. It is built of rather narrow boards, stitched together with rattan, and the seams sealed with some kind of gum cement. The short fore and aft prows are decorated each with two tufts of feathers, the upper tufts apparently composed of those of the Frigate-bird, and the lower of Cockatoos, white in colour. The locality is Ngela (New Florida) Island.

¹⁸ Mariner—*Ann. Nat. Tonga Islands*, &c., 1817, p. 201.

¹⁹ Seemann—*Fiji*, 1862, p. 325.

Etheridge 1900:166

ABORIGINAL WORKSHOPS ON THE COAST OF NEW SOUTH WALES, AND THEIR CONTENTS.

By R. ETHERIDGE, JUNR., Curator, and THOMAS WHITELEGGE,
Senior Zoologist.

(Plates xlii.-xlv., and figs. 39-43).

I.—INTRODUCTION.

A preliminary account of this subject appeared in the Curator's Report for 1900.¹ The report reads as follows:—"A very remarkable discovery was made by Mr. T. Whitelegge in the early part of the year, along the local sea-board. A series of heavy gales displaced the sand hummocks at Bondi and Maroubra Bays, Dee Why Lagoon, etc., exposing what appeared to be an old land surface. On the latter Mr. Whitelegge found revealed, what we had never before imagined to exist, a series of aboriginal 'workshops' where for generations the blacks of the Port Jackson District must have manufactured chips, splinters and points for insertion along the distal margins of their spears and for other purposes. The old land surface at Bondi, as I saw it, in company with the discoverer, was covered with thousands of these chips, some of them exquisitely made, with core pieces, chippers and rubbers. The lithological character of the material used was very varied, from pure white crystalline quartz, opaque amorphous quartz, every variety of chert and quartzite, to rocks of a metamorphic character. It is quite clear that the siliceous material was derived in a great measure from the surrounding Hawkesbury Sandstone, but the others were probably obtained from distant sources. I regard this as one of the most important ethnological discoveries made in New South Wales for many years."

Mr. Walter Howchin² appears to have discovered a large number of small weapons and implements of various kinds on the South Australian sea-board, but there is no indication as to whether these stone implements were found scattered over the surface generally or derived from "workshops." The instruments are

¹ Etheridge—*Rec. Austr. Mus.*, iv., 4, 1900, pp. 148 and 165.

² Howchin—*Proc. Austr. Assoc. Adv. Sci.*, vi., 1893, p. 522.

enumerated as follows:—(1) Stone points; (2) Flakes (knives), in seven varieties of single-edged, ridged, flat and polygonal, lanceolate, broad, serrated and trimmed; (3) Spearheads of a type which seems to be restricted to a narrow coastal belt; (4) Chisels; (5) Gouges; (6) Awls; (7) Scrapers, divided into eleven distinct varieties; (8) Hammers; (9) Anvils; (10) Fabricators; (11) Cores.

Mr. Brough Smyth³ gave the following account as to the use of stone implements:—“The Western Australians use small splinters of quartz for making the long deep cuts which may be seen on almost every native—both men and women—across the breast and arms with a similar fragment stuck to the end of a stick they dress and cut their kangaroo skins in preparing them for use as cloaks. They also stick thin splinters of quartz, broken by their teeth, to the side of a short stick to serve as a saw.”

II. DESCRIPTION OF LOCALITIES.

During the early part of the year 1899, in wandering over the northern end of the sandhills at Maroubra, the attention of one of us (T.W.) was attracted by sundry flint chips. Having found many flints of various kinds on the Lancashire and Yorkshire moorlands, these flakes were at once recognised as having been made by man. On reaching the summit of the sandhill, a strange feature presented itself, instead of the usual bare waste of sand, the whole surface was studded with butts of Banksia trees two or three feet high, and one or two feet in diameter. The intervening spaces were covered with a scrubby growth, consisting of the stems and roots of various plants, many of which were standing Pandanus-like, having the roots covered with lime from a quarter to half an inch thick. Whilst the interiors of the lime tubes were lined with a thin cylinder of bark, in other parts the bark cylinders were standing alone without the calcareous envelope. The whole area appeared like a miniature skeleton forest, of black and white stems and roots.

