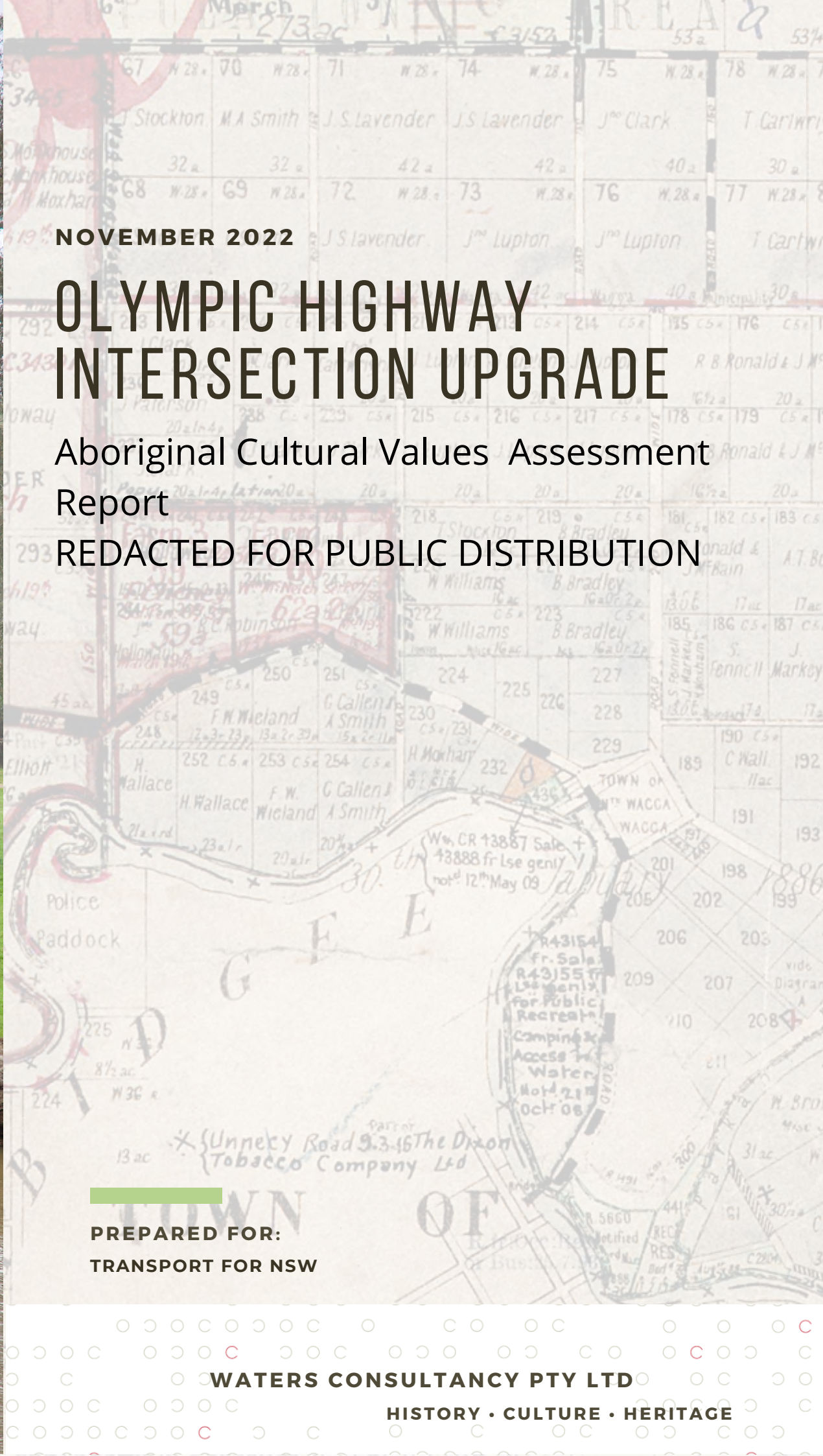


## APPENDIX 2 - ABORIGINAL CULTURAL HERITAGE REPORT



**NOVEMBER 2022**

# OLYMPIC HIGHWAY INTERSECTION UPGRADE

Aboriginal Cultural Values Assessment  
Report

REDACTED FOR PUBLIC DISTRIBUTION

**PREPARED FOR:  
TRANSPORT FOR NSW**

**WATERS CONSULTANCY PTY LTD**

**HISTORY • CULTURE • HERITAGE**

© Waters Consultancy Pty Ltd, November 2022.

ACN: 134 852 314


Email: [admin@watersconsultancy.com.au](mailto:admin@watersconsultancy.com.au)

Phone: 02 9810 6474

Report produced for Transport for NSW.

Cover image: 'Gobbagumbalin Lagoon', 2022, Korey Moon (Waters Consultancy Pty Ltd); Extract from 'Parish of North Wagga Wagga, County of Clarendon, Wagga Wagga Land District', 1896, Parish and Historical Maps, Land Registry Services (NSW).

- Waters Consultancy Pty Ltd asserts its moral rights in this work, unless otherwise acknowledged, in accordance with the (Commonwealth) Copyright (Moral Rights) Amendment Act 2000. Moral rights include the attribution of authorship, the right not to have the work falsely attributed and the right to integrity of authorship.
- Waters Consultancy Pty Ltd grants to the client for this project an irrevocable royalty-free right to reproduce or use the material from this report, in so far as such use does not infringe the copyright and/or moral rights of Waters Consultancy Pty Ltd or third parties.
- Waters Consultancy Pty Ltd asserts the right of the relevant Indigenous knowledge holders to determine the future use of any and all information provided by them.
- Historical sources reproduced in full or in part are acknowledged and referenced within the text. All reference material used in the preparation of the report is acknowledged and referenced at the end of the report (unreferenced images are from Waters Consultancy Pty Ltd). Unless otherwise specified or agreed, copyright in this report vests in Waters Consultancy Pty Ltd and in the owners of any pre-existing reference material.



