

Redfern North Eveleigh Precinct Renewal

Aboriginal Cultural Heritage Study

Report to Transport for NSW

June 2022



 artefact

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We acknowledge the Gadigal, the traditional owners of the land on which we work and where the Redfern North Eveleigh Precinct is located.

We pay our respects to Elders past and present and extend that respect to any Aboriginal and Torres Strait Islander people who we work with on this project.

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Aboriginal and Torres Strait Islander people are advised that this report may contain images of people who have died.

EXECUTIVE SUMMARY

The NSW Government is investing in the renewal of the Redfern North Eveleigh Precinct (RNEP) to create a unique mixed-use development, located within the important heritage fabric of North Eveleigh. The strategic underpinning of this proposal arises from the Greater Sydney Region Plan and District Plan. These plans focus on the integration of transport and land use planning, supporting the creation of jobs, housing and services to grow a strong and competitive Sydney.

This State Significant Precinct Study proposes amendments to the planning controls applicable to the Paint Shop sub-precinct to reflect changes in strategic direction for the Precinct. The amendment is being undertaken as a State-led rezoning process, reflecting its status as a State Significant Precinct located within the State Environmental Planning Policy (Precincts- Eastern Harbour City) 2021. The amended development controls will be located within the City of Sydney Local Environmental Plan. Study Requirements were issued by NSW Department of Planning and Environment in December 2020 to guide the investigations to support the proposed new planning controls.

This Aboriginal Cultural Heritage Study (ACHS) has been prepared to address Study Requirement-Heritage 5.1 (Aboriginal Cultural Heritage Study) for the project. This study provides a detailed assessment of the archaeological potential of the subject site, identifies intangible and social values associated within the long Aboriginal connection with the RNEP, includes planning for Aboriginal heritage interpretation, and is informed by extensive Aboriginal community consultation undertaken by Artefact Heritage and Balarinji.

The ACHS also provides an assessment of the proposed works at the RNEP in relation to Aboriginal heritage, including potential impacts on the archaeological, intangible and social values of the Paint Shop sub-precinct, and outlines recommendations for how these impacts can be mitigated. In accordance with Study Requirement –Heritage 5.1 (Aboriginal Cultural Heritage Study).

Recommendations

Planning around Aboriginal cultural heritage should aim to ensure that Aboriginal cultural heritage is respected and interpreted by new development. This ACHS makes the following recommendations for future Aboriginal heritage planning at the RNEP:

General planning objectives

Planning around Aboriginal cultural heritage and archaeological values should aim to ensure that significant elements of the past are appropriately managed and respected by new development. Such planning does not preclude change but rather responds to different constraints and opportunities.

- Planning controls should be implemented in consistent manner with the Charter for Conservation of Places of Cultural Significance (The Burra Charter). These provisions are based on the underlying principles that:
 - Change should be based on an understanding of heritage significance
 - The level of change should respect the heritage significance of the item or area
 - Heritage significance must be considered for development affecting places of Aboriginal cultural heritage significance and Aboriginal archaeological sites
 - Planning should aim to enhance the character and heritage significance of places of Aboriginal cultural heritage significance

- In particular, enhancing the past and current importance to Aboriginal people of the local industrial and surrounding residential landscape should be considered in planning and design
- Development must consider the continued connection that Aboriginal people have maintained with Country within the subject site for tens of thousands of years, including contemporary connections to the Redfern area and the Eveleigh Railway Workshop. These connections and principles are outlined in the project's Connecting with Country framework. The reflection of these Aboriginal values should be identifiable in planning, in public space and in built structure design of any proposed development and must also be implemented through the Heritage Interpretation Strategy that ties together the many strands of the Aboriginal past and present into a coherent narrative for public engagement.

Recommended controls

- Planning for all future developments with the RNEP should adhere to Connecting with Country framework.
- Specific Heritage Interpretation Plans which adhere to the RNEP HIS should be prepared and implemented for all future developments in the precinct.
- Aboriginal expertise should be included in specific roles within architectural/design teams in a co-design process for future development within the RNEP
- Consider the establishment of an Aboriginal reference group to guide the design and interpretation for future planning approvals within the RNEP
- Sustained consultation with Aboriginal knowledge holders should be continued during future planning for development within the RNEP.
- To ensure culturally appropriate developments embedded in Country are integrated into the RNEP, it is essential that Aboriginal artists/designers/curators, with appropriate permissions and intellectual property rights in place, work with project design teams for future development.
- Prior to subsurface impacts within RNEP-PAD001, test excavation would be required under the Code of Practice for Investigation of Aboriginal Objects in NSW (OEH 2011) to assess the nature and significance of the PAD. If Aboriginal objects are located during test excavations, additional assessment and approvals would be required prior to construction. If no Aboriginal objects are located during test excavations the area would be reassessed for potential and works could proceed under the Unexpected Finds Procedure.
- Aboriginal stakeholder consultation would be undertaken in accordance with the Aboriginal Cultural Heritage Consultation Requirements for Proponents (OEH 2010) where works are undertaken within the PAD.
- Development in the subject site outside of RNEP-PAD001 would not require additional Aboriginal archaeological assessment as part of future planning approvals. An Unexpected Finds Procedure would be prepared for future development to be implemented if Aboriginal objects were located.

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ABBREVIATIONS AND GLOSSARY

ACHS	Aboriginal Cultural Heritage Study
AFG	Aboriginal Focus Group
AHC	Australian Heritage Council
AHIP	Aboriginal Heritage Impact Permit
AHIMS	Aboriginal Heritage Information Management System
ALR Act	<i>Aboriginal Land Rights Act 1983</i>
Artefact Heritage	Artefact Heritage Services Pty Ltd
AS	Artefact scatter
ASR	Aboriginal Archaeological Survey Report
ATSIHP Act	<i>Aboriginal and Torres Strait Islander Heritage Protection Act 1984</i>
BP	Before Present (that is 1950)
Consultation Requirements	Aboriginal cultural heritage consultation requirements for proponents 2010
CHL	Commonwealth Heritage List
DA	Development Application
DECCW	Department of Environment, Climate Change and Water
EIS	Environmental Impact Statement
EPA Act	<i>Environmental Planning and Assessment Act 1979</i>
EPBC Act	<i>Environment Protection and biodiversity Conservation Act 1999</i>
HIP	Heritage Interpretation Plan
HIS	Heritage Interpretation Strategy
ha	hectares
ICOMOS	International Council on Monuments and Sites
ISO	Isolated Find
km	kilometres
LALC	Local Aboriginal Land Council
LEP	Local Environmental Plan
LGA	Local Government Area
m	metres

mm	millimetres
NHL	National Heritage List
NPW Act	<i>National Parks and Wildlife Act 1974</i>
NTSCORP	Native Title Services Corporation
OEH 2010	Code of Practice for Archaeological Investigation of Aboriginal Objects in New South Wales (Office of Environment and Heritage -now Heritage NSW)
OEH 2011	Guide to Investigating, Assessing and Reporting on Aboriginal Cultural Heritage in NSW (Office of Environment and Heritage -now Heritage NSW)
PAD	Potential Archaeological Deposit
RAP	Registered Aboriginal Party
RNEP	Redfern North Eveleigh Precinct

1.0 INTRODUCTION

1.1 Background

The NSW Government is investing in the renewal of the Redfern North Eveleigh Precinct to create a unique mixed-use development, located within the important heritage fabric of North Eveleigh. The strategic underpinning of this proposal arises from the Greater Sydney Region Plan and District Plan. These Plans focus on the integration of transport and land use planning, supporting the creation of jobs, housing and services to grow a strong and competitive Sydney.

The Redfern North Eveleigh Precinct is one of the most connected areas in Sydney, and will be a key location for Tech Central, planned to be Australia's biggest technology and innovation hub. Following the upgrading of Redfern Station currently underway, the Precinct's renewal is aimed at creating a connected destination for living and working, and an inclusive, active and sustainable place around the clock.

The Redfern North Eveleigh Precinct comprises three Sub-Precincts, each with its own distinct character:

- The Paint Shop Sub-Precinct which is the subject of this rezoning proposal;
- The Carriageworks Sub-Precinct, reflecting the cultural heart of the Precinct where current uses will be retained; and
- The Clothing Store Sub-Precinct which is not subject to this rezoning proposal.

This State Significant Precinct (SSP) Study proposes amendments to the planning controls applicable to the Paint Shop Sub-Precinct to reflect changes in the strategic direction for the Sub-Precinct. The amendment is being undertaken as a State-led rezoning process, reflecting its status as part of a State Significant Precinct located within the *State Environmental Planning Policy (Precincts - Eastern Harbour City) 2021*.

The amended development controls will be located within the City of Sydney Local Environmental Plan. Study Requirements were issued by NSW Department of Planning and Environment (DPE) in December 2020 to guide the investigations to support the proposed new planning controls.

1.2 Purpose of this report

The purpose of this report is to provide a detailed Aboriginal cultural heritage assessment of the proposed changes and consider any potential impacts that may result within and surrounding the Paint Shop Sub-precinct. This report addresses Study Requirement 5.1 (Heritage).

The relevant study requirements and consultation requirements, and location of where these have been responded to is outlined in Table 1 below.

Table 1. Study requirements and consultation requirements

Ref	Scope and Requirement	Section of the report
Technical Study Area: 5. Heritage		
Study Requirement		
Condition 5.1 Prepare an Aboriginal Cultural Heritage Study for the precinct that:	A. Undertakes an assessment of Aboriginal cultural heritage within or near the site including archaeology, culture, Country and including intangible and social heritage and using existing resources or new research as necessary	Throughout this report, and specifically Sections 3, 4, 6, 7, 8, 9
	B. Includes a Statement of Heritage Impact to assess the likely impact of the precinct redevelopment on this identified cultural heritage;	Section 10 (p.77)
	C. Includes an interpretation plan having particular regard to the place's relationship with nearby heritage items;	Section 11 (pp.78-118), and Appendix A (p.125)
	C.1 Provides recommendations to guide the management of Aboriginal heritage significance, in the context of the precinct development, and taking into account the findings of the Study, any items of significance, the likely impact on Aboriginal heritage as a result of the proposal and consultation;	Section 10 (p.73) and 12 (pp. 119-120)
	C2. Includes results of consultation with relevant Aboriginal stakeholders and knowledge holders for the precinct and surrounds; and	Section 5 (pp. 45-52), and Appendix B (p.135)
	C3. Informs and supports the preparation of the precinct planning framework (including any DCP) and any management strategies.	Section 12 (pp. 119-120)
Consultation	<i>Together with the other heritage studies in this section:</i> The studies are to be undertaken in consultation with Local Aboriginal Land Councils, the Heritage NSW, the Heritage Council of NSW, the City of Sydney Aboriginal and Torres Strait Islander Advisory Panel and GANSW.	

1.3 Redfern North Eveleigh Precinct

The Redfern North Eveleigh Precinct (RNEP) is located approximately 3km south-west of the Sydney CBD in the suburb of Eveleigh.

It is located entirely within the City of Sydney local government area (LGA) on government-owned land. The Precinct has an approximate gross site area of 10.95 hectares and comprises land bounded by Wilson Street and residential uses to the north, an active railway corridor to the south, residential uses and Macdonaldtown Station to the west, and Redfern Station located immediately to the east of the Precinct. The Precinct is also centrally located close to well-known destinations including Sydney University, Victoria Park, Royal Prince Alfred Hospital, the University of Technology, Sydney and South Eveleigh, as part of the broader Tech Central District.

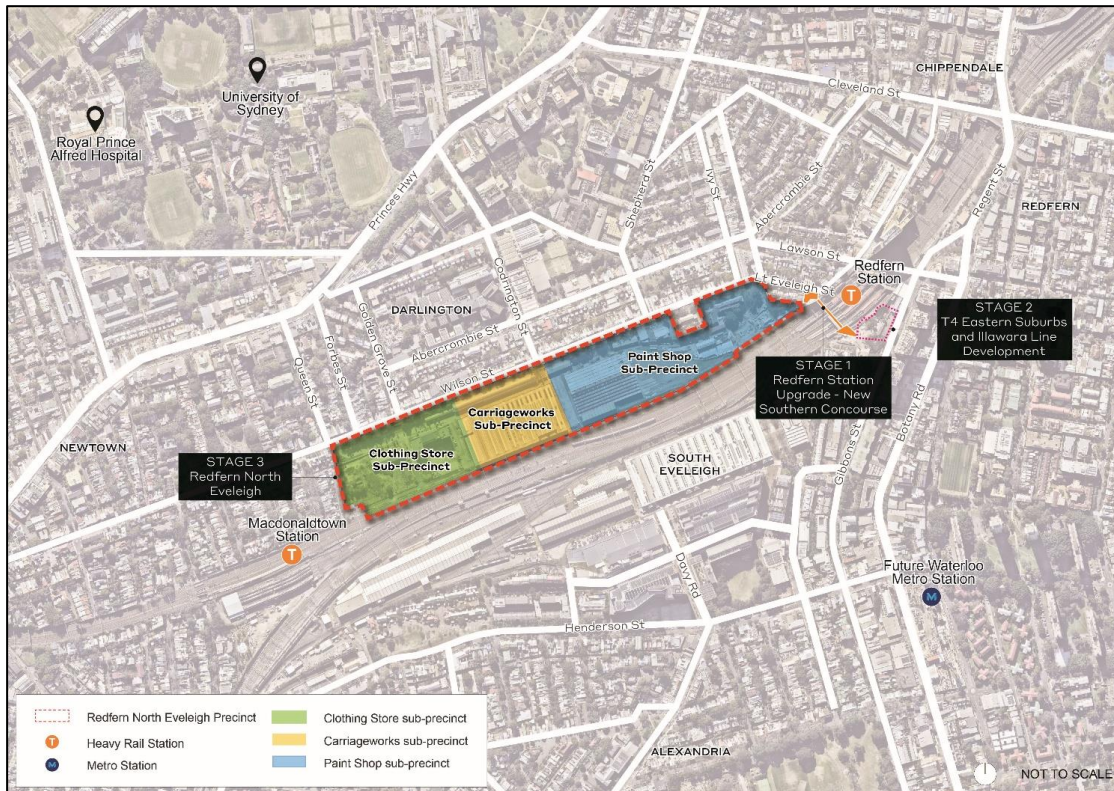
The Precinct is located within the State Heritage-listed curtilage of Eveleigh Railway Workshops and currently comprises the Platform Apartments with 88 private dwellings, Sydney Trains infrastructure and key state heritage buildings including the Paint Shop, Chief Mechanical Engineer's Building, and the Carriageworks and Blacksmith Shop which provide shared community spaces for events including the Carriageworks Farmers Markets.

A map of the precinct and relevant boundaries is illustrated in Figure 1. A map of the Paint Shop sub-precinct and relevant boundaries is illustrated in Figure 2.

Figure 1. Location plan of Redfern North Eveleigh Precinct. Source: Ethos Urban



Figure 2. Redfern North Eveleigh and sub-precincts. Source: Ethos Urban



1.4 Redfern North Eveleigh Paint Shop Sub-Precinct

The Redfern North Eveleigh Paint Shop Sub-Precinct is approximately 5.15 hectares and is bounded by Wilson Street to the north, residential terraces and Redfern station to the east, the Western Line rail corridor to the south and the Carriageworks Sub-Precinct to the west. The Sub-Precinct has a significant level change from a Reduced Level (RL) height of RL25 metres to RL29 metres on Wilson Street.

The Paint Shop Sub-Precinct currently hosts a number of items of heritage significance, including the Paint Shop Building, Fan of Tracks, Science Lab Building, Telecommunications Building, and Chief Mechanical Engineer's Building. The Sub-Precinct has a number of disused spaces adjacent to the rail corridor as well as functioning Sydney Trains' infrastructure, offices and operational space. Vehicle and pedestrian access to this area is used by Sydney Trains. The site has a clear visual relationship to South Eveleigh and the Eveleigh Locomotive Workshops across the active rail corridor.

1.5 Renewal vision

The Redfern North Eveleigh Paint Shop Sub-Precinct will be a connected centre for living, creativity and employment opportunities that support the jobs of the future, as well as providing an inclusive, active and sustainable place for everyone, where communities gather.

Next to one of the busiest train stations in NSW, the Sub-Precinct will comprise a dynamic mix of uses including housing, creative and office spaces, retail, local business, social enterprise and open space. Renewal will draw on the past, adaptively re-using heritage buildings in the Sub-Precinct and will acknowledge Redfern's existing character and particular significance to Aboriginal peoples, culture and communities across Australia. The Sub-Precinct will evolve as a local place contributing to a global context.

1.6 Project description

An Urban Design and Public Domain Study has been prepared to establish the urban design framework for the Redfern North Eveleigh Paint Shop Sub-Precinct. The Urban Design and Public Domain Study provides a comprehensive urban design vision and strategy to guide future development of the Sub-Precinct and has informed the proposed planning framework of the SSP Study.

The Urban Design Framework for the Paint Shop sub-precinct comprises:

- Approximately 1.4 hectares of publicly accessible open space, comprising:
 - A public square – a 7,910 square metre public square fronting Wilson Street;
 - An eastern park – a 3,871 square metre park located adjacent to the Chief Mechanical Engineer’s Building and the new eastern entry from Platform 1 of Redfern Station; and
 - Traverser No1 - a 2,525 square metre public square edged by Carriageworks and the Paint Shop.
- Retention of over 90% of existing high value trees.
- An overall greening coverage of 40% of the Sub-Precinct.
- A maximum of 142,650 square metre gross floor area (GFA), comprising:
 - between 103,700 - 109,550 square metres of gross floor area (GFA) for employment and community facility floor space (minimum 2,500 square metres). This will support approximately 6,200 direct jobs on the site across numerous industries including the innovation, commercial and creative sectors.
 - between 33,100 - 38,950 square metres of GFA for residential accommodation, providing for between 381 and 449 new homes (including 15% for the purposes of affordable housing).
- New active transport infrastructure and routes to better connect the Paint Shop Sub-Precinct with other parts of Tech Central and the surrounding localities.
- Direct pedestrian connections to the new Southern Concourse at Redfern station.
- Residential parking rates, comprising:
 - Studio at 0.1 per dwelling
 - 1 Bed at 0.3 per dwelling
 - 2 Bed at 0.7 per dwelling
 - 3 Bed at 1.0 per dwelling
- Non-residential car parking spaces (including disabled and car share) are to be provided at a rate of 1 space per 700 square metres of GFA.
- 66 car spaces are designated for Sydney Trains maintenance and operational use.

The key features of the Urban Design Framework include:

- The creation of a new public square with direct pedestrian access from Wilson Street to provide a new social and urban hub to promote outdoor gatherings that will accommodate break out spaces and a pavilion structure.

- An eastern park with direct access from Redfern station and Little Eveleigh Street, which will provide a high amenity public space with good sunlight access, comfortable wind conditions and community character.
- Upgraded spatial quality of the Traverser No1 yard, retaining the heritage setting, and incorporating complementary uses and good access along Wilson Street to serve as a cultural linkage between Carriageworks and the Paint Shop Building.
- The establishment of an east-west pedestrian thoroughfare with new public domain and pedestrian links.
- A range of Water Sensitive Urban Design (WSUD) features.
- Activated ground level frontages with commercial, retail, food and beverage and community and cultural uses.
- Adaptive reuse of heritage buildings for employment, cultural and community uses.
- New buildings for the Sub-Precinct, including:
 - Commercial buildings along the rail corridor that range between 3 and 26 occupied storeys;
 - Mixed use buildings along the rail corridor, comprising a three-storey non-residential podium with residential towers ranging between 18 to 28 occupied storeys;
 - Mixed use buildings (commercial and residential uses) along Wilson Street with a four-storey street wall fronting Wilson Street and upper levels at a maximum of 9 occupied storeys that are set back from the street wall alignment;
 - A commercial building on the corner of Wilson Street and Traverser No.1 with a four-storey street wall fronting Wilson Street and upper levels at a maximum of 8 occupied storeys that are set back from the street wall alignment. There is flexibility to allow this building to transition to a mixed-use building with active uses at ground level and residential uses above; and
 - Potential options for an addition to the Paint Shop Building comprising of commercial uses.
These options (all providing for the same GFA) include:
 - A 5-storey commercial addition to the Paint Shop Building with a 3m vertical clearance, with the adjacent development site to the east comprising a standalone 3-storey commercial building (represented in Figure 3);
 - A 3-storey commercial addition to the Paint Shop Building with a 3m vertical clearance which extends and connects to the commercial building on the adjacent development site to the east; and
 - No addition to the Paint Shop Building, with the adjacent development site to the east comprising a standalone 12-storey commercial building.
- Commitment to a 5 Star Green Star Communities rating, with minimum 5 Star Green Star Buildings rating.
- All proposed buildings are below the Procedures for Air Navigation Services – Aircraft Operations (PANS-OPS) to ensure Sydney Airport operations remain unaffected.

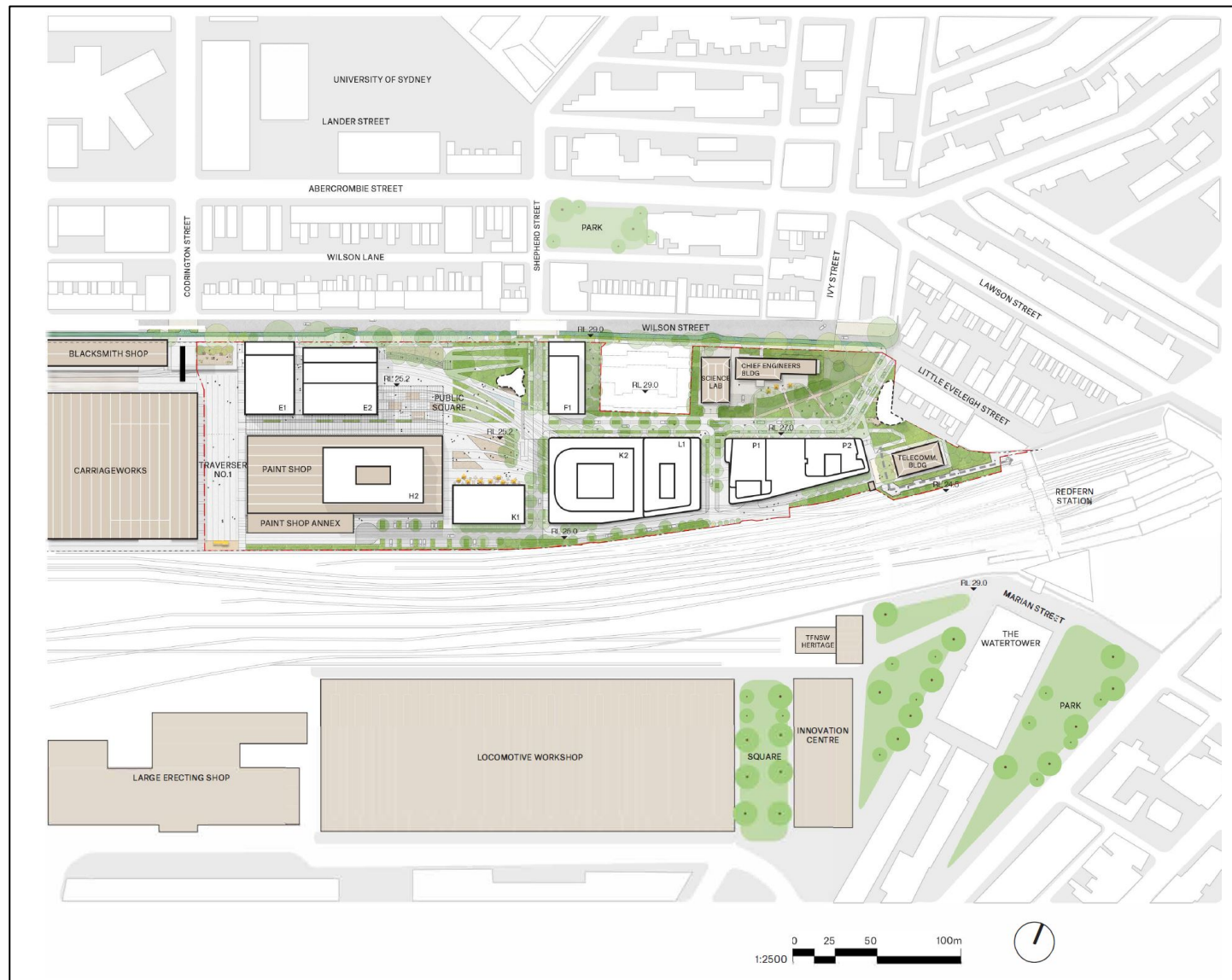
The proposed land allocation for the Paint Shop sub-precinct is described in Table 2 below.

Table 2. Breakdown of allocation of land within the Paint Shop sub-precinct

Land allocations	Existing	Proposed
Developed area	15,723 sqm / 30% of total site area	20,824 sqm / 40% of total site area
Public open space	Area not publicly accessible	14,306 sqm / 28% of total site area
Other public domain areas (Including streets, shared zones, pedestrian paths and vehicular zones)	Area not publicly accessible	15,149 sqm / 29% (Excludes privately accessible public links and private spaces ~ 3% of total site area)

The Modified Masterplan Proposal for the Paint Shop sub-precinct is illustrated in Figure 3 below.

Figure 3. Indicative Concept Proposal aerial view. Source: Bates Smart and Turf



1.7 Scope of the report

This Aboriginal Cultural Heritage Study (ACHS) (this document) is one of a number of documents that address the Study Requirements outlined in Section 1.2.

This report addresses:

- Section 1: Introduction
- Section 2: Legislative context
- Section 3: Historical context
- Section 4: Environmental context
- Section 5: Aboriginal consultation
- Section 6: Archaeological context
- Section 7: Archaeological survey
- Section 8: Archaeological potential and significance
- Section 9: Cultural significance
- Section 10: Impact assessment
- Section 11: Heritage interpretation
- Section 12: Recommendations.

1.7.1 Site relationships

The subject site addressed in this report comprises the Paint Shop sub-precinct and the Carriageworks sub-precinct. The relationship between the subject site and the SSP curtilage is shown in Figure 4.

The RNEP is strongly connected to its surrounding landscape, with transport, technology and education hubs located in close proximity to the area. The suburbs of Chippendale, Darlington, Redfern and Newtown surround the site, with strong pedestrian connections between local landmarks, residential areas and the railway present around the site. Redfern Station is located to the north, with Macdonaldtown Station to the south, connected to the precinct by a pedestrian pathway. The South Eveleigh technological precinct is positioned directly to the south east of the site, across the Fan of Tracks east of the Paint Shop sub-precinct. The University of Sydney campus and associated student accommodation facilities are located to the north.

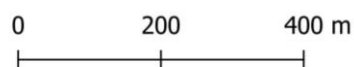
The RNEP holds significant Aboriginal cultural heritage values, and historical and contemporary meanings and relationship, as outlined in this ACHS.

Figure 4. Location of the Redfern North Eveleigh SSP subject site and the subject site for this ACHS



Site location
21051 Redfern North
Eveleigh Precinct Renewal
LGA: City of Sydney

Scale: 1:8000
Size: A4
Date: 20-07-2021



1.7.2 Guiding documents

The following documents provided guidance for this study:

Aboriginal cultural heritage guiding documents

- Aboriginal Cultural Heritage Consultation Requirements for Proponents (Department of Environment, Climate Change and Water NSW, 2010)
- NSW Heritage Manual (NSW Heritage Office, 1996)
- Guide to Investigating, Assessing and Reporting on Aboriginal Cultural Heritage in NSW (DECCW, 2011)
- Statement of Heritage Impact Guidelines (NSW Heritage Office, 2002)
- Connecting with Country Framework (GANSW, draft 2020).

Redfern North Eveleigh Renewal site-specific guiding documents

- Redfern North Eveleigh Strategic Vision (Transport for NSW, 2021)
- Connecting with Country Approach – Redfern North Eveleigh (Cox Inall Ridgeway, 2021)
- Connecting with Country Framework – Redfern North Eveleigh (Balarinji, 2022)
- Eveleigh Railway Workshops Overarching Conservation Management Plan (OCP Architects, 2017 [unpublished])
- Redfern North Eveleigh Public Art Strategy (Balarinji, 2022).

Heritage interpretation planning documents

- Burra Charter (Australia International Council on Monuments and Sites [ICOMOS], 2013)
- Ask First: A Guide to Respecting Indigenous Heritage Places and Values (Australian Heritage Commission, 2002)
- Interpreting Heritage Places and Items Guidelines (NSW Heritage Office, 2005)
- Heritage Interpretation Policy (NSW Heritage Office, 2005)
- Interpretation Guidelines (Transport for NSW/Sydney Trains, 2019)
- Reconciliation Action Plan (Transport for NSW, 2019-21)
- City Plan 2036 (City of Sydney, 2020)
- Eora Journey (City of Sydney, 2012)
- City Art Public Art Strategy (City of Sydney, 2011).

Additional interpretation documents relevant to the immediate vicinity

- Australian Technology Park Heritage Interpretation Strategy (Curio, 2016)
- Redfern Station Heritage Interpretation Plan (Curio, 2018)
- Locomotive Workshop Heritage Interpretation Plan (Curio, 2019)
- Central State Significant Precinct Heritage Interpretation Strategy (Artefact, 2022, under preparation).

Summaries of these guiding documents and how they relate to Aboriginal heritage interpretation planning are contained in Appendix A.

1.8 Authorship and acknowledgements

The authors of this ACHS are shown in Table 3.

Table 3. Report authorship and qualifications

Name	Role	Qualifications	Years of Experience
Dr Elizabeth Bonshek	Senior Heritage Consultant	PhD (Anthrop); M. Arts	20
Michael Lever	Heritage Consultant	B.A (Hons); Grad. Dip. Educ	11
Carolyn MacLulich	Principal, Interpretation	B.Ed. (Hons); Masters of Letters in Museum & Heritage Studies	25
Darrienne Wyndham	Senior Heritage Consultant (Interpretation)	B.A (Anct Hist); Master of Museum & Heritage Studies	4
Dr Sandra Wallace	Director	B.A (Hons; Arch); PhD (Arch)	18

Thanks to Mark Reynolds (Transport for NSW) for his valuable input and advice, and to Nick Doyle (Cox Inall Ridgeway), Rachel Taylor and Rachael Barrowman (Balarinji), Rowena Welsh-Jarrett (Metropolitan LALC) and Natalie Vinton (Curio) for their contributions.

2.0 LEGISLATIVE CONTEXT

2.1 Introduction

A number of planning and legislative documents govern how heritage is managed in NSW and Australia. The following section provides an overview of the legislation relevant to the assessment of Aboriginal cultural heritage and the requirements under each as they apply to the proposal at the RNEP.

2.2 Commonwealth legislation

2.2.1 Aboriginal and Torres Strait Islander Heritage Protection Act 1984

Most State Aboriginal heritage databases provide protection for those sites with physical evidence. The Commonwealth Act, *Aboriginal and Torres Strait Islander Heritage Protection Act 1984* deals with Aboriginal cultural property in a wider sense. Such cultural property includes any places, objects and folklore that 'are of particular significance to Aboriginals in accordance with Aboriginal tradition'. In most cases, archaeological sites and objects registered under the State Act will also be Aboriginal places subject to the provisions of the Commonwealth Act.

There is no cut-off date, and the Commonwealth Act may apply to contemporary Aboriginal cultural property as well as ancient sites. The Commonwealth Act takes precedence over State cultural heritage legislation where there is conflict. The responsible Minister may make a declaration under Section 10 of the Commonwealth Act in situations where state or territory laws do not provide adequate protection of heritage places.

2.3 State legislation

2.3.1 NSW National Parks and Wildlife Act 1974

The *National Parks & Wildlife Act 1974* (the NPW Act) provides statutory protection for all Aboriginal 'objects' (consisting of any material evidence of the Aboriginal occupation of NSW) and for 'Aboriginal Places' (areas of cultural significance to the Aboriginal community) under Section 90 of the Act. Aboriginal objects are afforded automatic statutory protection in NSW whereby it is an offence to:

'damage, deface or destroy Aboriginal sites without the prior consent of the Director-General of the National Parks and Wildlife Service (now the Office of Environment and Heritage - OEH).'

The NPW Act defines an Aboriginal 'object' as:

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

The *Due Diligence Code of Practice* was introduced in October 2010 by the OEH (formerly the Department of Environment, Climate Change and Water, now Heritage NSW). The aim of the guidelines is to assist individuals and organisations to exercise due diligence when carrying out

activities that may harm Aboriginal objects and to determine whether they should apply for consent in the form of an Aboriginal Heritage Impact Permit (AHIP).

A due diligence assessment should take reasonable and practicable steps to ascertain whether there is a likelihood that Aboriginal sites will be disturbed or impacted during the proposed development. If it is assessed that sites exist or have a likelihood of existing within the development area and may be impacted by the proposed development, further archaeological investigations may be required along with an AHIP. If it is found to be unlikely that Aboriginal sites exist within the subject site and the due diligence assessment has been conducted according to the Due Diligence Code of Practice, work may proceed without an AHIP.

The *Native Title Act 1994* was introduced to work in conjunction with the *Commonwealth Native Title Act 1993*. Native Title claims, registers and Indigenous Land Use Agreements are administered under the Act. No active Native Title claims were identified in the subject site.

2.3.2 National Parks and Wildlife Regulation 2009

Under the authority of the NPW Act, The *National Parks and Wildlife Regulation 2009* provides regulations for Aboriginal heritage assessment and consultation with registered Aboriginal parties. Part 8A (80A) of the National Parks and Wildlife Regulation 2009 sets out the requirements of a due diligence assessment process, and provides requirements for more detailed assessment and consultation with registered Aboriginal parties for activities that may result in harm to Aboriginal objects. This includes:

- 80C – consultation process to be undertaken before application for Aboriginal heritage impact permit
- 80D – application for Aboriginal heritage impact permit to be accompanied by cultural heritage assessment report.

In order to comply with 80C and 80D of the *National Parks and Wildlife Regulation 2009*, preparation of the ACHS and consultation with registered Aboriginal parties must be in accordance with the following guidelines:

- Code of Practice for Archaeological Investigation of Aboriginal Objects in New South Wales (Department of Environment Climate Change and Water NSW 2010)
- Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW (Office of Environment & Heritage 2011)
- Aboriginal cultural heritage consultation requirements for proponents 2010 (Department of Environment, Climate Change and Water NSW 2010)

Assessment and consultation undertaken in accordance with Part 8A of the *National Parks and Wildlife Regulation 2009* and associated guidelines would result in adequate supporting documentation to support an application(s) for approval for works that may result in harm to Aboriginal objects. The current assessment has been undertaken in accordance with the above guidelines.

2.4 NSW Environmental Planning and Assessment Act 1979

The *Environmental Planning and Assessment Act 1979* (EP&A Act) provides planning controls and requirements for environmental assessment in the development approval process. The EP&A Act consists of three main parts of direct relevance to Aboriginal cultural heritage; Part 3 which governs the preparation of planning instruments, Part 4 which relates to development assessment processes for local government (consent) authorities, and Part 5 which relates to activity approvals by governing (determining) authorities.

2.4.1 Local Environment Plans

Local Environmental Plans (LEPs) are prepared by councils in accordance with the EP&A Act to guide planning decisions for LGAs.

The aim of LEPs in relation to heritage is to conserve the heritage significance of heritage items and heritage conservation areas, including associated fabric, settings, views and archaeological sites.

Schedule 5 of each LEP lists items of heritage significance within each LGA. If agreement is reached with the Aboriginal community, items or Aboriginal places of heritage significance are also listed within this schedule.

The subject site falls within the boundaries of the City of Sydney LGA. The subject site is therefore subject to the Sydney LEP 2012 until the SSP controls are approved.

No Aboriginal places of heritage significance were identified within the subject site on the Sydney LEP 2012.

2.5 NSW Aboriginal Land Rights Act 1983

The *Aboriginal Land Rights Act 1983* is administered by the NSW Department of Human Services - Aboriginal Affairs. This Act established Aboriginal Land Councils (at State and local levels). These bodies have a statutory obligation under the Act to:

- Take action to protect the culture and heritage of Aboriginal persons in the council's area, subject to any other law
- Promote awareness in the community of the culture and heritage of Aboriginal persons in the council's area.

The subject site is located within the Metropolitan LALC boundary.

2.6 NSW Native Title Act 1994

The *Native Title Act 1994* was introduced to work in conjunction with the Commonwealth Native Title Act. Native Title claims, registers and Indigenous Land Use Agreements are administered under the Act.

No Native Title Claims within the subject site were identified on the National Native Title Tribunal Native Title Vision mapping service.

3.0 HISTORICAL CONTEXT

3.1 Introduction

This section provides a summary of the historical context of the RNEP and surrounding areas, focusing on the experiences of Aboriginal people in the area.

3.2 Aboriginal histories of the locality

Aboriginal people of the Sydney region have never ceded their ownership of the land nor entered into a treaty with colonial government or contemporary government in regard to their lands. The prior and early occupation of the land by Aboriginal people is evident from the archaeological record which comprises artefact deposits, middens, rock shelter art and engravings.

3.2.1 Pre-contact

Aboriginal people are the traditional custodians of the Sydney region and have cared for Country for tens of thousands of years. Their early occupation is evident from the middens, rock shelter art and engravings along waterways, and the traditional song lines and narratives which stretch far into the past.

The oldest dated archaeological material in the Sydney area includes flaked pebbles associated with gravels dated to c. 40,000 years BP (before present) at Cranebrook Terrace, Penrith, and 36,000 years BP at Windsor.¹ Archaeologists have also dated archaeological material from a sandstone shelter at Shaws Creek, located on the Western Bank of the Nepean River, to 14,700 years (BP).² Similar dates have been documented at an archaeological site at Pitt Town on the Hawkesbury River, where archaeological evidence of Aboriginal activities were identified in two phases – the first between 15,000 years BP and the early to mid-Holocene, and the second from the late Holocene onwards.³

The subject site is located within Gadi Country, the lands of the Gadigal / Gadigalleon people, who occupied the southern shore of Port Jackson, from South Head west to approximately Petersham.⁴ Gadigal is the term for a male of the Gadi Country, while Gadigalleon refers to a female of the Gadi Country.⁵ The term Eora (likely derived from *Ea* meaning yes and *ora* meaning *this place* or *here* ⁶) is currently used by some Gadigal to refer to the central Sydney area.⁷

Many Aboriginal tribal boundaries in Australia have been determined from linguistic evidence, and are therefore only approximations. Social interaction, tribal boundaries and linguistic evidence may not always correlate. Further, a western understanding of the nature of borders and boundaries often

¹ Attenbrow, V. (2010). Sydney's Aboriginal Past: Investigating the Archaeological and Historical Records. UNSW Press. UNSW: Sydney. Williams, A., Mitchell, P., Wright, R., & Toms, P. (2012). A Terminal Pleistocene Open Site on the Hawkesbury River, Pitt Town, New South Wales'. Australian Archaeology, 85-97. Austral Archaeology. (2011). Windsor Museum, NSW - Aboriginal Archaeological and Salvage Excavation. AHIP #2119. Report to Hawkesbury City Council.

² Stockton, E., & Holland, W. (1974). Cultural sites and their environment in the Blue Mountains. Archaeology and physical anthropology in Oceania, Vol.9, No.1, p36-65.

³ Williams, A., Burrow, A., Toms, P., Brown, O., Richards, M., & Bryant, T. (2017). The Cranebrook Terrace revisited: recent excavations of an early Holocene alluvial deposit on the banks of the Nepean River, NSW, and their implications for future work in the region. Australian Archaeology, Vol. 83, No. 3 100-109.

⁴ Attenbrow, 2010.

⁵ Ibid.

⁶ Office of Environment and Heritage (former), 2016. The Sydney Basin - regional history.

⁷ Attenbrow, 2010.

appears incompatible with Aboriginal understandings as described by anthropological authors including William E.H. Stanner (1905-1981).⁸

The language group spoken across Sydney was known as Darug (Dharug, Dharruk – alternate spellings). This term was used for the first time in 1900.⁹ The Darug language group is thought to have been spoken in the area south of Port Jackson, north of Botany Bay, and west to Parramatta, including the subject site.¹⁰ Words from local language were first recorded by William Dawes in 1788-89 after he was taught language by Patyegarang, a local young woman, it is known locally today as 'The Sydney Language'.¹¹

Prior to the appropriation of their land by colonists, Aboriginal people lived in small family or clan groups that were associated with particular territories or places and distinguished by particular customs. Aboriginal occupation pre-contact would have been concentrated around areas associated with water, with communities moving around the landscape in association with the changing seasons and corresponding changes in resources. Travel was undertaken on foot, using trackways that stretched over ridgeways from the coast to inland camping and ceremonial places. The stars were an important traditional source of navigation for Aboriginal communities, with the Milky Way and the Emu in the Sky constellation especially important in story.¹²

Country around the RNEP was rich in natural resources. A number of swamps and small waterlines were located within the low-lying areas of the undulating dune landform in the region surrounding Redfern and North Eveleigh. Historical sources suggest there was a large swamp to the east, where Redfern Park is today, known as Boxley's Lagoon. Freshwater springs rose near today's Surry Hills and formed streams and creeks that flowed southwards through this area towards Botany Bay. Many of the waterways in the area would have fed into Shea's Creek (Alexandra Canal) approximately 1.8 kilometres (km) to the southwest of the subject site, which is a tributary to Cooks River. The site is located approximately 1.5km (or about a 20 minute walk) from the historical shoreline of Blackwattle Bay, and only 1.6km from the historical shoreline at Cockle Bay. Cockle Bay is known to have been a particularly abundant source of shellfish, known as *Tumbalong* (place of much shellfish) in the local language. The area between Eveleigh and today's Central Station was also part of an Aboriginal pathway or travel corridor running north-south, likely utilizing the higher ground/ ridgeline located to the east of the site.

The landscape around the subject site would have included vegetation such as the Sydney red gum, red bloodwood and Sydney peppermint, brown stringybark, broadleaved scribbly gum, *Gulgadya* (grass trees) and *Wiriyagan* (old man banksia). Various plant species within the area supplied food, seeds, nectars, fruits, roots and tubers to the local Aboriginal community, who read the signs of the seasons and the signals from the sky to understand when to gather certain resources. Species of native lilies with small tuberous roots were collected and eaten. The flower-cones of the *Wiriyagan* were soaked in water in bark or wooden containers to extract the nectar to make sweet drinks. The hearts of the *Gulgadya* stems were eaten and the nectar from the spike flowers was also collected and eaten. They could also be utilised for making tools such as spears, shafts and handles for stone implements, as well as carrying vessels of bark and woven fibre, digging sticks and a variety of other items utilitarian and non-utilitarian. The dry flower-stems of the smaller grass tree species were used for spears.

⁸ Stanner, W. (1965). Aboriginal Territorial Organization: Estate, Range, Domain and Regime. Oceania Vol. 36 No.1, 1-26.

⁹ Matthews, R.H. and M.M. Everitt, 1900. The organisation, language and initiation ceremonies of the Aborigines of the south-east coast of N.S. Wales 34: 262–281.

¹⁰ Attenbrow, 2010. 34.

¹¹ Troy, J. 1992. The Sydney language. Canberra:

¹² Attenbrow, 2010. 34.

An abundance of native animals also occupied the subject site, utilised by the Gadigal for food and resources. Materials sourced from mammals such as kangaroos, wallabies and possums were eaten and processed for tool making. For example, tail sinews are known to have been used as a fastening cord, whilst 'bone points' which would have functioned as awls or piercers are an abundant part of the archaeological record.¹³ Ethnographic observations from early colonists noted that Aboriginal people used animal claws, talons, bone, skin, teeth, shell, fur and feathers for tools and non-utilitarian functions

One of the several early documenters of Aboriginal life in Port Jackson was Lieutenant Watkin Tench. Tench is notable for relatively objective comments on Aboriginal life, including his admission that his ability to observe local Aboriginal people was both irregular and only fleeting (Tench, 1788 (1990), p. 55). One can add to this limitation that Tench could not have known whether he was observing traditional owners of Gadi country, or other Aboriginal people visiting or travelling through Gadi Country. Some of the direct observations by Tench, rather than speculations, regarding Aboriginal life or culture include notes that men in the Port Jackson area often had a front tooth missing, that they were frequently highly scarred, had pierced nasal-septums, and used white ochre on their bodies.¹⁴ Tench noted that fishing was the main food gathering activity, with the important distinction that men generally fished by spear from rocks, while women fished from bark canoes. Tench expressed admiration at the skill of these women in controlling their canoes. Their canoes often held a small fire on a clay bed along with an infant child or children, allowing women to catch, cook and eat fish while navigating "several miles in the open sea".¹⁵ Tench also observed that women characteristically were missing the lower two joints of the left hand.¹⁶

Tench's statement that fishing was the main means of Aboriginal sustenance may be accurate, but it needs to be balanced against the consideration of comparative visibility. Aboriginal people fishing from the shore or from canoes would have been far more readily visible to Tench than would Aboriginal people harvesting grains, berries, fruits and hunting animals in locations away from the coast. Most of the Aboriginal people that Tench observed lived in the coastal area, in rock shelters rather than constructed shelters. Tench's descriptions are richly complimented by the Watling Collection of First Fleet artwork held at the Natural History Museum, London which dates to between 1788 to 1794 and comprises 512 drawings by various artists depicting life and botany in the early settlement of Sydney. Figure 5 shows two images from that collection depicting details of fisher people and fishing technology.

Figure 5: Untitled and "A Native Striking Fish". Source: Watling Collection NHM, London.



¹³ Attenbrow, 2010. 118.

¹⁴ Tench, W. (1788 (1990)). Watkin Tench 1788. Melbourne: Text Publishing.

¹⁵ Ibid, 53.

¹⁶ Ibid, 55.

Figure 6. Overlay of approximate locations of waterways around the subject site during the early colonial period. Source: Eveleigh Stories¹⁷



Figure 7. Sydney from Surry Hills, c.1817 by Joseph Lycett. Source: State Library of NSW



Figure 8. Aboriginal people hunting waterbirds, c.1820s by Joseph Lycett. Source: National Library of Australia



3.2.2 Early contact

Colonists first encountered the Gadigal in and around the coves and bays of Port Jackson. The settlers included the name Gadigal, or its alternative spellings of Cadigal and Cadi, in some of the earliest records of colonial settlement in Sydney, for describing the Aboriginal people they had encountered.¹⁸

The arrival of colonists from 1788 had a devastating effect on the Aboriginal population due to introduced disease and the dislocation and disruption of traditions and established behaviours. Upon initial contact, the population of the Sydney area was likely to have been 1000; however, some estimates put the figure at between 3000-5000.¹⁹ In 1789, the area was hit by an epidemic of smallpox, leading to a significant death toll within the local Aboriginal communities around Sydney. Some historical sources report that only three members of the 60-strong Gadigal clan survived the epidemic, with others perishing due to malnutrition or from violent clashes with settlers.²⁰ The grief felt within the community was accompanied by a shock at the sudden collapse of an ancient way of life.

Following the arrival of European colonists and the growth of the colony, Aboriginal people were increasingly displaced from Country. Despite this, they continued their traditional way of life, utilizing locations around the subject site for ceremonies. Today's Belmore Park and Central Station were important cultural grounds for ceremonial practice during the 1790s, with David Collins describing a 'clear spot between the town and the brickfield' being utilised for one such ceremony in December 1793.²¹ Collins noted the continuous use of this space as a ceremonial site, noting that the Aboriginal community 'derived so many comforts and so much shelter in bad weather' at the site.²² Moore Park, south-east of the subject site, was another key place for continuing cultural practices; colonists would travel to watch 'payback rituals' take place in the area, where Aboriginal people would resolve grievances through ritual and punishment.²³ Until the mid-1800s, the area of Prince Alfred Park (known then as Cleveland Paddocks) was an Aboriginal campsite where Gadigal lived until the coming of the railway in the 1850s. As the first railway terminus at the Cleveland Paddocks was constructed in 1855, the Aboriginal community was dispersed from the campground.

3.2.3 The coming of the railway

Following the arrival of the railway in 1855, the areas around the RNEP became a growing industrial hub. The rail had a profound effect on the subject site, with major repercussions for the futures of Aboriginal people within the area then and into the future. The Eveleigh Railway Workshops, which opened in 1887, became one of the biggest employers of Aboriginal people. With the railway providing easy access to the district, other local companies began to employ Aboriginal people, including Henry Jones & Co, IXL Jam Factory, Francis Chocolates, and the Australian Glass Manufacturers.

Aboriginal people were employed at Eveleigh, working in the precinct's foundries, boiler rooms and workshops; however, the names of individuals employed during the early days of the workshops are

¹⁸ Tench, W. (1788 (1990)). *Watkin Tench 1788*. Melbourne: Text Publishing.

¹⁹ Smith, K. V. 2006. *Eora: Mapping Aboriginal Sydney 1770-1850*, Exhibition Catalogue, State Library of NSW, Sydney.

²⁰ Cox Inall Ridgeway, 2021. *Central Precinct Renewal Project: Consultation Report for Aboriginal Heritage Interpretation Strategy*. Report prepared for Transport for NSW. 8.

²¹ Collins, David, 1798. *An Account of the English Colony in New South Wales*, Volume 1, T. Cadell Jun. and W. Davies, London.

²² Collins, David, 1802. *An Account of the English Colony in New South Wales From Its First Settlement, in January 1788, to August 1801*, Volume 2, T. Cadell Jun. and W. Davies, London.

²³ Cox Inall Ridgeway, 2021. *Central Precinct Renewal Project: Consultation Report for Aboriginal Heritage Interpretation Strategy*. Report prepared for Transport for NSW. 8.

difficult to obtain and photographs of Aboriginal workers are largely non-existent.²⁴ Taksa clarifies that Aboriginal employees at the Eveleigh Railway Workshops were listed in an employment register, without names, under the category of 'Boy'.²⁵ Taksa has since established an Eveleigh Workshops Register in 1999, which so far features a single Aboriginal employee by name; Phillip James Campbell.²⁶

There is some evidence that Aboriginal people were involved in political activism at the Eveleigh Railway Workshops; namely, in the general strikes of 1917. A growing awareness of workers' rights and the power of labour unions was infiltrating the populace of Eveleigh's workers during this time. When the government and railway commissioners attempted to introduce the Taylor Card System to 'streamline' production, Eveleigh workers walked off the job *en masse* on 2 August 1917; these strikes resounded around the country, with over 97 000 union members striking in support of the rail workers.²⁷ A deputation of workers wives, petitioning the NSW Premier to reinstate their husbands at Eveleigh, was recorded in the *Sydney Mail* on 15 August 1917. Taylor and Cahill report that this deputation included Aboriginal women, whose husbands were striking (Figure 10).

Figure 9. Turning the first turf of the first railway in the Australasian colonies at Redfern, Sydney, July 1850. John Rae. Source: State Library of NSW No. a928444 / ML 244



²⁴ Michael Davis Consultants, 2012. Aboriginal Connections with Eveleigh. Report prepared for Sydney Metropolitan Development Authority. 1.

²⁵ Taksa, Lucy. 'From Steam Trains to Information Superhighways', Workers Online, Issue 12, 7 May 1999 in Michael Davis Consultants, 2012. Aboriginal Connections with Eveleigh. Report prepared for Sydney Metropolitan Development Authority. 6.

²⁶ Ibid.

²⁷ Eveleigh Stories, n.d. Strikes, Unions and Activism. Accessed at: <https://eveleighstories.com.au/stories/working-life/strikes-unions-and-activism> (June 2021).

Figure 10. Eveleigh Railway Workshops' wives petition the NSW Government to reinstate their striking husbands, August 1917. Source: Sydney Mail, 15 August 1917 via National Library of Australia



Figure 11. Staff from the Eveleigh workshops, 1949. Source: State Records of NSW



3.2.4 A strong community

As Eveleigh evolved in the early twentieth century, the character of nearby Redfern also began to change. During the Great Depression of the 1930s, many Aboriginal people from regional New South Wales sought refuge with relatives in Redfern, as work in rural areas became scarce.