The ground between was strewn with thousands of stones that had been used by the Aborigines for some purpose or other, and had all been taken to the top of the sandhills, many of the stones being quite foreign to the district. Here would be found a patch of black flint chips about a yard in diameter, there another of red or yellow jasper, just as if the native artist in stone-working

³ Brough Smyth—Aborigines of Victoria, ii., 1878, app., p. 520.

ABORIGINAL WORKSHOPS—ETHELDGE AND WHITELEGGE 235

had only left the ground a few minutes before. In fact this was an aboriginal "workshop" from which the workers may have disappeared hundreds of years ago.

After a thorough survey of the ground all the smaller instruments available were carefully collected, the larger heavy instruments being gathered and duly interred to be attended to on some future occasion. The weapons collected were very valuable, including tomahawks, grindstones, a nose ornament, knives, scrapers, graters, drills, and spear points such as were used for fighting or "death" spears, and lastly a very peculiar lancet-like surgical knife or scarificator. The latter is one of the most interesting of the finds inasmuch as instruments of the same shape have been found in America, India, England, and Ireland, and in the latter country they were met with on the tops of the sandhills just as we saw them at Maroubra and Bondi.

The "workshops" at Bondi were far more extensive than those at Maroubra, the whole length of the back of the beach was more or less covered with tons of stones, all of which had been taken there and put to some use. In the centre of the beach there was a kind of delta upon which the coarser materials were deposited, the sand having been washed away on this area; thousands of implements, which had evidently been used, were found, and chips or flakes were few and far between. For many months the original ground at Maroubra, and also the more extended area at Bondi, yielded an abundance of implements and at each visit we invariably returned with as much as we could carry. Unfortunately the new road across Bondi has now covered most of the sites that afforded the best ground for collecting. Still there are a few patches left at Bondi, which after certain gales would be well worth visiting; the same remarks apply equally well to Maroubra and other places.

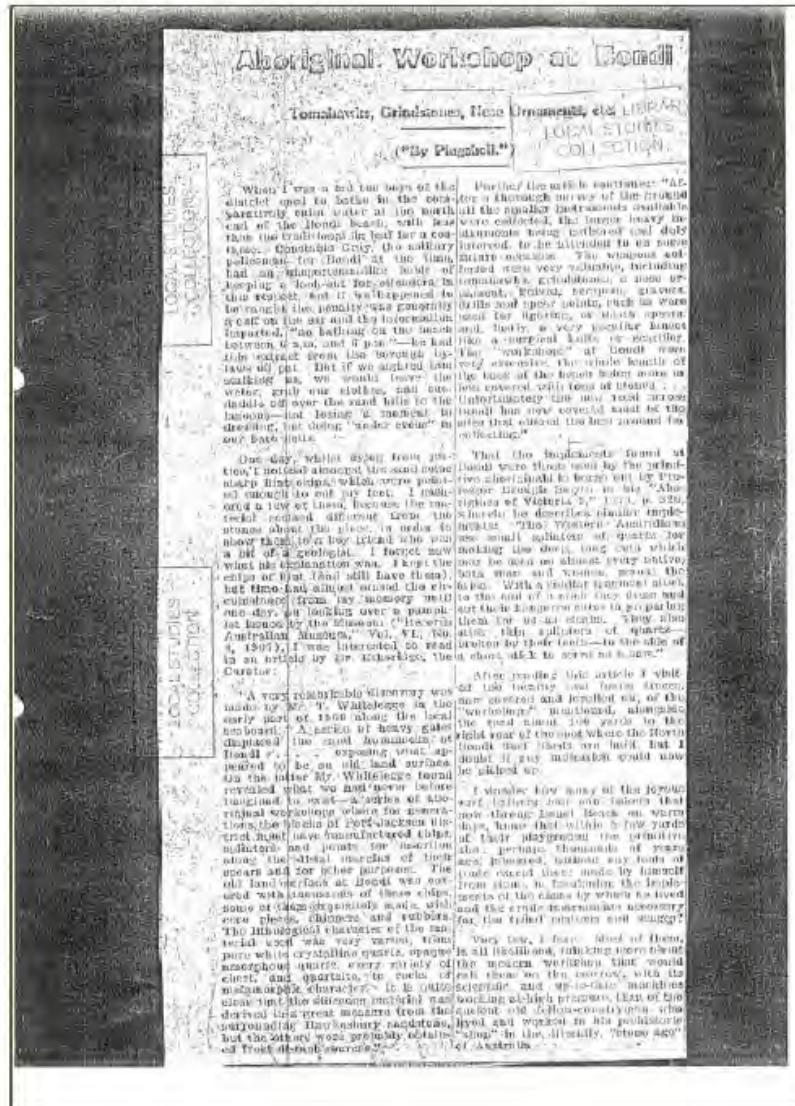
The workshops exposed at Rockliff, Dee Why, and other places north of Manly, are very small and patchy, the northern end of Curl Curl Beach is generally good ground to collect on after a strong north-east wind, but otherwise there is scarcely anything but sand. During our researches one of us (T.W.) visited Newcastle, but with little result; the most likely place on this extensive beach would be the end of Stockton Beach towards Port Stephens.