**WE ACKNOWLEDGE WIRADJURI  
TRADITIONAL OWNERS AND PAY  
OUR RESPECT TO FIRST NATIONS  
ELDERS PAST AND PRESENT AND  
THANK THEM FOR THEIR  
CONTINUING CARE OF COUNTRY,  
CULTURE AND COMMUNITY.**

**WE PAY RESPECT TO THE  
CONTEMPORARY COMMUNITIES  
WHO MAINTAIN ONGOING  
CONNECTION TO COUNTRY.**





## Table of Contents

1	Introduction .....	9
1.1	Overview .....	9
1.2	The proposed project.....	9
1.3	Potential future project .....	10
1.4	Aim of assessment .....	11
1.5	Study area .....	11
1.6	Summary of results .....	11
2	Assessment approach .....	17
2.1	Engagement .....	17
3	Country, people, and cultural significance .....	19
3.1	Heritage assessment: cultural value and significance.....	19
4	The Cultural Landscape of the Study Area .....	21
5	Overview of Findings and Recommendations.....	50
6	Detailed Cultural Site Mapping .....	60
6.1	Cultural Site A – [redacted].....	62
6.2	Cultural Site B - Gobbagumbalin Lagoon .....	63
6.1	Cultural Site C – Resource and Gathering Place.....	64
6.1	Cultural Site D – Gobba Beach Crossing Place .....	65
6.1	Cultural Site E – Cultural Trees.....	66
6.1	Cultural Site F –Cultural Trees.....	67
6.1	Cultural Site G – Gobbagumbalin Story Site.....	68
6.1	Cultural Site H – Gobbagombalin Stone Site.....	69
6.1	Cultural Site I – Murrumbidgee River .....	70
7	Statement of Impact .....	71
8	Bibliography .....	72
9	Appendices A to K .....	76
10	Endnotes.....	77
<b>Maps</b>		
	Map 1:Extract from <i>Parish of South Wagga Wagga, 1896</i> .....	46
	Map 2: Extract from <i>Parish of South Wagga Wagga, 1896.</i> .....	46

Map 3: Extract from *Parish of North Wagga Wagga, 1896* .....47  
 Map 4: Extract from *Map of the Town of Wagga Wagga..., 1902*.....47

**Figures**

Figure 1: Regional context.....12  
 Figure 2: Current Project study area including potential ancillary sites.....13  
 Figure 3: Northern section of Current Project study area .....14  
 Figure 4: Southern section of Current Project study area .....15  
 Figure 5: Study area for potential Future Project Gobbagombalin Bridge duplication. ....16  
 Figure 6: Cultural Places surrounding study area (indicative locations only).....23  
 Figure 7: Pomingarlana Hill and Gobbagumbalin Lagoon. ....32  
 Figure 8: Extract from 1966 Wagga aerial imagery. ....44  
 Figure 9: Cultural Sites A to I. [redacted].....61  
 Figure 10: Northern Section of Current Project Study Area with Cultural Sites [redacted]. ...61  
 Figure 11: Southern Section of Current Project Study Area with Cultural Sites [redacted]. ...61  
 Figure 12: Northern Section Current Project study area [redacted]). .....61  
 Figure 13: Southern Section Current Project study area [redacted]. .....61  
 Figure 14: Cultural Site A .....62  
 Figure 15: Cultural Site B - Gobbagumbalin Lagoon .....63  
 Figure 16: Cultural Site C - Resource and Gathering Place .....64  
 Figure 17: Cultural Site D –Crossing Place .....65  
 Figure 18: Cultural Site E – Cultural Trees .....66  
 Figure 19: Cultural Site F – Cultural Trees .....67  
 Figure 20: Cultural Site G – Gobbagumbalin Story Site .....68  
 Figure 21: Cultural Site G – Gobbagumbalin Stone Site .....69  
 Figure 22: Cultural Site I – Murrumbidgee River .....70

**Tables**

Table 1: Summary of Significant Cultural Values.....50  
 Table 2: Recommended General Aboriginal Cultural Heritage Safeguards for Current Project Olympic Highway Intersection Upgrades.....53  
 Table 3: Recommended Site Specific Aboriginal Cultural Heritage Safeguards for Current Project Olympic Highway Intersection Upgrades .....55  
 Table 4: Recommended General Aboriginal Cultural Heritage Safeguards for potential Future Project Gobbagombalin Bridge Duplication.....57  
 Table 5: Recommended Site Specific Aboriginal Cultural Heritage Safeguards for Future Project Potential Gobbagombalin Bridge Duplication .....59

**Images**

Image 1: On Country.....20  
 Image 2: Uncle James Ingram discussing the cultural importance of Wiradjuri Reserve. ....26  
 Image 3: ‘Gobba House, Wagga Wagga Region, NSW’, c.1910’. .....30  
 Image 4: Cultural Site. ....31  
 Image 5: Aunty Jackie Ingram & Aunty Dorothy 'Dot' Whyman.....33  
 Image 6: Gobbagumbalin Lagoon, looking north along highway. ....36  
 Image 7: Gobbagumbalin Lagoon, looking east from highway. ....36  
 Image 8: Flowerdale Lagoon.....37

Image 9: Uncle James Ingram pointing across the Murrumbidgee ..... 39  
Image 10: Gobbagombalin Bridge. .... 41  
Image 11: Mark Saddler on Country..... 45



**REDACTED REPORT**

Culturally sensitive locational and other information has been redacted from this version of the report.