Aboriginal people migrated to Redfern for several reasons; work was available, transport was relatively easy, and, most importantly, Redfern had the promise of a community of other Aboriginal people. Redfern was an important gathering place and source of social connection for Aboriginal men, women and children. Some Aboriginal people travelled to Redfern to look for family members kidnapped as part of the Stolen Generations. At a time when there were limited communications, the 'blackfella grapevine' was important. A Gadigal elder, interviewed by Cox Inall Ridgeway in 2020, stated:

Back in the old days when the blackfellas would come down from the country. Didn't have land lines, so had to turn up and look around. Go to the pubs where blackfellas drink and things like that, like the Empress.²⁸

As the population grew during the Great Depression of the 1930s the suburb became a hub for Aboriginal activists and political protesting. In 1943, Bill Ferguson was elected as the first Aboriginal member of the Aborigines Welfare Board following extensive campaign meetings at Redfern Town Hall.²⁹ The following year, the first Aboriginal Football Club was formed at the suburb. The Redfern All Blacks played rugby league at Alexandria Park southeast of the site, which would later host the annual Koori Knockout competition.³⁰

In 1956, the Aboriginal Australian Fellowship was established by Pearl Gibbs and Faith Bandler, aiming to facilitate equal rights for Aboriginal peoples in collaboration with non-Aboriginal supporters. The fellowship was actively supported by the workers of the Eveleigh Railway Workshops as well as other unions such as the Australian Workers Union. The workshops also invited Aboriginal activists to speak at lunch hour meetings, including Bert Groves, the first president of the Aboriginal-Australian Fellowship.³¹

The *Eveleigh News*, the local newsletter for the rail workshops, included full page articles promoting Aboriginal rights to healthcare and wage/social equality. One such newsletter, from 29 May 1957, stated³²:

No "dinkum" Aussie will deny that one of the most shameful features of our Australian history has been the tragic treatment of our Aborigines. Although we all have a very bad conscience about our inhuman behaviour to-wards the original Australians, our authorities continue to deny them economic, social & political equality, & enforce their existence as an underprivileged minority in their own Country.

²⁸ Cox Inall Ridgeway, 2021. Selected research by Cox Inall Ridgeway – A brief history of the Redfern/Central area. 3.

²⁹ AHMS, 2015. Central to Eveleigh Corridor Aboriginal and Historical Heritage Review. Report prepared for UrbanGrowth NSW.

³⁰ Ibid. 24.

³¹ Mrs I McIlraith, Hon Sec Aboriginal-Australian Fellowship to T Dougherty, Secretary AWU, 21 March 1957, Aboriginal-Australian Fellowship Papers, Mitchell Library, MLM MSS 4057/5.

³² Michael Davis Consultants, 2012. Aboriginal Connections with Eveleigh. Report prepared for Sydney Metropolitan Development Authority. 6.

Aboriginal people continued to work at the Eveleigh Railway Workshops. Gadigal elder Allen Madden recalled³³:

Most of my work here was on kegs. That's what I specialised in more or less. Didn't like drinkin' 'em, although you couldn't drink the bloody things anyway, but handling them was good. Not only working here, I used to get sent down to Darling Harbour [Goods Yard], because they used to do the same things. There were specialised black fellas where we worked, some worked with salt, paprika, prunes, and they were the jobs where these fellas knew what they were doing... these were jobs that we specialised in more or less.

By 1960, the Aboriginal population in Redfern was estimated at 12,000, swelling to 35,000 in the 1970s. Subsequently, Aboriginal rights movements, political mobilization and the establishment of a range of community-managed services around Redfern occurred in the 1960s and 1970s. These included the first Aboriginal Housing Company, Murawina childcare centre, the Block housing development, the Aboriginal Legal Service, the Aboriginal Medical Service and the Black Theatre. In 1965, a group of students from the University of Sydney, just north-west of the subject site, formed the Student Action for Aborigines (SAFA) group with Charles Perkins as president.³⁴ SAFA hired a bus, and led by Perkins, embarked on a fifteen-day journey through regional NSW advocating for Aboriginal rights, including challenging laws barring Aboriginal children from the Moree and Kempsey swimming pools and the ban against Aboriginal ex-servicemen attending the Walgett RSL.³⁵ This journey, known as the Freedom Ride, would bring much-needed publicity to the cause of Aboriginal rights throughout Australia and internationally.

Community elders in Redfern, including activist Mum Shirl (Shirley Smith), worked closely with Father Ted Kennedy of St Vincent's Church in Redfern Street to provide support services for Aboriginal people in the Redfern area. Father Ted worked with community to support significant Aboriginal organisations, such as the Aboriginal Medical Service and was an active supporter of Aboriginal ownership of the Block housing development in the 1960s and 1970s.³⁶

Other organisations were forming at the same time around the subject site. The Foundation for Aboriginal Affairs was established in 1964 and moved into a building at 810-812 George Street, north of the precinct, in October 1966. Administered by Aboriginal community members including Charles Perkins, Chicka Dixon and Ken Brindle, the organisation also employed non-Aboriginal people to assist with fundraising and operations.³⁷ For over a decade, the 'Foundo' was an organisation that helped the local Aboriginal community find safe housing and employment, as well as providing a place for Aboriginal bands to play and Aboriginal Debutante Balls. These debutante balls would be the blueprint for the NAIDOC Balls held around Australia today.³⁸ In 1965, a sit-in at the local Burlington Hotel was staged by forty Aboriginal men in response to bans on Aboriginal people drinking at public bars.

³³ Allen Madden, Oral History interview by UrbanGrowth NSW and Michael Davis, 2012. In Cox Inall Ridgeway, 2021. Review of Central and Redfern Renewal Project Documents. Report prepared for Transport for NSW.

³⁴ AIATSIS, n.d. 1965 Freedom Ride. Accessed at: <https://aiatsis.gov.au/explore/1965-freedom-ride> (July 2021).

³⁵ Deadly Story, n.d. Students lead 'Freedom Ride' through NSW towns. Accessed at: https://www.deadlystory.com/page/culture/history/Students_lead_%E2%80%98Freedom_Rides%E2%80%99_though_seggregated_NSW_towns (July 2021).

³⁶ Cox Inall Ridgeway, 2021. Selected research by Cox Inall Ridgeway – A brief history of the Redfern/Central area. 3.

³⁷ Barani, 2013. Foundation for Aboriginal Affairs. City of Sydney. Accessed at: <https://www.sydneybarani.com.au/sites/foundation-for-aboriginal-affairs/> (July 2021).

³⁸ Cox Inall Ridgeway, 2021. Central Precinct Renewal Project: Consultation Report for Aboriginal Heritage Interpretation Strategy. Report prepared for Transport for NSW.

The growing movement for Aboriginal rights at this time found a home, and many willing hands, in and around Redfern. In 1977, the NSW Aboriginal Land Council was established as a result of a Land Rights conference at the Black Theatre site on Cope Street in Redfern. The Land Rights conference had cleverly been organised to coincide with the Koori Knockout competition that year. The NSWALC's first office was on Botany Road, where the organisation worked to pressure the NSW Government to take action on Aboriginal land rights.³⁹

During the 1980s, the Eveleigh Railway Workshops closed alongside many other local factories, leaving many people out of a job and struggling to raise their families. The Redfern community was also impacted by Sydney's heroin epidemic in the late 1980s. Despite these struggles, the people of Redfern showed their strength and continued to build upon the political and social momentum of the 1960s and 1970s. In 1983, the *Aboriginal Land Rights Act* was established, with the Metropolitan LALC officially instituted two years later. The Metropolitan LALC's first meeting was also held at the former Black Theatre site, though today the officers are based at Renwick Street, Redfern.⁴⁰ Aboriginal artists collective, Boomalli, was founded in Chippendale in 1987 and an Aboriginal Resource Room was established at Cleveland Street High School, reflecting the high proportion of Aboriginal residents around the site.

During the late twentieth century, Redfern had become an iconic area for the national Aboriginal rights movement. During the official Bicentenary celebrations held on 26 January 1988, thousands of Australians marched from Redfern Oval to Hyde Park to celebrate Aboriginal resilience in the face of 200 years of invasion and violence. Redfern Park was also the site of Prime Minister Paul Keating's iconic speech on dispossession on 10 December 1992 for the United Nation's Year for the World's Indigenous Peoples.

Figure 12. Redfern All Blacks, 1940s. Source: Redfern All Blacks



³⁹ Cox Inall Ridgeway, 2021. Selected research by Cox Inall Ridgeway – A brief history of the Redfern/Central area. 7

⁴⁰ Metropolitan Local Aboriginal Land Council, 2015. History of Metro LALC. Accessed at: <https://metrolalc.org.au/about-us/our-history/> (July 2021).

Figure 13. The SAFA Freedom Riders in front of their hired bus, 1965. Source: AIATSIS, Wendy Watson-Ekatein and Ann Curthoys



Figure 14. The Block, Redfern, 1970. Source: Tony Spanos



Figure 15. Aboriginal Medical Service, Redfern, 1974. Source: National Archives



Figure 16. Aboriginal Legal Aid Service, Redfern, 1974. Source: National Archives



Figure 17. Protesters taking to the streets of Sydney during the 1988 Bicentenary. Source: Newspix



Figure 18. Launch of International Year of the World's Indigenous People, Redfern 1992. Source: City of Sydney Archives



3.2.5 Contemporary communities in Redfern and North Eveleigh

In recent decades, there has been a rapid gentrification of inner Sydney suburbs, including Redfern and Eveleigh.⁴¹ In 2005, the NSW State Government formed the Redfern Waterloo Authority (RWA) with a focus on developing and gentrifying Redfern.⁴² This development has seen an influx of students and young professionals to the area along with the establishment of new cafes, restaurants and bars. In addition, many of the industrial spaces have been redeveloped into residential spaces.⁴³

⁴¹ George Morgan, 2012. 'Urban Renewal and the Creative Underclass', *Journal of Urban Affairs*, Vol. 34 No. 2, 207-222.

⁴² Z. Begg & K. De Souza, 2009. 'Introduction', in Z. Begg and K. De Souza (eds), *There Goes the Neighbourhood: Redfern and the Politics of Urban Space*, Creative Commons, Sydney.

⁴³ AHMS, 2015. *Central to Eveleigh Corridor: Aboriginal and historical Heritage Review Final Report*. UrbanGrowth NSW, 21.

This has led to a decline in the Aboriginal population of Redfern, as rising rental prices have pushed families into more affordable suburbs. The estimated Aboriginal population in Redfern is between 500 – 1300 people,⁴⁴ with the 2016 census recording 284 residents.⁴⁵

Redfern has remained the Aboriginal spiritual heart of Sydney, an urban emblem of a living culture and a centre of Aboriginal activism, culture, community and art. Major Aboriginal legal, health and community services are still active in the area, with Aboriginal people travelling regularly to Redfern to touch base with community. Local festivals such as the annual Yabun Festival celebrates the strength and resilience of Aboriginal peoples, with Aboriginal-led arts and community organisations such as the National Centre for Indigenous Excellence providing employment opportunities, training and positive health outcomes for Aboriginal and Torres Strait Islander peoples.

Since 2007, Carriageworks at North Eveleigh has been an active support for contemporary Indigenous artists, partnering with the National Centre for Indigenous Excellence and commissioning new works through programs such as The National: New Australian Art, Klub Koori, the Yellamundie Aboriginal and Torres Strait Islander Playwriting Festival and the South East Aboriginal Arts Market. Carriageworks, located within the Carriageworks precinct at the subject site, is also home to Marrugeku, an Indigenous dance and performing arts company, and Moogahlin Performing Arts, an Indigenous-led company that develops distinctive cross-cultural theatre.⁴⁶ Until 2019, North Eveleigh also hosted Yaama Dhiyaan, a restaurant and hospitality training centre specialising in Indigenous culture and cuisine.

During the last two decades, Redfern and Eveleigh have also undergone strategic urban renewal, with Aboriginal-led organisations and sustained, meaningful community consultation leading the way. In 2011, the Aboriginal Housing Company announced its planned redevelopment of The Block into the Pemulwuy Project, a mixed use site including affordable housing for Aboriginal and Torres Strait Islander families, childcare, a gallery and commercial spaces.⁴⁷ In 2019, Yerrabingin designed a native rooftop farm at South Eveleigh, featuring over 2000 edible, medicinal and culturally significant plants.⁴⁸

Today, the land around the subject site continues to hold a deep significance for the Aboriginal community and is home to many Aboriginal families. This spiritual connection is described by Cox Inall Ridgeway:

*The roots put down by Aboriginal people over generations continue to flourish and blossom today. The land itself, beyond the buildings and roads, beneath the footpaths and concrete, still contains the stories of ancestors, and the wisdom of Elders. It is this deep connection to culture and customs that regenerates and innovates in the rapidly changing world. This history is an integral part of Country here.*⁴⁹

⁴⁴ Cox Inall Ridgeway, 2021. Selected research by Cox Inall Ridgeway – A brief history of the Redfern/Central area. 7

⁴⁵ Australian Bureau of Statistics, 2016. Redfern Census QuickStats. Accessed at: https://quickstats.censusdata.abs.gov.au/census_services/getproduct/census/2016/quickstat/SSC13339?opendocument (June 2021).

⁴⁶ Carriageworks, 2017. Indigenous. Accessed at: <https://carriageworks.com.au/events/indigenous/> (July 2021).

⁴⁷ Aboriginal Housing Company, 2021. The Pemulwuy Project. Accessed at: <https://pemulwuyproject.org.au/about-us/> (July 2021).

⁴⁸ Yerrabingin, 2019. South Eveleigh Native Rooftop Farm. Accessed at: <https://www.yerrabingin.com.au/projects/rooftop-farm> (July 2021).

⁴⁹ Cox Inall Ridgeway, 2021. Selected research by Cox Inall Ridgeway – A brief history of the Redfern/Central area. 8.

4.0 ENVIRONMENTAL CONTEXT

4.1 Introduction

This section gives an overview of the environmental context of the RNEP providing background information on the geology, soils, landforms and hydrology of the subject site and the surrounding areas. These resources were key to understanding the patterns of Aboriginal occupation of the land prior to and during colonisation.

4.2 Geology and soils

The subject site is located within the Sydney Basin, a large geological feature that spans from Batemans Bay to the south, Newcastle to the north and Lithgow to the west. The underlying geology of the subject site consists of Quaternary units (250 million years ago to present) overlying sandstone and shale (Figure 19).

The underlying geology of the subject site is Ashfield Shale, which is generally composed of black to dark-grey shale and laminate. Ashfield Shale caps the underlying Hawkesbury Sandstone.⁵⁰ Soils associated with the typically gentle slopes of the Ashfield Shale formation tend to be residual soils developed *in situ* by weathering of underlying rock, and they include the Blacktown soil landscape which is found at the subject site. Blacktown soils are shallow to moderately deep red and brown podzolic soils that are of poor fertility and poorly drained. Aboriginal archaeological potential in Blacktown soils is almost wholly constrained to the upper friable dark brown loamy A1 unit (bt1) as underlying units chiefly comprise solid or mottled clays. The upper bt1 unit is generally only of 300mm depth.⁵¹

The subject site is located slightly north east of the Botany Basin, a sub-unit of the Sydney Basin which is characterised by deep deposits of fluvial and marine deposited sands overlain by Holocene deposits of Tuggerah soil, aeolian (wind deposited) coastal sands that form a rolling dune field extending to the coast at Botany Bay.

4.3 Landform and hydrology

The subject site is a predominantly level or gently sloping landform, at the toe of a very mild rise to the north west. No watercourses are known to have passed through the subject site. Historical mapping dated to 1865 shows one water course, the 'Black Wattle Swamp Creek' flowing slightly more than 200m northwest of the subject site. The Blackwattle Creek fed into the mouth of Blackwattle Bay and appears to have been a slow flowing waterbody with numerous ponds or marshes along its course. The subject site surrounds are shown in Figure 20, on which the course of the Blackwattle Creek has been highlighted in blue.

⁵⁰ NSW Geology Plus. (2021). NSW Geology Plus. Retrieved from https://api.tiles.mapbox.com/v4/tybion.a0n6d2t9/page.html?access_token=pk.eyJ1IjoidHliaW91uiwiYSI6IkJPWkFI RGMifQ.X8c8fyJg11-BDWz3KcOQBw#12/-33.3358/150.7558

⁵¹ e-spade. (2021, 7 13). Blacktown Soil Landscape. Retrieved from e-spade: <https://www.environment.nsw.gov.au/Salis5app/resources/spade/reports/9130bt.pdf>

Figure 19: Soil landscapes in and around the subject site

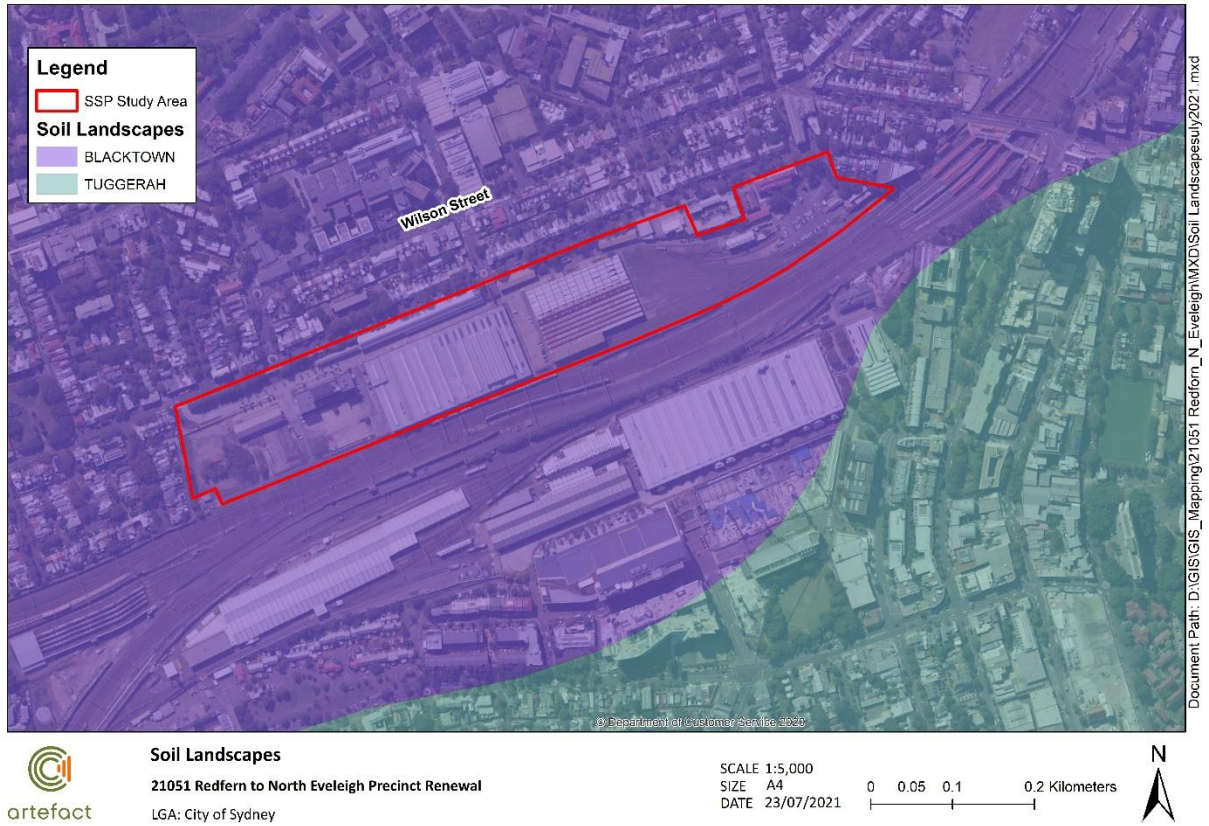


Figure 20: Watercourse near the project area. City of Sydney – Trigonometrical Survey, 1855-1865: Block 152 (City of Sydney Archives).



4.4 Flora and faunal resources

The local area was rich in natural resources due to its location at the intersection of several geomorphological features. To the south, across the current rail lines, a number of swamps and small waterlines were located within the low-lying areas of the undulating dune landform that extended southwards to the coast and Botany Bay. To the north, freshwater was abundant as several creeks fed into the natural coastline of both Blackwattle Bay and Cockle Bay. Cockle Bay was greatly utilized by Aboriginal people as a resource gathering location for shellfish and seafood as evidenced by the large shell middens encountered there by early colonists. Where these streams flowing into Cockle Bay met the littoral zone near the current site of Paddy's Market, a large freshwater swamp provided abundant waterfowl and fish. The Blackwattle Creek also flowed through Blackwattle Swamp into Blackwattle Bay, and the rocky foreshores of Blackwattle Bay likely also provided a rich source of shellfish. Historical sources suggest there was also a large swamp to the east, where Redfern Park is today, known as Boxley's Lagoon.

The landscape around the subject site would have included vegetation such as the Sydney red gum, red bloodwood and Sydney peppermint, brown stringybark, broadleaved scribbly gum, grass trees and banksia. Various plant species within the area supplied food, seeds, nectars, fruits, roots and tubers to the local Aboriginal community. Species of native lilies with small tuberous roots were collected and eaten. The flower-cones of the banksia were soaked in water in bark or wooden containers to extract the nectar to make sweet drinks. The hearts of the grass trees stems were eaten and the nectar from the spike flowers was also collected and eaten. They could also be utilised for making tools such as spears, shafts and handles for stone implements, as well as carrying vessels of bark and woven fibre, digging sticks and a variety of other items utilitarian and non-utilitarian. The dry flower-stems of the grass trees were used for spears. An abundance of native animals also occupied the subject site, utilised by the Gadigal for food and resources.

4.5 Historical impacts on soils in the subject site

Mapping dated to 1865 (Figure 21) illustrates that the subject site was undeveloped at this time, although it was apparently immediately adjacent to the grounds of a substantial estate known as 'Calder House'. The subject site occupied land situated then as now, to the immediate north of rail lines leading to the south and west. The suburb of Redfern is visible as preferentially developed on the sandhills that are present to the south and east of the rail lines. It is possible that the swampy Blackwattle Creek line in its clayey poorly drained Blacktown Soil surrounds may have acted as a deterrent for both long term Aboriginal residence and also against the choice of colonial settlement, particularly when the alternative of sandy dunes or rocky geology was available nearby.

By the late 1880s (Figure 22), built rail infrastructure is visible in the subject site. This aligns with the information available on construction in the subject site from listings and descriptions for the Eveleigh Railway Workshops and the NSW Heritage Inventory. Large solid brick and brick and iron structures were erected here in numerous phases from the early 1880s, with the Paint Shop listed as constructed in 1887.

The Paint Shop comprises a large single storey building of brick containing eight rail roads, and an adjacent metal clad building containing five rail roads. Each road was separated by a single row of cast iron columns that supported the saw tooth iron roof. A feeder yard stood to the northeast of the workshop from which locomotives and rolling stock could be moved to and from the workshop.

Various phases of minor demolition and renovation have taken place in the subject site.⁵² Overall, however, the subject site appears to have remained largely unaltered since first construction in 1887.

⁵² NSW State Heritage Inventory. (2021, 7 14). Eveleigh Railway Workshops. Retrieved from <https://www.hms.heritage.nsw.gov.au/App/Item/ViewItem?itemId=4801102>

Aerial imaging has been obtained (Figure 23 to Figure 31) at intervals of approximately a decade, illustrating that although the subject site has fallen into disuse and disrepair no major changes are visible from 1930 to 2020.

Figure 21. City of Sydney – Trigonometrical Survey, 1855-1865: Block 152. Subject site surrounds outlined in red, Blackwattle Creek in blue. Source: City of Sydney Archives.



Figure 22. Map of Redfern, late 1880's. Subject site surrounds indicated in red. Source: NLA Trove



Figure 23. The subject site in 1930. Source: NSW Historical Image Viewer



Figure 24. The subject site in 1943. Source: NSW Historical Image Viewer



Figure 25. The subject site in 1951. Source: NSW Historical Image Viewer



Figure 26. The subject site in 1961. Source: NSW Historical Image Viewer



Figure 27. The subject site in 1978. Source: NSW Historical Image Viewer



Figure 28. The subject site in 1986. Source: NSW Historical Image Viewer



Figure 29. The subject site in 1994. Source: NSW Historical Image Viewer



Figure 30. The subject site in 2002. Source: NSW Historical Image Viewer



Figure 31. The subject site in 2020. Source: Google Earth



4.6 Summary

The subject site may once have been richly resourced with flora and fauna. Nevertheless, a comparative landscape approach between the subject site and other locations nearby would indicate that the subject site probably did not compare well to more richly resourced locations that were within easy reach. In these nearby locations, all the resources listed above as in the subject site, and many more, were in abundant availability. The subject site is only 1.5km from the historical shoreline of Blackwattle Bay, and only 1.6km from the historical shoreline at Cockle Bay. Cockle Bay is known to have been a particularly abundant and highly utilised food source resulting in its' Gadigal name being *Tumbalong* or 'place of much shellfish'. The southern entries to both Blackwattle Bay and Cockle Bay were fed by freshwater streams, and at Cockle Bay a large freshwater marsh provided a wide range of prey and plant species. At both Blackwattle Bay and Cockle Bay, the surrounds of the bay were sandstone slopes containing outcrops and shelters. These bays would have comprised prime fishing and living areas for Aboriginal people in the past.

To the south of the subject site, at a distance of only some 250-300m, large fields of sand dunes commence. These extended to Botany Bay in the south and were once interspersed with streams and wetlands. In finer weather these sands would have been a comfortable open camping area.

In contrast, the low-lying Blacktown soils of the subject site contain no fishing habitats, no rock shelters nor comfortable sands, nor would they rapidly dry in the manner that sand sheets would after even heavy rain. If we take all of this evidence into account along with the vast preference for marine sustenance lifestyle that has been documented both ethnographically and archaeologically for the Aboriginal inhabitants of Gadigal Country, then it is highly likely that the subject site would have only functioned as a hunting and ranging location, with little economic purpose evident for Aboriginal people to have stayed there even in the relatively short term – rock shelters were located only 15 to 20 minutes' walk away to the north, and sand dunes only a few minutes at most to the south.

The subject site has a documented history of use by Aboriginal people for several decades during the early colonial period. Following this it was resumed for use as a heavy-duty rail workshop and rail lines feeding into this workshop. It is almost certain that construction of buildings with floors sufficiently robust to house multiple locomotives or rolling stock will have entailed the excavation and

formation of footings and flooring that will have disturbed underlying culturally sensitive upper units of the Blacktown Soil. The same is likely the case for the feeder yard to the east of the Paint Workshop, where the construction and subsequent removal of multiple rail lines will likely also have entailed levelling and excavation to grade, sufficient to disturb the modelled shallow Blacktown soil landscape. Aboriginal people continued to reside in the surround of the subject site after its development for industrial and high-density residential functions. The current evidence for such Aboriginal presence, however, is primarily documentary and oral rather than archaeological.

5.0 ABORIGINAL CONSULTATION

5.1 Introduction

Consultation with Aboriginal stakeholders with connections to the RNEP has been undertaken for this project in a number of ways. These consultation approaches and their results are outlined below.

5.2 Aboriginal consultation (Registered Aboriginal Parties)

Consultation has been conducted in accordance with the Aboriginal cultural heritage consultation requirements for proponents 2010 (Department of Environment, Climate Change and Water NSW 2010). A consultation log has been maintained which details all correspondence with the Registered Aboriginal Parties (RAPs) for the proposal (Appendix A).

5.2.1 Identification of stakeholders and registrations of interest

In accordance with Step 4.1.2 of the Consultation Requirements, Artefact Heritage corresponded with the following organisations by email on 26 July 2021 requesting the details of Aboriginal people who may hold cultural knowledge relevant to determining the Aboriginal significance of Aboriginal objects and/or places within the local area:

- Sydney City Council
- Metropolitan LALC
- Greater Sydney Local Land Services
- Heritage NSW
- National Native Title Tribunal
- Office of the Registrar, Aboriginal Land Rights Act 1983
- Native Title Service Corporation (NTS Corp)
- Heritage NSW – Parramatta Office.

In addition to this, and in accordance with Step 4.1.3 of the Consultation Requirements, an advertisement was placed in the *Koori Mail* on 11 August 2021, inviting the participation of Aboriginal people who may hold cultural knowledge relevant to determining the Aboriginal significance of Aboriginal objects and/or places within the local area.

In accordance with Step 4.1.3 of the Consultation Requirements, on 19 August 2021, emails or letters were sent to all Aboriginal persons or organisations identified through advertisement or through responses from agencies contacted as part of Step 4.1.2. In accordance with Step 4.2 the letters provided details about the location and nature of the proposal, as well as an invitation to register as an Aboriginal stakeholder.

As a result, five groups/individuals registered their interest as shown in Table 4.

Table 4. Groups or individuals registered as RAPs for RNEP

Group	Contact
Gulaga Aboriginal Cultural Heritage Services	Wendy Smith
Kamilaroi-Yankuntjatarra Working Group	Phillip Khan
Butucarbin Heritage	Jennifer Beale/Lowanna Gibson
Woronora Plateau Gundangara Elders Council	Kayla Williamson
Didge Ngunawal Clan	Lillie Carroll, Paul Boyd

It is noted that the Metropolitan LALC did not register their interest as a RAP during this period; however, in line with consultation requirements, all documents were also sent to the Metropolitan LALC as a matter of course.

5.2.2 Review of assessment methodology

A copy of the assessment methodology was sent to RAPs by email on 24 September 2021, requesting comments by 29 October 2021. At the end of this period two RAPs had responded. These RAPs supported the findings of the methodology, the archaeological survey, and the approach to heritage interpretation. Their comments are presented below in Table 5, and provided in Appendix B.

Table 5. Aboriginal stakeholder comments on methodology

RAP	Comment
Didge Ngunawal Clan - Lillie Carroll, Paul Boyd	DNC agrees with the proposed assessment for the Eveleigh Redfern Project.
Kamilaroi-Yankuntjatarra Working Group – Phillip Khan	Information about cultural significance provided, agreed with methodology, supported the report. Looking forward to further consultation.

5.2.3 Review of draft ACHS

A copy of the ACHS (this report) was sent to RAPs by email on 9 November 2021, requesting comments by 7 December 2021. At the end of this period, 1 RAP had responded in support of the findings of the ACHS and the approach to heritage interpretation. The comments are presented below in Table 6, and provided in Appendix B.

Table 6. Summary of Aboriginal stakeholder comments on the draft ACHS

RAP	Comment
Kamilaroi-Yankuntjatarra Working Group – Kadibulla Khan	We would like to recommend a cultural interpretation plan for this project to educate the wider community and continuing the passing down of knowledge to our younger generations. This can be achieved through native landscaping, edible gardens, art, digital displays, soundscapes, water features, and much more. We would like to agree to your recommendation, and we support your ACHS, we look forward to working alongside you on this project.

5.3 Consultation with Metropolitan LALC

5.3.1 Site inspection, 8 September 2021

A site inspection was carried out on 8 September 2021 by Elizabeth Bonshek (Senior Heritage Consultant), Michael Lever (Heritage Consultant) and Darrienne Wyndham (Senior Heritage Consultant) of Artefact Heritage, together with Rowena Welsh-Jarrett (Cultural Heritage Officer, Metropolitan LALC).

The aim of this inspection was to assess the potential for Aboriginal archaeological remains across the site, using visual assessment coupled with cultural information from the Cultural Heritage Officer. A discussion exploring the Aboriginal heritage values of the area and its significance to the local Aboriginal community, along with a preliminary discussion about heritage interpretation, was also undertaken. See Section 7.0 for results of the site inspection.

5.3.2 Consultation meeting, 5 October 2021

Consultation with Metropolitan LALC over the approach to heritage interpretation was undertaken on 5 October 2021 via Zoom. Carolyn MacLulich (Principal) and Darrienne Wyndham (Senior Heritage Consultant) met with Rowena Welsh-Jarrett (Cultural Heritage Officer, Metropolitan LALC) to discuss the themes of ***Mura (trackways) and ngurang (places), Gabara (head), damara (heart) and butbut (heart)*** and ***Yirran (very, great, large, many)*** developed by Artefact Heritage, the appropriate cultural stories to tell about the Aboriginal connections to the RNEP and what places and interpretive devices the community and LALC would like to see as part of the new development. Artefact also provided a summary handout for Rowena to discuss with Nathan Moran (CEO, Metropolitan LALC).

Metropolitan LALC provided feedback over the phone and via email on 12 October 2021. Metropolitan LALC agreed that the interpretive themes resonated with the experiences of the community, especially the connections to the Eveleigh Railway Workshops and other industries in the area providing employment which empowered Aboriginal people to live in Redfern. The LALC also provided feedback that the area forms part of the Gadigal food bowl, an area rich with medicine and remedies, that runs down Shea's Creek into Gamay (Botany Bay). The Metropolitan LALC expressed the overall wish to acknowledge the Gadigal and surrounding communities through art, culture, social, business and ecological programs.

The full feedback from Metropolitan LALC is included in Appendix B.

5.4 Consultation with Aboriginal community

A key part of planning interpretation for a site is consultation with those people who have strong associations with the heritage and history of the place. A program of consultation with knowledge holders was undertaken for this project by Balarinji, summaries of which are included in Appendix A.

5.4.1 Aboriginal community consultation

Consultation with Aboriginal knowledge holders is a fundamental aspect of the heritage interpretation process. As the traditional owners of the land, the local community maintains a dynamic connection to Country which informs their identity, culture, language and ways of living.⁵³ The depth of this connection requires that appropriate, effective consultation with relevant community members must take place for any archaeological or heritage works occurring on their traditional land.

⁵³ Australian Heritage Commission, 2002. Ask First: a guide to respecting Indigenous heritage places and values.

Under the Burra Charter⁵⁴:

Article 12. 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.

Ask First: a guide to respecting Indigenous heritage places and values states that Aboriginal people⁵⁵:

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

By working collaboratively with the Aboriginal community, interpretive elements for the RNEP can reflect their traditional knowledge and experiences.

A number of previous Aboriginal stakeholder consultations have been undertaken for projects in this area over the past several years. These include:

- Archaeological & Heritage Management Solutions for Urban Growth NSW, Central to Eveleigh Corridor: Aboriginal and Historical Heritage Review Final Report (2015)
- Origin Communications Australia for Urban Growth NSW, Central to Eveleigh Urban Transformation and Transport Program Final Report on Engagement Activities and Feedback from Aboriginal Community Members, Organisations and Stakeholders (Phase 1 – 2015)
- Extent Heritage Advisors for Urban Growth NSW, North Eveleigh West Railway Yards Historical and Aboriginal Archaeological Impact Assessment (2016).

A review of these existing community consultation for recent projects in and around the subject site was undertaken for the project by Cox Inall Ridgeway in 2021, and a summary is provided below:

*Key themes and recommendations arising from the previous engagement sessions include the desire of the local Aboriginal community for **the stories and memories of Redfern as the Aboriginal heart of Australia to be recorded and celebrated** and the central importance of **recognising the area as Cadigal Country**. Previous suggestions put forward to celebrate the area's rich Aboriginal history include **an oral histories project, a Keeping Place, a Gathering Place, family mapping, co-naming and signage**. The area contains **extremely significant Aboriginal heritage values which encompass traditional cultural connections, local histories, industrial/ entrepreneurial histories, social/kinship histories and political histories** which are ongoing to the present day. ⁵⁶*

⁵⁴ Australia ICOMOS, 2013. Burra Charter –The Australian ICOMOS Charter for Places of Cultural Significance. 3.

⁵⁵ Australian Heritage Commission, 2002. Ask First: a guide to respecting Indigenous heritage places and values. 6.

⁵⁶Cox Inall Ridgeway, 2021. Central Precinct Renewal Project: Review of Central and Redfern Renewal Project Documents. Report prepared for Transport for NSW

The report also summarised previous suggestions for interpretation options deriving from these consultations which included:

- An oral history project
- A keeping place
- Cultural expression through art, murals, street art, sculpture
- Smart apps and virtual reality tours/museums
- Naming, use of The Sydney Language in signage/place naming/street names
- Landscape design & plantings
- Walks and tours
- A gathering place - spaces and places that allow Aboriginal people to connect and gather
- Cultural expression programs
- Show tangible markers of Aboriginal culture and history
- Cultural sensitivity as to what can be shared/shown.

5.4.2 Connecting with Country Framework – Redfern North Eveleigh Precinct

The site-specific Connecting with Country Framework, developed by Balarinji for the project, included consultation with key Aboriginal knowledge holders, community members and organisations.

This framework provided guidelines aligned with the GANSW draft Connecting with Country Framework (2020) and Designing with Country (2020), aiming to produce:

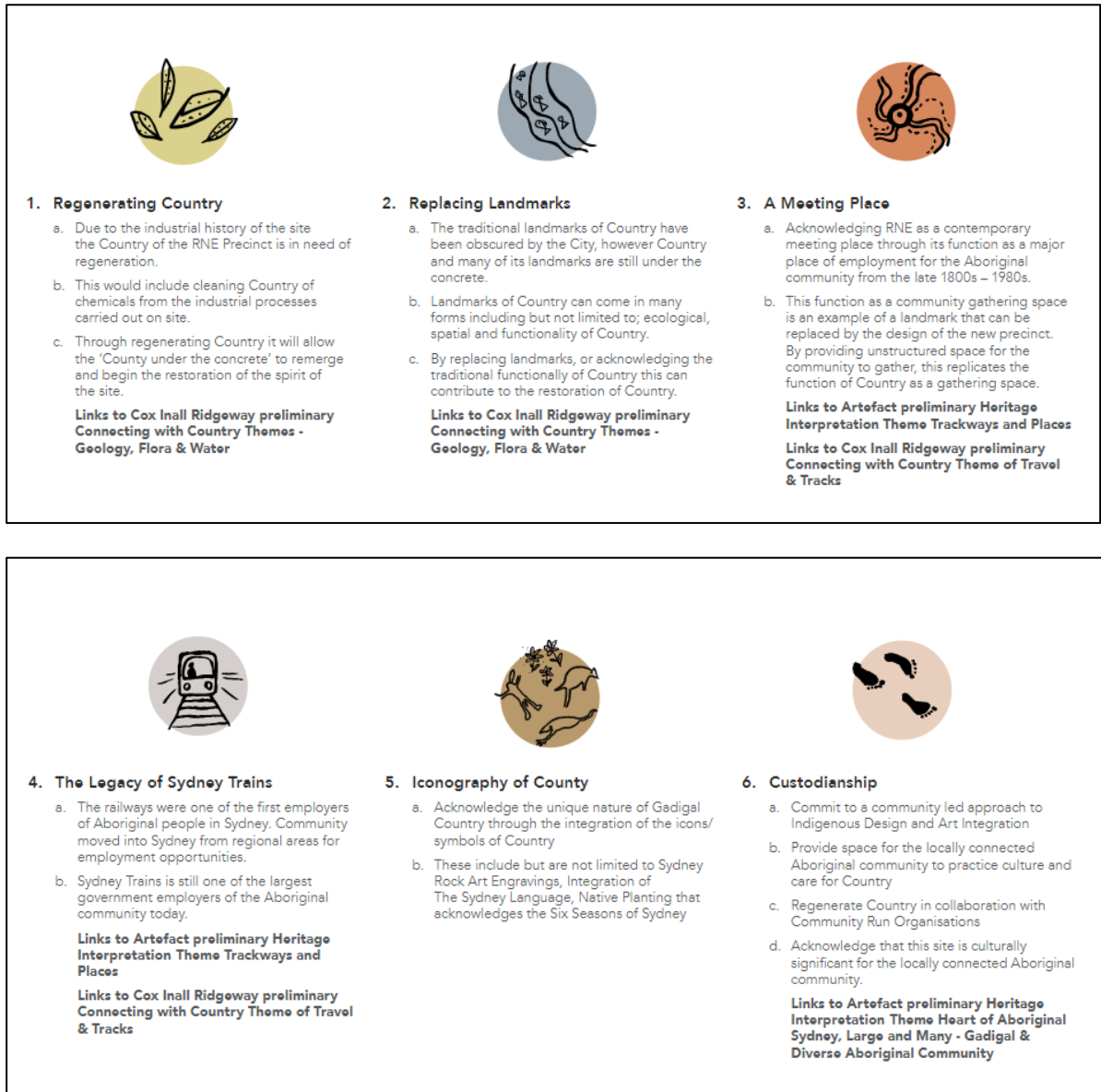
- Design that places local Aboriginal stakeholders at its centre: *We will respect the diversity of Aboriginal cultures, but we will prioritise the local, place-specific cultural identity of the Country we're working on. Aboriginal people will determine the representation of their cultural materials, customs and knowledge.*
- Benefits to Country and its Traditional Custodians: *We will prioritise financial and economic benefits to the Country where we are working, and by extension to the Traditional Custodians of that Country.*

Balarinji arranged consultation sessions with:

- Adam Byrne, Gadigal Elder
- Allen and Charles 'Chicka' Madden, Gadigal Elders
- Barbara McGrady, Redfern community member and cultural knowledge holder
- Bronwyn Penrith, Redfern community member and Director of the Redfern Foundation Ltd and the Chairperson of Mudgin-Gal Aboriginal Women's Corporation
- Cameron Davidson, Gadigal educator
- Deborah Lennis, storyteller, artist and Cultural Advisor to Inner West Council
- Ray Davidson, Gadigal Elder, and board member of Metropolitan LALC.

Consultation with these stakeholders led to Balarinji's development of Key Design Themes for the RNEP, provided in Figure 32.

Figure 32. Key Design Themes, Connecting with Country Framework. Source: Balarinji



5.4.3 Consultation on heritage interpretation, Balarinji

During their preparation of the RNEP Connecting with Country framework, Balarinji also undertook consultation specifically on the Aboriginal heritage interpretation planning for the site. This consultation involved interviews with selected local stakeholders who had been invited to participate:

- Aiesha Saunders, Redfern community member and previous Assistant Curator, Sydney Living Museums
- Allen Madden, Gadigal Elder
- Barbara McGrady, Redfern community member and cultural knowledge holder
- Binowee Bayles, Redfern community member and cultural knowledge holder
- Charles 'Chicka' Madden, Gadigal Elder
- Donna Ingram, Redfern community member and Redfern Then and Now Historical Walking Tours
- Ray Davison, Gadigal Elder.

Other invitees, such as Michael Mundine, Tim Leha, Shane Philips, Liza-Mare Syron and Lily Shearer declined to participate in consultation.⁵⁷

This particular consultation was focused on the three interpretive themes developed for the RNEP (see Section 11.6). The stakeholders' responses to the key themes were positive overall, with feedback that certain words implying more Western concepts of linear time should be removed, including 'contemporary', 'ancient', and 'modern' to maintain the focus on Aboriginal culture as a vibrant, living culture.⁵⁸ The themes in this report have been adjusted according to this feedback.

The following consultation questions and summaries of responses were also included in the report:

- *Are there any stories about stakeholders working at the Eveleigh Railway Workshops or around the railways in the area?*

A number of stories were told, and details have been included in the Heritage Interpretation Strategy.

- *What stories can/should be told about the area? Is there anything that should be kept private/not included?*

A large range of responses suggested pre-colonial history, knowledge of Country, exploration of the positive and negative aspects of Aboriginal experiences at Redfern (employment, services, activism, workers' rights, pioneering Aboriginal-led organisations), housing and community in Redfern, movement of people to the area, the diversity of the Redfern community, arts and performance, sports.

- *Are there any specific programs/interpretive features that you would like to see in the area?*

A broad range of programs and interpretive features were suggested by the stakeholders, including spaces for programs connecting to existing services in the area and linked with local Aboriginal arts institutions, meeting places/yarning circles, areas that connected with Country, naming/wayfinding/signage elements on Country, native plantings and green spaces in collaboration with local Aboriginal businesses, and meaningful public art that is connected to place and Country.

- *Are there any specific people that should be participating in the development of artwork/interpretive elements?*

A range of artists and curators were nominated by the stakeholders. Barbara McGrady and Ray Davison recommended that young Aboriginal people also be involved in any artworks or programs.

- *What would be the signs of a successful development/Aboriginal interpretation?*

The overall community definition of 'success' for the development would be measured by an intangible feeling, with the creation of a space that is welcoming, safe, engaging and inviting to all Aboriginal people while recognising the connection and history of the local Aboriginal community'.⁵⁹

⁵⁷ Balarinji, 2021b Redfern North Eveleigh Precinct Renewal Project, Aboriginal Heritage Interpretation Strategy, Consultation Summary Report. Report prepared for Transport for NSW.

⁵⁸ Ibid 10.

⁵⁹ Ibid.

- *Is it appropriate to use local language to name places and spaces within the new development?*
All stakeholders agreed that using local language was appropriate, if it was developed in concert with local community members and language specialists. Overlap with other named areas around Sydney should be avoided. Jakelin Troy's *The Sydney Language* was agreed as the most acceptable resource, but stakeholders recommended discussions with community and language specialists such as Nadeena Dixon over any proposed naming.

5.4.4 Consultation with City of Sydney Council's Aboriginal and Torres Strait Islander Advisory Panel

Consultation with the City of Sydney Aboriginal and Torres Strait Islander Advisory Panel is being undertaken by Transport for NSW and Balarinji, as part of the Connecting with Country framework development. See the project's Consultation Outcomes Report for details.

6.0 ARCHAEOLOGICAL CONTEXT

6.1 Introduction

This section gives an overview of the archaeological context of the RNEP subject site, including a search of registered Aboriginal sites in the area and previous archaeological investigations. The findings of these previous investigations enable the use of the predictive model to estimate the potential for Aboriginal archaeology to be present within the subject site.

6.2 Registered Aboriginal sites in the search area

The locations and details of Aboriginal sites are considered culturally sensitive information. It is recommended that this information, including the AHIMS data and GIS imagery, is removed from this report if it is to enter the public domain.

A search of the Aboriginal Heritage Information Management System (AHIMS) was carried out on 12 July 2021 by Michael Lever (Client ID 605750) for a search area of 1,000 metres (m) surrounding the subject site. The details of the search that the 1,000m buffer was applied to are provided in Table 7.

Table 7. AHIMS details, Client ID 605750

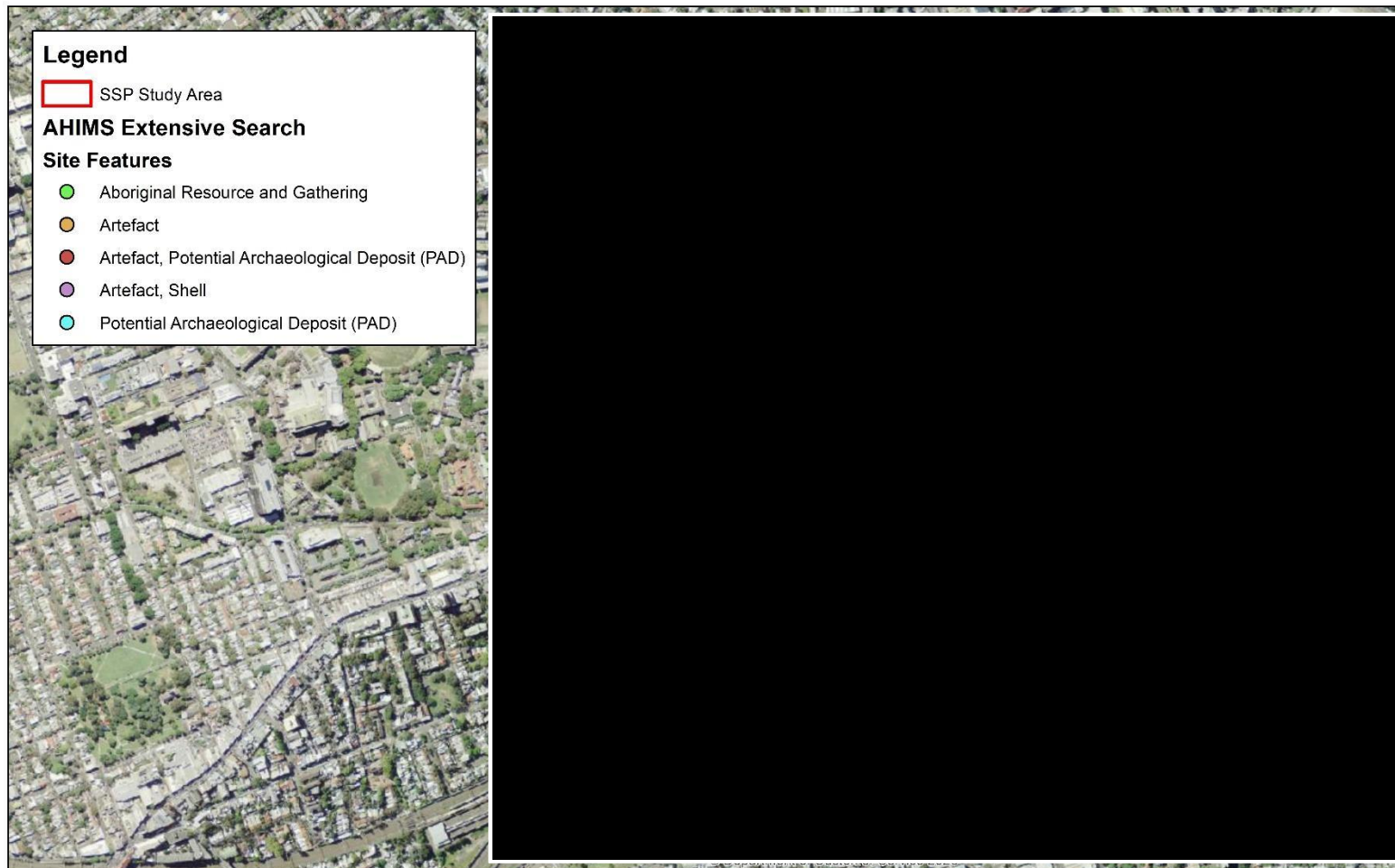
Client ID	Date of Search	Latitude	Longitude
605750	12 July 2021	-33.8932	151.1922
		-33.8931	151.1955

This search identified a total of nine Aboriginal sites and objects within the search area. These are listed in Table 8 below and mapped in Figure 33. No sites were identified within the subject site.

Table 8. AHIMS sites in the search area

AHIMS ID	Site Name	Site Type
45-6-2597		Shell: Artefact
45-6-2629		Artefact
45-6-2663		Artefact: Potential Archaeological Deposit (PAD)
45-6-2680		Potential Archaeological Deposit (PAD)
45-6-2745		Potential Archaeological Deposit (PAD)
45-6-2767		Aboriginal Resource and Gathering
45-6-2822		Artefact
45-6-3071		Potential Archaeological Deposit (PAD)
45-6-3064		Potential Archaeological Deposit (PAD)

Figure 33: AHIMS sites in the search area

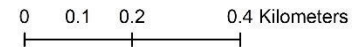


Locations redacted
for public issue



AHIMS Extensive Search
21051 Redfern to North Eveleigh Precinct Renewal
LGA: City of Sydney

SCALE 1:10,000
SIZE A4
DATE 23/07/2021



Of these nine identified sites, four sites (44%) are Potential Archaeological Deposit (PAD). Areas of PAD are subject to an assessment of potential only and it is possible that no cultural material is present within them. Similarly, one site (AHIMS ID 45-6-2767) is a registration of a location used for twentieth century protest activities, and cannot be used to model the archaeological potential of activities carried out by Aboriginal people in the pre-colonial past in the subject site. The remaining four sites are either low density artefact deposits (75%) recovered from disturbed contexts, or a combination of midden and artefact site. The combination midden and artefact site card (AHIMS ID 45-6-2597) gives its location as on a dune, within 50m of freshwater. No such dune or freshwater resources are present in the subject site.

The lack of registered Aboriginal sites within the subject site, the low number of Aboriginal sites in the search area, and the low density of artefacts within sites identified in the search area, cannot in themselves be taken as conclusive evidence of low rates of utilisation of the search area by Aboriginal people in the past. The early date of development of the land in the search area, and the robust nature of industrial development in the subject site, may indicate that archaeological remains once present within them have been removed or disturbed.

6.3 Previous archaeological investigations

A relatively limited number of Aboriginal sites have been identified in the dense urban development of the Redfern and Eveleigh areas, largely due to the intensive development of the areas and associated sub-surface impacts, and the limited number of archaeological excavations that have taken place.