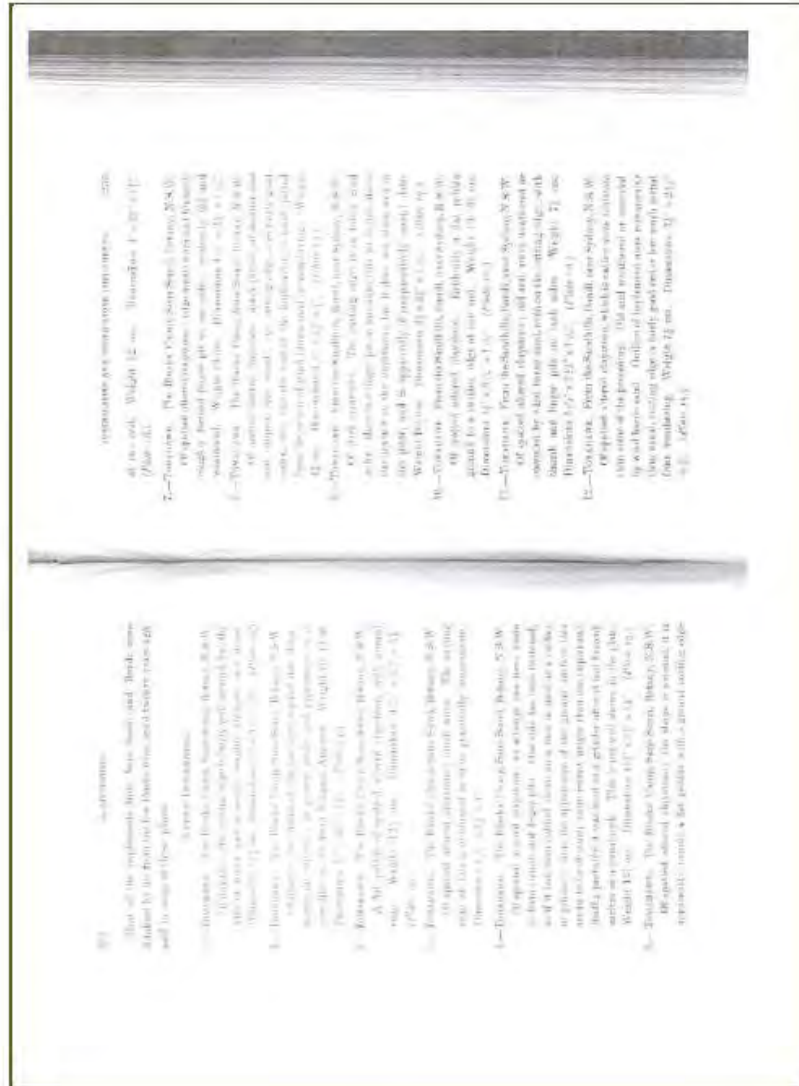
A few stone implements were found at Botany Bay and at Kurnell, but there does not appear to be any extensive accumulations at these places. The northern end of Cronulla Beach is