**NOTE ON LANGUAGE IN QUOTES**

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

# 1 Introduction

## 1.1 Overview

This Cultural Values Assessment Report (CVAR) considers the potential impacts of the proposed Transport for New South Wales (Transport for NSW) Olympic Highway Intersection Upgrade project (the Current Project) on intangible Aboriginal cultural values.

Transport for NSW is proposing to upgrade two intersections on the Olympic Highway in Wagga Wagga, one at the Old Narrandera Road intersection (Figure 3), and one at the Travers Street intersection (Figure 4).

The proposed Current Project would:

- improve road safety.
- improve access between growth areas and services in Wagga Wagga.
- reduce commuter delays while catering for future highway traffic, including freight, on the Olympic Highway.
- deliver a project enabling flexibility for future additional capacity to support traffic growth from continued industrial and residential development in Wagga's Northern Growth Area and Special Activation Precinct.

The proposal is located within the Wagga Wagga Council local government area.

## 1.2 The proposed project

The Old Narrandera Road intersection is located north of Gobbagombalin Bridge over the Murrumbidgee River, next to the northern Wagga Wagga suburb of Estella (Figure 3). At the Old Narrandera Road intersection key features of the Current Project include:

- building a second right turn lane for traffic exiting Old Narrandera Road onto the Olympic Highway.
- extending the current Boorooma Street ramp to form a second southbound through lane on the Olympic Highway, merging south of the intersection.
- potential construction of a second northbound through lane on the Olympic Highway from Old Narrandera Road to Boorooma Street exit.
- extension of existing culverts under the Olympic Highway and Old Narrandera Road.
- changes to the existing road cutting south of the intersection to allow for a second northbound lane. This may include cutting into the road cutting and constructing retaining walls.
- native vegetation removal (up to 1.93ha), including the removal of up to 0.11ha of a threatened ecological community and 17 hollow-bearing trees.
- general construction activities, including embankment widening, excavation and adjustments to existing cut batters, drainage works, scour protection works, street lighting, construction access tracks, medians, possible noise wall construction, and relocation of existing utilities such as streetlights and electricity poles/lines.

- construction access tracks would be retained permanently to provide future safe access for inspection and maintenance of the road, traffic signals and utilities.

The Travers Street intersection is located south of Gobbagombalin Bridge near the Wagga Wagga city centre (Figure 4). At the Travers Street intersection key features of the Current Project include:

- relocating the intersection about 80 metres (m) south of the existing roundabout to allow for two southbound lanes on the Olympic Highway.
- building about 200m of new road as a realignment of Travers Street.
- building of a northbound right turning lane into Travers Street.
- native vegetation removal (up to 1.42ha), including removal of seven hollow-bearing trees.
- removing the roundabout and existing Travers Street connection to the Olympic Highway. Part of this road may be retained to provide access to the Wiradjuri walking track.
- extending the horse underpass culvert at the Olympic Highway, increase the headwall and wingwall height and installation of traffic barriers.
- changes to the horse pathway both sides of the Olympic Highway horse underpass culvert, including relocation of the pathway and the installation of fencing or similar to control the risk of horses bolting.
- providing driveway access and parking on the old Travers St road pavement for the Wiradjuri Walking Track.
- potential temporary relocation and/or widening of the Wiradjuri Walking Track under the Gobbagombalin Bridge.
- general construction activities including changes to the existing roundabout pavement levels and medians, noise treatment work, construction access tracks, temporary relocation of fencing, temporary relocation of existing shared user path and relocating existing utilities such as streetlights and electricity poles/lines.

Ancillary facilities would be established to support the proposed work at both intersections, including site compounds, stockpile areas, parking areas and temporary fencing. Separate ancillary sites would be used for work carried out at each intersection. The currently proposed ancillary sites are shown at Figure 2 and included within the study area.

### **1.3 Potential future project**

The assessment area for the Current Project largely overlaps with the project area for a potential future Gobbagombalin Bridge duplication, Transport for NSW has requested that this CVAR also consider the potential future Gobbagombalin Bridge duplication (the Future Project). Transport for NSW does not currently have a project to duplicate Gobbagombalin Bridge and there are no current plans for Transport for NSW to duplicate Gobbagombalin Bridge. Transport for NSW is taking the opportunity to seek early planning information while relevant stakeholders are being engaged to include consideration of the potential future Gobbagombalin Bridge duplication in the CVAR.

#### **1.4 Aim of assessment**

This report assesses the potential impact of the proposed Olympic Highway Intersection Upgrades on intangible Aboriginal cultural heritage values and makes a number of recommendations to conserve, protect or mitigation. This report also provides a preliminary assessment of the cultural values of the potential future Gobbagombalin Bridge duplication.

#### **1.5 Study area**

The study area for the Current Project encompasses the construction footprint for the proposed Olympic Highway Interchange Upgrades (Figure 2). The potential future Gobbagombalin Bridge duplication study area (Figure 5) overlaps substantially with the Current Project study area whilst also including an area lying between the Northern (Figure 3) and Southern (Figure 4) sections of the Current Project.

#### **1.6 Summary of results**

Within the Current Project study area nine locations of cultural value have been identified: a women's business site (Cultural Site A), two landscape features that form part of a Dreaming Story (Cultural Sites G & H), a water feature that forms part of a Dreaming Story (Cultural Site B), two resource and gathering areas (Cultural Site C & D), two old growth trees (Cultural Site E), three cultural resource trees (Cultural Site E), and the Murrumbidgee River (Cultural Site I). Six of the nine locations of cultural value that have been identified also lie within the Future Project study area (Cultural Sites A, B, D, E, G, I). It is noted that the RAPs and the cultural knowledge holders also place cultural value on any material cultural objects identified during the project.