The following summary of relevant archaeological reports is constrained to those reports that were conducted on similar soils and which incorporated test excavation programs:

Table 9. Summary of relevant local archaeological test excavations

Author	Title	Date	Distance to subject site	Findings
Dominic Steele Consulting Archaeology	Aboriginal Archaeological Assessment Report Broadway and Mountain Street Development Site, Sydney'	2001	1.1km	This investigation addressed the archaeological potential of a block bounded by Broadway and Mountain Streets and Smail and Blackwattle Lanes. The property is adjacent to the Blackwattle sewer and stormwater system. Documentary research suggested the area would consist of soils derived from the Wianamatta Group. Geotechnical investigation revealed 1.7 to 3.1m of fill across the site placed there around 1910. Proximity to the original Blackwattle Creek was hypothesized to raise archaeological potential in this area, but historical developments would likely have impacted and diminished this potential. ⁶⁰
Steele and Czastka	Final Aboriginal Archaeological Excavation Report Quadrant Development Site, Broadway and Mountain Streets, Sydney, New South Wales	2003	1.1km	Aboriginal archaeological test excavation and monitoring was undertaken by Steele in 2001 at a block ('the Quadrant site') positioned between Broadway and Mountain Streets in Ultimo. Blackwattle Creek once traversed the site and testing in 1 metre squares was undertaken along the creek bank and upslope of the creek. Soils here were modelled to be deeper than elsewhere due to alluvial

⁶⁰ Dominic Steele Consulting Archaeology. (2001). Broadway and Mountain Street Sydney.

Author	Title	Date	Distance to subject site	Findings
				<p>deposition processes. A 5 x 15 metre remnant patch of original topsoil was tested. Fourteen Aboriginal flaked stone artefacts were recovered from this, all of which were less than 10 millimetres in maximum dimension, and most of which were non-diagnostic.</p> <p>In the final report, Steele and Czastka suggest that the lack of more substantial Aboriginal archaeological material identified on the Quadrant site may relate to the poorly-drained nature of the Blackwattle Creek landscape. The food and raw material resources of the creek line/swamp environments within and immediately adjacent to the Quadrant site are likely to have been exploited by Aboriginal people. However, they are unlikely to have established long-term occupation sites on land that was low-lying and poorly drained. Rather, the higher site elevations overlooking Blackwattle Creek are more likely to contain more substantial evidence for past Aboriginal visitation and use.⁶¹</p>
JMCHM	Sydney University Campus 2010: Test Excavations at the Law Building Site, Camperdown Campus; and at Maze Green, the Old Darlington School, Darlington Campus', for Capital Insight	2005	350m	Maze Green, adjacent to the Old Darlington School, was identified as having moderate archaeological potential, due to its proximity to Blackwattle Creek and apparent low levels of disturbance. Test excavations were carried out to depths of up to 0.5 meter (m), and one flaked stone artefact was recovered from disturbed overburden. It was concluded that the site was unlikely to have had significance as a campsite. ⁶²
JMCHM	Sydney University Campus 2010: Test Excavations at the University of Sydney, Central Site, Darlington Campus', for Capital Insight.	2006	1km	Test excavations were carried out on the site of the proposed Central building, on the southern side of City Road, on the University of Sydney's Darlington campus. The area had been identified as holding low to moderate archaeological potential. The area investigated is located adjacent to City Road, and within the upper reaches of the Blackwattle Creek drainage catchment. The geological context at the Central Site was similar to the present subject site being Ashfield Shale with associated shallow residual Blacktown soils, the site is located near the Blackwattle Creek. Backhoe transects were excavated to expose the original land surface, which varied between 0-0.5 m in depth beneath introduced layers of fill and building material. Following the backhoe transects eleven 1m x 1m test pits were dug by hand and these recovered one silicified tuff stone artefact. Archaeological test excavation

⁶¹ Steele, D., & Czastka, J. (2003). Final Aboriginal Archaeological Excavation Report Quadrant Development Site, Broadway and Mountain Streets, Sydney, New South Wales.

⁶² JMCHM. (2005). Sydney University Campus 2010: Test Excavations at the Law Building Site, Camperdown Campus; and at Maze Green, the Old Darlington School, Darlington Campus', for Capital Insight.

Author	Title	Date	Distance to subject site	Findings
				demonstrated that the surviving portions of identified A horizon had been significantly disturbed. It was considered that no further archaeological investigations of the site was warranted. ⁶³
P. Irish	Preliminary Aboriginal Heritage Assessment: Two Portions of the North Eveleigh Site (Part Lot 4 in DP862514) Redfern, NSW'	2008	400m	Two areas on the southern side of Wilson Street in North Eveleigh were assessed which appeared to have escaped bulk excavation to bedrock as part of the construction of the railway. Investigation revealed that even where bulk excavation of the site was not evident, the site was substantially disturbed through historical processes of construction, demolition and landscaping. As a result, Irish found that the shallow A horizon of Blacktown soils had been entirely removed leaving no potential for potential surface or subsurface archaeological finds in the subject site. ⁶⁴
S. Higgs and S. Gibbins	The Quay Project, Haymarket: Aboriginal Cultural Heritage Assessment Final Report	2012	1.6km	A Due Diligence assessment identified the area as of high potential to Aboriginal people in the past due to the presence of reliable freshwater and food resources. Undisturbed soils found during historical archaeological excavation. These soils were archaeologically tested with five 50 centimetre (cm) x 50cm test pits. No Aboriginal artefacts were identified through this testing and it was concluded that the soil deposit could not be definitively identified as natural or redeposited soils. Subsequent to this, one Aboriginal lithic artefact was identified in fill from a historical post hole. This did not alter the assessment of the subject site as of low sensitivity for Aboriginal archaeological remains. ⁶⁵

⁶³ JMCHM. (2006). Sydney University Campus 2010: Test Excavations at the University of Sydney, Central Site, Darlington Campus', for Capital Insight.

⁶⁴ Irish, P. (2008). Preliminary Aboriginal Heritage Assessment: Two Portions of the North Eveleigh Site (Part Lot 4 in DP862514) Redfern, NSW'.

⁶⁵ Higgs, S., & Gibbins, S. (2012). The Quay Project, Haymarket: Aboriginal Cultural Heritage Assessment Final Report. Report to CRM.

Author	Title	Date	Distance to subject site	Findings
Artefact Heritage	Central Station Main Works	2019-2020	1.5km	As part of the CSMW program for Sydney Metro, Artefact Heritage undertook extensive archaeological investigations at Central Station. A staged archaeological test/salvage excavation program was completed within the station box area, located across areas where geotechnical testing had indicated the presence of sand deposits. The excavation program has resulted in the retrieval of 14 artefacts over 71 square metres of hand excavation in both intact and secondary contexts. A total of 4 artefacts were retrieved from an intact archaeological deposit (all confirmed Aboriginal objects), while the remaining 10 artefacts were retrieved from disturbed contexts of low archaeological integrity (redeposited sand). The site (AHIMS ID 45-6-3654) is considered a low-density artefact scatter within both intact sand and redeposited sand.

6.4 Summary

The subject site is not in a location where large numbers of Aboriginal sites have been previously identified. This is likely due to a combination of natural and landform factors that render the subject site a less attractive location for habitation and resource extraction than other locations within close proximity. Additionally, soil disturbance in the surrounds of the subject site appears to have been generally significant, associated with the early and intensive residential development of the location, and the industrial development of the subject site in particular. Even where natural soils have been preserved and extensive archaeological test excavation has been carried out in locations adjacent to Blackwattle Creek where soils were likely deeper than elsewhere in the surrounds, the archaeological sensitivity of the search area has been very low. Findings by Steele and Czastka⁶⁶ match the functional modelling suggested above - that while Aboriginal people may have utilised resources associated with this low-lying and poorly drained area, they are unlikely to have established long-lasting occupation sites on such land.

6.5 Conclusions

The following conclusions are made based on the site's natural attributes, the modelled use of the site by Aboriginal people in the past, and an analysis of relevant previous archaeological investigations in the area.

- The site is low lying and on poorly drained Blacktown soils.
- More abundantly resourced coastal locations were present within a 20 minute walk north.
- Aeolian dune fields were present 250m to the south.
- Local soils are modelled as shallow (<300mm).
- High levels of soil disturbance are indicated across the majority of the subject site, resulting from construction of various elements of the Eveleigh Workshop and feeder yard.

⁶⁶ Steele, D., & Czastka, J. (2003). Final Aboriginal Archaeological Excavation Report Quadrant Development Site, Broadway and Mountain Streets, Sydney, New South Wales.

- Archaeological excavations in the surrounds of the subject site on Blacktown soils have only identified low density artefact scatters, if any.

6.6 Predictive model

The following predictive statements are made based on the subject site's natural attributes, the modelled use of it by Aboriginal people in the past and an analysis of relevant previous archaeological investigations in the area.

- Soils within the subject site are likely shallow and have likely been subject to significant disturbance as a result of construction for the Eveleigh Railway Workshops.
- Archaeological remains within any intact landforms within the subject site are likely to comprise low-density artefact deposits.
- These deposits will reflect the use of the subject site by Aboriginal people in the past as a resource extraction or transit location, rather than as a location for longer term residence.
- Such deposits will be characterised by small numbers of smaller lithic tools or lithic tool maintenance and manufacturing debitage including flakes and exhausted cores.

7.0 ARCHAEOLOGICAL SURVEY

7.1 Introduction

This section provides an overview of the methodology of the physical survey undertaken at the RNEP, which aimed to refine the assessment for Aboriginal archaeological potential at the subject site.

7.2 Aboriginal site definition

An Aboriginal site is generally defined as an Aboriginal object or place. An Aboriginal object is the material evidence of Aboriginal land use, such as stone tools, scarred trees or rock art. Some sites, or Aboriginal places can also be intangible and although they might not be visible, these places have cultural significance to Aboriginal people.

The Code of Practice for Archaeological Investigation of Aboriginal Objects in New South Wales (Department of Environment Climate Change and Water NSW 2010) states in regard to site definition that one or more of the following criteria must be used when recording material traces of Aboriginal land use:

- The spatial extent of the visible objects, or direct evidence of their location
- Obvious physical boundaries where present e.g., mound site and middens (if visibility is good), a ceremonial ground
- Identification by the Aboriginal community on the basis of cultural information.

For the purposes of this study an Aboriginal site, or potential Aboriginal site, was defined by recording the spatial extent of visible traces or the direct evidence of their location within the subject site.

7.3 Methodology

A site inspection was carried out on 8 September by Elizabeth Bonshek (Senior Heritage Consultant), Michael Lever (Heritage Consultant) and Darrienne Wyndham (Senior Heritage Consultant) of Artefact Heritage. The Metropolitan LALC was represented by Rowena Welsh-Jarrett (Cultural Heritage Officer).

Aerial photographs and topographic maps were carried by the survey personnel. A photographic record was kept of all accessible portions of each survey unit. Photographs were taken to document the existing environment and landform context of the subject site

The subject site was surveyed on foot, as one survey unit. Surface visibility and exposure within the subject site was effectively zero, with the majority of each survey unit covered by buildings, roads, concrete footpaths and rail infrastructure, and one area by dense overgrowth on dumped soils. The subject site has been divided into survey sections for ease of reference (Figure 34). These do not relate to differences in natural landform.

Figure 34. Survey sections



7.4 Results

Northern Section

The degree of disturbance to soils of the subject site through cutting and levelling is most clearly evident at the northern border of the subject site where the subject site adjoins Wilson Street. The subject site has generally been reduced below the levels of ground at Wilson Street by between .5m and 4 to 5m. Figure 35 looks south west within the current market space. In this image the street level of Wilson Street is level with the top of the brick wall shown. Ground levels have been successively terraced lower towards the south, with Carriageworks Way situated below Wilson Street, and the buildings and yards of the subject site situated lower again than Carriageworks Way (Figure 36). In the central northern portion of the subject site there is a preserved section of earthen bank, which extends from the level of Wilson Street and which shows evidence of once having been restrained by a cobble retaining wall. This location is too small and appears not to have retained sufficient topsoil to be deemed an area of Potential Archaeological Deposit. Nevertheless, it does provide the only viewpoint of cut and exposed natural soils in the subject site (Figure 37).

Along the north eastern terminus of the subject site soils to the south of the Chief Mechanical Engineer's Building have been reduced at the interface with the driveway into the yards, providing further evidence for the general reduction of soil levels from north to south Figure 39).

The Chief Mechanical Engineer's Building is fronted to the east by a sizeable garden the soils of which are above the adjacent street level of Wilson Street (Figure 40 - Figure 42). Other than evidence of garden curation including tree planting, the presence of a flagpole surrounded by a ring of rocks, and Geotech fabric laid beneath mulch, there is no visible evidence that significant disturbance

has taken place within the soils of this location. An area of land assessed as being likely to be undisturbed was located here and designated an area of PAD: RNEP-PAD001. The assessment of the PAD will be detailed in Section 8 below.

Figure 35. View south west in Carriageworks sheds alongside the Wilson St stairs. The street level of Wilson St lies at the top of brick wall (right)



Figure 36. View north west, from near the Clothing Store with Carriageworks Way elevated to the left



Figure 37. View north at western terminus of subject site showing reduced levels from Carriageworks Way



Figure 38. Preserved subsoil profile, view north west



Figure 39. View north east, Chief Mechanical Engineer's Building and RNEP-PAD001 to left

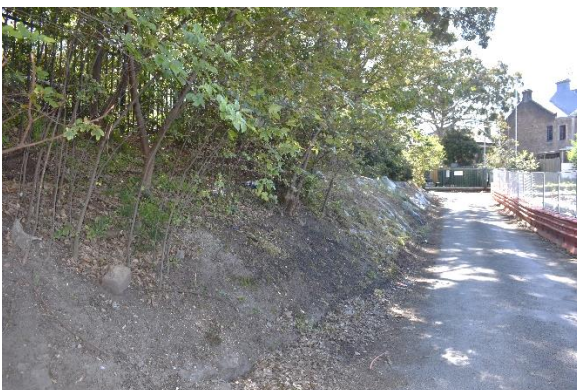


Figure 40. Gardens of Chief Mechanical Engineer's Building RNEP-PAD001. View south west



Figure 41. Gardens of Chief Mechanical Engineer's Building RNEP-PAD001. View north east



Figure 42. Wilson St frontage of Chief Mechanical Engineer's Building. View south west from northern end property



Figure 43. Wilson St frontage Chief Mechanical Engineer's Building. View south west from southern end property



Figure 44. Wilson St frontage of Chief Mechanical Engineer's Building. View south from northern end property



Figure 45. South boundary Chief Mechanical Engineer's Building



Central Section

The central portion of the subject site is completely dominated by very substantial standing buildings including the Carriage Workshops, the Paint Shop and Former Suburban Car Workshop/Paint Shop Extension and the concreted yard in which the historical rail traverser once operated, an area now known as Traverser No 1 (Figure 47 and Figure 48). Between current structures and the rail corridor, a massive set of concrete and brick footings is present (Figure 49), surrounded by concrete road.

Centre West Section

This location is dominated by two substantial brick warehouses including the Clothing Store. Ground surface to the north of these buildings is graded level and has been visibly reduced by up to 2m from the height of Carriageworks Way. To the rear of these buildings are the massive foundations described previously in addition to further heavily concreted land (Figure 46). The remainder of the area to the south and west of the Clothing Store has been used for stockpiling and dumping of ballast and mixed soils. The majority of the location is so heavily vegetated that no assessment of ground surface or landform was possible (Figure 47 and Figure 48).

Centre East Section

An active work compound is currently in place at the easternmost parts of the subject site. Ground surfaces here are beneath ballast, gravel and concrete. They are artificially level and have been reduced from the natural slope indicated by the levels of surrounding land (Figure 52 and Figure 53).

To the west of this work compound is the Fan of Tracks leading into the Paint Shop. Soils here too are beneath ballast and rail and have been graded level to form a uniform grade for multiple interlinked tracks (Figure 54 and Figure 55).

Figure 46. View south east to the Rail Corridor from behind the Clothing Store



Figure 47. View south to the Rail Corridor from the yard of Traverser No 1



Figure 48. View west to Carriage Workshop from Paint Shop



Figure 49. View south to the Rail Corridor from rear of Clothing Store



Figure 50. View south from rear of Clothing Store



Figure 51. View south west from west of Clothing Store



Figure 52. Eastern work compound, Fan of Tracks area, view south east



Figure 53. Eastern work compound, Fan of Tracks area, view south



Figure 54. Fan of Tracks, view to south east



Figure 55. Fan of Tracks, view to south west



8.0 ARCHAEOLOGICAL POTENTIAL AND SIGNIFICANCE

8.1 Introduction

The survivability of Aboriginal archaeological deposit on sites throughout the subject site depends largely on the extent and nature of subsequent phases of historical construction activities. The excavation of basements, platform foundations, or car parks may lower the survivability potential of intact archaeological deposit.

Overall, the subject site has been subjected to very significant impacts through the cutting and levelling of land, and the construction of significant train infrastructure over the past 140 years.

8.2 RNE-PAD001

RNE-PAD001 does not appear to have been subject to impacts other than possible landscaping, and it is likely that this landscaping has been additive in nature.

The Chief Mechanical Engineer's Building was constructed in 1887 at a time when excavation for footings of a Victorian structure such as this would certainly have been undertaken manually and almost certainly been constrained to the footprint of foundations and service trenches. [REDACTED]

There does not appear to be sufficient evidence to state that construction of the Chief Mechanical Engineer's Building will have resulted in significant disturbance let alone soil removal to the majority of RNEP-PAD001. Rather, the only likely soil disturbance present in RNEP-PAD001 is the "garden landscaping east of the Chief Mechanical Engineers Building. No evidence was observed to suggest that this landscaping was of a reductive nature that would significantly disturb local soils. The current ground surface in RNEP-PAD001 is approximately 400mm higher than the adjacent paving of Wilson Street. If it is the case that landscaping in RNEP-PAD001 has entailed building up natural ground surfaces, then the potential exists for natural and archaeologically sensitive local soils to be preserved beneath these introduced soils.

This proposal is supported by the unique history of the site. Were it the case that the structure at the Chief Mechanical Engineer's Building was a residential or commercial property, it would almost certainly have gone through multiple changes in tenancy over the past 140 years, with associated potential changes to the landscaping and function of the garden area to its east. This is however not the case. The Chief Mechanical Engineer's Building appears to have remained relatively unchanged through this time. The presence of a flagpole in the eastern garden would suggest that the area served as a quasi-ceremonial front to the property.

[REDACTED]

The landscaping plans for the RNEP are provided in Figure 58.

Figure 56. Location of RNEP-PAD001

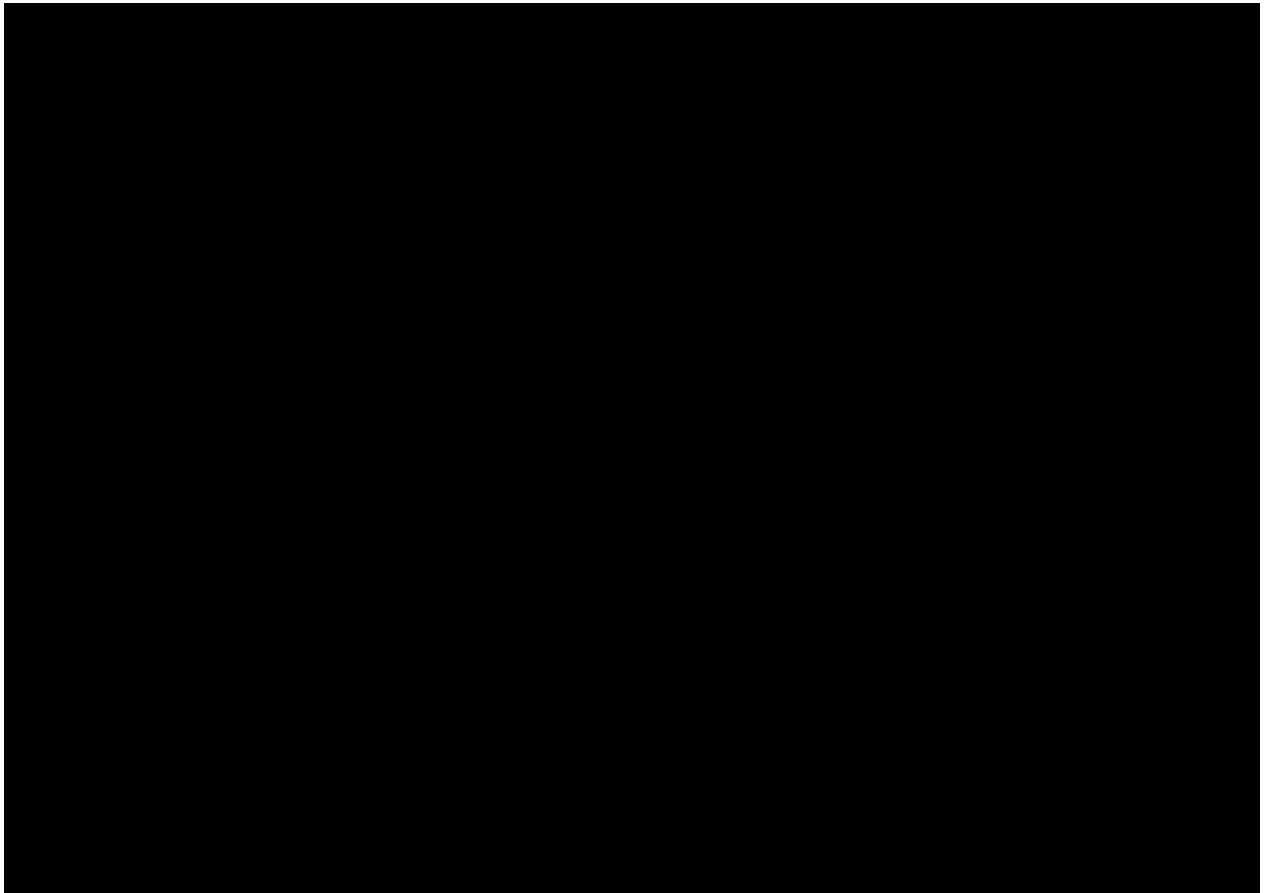


Figure 57. RNEP-PAD001. View west to the Chief Mechanical Engineers Building

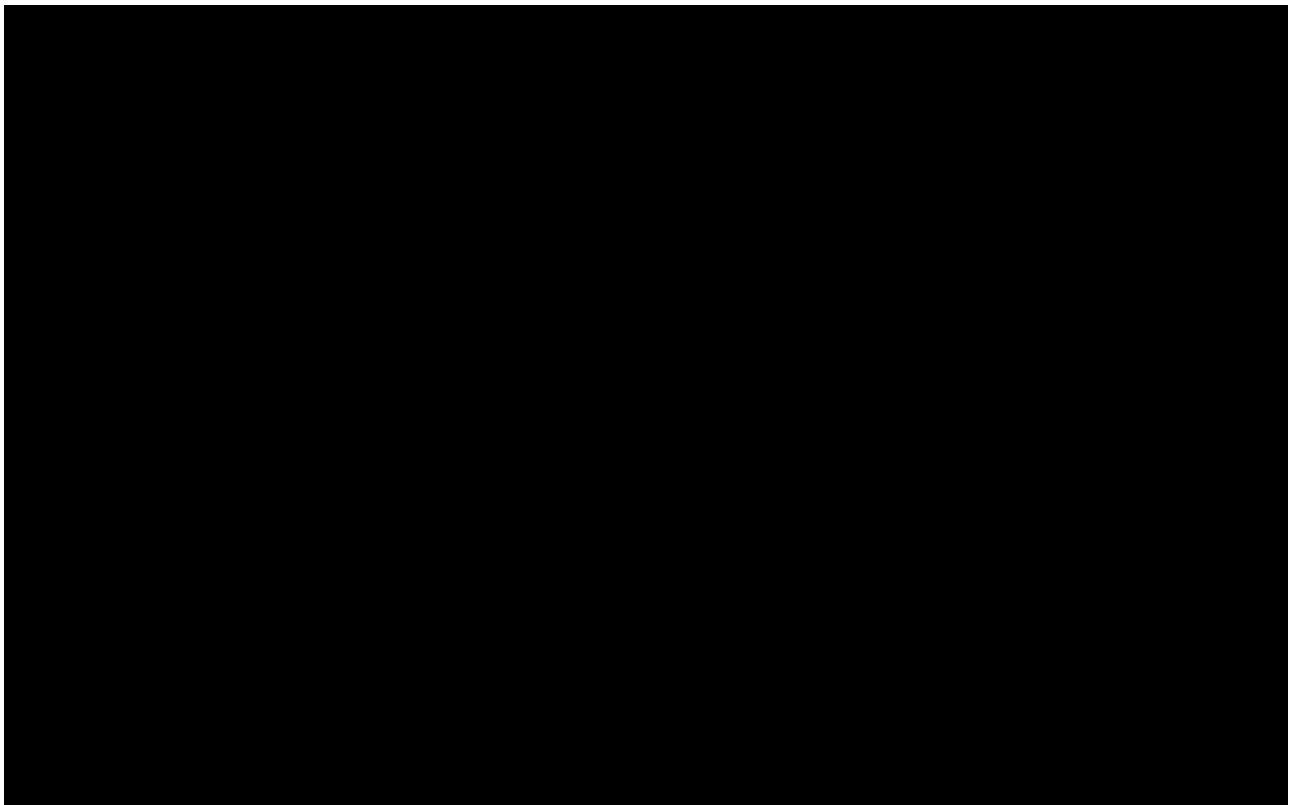
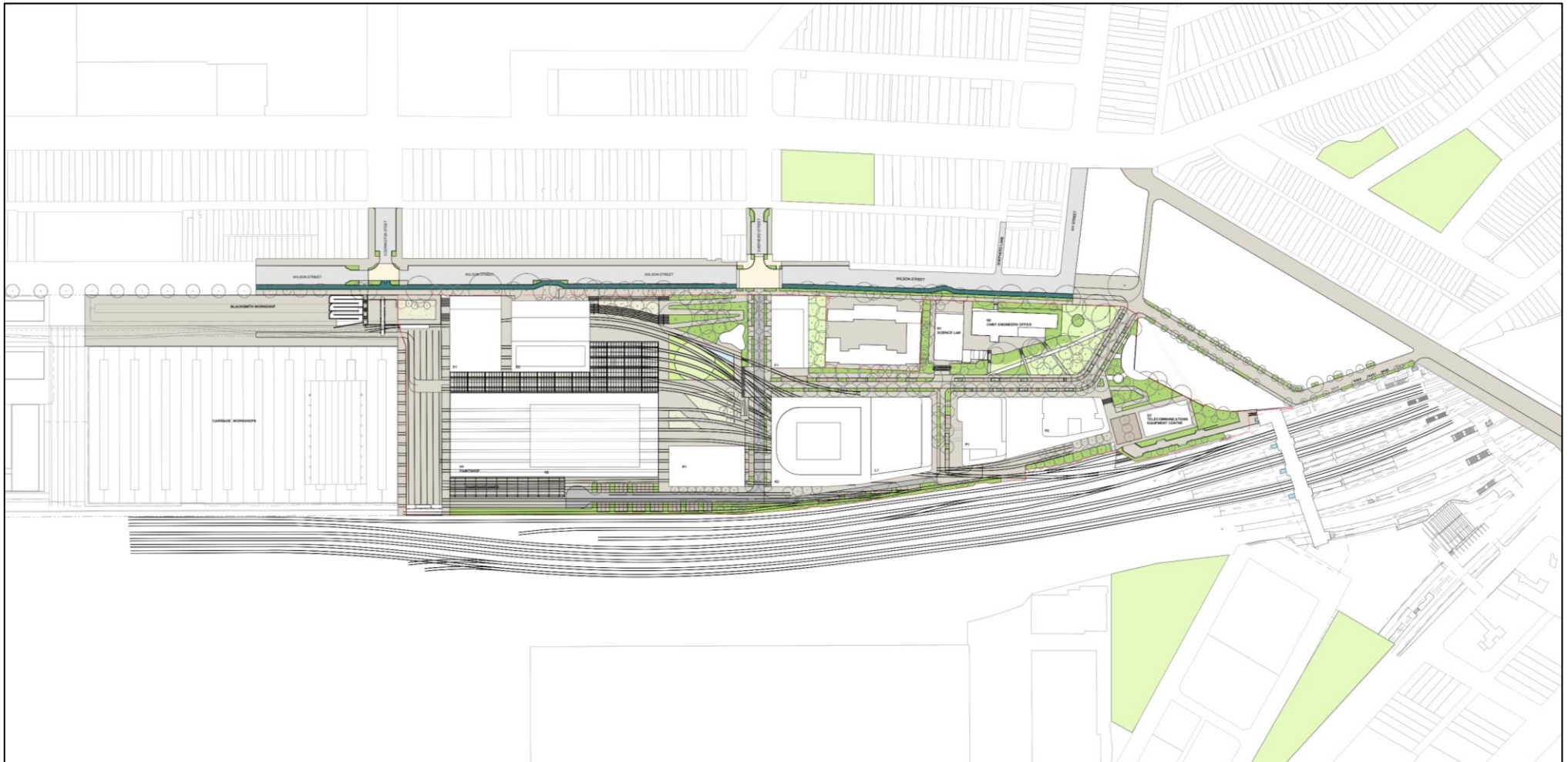


Figure 58. Indicative Concept Proposal landscaping masterplan aerial view. Source: Turf



8.3 Assessment of archaeological potential

The assessment of archaeological potential for the RNEP is provided in Table 10.

Table 10. Assessment of archaeological potential

Location	Archaeological potential
All areas other than RNEP-PAD001	Nil - low
RNEP-PAD001	Low- moderate

8.4 Archaeological significance assessment

Archaeological significance refers to the archaeological or scientific importance of a landscape, site or area. This is characterised using archaeological criteria such as archaeological research potential, representativeness and rarity of the archaeological resource and potential for educational values. These are outlined below:

- *Research potential*: does the evidence suggest any potential to contribute to an understanding of the area and/or region and/or state's natural and cultural history?
- *Representativeness*: how much variability (outside and/or inside the subject area) exists, what is already conserved, how much connectivity is there?
- *Rarity*: is the subject area important in demonstrating a distinctive way of life, custom, process, land-use, function or design no longer practised? Is it in danger of being lost or of exceptional interest?
- *Education potential*: does the subject area contain teaching sites or sites that might have teaching potential?

An assessment of the significance of potential archaeological remains at the RNEP is provided in Table 11.

Table 11. Archaeological significance assessment

Criteria	Rating
<i>Research potential</i>	Moderate Little is known of Aboriginal resource utilisation in the local Blacktown soils to the north of the more frequently researched sand bodies that are associated with waterbodies near Waterloo in the south.
<i>Representativeness</i>	Low The potential preserved soils of RNEP-PAD001 are not representative of current soil conditions in the subject site.
<i>Rarity</i>	Moderate There are no other locations of potential preserved soils in the subject site. Archaeological excavations summarised in this report that have been carried out in the surrounds of the subject site have encountered disturbed soils and very low artefact quantities.
<i>Education potential</i>	Moderate RNEP-PAD001 has the potential to illustrate the relationship between on the one hand local pre-existing and ongoing Aboriginal lifeways and on the other hand local nineteenth century industrial and residential development.

9.0 CULTURAL SIGNIFICANCE

9.1 Introduction

An understanding of the relevance and importance of the Aboriginal cultural landscape is key to sensitive cultural design development. This understanding provides opportunities to explore Aboriginal peoples' unity with the natural environment, their traditional knowledge of spirit, places, land uses and ecology, and the ongoing interrelationships between past and present. These understandings are best developed through authentic and sustained consultation with Aboriginal knowledge holders and professionals.

This section of the ACHS provides a brief summary of the intangible Aboriginal heritage values of the RNEP, as well as the tangible values including the Aboriginal archaeology of the site.

9.2 Cultural landscape

The Aboriginal cultural landscape of the RNEP is highly valued by Aboriginal people because of their long and complex relationship with the land, both pre- and post-contact. The area, part of the traditional lands of the Gadigal, has a wealth of intangible and tangible Aboriginal heritage values. Intangible heritage values are communicated through story and song and should only be shared through meaningful consultation with knowledge holders (see Section 5.0). More tangible heritage values, communicated through Aboriginal sites, are recorded and cared for through the AHIMS database, which is continually updated with new archaeological discoveries (See Section 6.2).

9.2.1 Aboriginal cultural values

The Redfern area has been associated with Aboriginal communities for tens of thousands of years, with a strong deep time connection formed between peoples and Country. The local region was rich in resources, supporting Aboriginal people who cared for Country in return. The Aboriginal heritage values of the area are rich and complex.

While the traditional custodians of the site and local area are the Gadigal, many other groups also have strong connection to Redfern, as it has grown to become the Aboriginal heart of Sydney. The Redfern area is significant for the continuous associations formed between the Aboriginal communities of the area, through deep time to the present day.

Many people of the Redfern Aboriginal communities became connected to the railway, travelling via rail from the country to Sydney to find work and search for family members. Deeper connections to the area's rail history were forged through employment at the Eveleigh Railway Workshops. The railway workshops and the general progressiveness of rail workers and unionists had affected the Aboriginal communities of Redfern, as the railway workers campaigned for equal pay and treatment during the twentieth century. Though documentary evidence of Aboriginal employees is scarce due to poor record keeping, close family connections to Redfern North Eveleigh through the railway workshops have been reported anecdotally.

Redfern is often referred to as the Aboriginal heart of Sydney, and a centre of Aboriginal activism, where major Aboriginal legal, health and community services were established. The Redfern area continues to hold great cultural significance for Aboriginal people; both those who have lived here for generations and for communities who identify with the historical and political significance of the area.

Previous consultations, as stated in Section 5.0 and as conducted by Artefact for other projects in the Redfern area, have highlighted the below Aboriginal cultural values as being key elements for consideration:

- **Deep time** - There are deep time connections with this area over tens of thousands of years. The traditional owners of the land in which the subject site is located are Gadigal of the Darug language group. The name Gadigal was used in the earliest historical records of the European settlement in Sydney to describe the Aboriginal band or clan that lived on the southern shore of Port Jackson, from South Head west to the Darling Harbour area. The Redfern area is historically significant for the associations it has with the Gadigal and many other Aboriginal people in the past and continuing today.
- **Landscape and waterscape** - The area is located within the Sydney Basin, a large depositional geological feature that spans from Batemans Bay to the south, Newcastle to the north and Lithgow to the west. The underlying geology of the project area consists in parts of Hawkesbury Sandstone, Ashfield Shale and Quaternary sediments, and is located on the transition between the Botany sand sheet and Ashfield Shale. This position made the area rich in resources to support Aboriginal lifeways. Historical sources suggest there was a large swamp where Redfern Park is today, as well as the creeks which ran north of the site. Many of the waterways in the area would have fed into Shea's Creek (Alexandra Canal) approximately 1.8 km to the southwest of the site, which is a tributary to the Cooks River.
- **Trackways** - Historical sources indicate that the area was part of a travel route from the Ultimo area to Botany Bay, roughly followed by the current day Botany Bay Road, which was an important corridor for trade and movement for Aboriginal people in early Sydney.
- **Places of gathering** - Historical sources indicate that the areas around Belmore Park and Central Station were important meeting points for Aboriginal people throughout the 1790s where Aboriginal performances, ceremonies and trials in this spot were often witnessed by hundreds of spectators from Sydney town, and the area of Cleveland Paddocks (now Prince Alfred Park) was an Aboriginal campsite until the coming of the railway in the 1850s.
- **Gadigal food bowl** – Feedback from the Metropolitan LALC revealed that the Redfern area forms part of the Gadigal food bowl, an area rich with medicine and remedies, that runs down Shea's Creek into Gamay (Botany Bay).
- **Aboriginal astronomy** –The stars were used by Aboriginal people while navigating across Country, with the setting and rising of certain stars associated with cultural knowledge about harvests and hunting times.
- **A complex heritage** - The Aboriginal heritage values of the area are rich and complex, and interwoven with the European heritage values: for example, the coming of the railway in the 1850s facilitated movement of Aboriginal people into the area to work at the Eveleigh Railway Workshops and other factories and light industry around Redfern.
- **Labour** – Feedback during Balarinji's consultation linked the railway workshops at Redfern North Eveleigh to the living memories of the local Aboriginal community. Allen Madden recalled cutting concrete and loading trucks and carriages at the workshops; Aiesha Saunders recalled her grandfather working at the railway and living in Redfern, and Ray

Davison mentioned Aboriginal people living in tiny cottages alongside the railway yards on Cornwallis Street.⁶⁷

- **The Aboriginal heart** - From the late nineteenth century onwards, Aboriginal people began to move to Redfern in large numbers. The communities formed at Redfern, made up of Aboriginal people from all over the country, was a place of safety, where Aboriginal people could live, work, access services and come together. Redfern is a key location, often referred to as the Aboriginal heart of Sydney, and was where major Aboriginal legal, health and community services were established.
- **Activism** - The civil rights movement was born in Redfern in the 1940s, and would grow throughout the 1960s, 1970s and 1980s into a strong force for change for Aboriginal people.
- **Yesterday, today, tomorrow** - The Redfern area continues to hold great cultural significance for Aboriginal people - for those who have lived here for generations and for other communities who identify with the historical and political significance of the area.
- **Welcome to Country** - In Aboriginal culture, welcoming protocols are important in clan relationships. When crossing into clan Countries, Aboriginal people would show respect to the Country they are crossing by waiting on the border for the Country's clansmen to welcome that person. As Aboriginal people are custodians of the land, the welcoming of persons through their land ensures the good intentions of these persons towards the land itself and the clan. This tradition continues to be practiced today in the form of a Welcome to Country, an acknowledgement of Aboriginal people's connection to the land and custodianship of Country. The continuation of welcoming protocols was suggested as an important aspect to consider during design.⁶⁸
- **Many languages** – The local language spoken by the Aboriginal community prior to the arrival of colonists was a coastal version of the Darug language. Words from the language were recorded by William Dawes in 1790 after he was taught language by Patyegarang, a local young woman, it is known locally as 'The Sydney Language'. Stakeholders stressed the importance of inclusivity in regard to using language or acknowledging all the Aboriginal groups existing within the Sydney CBD/Redfern/Eveleigh area to encourage a sense of belonging in the local Aboriginal community.⁶⁹
- **Cultural challenges** –The sensitivity and appropriateness of information must be assessed by community elders, Traditional Owners and family custodians during the interpretive process. Sacred and non-public information must be protected.
- **Contemporary lifeways** – Aboriginal people expressed their interest in modern issues directly affecting their communities in and around the subject site, including housing affordability,

⁶⁷ Balarinji, 2021c. Redfern North Eveleigh Precinct Renewal Project, Aboriginal Heritage Interpretation Strategy, Consultation Summary Report. Report prepared for Transport for NSW.

⁶⁸ Balarinji, 2021a. Aboriginal Core Narrative and Cultural Design Principles Report: Central Precinct Renewal Project. Report prepared for Transport for NSW.

⁶⁹ Ibid.

gentrification and specific design elements (e.g., high rises, fenced and locked areas) that are seen as exclusionary.⁷⁰

Additionally, the *Connecting to Country* framework summarises the significance of the Redfern area as:⁷¹

Redfern as an Urban Homeland

Redfern and the surrounding area continues to be a significant site for Aboriginal people, both those who have lived in the area for generations and for other communities who identify with the political symbolism of this dynamic place. Redfern in particular has become iconic territory for the national Aboriginal rights movement, recognised as a place nurturing “Aboriginal” identity and an Urban Aboriginal Homeland secure from white bureaucratic scrutiny.

The area has thus been a formative force in the evolution of contemporary Aboriginal politics and services, whether medical, legal, housing or communications. It was one of the first places in modern Australia to have land formally handed back by government, often touted as the precursor to NSW land rights, and the community has produced a number of notable Aboriginal community leaders, spokespersons and sportspeople. The area is also a place of creativity in Indigenous arts, design, services and business. The rapid gentrification of inner Sydney suburbs including Redfern over recent decades has had significant, and often devastating, impacts upon the local Aboriginal population. In 2005 the NSW Government formed the Redfern Waterloo Authority with an eye to the urban renewal of the area. This has pushed rent prices up and put renewed pressure on the remaining Aboriginal families living in the area. According to the most recent census, the Aboriginal population of Redfern declined from 35,000 in 1968 to less than 300 in 2016.

A continuing Aboriginal presence is testament to the resilience of the Gadigal and the importance to them of their historical gathering place, enriched by more recent meanings as an Aboriginal urban homeland. It speaks to the opportunities and challenges that this presence be preserved, and its history remembered, to recognise how the precinct’s original inhabitants’ experiences frame its meaning as a place for contemporary Aboriginal people. The Aboriginal community is keenly aware of the fallout it has suffered from displacement and wishes to see this acknowledged.

⁷⁰ Cox Inall Ridgeway, 2021. Review of Central and Redfern Renewal Project Documents. Report prepared for Transport for NSW.

⁷¹ Balarinji, 2021b. Redfern North Eveleigh Precinct Renewal Project, Connecting with Country Framework. Report prepared for Transport for NSW. P89.

10.0 IMPACT ASSESSMENT

10.1 Introduction

This section addresses the requirement for a Statement of Heritage Impact to assess the likely impact that development of the RNEP would have on the Aboriginal cultural and archaeological values of the subject site.

10.2 Proposed works

Transport for NSW is proposing the redevelopment of the RNEP into a dynamic mixed-use hub, providing a centre for living, creativity and employment in the heart of Redfern North Eveleigh. Utilising the iconic heritage structures alongside new builds, the proposed renewal works will focus on the heritage character of the precinct and Redfern's particular significance to Aboriginal peoples across Australia.

The proposed works for the RNEP, specifically relating to the Paint Shop sub-precinct comprise:

The Urban Design Framework for the Paint Shop sub-precinct comprises:

- Approximately 1.4 hectares of publicly accessible open space, comprising:
 - A public square – a 7,910 square metre public square fronting Wilson Street;
 - An eastern park – a 3,871 square metre park located adjacent to the Chief Mechanical Engineer's Building and the new eastern entry from Platform 1 of Redfern station: and
 - Traverser No1 - a 2,525 square metre public square edged by Carriageworks and the Paint Shop.
- Retention of over 90% of existing high value trees.
- An overall greening coverage of 40% of the Sub-Precinct.
- A maximum of 142,650 square metre gross floor area (GFA), comprising:
 - between 103,700 - 109,550 square metres of gross floor area (GFA) for employment and community facility floor space (minimum 2,500 square metres). This will support approximately 6,200 direct jobs on the site across numerous industries including the innovation, commercial and creative sectors.
 - between 33,100 - 38,950 square metres of GFA for residential accommodation, providing for between 381 and 449 new homes (including 15% for the purposes of affordable housing).
- New active transport infrastructure and routes to better connect the Paint Shop Sub-Precinct with other parts of Tech Central and the surrounding localities.
- Direct pedestrian connections to the new Southern Concourse at Redfern station.
- Residential parking rates, comprising:
 - Studio at 0.1 per dwelling
 - 1 Bed at 0.3 per dwelling
 - 2 Bed at 0.7 per dwelling
 - 3 Bed at 1.0 per dwelling

- Non-residential car parking spaces (including disabled and car share) are to be provided at a rate of 1 space per 700 square metres of GFA.
- 66 car spaces are designated for Sydney Trains maintenance and operational use.

The key features of the Urban Design Framework include:

- The creation of a new public square with direct pedestrian access from Wilson Street to provide a new social and urban hub to promote outdoor gatherings that will accommodate break out spaces and a pavilion structure.
- An eastern park with direct access from Redfern station and Little Eveleigh Street, which will provide a high amenity public space with good sunlight access, comfortable wind conditions and community character.
- Upgraded spatial quality of the Traverser No1 yard, retaining the heritage setting, and incorporating complementary uses and good access along Wilson Street to serve as a cultural linkage between Carriageworks and the Paint Shop Building.
- The establishment of an east-west pedestrian thoroughfare with new public domain and pedestrian links.
- A range of Water Sensitive Urban Design (WSUD) features.
- Activated ground level frontages with commercial, retail, food and beverage and community and cultural uses.
- Adaptive reuse of heritage buildings for employment, cultural and community uses.
- New buildings for the Sub-Precinct, including:
 - Commercial buildings along the rail corridor that range between 3 and 26 occupied storeys;
 - Mixed use buildings along the rail corridor, comprising a three-storey non-residential podium with residential towers ranging between 18 to 28 occupied storeys;
 - Mixed use buildings (commercial and residential uses) along Wilson Street with a four-storey street wall fronting Wilson Street and upper levels at a maximum of 9 occupied storeys that are set back from the street wall alignment;
 - A commercial building on the corner of Wilson Street and Traverser No.1 with a four-storey street wall fronting Wilson Street and upper levels at a maximum of 8 occupied storeys that are set back from the street wall alignment. There is flexibility to allow this building to transition to a mixed-use building with active uses at ground level and residential uses above; and
 - Potential options for an addition to the Paint Shop Building comprising of commercial uses.
These options (all providing for the same GFA) include:
 - A 5-storey commercial addition to the Paint Shop Building with a 3m vertical clearance, with the adjacent development site to the east comprising a standalone 3-storey commercial building (represented in Figure 3);
 - A 3-storey commercial addition to the Paint Shop Building with a 3m vertical clearance which extends and connects to the commercial building on the adjacent development site to the east; and

- No addition to the Paint Shop Building, with the adjacent development site to the east comprising a standalone 12-storey commercial building.
- Commitment to a 5 Star Green Star Communities rating, with minimum 5 Star Green Star Buildings rating.
- All proposed buildings are below the Procedures for Air Navigation Services – Aircraft Operations (PANS-OPS) to ensure Sydney Airport operations remain unaffected.

10.3 Archaeological impact assessment

One location of Potential Archaeological Deposit, RNEP-PAD001 has been identified in the subject site. This location is considered to be of low-moderate archaeological potential.

The location of RNEP-PAD001 would not be impacted by development of new buildings or structures but subsurface impacts as result of landscaping are expected. The exact location and nature of impacts are unknown but are likely to include excavation for tree planting, placement of bollards, signage and lighting and creation of the refurbished garden within the Chief Mechanical Engineers Building Garden area.

No Aboriginal objects or sites have been identified in the remainder of the subject site. Based on assessment carried out in this report, the rest of the subject site outside of RNEP-PAD001 is considered to be of nil to low archaeological potential.

Impacts to the RNEP-PAD001 are expected to be **direct** as a result of the landscaping works. Test excavations are therefore recommended in order to assess the nature and significance of the archaeological deposit in that location. It will not be known whether Aboriginal objects will be impacted by the proposal until the results of the test excavation are available.

Figure 59. Image of the Eastern Park looking towards the location of RNEP-PAD001 with the Chief Mechanical Engineers Building in the background. Source: Bates Smart and Turf



10.4 Cumulative impact assessment

Cumulative impacts represent the incremental loss of, or modifications to, an archaeological resource over time. These can result from individually minor, but collectively significant, actions and must therefore be considered within the wider development context in order to minimise impacts.

The cumulative impact assessment will be updated once the results of the test excavation at RNEP-PAD001 are known.

10.5 Intangible and social values impact assessment

The RNEP is part of a key area of significance for Aboriginal people in Sydney, as part of Gadigal Country and the beginning of the Gadigal food bowl area prior to colonisation. As well as this, Redfern and Eveleigh have played an important role in the Aboriginal rights movement, as well as being the founding space for pioneering Aboriginal-led arts, cultural and service operations. The Eveleigh Railway Workshops were a large employer of Aboriginal people throughout the late nineteenth and early twentieth centuries, with community members today able to recall family stories about their experiences with the site (see Section 9.2). The site overall holds a deep time connection to Aboriginal people, with intangible and social values embedded within the fabric of the place.

The proposed works will be informed by the Connecting with Country Framework – Redfern North Eveleigh report prepared by Balarinji, which provides seven Statements of Commitment to ensure that Aboriginal voices are embedded throughout the planning, design development, construction and operation of the RNEP (see Section 14.1.1.3 and Connecting with Country report, Balarinji 2022). As well as this, Aboriginal heritage interpretation informed by the Aboriginal Heritage Interpretation Strategy (Artefact, 2022, and Section 11.0 of this report) and public art informed by the Public Art Strategy (Balarinji, 2022) will work with the Connecting with Country commitments to support promotion of Aboriginal cultural heritage, provide safe cultural spaces for the community and ensure opportunities for established and emerging Aboriginal artists in future planning.

These documents, combined with the overall planning principles for the RNEP, aim to mitigate potential negative impacts to intangible and social values of the subject site as a result of the proposed works. Overall, if the opportunities outlined in the above documents are realised with meaningful, considered consultation/involvement of Aboriginal stakeholders and the community, the impacts to intangible and social values of the subject site would be **positive**.

An assessment of possible impacts to and opportunities for the subject site, based on designs current as of November 2021, is included in Table 12.

Table 12. Potential impacts to and opportunities for intangible and social values

Proposal aspect	Potential impacts and opportunities
Rezoning, upgrade and redevelopment of subject site	<p>Aboriginal engagement with the subject site and surrounds is reinvigorated and supported through co-design processes, with opportunities for engagement, expression and interpretation which in turn enhances historical values and connections to Eveleigh and Redfern.</p> <p>Potential impact on social values if development is seen as a further process of gentrification of the area, alienating Aboriginal people from Eveleigh and Redfern.</p> <p>Opportunities to support Aboriginal businesses within a new development (see Connecting with Country framework).</p>

Proposal aspect	Potential impacts and opportunities
Provision of open public space, including Paint Shop Square, Eastern Park, Traverser Square	Potential impacts on intangible values associated with original layout of the Eveleigh Railway Workshops, detracting from Aboriginal community familiarity with spaces and places within the subject site.
	Opportunities to create cultural spaces (e.g., gardens, yarning circles, a keeping place or cultural expression space, etc) within the public domain.
	Opportunities for co-design in public spaces.
	Opportunities for cultural programming in public spaces.
Retention of trees and additional planting	Opportunities for native plantings, public art and heritage interpretation associated with Aboriginal cultural values in open public spaces.
	Opportunities for native plantings, public art and heritage interpretation associated with Aboriginal cultural values and Connecting with Country.
New buildings for the sub-precinct	Opportunities for Aboriginal employment in landscaping, plantings and ongoing landscape geometry of the subject site (see Connecting with Country framework).
	Opportunities to connect with Aboriginal businesses in Sydney to participate in the RNEP (see Connecting with Country framework).
Provision of employment floor space	Potential impacts on views, view lines, original layout and 'feel' of the RNEP subject site, with the risk of alienating the local Aboriginal community and removing associations with the railway/community history of the site, suggesting the site is 'not for us'.
	Opportunity for community space, keeping place, public art, heritage interpretation and design features Connecting with Country to be integrated into new buildings.
Provision of residential accommodation and affordable housing	Opportunity for employment of Aboriginal people and businesses in commercial/retail/tech spaces (see Connecting with Country framework).
Provision of residential accommodation and affordable housing	Opportunity for affordable housing and community building in residential accommodation onsite (see Connecting with Country framework).

10.6 Summary and statement of heritage impact

The following table provides a summary of the Aboriginal archaeological, cumulative, intangible and social impacts associated with the proposed works at the RNEP subject site and outlines an overall statement of heritage impact for the Aboriginal cultural heritage aspects of the project.

Table 13. Summary of impacts to Aboriginal heritage

Impact type	Assessment	Summary
Archaeological	All areas other than RNEP-PAD001 – Nil-low archaeological potential	Impacts to RNEP-PAD001 are proposed as a result of landscaping. It will not be known whether Aboriginal objects will be impacted until after test excavations have been completed.
	RNEP-PAD001 - Low-moderate archaeological potential Impacts to RNEP-PAD001 are proposed as a result of landscaping.	
Cumulative	The cumulative impact assessment will be updated once the results of the test excavation at RNEP-PAD001 are known.	Cumulative impacts to RNEP-PAD001 will be determined following test excavation.

Impact type	Assessment	Summary
Social and intangible	If recommendations in the Connecting with Country Framework, Aboriginal Heritage Interpretation Strategy and Public Art Strategy, as well as Aboriginal recommendations in the planning documents for the precinct development, are followed, opportunities for positive impacts are identified in the planning, design development, construction and operation of the RNEP.	Positive impact (if recommendations followed)

10.6.1 Statement of heritage impacts

The proposal would enable the public and the Aboriginal community to engage with identified social and intangible values in new ways. This would be achieved through adherence to the Connecting with Country Framework, consideration of the information obtained during community consultation and the implementation of the recommendations on Aboriginal heritage interpretation. As the social and cultural values are primarily aligned with place and Country the proposed new development would not directly impact these values and would provide the opportunity to articulate those values more effectively. Impact to social and intangible values are therefore assessed to be positive.

Impacts to RNEP-PAD001 are proposed as a result of landscaping. It will not be known whether Aboriginal objects will be impacted until after the test excavation have been completed and the details of the landscaping plans are known.