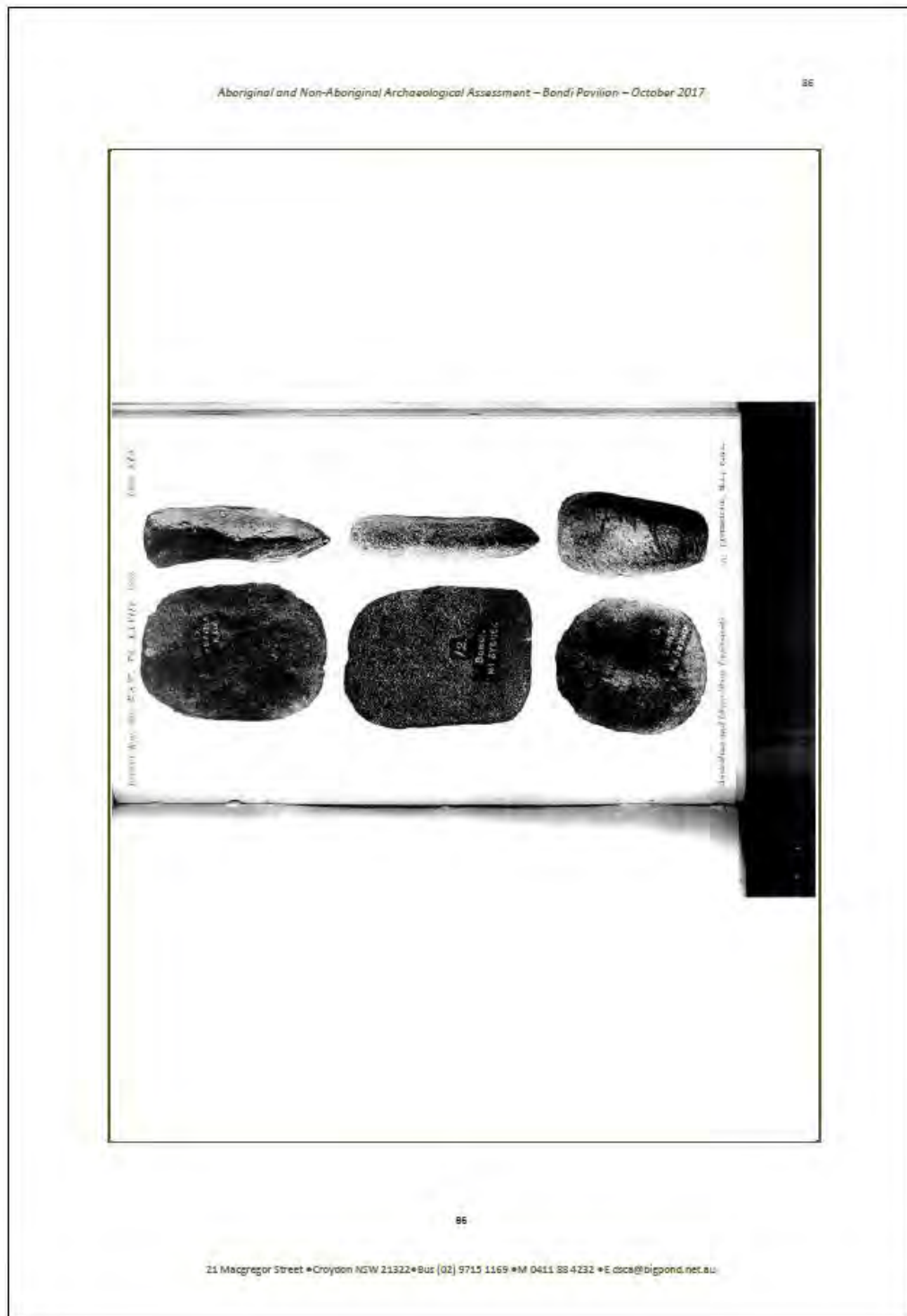
The net-
the con-
hears-
local (ig-
cycles-
the in-
Nationally
influence of
contests.
Then,
and laws,
Johnson
then an
ordering
Analysis
the said,
national
business,
be used to
advocate
Bombr
country's
negotiated
Bonds (a
could fall
patron-
tion of a
here) are
Sunday,
after a
Life. E
formed
tradition

Willing to
serve to
North &
resident

Kennedy, Brian and Barbara. Sydney
and suburbs. A history & description
Francis & Taylor, 1982