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

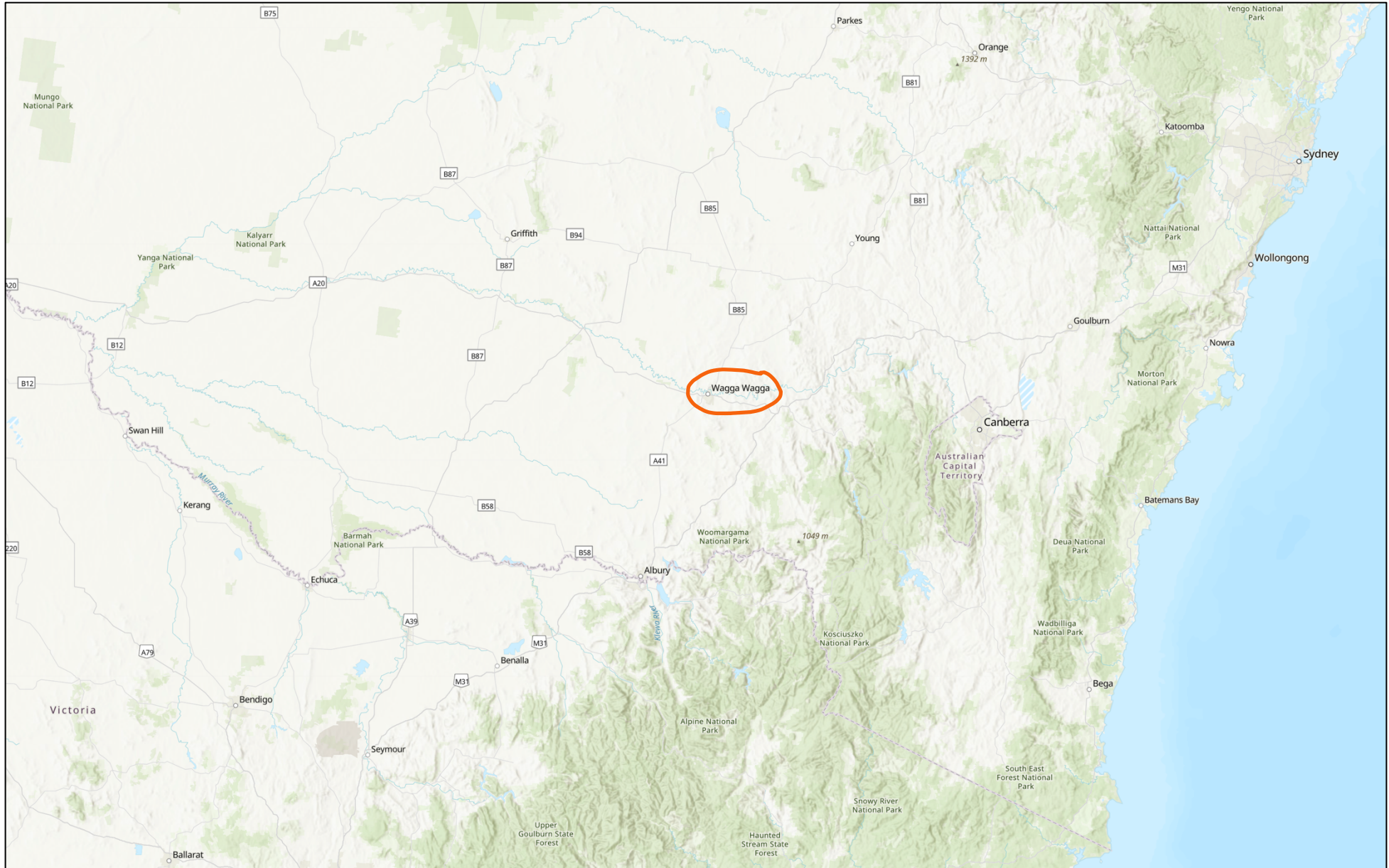
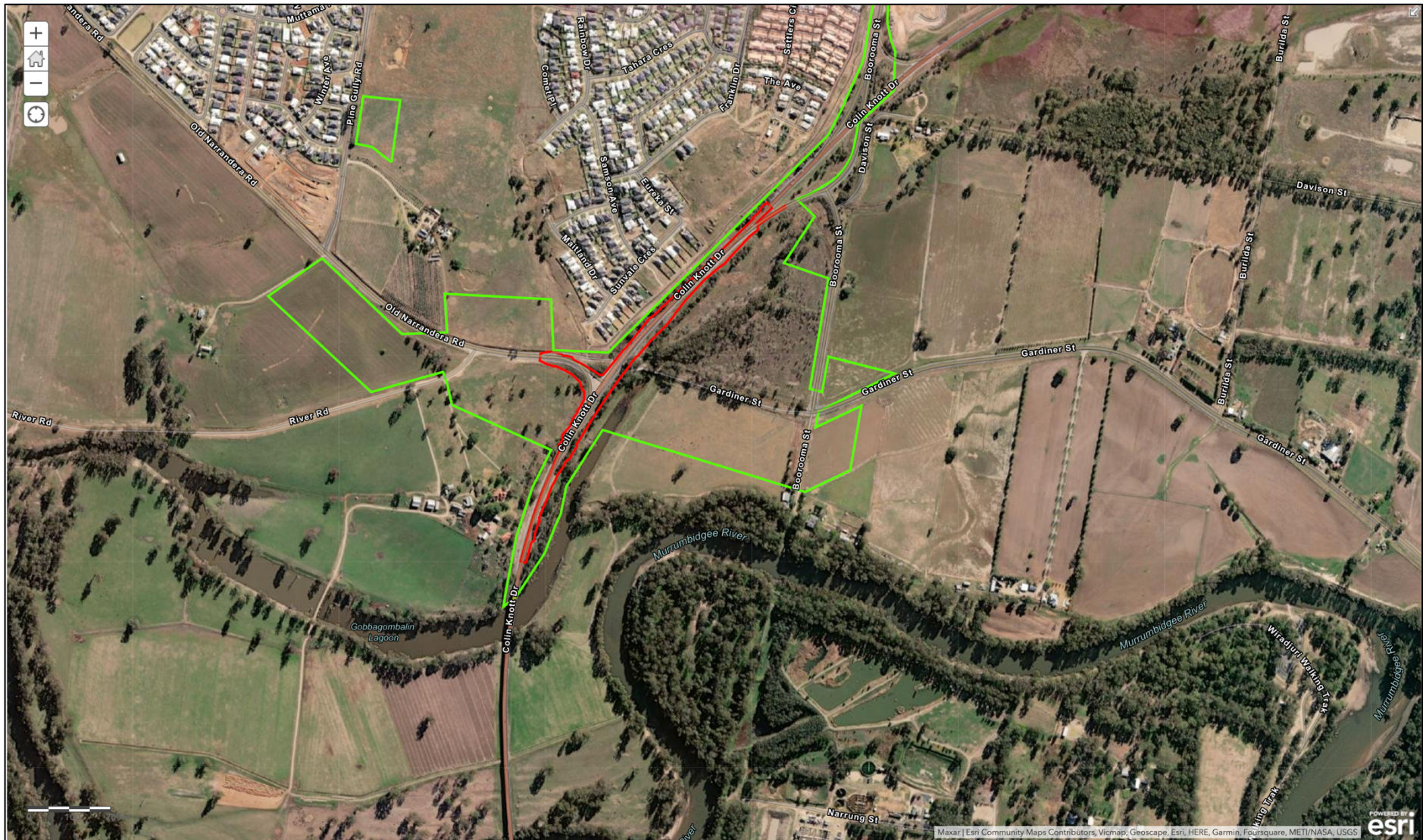