11.0 HERITAGE INTERPRETATION

11.1 Introduction

The requirement for innovative site-specific heritage interpretation has been identified in two areas of the Study Requirements for the RNEP: Condition 5.1 and Condition 5.4.

1. Condition 5.1 requires the inclusion of an Aboriginal Heritage Interpretation Plan within the Aboriginal Cultural Heritage Study:

Prepare an Aboriginal Cultural Heritage Study for the Precinct that:

- *Undertakes an assessment of Aboriginal cultural heritage within or near the site including archaeology, culture, country, and including intangible and social heritage, using existing resources or new research as necessary;*
- *Includes a Statement of Heritage Impact to assess the likely impact of the precinct redevelopment on this identified cultural heritage;*
- ***Includes an interpretation plan*** *having particular regard to the place's relationship with nearby heritage items;*
- *Provides recommendations to guide the management of Aboriginal heritage significance, in the context of the precinct development, and taking into account the findings of the Study, any items of significance, the likely impact on Aboriginal heritage as a result of the proposal and consultation*
- *Informs and supports the preparation of the precinct planning framework*
- *Includes results of consultation with relevant Aboriginal stakeholders and knowledge holders for the precinct and surrounds; and*
- *Informs and supports the preparation of the precinct planning framework (including any DCP) and any management strategies.*

2. Condition 5.4 'Heritage' relates to the Heritage Interpretation Strategy developed by Curio Projects, which includes integration of information from the Aboriginal heritage interpretation section (Section 13) of this ACHS. This Condition requires the following⁷²:

Prepare a detailed Heritage Interpretation Strategy for the Precinct that:

- *Includes precinct based key themes, social values, interpretive opportunities, measures and locations as an integral component of creating a unique and exciting destination as part of the broader State Heritage Register Eveleigh Railway Workshops site. The framework should identify themes and stories that emerge from the strategy and must be interwoven throughout the Redfern North Eveleigh Precinct detail design development*

⁷² NSW Department of Planning, Industry and Environment, December 2020. Redfern North Eveleigh Precinct Study Requirements.

- *Provides the strategic direction for heritage interpretation across the entire precinct having regard to the precinct's historic significance (particularly the social, intangible, industrial and engineering values) and regard to the place's relationship with nearby heritage items, as an integral component of the development of detailed design*
 - **Recognises and celebrates Aboriginal connection to the precinct and its spiritual, intangible and cultural values to Aboriginal people and addresses the full story of the place (i.e. landscape through the eyes of Indigenous inhabitants)**
 - *Accounts for existing and planned (where possible) interpretive approaches as part of other projects within and in the vicinity of the precinct; and*
 - *Integrates with broader design responses where relevant such design elements (form and fabric), public art, landscaping and cultural design principles.*
-

11.2 Methodology

This section of the ACHS is intended to inform and guide planning for heritage interpretation by identifying relevant historical themes and outlining strategies for presenting these through a variety of interpretive media. It addresses only the Aboriginal cultural values and opportunities for their interpretation at the RNEP, with historical interpretation at the site being undertaken by Curio Projects. Both elements will be incorporated in the overall HIS for the precinct being prepared by Curio Projects to ensure an integrated approach to Aboriginal and non-Aboriginal heritage interpretation at the site.

11.2.1 Guiding documents

This Aboriginal heritage interpretation section of the ACHS has been prepared with reference to the following documents, which will inform the development of Aboriginal heritage interpretation for the RNEP project.

Redfern North Eveleigh Renewal site-specific guiding documents

- Redfern North Eveleigh Strategic Vision (Transport for NSW, 2021)
- Connecting with Country Approach – Redfern North Eveleigh Cox Inall Ridgeway, (2021)
- Connecting with Country Framework – Redfern North Eveleigh (Balarinji 2022)
- Public Art Strategy – Redfern North Eveleigh (Balarinji 2022)
- Eveleigh Railway Workshops Overarching Conservation Management Plan (OCP Architects, 2017 [unpublished]).

Heritage interpretation planning documents

- Australia International Council on Monuments and Sites (ICOMOS), Burra Charter (2013)
- Government Architect's Office, Connecting with Country Framework (draft 2020)
- Australian Heritage Commission, Ask First: A Guide to Respecting Indigenous Heritage Places and Values (2002)

- NSW Heritage Office, Interpreting Heritage Places and Items Guidelines (2005) and Heritage Interpretation Policy (2005)
- Sydney Trains, Interpretation Guidelines (2019)
- Transport for NSW, Reconciliation Action Plan (2019-21).
- City of Sydney, City Plan 2036 (2020)
- City of Sydney, Eora Journey (2012)
- City of Sydney, City Art Public Art Strategy (2011).

Additional interpretation documents relevant to the immediate vicinity

- Australian Technology Park Heritage Interpretation Strategy (Curio 2016)
- Redfern Station Heritage Interpretation Plan (Curio 2018)
- Locomotive Workshop Heritage Interpretation Plan (Curio, 2019)
- Central State Significant Precinct Heritage Interpretation Strategy (draft, Artefact 2022).

Summaries of these guiding documents and how they relate to Aboriginal heritage interpretation planning are contained in Appendix A.

11.3 Constraints and challenges

The project comes with a range of site-specific challenges for Aboriginal heritage interpretation, both practically and conceptually.

The RNEP site contains a multitude of layered histories and stories, stretching over tens of thousands of years of Aboriginal occupation to the present day. Tangible and intangible Aboriginal heritage values are embedded within the precinct, with its histories of activism, work and culture deeply valued by a wide range of stakeholders. Incorporating these histories, and the voices of the key stakeholders, is a crucial challenge for the HIS.

Another key challenge is the industrial nature of the RNEP. Associated with the railway for over a century, the precinct is dominated by hardstand and rail infrastructure. The site is also evolving, through the renewal project, into an innovation precinct. Creative and culturally appropriate Aboriginal heritage interpretation should reveal the layers of Country and cultural connections within the industrial environment of the RNEP.

Interpretation addressing the Aboriginal heritage of Redfern is already in place in other areas of the RNEP, such as at Redfern Station. Heritage interpretation designed for the subject site should where possible demonstrate a cohesive integrated approach with the existing Aboriginal heritage interpretation already in place within the precinct.

A further challenge for heritage interpretation at the RNEP is the site's connections to other key precincts in Sydney. The neighbouring South Eveleigh site, for example, is deeply linked to North Eveleigh through the railway workshops and the continued presence of Aboriginal communities on Country. The Central State Significant Precinct is also a key area, with continuity between the Aboriginal heritage of both sites. Both of these sites have heritage interpretation strategies in place or being developed, and the HIS must acknowledge and explore these connections.

11.4 Related projects

A number of projects are being undertaken in the vicinity of the RNEP, transforming Sydney into a modern transport and innovation centre. These projects have already developed site-specific interpretive strategies, identified key site-specific stories and proposed interpretive elements. The strategies of these related projects should be considered during Aboriginal interpretation development to ensure a harmonious and comprehensive interpretive design for the RNEP. Summaries of the interpretive aspects of these projects are included below, and their locations are provided in Figure 60.

11.4.1 Central State Significant Precinct Renewal

The renewal of the Central State Significant Precinct is currently being undertaken by Transport for NSW, with planning for the future of Central Station and surrounds focusing on the transformation of the area into a world class centre of technology and a transport hub. Located north of the RNEP and closely connected by shared histories, the interpretive principles of the Central Precinct Renewal should be considered in the development of the proposal.

The overarching HIS for the Central Precinct Renewal project is being prepared by Artefact Heritage, addressing both the Aboriginal and non-Aboriginal heritage of the site. To guide interpretation, Artefact Heritage have identified the themes of **Journeys** and **Gatherings**, exploring the stories unfolding over tens of thousands of years in and around the Central State Significant Precinct.

11.4.2 Redfern Station

The upgrade of Redfern Station is currently being undertaken by Transport for NSW, with improved customer accessibility and a new southern concourse planned for the station. Located directly adjacent to the RNEP, it is likely that the majority of commuters will utilise Redfern Station to travel to the subject site.

The HIP for the Redfern Station upgrade was prepared by Curio Projects in 2018, addressing both the Aboriginal and non-Aboriginal heritage of the site. This HIP identified the theme of **Aboriginal Heartland – Redfern**, to guide the Aboriginal heritage interpretation of the station. A corresponding Body of Art Report was provided by Balarinji in 2018, providing summaries of community and Aboriginal artist consultation on artworks to be installed as part of the Aboriginal heritage interpretation of the station. These interpretive approaches should be considered in the detailed development of interpretation (outside the scope of this HIS).

11.4.3 South Eveleigh

The redevelopment of the Australian Technology Park is currently being undertaken by Mirvac, with the project focusing on renewing South Eveleigh as a centre for work, retail and community that conserves and celebrates the significant industrial heritage of the site. Located to the east of the RNEP, South Eveleigh is deeply connected to the subject site through their shared use as railway workshops since the 1870s.

The overarching HIS for the South Eveleigh project was prepared by Curio Projects in 2016, addressing both the Aboriginal and non-Aboriginal heritage of the site. The following key stories were identified to guide interpretation at South Eveleigh:

- Aboriginal connections: past and present
- Before the trains pulled in

- 'Faces in the crowd' (from Eveleigh Stories)
- Moving with the times
- Strikes, unionism and activism
- Eveleigh at war
- Eveleigh in decline
- Just one piece of the picture
- Work practices, safety and processes
- Defining a neighbourhood.

Figure 60. Related project locations



11.5 Key historic themes (Aboriginal heritage)

Heritage interpretation is a means of sharing Australian culture and history within communities and with other communities, new citizens, visitors, and people overseas. It is also a means of passing on the knowledge and appreciation of Australian culture to new generations. Interpretation is an integral part of the experience of significant heritage places.⁷³

To successfully interpret a site, the contextual background should be presented in a way that is clear, concise, easily accessible, informative and engaging. Successful interpretation is best achieved by structuring the interpretive approach around key themes or stories directly associated with the site in order to provide a clear context for understanding the heritage values of the site.

The Heritage Council of NSW (2001) has established thirty-two NSW Historical Themes to connect local issues with the broader history of NSW and the nation. Historical themes provide a context within which the heritage significance of an item can be understood, assessed and compared. Themes help to explain why an item exists, how it was changed and how it relates to other items linked to the theme. The historical themes which relate to the site are listed below.

Table 14. Historical themes for Aboriginal interpretation at the RNEP

Australian Historic Theme	NSW Theme	Local context
Tracing the natural evolution of Australia	<p>Environment - naturally evolved</p> <p>There are two aspects to this theme: (1) Features occurring naturally in the physical environment which have significance independent of human intervention (2) Features occurring naturally in the physical environment which have shaped or influenced human life and cultures.</p>	<p>Local water sources; Boxley's Lagoon, Blackwattle Creek, local wetlands and their importance to the Aboriginal community</p> <p>The landscape of Redfern and North Eveleigh, its rich resources and how these contributed to daily life for Aboriginal people</p> <p>Redfern/Botany corridor as an Aboriginal trackway</p>
Peopling Australia	<p>Aboriginal cultures and interactions with other cultures</p> <p>Activities associated with maintaining, developing, experiencing and remembering Aboriginal cultural identities and practices, past and present; with demonstrating distinctive ways of life; and with interactions demonstrating race relations.</p>	<p>The continuous Aboriginal occupation and use of the area; Aboriginal sites located in the vicinity; cultural significance to Aboriginal people</p> <p>Redfern emerging as a centre of activism and community in the twentieth century</p> <p>Local contemporary Aboriginal communities, with Redfern as the Aboriginal heart of Sydney</p>

⁷³ NSW Heritage Office, 2005. Heritage Interpretation Policy.

Australian Historic Theme	NSW Theme	Local context
Developing local, regional and national economies	<p>Transport Activities associated with the moving of people and goods from one place to another, and systems for the provision of such movements.</p>	<p>Aboriginal people working at the Eveleigh Railway Workshops</p> <p>Aboriginal communities gathering in Redfern due to work opportunities, ease of transport in urban centre</p>
	<p>Environment – cultural landscape Activities associated with the interactions between humans, human societies and the shaping of their physical surroundings</p>	<p>Redfern as the Aboriginal heart of Sydney, a centre for Aboriginal services and community</p>
	<p>Industry Activities and processes associated with the manufacture, production and distribution of goods</p>	<p>Participation of Aboriginal workers at the Eveleigh Rail Workshops and other industrial workplaces during the early twentieth century</p>
Building settlements, towns and cities	<p>Land tenure Activities and processes for identifying forms of ownership and occupancy of land and water, both Aboriginal and non-Aboriginal</p>	<p>Aboriginal uses for the land, for ceremony and daily life, both pre- and post-contact</p>
	<p>Accommodation Activities associated with the provision of accommodation, and particular types of accommodation</p>	<p>Vital role of Aboriginal community housing The Block in developing Redfern and Eveleigh</p>
Working	<p>Labour Activities associated with work practises and organised and unorganised labour</p>	<p>Aboriginal people working at the Eveleigh Railway Workshops</p> <p>Continuity of Aboriginal workers and Aboriginal-led organisations in the area</p>
Developing Australia’s cultural life	<p>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</p>	<p>Contemporary Aboriginal art, stories and cultural practices shaping modern Redfern and Eveleigh</p> <p>The role of Carriageworks in showcasing Indigenous artwork and performing arts in North Eveleigh</p>
Marking the phases of life	<p>Persons Activities of, and associations with, identifiable individuals, families and communal groups</p>	<p>Association of the area with local Aboriginal families and key activists</p>

11.6 Key themes for interpretation

Key themes are a vehicle for structuring information to convey the layered history of a site and its cultural landscape. Key themes are informed by an analysis of the historic themes outlined above, historical research and by feedback from consultations with the local Aboriginal communities. In order to simplify the interpretive structure and to provide some major anchor-points, three key interpretive themes are suggested which encapsulate the Aboriginal heritage significance of the RNEP.

The key themes for Aboriginal interpretation of the RNEP are:

- ***Mura (trackways) and ngurang (places)***⁷⁴

Aboriginal people live, walk and care for this Country; it is a place of growth, creativity and resilience that continues to draw Aboriginal people today. The site has always been a beginning and ending point for movement of all kinds, with Aboriginal walking tracks lying beneath historic and contemporary railway tracks. The ideas of journey and gathering, people and place, are intertwined in the fabric of the site.

- ***Gabara (head), damara (hand) and butbut (heart)***

The Redfern and Eveleigh area is known as the 'heart' of Aboriginal Inner Sydney, where the Aboriginal community have built a safe cultural haven for all Aboriginal people. As well as this, the area can represent the 'head' of Aboriginal Inner Sydney, a place of fierce activism, powerful protest and strong Aboriginal-led support services, and also represent the 'hand' of Aboriginal Inner Sydney, as a place of community, work and labour, where Aboriginal families have experienced struggle and success together. The Redfern area remains a vital place of spiritual connection for the Aboriginal community, where stories of the head, hand and heart are key to understanding the place.

- ***Yirran (very, great, large, many)***

Though the area remains the traditional lands of the Gadigal, the Aboriginal communities of Redfern and Eveleigh are made up of many families from different places and peoples, who travelled to the Redfern area for a great many reasons over the past 200 years. These diverse Aboriginal families have come together and bound themselves into the strong, proud and spiritually grounded community of today, supporting their community through the many thriving Aboriginal-led organisations in and around Redfern.

11.7 Interpretive approach and principles

*Heritage interpretation is a means of communicating ideas and feelings which help people understand more about themselves, their culture, and their built or natural environment.*⁷⁵

⁷⁴ The use of the Sydney language in the interpretive themes is sourced from Jakelin Troy's *The Sydney Language*, the guiding text recommended by the Metropolitan Local Aboriginal Land Council and approved by community stakeholders.

⁷⁵ Interpretation Australia. Accessed at: <https://interpretationaustralia.asn.au/> (October 2021).

This section outlines the strategic approach to Aboriginal heritage interpretation recommended for the RNEP development, aimed at producing a world-class suite of interpretive elements that express the rich and complex Aboriginal stories of the site and surrounds. The chapter considers the possible audiences for the precinct and provides a set of principles to manage the development of appropriate and engaging Aboriginal heritage interpretation for these audiences.

The key interpretive principles guiding the Aboriginal heritage interpretation of the RNEP are as follows:

- Present the site as a distinct cultural landscape, the product of numerous phases of use and associations, and intrinsically connected with the nearby Redfern area
- Incorporate documentary research and graphic materials to illustrate and express the Aboriginal history of the site
- Collaborate with Traditional Owners and relevant Aboriginal groups to ensure interpretation adheres to the cultural heritage significance of the area
- Ensure that interpretive media are physically and conceptually accessible, designed to engage audiences and stimulate interest
- Ensure that any new interpretive media are developed to align with the non-Aboriginal interpretive media designed for the precinct by Curio Projects
- Ensure that on-site interpretive media are developed in a way that complements the built environment and landscape design of the site and integrates with Aboriginal heritage interpretation elements already within the immediate area.

11.8 Audience identification

Heritage interpretation is most effective when potential audiences are identified and specifically targeted. It is important to define audience categories to ensure that the location, orientation, content and design of interpretive media provide engaging and informative experiences relevant to those audiences.

A diverse range of audience groups have been identified as current and future users of the RNEP by Bates Smart and Transport for NSW.⁷⁶ These audience groups will interact with the subject site in many different ways according to their unique needs and will possess differing levels of familiarity with/interest in the site's Aboriginal heritage. The patterns of use at the site will also change from day to night. The identified audience groups include:

- Workers at Redfern North Eveleigh, South Eveleigh and Redfern
- Local residents
- Local Aboriginal communities
- Local tertiary students
- Commuters, travelling through the site to and from Redfern Station
- Night-time users
- Destination-centric users
- Event-centric users.

⁷⁶ Bates Smart and Transport for NSW, Redfern North Eveleigh Paint Shop Sub-Precinct Design Team Information Pack.

Workers, local residents, local tertiary students and the local Aboriginal community are likely to spend the most amount of time at the RNEP and will be repeat users of the spaces. These audience groups will have larger amounts of discretionary time to read or reflect on interpretation than commuters, who are typically time-poor and unlikely to seek out interpretive experiences. Local Aboriginal communities particularly have a dual role, both as contributors to the overall interpretive approach and as people and groups who will use and experience the site.

Certain audience groups, such as heritage enthusiasts, historians, cultural groups and school groups, may visit the RNEP specifically to encounter heritage and learn more about Aboriginal cultural experiences of the subject site. Others, such as those attending the precinct for dinners, events, festivals, markets or performances, may not expect such encounters, and could be attracted to well-designed, vibrant interpretive media.

It is important that heritage interpretation at the station and wider precinct be designed with these factors in mind, ideally with strong, succinct and accessible messages that capture the attention of audiences and provide variety in style to engage repeat audiences. Locations of interpretive media should be carefully considered to align with the intended space usage, from gathering spaces to pinch points. An emphasis should be placed on utilising visual mediums suitable for day and night-time activation that are able to engage commuters and tourists without impeding foot traffic.

11.9 Potential interpretive media

This section presents a range of opportunities for interpretive media at the RNEP site. These options have been assessed as appropriate media to provide audiences with a creative, embodied and engaging experience with Aboriginal cultural values and should be developed in consultation with Aboriginal knowledge holders and artists/designers.

Identified potential interpretive media include:

- Integration of Aboriginal heritage expression elements in the built form
- A community place
- Landscape geometry and plantings
- Rooftop gardens
- Naming/use of language
- Welcome to Country/Acknowledgement of Country
- Ground plane elements
- Gathering spaces, seating, yarning circles
- Shade elements
- Wall features
- Lighting and soundscapes
- Play area
- Interpretive panels
- Public art
- Temporary hoardings
- Interior spaces
- Online interpretation: onsite and offsite digital engagement

- Oral histories
- Public programming and tours.

Descriptions of each interpretive media option and examples of its successful use at other sites are provided below.

It is not intended that all options be utilised at the RNEP site; rather than the most appropriate elements be embedded into the design of the site and inform any future developments within the Precinct.

11.10 Exterior spaces and public domain

The exterior spaces and public domain of the RNEP represent the largest area of publicly accessible space onsite, presenting a large range of opportunities for integrating Aboriginal cultural values into the site. It is envisioned that large proportion of the precinct's heritage interpretation elements will be embedded within this public domain space.

There are many examples from Australia and around the world where former industrial sites have been transformed into active public spaces, blending industrial heritage with the natural environment and contemporary design features. The following interpretive elements are suggested for the exterior spaces/public domain at the RNEP, where Aboriginal culture can be celebrated as a vibrant, resilient culture with a deep time connection to Country.

11.10.1 Integration of Aboriginal heritage expression elements in the built form

Creative practices relating to place-making and the built form are powerful devices to incorporate and reflect the heritage values and stories of a site. Aboriginal heritage values embedded within the RNEP can be expressed through integrated, innovative architectural design response and choices of materials, providing a visual exploration of the history of the site.

Designs that echo traditional forms, spaces and narratives and their contemporary interpretations are increasingly being integrated within new developments worldwide, sending strong, respectful messages about the timeless links between Indigenous people and the landscape, and allowing for reflection of contemporary connections to the land. The significance of such design integration does not just lie in its aesthetics, but in the recognition and the empowerment that such public statements of value bring.

The involvement and authority of Aboriginal community knowledge holders and Aboriginal architects/designers/artists in such integration is paramount. The planning process for new developments or infrastructure 'frequently mimics colonial institutional practices of collection and exchange' by allowing superficially representations and tick-box involvement, and can 'undermine cultural confidence with the Indigenous community.'⁷⁷ The RNEP project provides an opportunity to redress this by authentically engaging with Aboriginal communities and professionals, and respectfully developing an integrated design approach to built forms at an early planning stage.

This approach could be used in new built forms across the site, from large scale buildings to the small scale pavilion buildings currently in the public domain designed to address the key Aboriginal heritage themes for the precinct, integrated with surrounding landscape elements.

⁷⁷ Pieris A., 2016. Indigenous Cultural Centres and Museums: an illustrated international survey.

Key themes

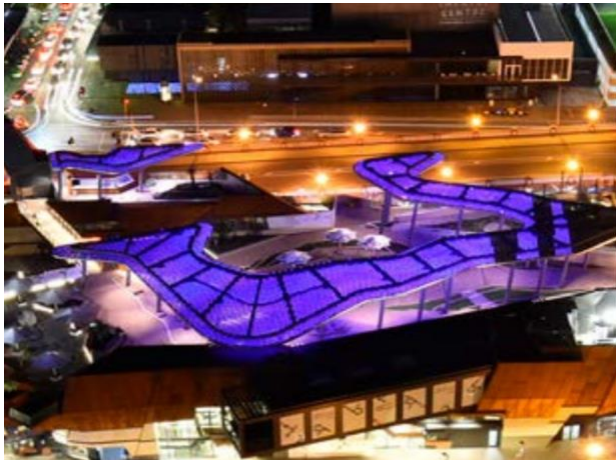
The key themes guiding the integration of Aboriginal elements into the built form are:

- Mura (trackways) and ngurang (places)
- Gabara (head), damara (hand) and butbut (heart)
- Yirran (very, great, large, many).

Examples



Left: Puntukurnu Aboriginal Medical Services healthcare hub, by Kaunitz Yeung Architecture; right: Uluru-Kata Tjuta Cultural Centre, National Parks



Left: Yagan Square, Perth; Left: Wiikiaami shelter, Indiana USA.



Left: City Rail Link Auckland: plans for new stations and plazas developed with Maori Mana Whenua (tribal groups): Station entrance incorporating sky narrative elements; right -Spirit Garden Thunder Bay, Canada



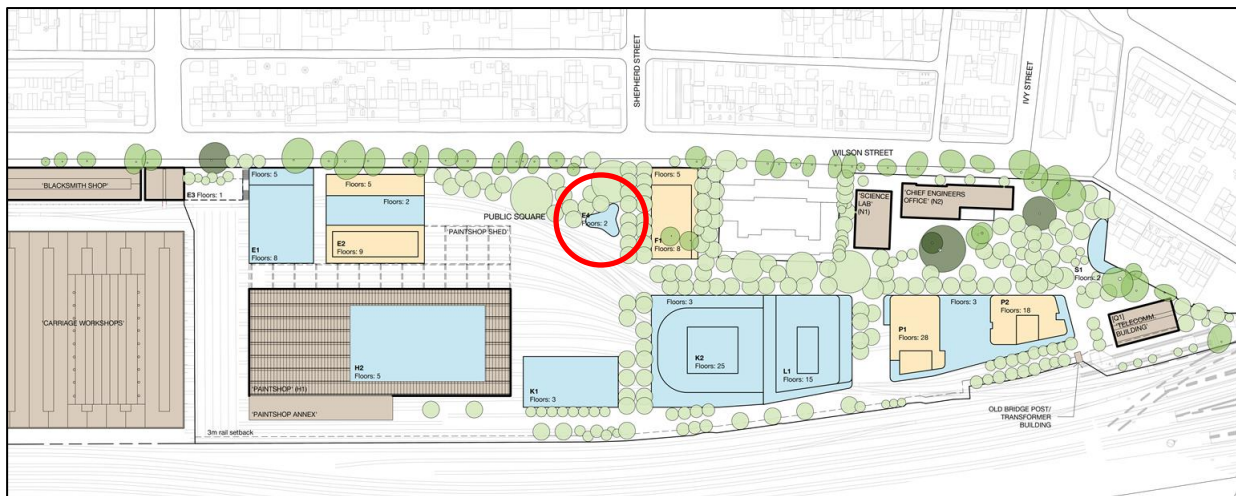
Walanga Muru pavilion, Macquarie University



Location

Consideration of a co-design approach to building form should be given to the planning for all new builds in the precinct. The E4 pavilion may be particularly suitable for the integration of Aboriginal heritage expression within the built form due to its accessibility and visibility within the development. The location of this building are marked in red in Figure 61.

Figure 61. Location of suitable building (marked in red). Source: Bates Smart and Turf



11.10.2 Landscape geometry and plantings

The geometry of the landscape within the public domain areas of the RNEP can also be a very effective heritage interpretation device. The landscape geometry could echo previous landforms and geology through the positioning of pathways and the use of sandstone, provide integrated spaces for gatherings/yarning circles, provide plantings in naturalistic clumpings, and provide programming locations defined by the spatial layouts.

Plantings of species that were in the Sydney area prior to European arrival, and therefore part of the Indigenous landscape experienced by the local Aboriginal community, is also a powerful interpretive feature that can be implemented in all public domain areas within the precinct.

The endangered Eastern Suburbs Banksia Scrub ecosystem, thriving in the sandy soil deposits, was the predominant vegetation in this area before European arrival. It comprised heath or scrub with small areas of low forest, including varieties of Banksia, Melaleucas, grasses and Xanthorrhoea. The Gadigal

were named from the native Grass tree (*Xanthorrhoea*), known locally as the Gadi (Cadi) tree. It was used to make sections of spear shafts with the stems and resin and was culturally significant to the Gadigal. Traditionally, the flowers, nectar, fruits and leaf-bases of many plants and shrubs from the Sydney area (including varieties of *Melaleuca*, *Banksia*, *Grevillia* and *Hakea*) were collected and processed by Aboriginal people at certain times of the year. Tea tree (*Melaleuca*) bark is recorded to have been used to make containers, while the bark of other trees is also recorded to have been employed in the construction of semi-permanent shelters and/or dwellings. Introduction of species from the Eastern Suburbs *Banksia* Scrub ecosystem into the RNEP landscape, as well as being a key interpretive feature, could provide biodiversity benefits as it is an endangered bio-community.

Consideration of plantings which reflect the six seasons as defined by Aboriginal botanical knowledge could also be considered. (Seasonal species as defined by Dharawal cultural knowledge are provided below, however further input from an Aboriginal horticultural company would be required to provide similar information from Gadigal cultural knowledge).

Key themes

The key themes guiding the design of landscape geometry and plantings are:

- Mura (trackways) and ngurang (places)
- Yirran (very, great, large, many).

Examples



Left: Native plantings at Barangaroo Reserve; right: plant label with Aboriginal cultural information, Marrickville Metro

<p>Burran Hot and dry January-March</p> <p>Male kangaroos aggressive Meat forbidden Weetjellan blooming</p>	<p>Marra'lgang Wet becoming cool April-June</p> <p>Quolls seeking mates Lillypilly ripens</p>	<p>Burrujin Cold and frosty June-July</p> <p>Echidna seeking mates Burringoa flowering Shellfish forbidden</p>	<p>Wiritjiribin Cold and windy July-August</p> <p>Lyrebird building mounds Marrai'uo flowering Boo'kerrikin flowering Gentle spring rains</p>	<p>Ngoonungi Cool becoming warm September-October</p> <p>Flying foxes appear Ceremonial time Miwa Gawaian in flower</p>	<p>Parra'dowee Warm and wet November-December</p> <p>Summer heat starts Stable weather</p>
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Dharawal six seasons, Bureau of Meteorology

Location

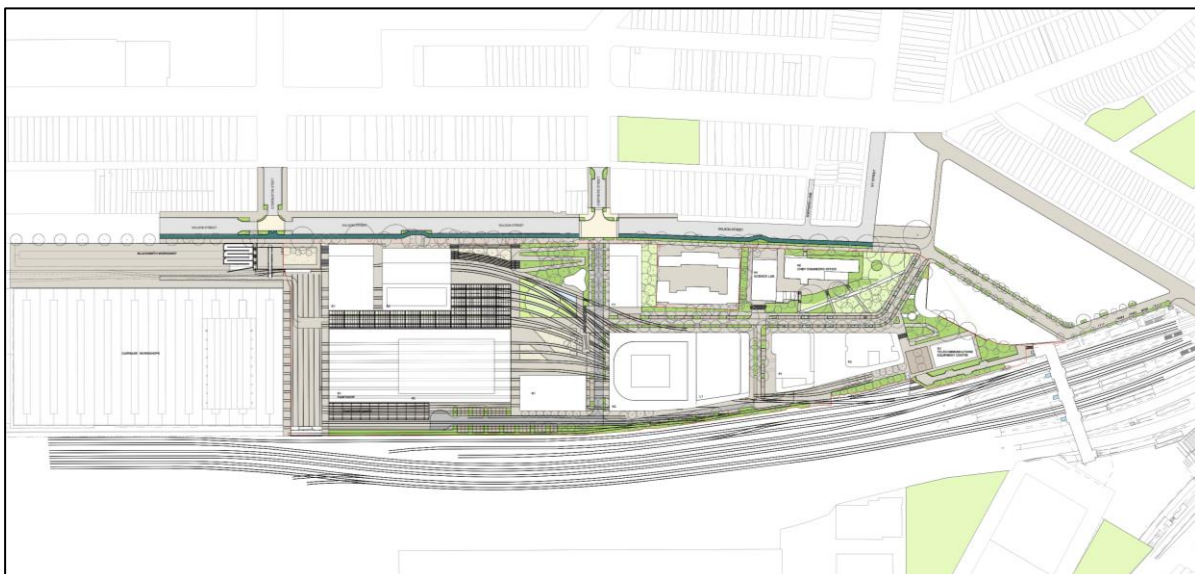
There are opportunities for integrating landscape geometry evoking Country across the public domain of the entire RNEP precinct, though this must be balanced with other ground plane elements such as the Fan of Tracks. The landscaping masterplan for the Paint Shop sub-precinct, by Turf Studio, is included below.

Balarinji's Connecting with Country report for the Paint Shop sub-precinct proposes the below plan for implementing a sense of the original terrain and topography in the northern portion of the site and integrating water in the landscaping of the southern portion of the site.

Figure 62. Balarinji Connecting with Country landscape geometry summary. Source: Bates Smart



Figure 63. Paint Shop sub-precinct landscaping masterplan. Source: Turf



11.10.3 Rooftop gardens

While native plantings could be integrated with the public domain spaces, dedicated rooftop gardens growing Aboriginal food and medicinal plants could also be considered. Adjacent to the precinct, the native rooftop farm of 500sqm at Yerrabingin House in South Eveleigh provides not only an environment full of over 2000 edible, medicinal and culturally significant plants, but also supplies specialist restaurants and shops through an urban food production program and employment for Aboriginal people. Consideration of continuing and expanding this project by including rooftop garden spaces within the Paint Shop sub-precinct as well should also be considered.

Key themes

The key themes guiding the design of a rooftop garden are:

- Mura (trackways) and ngurang (places)
- Yirran (very, great, large, many).

Examples

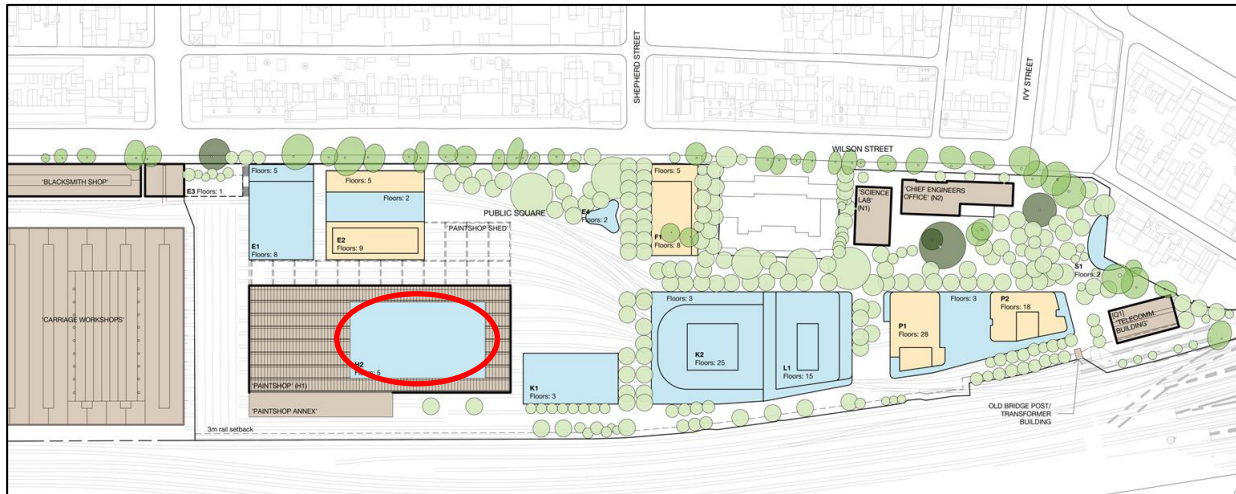


Left and right: South Eveleigh Native Rooftop Farm by Yerrabingin

Locations

Aboriginal co-design buildings, such as the H2 Paint Shop extension, have been identified as suitable for incorporating rooftop gardens. Other residential and commercial buildings throughout the RNEP should also be considered for incorporating rooftop gardens with native plantings. The location of the H2 building is marked in red in Figure 64.

Figure 64. Location of H2 Paint Shop extension building (marked in red). Source: Bates Smart and Turf



11.10.4 Community Place

The desire for a Community Place has been emphasised in previous consultation with the Aboriginal community for sites around Redfern, Waterloo and Eveleigh (see Section 9.2.1) and has been raised in consultation for the project undertaken by Balarinji. Community Places function in many ways according to the wishes and needs of the individual communities that participate in their management, including as a cultural centre for sharing Aboriginal stories, an exhibition space for artists' works, as a place of cultural safety, as a learning place for Aboriginal youth, as a centre for Aboriginal cultural activities and workshops, and as a Keeping Place for storing and displaying heritage material and a focus for heritage interpretation. A Community Place within Redfern, the Aboriginal heartland of Sydney, would be a significant and much needed feature, respecting the cultural significance of the location and providing a focus for the continuation of Redfern's cultural leadership.

A Community Place should be co-designed with Aboriginal community and professionals to ensure that it will meet the needs of the community it is serving and should be supported through an ongoing funding model. If a Keeping Place were to be considered for inclusion within the Community Place, then further consideration of the role, establishment, ongoing management and funding models will be required, with permanent participation by Aboriginal stakeholders in the design and ongoing management of a Keeping Place imperative, as well as consultation with Heritage NSW.

Examples



Left: Armidale Keeping Place; right: Lake Condah Mission Keeping Place

NB: this HIS has not addressed the issue of inclusion of spaces and places for Aboriginal run businesses and start-ups particularly in new technologies as an integral part of the new precinct, as that is beyond the scope of the HIS. However, both the concept of a Keeping Place and of support for Aboriginal run businesses/start-ups should be considered.

11.10.5 Naming/use of language

The names given to places convey their significance through a sense of history, identity and connection between people and a place. For Aboriginal people, connection with Country is intrinsically connected to identity through language, cultural practices and the long-held relationship between people and the land. Inclusion of Aboriginal language in new developments is a powerful symbol of the enduring connection to Country maintained by the local community for tens of thousands of years.

The inclusion of language could either be approached as a dual naming option (a practice supported by the NSW Geographical Names Board since 2001) or the use of appropriate Sydney Language words to name key spaces or features in the new development as an interpretive option that recognises Aboriginal cultural heritage values. Language could also be included in public art, gathering spaces and other interpretive elements such as dual language panels.

Words and phrases could be sourced from the text recommended by Metropolitan LALC, Jakelin Troy's *The Sydney Language*, however it is essential that the approach to language use is co-developed with knowledge holders.

Key themes

The key theme guiding the naming of public places is:

- Yirran (very, great, large, many).

Examples



Left: *Edge of Trees*, Museum of Sydney, Janet Laurence and Fiona Foley; right Darug language in seating, St Leonards



Left: Awabakal language foreshore sculpture, Newcastle; right: *Edge of Trees*, Museum of Sydney, Janet Laurence and Fiona Foley

11.10.6 Welcome to Country/Acknowledgement of Country

A key way of signalling the importance of Country to audiences at the site is through using language to provide a Welcome to Country or Acknowledgement of Country message. A *Welcome to Country* is given by the traditional custodians/knowledge holders of the area, welcoming people to their land, while an *Acknowledgement of Country* is a sign of respect to the traditional owners of the land stated by the client/asset holder.

It is recommended that a *Welcome* or an *Acknowledgement* message, acknowledging the Gadigal as the traditional custodians of the land, be installed at prominent location within the new development, possibly at main entrances to the precinct or at the threshold of the Aboriginal community space to advance an opportunity for respectful pause and reflection before entering the land. The messages could be in the form of a statement or could be a statement combined with a graphic element designed by an Aboriginal artist. The message should be in bilingual text – the Sydney Language and English.

Welcome wording must be devised by key Aboriginal knowledge holders for the area and approved by the Metropolitan LALC. *Acknowledgement* wording would be defined by Transport for NSW in line with their state- wide policy, and discussed with the Metropolitan LALC, but could read, for example:

You are standing on the land of the Gadigal who have lived here for tens of thousands of years.

Transport for NSW acknowledges Aboriginal people as the traditional custodians of this site, pays respects to Elders past and present, and extends that respect to all Aboriginal and Torres Strait Islander people who are here today.

Examples



Left, centre and right: examples of Acknowledgement of Country features

11.10.7 Ground plane elements

Ground plane elements embedded in public domain areas are a subtly effective heritage interpretation medium. Paving colours, metal inlays or sandblasted patterns may be installed into ground planes, forming artworks, containing small 'bites' of information or quotes creating a narrative as paths are traversed. Ground plane elements may also work to connect other interpretive media, including plantings, seating, lighting and public art. These elements can form an important graphic link between different areas and spaces.

Embedding Aboriginal design elements or language into the ground plane of a site can connect a new development directly to Country, providing a tangible aesthetic reference to significant physical, social or spiritual features of the land. By installing such ground plane elements into outdoor spaces, a strong visual message about the Aboriginal heritage of the site can be created.

Three key public domain areas have been identified in the Masterplan which could be key locations for ground plane elements. These comprise:

- A public square – a 7,910 square metre public square fronting Wilson Street;
- An eastern park – a 3,871 square metre park located adjacent to the Chief Mechanical Engineer’s Building and the new eastern entry from Platform 1 of Redfern Station; and
- Traverser No1 - a 2,525 square metre public square edged by Carriageworks and the Paint Shop.

This connection could continue throughout the public domain through the use of ground plane patterning into the nearby Central State Significant Precinct, connecting the two areas through Aboriginal design elements.

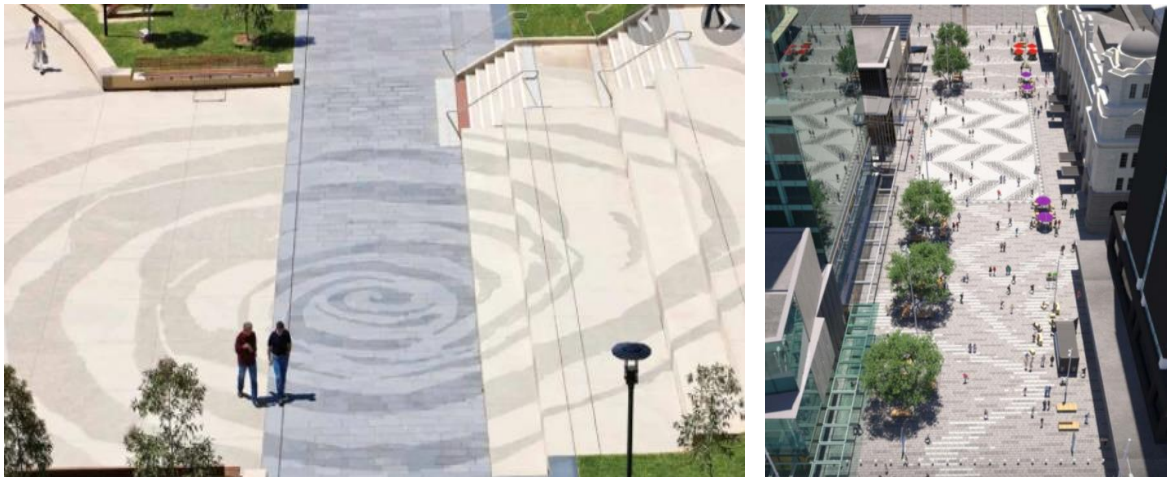
It is essential that Aboriginal artists/designers and knowledge holders be involved in the design and content of any ground plane elements at the RNEP.

Key themes

The key themes guiding the design of ground plane elements are:

- Mura (trackways) and ngurang (places)
- Yirran (very, great, large, many).

Examples



Left: Wingarra-Murra, sandblasted paving design, University of Sydney; right: Auckland Metro



Left: right: Ngarara Place, RMIT University Melbourne, by Greenaway Architects, Charles Solomon, Aroha Groves; right: Citizens Gateway by Brian Robertson, Cairns

Location

The three key public domain areas identified as possible spaces for ground plane elements as place making devices are provided in Figure 65:

- Public Square
- Eastern Park
- Traverser No. 1.

Figure 65. Key public domain areas (Public Square in red, Eastern Park in purple, Traverser No.1 in blue). Source: Source: Bates Smart and Turf with Artefact markup

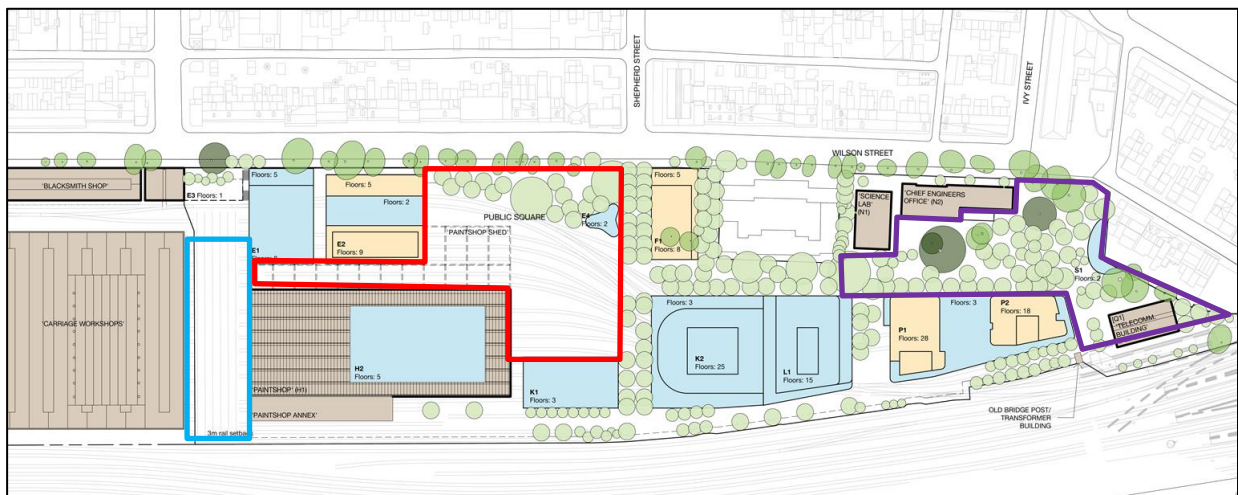


Figure 66. Image of Public Square. Source: Bates Smart and Turf



Figure 67. Image of Eastern Park area. Source: Bates Smart and Turf



11.10.8 Gathering spaces, seating, circles

Gathering spaces are a key design feature in the public domain, allowing groups of people to meet, rest and connect. Embedding heritage interpretation elements within gathering spaces provides a rich context and points of engagement and conversation.

Patterning, text or graphic images as seating inserts are effective forms of interpretation, strategically positioned to engage people who have some time to pause, read and reflect absorbing messages and stories about the site. Seating inserts could include content such as words in the Sydney Language or Aboriginal design elements relevant to Country.

The practice of gathering in the public domain recalls the idea of speaking and listening from the heart, often referred to in the Aboriginal community as ‘yarning’. Yarning circles, spaces which enable and enhance communication, are regarded as an important cultural practice within Aboriginal culture. Developed in consultation with Aboriginal knowledge holders, the inclusion of yarning circles in the public domain could be a powerful interpretive device, as well as facilitating meaningful interactions and connections amongst groups and individuals.

Key themes

The key theme guiding the design of gathering spaces and seating is:

- Mura (trackways) and ngurang (places).

Examples



Left: Aboriginal motifs in concrete seating; right: seating elements, Champion Lakes, Perth



Left: Hart’s Mill Mudlangga to Yertabulti Track, Port Adelaide; right: Curtin University Learning Circle, Perth

11.10.9 Shade elements

In public domain design, shade elements create opportunities for site users to relax, gather or shelter from wind and weather in an outdoor space. These elements are an important connecting feature from indoors to outdoors, softening the divide between spaces. Additionally, shade elements provide a vital ‘pause point’ for creative heritage interpretation, with site users able to spend time reading text or examining features of visual interest.

The design of shade elements within the public domain areas of the RNEP is an opportunity to integrate the key Aboriginal themes into built fabric and showcase Aboriginal designers/artists. The

form of the shade elements themselves may be influenced by Connecting with Country principles. Alternatively, the shade elements could form part of the pavilions which would be a focus in the public areas. It is vital that Aboriginal artists/designers and knowledge holders be involved in the design for interpretative shade elements.

Key themes

The key themes guiding the design of shade elements are:

- Mura (trackways) and ngurang (places)
- Yirran (very, great, large, many).

Examples



Left: Burwood Brickworks by Balarinji, Mandy Nicholson; right: Shade shelters by Russell Saunders and Lee Black, Queen Elizabeth Park Taree



Left: Digital canopies, Yagan Square. right: Southern Health Healing Centre

11.10.10 Lighting and soundscapes

Lighting, sound and projection are dynamic forms of interpretation that can tell stories in a non-invasive manner, and support night-time uses and activations of a site. Lighting and sound are also flexible, able to be adapted and changed to suit different themes and uses.

Aboriginal heritage interpretation themes can be expressed through lighting patterning, using a gobo or template over a lighting source, as this medium has the ability to creatively move and change to tell unfolding cultural stories. Audiences can view and physically interact with lighting displays, enabling meaningful messages about the cultural values of the RNEP to be experienced. Audios of the Sydney

Language being spoken could be utilised in entrance/threshold spaces, supported by associated lighting, to immerse site users in meaningful messages of Country.

Key themes

The key themes guiding the design of lighting and soundscape elements are:

- Gabara (head), damara (hand) and butbut (heart)
- Yirran (very, great, large, many).

Examples



Left: Ballina Service Centre, Balarinji and Marcus Ferguson; right: Parrtjima Festival in Light, Alice Springs



Left: Australian Museum 'Treasures' projections; right: Gobo projection of Aboriginal design on pavement, Cairns

11.10.11 Wall features

Large-scale wall features can have a striking impact in an exterior setting, presenting the heritage significance of a site on a broad canvas and providing an engaging introduction to the deeper cultural layers of the subject site. Wall features placed on the external façade of a structure could include historical images, public art, murals, wall textures, laser-cut outs, treatments with key dates or quotes, features which echo the original landscape, or sculptural elements which can give an impressionistic impression of the Aboriginal cultural values of the RNEP.

Other more personal experiences can also be crafted with external wall features, such as memory walls which can incorporate images and quotes from the Aboriginal communities about their experiences working on the railway or at the Eveleigh Railway Workshops. These memory walls could be linked with lighting or soundscapes to activate the space, creating an embodied, intimate storytelling experience for site users.

Any wall features focusing on Aboriginal heritage interpretation must be designed by an Aboriginal artist/design team with appropriate local consultation and knowledge, and any images of community members must be obtained with agreement about their future use.

Examples



Left Sydney Elders Exhibition Australian Museum (oral histories and images); right: Biripi Aboriginal Corporation Medical Centre, Purfleet Clinic



Left: Marrickville Library history wall; right: South Eveleigh Workers Wall, Curio Projects



City Rail Link Auckland: plans for new stations and plazas developed with Maori Mana Whenua (tribal groups), Basalt stone cladding floor to ceiling representing the earth and the nearby volcano terraces

11.10.12 Play spaces

Play spaces act as community focus points, drawing young families to spaces of recreation, safety and relaxation. By incorporating Aboriginal heritage interpretation in play spaces in creative and subtle ways, both children and parents can encounter new ideas and integrate educational experiences into everyday play.

Play spaces included within the public domain green space could be expressed through landscape geometry and topography which can provide spaces and places for more naturalistic play, while playground equipment can be customised to the heritage experience, with local materials and natural shapes creating a strong sense of connection to Country.

Play spaces are opportunities to embed Aboriginal cultural values and contemporary histories into the landscape, exploring shapes of the original landscape and Aboriginal cultural stories. If any specific cultural stories are selected to influence play space design, Aboriginal knowledge holders should be consulted during the design process.

Key themes

The key themes guiding the design of play areas are:

- Mura (trackways) and ngurang (places)
- Gabara (head), damara (hand) and butbut (heart)
- Yirran (very, great, large, many).

Examples



Left: Eveleigh Tree Houses, South Eveleigh; right: sculpture play, Redfern Park by Fiona Foley



Left and right: Play equipment at Gosford Leagues Club Park

11.10.13 Interpretive panels

Well-designed and well written interpretive panels are an excellent media for effectively conveying key messages, providing contextualising information and posing questions. If integrated into the design of the site, they can be strategically located to gain appropriate exposure.

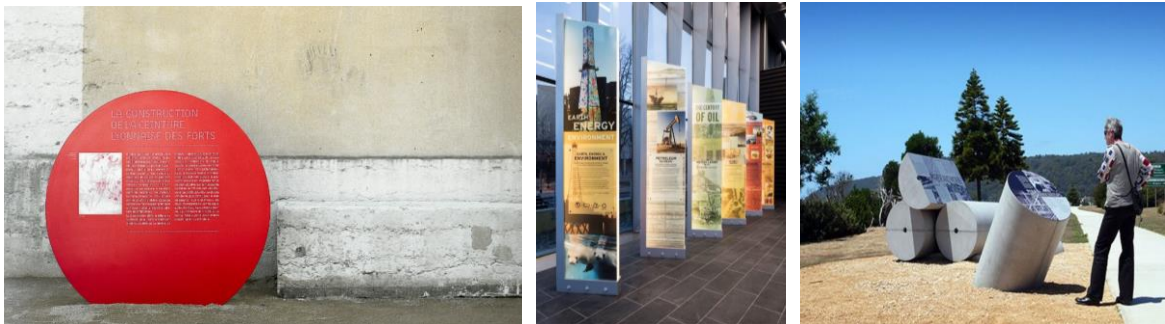
Information about the Aboriginal associations with the area in more recent times, the work in the Eveleigh Railway Workshops, and the area as a centre for Aboriginal activism could be a key feature of the panels. Panels could have static and/or active elements such as digital displays, or QR codes to provide access to digital delivery of enhanced interpretive stories.