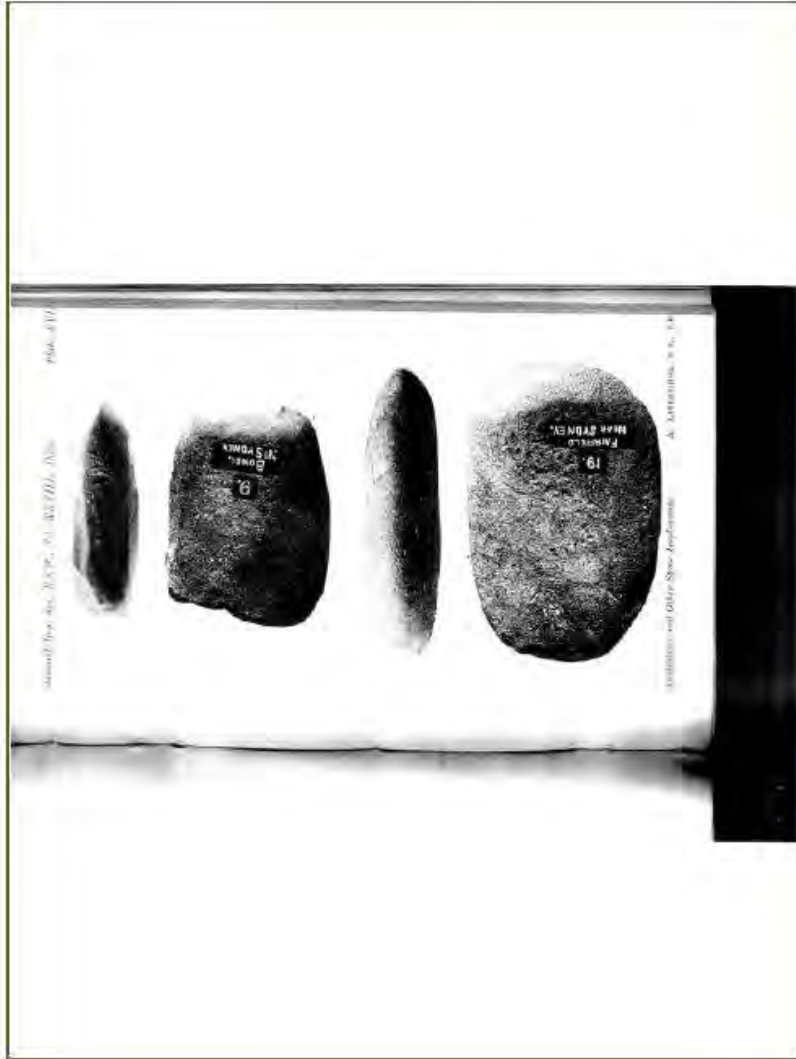






Aboriginal and Non-Aboriginal Archaeological Assessment – Bondi Pavilion – October 2017