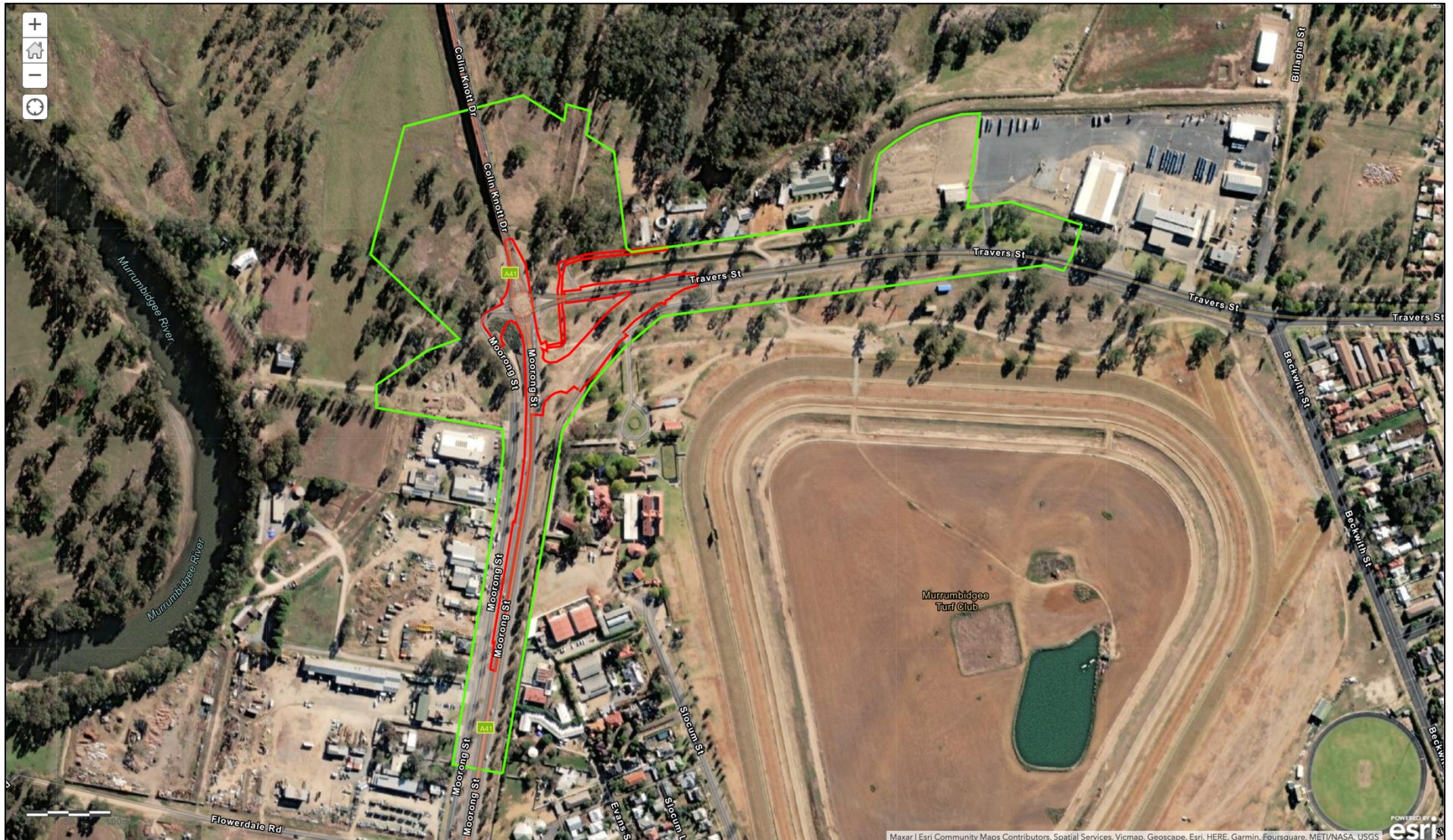
Figure 1: Regional context.