Key themes

The key themes guiding the design of interpretive panels are:

- Mura (trackways) and ngurang (places)
- Gabara (head), damara (hand) and butbut (heart)
- Yirran (very, great, large, many).

Examples



Examples of exterior interpretive panels



Examples of mounted interpretive panels

11.10.14 Public art

Public artworks, such as sculptures, murals and installations, can be an evocative and successful tool in interpreting the heritage significance of a site while also enhancing its aesthetic and cultural character. Creative public art is a powerful tool of cultural expression, able to tell stories and visually communicate cultural messages to a large audience. As well as making a visual or experiential statement, public art is often important in place-making for a new site.

Public artworks, embedded in Country and guided by the key themes, could communicate the Aboriginal values and associations of the RNEP. A separate Public Art Strategy has been

developed for the site by Balarinji (2022), with a curatorial framework focusing on the three key themes of: Gadigal Country, Industrial Heritage and Regeneration.⁷⁸

The Public Art Strategy recommends integrating large scale public art within the Paint Shop sub-precinct, for example a large scale artwork on the south (railway-facing) side of the Paint Shop extension providing a focal point for thousands of people entering and leaving Redfern Station by train.⁷⁹ This opportunity could be used to represent the contemporary, suburban significance of the site for Aboriginal people today.

The strategy also nominated areas including the Public Square, Paint Shop Roof Terrace, Arcade, Eastern Park and pavilions as places for public art placement, as well as works embedded in art pathways, laneways and meeting places exploring both Aboriginal and non-Aboriginal themes.⁸⁰ The strategy notes opportunities for activating creative streets and providing workshops and residencies for Aboriginal artists.

Additionally, an exciting opportunity to showcase heritage messages through public art installations could be explored in the Public Square area where the remnant train tracks could be intertwined with symbolic tracks of an older kind, showing a deeper connection with the land.

The design and production of public artworks with Aboriginal cultural themes must be undertaken by Aboriginal artists/designers with links to the local community to ensure clarity and depth of message, and according to the principles outlined in the Public Art Strategy for the RNEP.

Key themes

The key themes guiding the design of public art are:

- Mura (trackways) and ngurang (places)
- Gabara (head), damara (hand) and butbut (heart)
- Yirran (very, great, large, many).

Examples



Always Was Always Will Be, Melbourne Arts Trams, by Recko Rennie

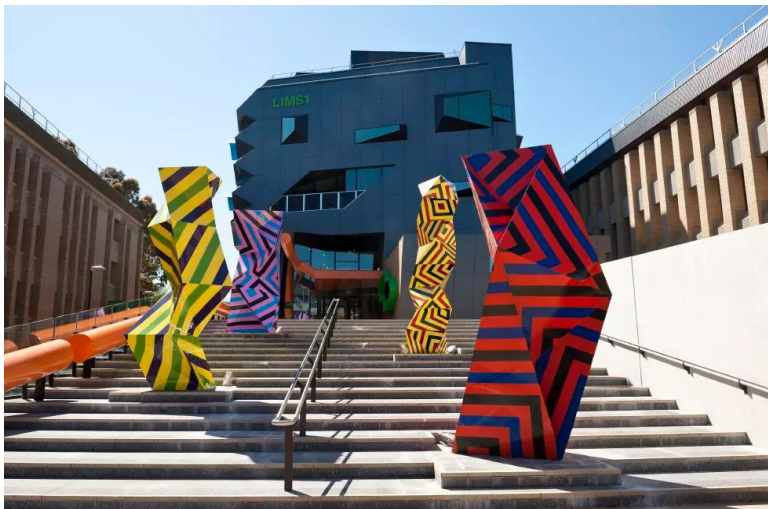
⁷⁸ Balarinji, 2021d. Public Art Strategy: Redfern North Eveleigh Precinct. Report prepared for Transport for NSW.

⁷⁹ Ibid.

⁸⁰ Ibid.



Left: *Weavings of Light and Life* glasswork, by Bronwyn Bancroft, Leichhardt Park Aquatic Centre; Right: Wall mural, by Matt Adnate, Newcastle



Left: *Totems* by Recko Rennie, La Trobe University; centre: right: *Edge of the Trees* by Fiona Foley/Janet Lawrence, Museum of Sydney



Left: *Synthesis* by Nadeena Dixon, South Eveleigh; right: *You've always wanted to be black (white friend)*, by Brook Andrew



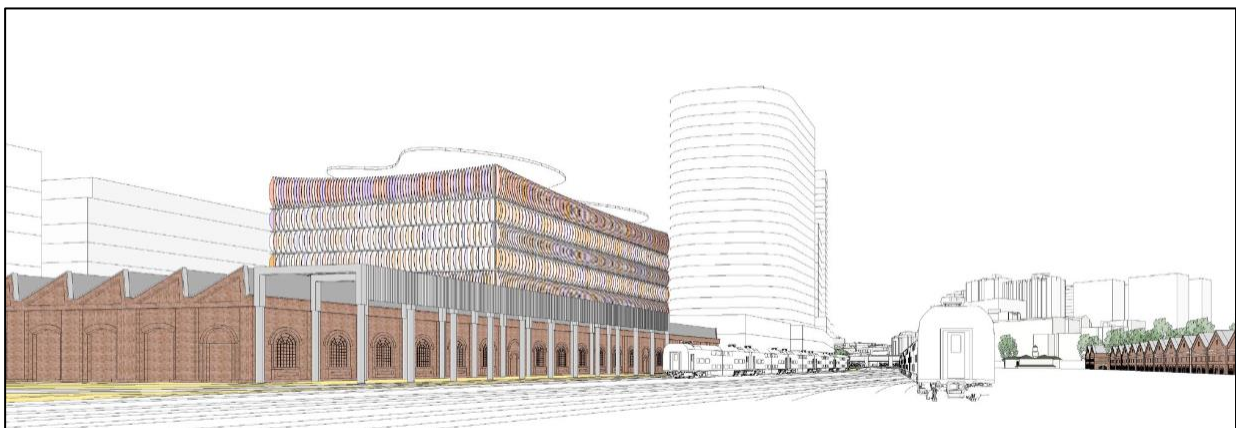
Left *The Weight of History, the Mark of Time* by Brook Andrew, *The Cutaway Barangaroo*; right: Redfern wall

Location

The following locations have been identified in the Public Art Strategy as possible locations for public art/installations:

- The Paint Shop extension's exterior wall, facing the railway line, shown in Figure 68.
- The Public Square
- The Paint Shop Roof Terrace
- The Arcade
- Eastern Park
- Art pathways, laneways and meeting places onsite.

Figure 68. View of Paint Shop extension facing the railway line. Source: Bates Smart, 2022



11.10.15 Temporary hoardings

Hoardings are a highly visible temporary canvas for heritage interpretation and are necessary for developments constructed in high traffic areas for safety and to mitigate visual impacts. The City of Sydney Creative City team requires temporary hoardings to be covered in art by a living Australian artist or in relevant historical images with a connection to the construction site. The existing artworks offered by the City of Sydney include images designed by both Aboriginal and non-Aboriginal artists, covering a wide range of themes; an alternative option is for hoardings to

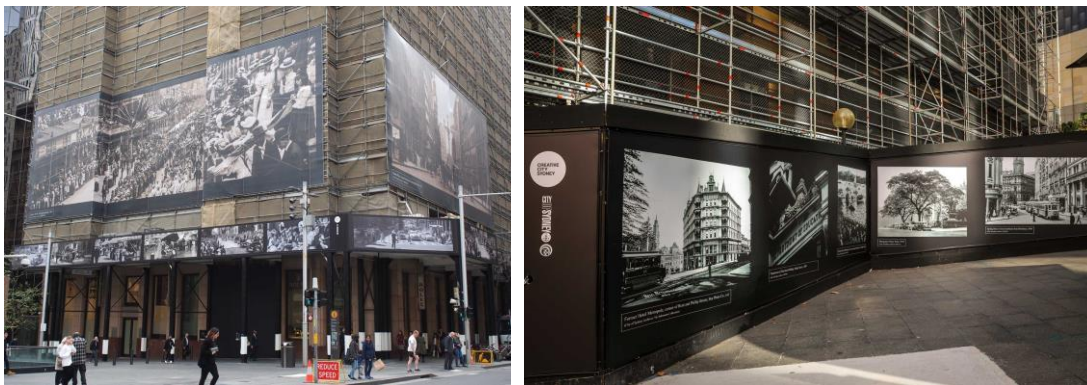
be developed independently for each construction and approved by the City of Sydney.⁸¹ Heritage listed buildings must be covered in temporary hoardings with historic images only.⁸²

Though only temporary, the inclusion of Aboriginal artworks or historic images on hoardings during construction of the future developments would communicate a sense of the heritage of the site during the construction phase, engaging the local community in a positive manner.

Examples



Left and right: City of Sydney approved hoardings by local artists



Left and right: Archival images at the former Department of Education building, Sydney

11.11 Interior spaces

New developments provide an opportunity to integrate heritage interpretation design features into commercial, retail and residential buildings and public spaces. Aboriginal design elements could be incorporated as key features in internal public spaces, allowing for further exploration and reflection on contemporary connections to the land.

Options could include:

- Paving in building foyers
- Image/feature walls
- Integration of designs or language within functional elements such as seating, screens, steps, balustrades

⁸¹ City of Sydney, 2021. Creative Hoardings Program. Accessed at: <https://www.cityofsydney.nsw.gov.au/cultural-support-funding/creative-hoardings-program> (April 2021).

⁸² City of Sydney, 2021. How to create or commission your own site-specific artwork for construction site hoardings. Accessed at: <https://www.cityofsydney.nsw.gov.au/hoardings-temporary-structure-approvals/create-commission-site-specific-artwork-hoardings> (April 2021).

- Public art elements in foyers and courtyards
- Wall tapestries
- Digital displays
- Soft furnishings
- Rooftop gardens.

Any Aboriginal design elements should be co-designed with Aboriginal artists/designers, incorporating consultation with relevant Aboriginal knowledge holders.

Key themes

The key themes guiding the design features in interior spaces and buildings are:

- Mura (trackways) and ngurang (places)
- Gabara (head), damara (hand) and butbut (heart)
- Yirran (very, great, large, many).

Examples



Left: *Mana Ngurang*, by Nicole Monk, City West affordable housing foyer, Redfern; right: Coffs Harbour Stadium, by Saltwater Freshwater Arts Alliance



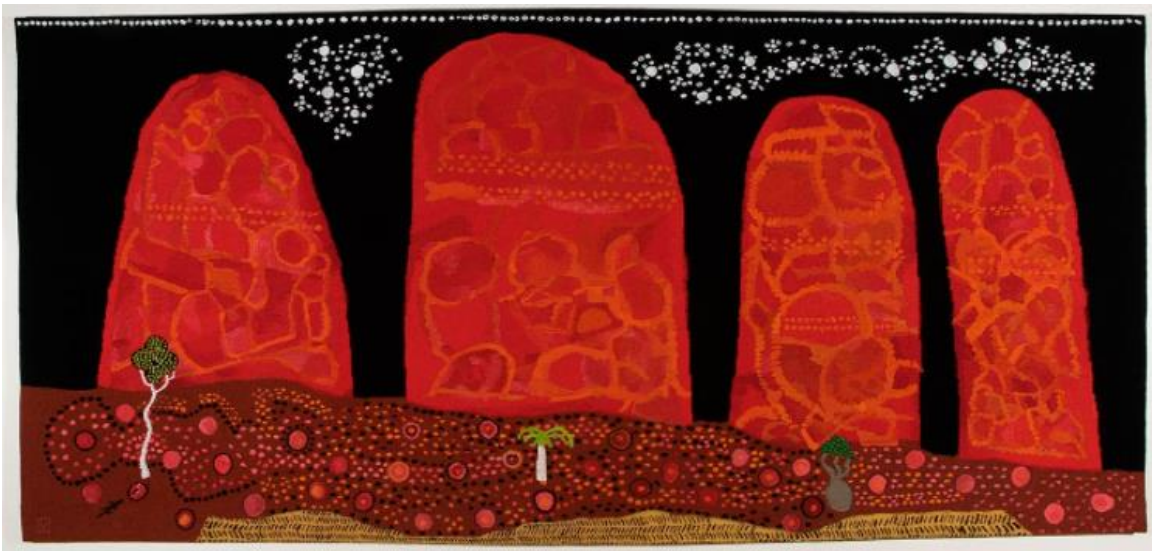
Sandstone sculpture mapping the landscape, by Judy Watson, 200 George Street Sydney



Left and right: Auckland Rail interior designs evoking Maori cultural elements and pattering, New Zealand



Left: *Wellama* installation, an audio-visual artwork by Alison Page and Nik Lachajczak at Barangaroo; right: Montreal Jazz festival audio visual wall



Kimberley Under the Stars tapestry by Trevor Kickolls, Tapestry Foundation of Australia



Left: *Bush Path* by Balarinji, Nespresso Pitt Street Mall; right: *Bush Tukka Connection* by Ailsa Walsh, WSP Head Office



Examples of Aboriginal designed furniture and soft furnishings, Winya

11.12 Online interpretation

As technology advances, the web has become one of the most flexible and accessible interpretive avenues available, able to reach a wide audience and be promoted with little effort. A number of online solutions suitable for exploring the Aboriginal cultural values of the RNEP are outlined below.

Key themes

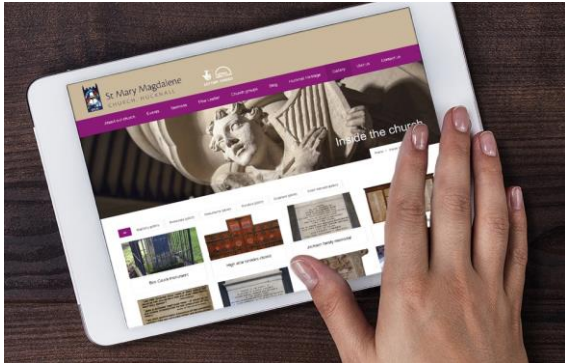
The key themes guiding online interpretation are:

- Mura (trackways) and ngurang (places)
- Gabara (head), damara (hand) and butbut (heart)
- Yirran (very, great, large, many).

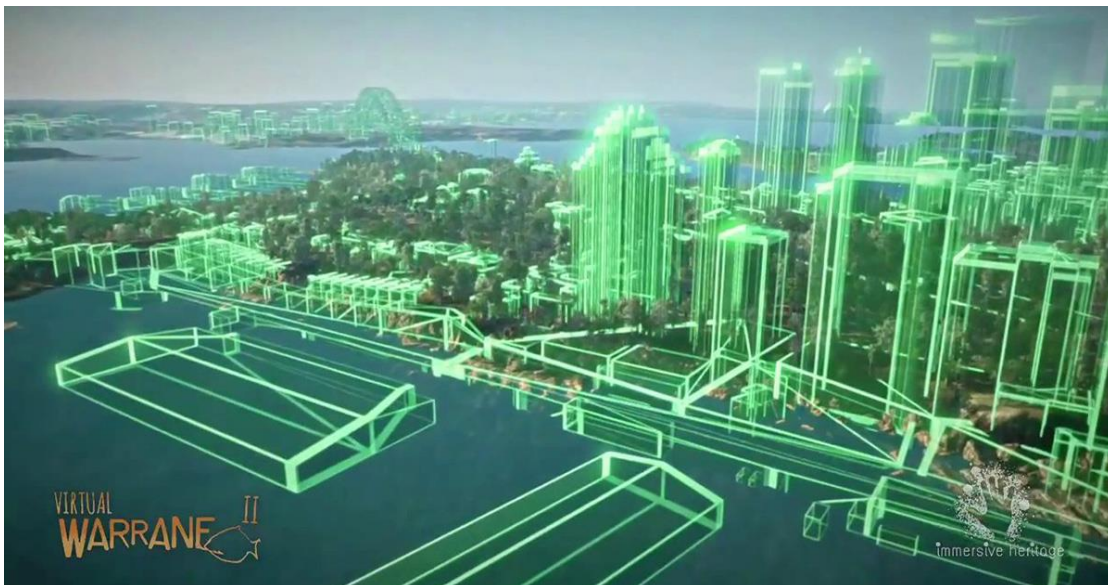
11.12.1 Onsite digital engagement

Mobile, wireless and location-based media delivers information directly to personal mobile devices such as mobile phones, iPads, e-books and laptops. Downloadable apps are some of the most flexible and accessible of interpretive devices available. provide a vehicle for layering of information, and easy access to a wide range of images, photographs and historical information. Using Beacon Technology (in which small, wireless transmitters that use Bluetooth technology are installed in convenient high traffic locations), QR codes or phone GPS, a structured heritage interpretation resource with information/audio/video specific to the Aboriginal themes and stories of the subject site could also be incorporated into a future wayfinding app. There may also be an opportunity for a virtual reality app component showing an approximation of the landscape prior to European occupation.

Examples



Left and right: Examples of apps with heritage features



Virtual Warrane, by Brett Leavy for Virtual Songlines, showing Sydney Harbour pre-European occupation

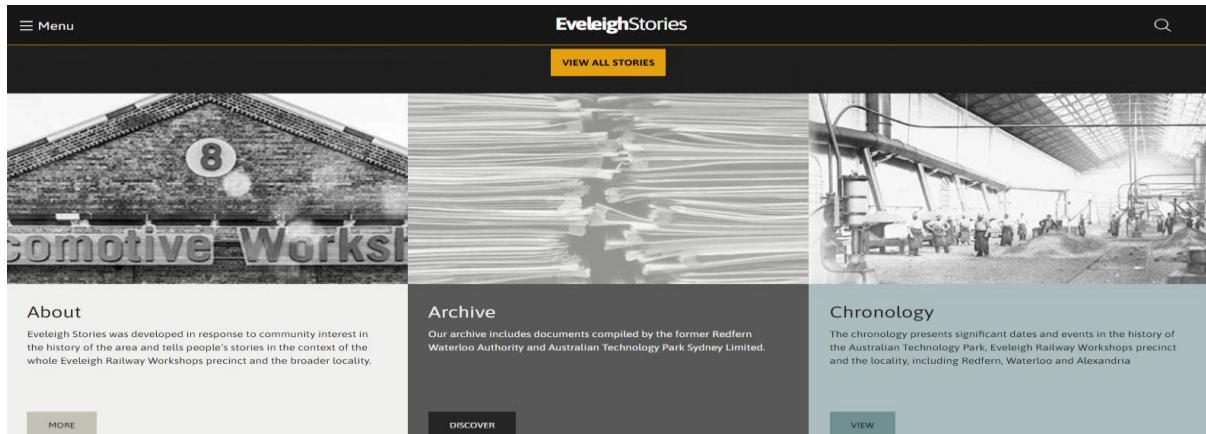
11.12.2 Offsite digital engagement

As a more traditional and very accessible form of digital engagement, web pages have continued to be popular with a wide range of audience groups. Dedicated pages within a website can provide a vehicle for layering of information and easy access to a wide range of images, photographs and historical information about the Aboriginal past, present and future around Sydney and Redfern.

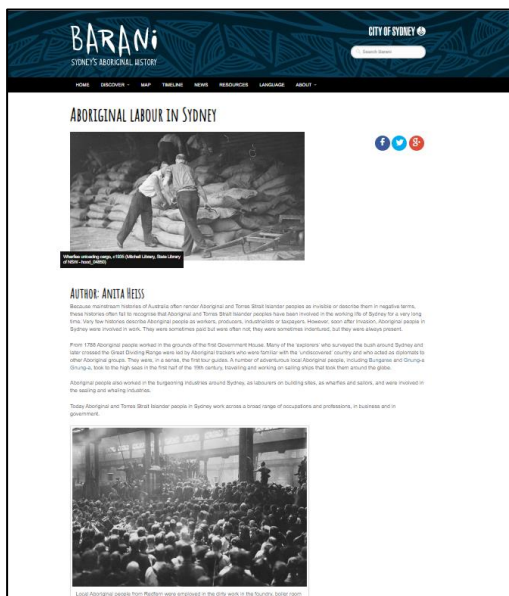
The website developed by South Eveleigh, *South Eveleigh Stories*, contains oral histories and scholarly sources to create a digital portrait of the non-Aboriginal and Aboriginal stories of the site. A similar approach may be appropriate for the RNEP.

Web pages can also be seamlessly integrated with other interpretive media onsite via QR codes. A link from onsite media via QR codes to the website would mean that a wealth of information could be accessible to interested audiences with no additional investment. Complementary interpretive elements such as naming, programming, and digital engagement could also be included or advertised on the web page creating a useful and cost-effective feedback loop for interpretation at the precinct.

Examples



South Eveleigh Stories historical webpage



Left: Barani Aboriginal Sydney webpage; right: History of Aboriginal Sydney

11.13 Oral histories

A positive way to engage the community and capture the rich layers of information about precinct's history would be to develop an oral history project, whereby the history of the site and its ongoing role in the evolution of Sydney is contextualised by first-hand accounts of those in the community who are connected to the area, both Aboriginal and non-Aboriginal. An oral history project could either be published in hard-copy or available digitally on a website.

Partnerships with community focused organisations, such as the State Library of NSW, the Dictionary of Sydney or Redfern Residents for Reconciliation, in developing an oral history project should be explored. The City of Sydney also has extensive expertise on the collection and publishing of oral histories, with its own Oral History Collection recording perspectives by Sydney's residents on the history of the city, art and culture, historic local businesses and many other topics at <https://www.sydneyoralhistories.com.au/>.

Other examples of online oral history projects include:

- <http://www.oralhistorynsw.org.au/examples-of-websites-featuring-oral-histories.html>
- <http://www.nla.gov.au/what-we-collect/oral-history-and-folklore>

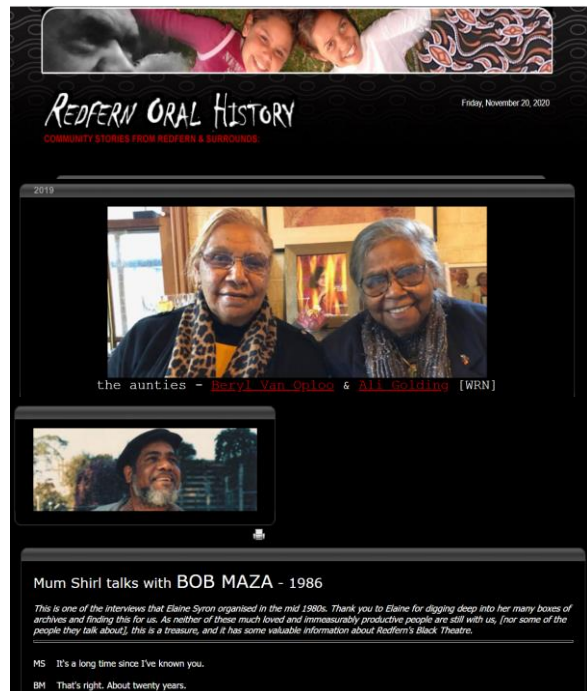
- <http://artsonline.monash.edu.au/australian-generations/>
- <https://livinghistories.newcastle.edu.au/nodes/view/89913>
- <http://redfernoralhistory.org/>

The resulting publication, whether hard-copy or digital or both, would be a positive outcome and an important resource for the community.

Examples



The Store Oral History Project is a collection of stories gathered from members of the Newcastle community in 2019, sharing their thoughts and memories of the Store. We thank all of the interviewees and those who have contributed in other ways, such as sharing photographs and other sources and memorabilia.



Left: The Store, Newcastle, oral history project, <https://livinghistories.newcastle.edu.au/nodes/view/89913>; right: Redfern Oral History project, <http://redfernoralhistory.org/>

11.14 Public programming and tours

An ongoing relationship with local Aboriginal knowledge holders is important in facilitating the community's appreciation and understanding of Aboriginal cultural heritage values and respect for Country. This can be achieved at the RNEP through sustained, engaged public programming around Aboriginal culture and heritage, developed in concert with the Metropolitan LALC and relevant Aboriginal community stakeholders. Regular, event-based or seasonal public programming at the precinct is also a key employment opportunity for local Aboriginal people.

Public programming at the RNEP has been previously demonstrated as a powerful tool of public expression and cultural conversations, with Carriageworks hosting successful arts and cultural festivals such as The National, Sydney Contemporary, Lifeworks Festival of Experimental Art and the SouthEast Aboriginal Arts Market. Public programming at the overall precinct should take the schedule of Carriageworks into consideration and work with the local community to draft a comprehensive plan showcasing Aboriginal heritage and contemporary Aboriginal talent.

Existing public programs and tours in neighbouring precincts, such as those run by Yerrabingin at South Eveleigh and the City of Sydney in the Central State Significant Precinct, may also be integrated into programming onsite at the RNEP. The expansion of the Barani-Barrabugu (Yesterday/Tomorrow) Walking Tour as part of the City of Sydney's Eora Journey program should be considered (see Section 11.15.5). An expanded trail, tour or walk can be achieved in a number of ways, with brochures, maps,

QR codes, a smartphone app system or websites as possible delivery methods, integrating the various histories of the area into a comprehensive, engaging narrative.

Key themes

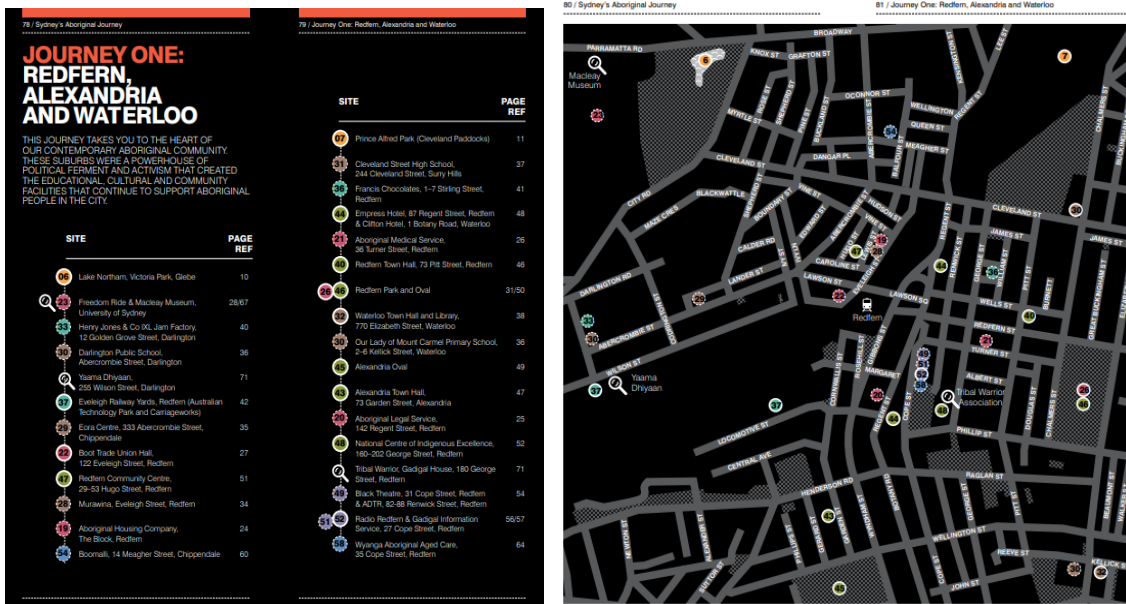
The key themes guiding the development of public programming are:

- Mura (trackways) and ngurang (places)
- Gabara (head), damara (hand) and butbut (heart)
- Yirran (very, great, large, many).

Examples



Eora Journey identifies locations of Aboriginal cultural associations, significance and stories around Sydney. Source: City of Sydney <https://www.cityartsydney.com.au/projects/eora-journey/>



Pages from Barani Barrabugu Walking Tour, Redfern/Alexandra/Waterloo Walk, City of Sydney



Left and right: Redfern walking tours led by Donna Ingram, Tribal Warrior

11.15 Considerations for interpretation

This section highlights key practical considerations for guiding the development of Aboriginal heritage interpretation at the RNEP.

11.15.1 Integration with the overall Heritage Interpretation Strategy

The Aboriginal heritage interpretation approach must be integrated with the overall HIS for developments within the RNEP, prepared by Curio Projects to ensure a cohesive, layered interpretive experience is developed for the subject site.

11.15.2 Integration with the overall Public Art Strategy

The overall heritage interpretation approach for developments within the RNEP must be integrated with the Public Art Strategy, particularly in relation to Aboriginal heritage and involvement of Aboriginal artists. A world-class program of public art for the precinct should be developed in consideration of interpretive themes, embedding heritage messages within the artistic expressions at the subject site.

This is especially important in the case of engaging Aboriginal artists and designers for involvement in future public art planning.

11.15.3 Engagement of Aboriginal artists/designers

To ensure culturally appropriate designs embedded in Country are integrated into developments within the RNEP, it is essential that Aboriginal artists/designers, with appropriate permissions and intellectual property rights in place, work with the design team. This should ideally occur in an early design stage and continue throughout the life of the project.

11.15.4 Sustained consultation with Aboriginal community

Sustained consultation with Aboriginal knowledge holders is a fundamental part of the heritage interpretation process and should be continued throughout the life of the project at the RNEP. A continuous dialogue with the local Aboriginal community will ensure community ownership of the space as a meaningful, culturally safe area in the heart of Aboriginal Sydney. As the precinct evolves, the voices of the traditional owners of the land will ensure that the development maintains a dynamic connection to Country.

Transport for NSW could consider the establishment of an Aboriginal reference group for the RNEP to provide advice on future design and heritage interpretation. This reference group may also be a key selector of appropriate Aboriginal artists/designers for participation in the ongoing development of the precinct.

11.15.5 The Eora Journey

The City of Sydney established the Eora Journey program in 2012, aiming to recognise and celebrate the living culture of Aboriginal and Torres Strait Islander peoples in Sydney. This program centres upon four elements:

- Recognition in the public domain
- A significant event celebrating Aboriginal and Torres Strait Islander cultures and heritage
- Preparation of an economic development plan in consultation with Aboriginal and Torres Strait Islander communities
- Development of an Aboriginal knowledge and culture centre.

As part of the 'recognition in the public domain' element, seven Eora Journey public art projects were developed as part of the City Art public art program. The Barani-Barrabugu (Yesterday/Tomorrow) Walking Tour booklet was also produced, highlighting key associations, histories and cultural spaces in locations across Sydney city, including North and South Eveleigh and key sites in Redfern and Waterloo. The document also consolidates these locations into four walking 'journeys', with Redfern, Alexandra and Waterloo comprising Journey One.⁸³ Including key Aboriginal artworks and interpretive devices in the RNEP as part of the Eora Journey/Walking tours would be a positive initiative.

11.15.6 Reproducing images

All images (photographs, illustrations, etc.) in this report are of a low quality. For the future production/graphic design of the interpretive material, high-resolution images will need to be purchased.

⁸³ City of Sydney, 2011. Barani/Barrabugu (Yesterday/Tomorrow) Walking Tour. Accessed at: <https://www.cityofsydney.nsw.gov.au/history/barani-barrabugu-yesterday-tomorrow-walking-tour> (June 2021).

While copyright laws are complex, generally copyright is in place up until 70 years from the end of the year in which the creator of an image died or 70 years from the end of the year in which the image was first published. Images that are within copyright require permission to reproduce from the copyright holder and may incur a copyright fee and sourcing fee, and a copyright acknowledgement as specified by the image holder for all reproductions. All images more than 70 years old require permission to reproduce from the image holder and an acknowledgment as specified by the image holder.

Images of identifiable deceased Aboriginal people should not be shown without permission from known relatives or Traditional Owners. These images should be displayed with a warning, such as *Aboriginal and Torres Strait Islanders are advised that this panel/website/artwork contains images of people who have died.*

12.0 RECOMMENDATIONS

12.1 Introduction

Section 5 of the Redfern North Eveleigh SPP Study Requirements outlines the heritage studies that are required to form part of Transport for NSW's renewal proposal. The final item of these heritage studies stipulated is the provision of information that:

Informs and supports the preparation of the precinct planning framework (including any DCP) and any management strategies.

This section therefore provides Aboriginal cultural heritage design control provisions (DCP) in the form of principles that can be applied to a broad range of potential design and zoning developments.

12.2 General planning objectives

Planning around Aboriginal cultural heritage and archaeological values should aim to ensure that significant elements of the past are appropriately managed and respected by new development. Such planning does not preclude change but rather responds to different constraints and opportunities.

- Planning controls should be implemented in consistent manner with the Charter for Conservation of Places of Cultural Significance (The Burra Charter). These provisions are based on the underlying principles that:
 - Change should be based on an understanding of heritage significance
 - The level of change should respect the heritage significance of the item or area
 - Heritage significance must be considered for development affecting places of Aboriginal cultural heritage significance and Aboriginal archaeological sites
 - Planning should aim to enhance the character and heritage significance of places of Aboriginal cultural heritage significance
 - In particular, enhancing the past and current importance to Aboriginal people of the local industrial and surrounding residential landscape should be considered in planning and design.
- Development must consider the continued connection that Aboriginal people have maintained with Country within the subject site for tens of thousands of years, including contemporary connections to the Redfern area and the Eveleigh Railway Workshop. These connections and principles are outlined in the project's Connecting with Country framework. The reflection of these Aboriginal values should be identifiable in planning, in public space and in built structure design of any proposed development and must also be implemented through the Heritage Interpretation Strategy that ties together the many strands of the Aboriginal past and present into a coherent narrative for public engagement.

12.3 Recommended controls

- Planning for all future developments with the RNEP should address the Connecting with Country framework.
- Specific Heritage Interpretation Plans which address the RNEP HIS should be prepared and implemented for all future developments in the precinct.
- Aboriginal expertise should be included in specific roles within architectural/design teams in a co-design process for future development within the RNEP.
- Consider the establishment of an Aboriginal reference group to guide the design and interpretation for future planning approvals within the RNEP.
- Sustained consultation with Aboriginal knowledge holders should be continued during future planning for development within the RNEP.
- To ensure culturally appropriate developments embedded in Country are integrated into the RNEP, it is essential that Aboriginal artists/designers/curators, with appropriate permissions and intellectual property rights in place, work with project design teams for future development.
- Prior to subsurface impacts within RNEP-PAD001, test excavation would be required under the Code of Practice for Investigation of Aboriginal Objects in NSW (OEH 2011) to assess the nature and significance of the PAD. If Aboriginal objects are located during test excavations, additional assessment and approvals would be required prior to construction. If no Aboriginal objects are located during test excavations the area would be reassessed for potential and works could proceed under the Unexpected Finds Procedure.
- Aboriginal stakeholder consultation would be undertaken in accordance with the Aboriginal Cultural Heritage Consultation Requirements for Proponents (OEH 2010) where works are undertaken within the PAD.
- Development in the subject site outside of RNEP-PAD001 would not require additional Aboriginal archaeological assessment as part of future planning approvals. An Unexpected Finds Procedure would be prepared for future development to be implemented if Aboriginal objects were located.

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14.0 APPENDIX A: INTERPRETATION PLANNING DOCUMENTS

This Appendix shows the policy and guidance documents that informed the development of Aboriginal heritage interpretation planning for the RNEP project.

14.1.1 Site-specific guiding documents

14.1.1.1 Redfern North Eveleigh Strategic Vision (2021)

The Strategic Vision for the RNEP by Transport for NSW foregrounds Aboriginal and non-Aboriginal (historic) heritage interpretation as key components in the precinct redevelopment. A key theme for the project is 'Aboriginal past, present and future'.⁸⁴ This theme is expressed through the following precinct renewal principles:

-
- *Reinforce a sense of belonging for the Aboriginal community through the provision of considered design and cultural spaces, achieved through ongoing engagement with local Aboriginal communities.*
 - *Contribute to the understanding and appreciation of Aboriginal culture through its integration into the precinct, creating a lived experience.*
 - *Embody Designing with Country and Understanding Country principles into design strategies.*
 - *Continue to engage with Aboriginal communities to understand how the significance of Redfern North Eveleigh as a place for Aboriginal people in the past, the present and the future can continue to be brought to life.*
-

The Strategic Vision document also includes preliminary community consultation undertaken by Transport for NSW for the project, including feedback on opportunities for Aboriginal heritage interpretation (see Section 9.2.1).⁸⁵

14.1.1.2 Connecting with Country Approach – Redfern North Eveleigh Precinct (2021)

Cox Inall Ridgeway prepared a brief approach intended to inform a site-specific Connecting with Country Framework for the RNEP, outlining the ideas of Connecting with Country as:

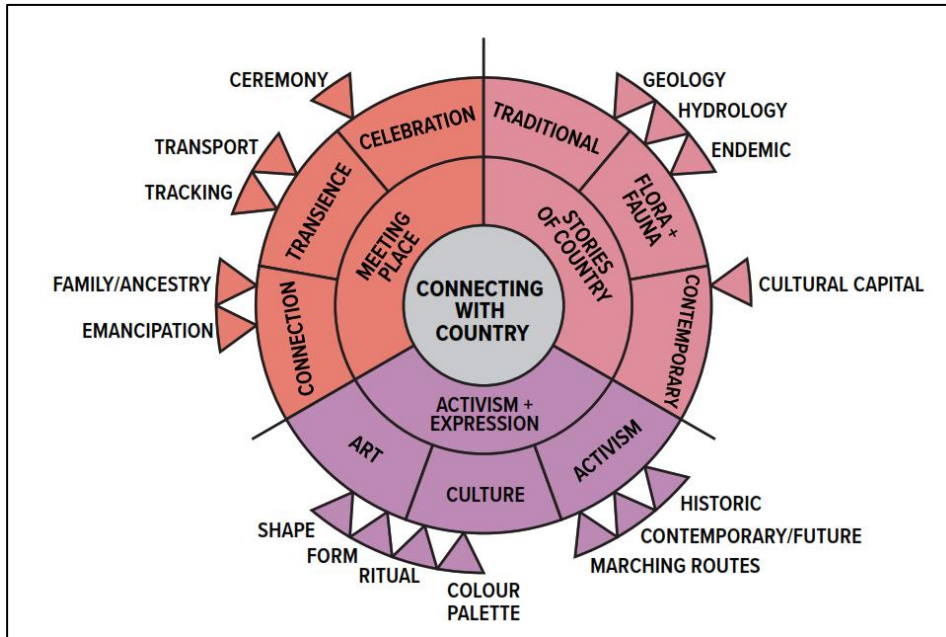
- An understanding of place and space
- A design response
- A way of engaging with communities and stakeholders
- A way of defining and understanding success
- A way of growing cultural capacity as organisations and individuals.

A number of key elements were identified and are shown in the following diagram, with the three central themes of: Stories of Community, Activism and Expression, and Meeting Place being highlighted.

⁸⁴ Transport for NSW, 2021. Redfern North Eveleigh Strategic Vision.

⁸⁵ Ibid.

Figure 69. A preliminary Framework for Connecting with Country - early themes and considerations. Source: Cos Inall Ridgeway



The Connecting with Country Approach also includes preliminary community consultation undertaken by Cox Inall Ridgeway for the project, including preliminary feedback on opportunities for Aboriginal heritage interpretation at the subject site (See Section 9.2.1).⁸⁶ Further community consultation for the heritage interpretation component of this project has been undertaken by Balarinji (see Section 5.4.2).

14.1.1.3 Connecting with Country Framework – Redfern North Eveleigh (Balarinji, 2022)

A site-specific Connecting with Country Framework for the RNEP was prepared by Balarinji, involving community consultation to ensure that Aboriginal voices are embedded throughout the planning, design development, construction and operation of the precinct in line with the Government Architect's Office Connecting with Country Framework (draft 2020).

The Connecting with Country Framework for the RNEP identifies seven Statements of Commitment for the development, with accompanying principles for action and considerations and challenges. These Statements of Commitment are as follows:

- Statement of Commitment 1: We will respect the rights of Aboriginal peoples to Indigenous cultural intellectual property, and we will support the right of Country to be cared for
- Statement of Commitment 2: We will prioritise Aboriginal people's relationship to Country and their cultural protocols, through education and enterprise by and for Aboriginal people
- Statement of Commitment 3: We will prioritise financial and economic benefits to the Country where we are working, and by extension to the Traditional Custodians of that Country
- Statement of Commitment 4: We will share tangible and intangible benefits with the Country where we are working, and by extension the Traditional Custodians of that Country, including current and future generations

⁸⁶ Transport for NSW, 2021. Redfern North Eveleigh Strategic Vision.

- Statement of Commitment 5: We will respect the diversity of Aboriginal cultures, but we will prioritise the local, place-specific cultural identity of the Country we're working on. Aboriginal people will determine the representation of their cultural materials, customs and knowledge
- Statement of Commitment 6: We will prioritise recognition and responsibility of Aboriginal people, supporting capacity building across Aboriginal and non-Aboriginal communities, and across government project teams
- Statement of Commitment 7: We will support Aboriginal people to continue their practices of managing land, water and air through their ongoing reciprocal relationships with Country. We will create opportunities for traditional first cultures to flourish.

From their consultation with community, Balarinji have also identified six key themes guiding the Connecting with Country design integration for the RNEP:

- Replacing landmarks
- Regenerating Country
- A meeting place
- Iconography of Country
- The legacy of Sydney Trains
- Custodianship.

These themes connect directly to the central themes identified by Cox Inall Ridgeway and the interpretive themes identified by Artefact in this HIS.

Figure 70. Connecting with Country Framework for the Redfern North Eveleigh Precinct has identified the below themes. Source: Balarinji

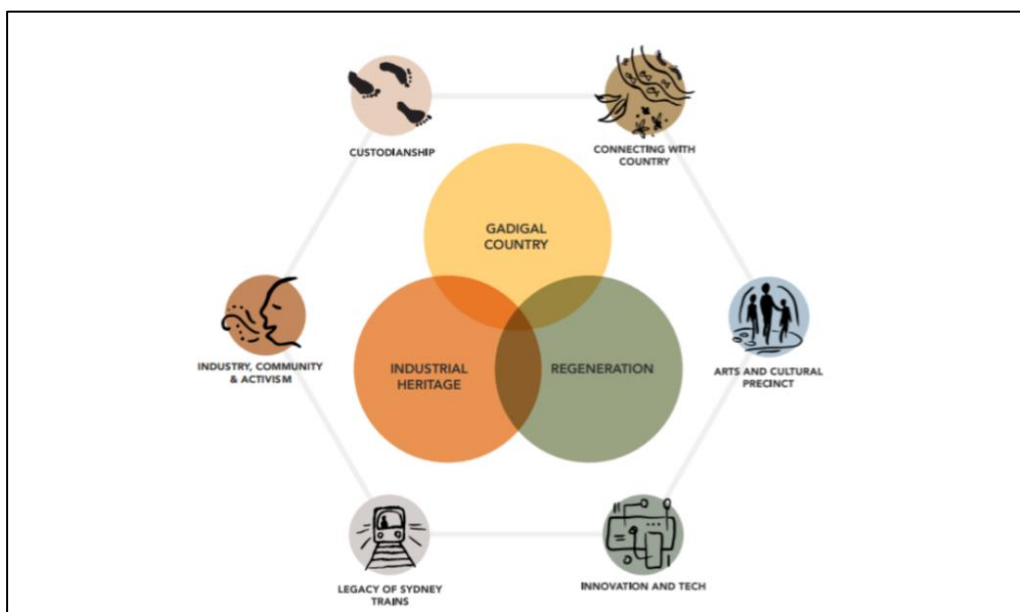


14.1.1.4 Public Art Strategy – Redfern North Eveleigh (Balarinji, 2022)

Balarinji have prepared a site-specific Public Art Strategy for the RNEP identifying the overarching approach and vision for public art at the RNEP, outlining the opportunities for public art to express the unique identity and history of the site and integrating key themes into a comprehensive art-based Curatorial Framework. This Curatorial Framework aligns with the Aboriginal heritage interpretation planning for the Precinct.

The Curatorial Framework for the Public Art Strategy works around the three central themes, Gadigal country, Industrial Heritage and Regeneration, with sub-themes expressing specific stories including Custodianship, Connecting with Country, Arts and Cultural Precinct, Innovation and Tech, Legacy of Sydney Trains, and Industry, Community and Activism. The interaction between these themes and sub-themes can be seen in Figure 71.

Figure 71. Curatorial Framework, RNEP Public Art Strategy. Source: Balarinji



14.1.1.5 Eveleigh Railway Workshops Overarching Conservation Management Plan (2017)

An Overarching CMP for the Eveleigh Railway Workshops was prepared by OCP Architects in 2017, outlining key principles for conservation of the site. The conservation policies relevant to interpretation are as follows:

- Policy 24: Maintain and develop public access – Management objectives for future use and development should encourage uses and/or opportunities to facilitate public visitation and interpretation of the whole Eveleigh Railway Workshops site and its elements, where viable, within the limits of security required for operation of the site and physical security.
- Policy 27: Coordinated approach to interpretation – The individual precinct within the site should be interpreted as part of a major railway workshop facility and the approach should be consistent in terms of form and scale across the entire Eveleigh Railway Workshops site. Interpretation of the Eveleigh Railway Workshops site should interpret the historic use and layout of the site and also its links to the surrounding context.
- Policy 28: Associations – The coordinated approach to interpretation for the Eveleigh Railway Workshops site should convey a coherent story about how the place operated, in particular

addressing the functional layout of the workshops, yards, sheds and general stores etc that enabled the various divisions to communicate, in the manner of a production line, yet operate without interference. The general planning and layout of rails contributes to this interpretation.

- Policy 29: Review of interpretation – The interpretive media and strategy that is implemented in the future should be reviewed at maximum five year intervals as part of the management and maintenance of the site and its individual precincts, including to check for condition/vandalism, upgrading of content and location etc. The need to establish a funding mechanism over time to provide for coordinated ongoing maintenance and upgrading of interpretive media should be considered by all site managers/owners in a collaborative manner.
- Policy 32: Community participation – Ensure that adaptive reuse, interpretation and new development on any part of the Eveleigh Railway Workshops site includes meaningful community consultation. Provide opportunities to involve railway interest groups and other interested community groups and individuals in the development of proposals for the site as appropriate, and as identified in the individual conservation planning documents for each site.

It is noted that the Overarching CMP for the site does not make specific mention of principles for Aboriginal heritage interpretation at the site. Therefore, guiding principles for Aboriginal heritage interpretation have been sourced from current best-practice interpretation documents.

14.1.2 Heritage interpretation planning documents

14.1.2.1 ICOMOS Burra Charter (2013)

This document has also been informed by the Australia ICOMOS Burra Charter. The Burra Charter defines interpretation as ‘all the ways of presenting the cultural significance of a place’, which may be achieved through a combination of the treatment of heritage fabric, the use of the place, or activities undertaken at the place, and the introduction of material explaining this history (Article 1.17). Interpretation should provide and enhance understanding of the history, significance and meaning, as well as respect and be appropriate to the cultural significance of a place (Article 25).

In addition, and specifically in relation to Aboriginal consultation processes, the Burra Charter states that:

*‘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’
(Article 12).*

The Interpretation Practice Note of the Australia ICOMOS (2013) has also informed this document. It provides seven key principles to guide approaches to the interpretation of places, closely linked with those of the Ename Charter:

- Facilitate understanding and appreciation
- Communicate
- Safeguard the tangible and intangible values
- Respect authenticity

- Contribute to sustainable conservation
- Encourage inclusiveness
- Develop technical and professional guidelines.

14.1.2.2 *Connecting with Country Framework (draft 2020)*

This HIS has been developed mindful of the Government Architect's Office draft Connecting with Country framework. This framework assists with understanding the value of Aboriginal knowledge in the design and planning of places/built environment projects. The key principles of this framework are the following:

- Thinking differently about Country means prioritising Country
- Gaining cultural awareness is the first critical step towards connecting with Country
- Gaining an understanding of Country requires leadership from Aboriginal people.

An understanding of Country, how that is expressed through culture and how it forms identity is key to the Connecting with Country framework. The framework defines two strategies for connecting with Country and developing cultural awareness, key to working with built environment projects with an Aboriginal perspective. These strategies comprise:

- Pathways for developing cultural awareness:
 - Learning from first languages and place names
 - Developing mutually beneficial relationships with Country
 - Reawakening memories of cultural landscapes
 - Finding common ground through sharing knowledge and ways of knowing.
- Considering how project life cycles can be understood from an Aboriginal perspective:
 - Project formation becomes *sensing*, the point at which we start with Country
 - Project design and conceptualisation becomes *imagining*, where we listen to Country
 - Project delivery becomes the process of *shaping*, designing with Country
 - Project maintenance becomes *caring*, an ongoing continuum of caring for Country.

14.1.2.3 *Ask First: A Guide to Respecting Indigenous Heritage Places and Values (2002)*

The HIS has also been prepared in accordance with the definitions and principles within the Australian Heritage Commission's Ask First: a guide to respecting Indigenous heritage places and values, particularly in relation to consultation processes, ownership and acknowledgement of cultural knowledge. The guide states that Aboriginal people⁸⁷:

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

⁸⁷ Australian Heritage Commission, 2002. Ask First: a guide to respecting Indigenous heritage places and values. 6.

14.1.2.4 Interpreting Heritage Places and Items: Guidelines and Heritage Interpretation Policy (2005)

This HIS has been prepared in accordance with the NSW Heritage Office's Interpreting Heritage Places and Items: Guidelines (2005) and Heritage Interpretation Policy (2005).

The Heritage Interpretation Policy states that:

The interpretation of New South Wales' heritage connects the communities of New South Wales with their heritage and is a means of protecting and sustaining heritage values. Heritage interpretation is an integral part of the conservation and management of heritage items, and is relevant to other aspects of environmental and cultural management and policy. Heritage interpretation incorporates and provides broad access to historical research and analysis. Heritage interpretation provides opportunities to stimulate ideas and debate about Australian life and values, and the meaning of our history, culture and the environment.

The NSW Heritage Office (2005) provides 'The Ingredients for Best Practice' as shown in Table 15.

Table 15. Best practice principles

Ingredient	Outline
1: Interpretation, people and culture	Respect for the special connections between people and items.
2: Heritage significance and site analysis	Understand the item and convey its significance.
3: Records and research	Use existing records of the item, research additional information, and make these publicly available (subject to security and cultural protocols).
4: Audiences	Explore, respect and respond to the identified audience.
5: Themes	Make reasoned choices about themes, stories and strategies.
6: Engaging the audience	Stimulate thought and dialogue, provoke response and enhance understanding.
7: Context	Research the physical, historical, spiritual and contemporary context of the item, including related items, and respect local amenity and culture.
8: Authenticity, ambience and sustainability	Develop interpretation methods and media which sustain the significance of the items, its character and authenticity.
9: Conservation planning and works	Integrate interpretation in conservation planning, and in all stages of a conservation project.
10: Maintenance, evaluation and review	Include interpretation in the ongoing management of an item; provide for regular maintenance, evaluation and review.
11: Skills and knowledge	Involve people with relevant skills, knowledge and experience.
12: Collaboration	Collaborate with organisations and the local community.

14.1.2.5 Sydney Trains Heritage Interpretation Guidelines (2019)

The Sydney Trains Heritage Interpretation Guidelines provide an evaluative process for developing successful heritage interpretation at a railway-affiliated site. The guidelines aim to achieve the following:

- Deliver interpretation projects that are engaging, collaborative and integrated
- Improve consistency of information to easily recognise heritage-listed places
- Convey the significance of heritage places and objects to the community and staff
- Involve rail heritage and community stakeholders in interpretation projects
- Enhance the customer experience and promote place-making for local communities
- Promote a sustainable heritage industry by engaging younger generations in the appreciation of rail heritage
- Use digital technology to link common themes and promote cultural tourism at rail heritage places.

14.1.2.6 Transport for NSW Reconciliation Action Plan (2019)

Transport for NSW Reconciliation Action Plan ⁸⁸ provides direction for the integration of Aboriginal cultural heritage values into design of the RNEP. It sets out deliverables which will ‘make a positive difference to Aboriginal and Torres Strait Islander peoples in areas such as employment, empowerment and economic development, and to enhance and develop cultural understanding.’