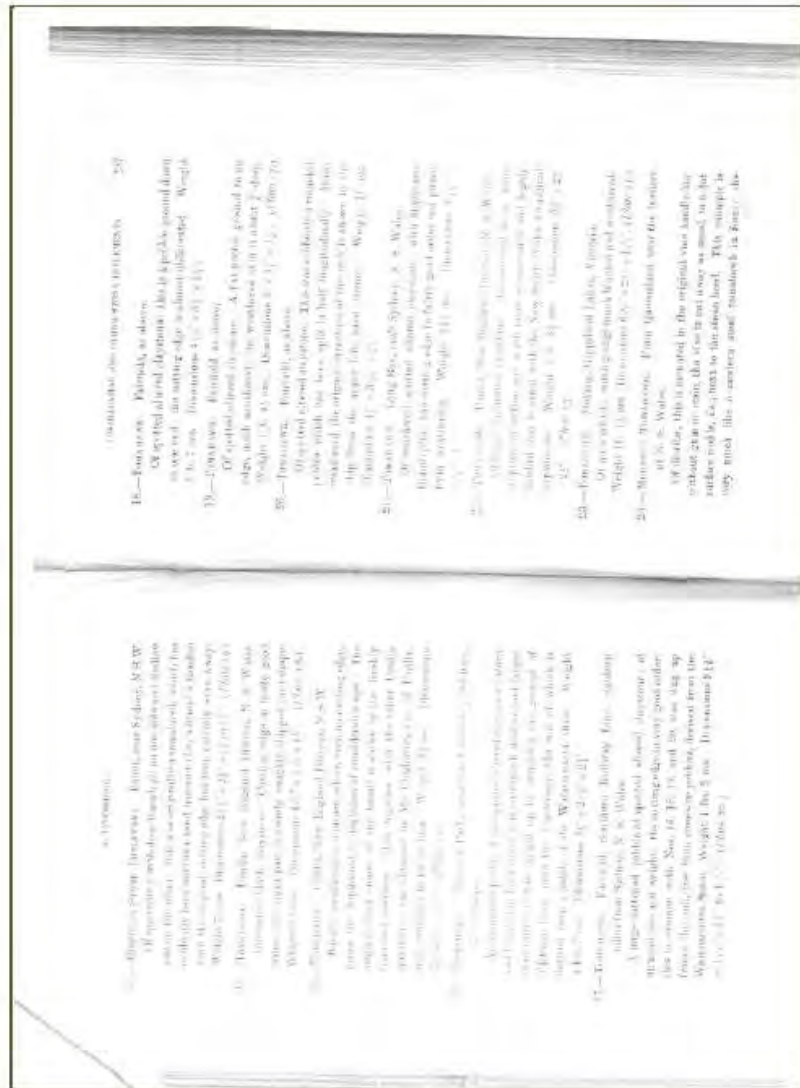
89



89

21 Macgregor Street • Croydon NSW 21322 • Bus [02] 9715 1169 • M 0411 88 4232 • E dca@bigpond.net.au





Bondi skuli

- Monogenic inheritance
- local history
- O'Brien family

In memory
 Wed, October 10, 2012

The Bayan family of Bendi, whose daughter Chao was a doctor, the Bai family, have had a son a dog. A baby girl was born to Chao's aunt, an Uncle's first lady, in January of this year.

In August of this year, Janowski College has celebrated a sculpture in commemoration of residents who died in the Holocaust. The sculpture will be installed in Do John's Park. **THE BOND** VFW Chapter will furnish and install chairs and benches and benches for the first anniversary of this and a similar