Figure 2: Current Project study area including potential ancillary sites (green outline).

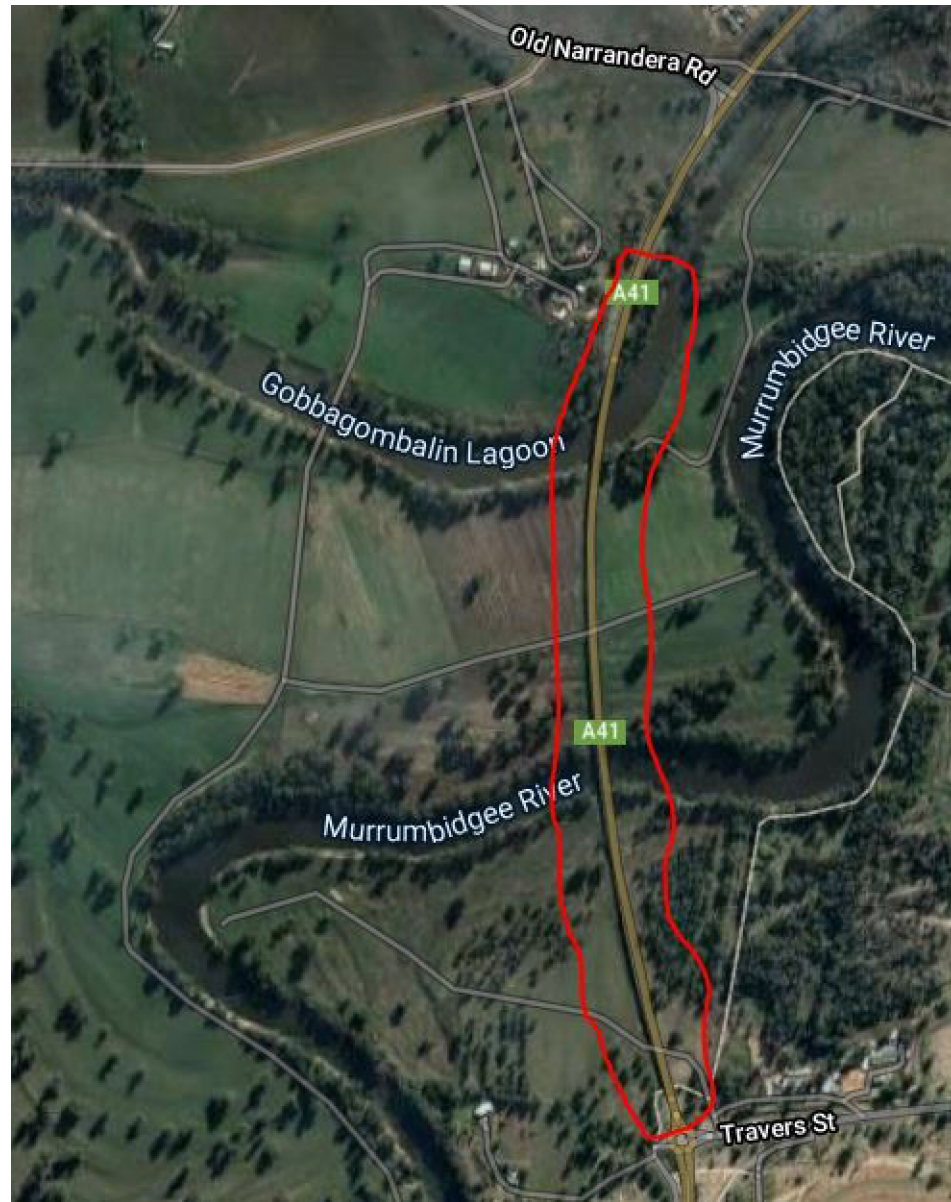


**Figure 3: Northern section of Current Project study area including potential ancillary sites (green outline) and construction footprint (red outline)**



**Figure 4: Southern section of Current Project study area including potential ancillary sites (green outline) and construction footprint (red outline)**





**Figure 5: Study area for potential Future Project Gobbagombalin Bridge duplication (red outline).**

## 2 Assessment approach

This cultural values assessment has been undertaken through consultation with First Nations cultural knowledge holders, as identified by the registered Aboriginal parties (RAPs), to record historical and cultural values within the study area. Documentary research and historical analysis was undertaken to support and contextualise the cultural assessment.