Four of the actions in the plan closely relate to the development and integrations of cultural design principles:

- **Action 1:** *Establish and maintain mutually beneficial relationships with Aboriginal and Torres Strait Islander stakeholders and organisations, with a deliverable to ‘develop and implement a Transport Cluster Community Engagement Framework to work with Aboriginal and Torres Strait islander stakeholders, communities and organisations’*
- **Action 5:** *Increase understanding, value and recognition of Aboriginal and Torres Strait Islander cultures, histories, knowledge and rights through cultural learning, with a deliverable to ‘develop a consultation plan to engage local Traditional Custodians and/or Aboriginal and Torres Strait Islander advisors on the development and implementation of an Aboriginal Cultural Framework.’*
- **Action 10:** *Promote respect for Aboriginal heritage and increase inclusion of Aboriginal art, with three deliverables to ‘develop and implement a Transport Cluster Aboriginal Art Strategy’, ‘develop a Cultural Heritage Consultation Framework for all Transport Cluster works’ and ‘Promote public recognition and respect for Aboriginal and Torres Strait Islander heritage and art with the inclusion of signage and information for the public’*
- **Action 11:** *Embed Aboriginal and Torres Strait Islander co-design principles across Transport Cluster Projects, with a deliverable to ‘Develop a set of Transport Cluster Aboriginal co-design principles incorporating place-making and community-cantered design initiatives for all relevant projects and assets in NSW’.*

⁸⁸ Transport for NSW, 2019. Reconciliation Action Plan. Accessed at: <https://www.transport.nsw.gov.au/about-us/reconciliation-action-plan> (May 2021).

14.1.2.7 City of Sydney, City Plan 2036 (2020)

The City of Sydney's City Plan 2036 provides a 20-year vision supporting planning priorities and actions for land use planning in the city. Its key priorities are listed below:

- Movement for walkable neighbourhoods and a connected city
- Align development and growth with supporting infrastructure
- Supporting community wellbeing with social infrastructure
- A creative and socially connected city
- Creating great places
- New homes for a diverse community
- Growing a stronger, more competitive Central Sydney
- Developing innovative and diverse business clusters in the city fringe
- Protecting industrial and urban services in the southern enterprise area and evolving businesses in the Green Square-Mascot strategic centre
- Protecting and enhancing the natural environment for a resilient city
- Creating better buildings and places to reduce emissions and waste, and use water efficiently
- Increasing resilience of people and infrastructure against natural and urban hazards
- Open, accountable and collaborative planning.

14.1.2.8 City of Sydney City Art Public Art Strategy (2011)

The City of Sydney's City Art Public Art Strategy, drawing on the City of Sydney's Sustainable Sydney 2030 Plan, provides a vision for maintaining and enhancing Sydney's vibrant cultural scene, aiming to embed public art into the fabric of the city to reflect Sydney's unique history and diverse communities. The strategy is driven by eight Guiding Principles, outlined below:

- Principle 1: Align significant City Art projects with major Sustainable Sydney 2030 urban design projects
- Principle 2: Recognise and celebrate Aboriginal stories and heritage in public spaces
- Principle 3: Support local artists and activate city sites with temporary art projects
- Principle 4: Support vibrant places in village centres with community art and City Art projects
- Principle 5: Promote high quality public art in new development
- Principle 6: Support stakeholder and government partners to facilitate public art opportunities
- Principle 7: Manage and maintain the City's collection of permanent artworks, monuments and memorials
- Principle 8: Initiate and implement programs to communicate, educate and engage the public about City Art.

14.1.2.9 City of Sydney Eora Journey (2012)

The City of Sydney and Dillon Kombumerri established the Eora Journey program in 2012, aiming to recognise and celebrate the living culture of Aboriginal and Torres Strait Islander peoples in Sydney. This program centres upon four elements:

- Recognition in the public domain
- A significant event celebrating Aboriginal and Torres Strait Islander cultures and heritage
- Preparation of an economic development plan in consultation with Aboriginal and Torres Strait Islander communities
- Development of an Aboriginal knowledge and culture centre.

As part of the 'recognition in the public domain' element, seven Eora Journey public art projects were recommended by curatorial advisor Hetti Perkins as part of the City Art public art program. The Barani-Barrabugu (Yesterday/Tomorrow) Walking Tour booklet was also produced, highlighting key associations, histories and cultural spaces in locations across Sydney city, including North and South Eveleigh and key sites in Redfern and Waterloo. The document also consolidates these locations into four walking 'journeys', with Redfern, Alexandra and Waterloo comprising Journey One.⁸⁹ These 'journeys' should be considered in developing Aboriginal heritage interpretation at the subject site.

⁸⁹ City of Sydney, 2011. Barani/Barrabugu (Yesterday/Tomorrow) Walking Tour. Accessed at: <https://www.cityofsydney.nsw.gov.au/history/barani-barrabugu-yesterday-tomorrow-walking-tour> (June 2021).

15.0 APPENDIX B: CONSULTATION

15.1 Summary of Consultation

Table 16. Consultation summary, Redfern North Eveleigh Precinct

Agency/Person	Action	Date	Response
Registered Aboriginal Parties			
Didge Ngunawal Clan (Lillie Carroll, Paul Boyd)	Artefact emailed Methodology Letter	24 September 2021	Response received via email on 27 September 2021: DNC agrees with the proposed assessment for the Eveleigh Redfern Project. See Appendix B.
	Artefact emailed draft ACHS	9 November 2021	No response
Gulaga Aboriginal Cultural Heritage Services (Wendy Smith)	Artefact emailed Methodology Letter	24 September 2021	No response
	Artefact sent reminder email	15 October 2021	No response
	Artefact sent reminder email	25 October 2021	No response
	Artefact emailed draft ACHS	9 November 2021	No response
Kamilaroi-Yankuntjatarra Working Group (Phillip Khan, Kadibulla Khan)	Artefact emailed Methodology Letter	24 September 2021	Response received via email 11 Oct. Information about cultural significance provided, agreed with methodology, supported the report. Looking forward to further consultation. See Appendix B.
	Artefact emailed draft ACHS	9 November 2021	Response received via email 30 Nov. Approved ACHAR and endorsed recommendations for landscaping, art, digital displays, soundscapes, water features.
Woronora Plateau Gundangara Elders Council (Kayla Williamson)	Artefact emailed Methodology Letter	24 September 2021	No response
	Artefact sent reminder email	15 October 2021	No response
	Artefact sent reminder email	25 October 2021	No response
	Artefact emailed draft ACHS	9 November 2021	No response
Butucarbin Heritage (Lowanna Gibson, Jennifer Beale)	Artefact emailed Methodology Letter	24 September 2021	No response
	Artefact sent reminder email	15 October 2021	No response
	Artefact sent reminder email	25 October 2021	No response

	Artefact emailed draft ACHS	9 November 2021	No response
Aboriginal community members	Balarinji undertook video community consultation sessions relating specifically to the heritage interpretation themes and approach	30 August – 16 September 2021	Results incorporated in this report, Section 5.
Aboriginal community members, artists and organisations	Balarinji undertook video and face to face community consultation sessions for the Connecting with Country framework	September 2021	Results incorporated in this report, Sections 5 and 9 See Connecting with Country report.
	Artefact undertook a site visit with Rowena Welsh Jarrett, Cultural Heritage Officer, Metropolitan LALC	8 September 2021	Results incorporated in this report, Sections 5 and 7. Letter report received on 5 November 2021. See Appendix B.
Metropolitan LALC	Artefact met with Rowena Welsh Jarrett, Cultural Heritage Officer, Metropolitan LALC to discuss heritage interpretation themes and approach	5 October 2021	Written response received 12 October from Nathan Moran, CEO. See Appendix B. Results incorporated in this report, Sections 5 and 9.
	Artefact emailed Methodology Letter	24 September 2021	No response.
	Artefact emailed draft ACHS	9 November 2021	No response
City of Sydney Aboriginal and Torres Strait Islander Advisory Panel	Transport for NSW and Balarinji undertaking consultation	2022	See project Consultation Outcomes Report

15.2 Metropolitan LALC feedback

Feedback was received from Metropolitan LALC in relation to:

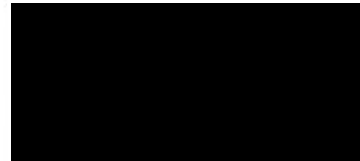
- The site visit, to review archaeological potential for the RNEP
- The heritage interpretation approach and themes.

Written responses received are included below.

Site report – Metropolitan LALC, 5 November 2021



Metropolitan Local Aboriginal Land
Council



5 November 2021

Artefact Heritage
Archaeologist

Darrienne Wyndham, Elizabeth Bonshek and Michael Lever.

Site Visit: Redfern North Eveleigh precinct Wednesday 8th of September 2021

Property/Inspection Description

Walking inspection of the Redfern Northern Eveleigh precinct.

Aboriginal Heritage

The surrounding areas of the Redfern station sites have high cultural, historical, political, and social significance and importance to the local Gadigal people and surrounding clan groups within proximity of the survey sites and continued to the current Aboriginal communities of Redfern, Waterloo, Lapa and surrounding areas. There are numerous sites of high cultural significance including initiation ceremonial sites and cockle shell deposit sites within Sydney harbour. Elizabeth St and other streets from within the CBD are old walking tracks our people followed to move about for various reasons like ceremonies and cultural practices and use of fresh water sources that were provided enroute. Large amounts of the original sandstone have been disturbed and or removed from these areas impacting on our community's capacity to continue cultural practices and access to country.

As far back as the 1920's Aboriginal people began to lease properties in the area and in the 1940's an Aboriginal family purchased a terrace property in Redfern and thus intern was the beginning of "Urban" Aboriginal people living collectively in the area now known as the 'Block'. This strongly contributed to the Aboriginal civil rights movement with the establishment of a lot of Aboriginal organisations for example the first Aboriginal medical, legal and children's services and access to employment within the local factories and of course the Railways.

Aboriginal interpretation was discussed with Artefact Heritage on the 5th of October 2021 with feedback from Metropolitan Local Aboriginal Land Council provided by email on the 12th of October.

Conclusion and Recommendations

In conclusion of the survey conducted by Metropolitan LALC we recommend monitoring throughout the duration of the upgrade & construction to ensure minimal impacts or further loss of any artefacts or cultural properties and if deemed necessary possible excavation.

If you require further information, please do not hesitate in contacting the MLALC Office for assistance.

Rowena Welsh

Culture and Heritage Officer

Metropolitan Local Aboriginal Land Council

Heritage interpretation approach feedback – Metropolitan LALC, 12 October 2021

From: Nathan Moran [REDACTED]
Sent: Tuesday, October 12, 2021 2:02:03 PM
To: Cultural Heritage [REDACTED]
Cc: Operations Manager <[REDACTED]>
Subject: RE: Redfern North Eveleigh heritage interpretation consultation meeting

Hi Rowena,

We would value your feedback on:

- **What does the Eveleigh Railway Workshops mean to the Aboriginal communities of Redfern?**

The Eveleigh Railway Workshops area has cultural association as area forms part of commencement of Gadigal food bowl, area rich with medicine and remedies, that is now Alexandria Canal aka Sheas Creek that runs into G(K)amay.

Contemporary history of importance to Aboriginal community, with Aboriginal people working on the rail.

Aboriginal families from 1930's including Hickey, Perry families lived around what we now refer to as Block.

1942 the Vincent family bought 1st private property on Hugo Street Redfern, becoming one of 1st private Aboriginal property owners in the area. Now preserved as Red, Black & Yellow house by City of Sydney Council.

Many Aboriginal families relocated and lived in and around Redfern, Surry Hills & Alexandria from 1940's to 1960's. 1960's to 70's area was centre of rights movement for Aboriginal people and community

1972 Australian Government acquired the private properties that adjoined Louis St, Everleigh St, Vine St & Caroline Streets

- **What stories can/should be told about the site and its relationship to Redfern? Is there anything that should be kept private/not included?**

Eveleigh is intrinsic to Redfern community, it a place that had provided employment that in turn provided means to be housed near by in local suburbs.

Contemporary times 1940-1990's, it has been used by the locals used as a throughfare from Alexandria/ Erskineville to Redfern / Darlington.

In recent times over past 10 years we have had events such as Sorry Day events for stolen generations, Conferences calling for establishment of Aboriginal Cultural centres, Aboriginal art and fashion shows.

- **Are there any specific interpretive features, places/spaces or programs that you would like to see in the site?**
MLALC wishes to seek spaces for acknowledging Gadigal and surrounds through art/culture, social, business and ecological.

- **What do you think would be the signs of a successful development and meaningful Aboriginal heritage interpretation at this site?**

Not aware of any indicators proven but attest would be on basis of short term signs and information on Gadigal, their culture and uses of the ecology within their domain/area.

- **Do you have any comments on the draft themes and possible interpretive media outlined in this presentation?**

Acknowledge always was Gadigal and always will be Gadigal, the Gadi are the grass tree / Xanthorrhoea people that is their totem, the Gadigal had affinity and connection to surrounding neighbours the G(K)amyagal or peoples of north side of Botany Bay, the Wangal in west at Gumbramoora aka Wetlands Tempe/ Sydenham , the Bidgeegal in South West at or adjoining Goolayarri aka Cooks River, the Gadigal hosted "Yoo-lahng erah-ba-diahng" being initiation ceremony for all Eora aka Sydney 1st Peoples.

Gadigal is the centre of 1st Nations of Sydney aka Eora people.

Also recommend identify that the Eveleigh Railway Workshops or area forms part of commencement of Gadigal food bowl, area rich with medicine and remedies, that is now Alexandria Canal aka Sheas Creek that runs into G(K)amay or Botany Bay where we have an outdoor education facility dedicated to inform of "midden" that remains on the edge of the Creek/ Canal administered by Sydney Water.

Yours In Unity
Nathan Moran
Chief Executive Officer



*Bujari gamarruwa – 'good day' in the local Gadigal language of the Eora Nation
MLALC acknowledge the Eora Nation as the traditional owners of the area MLALC operates.*

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From: Cultural Heritage [REDACTED]
Sent: Tuesday, 5 October 2021 2:11 PM
To: Nathan Moran [REDACTED] Operations Manager [REDACTED]
Subject: Fwd: Redfern North Eveleigh heritage interpretation consultation meeting

Hey Nath ,
Just need you to have a quick look over these drafts, PowerPoint for north Eveleigh so I can get back to them with our comments recommendation by then end of this week
Regards
Rowena Welsh-Jarrett
Get [Outlook for iOS](#)

From: Darrienne Wyndham [REDACTED]
Sent: Tuesday, October 5, 2021 1:26:51 PM
To: Cultural Heritage [REDACTED]
Cc: Carolyn MacLulich [REDACTED]
Subject: Redfern North Eveleigh heritage interpretation consultation meeting

Thanks so much for meeting with us today, Rowena. I've attached the slides from the PowerPoint presentation today so you can look at them on a larger screen.

Feel free to give me a ring/send an email this week with any feedback from you and Nathan!

Warm regards,

Darrienne Wyndham
Senior Heritage Consultant

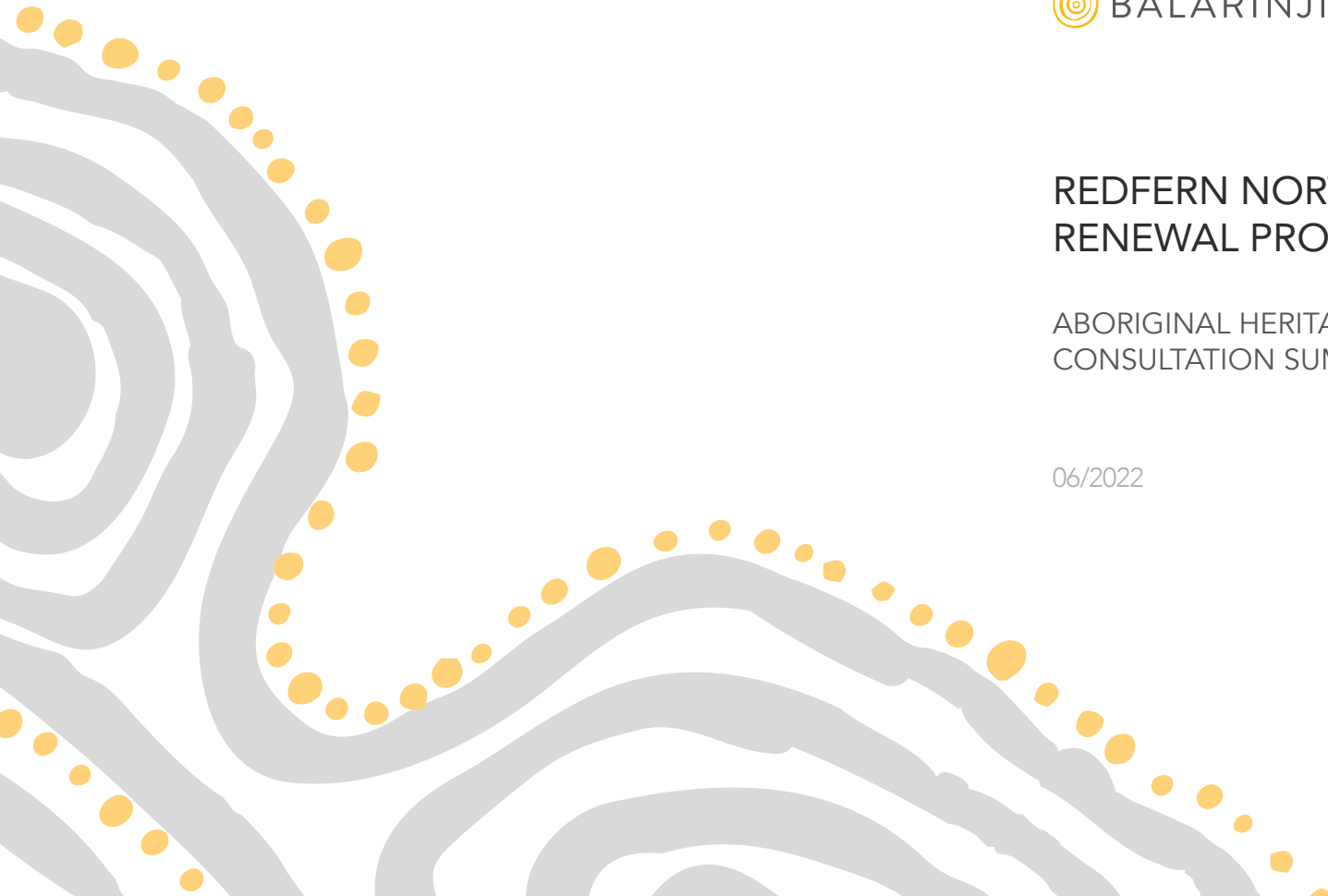
15.3 Consultation report, response to interpretive themes (Balarinji, 2022)



REDFERN NORTH EVELEIGH PRECINCT RENEWAL PROJECT

ABORIGINAL HERITAGE INTERPRETATION STRATEGY -
CONSULTATION SUMMARY REPORT

06/2022



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1. INTRODUCTION

The NSW State Significant Precinct Study Requirements for the Redfern North Eveleigh Precinct Renewal Project (RNEPRP) identify it as a place with a “unique combination of cultural, built, and historic factors that distinguishes the Redfern North Eveleigh Precinct from other places and forms the foundation of its identity.” This unique precinct is located on Gadigal Country on one of the most significant sites of contemporary Aboriginal Australia. Transport for NSW (TfNSW) has engaged Balarinji to undertake Aboriginal community engagement and provide advice for the on the Redfern North Eveleigh Precinct Renewal Project (RNEPRP) Heritage Interpretation Key Themes.

The Redfern North Eveleigh Precinct is located at the southern edge of Redfern Station, between the rail corridor and Wilson Street. It is a hub of cultural, social and commercial activity with strong historic and ongoing connections to local Aboriginal people and community organisations.

The NSW Government is considering ways to renew the Precinct and the surrounding areas. In particular, the NSW Government will consider opportunities to ensure that the history and stories of Redfern as the Aboriginal heart of Australia are celebrated, along with preserving and promoting Aboriginal culture and heritage, history and arts as a key part of future plans for the area. Development in the Precinct will enable the jobs of the future, provide housing, and create new open spaces, retail spaces and places for people to socialise.

Balarinji has undertaken consultation with key Aboriginal community members and organisations on behalf of the project’s Heritage Consultant, Artefact to inform the Aboriginal Cultural Heritage Study (ACHS) within the overarching Heritage Interpretation Strategy for the project. The study requirements for the ACHS are:

Prepare an Aboriginal Cultural Heritage Study for the Precinct that:

1. Undertakes an assessment of Aboriginal cultural heritage within or near the site including archaeology, culture, country, and including intangible and social heritage, using existing resources or new research as necessary;
2. Includes a Statement of Heritage Impact to assess the likely impact of the precinct redevelopment on this identified cultural heritage;
3. Includes an interpretation plan having particular regard to the place’s relationship with nearby heritage items;
4. Provides recommendations to guide the management of Aboriginal heritage significance, in the context of the precinct development, and taking into account the findings of the Study, any items of significance, the likely impact on Aboriginal heritage as a result of the proposal and consultation

5. Informs and supports the preparation of the precinct planning framework
6. Includes results of consultation with relevant Aboriginal stakeholders and knowledge holders for the precinct and surrounds; and
7. Informs and supports the preparation of the precinct planning framework (including any DCP) and any management strategies.

1. INTRODUCTION

The study requirements for the Heritage Interpretation Strategy (HIS) are:

Prepare a detailed Heritage Interpretation Strategy for the Precinct that:

1. Includes precinct based key themes, social values, interpretive opportunities, measures and locations as an integral component of creating a unique and exciting destination as part of the broader State Heritage Register Eveleigh Railway Workshops site. The framework should identify themes and stories that emerge from the strategy and must be interwoven throughout the Redfern North Eveleigh Precinct detail design development
2. Provides the strategic direction for heritage interpretation across the entire precinct having regard to the precinct’s historic significance (particularly the social, intangible, industrial and engineering values) and regard to the place’s relationship with nearby heritage items, as an integral component of the development of detailed design
3. Recognises and celebrates Aboriginal connection to the precinct and its spiritual, intangible and cultural values to Aboriginal people and addresses the full story of the place (i.e. landscape through the eyes of Indigenous inhabitants)
4. Accounts for existing and planned (where possible) interpretive approaches as part of other projects within and in the vicinity of the precinct;

5. Integrates with broader design responses where relevant such design elements (form and fabric), public art, landscaping and cultural design principles.

Balarinji’s consultation process conforms to point six of the AHCS study requirements and findings will inform point three of the heritage interpretation strategy.

Artefact has drafted three key themes for the RNEPRP, which Balarinji has presented to stakeholders. These themes will help form the approach to interpretation on the site. They include:

1. **Mura (trackways) and ngurang (places)**

Aboriginal people have lived, walked and cared for this Country for tens of thousands of years; it is a place of growth, creativity and resilience that continues to draw Aboriginal people today. The site has always been a beginning and ending point for movement of all kinds, with ancient Aboriginal walking tracks lying beneath historic and contemporary railway tracks. The ideas of journey and gathering, people and place are intertwined in the fabric of the site.

2. **Gabara (head), damara (hand) and butbut (heart)**

The Redfern and Eveleigh area is known as the ‘heart’ of Aboriginal Sydney, offering a safe cultural haven to all Aboriginal people. As well as this, the area can represent the ‘head’ of Aboriginal Sydney, a place of fierce activism,

powerful protest and strong Aboriginal-led support services, and the ‘hand’ of Aboriginal Sydney, as a place of community, work and labour, where Aboriginal families have experienced struggle and success together. The Redfern area remains a vital place of spiritual connection for the contemporary Aboriginal community, where stories of the head, hand and heart are key to understanding the place.

3. **Yirran (very, great, large, many)**

Though the area remains the traditional lands of the Gadigal people, the modern Aboriginal community of Redfern and Eveleigh is made up of many families from different places and peoples, who travelled to Redfern for a great many reasons. These diverse Aboriginal families have come together and bound themselves into the strong, proud and spiritually grounded community of today.

This consultation report presents the feedback from the stakeholder meetings on the three key themes. This process has provided a genuine opportunity for the locally connected Sydney Aboriginal community to offer input during the early planning stages of the RNEPRP and demonstrates a commitment to involving the community in all stages of the project.

2. CONSULTATION PROCESS

Balarinji held six, key stakeholder interviews via Zoom to discuss the Aboriginal cultural heritage of the Redfern North Eveleigh Precinct and surrounding area and how that might be taken into consideration to inform the Heritage Interpretation Strategy for this site.

The remote one-on-one interviews included discussion of Artefact’s proposed key themes and responses to six key questions. This summary report presents feedback and advice from key stakeholders in response to this content. Balarinji has also taken into consideration and included applicable information and feedback received during the Connecting with Country consultations with key community members and organisations.

STAKEHOLDERS CONSULTED

Organisation/Community Position	Date of Consultation
Gadigal Elder	1 September 2021
Gadigal Elder	1 September 2021
Redfern Community Member	14 September 2021
Redfern Community Member and Knowledge Holder	30 August 2021
Redfern Community Member	16 September 2021
Elder and Redfern Community Member	14 September 2021
Metropolitan Local Aboriginal Land Council	5th October 2021 via Artefact as part of the Aboriginal Heritage Consultation process refer to Aboriginal Cultural Heritage Study.

2. CONSULTATION PROCESS

CONNECTING WITH COUNTRY CONSULTATION

Organisation/Community Position	Date of Consultation
Gadigal Elder	27 August 2021

3. KEY THEMES FOR DISCUSSION

KEY THEMES FOR DISCUSSION

The significance of the Redfern Eveleigh Precinct is multi-faceted and complex. Artefact has drafted three key themes for the RNEPRP, which Balarinji has presented to key stakeholders for verification and discussion. These themes will help form the approach to interpretation on the site.

KEY THEMES: STAKEHOLDER RESPONSE

Theme One: Mura (trackways) and Ngurang (places)

Aboriginal people have lived, walked and cared for this Country for tens of thousands of years; it is a place of growth, creativity and resilience that continues to draw Aboriginal people today. The site has always been a beginning and ending point for movement of all kinds, with ancient Aboriginal walking tracks lying beneath historic and contemporary railway tracks. The ideas of journey and gathering, people and place are intertwined in the fabric of the site.

Based on the consultations to date, the responses from stakeholders to this theme were generally positive. Many commented that they agreed with the theme. In particular, stakeholders approved of identifying the Precinct as a place of resilience and that the project has the potential to recognise the Aboriginal walking tracks beneath the railway tracks.

While the stakeholders accepted the general idea behind this theme, the specific wording was questioned. It was raised that the wording reflects a Western worldview and understanding of time as linear. The Aboriginal worldview understands time as unified, continuous and cyclical. As Margo Neal explains in First Knowledges: Songlines, “Everything starts and ends with Country in the Aboriginal worldview. Yet there are no endings in this worldview, nor are there any beginnings. Time and place are infinite and everywhere. Everything is a part of a continuum, an endless flow of life and ideas emanating from Country, which some refer to as the Dreaming.” To adjust the wording of this theme to fit this worldview, a Redfern community member suggested changing the past tense use of ‘lived’, ‘walked’, and ‘cared’ to present tense. As she stated, “We still live there.”

The Redfern community member also recommended removing the word ‘ancient’ when referring to the walking tracks. The word ‘ancient’ and the term ‘ending point’ fits a Western worldview that confines these tracks to a finite period of ancient history, rather than recognising them as ongoing. As she stated, “[Time] is a continuous thing... We lived and worked there in our own ways before the British arrived and continue to do so and still do today... It’s ongoing, it’s cyclical...In our culture, time isn’t linear in that way – that’s why it always was, always will be – because it’s not a beginning and an end. Saying that sort of takes away from that.”

Recognising and understanding that the Western worldview is expressed in the wording of this theme is important. Changing the wording of this theme to reflect the Aboriginal worldview more closely could strengthen the interpretation, co-design and planning of the Redfern North Eveleigh Precinct Renewal Project.

3. KEY THEMES FOR DISCUSSION

Theme Two: Gabara (head), Damara (hand) and Butbut (heart)

The Redfern and Eveleigh area is known as the ‘heart’ of Aboriginal Sydney, offering a safe cultural haven to all Aboriginal people. As well as this, the area can represent the ‘head’ of Aboriginal Sydney, a place of fierce activism, powerful protest and strong Aboriginal-led support services, and the ‘hand’ of Aboriginal Sydney, as a place of community, work and labour, where Aboriginal families have experienced struggle and success together. The Redfern area remains a vital place of spiritual connection for the contemporary Aboriginal community, where stories of the head, hand and heart are key to understanding the place.

Stakeholders agreed with the core sentiment of this theme. As a Redfern community member stated, “The activism is definitely true and that’s widely recognised as one of the things Redfern stands for... And I like [that the theme talks] about the struggle and success. Because we don’t always want to be talking about the negative stuff and what people went through but, despite all of that, they were successful. And it is a vital place of spiritual connection.”

The expression of Redfern and North Eveleigh as ‘the heart’ of Aboriginal Sydney was often highlighted in discussion of the RNEPRP by stakeholders during the Heritage and Connecting with Country consultations. A local Elder, explained that in “Redfern, Waterloo, Marrickville, Glebe; there has always been a big

Aboriginal connection. Redfern is the glue that holds all that together; that is the Black space. They’ve got the Redfern All Blacks, dance studies, radio. Always had good community engagement. Although, it is not the same as it used to be. It’s lost a bit of that with the gentrification of the inner city, but it hasn’t lost it altogether. There is still that community feel about it. With the way things are now, it is hard to find that heart in that space. This [development] is a great opportunity to bring that out again.”

While the general message of this theme was accepted, some of the stakeholders recommended changes to the wording. A Redfern community member recommended removing the word ‘contemporary’ when referring to the Aboriginal community. Adjectives such as ‘contemporary’ or ‘modern’ reinforce the Western view of an old/new binary and signify that the ‘contemporary’ community is separate from the old. Making a minor change in the removal of this word would make a significant difference, aligning the theme with Aboriginal worldview and expressing an understanding of the Aboriginal culture and community as connected and ongoing.

Another Redfern community member highlighted that referring to Redfern and North Eveleigh as the ‘Aboriginal heart of Sydney’ could be contentious for the wider Aboriginal community of Sydney. Declaring Redfern and North Eveleigh as the ‘Aboriginal heart of Sydney’ does not acknowledge other areas of Sydney also considered as hubs for Aboriginal gathering and activism, such as Blacktown or Mount Druitt. While

she expressed the personal opinion of Redfern as ‘the heart’, She recommended changing the wording to ‘the Aboriginal heart of Inner Sydney’ to avoid contention.

That the theme mentions both the struggles and the successes of the community in the Redfern Eveleigh area was seen as a positive summation. However, this was only mentioned in relation to damara (hand). The stakeholders proposed that more could be added to acknowledge the positives and negatives regarding the gabara (head) and butbut (heart). A Redfern community member recommended adding wording about why this area became ‘the heart’ of Sydney – more specifically that it was the community that made it ‘the heart’. She explained how many people were dispossessed and moved to the area out of necessity; they turned it into “the heart...turning it into a home and recreating community... Gadigal mob were there but all of us came together out of necessity.” This reflects the adaptiveness and resilience of the community in response to the struggles that may have led people to this area, such as dispossession, racism in small regional towns and lack of employment opportunities in regional Australia. It was important to the stakeholders to have the idea of resilience strongly embedded and emphasised across all themes.

3. KEY THEMES FOR DISCUSSION

Theme Three: Yirran (very, great, large, many)

Though the area remains the traditional lands of the Gadigal people, the modern Aboriginal community of Redfern and Eveleigh is made up of many families from different places and peoples, who travelled to Redfern for a great many reasons. These diverse Aboriginal families have come together and bound themselves into the strong, proud and spiritually grounded community of today.

The responses to this theme were generally positive. The stakeholders endorsed the overall message of diversity and community. Some minor additions to the theme were proposed. A Redfern Community Member approved the sentiment that Aboriginal people came for ‘a great many reasons’ but suggested that some of these reasons could be elaborated on. For example, people came for work opportunities, to find and reconnect with family amongst many other reasons. Similarly, another Redfern community member expressed that for many Aboriginal people, the move to this area was out of necessity and that this highlights the resilience and adaptive nature of the Aboriginal community. Gadigal Elders suggested including recognition of the community-controlled organisations that began and continue to thrive in the area such as the Aboriginal Medical Service, Aboriginal Housing Company and Aboriginal Legal Service.

The wording of this theme was also questioned. A Redfern community member approved the overall message of this theme but noted that “sometimes those little words slip in accidentally that shift the tone of it, and someone could read it and then it perpetuates that ‘savage’ stereotype.” She recommended removing the word ‘modern’ when referring to the Aboriginal community. ‘Modern’ is a term often used to refer to periods in art or music but, when referring to people and culture, it is considered degrading. She expressed that this term negatively suggests people “have advanced from their previous form. That’s how that reads...We are a living culture, meaning our culture continues, it changes, it is resilient. It’s not a modern advancement.”

Overall, the stakeholders agreed with the core message of this theme but some thought that more could be added regarding the difficulties and struggle of resilience and success within building community. It was important to the stakeholders that these themes acknowledge both the positives and negatives and that this is evident in the interpretation of the site.

Gadi (Cadi) is the Gadigal word for the native grass trees (Xanthorrhoea species) that are prominent in the Sydney Basin, the suffix ‘--gal’ means people. As such it is more appropriate to refer to the Gadigal, rather than the Gadigal people which is essentially the Gadi people people.

4. CONSULTATION QUESTIONS

CONSULTATION QUESTIONS

In addition to three key themes, Artefact proposed a set of questions that Balarinji discussed with key stakeholders to inform the heritage study and interpretation of the RNEPRP.

1. Are there any stories about stakeholders working at the Eveleigh Railway Workshops or around the railways in the area?

All of the stakeholders mentioned the broader history of the area and that the railway was a major employer for Aboriginal people and reason many of those people relocated to the area. Some stakeholders recalled their experiences working at the Eveleigh Railway Workshops or spoke of family and friends who worked there.

Gadigal Elders

A Gadigal Elder spoke of how he left school at the age of fourteen and got a job at the railway in 1966, being paid \$1.1 per hour. He worked for the railway for thirty-six years. He recalls how he “worked across the city with the Eastern Suburbs Railways” and how “Black and White people did the same jobs, all drank in the same pubs – everything was integrated in Redfern. Many became good mates”. A Gadigal Elder spoke of how there were a lot of strong unions in the railway yards at the time that advocated for equal and overtime pay for all workers.

Many members of the family worked at the railway during this time. A family member used to cut concrete in the railway yard and later worked unloading and loading trucks and carriages. He expressed that he and many other Aboriginal people at the time were proud of working there because they were building something for the future, for their children despite knowing that they might not be around in the future due to poor working conditions and the subsequent health effects of working on this site and the railway.

Gadigal Elder

A Gadigal Elder, mentioned how there was a lot of Aboriginal employment at the Redfern railway yards and recalled there being tiny cottages on Cornwallis Street, made affordable to the railway workers and their families. He also mentioned that while many Aboriginal men worked at the Railway yard, many Aboriginal women also found employment at factories in Redfern.

Community Member and Knowledge Holder

A seventh generation Redfern resident with many relatives that worked on the railway also confirmed the railway as a major employer of Aboriginal people. She stated that while the men would work on the railway, many Aboriginal women found employment at the Federal Match Factory in Alexandria.

Redfern Community Member

The Redfern community member’s grandfather worked on the railway and lived on Lewis Street in Redfern with her Grandmother. She commented on the broader history of the area and the migration of people who came to find work on the railroads. The Railway Workshops were a large employer of Aboriginal people at the time. She stated that initially, Aboriginal employees were only awarded half-pay or less than non-Aboriginal and that equal pay wasn’t awarded until the 1960s. She mentioned that when the equality of wages was introduced, many Aboriginal people lost their jobs and housing to compensate for the change. Nonetheless, the railroads were a driving factor for Aboriginal people to move to the area for employment.

Elder and Redfern Community Member

A Elder and Redfern Community Member who has lived in Glebe for the majority of her adult life but has worked extensively in the Redfern area. While not having a personal connection with the railway, She did note that a lot of the older generations have stories relating to employment at the railway yards. She mentioned some of the people and families who lived in the area during the 1970s, who all had connections to the railway.

4. CONSULTATION QUESTIONS

Redfern Community Member

While this Redfern Community Member does not have a direct connection working with the railway, she commented on the general history of the area, noting the railway as a significant employer of Aboriginal people and one of the key reasons people moved to the area. As she stated, “A lot of people came to get work on the railroads. It is why they came to Redfern and it started the other movement with housing. It was part of the basis of setting up the community.” She also mentioned that it was not just the railways that employed the Aboriginal community, but other factories in the area, such as the ice cream, chocolate, and pie factory.

4. CONSULTATION QUESTIONS

2. WHAT STORIES CAN/SHOULD BE TOLD ABOUT THE AREA? IS THERE ANYTHING THAT SHOULD BE KEPT PRIVATE/NOT INCLUDED?

Consulted stakeholders gave a range of responses regarding what should be illustrated or highlighted in the Redfern North Eveleigh Precinct Redevelopment Project. Many of these relate to the living memory history of the area, as these are the stories that are known and accessible.

These include:

2a. Response: Pre-colonial history and knowledge of Country

Supporting Information:

There is no reliable archaeological record which can tell us the earliest date from which Aboriginal people occupied the area we now call Redfern. However, we can be sure Aboriginal people lived in the Sydney region for many thousands of years before Europeans arrived. Around 6,000 years ago, as the climate stabilised following the end of the last ice age, the sea levels settled at something like their current height and the shapes of what was later called Port Jackson and Botany Bay were formed. Given the abundant food resources along the coastal area, it is likely the Aboriginal population would have focused on the coast and the foreshores of Port Jackson and Botany Bay.

While the sea and rivers would have provided a large part of their diet for Aboriginal families, the area known as Redfern is easily within the foraging range of Aboriginal people of the Sydney area and would have provided much sought-after resources. At the time the Europeans arrived, Redfern was part of the homelands of the Gadigal. Plants such as Lillypilly, *Acmena smithii*; Apple Berry, *Billardiera scandens*; Native Grape, *Cissus*; figs, *Ficus*; and native blackberries, *Rubus*; *Macrozamia* Known as ‘Burrawang’; starchy rhizomes of Bungwall fern, *Blechnum cartilagineum*, and Bracken, *Pteridium esculentum*, provided foods (tubers, seeds, fruit). Plants were also sourced for medicines, tools, weapons, canoes, string bags, spears, fishing lines and shelter. Prior to European colonisation life would have been relatively idyllic as the combination of a rich littoral zone, freshwater creeks and bushland around the harbour combined with the heaths and swamps around the creeks and in between the dunes to the east and south would have meant that food resources were plentiful. Birds, fish, eels, wallabies and other mammals would all have been found in the area around Redfern.

There is limited information about the detail of the Gadigal at the point of first contact. What we know comes from several key sources including diaries, paintings and sketches. It is important to note that most authors of these texts were not trained ethnographers and the accounts are influenced by their biases and assumptions.

4. CONSULTATION QUESTIONS

2b. Response: Exploration of both the positive and negative aspects of employment in Redfern, such as the large number of employment opportunities for Aboriginal people and affordable housing options provided but also and the negative aspects of employment, such as initial unequal pay, loss of employment post the introduction of equal pay for Aboriginal workers and the and health implications from the working conditions

2c. Response: History of employment, including a focus on the autonomy and hardworking character of the Aboriginal workers

Supporting Information:

Employment, Unionism and Workers' Rights

Many families moved to Redfern from the country because it provided the opportunity for employment and education. One community member notes that at one time her father worked at the Australian Glass manufacturers at Waterloo, her mother at Francis Chocolates and her older siblings on the railway.

- Eveleigh Railway Yards was Sydney's largest employer from the time it opened in 1886. It was also one of the biggest employers of Aboriginal people living in Sydney. Many Aboriginal men also worked in the Alexandria goods yard loading trains with kegs and potatoes, and on the waterfront docks at Walsh Bay and Darling Harbour. Following the closure of the Eveleigh Railway Yards in the 1980s, the former workshops on either side of the railway line were converted

for other uses. On the southern side, in the former Locomotive Workshops is the Australian Technology Park and on the northern side is Carriage Works, a hub for contemporary arts and culture. Information is displayed at both sites describing some of the work practices that took place.

- Federal Match Factory in Alexandria employed many Aboriginal women living in South Sydney. It was colloquially known as Wellington Matches because so many of the Aboriginal workers were originally from the NSW country town of Wellington. The site was later re-purposed as a co-educational school.
- The Australian Glass Manufacturers at 849 South Dowling Street, Waterloo. Glass production was one of South Sydney's main industries in the late nineteenth century.
- Francis Chocolates on Stirling Street in Redfern
- Henry Jones & Co. IXL Jam Factory, Golden Grove Street, Chippendale
- Redfern Community Centre is a focus for Aboriginal social and cultural activities in Sydney. It is located in a refurbished former factory on 'The Block'. It is surrounded by a landscaped park which is used for recreation and functions. Local Aboriginal elder, Joyce Ingram, cut the ribbon when the building was opened in March 2004 by NSW Governor Marie Bashir. Community

groups involved in negotiations to establish the community centre for the local area included the Redfern Residents for Reconciliation, the Redfern Aboriginal Corporation, the Settlement, Renew, and the Chippendale Residents Wilson Bros Factory Site Action Group.

- Redfern Park is a formal Victorian era landscaped park which was the site of an iconic speech given by the former Australian Prime Minister Paul Keating on 10 December 1992 to launch the Year of the Indigenous Person. Subsequently referred to as the 'Redfern Speech', it focused on reconciliation and was the first acknowledgement by a Commonwealth Government of the dispossession of Aboriginal and Torres Strait Islander people. "...It begins as an act of recognition. Recognition that it was we who did the dispossessing. We took the traditional lands and smashed the traditional way of life. We brought the diseases. The alcohol. We committed the murders. We took the children from their mothers. We practised discrimination and exclusion. It was our ignorance and our prejudice. And our failure to imagine these things being done to us. With some noble exceptions, we failed to make the most basic human response and enter into their hearts and minds. We failed to ask – how would I feel if this were done to me? As a consequence, we failed to see that what we were doing degraded all of us..."¹

4. CONSULTATION QUESTIONS

- Redfern Town Hall and Alexandria Town Hall provided large civic spaces that Aboriginal organisations used to gather and socialise for leisure activities and political meetings. Aboriginal activist William Ferguson was a member of the Aborigines Progressive Association (APA). Key campaign meetings held at Redfern Town Hall in the 1940s ensured that he was elected as the first Aboriginal member of the Aborigines Welfare Board in 1943, along with William Page. Regular dances were organised by the Aboriginal-Australian Fellowship, the Foundation for Aboriginal Affairs and the Redfern All Blacks at Redfern and Alexandria Town Halls. These provided a social event for the local community but were also a means of raising funds for the All Blacks football team. Sydney Town Hall was the scene of debutante balls for young Aboriginal girls in the 1950s and 60s, as was
- Waterloo Town Hall was converted to a library in the early 1970s. The Koori Collection is a dedicated Aboriginal history collection held at the library which was officially launched in July 2007 as part of NAIDOC Week. It comprises over 1250 fiction and non-fiction items on Australian Aboriginal and Torres Strait Islander related subjects such as politics, art, sport and history.
- Wyanga Aboriginal Aged Care was established by Sylvia Scott and Mary Silva in 1996 to provide a community aged care service for Aboriginal people in inner Sydney and La Perouse. The

service, which today provides home care and residential accommodation, was initially based in Waterloo. In 2005, a former hardware shop on Cope Street was converted into a permanent home for Wyanga and its residents. The southern wall of the building features the distinctive mural Mission Boy Dreams based on an etching by Wiradjuri artist Roy Kennedy. It depicts his memories of the Warangesda Mission in the Riverina where his family lived. Kennedy was born in 1932 at Darlington Point near Griffith. He studied printmaking at the Eora Centre in the 1990s, and later joined the Boomalli Aboriginal Artists Cooperative. He was the winner of the Parliament of NSW Aboriginal Art Prize in 2009 for his Mission Series 2.

2d. Response: Aboriginal services and community led organisations that were established in the area, such as the Aboriginal Medical Service, Aboriginal Housing Company, Aboriginal Legal Service, Radio Redfern, Murawina, Redfern All Blacks and Black Theatre

Supporting Information:

- Koori Job Ready Program was established in 2006 and since then the Program has delivered more than 891 employment opportunities for local Aboriginal persons in the construction industry and 106 graduates entering the hospitality industry.

- Aboriginal Legal Service – The Aboriginal Legal Service was established in December 1970 to provide free legal assistance to Aboriginal people living in Sydney. The service was intended to counteract disadvantage and discrimination faced by Aboriginal people, especially those unable to afford legal advice. In June 1971 Aboriginal Legal Service with a group of concerned white lawyers and black activists in response to the growing problem of Aboriginal arrests for offences such as drunkenness, vagrancy, offensive behaviour, use of unseemly language, and other crimes involving police discretion 11. Hal Wootten, a professor at the University of NSW, organised for law students and practicing lawyers to contribute their expertise and time, while members of Redfern’s Aboriginal community ran the administration of the organisation and acted as field officers. Key foundation members were Gordon Briscoe, Paul Coe and Gary Williams. The Aboriginal Legal Service was originally based in a shopfront on Regent Street to provide greater community access; in more recent times, it moved to an office on Elizabeth Street in Redfern. The service was an embodiment of a generation of Aboriginal people’s desire to control their own destiny and has since provided a model for the establishment of over 60 similar community legal services throughout Australia.

4. CONSULTATION QUESTIONS

- The Aboriginal Medical Service (AMS) was set up in July 1971 to provide free medical support to Aboriginal people living in Sydney. It was the first Aboriginal community-run medical service in Australia and, from the outset, had a holistic approach to health care. Its formation was a response to health issues among Aboriginal people newly migrated from regional NSW, many of whom were living in overcrowded conditions and experienced poor nutrition. There was no universal health care scheme, and some were reluctant to access mainstream medical services. The obstacles to Aboriginal and other people in establishing initiatives such as the AMS were numerous. The Council of the City of South Sydney obstructed and delayed its development application on numerous grounds, believing that 'a total approach should be made by the [Federal] Department of Aboriginal Affairs to house and educate aborigines in modern buildings, preferably at a location such as La Perouse'²

Foundation members included non-Aboriginal doctors who volunteered their services. Prominent community activists were employed as field officers including Mum Shirl, who was the first Welfare Officer. In 1977, the AMS moved to premises at 36 Turner St behind St Vincent's Catholic Church. The Sisters of Mercy later presented the deeds of this property in a symbolic gesture of solidarity. A new building for the AMS designed by the Merrima Design Unit at the Government Architect's Office was built in 2004.
- Aboriginal Housing Company: 'The Block'. During the 1930s Depression, many extended families moved to the area around Caroline, Eveleigh, Vine and Louis Streets thereafter known as 'The Block'. The local population continued to increase, especially following the 1967 Referendum on Citizenship Rights which saw the abolition of NSW's reserve system and in turn put pressure on housing in Sydney. In the early 1970s, squatters occupied vacant terraces on 'The Block' as a political and practical response to overcrowding and homelessness. The Aboriginal Housing Company was formed in 1973 by Aboriginal leaders and supporters. It bought the first six houses on 'The Block' with a grant from the Whitlam Labor Government and acquired the last house there in 1994.
- Gadigal Information Service was established in 1993 by Cathy Craigie, Matthew Cook and Tim Bishop to counter negative stereotypes perpetuated by mainstream media. They started in a terrace in Cleveland Street and then moved to the Marrickville Hospital before their current premises on Cope Street, Redfern in an office block built by the ILC (Indigenous Land Corporation). They established the Yubung Black and Deadly workshops offering accredited training in performance, song writing, radio broadcasting and dance. They also established the annual Yabun Festival. GIS broadcasts Koori Radio.

4. CONSULTATION QUESTIONS

2e. Response: Housing and community, for example the rich community that derived from railway housing options, The Block, Aboriginal Tent Embassy, squatting and protests, gentrification of the area and how this has changed the community

2f. Response: Movement of people to and from the area, including following and finding family (Stolen Generation), employment, racism in regional towns of Australia that drove Aboriginal people to the city

2g. Response: The diversity of the area, including the large immigrant population along with the diverse Aboriginal community

Supporting Information:

Redfern and the surrounding suburbs has become a centre of diversity and multiculturalism. For many people arriving from country areas in the first half of the twentieth century, Redfern was the first time they could escape the government scrutiny that characterized the reserve system. In Redfern, they worked, socialized and lived alongside people of other cultures. Older people remember this multicultural mix (Aboriginal, Lebanese, Greek and Italian) as one of the key characteristics of growing up in Redfern. As an example, the Palms Milk Bar owned by Lebanese immigrant Jack Ferry was an important social place for young people. It was also the first experience of a milk bar for many people.

2h. Response: Politics and activism – political protests and movements

Supporting Information:

The Australian Aboriginal Progressive Association (AAPA), was founded in 1924 with Fred Maynard (President), J. Johnstone (Vice President), Tom Lacey (Secretary), William and John Ridgeway, James Linwood, Joe Anderson and Jane Duren. The AAPA is recognised as the country’s first politically organised, united Aboriginal activist group. At its height, the AAPA had 13 branches, four sub branches and more than 600 members in New South Wales (NSW). Its headquarters was at Addison’s Hall, 460 Crown Street, Surry Hills (since demolished and now the site of Shannons Reserve). The AAPA objectives included:

- abolition of the Aboriginal Protection Board.
- stopping the removal of Aboriginal children from their families.
- gaining equal citizenship for Aboriginal people.
- protecting Aboriginal cultural identity.
- ensuring Aboriginal communities and families can provide for themselves and their future through land ownership.

In April 1925, the AAPA held its first conference at St David’s Church and Hall in Surry Hills (now former church, 17-19 Arthur Street, Surry Hills). More than 200 people attended; Fred Maynard and other

members of the Association and the community made speeches calling for Aboriginal self-determination and equality and the conference made front-page news in many NSW newspapers. It succeeded in bringing the Association to the attention of the public and the authorities. The AAPA organised three more conferences in the ensuing years: at Kempsey in late 1925, Grafton in 1926 and Lismore in 1927. About 700 people attended the three-day Kempsey conference which featured exclusively Aboriginal presenters and organisations. Despite strong community membership, the intimidation from the NSW Protection Board (the Chair of which was the Inspector General of NSW Police) and the resulting increased political and police scrutiny of the Association and its members wore them down. The organisation ceased widespread public activity at the end of 1927.

A later organisation, the Aborigines Progressive Association (APA), was formed in 1937 in New South Wales with Jack Patten as president and Bill Ferguson as secretary. The APA, together with William Cooper, was responsible for organising the Day of Mourning protest on Australia Day in 1938. The APA had three aims:

- full citizenship rights for Aboriginal Australians.
- Aboriginal representation in Parliament.
- abolition of the New South Wales Aborigines’ Protection Board.

4. CONSULTATION QUESTIONS

The APA was subsequently revived in 1963 by Bert Groves and Pearl Gibbs. They were emboldened by their passion to improve the conditions of life for Aboriginal Australians and were unhappy that the Aboriginal-Australian Fellowship was putting legislative reform before land. In 1966 the New South Wales government set up a Parliamentary Committee to investigate Aboriginal welfare in New South Wales and the APA was asked to make a submission. Some prominent active members of the reformed APA were Joyce Clague, Dulcie Flower, Harriet Ellis, Ray Peckham, Chicka Dixon and Ken Brindle.³

2i. Response: Arts and performance such as Black Theatre and Radio Redfern

Supporting Information:

Redfern has been the birthplace of many artistic endeavours, some of which have gone on to achieve great success. While these enterprises had their start in Redfern, they have moved out to other parts of the city as they developed.

- The Black Theatre / Koori Radio and Gadigal Information Service. Black Theatre was an Aboriginal-run theatre company established in 1972 in response to the emerging land rights movement. It started in Regent Street but later moved to Cope Street, next door to Radio Redfern. Black Theatre offered workshops in dancing, writing and acting, and performed plays authored by Aboriginal playwrights. Although it wound up in 1977, Black Theatre laid the foundation for a wellspring of creative expression

within Sydney's Aboriginal community. The original building has been demolished and a new one built on the site by the ILC.