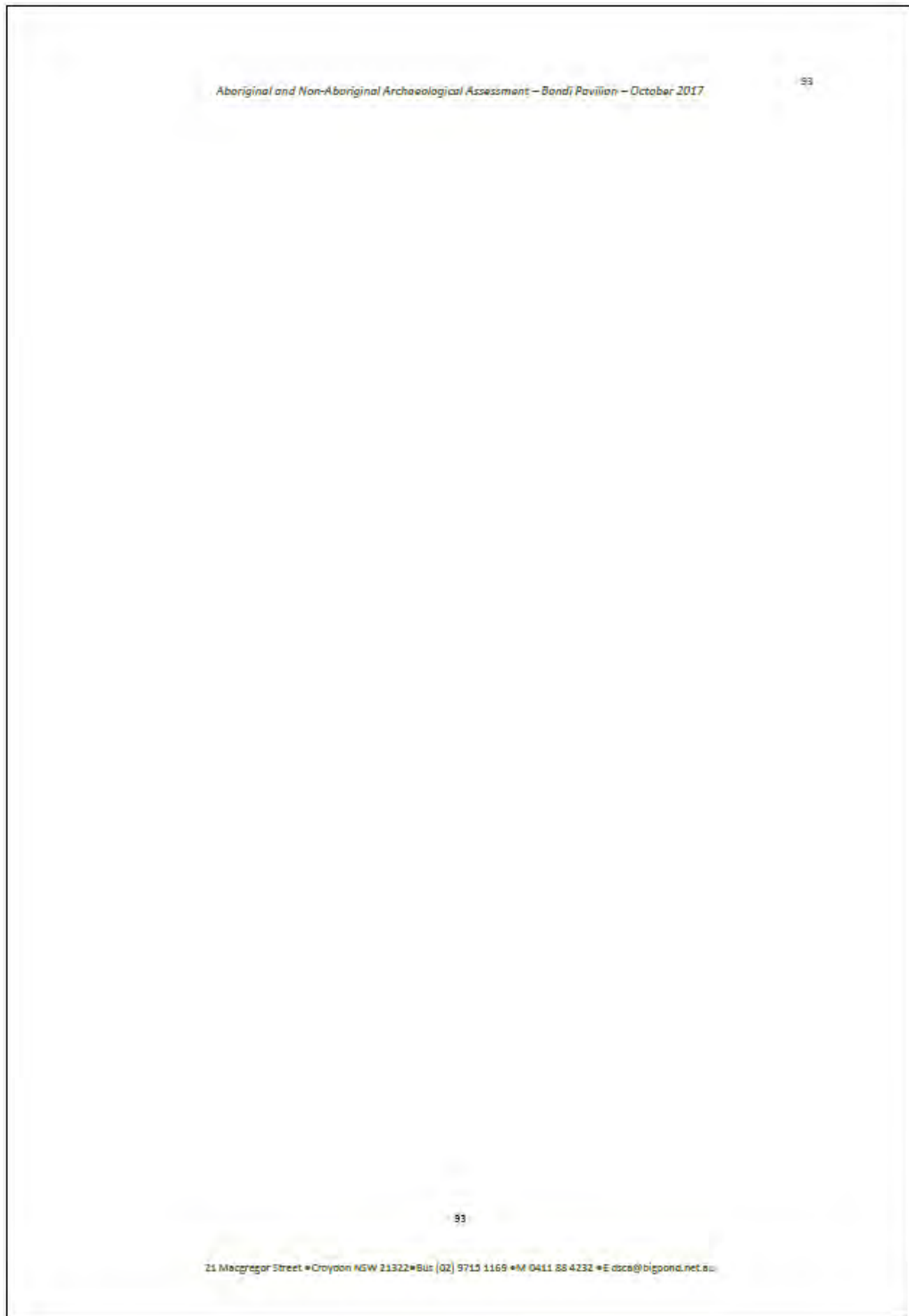
Skull found on Bondi Beach!

In the days when Puccini was called by Enrico O'Brien (aka Sam Thomas) "Bibi," he loved to wander the woods of Fieschi. Bambi and me would get discovered a

In his seminar, *Psychopaths on the Loose*, Bullitt[®] has been known to say, "I don't know what I've learned about me, but I know I'm not a psychopath."

Abstract and analysis. Abstracted and analyzed by the author.

92





**Office of
Environment
& Heritage**

**AHIMS Web Services (AWS)
Search Result**

Purchase Order/Reference: Screen basic
Client/Service ID: 163636
Date: 25 February 2015

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

Dear Sir or Madam:

AHIMS Web Service search for the following area at Datum: GDA, Zone: 56, Eastings: 319200 - 341000, Northings: 6243000 - 6248000 with a buffer of 50 meters, conducted by Dominic Steele on 25 February 2015.

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



A search of the Office of the Environment and Heritage AHIMS Web Services (Aboriginal Heritage Information Management System) has shown that:

| |
|--|
| 1. Aboriginal sites are recorded near the above location. |
| 2. Aboriginal places have been declared to or near the above location. ²⁶ |



**Office of
Environment
& Heritage**

AHIMS Web Services (AWS)
Search Result

Purchase Order/Reference : Bondi Pavilion
Client Service ID : 225565

Dominic Steele Archaeological Consulting
21 Macgregor Street
CROYDON New South Wales 2132
Attention: Dominic Steele
Email: dscs@bigpond.net.au

Date: 17 May 2018

Dear Sir or Madam:

AHIMS Web Service search for the following area at Datum: GDA Zone : 56 Eastings : 140300 - 141400, Northings : 6249100 - 6249700 with a Buffer of 50 meters, conducted by Dominic Steele on 17 May 2016.

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



A search of the Office of the Environment and Heritage AHIMS Web Services (Aboriginal Heritage Information Management System) has shown that:

| | |
|---|---|
| 3 | Aboriginal sites are recorded in or near the above location. |
| 0 | Aboriginal places have been declared in or near the above location. * |

[illegible]