Consultation with First Nations cultural knowledge holders is the key component in cultural heritage values assessment. As stated in the guidelines produced by the International Council on Monuments and Sites (ICOMOS) on the application of the *Burra Charter* to Indigenous heritage:<sup>i</sup>

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

The assessment of cultural heritage values was undertaken collaboratively with the identified First Nations cultural knowledge holders as detailed in the following section. This is consistent with the guidelines for the assessment of Aboriginal cultural heritage produced by Heritage NSW (formerly known as the Office of Environment & Heritage).<sup>iii</sup>

### 2.1 Engagement

This report brings together the outcomes of a cultural values assessment process undertaken in line with the Heritage NSW cultural heritage assessment guidelines.<sup>iv</sup>

On 18 March 2022 Transport for NSW sent an email all RAPs<sup>v</sup> for the Olympic Highway Intersection Upgrade project inviting them to an Aboriginal Focus Group meeting (AFG) on 4 April 2022 and informing them that Waters Consultancy had been engaged to undertake an intangible cultural values assessment (Appendix A). On 21 March 2022 Waters Consultancy sent an email to all RAPs that included the proposed cultural values assessment methodology for review and comment by 22 April 2022 (Appendix B). On 4 April 2022 an Aboriginal Focus Group (AFG) meeting was held via Zoom at which the draft methodology was discussed, and a verbal invitation was given for the nomination of cultural knowledge holders. Transport for NSW distributed minutes from the AFG (Appendix C).

One question was received in relation to the draft methodology (Appendix D). No further comments were received. Attempts were made to contact all RAPs via telephone after the AFG to discuss the assessment process and request knowledge holder nominations.<sup>vi</sup> On 29 April 2022 an email was sent to all RAPs with the finalised methodology and a request for the nomination of cultural knowledge holders who should be consulted for the assessment process (Appendix E). Two individuals were nominated by RAPs in April 2022 as cultural knowledge holders;<sup>vii</sup> on 29 June 2022 Transport for NSW nominated a further two cultural knowledge holders.<sup>viii</sup>

On Country meetings and cultural mapping was undertaken with all four cultural knowledge holders during May, June, and July 2022; follow up discussions regarding cultural values and confirming cultural mapping occurred via Zoom and telephone during July and August 2022.<sup>ix</sup>

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

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

The draft CVAR was provided to the RAPs and the cultural knowledge holders by Transport for NSW on 21 October 2022 along with an invitation to an AFG on 31 October 2022 to discuss the draft CVAR (Appendix F). Waters Consultancy presented on the draft CVAR at the AFG on 31 October 2022 (Appendix G); subsequently minutes from the meeting were provided to the RAPs and cultural knowledge holders by Transport for NSW (Appendix H). Transport for NSW subsequently met with the Wagga Wagga local Aboriginal Land Council who were unable to attend the AFG (Appendix I).

As an outcome of the discussions at the AFG, and subsequent input from RAPs and cultural knowledge holders, a redacted version of the CVAR with locational and culturally sensitive data removed was produced for public distribution. The redacted CVAR was provided to RAPs and cultural knowledge holders for final review on 15 November 2022 by Transport for NSW (Appendix J). Written comments were received from three RAPs (Appendix K). Waters Consultancy subsequently verbally confirmed with the four cultural knowledge holders that they were comfortable with the CVAR, and no changes were required.

It is noted that several cultural knowledge holders and RAPs raised their concerns regarding the current engagement model both in relation to the current payment rates and the lack of provision for payment for communities' time commitment to review and provide feedback on draft reports.

### 3 Country, people, and cultural significance

Country holds culture, community and identity through stories and beliefs that are interwoven into the trees, weather, animals, landforms, waterways, places, minerals, and plants, connected through a tapestry underpinned by knowledge and kinship obligations. Relationship to Country and place is a living cultural process that is central to First Nations peoples' identities:

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

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

*"People are part of Country, and our identity is derived in a large way in relation to Country."*<sup>xi</sup>

#### 3.1 Heritage assessment: cultural value and significance

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

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

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

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

The three key values in relation to Aboriginal cultural heritage assessments are the social, spiritual, and historic. Social or cultural value refers to the associations that a place has for a particular community or cultural group and the resulting social or cultural meanings that it holds for them. It can encompass traditional, historical, and contemporary associations. Spiritual value is often subsumed within the category of social or cultural value. It refers

more specifically to the intangible values and meanings embodied or evoked by a place to a specific cultural group and that relate to that group's spiritual identity or traditional practices. Historic values refer to the associations of a place with an individual person, event, phase, or activity that has historical importance to a specific community or cultural group.



**Image 1: On Country.<sup>xiii</sup>**

## 4 The Cultural Landscape of the Study Area

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

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

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

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

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

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

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

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

The resource richness of the study area was understood by all the knowledge holders spoken with as holding cultural value because it underlay First Nations people's use of the area, for day-to-day life and to support large-scale gatherings, over many generations. The wetlands and floodplains which have been such an important resource for multiple generations of Wiradjuri people in the region have been modified and impacted through British land management practices including altering river flows, stream courses, and drainage. Nonetheless they remain as important resource areas and within the study area the cultural knowledge holders all spoke of the rich resources of the river plains on the northern side of the Murrumbidgee (Cultural Site C). Mark Saddler spoke of the plants that grow along the lagoons edge:

*"Nardoo and Budhaay Budhaay, Old Man Weed, these grow all through the Gardeners Road paddock, doesn't matter if they're there now or not, they'll come back."*<sup>xvi</sup>

Budhaay (*Centipeda cunninghamii*) is an important medicine plant that has a wide range of uses and is still used today by community.<sup>xvii</sup> Nardoo (*Marsilea drummondii*) is a plant that grows on the edge of billabongs or lagoons, the seeds are used to make bread traditionally.<sup>xviii</sup>

In discussing the importance of the floodplains as resource areas Uncle James Ingram pointed to the area on the northern side of the Murrumbidgee (Cultural Site C) and the Gobba Beach crossing (Cultural Site D):

*"This is a traditional crossing place here, a shallow crossing point over to Gobba Beach, this is all areas for women and children, fishing and swimming, lots of places all along the floodplain to use here."*<sup>xix</sup>

Gobbagumbalin Lagoon (Cultural Site B) was spoken of by the cultural knowledge holders as a "pelican sanctuary" and a home for many freshwater birds as well as an important part of the cultural landscape that embodies the *Gobbagumbalin and Pomingalarna Wiradjuri Dreaming Story*.