- National Aboriginal Islander Skills Development Association was founded by Carole Johnson in 1975 as the Aboriginal/Islander Skills Development Scheme. It played a fundamental role in training Indigenous dancers and developing a modern Aboriginal dance style. It was based at St. James Church Hall in Glebe. It was a training school, teaching traditional and contemporary dance styles, and a performance company. In 1988 the school became known as the National Aboriginal Islander Skills Development Association while the The Aboriginal Islander Dance Theatre (AIDT) became a professional dance group. Raymond Blanco was appointed as the first Aboriginal Artistic Director of the dance company in 1991, with performances continuing until the late 1990s.
- The Bangarra Dance Theatre is an Aboriginal and Torres Strait Islander organisation one of Australia's best known dance companies. Although it is no longer located in Redfern, it spent its early years in the area. After resigning from NAISDA in 1989, Carole Johnson established Bangarra with Rob Bryant and Cheryl Stone. It began small, operating out of a home in Glebe before moving to the Police Boys Club in Pitt Street, Redfern. Later Stephen Page became Artistic Director and Bangarra moved to Walsh Bay in 1997.
- Aboriginal Dance Theatre Redfern (ADTR) was founded in 1979 by Christine Donnelly, occupying part of the old Black Theatre building before moving to 88 Renwick Street. It offers accredited courses in Aboriginal dance and theatre skills, and provides a dance outreach program for children and youth from metropolitan Sydney, regional NSW and around Australia.
- Boomalli is an artist-run cooperative which was formed in 1987 by a group of ten urban Aboriginal artists working across a range of media from painting and photography to sculpture and printmaking. The word boomalli means 'to strike' or 'make a mark' in at least three Aboriginal languages: Bandjalung, Kamilaroi/Gamilaraay and Wiradjuri. The cooperative was originally based in a rented warehouse at 18 Meagher Street in Chippendale. In 1993, it moved to larger premises on nearby Abercrombie Street which provided an exhibition space and artist studios; it was later relocated to Annandale. In 2011 it moved to permanent premises at 55-57 Flood Street, Leichhardt.
- Street art and graffiti are common and are often overlooked as a powerful form of public art and a strong visual component of the streetscape character. They also continue a long tradition of storytelling through art, both in the wider Aboriginal community and Redfern itself.

4. CONSULTATION QUESTIONS

2j. Response: Sport for example Redfern All Blacks and boxing

Supporting Information:

- Alexandria Oval/Alexandria Park is between Buckland, Park and Wyndham Streets and Power Avenue, Alexandria.
- Redfern Oval was the home field of the South Sydney Rabbitohs Rugby League Football Club between 1948 and 1987.
- The Redfern All Blacks (RAB), based in Redfern, are the oldest Indigenous Australian rugby league team in Australia. They were officially established in 1944. They are a part of the Sydney Combined Competition & South Sydney District Junior Rugby Football League. The RAB was one of the founding clubs that started the Koori Knockout.
- The very first Koori Knockout was held at Camdenville Oval, St. Peters, on the October long weekend of 1971 with seven participating teams (Koori United, Redfern All Blacks, Kempsey, La Perouse, Walgett, Moree and a combined Mt Druitt / South Coast side). It was won by La Perouse United. The Koori Knockout emerged in 1971 as an idea generated from the same drive for self-determination that characterised the other initiatives that were emerging from Redfern at that time. It was different from earlier football knockouts as it was the first one organised by Aboriginal people for Aboriginal people. It was organised by several men from Koori United – Bob Morgan, Dan

Rose, Bill Kennedy (from Walgett) with connections to Vic Wright and Bill Smith (from Kempsey) and George Jackson. Although it emerged from Redfern, it is not based there as it is hosted by the winning team from the preceding year. In this way, it has continued to build strong intercommunity and inter-regional-networks. Its objective was to showcase Aboriginal sporting talent which was somewhat invisible to recruiters of the day when there was entrenched racism and no systematic rural recruitment. It has played an important role in building kinship networks between the city and the bush. It has developed into the largest annual gathering of Aboriginal people in the southern hemisphere. Since 2007 it has expanded to include a women's Knockout and has, since 2012, developed its own version of State of Origin with a competition between NSW Koori and Qld Murri teams. The Qld Murri vs. NSW Koori Interstate Challenge is an annual rugby league game played between the winners of the NSW Koori Knockout and Murri Rugby League Carnival.

4. CONSULTATION QUESTIONS

3. ARE THERE ANY SPECIFIC PROGRAMS/ INTERPRETIVE FEATURES THAT YOU WOULD LIKE TO SEE IN THE AREA?

The stakeholders suggested a broad range of programs and interpretive features that could be included in the Precinct.

Programs

A Redfern community member recommended including spaces for programs and creating public community programs, in particular youth-focused ones, that connect with the Aboriginal programs and services already existing in the area. Similarly, she suggested that programs or interpretive elements could link with the history of Black arts, culture, theatre, performance and music in the area. Another Redfern community member similarly advised that the project needs to look at the community led organisations and programs already present in the area and make sure any new programs and interpretive features work with the established ones.

Spaces

It was noted that the Precinct should include spaces that can be used to facilitate programs, community participation, business and engagement. For example, two Gadigal Elders suggested including a space for Aboriginal and Torres Strait Islander businesses, as well as a meeting place or yarning circle where people can come to speak, listen, learn and share. Providing space for people to connect with Country was important to the stakeholders.

Naming, signage and wayfinding

With regards to interpretive features, many stakeholders noted the need for naming, signage and wayfinding. A Redfern community member suggested a combination of written signs, walking tours, and audio tours similar to the Sydney Harbour Walk, that engage with the oral history of Country. She stressed the importance of this being on Country and not just on an external website or app. Similarly, a Redfern woman and community Knowledge Holder spoke of the importance of being on Country and discussed how providing spaces for people to connect to Country, for education on Country, and the need for artwork, wayfinding, stories, and initiatives across the project.

Planting and green spaces

Planting and green spaces were also emphasised as an important interpretive feature to include in the Precinct redevelopment. A Gadigal Elder suggested including native planting with signage to help educate people on the local flora and its traditional uses. A community Elder also emphasised the need to include green spaces to bring back the feeling of 'bush' in the city. Similarly, a Redfern community member pointed out that native gardens and green spaces encourage ongoing participation, interpretation opportunities and engagement. She referenced the business, Wildflower as an example of a local company engaging well in this space. She stressed the importance of not taking ideas from other places and people without their involvement and recognition, and that if this project were to do something similar, Wildflower should be involved.

Public Art

While many stakeholders expressed that the inclusion of public art would be a positive outcome, they emphasised that these artworks need to be meaningful and connected to this place. Local photographer and Elder discussed how symbolism could be used in the Precinct to represent the area and suggested researching and consulting with local people to find the appropriate and meaningful symbols and totems. A Gadigal Elder suggested including artwork or interpretive features that reference the rock art from the Sydney Basin, as well as other artworks that reference the pre-colonial landscape, as a way for the project to connect with Country. A Redfern woman and community Knowledge Holder identified the Redfern Station wall mural as a key example of something created by the community and strongly connected to place, which tells a story. She stated that whatever art and interpretive elements the development includes "has to have a lot of meaning, has to tell a story."

Consulted stakeholders gave a range of responses regarding what should be illustrated or highlighted in the Redfern North Eveleigh Precinct Redevelopment Project. Many of these relate to the living memory history of the area, as these are the stories that are known and accessible.

4. CONSULTATION QUESTIONS

4. ARE THERE ANY SPECIFIC PEOPLE THAT SHOULD BE PARTICIPATING IN THE DEVELOPMENT OF ARTWORK/INTERPRETIVE ELEMENTS?

The stakeholders recommended many different people that should be participating in the development of the artwork and interpretive elements of the RNEPRP.

The suggested people were:

- Hetti Perkins – art curator and writer
- Cathy Farwell – muralist
- Nadeena Dixon – Gadigal artist, weaver
- James Simon – Local Redfern Artist
- Joanne Cassidy – Balgara Designs, muralist
- Leeanne Hunter – artist
- Michelle Hunnerton – artist
- Bronwyn Bancroft – artist
- Karleen Green – weaver
- Danny Eastwood – artist
- James Eastwood – artist
- Clarence Slockee – Jiwah, landscaper and design

- Tribal Warrior Tours
- Wildflower – Gardens for Good

All of the consulted stakeholders mentioned that there are many more local artists and organisations that should be involved in the project moving forward and that these are just a few initial suggestions. Additional research and consultation will need to occur to identify people and organisations to involve in the project in future stages. It was important to the stakeholders that anyone involved has a connection or tie to the area.

Both a local Elder and a Gadigal Elder recommended inviting younger people connected to the area to participate. The local Elder suggested some of the emerging artists from the Eora Centre, as the Centre was previously involved with the Redfern Station mural restoration. Including both emerging and established artists in the project will allow for a wider range of interpretation opportunities and more community engagement with the RNEPRP.

4. CONSULTATION QUESTIONS

5. WHAT WOULD BE THE SIGNS OF A SUCCESSFUL DEVELOPMENT/ABORIGINAL INTERPRETATION?

Many stakeholders mentioned the success of this development would not be measured by a tangible or physical indicator but rather an intangible feeling. Overall, stakeholders expressed that the success of this development would be determined by the creation of a space that is welcoming, safe, engaging and inviting to all Aboriginal people while recognising the connection and history of the local Aboriginal community.

A local photographer and Elder spoke of feeling that the Carriageworks currently projects as a corporate, non-inclusive space, and the need for a more engaging and inclusive feel to the new development. She hopes this development has a “more of a genuine commitment to community and blackfella engagement.”

A Redfern community member also mentioned the feel of the site and the need for the Redfern North Eveleigh Precinct Redevelopment to feel comfortable, safe, and welcoming. In comparison to a local Elder, she stated that Carriageworks is an example of a welcoming space due to its recognition of Aboriginal stories and people within the building. She said that the redevelopment of the Precinct should include even more recognition of the Aboriginal connection and history but that it must do so in meaningful ways that encourages community members to engage and participate. As she said, it is not enough to just have “pretty artworks.”

A Redfern community member also mentioned the recognition of Aboriginal history as vital to the success of the renewal. As she stated, success would be that “as soon as you enter that Precinct, you are immediately visually aware of the Aboriginal history.” The Redfern community member suggested the possibility of artwork, a soundscape, the integration of language or interpretation that makes it clear straight away that this is Aboriginal Country. She commented on Redfern in general and how the gentrification and redevelopment of the area has made it feel like some of the history has been erased. A successful development would make sure this does not occur, and that the Aboriginal history and ongoing connection to the area is clear.

4. CONSULTATION QUESTIONS

6. IS IT APPROPRIATE TO USE LOCAL LANGUAGE TO NAME PLACES AND SPACES WITHIN THE NEW DEVELOPMENT? (USING DR JAKELIN TROY'S THE SYDNEY LANGUAGE BOOK, AND INPUT FROM STAKEHOLDERS YOU CAN NOMINATE)?

All stakeholders agreed with using local language to name places and spaces within the new development but stated that this must be well-researched and include input from community members and language specialists. Incorporating Language was seen as a way to educate the public. Language could be incorporated through signage, wayfinding, soundscapes and visual artwork. A Gadigal Elder said that Language needs to be easily read and stand out, not just included on small signs. A Redfern woman and community Knowledge Holder stressed the importance that Language is not only seen but also heard. A local Elder suggested that some places could use dual naming, where the English and Sydney Language words are both provided. Many of the participants emphasised that any proposed names should be discussed with the community.

The stakeholders also emphasised the importance of following cultural naming conventions. For example, it is not a traditional practice to name places after people. Similarly, if Language is used to name place, it must represent the physicality of that specific space. It was requested that if a place already had a traditional name, that it not be renamed. Naming should be meaningful and original. A Redfern community member noted that a lot of places in the Sydney region are

already named in Language, so research needs to be done to make sure there is not too much overlap or repetition of place names in the area.

Jakelin Troy's *The Sydney Language* book was seen as an acceptable resource, but the stakeholders stressed the importance of combining community consultations with this resource. Language specialists, such as Nadeena Dixon, who have a direct connection to the area, could also be brought on board. Other recommended resources included Jeremy Steele's *Aboriginal Languages*, Tench's work, *The Dawes' Notebooks* and *Australian Place Names*.

7. FINAL COMMENTS

Overall, there was generally a positive response from consulted stakeholders to the questions and initial key themes proposed for the Heritage Interpretation Strategy. As a Redfern community member stated, "this is a unique opportunity with that history and that place and I think it is something that I think we will keep adding to over time... It's exciting to see what comes of it."

ENDNOTES

- 1 Excerpt from Paul Keating's Redfern Speech, 1992.<https://youtu.be/x1S4F1euzTw>
- 2 Orr to Mayor, 25 May 1972, Municipality of South Sydney, Town Planning and Development Department, minute paper, in Murphy papers cited in Anderson 1993:9

15.4 Consultation with RAPs

Agency Letters

From: Elizabeth Bonshek
Sent: Monday, 26 July 2021 1:20 PM
To: GeospatialSearch@NNTT.gov.au
Subject: FW: Redfern North Everleigh, Precinct Renewal Project – Consultation, Section 4.1.2 Identification of potential interested Aboriginal parties
Attachments: RNE Request for Spatial Search of Tribunal Registers.docx

Dear Sir / Madam

Please find attached a completed Geospatial Search form to support my email request below.

Regards,

Dr Elizabeth Bonshek
Senior Heritage Consultant

ARTEFACT

Telephone: 61 2 9518 8411; mobile: 0414 741 648.

From: Enquiries <Enquiries@nntt.gov.au>
Date: Monday, 26 July 2021 at 12:57 pm
To: Elizabeth Bonshek <Elizabeth.Bonshek@artefact.net.au>
Subject: RE: Redfern North Everleigh, Precinct Renewal Project – Consultation, Section 4.1.2 Identification of potential interested Aboriginal parties

UNCLASSIFIED

Dear Elizabeth Bonshek,

Thank you for your enquiry regarding Register Searches. To enable us to complete the search appropriately and adequately, please forward your request, along with a Geospatial Search Form, to the following email address: GeospatialSearch@NNTT.gov.au

A Geospatial Search Form must accompany your request. Search request forms are available for download from our website at: http://www.nntt.gov.au/assistance/Geospatial/Pages/Geospatial_Searches.aspx

Further information on searching our Registers is available at: <http://www.nntt.gov.au/assistance/Pages/Searches-and-providing-Register-information.aspx>

Please note:

Cultural Heritage - The existence or otherwise of native title is quite separate to any matters relating to Aboriginal cultural heritage. In NSW, the National Native Title Tribunal has undertaken steps to remove itself from the formal list of sources for information about indigenous groups in development areas.

Kind regards,

Dion Wall | Enquiries

National Native Title Tribunal

Public enquiry hours are 8:30am to 4:30pm

p. (07) 3052 4040 | e. enquiries@nntt.gov.au

www.nntt.gov.au

-



From: Elizabeth Bonshek <Elizabeth.Bonshek@artefact.net.au>

Sent: Monday, 26 July 2021 12:19 PM

To: Enquiries <Enquiries@nntt.gov.au>

Subject: Redfern North Everleigh, Precinct Renewal Project – Consultation, Section 4.1.2 Identification of potential interested Aboriginal parties

Caution: This is an external email. DO NOT click links or open attachments unless you recognise the sender and know the content is safe.

26 July 2021

National Native Title Tribunal
GPO Box 9973
Sydney, NSW 2001

Via email: nswenquiries@NNTT.gov.au

Dear Sir / Madam,

Re: Redfern North Everleigh, Precinct Renewal Project – Consultation, Section 4.1.2 Identification of potential interested Aboriginal parties

Artefact Heritage, on behalf of the Proponent Transport of New South Wales (TfNSW), is undertaking an Aboriginal cultural heritage assessment for the Redfern North Eveleigh Precinct (RNEP). The RNEP is located within the Redfern-Waterloo Authority Sites State Significant Precinct (SSP). It is proposed to redevelop the site to create multiple sites for public and commercial use, and residential accommodation. The RNEP comprises 10 hectares of government owned land located at the southern end of Redfern Station, bordered by Little Eveleigh Street, Wilson Street, Iverys Lane and the rail corridor, in the suburb of Eveleigh, NSW 2015 within the Sydney LGA. This is a State Significant Precinct (SSP).

The SSP processes allow the Department of Planning, Industry and Environment (DPIE) to consider rezoning proposals that are of state or regional planning significance. Study Requirements have been prepared to guide the TfNSW investigations into planning controls for the RNEP. The Study Requirements include the assessment of the likely Aboriginal and historic heritage (cultural and archaeological) impacts of the development, including consultation with the local Aboriginal community in accordance with the Aboriginal Cultural Heritage Consultation Requirements for Proponents.

In accordance with these requirements the Proponent would like to consult with any Aboriginal persons or organisations that hold cultural knowledge relevant to determining the significance of Aboriginal objects and places at the site. The purpose of community consultation is to assist the proponent in identifying and describing the Aboriginal cultural heritage values within the proposal area and aid in the documentation of these values in the environmental assessment.

The contact details for the proponent are:

Mark Reynolds
Senior Development Manager, Redfern-Eveleigh
Infrastructure and Place
Transport for NSW

In line with the relevant consultation guidelines, I am requesting the names and contact details that your organisation has for Aboriginal people who may hold cultural knowledge relevant to the North Everleigh area. Please forward any information you have before 9 August, 2021 to:

Elizabeth Bonshek
Artefact Heritage
Suite 56, Jones Bay Wharf, 26-32 Pirrama Road
Pyrmont, 2009
Phone: 02 9058 9660

or email Elizabeth.Bonshek@artefact.net.au

If you require any additional information, please don't hesitate to contact me.
Kind Regards,

Dr Elizabeth Bonshek
Senior Heritage Consultant
Artefact Heritage

Figure 1. Map of the Study Area.



Regards,

Dr Elizabeth Bonshek
Senior Heritage Consultant

ARTEFACT

Telephone: 61 2 9518 8411; **mobile:** 0414 741 648.
Address: Suite 56, 26-32 Pirrama Road, Pyrmont NSW 2009
Web: www.artefact.net.au



Request for Spatial Search of Tribunal Registers

1: Your details

Your name:	<i>Elizabeth Bonshek</i>		
Your company:	<i>Artefact Heritage Services</i>		
E-mail address:	<i>Elizabeth.Bonshek@artefact.net.au</i>	Phone:	<i>0414 741 648</i>
Your reference:	<i>Redfern North Eveleigh State Significant Precinct</i>	Your state:	<i>New South Wales</i>
<input checked="" type="checkbox"/>	<i>I have read and acknowledge the terms and conditions on the next page.</i>		

2: Areas to be searched

Jurisdiction to be searched:	<i>New South Wales</i>	Tenure to be searched:	<i>Non freehold parcel</i>
------------------------------	------------------------	------------------------	----------------------------

Parcel or tenement identifiers (add up to 20 separate identifiers). **Please see over for parcel identifiers.**

Parcel 1:	<i>Lot 5, DP 1175706</i>	Parcel 2:	<i>Click or tap here to enter text.</i>
Parcel 3:	<i>Click or tap here to enter text.</i>	Parcel 4:	<i>Click or tap here to enter text.</i>
Parcel 5:	<i>Click or tap here to enter text.</i>	Parcel 6:	<i>Click or tap here to enter text.</i>
Parcel 7:	<i>Click or tap here to enter text.</i>	Parcel 8:	<i>Click or tap here to enter text.</i>
Parcel 9:	<i>Click or tap here to enter text.</i>	Parcel 10:	<i>Click or tap here to enter text.</i>
Parcel 11:	<i>Click or tap here to enter text.</i>	Parcel 12:	<i>Click or tap here to enter text.</i>
Parcel 13:	<i>Click or tap here to enter text.</i>	Parcel 14:	<i>Click or tap here to enter text.</i>
Parcel 15:	<i>Click or tap here to enter text.</i>	Parcel 16:	<i>Click or tap here to enter text.</i>
Parcel 17:	<i>Click or tap here to enter text.</i>	Parcel 18:	<i>Click or tap here to enter text.</i>
Parcel 19:	<i>Click or tap here to enter text.</i>	Parcel 20:	<i>Click or tap here to enter text.</i>

If your search area is not a parcel or mining or petroleum tenement, you can enter other tenure or administrative regions here (e.g. local government area, townsite or county). Please provide as much detail as you can.

Click or tap here to enter text.

E-mail the completed form to GeospatialSearch@NNTT.gov.au

Parcel Identifiers

In most jurisdictions please identify parcels using lot on plan, or lot/section/plan as appropriate. The NNTT is generally not able to identify parcels using land title information. Where possible, the NNTT uses the terminology and formatting of unique identifiers used in each state to uniquely identify a land parcel. More details are below:

1. **Lot on plan.** Use for Western Australia and Queensland.
2. **Lot/Section/Plan.** Use for New South Wales.
3. **LAISKEY.** Use for the Northern Territory. The laiskey is a unique identifier for each parcel comprised of the location code, LTO code (derived from the survey plan) where applicable and the parcel number.
4. **Parcel ID** – Use for South Australia. Concatenation of Parcel Type, Parcel, Plan Type and Plan.
5. **SPI (Standard Parcel Identifier)** – Use for Victoria.

Terms and Conditions

1. Specify only one jurisdiction (e.g. Queensland) and one type of tenure (e.g. mining tenement) per form. You can add up to 20 separate tenements or parcels per search request. For more than 20 parcels or tenements please submit additional search requests or contact GeospatialSearch@NNTT.gov.au to discuss your requirements.

Note: if your area of interest cannot be clearly identified from the search form, or is not held in NNTT datasets, we may instead provide search results for a surrounding local government area, or other suitable regional area.

2. Freehold land.

Under the Native Title Act 1993 (Cth), the valid grant of a freehold estate (other than certain types of Aboriginal and Torres Strait Islander land) on or before 23 December 1996 is known as a 'previous exclusive possession act'. This means that native title has been extinguished over the area. Native title claimants are not allowed to include land and waters covered by previous exclusive possession acts in their applications; therefore they would normally exclude freehold areas. A native title application may, however, be made over freehold land on the basis that freehold was invalidly granted, but the chances of this happening are very low.

3. Cultural Heritage in NSW.

The National Native Title Tribunal has undertaken steps to remove itself from the formal list of sources for information about indigenous groups in development areas. The existence or otherwise of native title is quite separate to any matters relating to Aboriginal cultural heritage. Information on native title claims, native title determinations and Indigenous Land Use Agreements is available on the Tribunal's website.

4. Spatial searches rely on data obtained from the relevant custodian. Whilst efforts are taken to update such datasets on a regular basis, the collection and interpretation of such datasets may be influenced by a number of factors that can impact of the completeness and accuracy of your search results.

Disclaimer

While the National Native Title Tribunal (NNTT) and the Native Title Registrar (Registrar) have exercised due care in ensuring the accuracy of the information provided, it is provided for general information only and on the understanding that neither the NNTT, the Registrar nor the Commonwealth of Australia is providing professional advice. Appropriate professional advice relevant to your circumstances should be sought rather than relying on the information provided. In addition, you must exercise your own judgment and carefully evaluate the information provided for accuracy, currency, completeness and relevance for the purpose for which it is to be used.

The information provided is often supplied by, or based on, data and information from external sources, therefore the NNTT and Registrar cannot guarantee that the information is accurate or up-to-date.

The NNTT and Registrar expressly disclaim any liability arising from the use of this information.

This information should not be relied upon in relation to any matters associated with cultural heritage.

From: Elizabeth Bonshek
Sent: Monday, 26 July 2021 12:44 PM
To: metrolalc@metrolalc.org.au
Subject: Redfern North Everleigh, Precinct Renewal Project – Consultation, Section 4.1.2
Identification of potential interested Aboriginal parties

26 July 2021

Metropolitan Local Aboriginal Land Council
72 Renwick Street,
Redfern NSW 2016

Via email: metrolalc@metrolalc.org.au

Dear Sir / Madam,

Re: Redfern North Everleigh, Precinct Renewal Project – Consultation, Section 4.1.2 Identification of potential interested Aboriginal parties

Artefact Heritage, on behalf of the Proponent Transport of New South Wales (TfNSW), is undertaking an Aboriginal cultural heritage assessment for the Redfern North Everleigh Precinct (RNEP). The RNEP is located within the Redfern-Waterloo Authority Sites State Significant Precinct (SSP). It is proposed to redevelop the site to create multiple sites for public and commercial use, and residential accommodation. The RNEP comprises 10 hectares of government owned land located at the southern end of Redfern Station, bordered by Little Eveleigh Street, Wilson Street, Iverys Lane and the rail corridor, in the suburb of Eveleigh, NSW 2015 within the Sydney LGA. This is a State Significant Precinct (SSP).

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The contact details for the proponent are:

Mark Reynolds
Senior Development Manager, Redfern-Eveleigh
Infrastructure and Place
Transport for NSW

[REDACTED]
[REDACTED]

In line with the relevant consultation guidelines, I am requesting the names and contact details that your organisation has for Aboriginal people who may hold cultural knowledge relevant to the North Everleigh area. Please forward any information you have before 9 August, 2021 to:

Elizabeth Bonshek
Artefact Heritage
Suite 56, Jones Bay Wharf, 26-32 Pirrama Road
Pyrmont, 2009

Phone: 02 9058 9660

or email Elizabeth.Bonshek@artefact.net.au

If you require any additional information, please don't hesitate to contact me.

Kind Regards,

Dr Elizabeth Bonshek
Senior Heritage Consultant
Artefact Heritage

Figure 1. Map of the Study Area.



Regards,

Dr Elizabeth Bonshek
Senior Heritage Consultant


ARTEFACT

Telephone: 61 2 9518 8411; mobile: 0414 741 648.

Address: Suite 56, 26-32 Pirrama Road, Pyrmont NSW 2009

Web: www.artefact.net.au

Cultural Heritage Management | Archaeology | Heritage Interpretation

 We acknowledge the Traditional Custodians of Country in which we live and work, and pay our respects to them, their culture and their Elders past, present and future

From: Elizabeth Bonshek
Sent: Monday, 26 July 2021 12:34 PM
To: adminofficer@oralra.nsw.gov.au
Subject: Redfern North Everleigh, Precinct Renewal Project – Consultation, Section 4.1.2
Identification of potential interested Aboriginal parties

26 July 2021

Office of the Registrar

Via email: adminofficer@oralra.nsw.gov.au

Dear Sir / Madam,

Re: Redfern North Everleigh, Precinct Renewal Project – Consultation, Section 4.1.2 Identification of potential interested Aboriginal parties

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Infrastructure and Place
Transport for NSW

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 We acknowledge the Traditional Custodians of Country in which we live and work, and pay our respects to them, their culture and their Elders past, present and future

From: Elizabeth Bonshek
Sent: Monday, 26 July 2021 12:27 PM
To: information@ntscorp.com.au
Subject: Redfern North Everleigh, Precinct Renewal Project – Consultation, Section 4.1.2 Identification of potential interested Aboriginal parties

26 July 2021

NTSCORP
PO Box 2105
Strawberry Hills
NSW 2012

Via email: information@ntscorp.com.au

Dear Sir / Madam,

Re: Redfern North Everleigh, Precinct Renewal Project – Consultation, Section 4.1.2 Identification of potential interested Aboriginal parties

Artefact Heritage, on behalf of the Proponent Transport of New South Wales (TfNSW), is undertaking an Aboriginal cultural heritage assessment for the Redfern North Eveleigh Precinct (RNEP). The RNEP is located within the Redfern-Waterloo Authority Sites State Significant Precinct (SSP). It is proposed to redevelop the site to create multiple sites for public and commercial use, and residential accommodation. The RNEP comprises 10 hectares of government owned land located at the southern end of Redfern Station, bordered by Little Eveleigh Street, Wilson Street, Iverys Lane and the rail corridor, in the suburb of Eveleigh, NSW 2015 within the Sydney LGA. This is a State Significant Precinct (SSP).

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Mark Reynolds
Senior Development Manager, Redfern-Eveleigh
Infrastructure and Place
Transport for NSW

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Phone: 02 9058 9660

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Dr Elizabeth Bonshek
Senior Heritage Consultant
Artefact Heritage

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Regards,

Dr Elizabeth Bonshek
Senior Heritage Consultant

ARTEFACT

Telephone: 61 2 9518 8411; mobile: 0414 741 648.

Address: Suite 56, 26-32 Pirrama Road, Pyrmont NSW 2009

Web: www.artefact.net.au

Cultural Heritage Management | Archaeology | Heritage Interpretation

🇺🇦 We acknowledge the Traditional Custodians of Country in which we live and work, and pay our respects to them, their culture and their Elders past, present and future

From: Elizabeth Bonshek
Sent: Monday, 26 July 2021 12:19 PM
To: nswenquiries@NNTT.gov.au
Subject: Redfern North Everleigh, Precinct Renewal Project – Consultation, Section 4.1.2
Identification of potential interested Aboriginal parties

26 July 2021

National Native Title Tribunal
GPO Box 9973
Sydney, NSW 2001

Via email: nswenquiries@NNTT.gov.au

Dear Sir / Madam,

Re: Redfern North Everleigh, Precinct Renewal Project – Consultation, Section 4.1.2 Identification of potential interested Aboriginal parties

Artefact Heritage, on behalf of the Proponent Transport of New South Wales (TfNSW), is undertaking an Aboriginal cultural heritage assessment for the Redfern North Everleigh Precinct (RNEP). The RNEP is located within the Redfern-Waterloo Authority Sites State Significant Precinct (SSP). It is proposed to redevelop the site to create multiple sites for public and commercial use, and residential accommodation. The RNEP comprises 10 hectares of government owned land located at the southern end of Redfern Station, bordered by Little Everleigh Street, Wilson Street, Iverys Lane and the rail corridor, in the suburb of Everleigh, NSW 2015 within the Sydney LGA. This is a State Significant Precinct (SSP).

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Mark Reynolds
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Infrastructure and Place
Transport for NSW

[REDACTED]
[REDACTED]

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Regards,

Dr Elizabeth Bonshek
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Web: www.artefact.net.au

Cultural Heritage Management | Archaeology | Heritage Interpretation

 We acknowledge the Traditional Custodians of Country in which we live and work, and pay our respects to them, their culture and their Elders past, present and future

From: Elizabeth Bonshek
Sent: Monday, 26 July 2021 12:07 PM
To: heritagemailbox@environment.nsw.gov.au
Subject: Redfern North Everleigh, Precinct Renewal Project – Consultation, Section 4.1.2
Identification of potential interested Aboriginal parties

26 July 2021

Heritage NSW
PO Box 4515
Locked Bag 5020
Parramatta 2124

Via email: heritagemailbox@environment.nsw.gov.au

Dear Sir / Madam,

Re: Redfern North Everleigh, Precinct Renewal Project – Consultation, Section 4.1.2 Identification of potential interested Aboriginal parties

Artefact Heritage, on behalf of the Proponent Transport of New South Wales (TfNSW), is undertaking an Aboriginal cultural heritage assessment for the Redfern North Eveleigh Precinct (RNEP). The RNEP is located within the Redfern-Waterloo Authority Sites State Significant Precinct (SSP). It is proposed to redevelop the site to create multiple sites for public and commercial use, and residential accommodation. The RNEP comprises 10 hectares of government owned land located at the southern end of Redfern Station, bordered by Little Eveleigh Street, Wilson Street, Iverys Lane and the rail corridor, in the suburb of Eveleigh, NSW 2015 within the Sydney LGA. This is a State Significant Precinct (SSP).

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Dr Elizabeth Bonshek
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Regards,

Dr Elizabeth Bonshek
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ARTEFACT

Telephone: 61 2 9518 8411; **mobile:** 0414 741 648.

Address: Suite 56, 26-32 Pirrama Road, Pyrmont NSW 2009

Web: www.artefact.net.au

Cultural Heritage Management | Archaeology | Heritage Interpretation

 We acknowledge the Traditional Custodians of Country in which we live and work, and pay our respects to them, their culture and their Elders past, present and future

From: Elizabeth Bonshek
Sent: Monday, 26 July 2021 1:35 PM
To: council@cityofsydney.nsw.gov.au
Subject: Redfern North Everleigh, Precinct Renewal Project – Consultation, Section 4.1.2
Identification of potential interested Aboriginal parties

26 July 2021

City of Sydney

Via email: council@cityofsydney.nsw.gov.au

Dear Sir / Madam,

Re: Redfern North Everleigh, Precinct Renewal Project – Consultation, Section 4.1.2 Identification of potential interested Aboriginal parties

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Mark Reynolds
Senior Development Manager, Redfern-Eveleigh
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Transport for NSW

[REDACTED]
[REDACTED]

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Web: www.artefact.net.au

Cultural Heritage Management | Archaeology | Heritage Interpretation

 We acknowledge the Traditional Custodians of Country in which we live and work, and pay our respects to them, their culture and their Elders past, present and future

From: Elizabeth Bonshek
Sent: Monday, 26 July 2021 12:57 PM
To: gs.service@lls.nsw.gov.au
Subject: Redfern North Everleigh, Precinct Renewal Project – Consultation, Section 4.1.2 Identification of potential interested Aboriginal parties

26 July 2021

Greater Sydney Local Lands Service

via email: gs.service@lls.nsw.gov.au

Dear Sir / Madam,

Re: Redfern North Everleigh, Precinct Renewal Project – Consultation, Section 4.1.2 Identification of potential interested Aboriginal parties

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Elizabeth**

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REGISTRATION OF INTEREST

Redfern North Eveleigh State Significant Precinct. Aboriginal Cultural Heritage Assessment

Transport for NSW (TfNSW) is transforming the 10 hectare Redfern North Eveleigh Precinct into a great new place for Sydney. The new precinct will build on the area's rich history, integrating with existing communities. Development in the precinct will create the jobs of the future, provide housing, and enable new places for people to socialise, including public open spaces. We are aiming to create a place that celebrates the rich industrial, cultural, Aboriginal and creative roots of the precinct and where everyone will feel welcome both day and night.

The Redfern North Eveleigh Precinct (RNEP) is a State Significant Precinct (SSP). The site is bordered by Little Eveleigh Street, Wilson Street, Iverys Lane and the rail corridor, in the suburb of Eveleigh, NSW 2015 within the Sydney LGA. The contact details for the proponent are:

Mark Reynolds
Senior Development Manager, Redfern-Eveleigh
Infrastructure and Place
Transport for NSW

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We are inviting registrations of interest in the project from Aboriginal groups and individuals who hold cultural knowledge relevant to determining the significance of Aboriginal objects and/or places at the site.

The purpose of community consultation is to assist TfNSW in identifying and describing the Aboriginal cultural heritage values within the proposal area and aid in the documentation of these values in the environmental assessment.

Please be advised that the details of the parties who register will be forwarded to Heritage NSW and Local Aboriginal Land Council unless specified otherwise.

Please register your interest in the project by end of day on **25 August 2021** by contacting:

Elizabeth Bonshek
Artefact Heritage
Suite 56, Jones Bay Wharf, 26-32 Pirrama Road
Pyrmont NSW 2009
Elizabeth.Bonshek@artefact.net.au

Registration of Interest

From: Brye Marshall
Sent: Friday, 27 August 2021 5:52 PM
To: [REDACTED]
Subject: Redfern North Eveleigh Precinct Renewal Project- Registration of Interest

27 August 2021

Ronald Stewart
Walqalu
[REDACTED]

ct



Dear Sir or Madam

Redfern North Eveleigh Precinct Renewal Project, Aboriginal Cultural Heritage Assessment –Section 4.1.2 Identification of Potential Interested Parties

On behalf of Transport for NSW, Artefact Heritage is preparing an Aboriginal Cultural Heritage Assessment Report (ACHAR) for the Redfern North Eveleigh Precinct (RNEP) State Significant Precinct. The purpose of the ACHAR is to assist the proponent TfNSW in identifying and describing the Aboriginal cultural heritage values within the proposal area and aid in the documentation of these values in the environmental assessment.

The proponent's contact details are: Mark

Reynolds

Senior Development Manager
Redfern-Eveleigh
Infrastructure and Place
Transport for NSW
[REDACTED]

We are inviting registrations of interest in the project from Aboriginal groups and individuals who hold cultural knowledge relevant to determining the significance of Aboriginal objects and/or places in the locality (in line with the guidelines of the *Aboriginal cultural heritage consultation requirements for proponents* (DECCW 2010) .

Please register your interest in the project by the end of day **Friday 24 September 2021** by contacting: Brye

Marshall

Artefact Heritage
Suite 56 Jones Bay Wharf
Pyrmont NSW 2009
02 9518 8411
brye.marshall@artefact.net.au

Kind regards, Brye Marshall

Redfern North Eveleigh Precinct Renewal Project
Section 4.1.2 Identification of potential interested parties

Figure 1: Study Area



Legend
 Study area

Source: C:\Users\Dwyndham\Box\Projects\2021\02 Active Projects\21051 Redfern North Eveleigh Precinct Renewal Project\3. Mapping\3.1 GIS\QGIS study area mapping.qgz



Site location
21051 Redfern North
Eveleigh Precinct Renewal
 LGA: City of Sydney

Scale: 1:8000
 Size: A4
 Date: 15-06-2021



From: Brye Marshall
Sent: Friday, 27 August 2021 5:52 PM
To: [REDACTED]
Subject: Redfern North Eveleigh Precinct Renewal Project- Registration of Interest

27 August 2021

Hayley Bell

ct

[REDACTED]
Dear Sir or Madam



Redfern North Eveleigh Precinct Renewal Project, Aboriginal Cultural Heritage Assessment –Section 4.1.2 Identification of Potential Interested Parties

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Marshall

Artefact Heritage
Suite 56 Jones Bay Wharf
Pymont NSW 2009
02 9518 8411
brye.marshall@artefact.net.au

Kind regards, Brye Marshall

Redfern North Eveleigh Precinct Renewal Project
Section 4.1.2 Identification of potential interested parties

Figure 1: Study Area

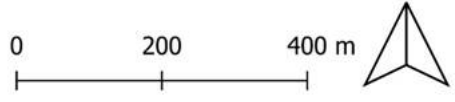


Source: C:\Users\Dwyndham\Box\Projects\2021\02 Active Projects\21051 Redfern North Eveleigh Precinct Renewal Project\3. Mapping\3.1 GIS\QGIS study area mapping.qgz



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21051 Redfern North
Eveleigh Precinct Renewal
 LGA: City of Sydney

Scale: 1:8000
 Size: A4
 Date: 15-06-2021



From: Brye Marshall
Sent: Friday, 27 August 2021 5:52 PM
To: [REDACTED]
Subject: [REDACTED] inct Renewal Project- Registration of Interest

27 August 2021

Kaya Dawn Bell
Munyunga
[REDACTED]

ct



Dear Sir or Madam

Redfern North Eveleigh Precinct Renewal Project, Aboriginal Cultural Heritage Assessment –Section 4.1.2 Identification of Potential Interested Parties

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The proponent's contact details are: Mark

Reynolds

Senior Development Manager
Redfern-Eveleigh
Infrastructure and Place
Transport for NSW
[REDACTED]

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Please register your interest in the project by the end of day **Friday 24 September 2021** by contacting: Brye

Marshall

Artefact Heritage
Suite 56 Jones Bay Wharf
Pymont NSW 2009
02 9518 8411
brye.marshall@artefact.net.au

Kind regards, Brye Marshall

Redfern North Eveleigh Precinct Renewal Project
Section 4.1.2 Identification of potential interested parties

Figure 1: Study Area

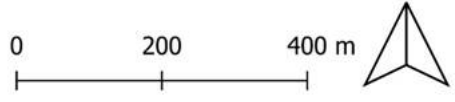


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Site location
21051 Redfern North
Eveleigh Precinct Renewal
 LGA: City of Sydney

Scale: 1:8000
 Size: A4
 Date: 15-06-2021



From: Brye Marshall
Sent: Friday, 27 August 2021 5:52 PM
To: [REDACTED]
Subject: Redfern North Eveleigh Precinct Renewal Project- Registration of Interest

27 August 2021

Simalene Carriage
Bilinda
[REDACTED]

ct



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Redfern North Eveleigh Precinct Renewal Project, Aboriginal Cultural Heritage Assessment –Section 4.1.2 Identification of Potential Interested Parties

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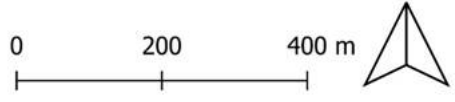


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Section 4.1.2 Identification of potential interested parties

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Section 4.1.2 Identification of potential interested parties

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From: Brye Marshall
Sent: Friday, 27 August 2021 5:51 PM
To: [REDACTED]
Subject: Redfern North Eveleigh Precinct Renewal Project- Registration of Interest

27 August 2021

Mark Henry
Murrumbul
[REDACTED]

ct



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Section 4.1.2 Identification of potential interested parties

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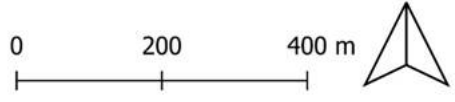
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Newton Carriage
Nundagurri
[REDACTED]

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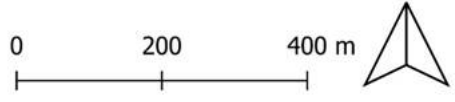


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From: Brye Marshall
Sent: Friday, 27 August 2021 5:51 PM
To: [REDACTED]
Subject: Redfern North Eveleigh Precinct Renewal Project- Registration of Interest

27 August 2021

Robert Parson
Yerramurra
[REDACTED]

ct



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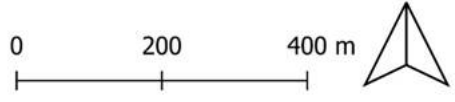
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From: Brye Marshall
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Basil Smith
Goobah Developments
[REDACTED]

ct



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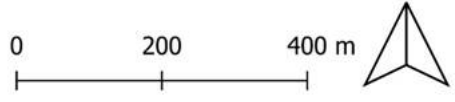


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Hika Te Kowhai
Walbunja
[REDACTED]

ct



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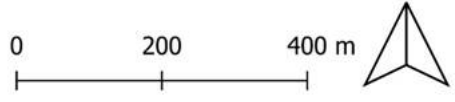


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From: Brye Marshall
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To: [REDACTED]
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Kylie Ann Bell
Gunnyu
[REDACTED]

ct



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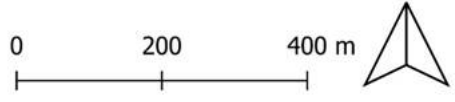


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From: Brye Marshall
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Amanda Hickey
Amanda Hickey Cultural Services
[REDACTED]

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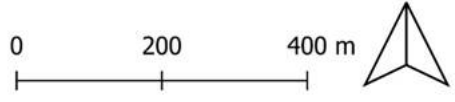
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Scott Franks
Tocomwall
[REDACTED]

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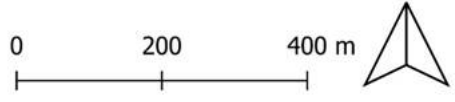


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From: Brye Marshall
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Phil Khan
Kamilaroi Yankuntjatjara Working Group
[REDACTED]

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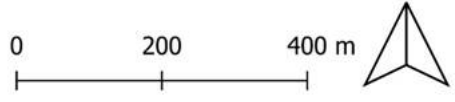


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From: Brye Marshall
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Eric Keidge
Eric Keidge
[REDACTED]

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Section 4.1.2 Identification of potential interested parties

Figure 1: Study Area

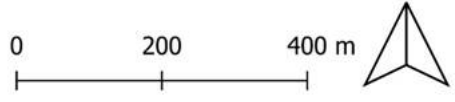


Source: C:\Users\Dwyndham\Box\Projects\2021\02 Active Projects\21051 Redfern North Eveleigh Precinct Renewal Project\3. Mapping\3.1 GIS\QGIS study area mapping.qgz



Site location
21051 Redfern North
Eveleigh Precinct Renewal
 LGA: City of Sydney

Scale: 1:8000
 Size: A4
 Date: 15-06-2021



From: Brye Marshall
Sent: Friday, 27 August 2021 5:51 PM
To: [REDACTED]
Subject: Redfern North Eveleigh Precinct Renewal Project- Registration of Interest

27 August 2021

Carolyn Hickey
A1 Indigenous Services
[REDACTED]

ct



Dear Sir or Madam

Redfern North Eveleigh Precinct Renewal Project, Aboriginal Cultural Heritage Assessment –Section 4.1.2 Identification of Potential Interested Parties

On behalf of Transport for NSW, Artefact Heritage is preparing an Aboriginal Cultural Heritage Assessment Report (ACHAR) for the Redfern North Eveleigh Precinct (RNEP) State Significant Precinct. The purpose of the ACHAR is to assist the proponent TfNSW in identifying and describing the Aboriginal cultural heritage values within the proposal area and aid in the documentation of these values in the environmental assessment.

The proponent's contact details are: Mark

Reynolds

Senior Development Manager
Redfern-Eveleigh
Infrastructure and Place
Transport for NSW
[REDACTED]



We are inviting registrations of interest in the project from Aboriginal groups and individuals who hold cultural knowledge relevant to determining the significance of Aboriginal objects and/or places in the locality (in line with the guidelines of the *Aboriginal cultural heritage consultation requirements for proponents* (DECCW 2010) .

Please register your interest in the project by the end of day **Friday 24 September 2021** by contacting: Brye

Marshall

Artefact Heritage
Suite 56 Jones Bay Wharf
Pyrmont NSW 2009
02 9518 8411
brye.marshall@artefact.net.au

Kind regards, Brye Marshall

Redfern North Eveleigh Precinct Renewal Project
Section 4.1.2 Identification of potential interested parties

Figure 1: Study Area

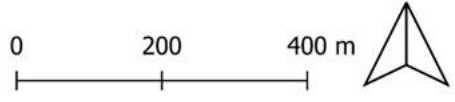


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From: Brye Marshall
Sent: Friday, 27 August 2021 5:51 PM
To: [REDACTED]
Subject: Redfern North Eveleigh Precinct Renewal Project- Registration of Interest

27 August 2021

Jamie Workman and Anna Workman
Darug Land Observations
[REDACTED]

ct



Dear Sir or Madam

Redfern North Eveleigh Precinct Renewal Project, Aboriginal Cultural Heritage Assessment –Section 4.1.2 Identification of Potential Interested Parties

On behalf of Transport for NSW, Artefact Heritage is preparing an Aboriginal Cultural Heritage Assessment Report (ACHAR) for the Redfern North Eveleigh Precinct (RNEP) State Significant Precinct. The purpose of the ACHAR is to assist the proponent TfNSW in identifying and describing the Aboriginal cultural heritage values within the proposal area and aid in the documentation of these values in the environmental assessment.

The proponent's contact details are: Mark

Reynolds

Senior Development Manager
Redfern-Eveleigh Infrastructure and Place
[REDACTED]



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Section 4.1.2 Identification of potential interested parties

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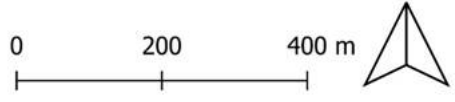


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From: Brye Marshall
Sent: Friday, 27 August 2021 5:51 PM
To: [REDACTED]
Subject: Redfern North Eveleigh Precinct Renewal Project- Registration of Interest

27 August 2021

Chris Ingrey
La Perouse Local Aboriginal Land Council
[REDACTED]

ct



Dear Sir or Madam

Redfern North Eveleigh Precinct Renewal Project, Aboriginal Cultural Heritage Assessment –Section 4.1.2 Identification of Potential Interested Parties

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The proponent's contact details are: Mark

Reynolds

Senior Development Manager
Redfern-Eveleigh Infrastructure and Place
[REDACTED]



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Suite 56 Jones Bay Wharf
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Redfern North Eveleigh Precinct Renewal Project
Section 4.1.2 Identification of potential interested parties

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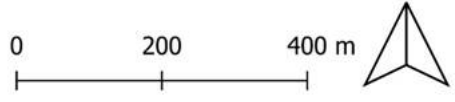


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From: Brye Marshall
Sent: Friday, 27 August 2021 5:51 PM
To: [REDACTED]
Subject: Redfern North Eveleigh Precinct Renewal Project- Registration of Interest

27 August 2021

Nathan Moran
Metropolitan Local Aboriginal [REDACTED]
officeadmin@metrolalc.org.au

ct



Dear Sir or Madam

Redfern North Eveleigh Precinct Renewal Project, Aboriginal Cultural Heritage Assessment –Section 4.1.2 Identification of Potential Interested Parties

On behalf of Transport for NSW, Artefact Heritage is preparing an Aboriginal Cultural Heritage Assessment Report (ACHAR) for the Redfern North Eveleigh Precinct (RNEP) State Significant Precinct. The purpose of the ACHAR is to assist the proponent TfNSW in identifying and describing the Aboriginal cultural heritage values within the proposal area and aid in the documentation of these values in the environmental assessment.

The proponent's contact details are: Mark

Reynolds

Senior Development Manager
Redfern-Eveleigh [REDACTED] artefact
Infrastructure and Place
Transport for NSW



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Redfern North Eveleigh Precinct Renewal Project
Section 4.1.2 Identification of potential interested parties

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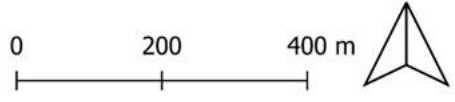


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From: Brye Marshall
Sent: Friday, 27 August 2021 5:52 PM
To: [REDACTED]
Subject: Redfern North Eveleigh Precinct Renewal Project- Registration of Interest

27 August 2021

Jennifer Beale
Butucarbin Aboriginal Corporation
[REDACTED]

ct



Dear Sir or Madam

Redfern North Eveleigh Precinct Renewal Project, Aboriginal Cultural Heritage Assessment –Section 4.1.2 Identification of Potential Interested Parties

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The proponent's contact details are: Mark

Reynolds

Senior Development Manager
Redfern-Eveleigh
Infrastructure and Place
Transport for NSW
[REDACTED]



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Redfern North Eveleigh Precinct Renewal Project
Section 4.1.2 Identification of potential interested parties

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27 August 2021

[name]
[Company]
[email]

Dear Sir or Madam

Redfern North Eveleigh Precinct Renewal Project, Aboriginal Cultural Heritage Assessment –Section 4.1.2 Identification of Potential Interested Parties

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The proponent's contact details are:

Mark Reynolds
Senior Development Manager
Redfern-Eveleigh
Infrastructure and Place
Transport for NSW
Email: mark.reynolds2@transport.nsw.gov.au
M: 0414 472 340

We are inviting registrations of interest in the project from Aboriginal groups and individuals who hold cultural knowledge relevant to determining the significance of Aboriginal objects and/or places in the locality (in line with the guidelines of the *Aboriginal cultural heritage consultation requirements for proponents* (DECCW 2010) .

Please register your interest in the project by the end of day **Friday 24 September 2021** by

contacting: Brye Marshall
Artefact Heritage
Suite 56 Jones Bay Wharf
Pyrmont NSW 2009
02 9518 8411
brye.marshall@artefact.net.au

Kind regards,

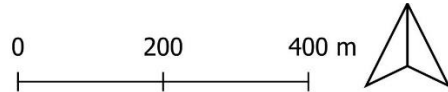
Brye Marshall

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Site location
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LGA: City of Sydney

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Date: 15-06-2021



From: Brye Marshall
Sent: Friday, 27 August 2021 5:53 PM
To: philip.khan
Subject: 21051 Redfern North Eveleigh Precinct Renewal Project_Registration of Interest to RAPS_Vbm212708 EB
Attachments: 21051 Redfern North Eveleigh Precinct Renewal Project_Registration of Interest to RAPS_Vbm212708 EB.docx

On behalf of Transport for NSW, Artefact Heritage is preparing an Aboriginal Cultural Heritage Assessment Report (ACHAR) for the Redfern North Eveleigh Precinct (RNEP) State Significant Precinct. The purpose of the ACHAR is to assist the proponent TfNSW in identifying and describing the Aboriginal cultural heritage values within the proposal area and aid in the documentation of these values in the environmental assessment.

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Marshall

Artefact Heritage

Suite 56 Jones Bay Wharf

Pymont NSW 2009

02 9518 8411

brye.marshall@artefact.net.au

From: Brye Marshall
Sent: Friday, 27 August 2021 5:52 PM
To: [REDACTED]
Subject: Redfern North Eveleigh Precinct Renewal Project- Registration of Interest

27 August 2021

Darren Duncan
DJMD Consultancy
[REDACTED]

ct



Dear Sir or Madam

Redfern North Eveleigh Precinct Renewal Project, Aboriginal Cultural Heritage Assessment –Section 4.1.2 Identification of Potential Interested Parties

On behalf of Transport for NSW, Artefact Heritage is preparing an Aboriginal Cultural Heritage Assessment Report (ACHAR) for the Redfern North Eveleigh Precinct (RNEP) State Significant Precinct. The purpose of the ACHAR is to assist the proponent TfNSW in identifying and describing the Aboriginal cultural heritage values within the proposal area and aid in the documentation of these values in the environmental assessment.

The proponent's contact details are: Mark

Reynolds

Senior Development Manager
Redfern-Eveleigh
Infrastructure and Place
Transport for NSW
[REDACTED]



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Kind regards, Brye Marshall

Redfern North Eveleigh Precinct Renewal Project
Section 4.1.2 Identification of potential interested parties

Figure 1: Study Area

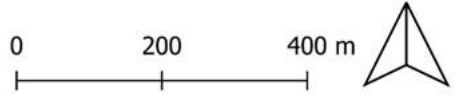


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Site location
21051 Redfern North
Eveleigh Precinct Renewal
 LGA: City of Sydney

Scale: 1:8000
 Size: A4
 Date: 15-06-2021



From: Brye Marshall
Sent: Friday, 27 August 2021 5:52 PM
To: [REDACTED]
Subject: Redfern North Eveleigh Precinct Renewal Project- Registration of Interest

27 August 2021

Roxanne Smith
Murramarang
[REDACTED]

ct



Dear Sir or Madam

Redfern North Eveleigh Precinct Renewal Project, Aboriginal Cultural Heritage Assessment –Section 4.1.2 Identification of Potential Interested Parties

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Reynolds

Senior Development Manager
Redfern-Eveleigh
Infrastructure and Place
Transport for NSW
[REDACTED]

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Marshall

Artefact Heritage
Suite 56 Jones Bay Wharf
Pymont NSW 2009
02 9518 8411
brye.marshall@artefact.net.au

Kind regards, Brye Marshall

Redfern North Eveleigh Precinct Renewal Project
Section 4.1.2 Identification of potential interested parties

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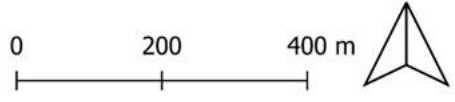


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From: Brye Marshall
Sent: Friday, 27 August 2021 5:52 PM
To: [REDACTED]
Subject: Redfern North Eveleigh Precinct Renewal Project- Registration of Interest

27 August 2021

Corey Smith
Callendulla
[REDACTED]

ct



Dear Sir or Madam

Redfern North Eveleigh Precinct Renewal Project, Aboriginal Cultural Heritage Assessment –Section 4.1.2 Identification of Potential Interested Parties

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Senior Development Manager
Redfern-Eveleigh
Infrastructure and Place
Transport for NSW
[REDACTED]

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Section 4.1.2 Identification of potential interested parties

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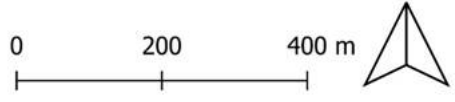


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From: Brye Marshall
Sent: Friday, 27 August 2021 5:52 PM
To: [REDACTED]
Subject: Redfern North Eveleigh Precinct Renewal Project- Registration of Interest

27 August 2021

Seli Storer
Biamanga
[REDACTED]

ct



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Reynolds

Senior Development Manager
Redfern-Eveleigh
Infrastructure and Place
Transport for NSW
[REDACTED]

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brye.marshall@artefact.net.au

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Redfern North Eveleigh Precinct Renewal Project
Section 4.1.2 Identification of potential interested parties

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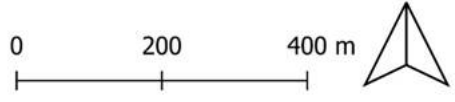
Legend
 Study area

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From: Brye Marshall
Sent: Friday, 27 August 2021 5:52 PM
To: [REDACTED]
Subject: Redfern North Eveleigh Precinct Renewal Project- Registration of Interest

27 August 2021

Wendy Smith
Gulaga
[REDACTED]

ct



Dear Sir or Madam

Redfern North Eveleigh Precinct Renewal Project, Aboriginal Cultural Heritage Assessment –Section 4.1.2 Identification of Potential Interested Parties

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Reynolds

Senior Development Manager
Redfern-Eveleigh Infrastructure and Place
[REDACTED]

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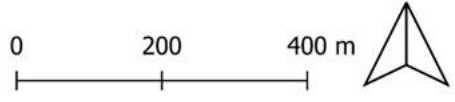


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From: Brye Marshall
Sent: Friday, 27 August 2021 5:52 PM
To: [REDACTED]
Subject: Redfern North Eveleigh Precinct Renewal Project- Registration of Interest

27 August 2021

Andrew Bond
Dharug
[REDACTED]

ct



Dear Sir or Madam

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Reynolds

Senior Development Manager
Redfern-Eveleigh
Infrastructure and Place
Transport for NSW
[REDACTED]

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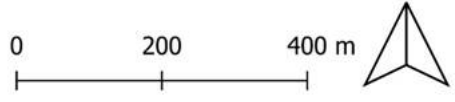


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From: Brye Marshall
Sent: Friday, 27 August 2021 5:52 PM
To: [REDACTED]
Subject: Redfern North Eveleigh Precinct Renewal Project- Registration of Interest

27 August 2021

Shane Carriage
Thauaira
[REDACTED]

ct



Dear Sir or Madam

Redfern North Eveleigh Precinct Renewal Project, Aboriginal Cultural Heritage Assessment –Section 4.1.2 Identification of Potential Interested Parties

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Infrastructure and Place
Transport for NSW
[REDACTED]

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Section 4.1.2 Identification of potential interested parties

Figure 1: Study Area

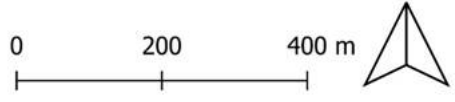


Source: C:\Users\Dwyndham\Box\Projects\2021\02 Active Projects\21051 Redfern North Eveleigh Precinct Renewal Project\3. Mapping\3.1 GIS\QGIS study area mapping.qgz



Site location
21051 Redfern North
Eveleigh Precinct Renewal
 LGA: City of Sydney

Scale: 1:8000
 Size: A4
 Date: 15-06-2021



From: Elizabeth Bonshek
Sent: Friday, 13 August 2021 9:51 AM
To: lilly carroll
Subject: Re: EOI

Dear Lilly and Paul,
Thank you for your email, I will register your interest.

Regards,

Dr Elizabeth Bonshek
Senior Heritage Consultant

ARTEFACT

Telephone: 61 2 9518 8411; **mobile:** 0414 741 648.

From: lilly carroll [REDACTED]
Date: Thursday, 12 August 2021 at 7:13 pm
To: Elizabeth Bonshek <Elizabeth.Bonshek@artefact.net.au>
Subject: EOI

Hi Elizabeth

DNC would like to register an interest into Redfern North Eveleigh State significant precinct ACHA project

Kind regards
Paul Boyd & Lilly Carroll
Directors DNC
[REDACTED]

[Sent from Yahoo Mail for iPhone](#)

From: Kayla Williamson [REDACTED]
Sent: Wednesday, 25 August 2021 7:55 PM
To: Elizabeth Bonshek
Subject: Fwd: Redfern North Eveleigh State Significance

Follow Up Flag: Follow Up
Flag Status: Flagged

Hi Elizabeth

Woronora Plateau Gundangara Elders Council would like to register for consultation for the development of Redfern North Eveleigh State Significance Precinct.

Please send all correspondence to:

[REDACTED]
[REDACTED]

Or

[REDACTED]

Regards
Kayla Williamson
[REDACTED]

From: Philip khan [REDACTED]
Sent: Wednesday, 25 August 2021 12:36 PM
To: Elizabeth Bonshek
Subject: Registration of interest - Redfern North Eveleigh State significant Precinct
Attachments: Public Liability Kamilaroi 2021 to 2022.pdf; ICARE workers comp. insurance Kamilaroi Yankuntjatjara Working Group 2021.pdf

Follow Up Flag: Follow Up
Flag Status: Flagged

Hi Elizabeth,

Thank you for informing us that **Artefact Heritage** will be involved in an Aboriginal Cultural Heritage Assessment at **Redfern North Eveleigh State significant Precinct** & that you are inviting Aboriginal organisations to register, if they wish too be involved in the community consultation process.

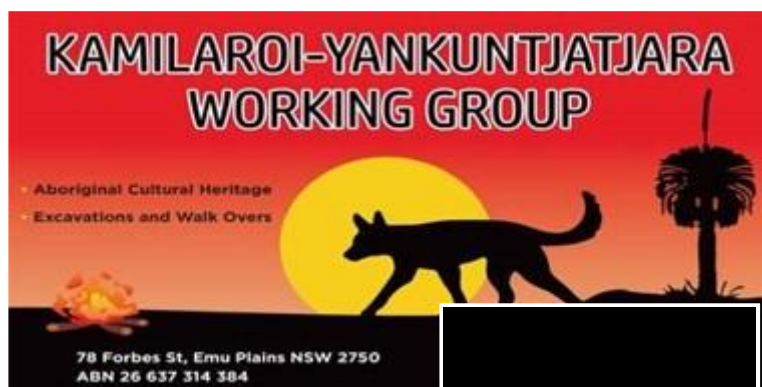
As a senior Aboriginal person for the past 50yrs, I actively participate in the protection of the Aboriginal Cultural Heritage throughout the Sydney Basin, & particularly throughout Western Sydney, on behalf of Kamilaroi Yankuntjatjara Working Group I wish to provide to you my organisation's registration of interest.

I wish to be involved & participate in all levels of consultation/project involvement. I wish to attend all meetings, participate in available field work & receive a copy of the report.

I have attached a copy of Kamilaroi Yankuntjatjara Working group's Public Liability Insurance & Workers Compensation certificate.

[REDACTED]
Our RAPS have up to 15yrs Cultural Heritage experience in – field work which involves manual excavation (digging), sieving , identifying artefacts, setting up transits, setting up equipment, packing equipment, site surveys & attending meetings.

[REDACTED]
[REDACTED]
Kind Regards
Phil Khan



Sent from [Mail](#) for Windows 10

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[Sent from Yahoo Mail for iPhone](#)

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To: Elizabeth Bonshek
Subject: EOI

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Kind regards
Paul Boyd & Lilly Carroll
Directors DNC
[REDACTED]

[Sent from Yahoo Mail for iPhone](#)

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Attachments: Public Liability Kamilaroi 2021 to 2022.pdf; ICARE workers comp. insurance Kamilaroi Yankuntjatjara Working Group 2021.pdf

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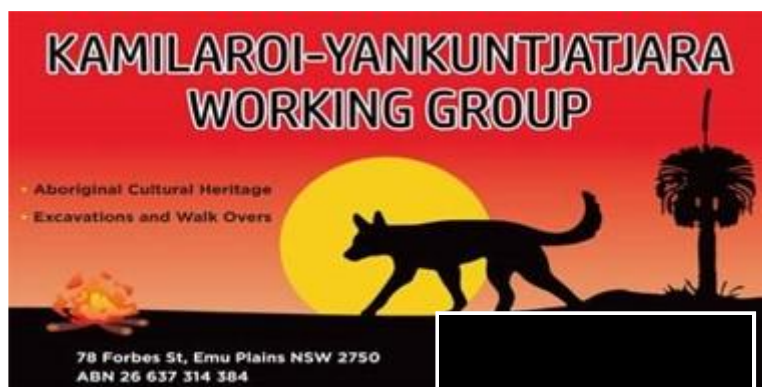
[REDACTED]

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[REDACTED]

[REDACTED]

Kind Regards
Phil Khan



Sent from [Mail](#) for Windows 10

From: Kayla Williamson [REDACTED]
Sent: Wednesday, 25 August 2021 7:55 PM
To: Elizabeth Bonshek
Subject: Fwd: Redfern North Eveleigh State Significance

Follow Up Flag: Follow Up
Flag Status: Flagged

Hi Elizabeth

Woronora Plateau Gundangara Elders Council would like to register for consultation for the development of Redfern North Eveleigh State Significance Precinct.

Please send all correspondence to:

[REDACTED]
[REDACTED]

Or

[REDACTED]

Regards
Kayla Williamson
[REDACTED]

From: Gulaga [REDACTED]
Sent: Monday, 30 August 2021 6:48 PM
To: Brye Marshall
Subject: Registration

Good evening Brye,

I wish to register Gulaga's interest in the Redfern Nth Everleigh project please.
If you require any further information please let me know.

Kind Regards
Wendy Smith
Cultural Heritage Officer
Gulaga
[REDACTED]

This email may contain privileged information. Privilege is not waived if it has been sent to you in error, or if you are not the intended recipient. Please immediately notify me and delete the email if you have received this in error.



BUTUCARBIN ABORIGINAL CORPORATION

ABN: 83 535 742 276

24th September 2021

To whom it may concern,

On behalf of Butucarbin, I would like to register for the consultation in relation to ACHA being prepared for the Redfern North Eveleigh Precinct Renewal Project.

About Butucarbin

Butucarbin Aboriginal Corporation is a successful not for profit community organisation that was established in 1989 to provide Community Development, Education and Training to organisations and individuals in the Blacktown and Penrith LGA's of Western Sydney. The organisation has won many awards for outstanding service delivery over the past 23 years. The latest being our Executive Officer Jennifer Beale being a finalist in the 2014 NSW Australian of the Year awards.

Due to the changes in funding for Aboriginal organisations and for Butucarbin to continue the service that they have been providing, the organisation has developed an Aboriginal Cultural Heritage Assessment business. All profits go back into the organisation to provide services to the community. As community workers we believe it is our duty to involve the Aboriginal community of Western Sydney in this work, as it enables the community to be involved in decision-making in relation to their culture and therefore, promotes self-determination.

Butucarbin is a contemporary example of cultural heritage in that it is a product of the 1970's resettlement program and self-determination policy (see, Aboriginal Community Controlled Organisations). Due to this resettlement policy, there are generations of Aboriginal people who have been born in Western Sydney and have been raised in the Mount Druitt Community (which has the highest Aboriginal urban population in Australia) and thus, this is where their connection lies. Ultimately, our cultural connection lies in our community work and assistance to the people of wider Western Sydney.

In conclusion, we also believe it is essential to pass on knowledge from generation to generation. Butucarbin provides cultural knowledge to the wider community through Aboriginal Cultural workshops and community development programs.

Previous experience

We have participated in projects with such companies as, Extent, Niche, Kelleher Nightingale, Artefact, AMBS, Virtus Heritage, Navin Officer, Curio and Biosis. This work has involved activities such as, site-walkovers, surface collections, ACHA reviews and excavations.

When on site, our workers were on time, professional and participate in all tasks set for them. It is essential for our community members to participate in Aboriginal Community Consultations and other cultural work as we believe it is of the utmost importance that cultural heritage skills and knowledge are passed on to our younger Aboriginal generations.

Overall, our team is highly skilled and has over ten years' experience in cultural heritage assessment field work. Currently, our team consists of several skilled field officers. We ensure there is diversity amongst our workers in that we do not discriminate against gender and age, as it important to gain insight into cultural heritage from varying perspectives.

Schedule of Rates

In the event Butucarbin is selected for fieldwork or site meetings, please consider our rates.
[Redacted]

Our rates are as follows:

[Redacted]
[Redacted]
[Redacted] e

Pursuant to section 3.4, 'the proponent may reimburse Aboriginal people for any demonstrated reasonable out-of-pocket expenses directly incurred in order to participate in the consultation process.' An example of 'a demonstrated reasonable expense' could be the 'documented loss of wages caused by the need to take time from paid employment to participate in meetings' or travel expenses. [Redacted]
[Redacted]

[Redacted]
[Redacted]

Yours Sincerely,

Lowanna Gibson
Project Manager for Butucarbin Cultural Heritage
B.A Archaeology/Anthropology USYD
Juris Doctor UTS

Letters to DPC & LALC



artefact

2 November 2021

Heritage NSW, Department of Premier and Cabinet
GPO Box 5341
Sydney, NSW, 2001

Via email: heritagemailbox@environment.nsw.gov.au

Dear Sir or Madam,

Re: Redfern North Eveleigh Precinct Renewal Project, Aboriginal Cultural Heritage Assessment –: Consultation Section 4.1.6 – Incorrect listing of RAP

On the 6 October 2021, Artefact Heritage sent a notification listing the registered Aboriginal Stakeholders as per the requirements to Consultation Section 4.1.6.

The original list forwarded to your office had **5** registered Aboriginal Stakeholders, and this was an administrative error. The Aboriginal Stakeholder group ***Muragadi Heritage Indigenous Corporation*** was incorrectly added at the time of forwarding the correspondence to your office on the 6th October.

We are notifying you of this administrative error for your records and hope this does not add too much confusion in the future.

Incorrect Aboriginal Stake holder: -

Muragadi Heritage Indigenous Corporation	Jesse Johnson	[REDACTED]
---	----------------------	-------------------

If you would like to discuss any of these details, or have any comments, please do not hesitate to contact me.

Yours sincerely,

Elizabeth Bonshek
Senior Heritage Consultant
Artefact Heritage

Elizabeth.Bonshek@artefact.net.au
02 95188411



artefact

2 November 2021

Metropolitan Aboriginal Land Council
36-38 George St, Redfern
Sydney, NSW, 2016

Via email: metrolalc@metrolalc.org.au

Dear Sir or Madam,

Re: Redfern North Eveleigh Precinct Renewal Project, Aboriginal Cultural Heritage Assessment –: Consultation Section 4.1.6 – Incorrect listing of RAP

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---	----------------------	-------------------

If you would like to discuss any of these details, or have any comments, please do not hesitate to contact me.

Yours sincerely,

Elizabeth Bonshek
Senior Heritage Consultant
Artefact Heritage

Elizabeth.Bonshek@artefact.net.au
02 95188411



artefact

6 October 2021

Heritage NSW, Department of Premier and Cabinet
GPO Box 5341
Sydney, NSW, 2001

Via email: heritagemailbox@environment.nsw.gov.au

Dear Sir or Madam,

Re: Redfern North Eveleigh Precinct Renewal Project, Aboriginal Cultural Heritage Assessment –: Consultation Section 4.1.6

Artefact Heritage is preparing an Aboriginal Cultural Heritage Assessment Report (ACHAR) on behalf of Transport for NSW for its plans to renew the Redfern North Eveleigh State Significant Precinct. Section 5.0 of the Redfern North Eveleigh SSP Study Requirements outlines the Aboriginal and non-Aboriginal heritage studies that are required to form part of TfNSW's renewal proposal (DPIE, December 2020).

The Study Requirements require the assessment of the likely Aboriginal heritage values and impacts of the proposed development, including consultation with the local Aboriginal community.

The consultation process has commenced and in accordance with Section 4.1.6 of the *Aboriginal Cultural Heritage Consultation Requirements for Proponents* (DECCW 2010), please find below a list of registered stakeholders for the project.

There are 5 registered Aboriginal stakeholders for this project. The stakeholders are:

Woronora Plateau Gundangara Elders Council	Kayla Williamson	
Muragadi Heritage Indigenous Corporation	Jesse Johnson	
Gulaga	Wendy Smith	
Didge Ngunawal Clan	Lillie Carroll, Paul Boyd	
Kamilaroi Yankuntjatjara Working Group	Phil Khan	

Also included is a copy of the published Section 4.1.3 advertisement and letter providing an invitation to register interest in the project. The advertisement was published in the Koori Mail on 11 August 2021.

If you would like to discuss any of these details, or have any comments, please do not hesitate to contact me.

Yours sincerely,

Elizabeth Bonshek
Senior Heritage Consultant
Artefact Heritage

Elizabeth.Bonshek@artefact.net.au
02 95188411

REGISTRATION OF INTEREST
Northern North Eveleigh State Significant Precinct, Aboriginal Cultural Heritage Assessment

Transport for NSW (TfNSW) is transforming the 12 hectare Northern North Eveleigh Precinct into a great new place for Sydney. The new precinct will build on the area's rich history, integrating with existing communities. Development in the precinct will create the jobs of the future, provide housing, and create new places for people to socialise, including public open spaces. We are aiming to create a place that celebrates the rich industrial, cultural, Aboriginal and creative roots of the precinct and where everyone will feel welcome both day and night.

The Northern North Eveleigh Precinct (NNEP) is a State Significant Precinct (SSP). The site is bordered by Little Eveleigh Street, Wilson Street, Lewis Lane and the rail corridor, in the suburb of Eveleigh, NSW 2015 within the Sydney LGA. The contact details for the proponent are:

Mark Reynolds
Senior Development Manager, Northern North Eveleigh Infrastructure and Place
Transport for NSW
E: mark.reynolds@transport.nsw.gov.au
M: 461 414 472 342

The SSP processes allow the Department of Planning, Industry and Environment (DPIE) to consider whether proposals that are of state or regional planning significance. Study Requirements have been prepared to guide the TfNSW investigations into planning controls for the NNEP. The Study Requirements require assessment of the likely Aboriginal and historic heritage (cultural and archaeological) impacts of the development, including consultation with the local Aboriginal community in accordance with the Aboriginal Cultural Heritage Consultation Requirements for Proponents.

We are inviting registrations of interest in the project from Aboriginal groups and individuals who hold cultural knowledge relevant to determining the significance of Aboriginal objects and/or places on the site.

The purpose of community consultation is to assist TfNSW in identifying and describing the Aboriginal cultural heritage values within the proposal area and aid in the documentation of these values in the environmental assessment.

Please be advised that the details of the parties who register will be forwarded to Heritage NSW and Local Aboriginal Land Councils unless specified otherwise.

Please register your interest in the project by email or by **25 August 2021** by contacting:

Elizabeth Bonshek
Artefact Heritage
Suite 5B, Jones Bay Wharf, 25-32 Pirrama Road
Pyrmont NSW 2009
Elizabeth.Bonshek@artefact.net.au

Koori Mail
NEWSPAPER
EDITION 757

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CLIENT: ARTEFACT

ATTENTION:
Elizabeth

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FAX: 02 66 222 600
ASAP

REGARDS
CHRIS
ADVERTISING DEPARTMENT
Phone 02 66 222 666

CLIENT: Please check this ad for mistakes as we will not take any responsibility once the ad has been approved.
I have checked this ad and I also accept the price and hereby give you authorisation to place the ad in the current edition of the Koori Mail.

Submitted by:
Position:
Date:

REPEAT EDITIONS
YES NO

Please write in bold font for many editions you would like this ad to appear in.



artefact



27 August 2021

[name]
[Company]
[email]

Dear Sir or Madam

Redfern North Eveleigh Precinct Renewal Project, Aboriginal Cultural Heritage Assessment –Section 4.1.2 Identification of Potential Interested Parties

On behalf of Transport for NSW, Artefact Heritage is preparing an Aboriginal Cultural Heritage Assessment Report (ACHAR) for the Redfern North Eveleigh Precinct (RNEP) State Significant Precinct. The purpose of the ACHAR is to assist the proponent TINSW in identifying and describing the Aboriginal cultural heritage values within the proposal area and aid in the documentation of these values in the environmental assessment.

The proponent's contact details are:

Mark Reynolds
Senior Development Manager
Redfern-Eveleigh
Infrastructure and Place
Transport for NSW

We are inviting registrations of interest in the project from Aboriginal groups and individuals who hold cultural knowledge relevant to determining the significance of Aboriginal objects and/or places in the locality (in line with the guidelines of the *Aboriginal cultural heritage consultation requirements for proponents* (DECCW 2010) .

Please register your interest in the project by the end of day **Friday 24 September 2021** by

contacting: Brye Marshall
Artefact Heritage
Suite 56 Jones Bay Wharf
Pymont NSW 2009
02 9518 8411
brye_marshall@artefact.net.au

Kind regards,

Brye Marshall

- An outline of the connection of the organisation to the area
- If you would like to be involved in any fieldwork (if required), details of rates and insurances (Public Liability and Workers Compensation or equivalent).

If you require any additional information, please do not hesitate to contact me. Artefact would appreciate receiving your registration of interest by 28 May, 2021.

Kind regards,



Elizabeth Bonshek
Senior Heritage Consultant
Artefact Heritage
Elizabeth.Bonshek@artefact.net.au
(02) 9518 8411

Redfern North Eveleigh Precinct Renewal Project
Section 4.1.2 Identification of potential interested parties

Figure 1: Study Area





artefact

6 October 2021

Metro Local Aboriginal Land Council
72 Renwick St,
Redfern, NSW, 2016
Via email: metrolalc@metrolalc.org.au

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I have checked this ad and I also accept the price and hereby give you authorisation to place the ad in the current edition of the Koori Mail.

Submitted by: _____
Position: _____
Date: _____

REPEAT EDITIONS
YES NO

Please write below how many editions you would like this ad to appear in.



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27 August 2021

[name]
[Company]
[email]

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Senior Heritage Consultant
Artefact Heritage
Elizabeth.Bonshek@artefact.net.au
(02) 9518 8411

Redfern North Eveleigh Precinct Renewal Project
Section 4.1.2 Identification of potential interested parties

Figure 1: Study Area



ACHAR Methodology Review

From: Philip Khan [REDACTED]
Sent: Monday, 11 October 2021 12:51 PM
To: Brye Marshall <brye.marshall@artefact.net.au>
Subject: Re: 4.3.1 .Approved Draft Methodology Letter to RAPS_ ACHAR_ RNE_210921[1]

Dear Brye,

Thank you for your methodology for Redfern North Eveleigh Precinct. The whole study area is of high significances to us Aboriginal people, we look to the sky for guidance, we follow the water ways, and we utilise the land to its full potential. We have a deep connection to the water ways, the sky and Mothe Earth. The study area is of importance to use despite the historic disturbance, place has a big contribution to our people, it's the intangible, tangible, and aesthetic aspects of the are before and after colonisation. Redfern, especially Eveleigh area is of great importance to our more modern history and social history of the area. Redfern is a home and the heart of Aboriginal Sydney, we have fought, protests and achieved great thinks within the area therefore it is of high significance.

For successful development and a meaningful cultural interpretation plan must be delivered in a way that both pre and post colonisation aspects must be highlighted. Modern achievements should be sort and also things like story telling of creation and sky knowledge. A great example that relates to the area is the knowledge of the Dark Emu in the night sky (better known as the dark space within the milky way). Which suggest many things around hunting, seasons etc. Plants also tell us a lot whing it comes to harvesting or when to go fishing or hunting. An example would be the wattle tree when it blooms, we know it is time to go fishing downstream as they have just spon up stream, therefore mullet is in abundance. These knowledges are of importance and re known to Aboriginal peoples when it comes to maintain the land and being agriculturists in the biggest estate in the world.

We would like to agree to your methodology, and we support your report. We look forward to further consultation on this project, please do not hesitate to reach our if need be.

Kind Regards

Kadibulla Khan



From: Brye Marshall <brye.marshall@artefact.net.au>
Sent: Friday, 24 September 2021 5:20 PM
To: [REDACTED] >
Subject: 4.3.1 .Approved Draft Methodology Letter to RAPS_ ACHAR_ RNE_210921[1]

Good afternoon Phil,

Please find attached the Draft Methodology for review.

Sincerely,
Brye Marshall

From: lilly carroll [REDACTED]
Sent: Monday, 27 September 2021 5:22 AM
To: Brye Marshall <brye.marshall@artefact.net.au>
Subject: Re: Proposed Assessment Methodolo Eveleigh Project

Hi Brye

DNC agrees to the Proposed assessment for the Eveleigh Redfern project.

DNC has a bit more f knowledge to the area as my father Used to box with the Mundine's, Sharman's, in tents and @ centres around Eveleigh St.

Phillip used to gather around with other known aboriginal mates, and would yarn with them around the ' BLOCK' for years on end.He would chat for hours around a camp fire carving spears and making artefacts with the boys.

He would travel there via train (red rattler), as my daddy has so many stories of going to and from Redfern.

Paul also has an RIW if needed working on the rail corridorAnd has years experience working at Central, StPeters, Alexandria, Mascot etc, just recently for AMBS via Qantas Rd and Boral/ Visy St Peters.

Fully insured and experienced site officers

Kind regards

Paul Boyd & Lilly Carroll

Directors DNC [REDACTED]

[Sent from Yahoo Mail for iPhone](#)

From: Elizabeth Bonshek
Sent: Monday, 25 October 2021 4:39 PM
To: [REDACTED]
Cc: Carolyn MacLulich; Brye Marshall
Subject: FW: Reminder - 4.3.1 .Approved Draft Methodology Letter for Review
Attachments: 4.3.1 .Approved Draft Methodology Letter to RAPS_ ACHAR_ RNE_210921[1] (1).pdf

Hi

Just a reminder that the feedback for the attached methodology is due this Friday,

Regards

Dr Elizabeth Bonshek
Senior Heritage Consultant

Telephone 61 2 9518 8411; mobile: 0414 741 648.

From: Brye Marshall <brye.marshall@artefact.net.au>
Sent: Friday, 15 October 2021 12:18 PM
To: [REDACTED]
Cc: Carolyn MacLulich <Carolyn.MacLulich@artefact.net.au>; Elizabeth Bonshek <Elizabeth.Bonshek@artefact.net.au>
Subject: Reminder - 4.3.1 .Approved Draft Methodology Letter for Review

Good afternoon Kayla,

Please find attached the original Proposed Methodology for Redfern North Eveleigh Precinct. I original sent this Methodology to you on the 29th September.

As was hoping that you may be able to find some time to review this methodology and provide some comments/feedback. The final date for comments/feedback is the 29th October.

If you have any questions, please feel free to call me on [REDACTED], or you can email Dr Elizabeth Bonshek (Elizabeth.bonshek@artefact.net.au) .


Sincerely,

Brye

Brye Marshall
Graduate Heritage Consultant

ARTEFACT
Cultural Heritage Management | Archaeology | Heritage Interpretation

Telephone: 61 2 9518 8411 **Mobile:** 0414 739 717
Address: Suite 56, Jones Bay Wharf, 26-32 Pirrama Rd, Pyrmont NSW 2009
Web: www.artefact.net.au

 We acknowledge the Traditional Custodians of Country in which we live and work, and pay our respects to them, their culture and their Elders past, present and emerging

From: Elizabeth Bonshek
Sent: Monday, 25 October 2021 4:37 PM
To: [REDACTED]
Subject: FW: Reminder - 4.3.1 .Approved Draft Methodology Letter for review
Attachments: 4.3.1 .Approved Draft Methodology Letter to RAPS_ ACHAR_ RNE_210921[1] (1).pdf

Good Afternoon,

Just a reminder that the closing date for feedback on the attached methodology closing this Friday,

Regards

Dr Elizabeth Bonshek
Senior Heritage Consultant

Telephone 61 2 9518 8411; mobile: 0414 741 648.

From: Brye Marshall <brye.marshall@artefact.net.au>
Sent: Friday, 15 October 2021 12:15 PM
To: [REDACTED]
Cc: Carolyn MacLulich <Carolyn.MacLulich@artefact.net.au>; Elizabeth Bonshek <Elizabeth.Bonshek@artefact.net.au>
Subject: Reminder - 4.3.1 .Approved Draft Methodology Letter for review

Good afternoon Jennifer,

Please find attached the original Proposed Methodology for Redfern North Eveleigh Precinct. I original sent this Methodology to you on the 29th September.

As was hoping that you may be able to find some time to review this methodology and provide some comments/feedback. The final date for comments/feedback is the 29th October.

If you have any questions, please feel free to call me on [REDACTED], or you can email Dr Elizabeth Bonshek (Elizabeth.bonshek@artefact.net.au) .

Sincerely,

Brye

From: Elizabeth Bonshek
Sent: Monday, 25 October 2021 3:45 PM
To: [REDACTED]
Cc: Carolyn MacLulich; Brye Marshall
Subject: FW: Reminder - 4.3.1 .Approved Draft Methodology Letter for Review
Attachments: 4.3.1 .Approved Draft Methodology Letter to RAPS_ ACHAR_ RNE_210921[1] (1).pdf

Good afternoon,
Just a reminder that the closing date for responses to the methodology closes this Friday,

Regards

Dr Elizabeth Bonshek
Senior Heritage Consultant

Telephone 61 2 9518 8411; mobile: 0414 741 648.

From: Brye Marshall <brye.marshall@artefact.net.au>
Sent: Friday, 15 October 2021 12:15 PM
To: [REDACTED]
Cc: Carolyn MacLulich <Carolyn.MacLulich@artefact.net.au>; Elizabeth Bonshek <Elizabeth.Bonshek@artefact.net.au>
Subject: Reminder - 4.3.1 .Approved Draft Methodology Letter for Review

Good afternoon Wendy,

Please find attached the original Proposed Methodology for Redfern North Eveleigh Precinct. I original sent this Methodology to you on the 29th September.

As was hoping that you may be able to find some time to review this methodology and provide some comments/feedback. The final date for comments/feedback is the 29th October.

If you have any questions, please feel free to call me on [REDACTED], or you can email Dr Elizabeth Bonshek (Elizabeth.bonshek@artefact.net.au) .

Sincerely,

Brye

From: Elizabeth Bonshek
Sent: Monday, 25 October 2021 3:44 PM
To: [REDACTED]
Cc: Carolyn MacLulich; Brye Marshall
Subject: FW: Reminder - 4.3.1 .Approved Draft Methodology Letter for Review
Attachments: 4.3.1 .Approved Draft Methodology Letter to RAPS_ ACHAR_ RNE_210921[1] (1).pdf

Good afternoon,
Just a reminder that the closing date for responses to the methodology closes this Friday,

Regards

Dr Elizabeth Bonshek
Senior Heritage Consultant

Telephone 61 2 9518 8411; mobile: 0414 741 648.

From: Brye Marshall <brye.marshall@artefact.net.au>
Sent: Friday, 15 October 2021 12:18 PM
To: [REDACTED]
Cc: Carolyn MacLulich <Carolyn.MacLulich@artefact.net.au>; Elizabeth Bonshek <Elizabeth.Bonshek@artefact.net.au>
Subject: Reminder - 4.3.1 .Approved Draft Methodology Letter for Review

Good afternoon Kayla,

Please find attached the original Proposed Methodology for Redfern North Eveleigh Precinct. I original sent this Methodology to you on the 29th September.

As was hoping that you may be able to find some time to review this methodology and provide some comments/feedback. The final date for comments/feedback is the 29th October.

If you have any questions, please feel free to call me on [REDACTED], or you can email Dr Elizabeth Bonshek (Elizabeth.bonshek@artefact.net.au) .


Sincerely,

Brye

Brye Marshall
Graduate Heritage Consultant

ARTEFACT
Cultural Heritage Management | Archaeology | Heritage Interpretation

Telephone: 61 2 9518 8411 **Mobile:** 0414 739 717
Address: Suite 56, Jones Bay Wharf, 26-32 Pirrama Rd, Pyrmont NSW 2009
Web: www.artefact.net.au

 We acknowledge the Traditional Custodians of Country in which we live and work, and pay our respects to them, their culture and their Elders past, present and emerging

Draft Aboriginal Cultural Heritage Study

Gulaga Aboriginal Cultural Heritage Services

Wendy Smith

Via email: [REDACTED]

9 November 2021

Dear Wendy Smith

Re Redfern North Eveleigh Precinct Renewal Project

Thank you for registering your interest in the Redfern North Eveleigh Precinct Renewal Project. Artefact Heritage has now prepared a draft ACHAR for the Redfern North Eveleigh Precinct Renewal Project in accordance with the *Guide to Assessing and Reporting on Aboriginal Cultural Heritage in NSW* and the *Code of Practice for Archaeological Investigation of Aboriginal Objects in NSW*.

The ACHAR can be downloaded from the following link:

[REDACTED]

In accordance with the Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010, we seek your review of the above report.

If you would like to comment on the report, please provide your feedback by 7 December 2021.

Kind Regards



Elizabeth Bonshek

Senior Heritage Consultant

Artefact Heritage

Elizabeth.Bonshek@artefact.net.au

Kamilaroi-Yankuntjatjara Working Group

Phil Khan

Via email: [REDACTED]

9 November 2021

Dear Phil Khan

Re Redfern North Eveleigh Precinct Renewal Project

Thank you for registering your interest in the Redfern North Eveleigh Precinct Renewal Project. Artefact Heritage has now prepared a draft ACHAR for the Redfern North Eveleigh Precinct Renewal Project in accordance with the *Guide to Assessing and Reporting on Aboriginal Cultural Heritage in NSW* and the *Code of Practice for Archaeological Investigation of Aboriginal Objects in NSW*.

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[REDACTED]

In accordance with the Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010, we seek your review of the above report.

If you would like to comment on the report, please provide your feedback by 7 December 2021.

Kind Regards



Elizabeth Bonshek

Senior Heritage Consultant

Artefact Heritage

Elizabeth.Bonshek@artefact.net.au

Butucarbin Heritage

Lowanna Gibson

Via email: [REDACTED]

9 November 2021

Dear Lowanna Gibson

Re Redfern North Eveleigh Precinct Renewal Project

Thank you for registering your interest in the Redfern North Eveleigh Precinct Renewal Project. Artefact Heritage has now prepared a draft ACHAR for the Redfern North Eveleigh Precinct Renewal Project in accordance with the *Guide to Assessing and Reporting on Aboriginal Cultural Heritage in NSW* and the *Code of Practice for Archaeological Investigation of Aboriginal Objects in NSW*.

The ACHAR can be downloaded from the following link:

[REDACTED]

In accordance with the Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010, we seek your review of the above report.

If you would like to comment on the report, please provide your feedback by 7 December 2021.

Kind Regards



Elizabeth Bonshek

Senior Heritage Consultant

Artefact Heritage

Elizabeth.Bonshek@artefact.net.au

Butucarbin Heritage

Jennifer Beale

Via email: [REDACTED]

9 November 2021

Dear Jennifer Beale

Re Redfern North Eveleigh Precinct Renewal Project

Thank you for registering your interest in the Redfern North Eveleigh Precinct Renewal Project. Artefact Heritage has now prepared a draft ACHAR for the Redfern North Eveleigh Precinct Renewal Project in accordance with the *Guide to Assessing and Reporting on Aboriginal Cultural Heritage in NSW* and [REDACTED]

In accordance with the Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010, we seek your review of the above report.

If you would like to comment on the report, please provide your feedback by 7 December 2021.

Kind Regards



Elizabeth Bonshek

Senior Heritage Consultant

Artefact Heritage

Elizabeth.Bonshek@artefact.net.au

Didge Ngunawal Clan

Paul Boyd

Via email: [REDACTED]

9 November 2021

Dear Paul Boyd

Re Redfern North Eveleigh Precinct Renewal Project

Thank you for registering your interest in the Redfern North Eveleigh Precinct Renewal Project. Artefact Heritage has now prepared a draft ACHAR for the Redfern North Eveleigh Precinct Renewal Project in accordance with the *Guide to Assessing and Reporting on Aboriginal Cultural Heritage in NSW* and the *Code of Practice for Archaeological Investigation of Aboriginal Objects in NSW*.

The ACHAR can be downloaded from the following link:

[REDACTED]

In accordance with the Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010, we seek your review of the above report.

If you would like to comment on the report, please provide your feedback by 7 December 2021.

Kind Regards



Elizabeth Bonshek

Senior Heritage Consultant

Artefact Heritage

Elizabeth.Bonshek@artefact.net.au

Didge Ngunawal Clan

Lillie Carroll

Via email: [REDACTED]

9 November 2021

Dear Lillie Carroll

Re Redfern North Eveleigh Precinct Renewal Project

Thank you for registering your interest in the Redfern North Eveleigh Precinct Renewal Project. Artefact Heritage has now prepared a draft ACHAR for the Redfern North Eveleigh Precinct Renewal Project in accordance with the *Guide to Assessing and Reporting on Aboriginal Cultural Heritage in NSW* and the *Code of Practice for Archaeological Investigation of Aboriginal Objects in NSW*.

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[REDACTED]

In accordance with the Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010, we seek your review of the above report.

If you would like to comment on the report, please provide your feedback by 7 December 2021.

Kind Regards



Elizabeth Bonshek

Senior Heritage Consultant

Artefact Heritage

Elizabeth.Bonshek@artefact.net.au

Woronora Plateau Gundangara Elders Council

Kayla Williamson

Via email: [REDACTED]

9 November 2021

Dear Kayla Williamson

Re Redfern North Eveleigh Precinct Renewal Project

Thank you for registering your interest in the Redfern North Eveleigh Precinct Renewal Project. Artefact Heritage has now prepared a draft ACHAR for the Redfern North Eveleigh Precinct Renewal Project in accordance with the *Guide to Assessing and Reporting on Aboriginal Cultural Heritage in NSW* and the *Code of Practice for Archaeological Investigation of Aboriginal Objects in NSW*.

The ACHAR can be downloaded from the following link:

[REDACTED]

In accordance with the Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010, we seek your review of the above report.

If you would like to comment on the report, please provide your feedback by 7 December 2021.

Kind Regards



Elizabeth Bonshek

Senior Heritage Consultant

Artefact Heritage

Elizabeth.Bonshek@artefact.net.au

Draft Aboriginal Cultural Heritage Study responses

From: Elizabeth Bonshek
Sent: Tuesday, 30 November 2021 9:01 AM
To: Philip khan
Subject: Re: Draft ACHAR Redfern North Eveleigh Precinct Renewal Project for your review

Hi Philip

Thank you for your response which we will incorporate into the final report.

Elizabeth Bonshek

From: Philip khan [REDACTED]
Date: Monday, 29 November 2021 at 5:37 pm
To: Elizabeth Bonshek <Elizabeth.Bonshek@artefact.net.au>
Subject: Re: Draft ACHAR Redfern North Eveleigh Precinct Renewal Project for your review

Dear Elizabeth,

Aboriginal people have managed the land and cared for it for tens of thousands of years and continue to do so. We have a deep connection with the land, water and sky this connection guides us when walking the land, we are one with mother nature. There are tangible, intangible, and aesthetic aspects that our culture depends on, we must take these into account when doing an assessment of the land. By acknowledging stories and creation stories of the land we work on today and continuing the connection to country through interpretation and passing on this knowledge. We follow the water ways as a giver of life without them we are not here; over the last two hundred years we have lost many water ways due to the arrival of Europeans who have destroyed such water ways due to miss managed land causing catastrophic damage to ecosystems. A major waterway within the area is Duck River, that created a wet land that supply rich resources such as food and medicine.

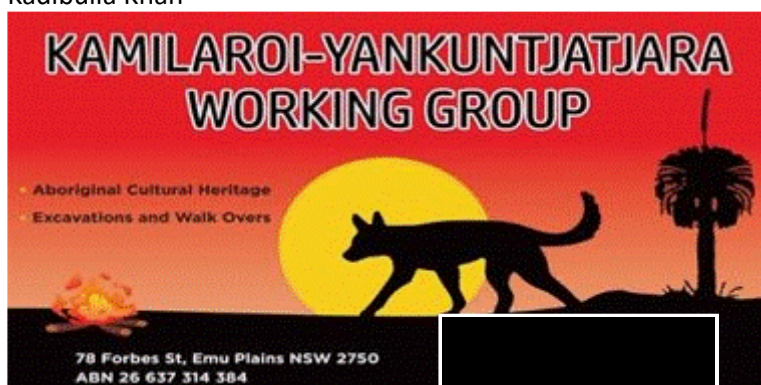
We must also consider practices that have taken place by Aboriginal people to care for country, fire management being a well-known tool of Aboriginal people to manage the landscape, creating ecosystems that today we may not see due to climate change and miss management by the Europeans. Aboriginal people have the knowledge of the land and how ecosystems work they recognised this and created landscapes that suited them and provide resource rich environments. We must also consider burials within the area as Aboriginal people were majorly affected by colonisation and suffered from disposition of their land making it hard to be aware of where their burials are today.

Our modern history that we must consider the last two hundred years has been affected Aboriginal people dramatically and we are thriving considering the disposition and effects of colonization. Aboriginal cultural groups come from all over NSW, as the traditional owners were wiped out and or moved due to the stolen generation, this suggest that there are many cultural groups in this area. This area is highly significant to Aboriginal people as it was an area that in more modern times was a place to go to get a way from the fight of the miss treatment, disposition and colonisation that Aboriginal people dealt with on a regular basics in the Redfern area. this history should also be highlighted when preparing a Interpretation plan. Today Aboriginal people come from all over Sydney not just one cultural group and we continue to thrive and accel moving forward.

We would like to recommend a cultural interpretation plan for this project to educate the wider community and continuing the passing down of knowledge to our younger generations. This can be achieved through native landscaping, edible gardens, art, digital displays, sound scape, water features, with in your design and much more. We would like to agree to your recommendation, and we support your ACHA, we look forward to working alongside you on this project.

Kind Regards

Kadibulla Khan



From: Elizabeth Bonshek <Elizabeth.Bonshek@artefact.net.au>

Sent: Tuesday, 9 November 2021 5:23 PM

To: [REDACTED]

Subject: Draft ACHAR Redfern North Eveleigh Precinct Renewal Project for your review

Kamilaroi-Yankuntjatjara Working Group

Phil Khan

Via email: [REDACTED]

9 November 2021

Dear Phil Khan

Re Redfern North Eveleigh Precinct Renewal Project

Thank you for registering your interest in the Redfern North Eveleigh Precinct Renewal Project. Artefact Heritage has now prepared a draft ACHAR for the Redfern North Eveleigh Precinct Renewal Project in accordance with the *Guide to Assessing and Reporting on Aboriginal Cultural Heritage in NSW* and the *Code of Practice for Archaeological Investigation of Aboriginal Objects in NSW*.

The ACHAR can be downloaded from the following link:

[REDACTED]

In accordance with the Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010, we seek your review of the above report.

If you would like to comment on the report, please provide your feedback by 7 December 2021.

Kind Regards



Elizabeth Bonshek

Senior Heritage Consultant

Artefact Heritage

Elizabeth.Bonshek@artefact.net.au

Consultation Log

CONTACT	ORGANISATION	CONTACTED BY	ORGANISATION	METHOD	DATE	COMMENT/RESPONSE
4.1.2 – AGENCY LETTERS						
Geospatial Search	National Native Title Tribunal	Elizabeth Bonshek	Artefact	Email	26/07/2021	Sent out request for RAPS List
nswenquiries@NNTT.gov.au	National Native Title Tribunal	Elizabeth Bonshek	Artefact	Email	26/07/2021	Sent out request for RAPS List
heritagemailbox@environmnet.nsw.gov.au	Heritage NSW, DPC	Elizabeth Bonshek	Artefact	Email	26/07/2021	Sent out request for RAPS List
Information@ntscorp.com.au	NTSCorp	Elizabeth Bonshek	Artefact	Email	26/07/2021	Sent out request for RAPS List
adminofficer@oralra.nsw.gov.au	Office of the Registrar	Elizabeth Bonshek	Artefact	Email	26/07/2021	Sent out request for RAPS List
metrolalc@metrolalc.org.au	Metropolitan Local Aboriginal Land Council	Elizabeth Bonshek	Artefact	Email	26/07/2021	Sent out request for RAPS List
Council of Sydney	City of Sydney Council	Elizabeth Bonshek	Artefact	Email	26/07/2021	Sent out request for RAPS List
GSyd Local Land Service	Greater Sydney Local Lands Services	Elizabeth Bonshek		Email	26/07/2021	Sent out request for RAPS List
heritagemailbox@environment.nsw.gov.au	Heritage NSW, DPC	Brye Marshall	Artefact	Email	02/11/2021	Sent a correction of RAPS entered within the List of Registered Parties.
metrolalc@metrolalc.org.au	Metropolitan Local Aboriginal Land Council	Brye Marshall	Artefact	Email	02/11/2021	Sent a correction of RAPS entered within the List of Registered Parties.
4.1.3 - ADVERT						
Koori Mail – Chris Advertising	Koori Mail	Elizabeth Bonshek	Artefact	Email	25/08/2021	Notification sent out to invite interested parties.
4.1.3 – IDENTIFICATION OF POTENTIAL ABORIGINAL PARTIES						
Nathan Moran	Metro LALC	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Chris Ingrey	La Perouse LALC	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Jamie Workman & Anna Workman	Darug Land Observations	Brye Marshall	Artefact	Email	27/08/2021	Sent Notification for Registering Interest of RAP

Gordon Morton	Darug Aboriginal Cultural Heritage	Brye Marshall	Artefact	Phone	27/08/2021	Rang to obtain email address to send Letter of Interest. Was informed that Darug Aboriginal Cultural Heritage is not undertaking any consultation or heritage work.
Carolyn Hickey	A1 Indigenous Services	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Eric Keidge	Eric Keidge	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Phil Khan	Kamilaroi Yankuntjatjara Working Group	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Scott Frank	Tocomwall	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Amanda Hickey	Amanda Hickey Cultural Services	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Kylie Ann Bell	Gunyuu	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Hika Te Kowhai	Walbunja	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Basil Smith	Goobah Developments	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Robert Parson	Yerramurra	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Newton Carriage	Nundagurri	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Mark Henry	Murrumbul	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Joanne Anne Stewart	Jerringong	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP

Pemulwuy Johnson	Pemuwuy CHTS	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Simalene Carriage	Bilinga	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Kaya Dawn Bell	Muyunga	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Hayley Bell	Wingikara	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Ronald Stewart	Walgalu	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Shane Carriage	Thauaira	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Andrew Bond	Dharug	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Wendy Smith	Gulaga	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Seli Storer	Biamanga	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Corey Smith	Callendulla	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Roxanne Smith	Murramarang	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Darren Duncan	DJMD Consultancy	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Jennifer Beale	Butucarbin Aboriginal Corporation	Brye Marshall	Artefact	Email	27/08/21	Sent Notification for Registering Interest of RAP
Lee-Roy James Boota	Wullung	Brye Marshall	Artefact	Phoned	27/08/21	Phone number disconnected. No email address. Will need to mail out letter
Karia Lea Bond	Badu	Brye Marshall	Artefact	Phoned	27/08/21	Phone number disconnected. No email address. Will need to mail out letter.

REGISTERED ABORIGINAL PARTIES						
Wendy Smith	Gulaga	Brye Marshall	Artefact	Email	30/08/2021	Interested in registering
Phil Khan	Kamilaroi Yankuntjatjara Working Group	Brye Marshall	Artefact	Email	31/08/2021	Interested in registering
Lowanna	Butucarbin Heritage	Brye marshall	Artefact	Email	24/09/2021	Interested in registering
Lilly Carroll and Paul Boyd	Didge Ngunawal clan	Elizabeth Bonshek	Artefact	Email	12/08/2021	Interested in registering
PROPOSED ACHS METHODOLOGY						
Phil Khan	Kamilaroi Yankuntjatjara Working Group	Brye Marshall	Artefact	Email	24/09/2021	Draft Methodology letter sent for RAPS to review
Lilly Carroll & Paul Boyd	Didge Ngunawal Clan	Brye Marshall	Artefact	Email	24/09/2021	Draft Methodology letter sent for RAPS to review
Kayla Williamson	Woronora Plateau Gundangara Elders	Brye Marshall	Artefact	Email	24/09/2021	Draft Methodology letter sent for RAPS to review
Wendy Smith	Gulaga Aboriginal Cultural Heritage	Brye Marshall	Artefact	Email	24/09/2021	Draft Methodology letter sent for RAPS to review
Rowena Welsh-Jarrett	Metro LALC	Brye Marshall	Artefact	Email	05/10/2021	Draft Methodology letter sent for RAPS to review
RESPONSES TO PROPOSED ACHS METHODOLOGY						
Brye Marshall	Artefact	Lilly Carroll & Paul Boyd	Didge Ngunawal Clan	Email	27/09/2021	DNC agrees with the Proposed assessment for the Eveleigh Redfern Project
Brye Marshall	Artefact	Phillip Khan	Kamilaroi Yankuntjatjara Working Group	Email	11/10/2021	Kamilaroi Yankuntjatjara Working Group – agree with the methodology and support the report.
ACHS REVIEW						
All RAPs		Elizabeth Bonshek	Artefact Heritage	Email	9/11/2021	Draft ACHS was sent out to all RAPs for review,

						deadline 7 December 2021
RESPONSES TO ACHAR REVIEW						
Elizabeth Bonshek	Artefact Heritage	Phil Khan	Kamilaroi Yankuntjatjara Working Group	Email	30/11/2021	Would like to agree to your recommendation, and we support your ACHS, we look forward to working alongside you on this project.



artefact

Artefact Heritage
ABN 73 144 973 526
Suite 56, Jones Bay Wharf
26-32 Pirrama Road
Pyrmont NSW 2009 Australia
+61 2 9518 8411
office@artefact.net.au
www.artefact.net.au