Figure 6: Cultural Places surrounding study area (indicative locations only).



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

Mythological sites and beings are imprinted in the topography of the landscape and the energy or sentience of the mythological being is understood as remaining in the physical environment. In this sense the mythological beings, and their pathways, are seen as animating the landscape. This belief system is common to all totemic Australian geographies.<sup>xxi</sup>

This inscription of meaning onto the landscape applies not only to the actions of mythological beings but also to the actions of the ancestors and events in historical time.<sup>xxii</sup> The inscription of meaning onto the landscape, a process captured in the term Dreaming, is not restricted to a distant and mythological past but is a continuous cultural process, *"... a way of 'pre-understanding' that 'signs and topographises' the land, provided a culturally conditioned conceptual framework within which people are empowered to create new meanings."*<sup>xxiii</sup>

Songlines (storylines) refer to the pathways formed by mythological beings in their travel through the landscape and carry ritual and ceremonial meaning. Pathways link together nodes in the landscape that are related to resource-rich areas, mythological movement patterns, and places of ceremonial and spiritual importance. The cultural understanding of individual sites situates them within this complex interlinked series of pathways and places created by the patterns of movement of mythological beings and First Nations people.

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

Every year people travelled from the western plains, mountains, the tablelands and the coast to gathering places on the fringes of the high country and then further up to where the Bogong moths were. These annual gatherings combined feasting on the rich resource of the moths with the holding of important ceremonial events. Wagga Wagga was one of the gathering places where large numbers of First Nations people came together before travelling east up into the high country.<sup>xxiv</sup> Uncle James Ingram spoke of how people from

all around came together at Wagga, meeting here before travelling up into the Bogong Mountains for ceremony:

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

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

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

These annual gatherings combined feasting on the rich resource of the moths with the holding of important ceremonial events. These gatherings continued well into the nineteenth century until the impacts of the ongoing British invasion brought them to an end.

Another important ceremonial pathway or songline links Wagga Wagga to Kangal (The Rock) and south along Billabong Creek to Table Top Mountain and Mullengandra. Table Top Mountain is a significant men's Ceremony place, the resting place of the Eaglehawk (Biame). Nearby Mullengandra, recorded as meaning home or resting place of the eagle, is associated with a women's camp and a general resource area linked to the Ceremony business that occurred on Table Top Mountain.<sup>xxvii</sup>

Pathways are important not only for social and economic reasons but also from cultural and spiritual perspectives,

*Another aspect of the cultural connections of people to country is the importance of pathways. Pathways are important for trade, ceremonies, local group associations, marriage, harvest gathering and fighting. It should be also noted that in this area waterways are pathways as these were people with canoe technology. There are often resource clusters along pathways, related to both ritual and economic activities. Pathways as well as their utilitarian application are deeply embedded in Aboriginal epistemology being both records of the travel of ancestral*

*figures and mirrors of movement of astronomical constellations. Pathways indicate trade and joint ceremonies with neighbors whose country was close if not adjoining. However, they also interrelate groups much further afield for larger ceremonies and for trade journeys at a greater distance.*<sup>xxviii</sup>



**Image 2: Uncle James Ingram discussing the cultural importance of Wiradjuri Reserve (Kate Waters and Ella Moon recording notes).**<sup>xxix</sup>

An 1859 newspaper account of a cultural gathering at Queanbeyan shows the links between the inland and the coastal peoples:

*The blacks are mustering round the town in very great numbers, and have been holding an innumerable number of corroborees. I hear that the Wagga Wagga and Yass blacks, to the number of 200 or 300, are expected daily, and a few old women in the town entertain fears of a fight and a descent on the township.*<sup>xxx</sup>

These pathways are understood by the knowledge holders as linking communities for reasons of ceremony, lore, harvest sharing, trade, and marriage.

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

British pastoral expansion initially followed the major river valleys before spreading out along the tributaries. By the late 1820s the river frontages along the Yass River had been occupied by pastoralists and they began to move west along the Murrumbidgee. By the mid 1840s the water frontages along the Murrumbidgee River and many of its tributaries, including those in the study area, had been almost entirely taken up by the intruding British pastoralists.<sup>xxx1</sup> In 1829 the last sign of the colony's presence that Sturt's party saw was a shepherd's hut at Jugiong, where Harry O'Brien had established a run on the Murrumbidgee earlier that year.

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

*"From a small hill that lay to our left Mr. M'Leay and I enjoyed a most beautiful view. Beneath us to the S. E. the rich and lightly timbered valley through which the Murrumbidgee flows, extended, and parts of the river were visible through the dark masses of swamp-oak by which it was lined, or glittering among the flooded-gum trees, that grew in its vicinity. In the distance was an extensive valley that wound between successive mountain ranges. More to the eastward, both mountain and woodland bore a dark and gloomy shade, probably in consequence of the light upon them at the time. Those lofty peaks that had borne nearly south of us from Pouni, near Yass, now rose over the last-mentioned ranges, and by their appearance seemed evidently to belong to a high and rugged chain. To the westward, the decline of country was more observable than ever; and the hills on both sides of the river, were lower and more distant from it. Those upon which we found ourselves were composed of iron-stone, were precipitous towards the river in many places, of sandy soil, and were crowned with beef-wood as well as box. The change in the rock-formation and in the soil, produced a corresponding change in the vegetation. The timber was not so large as it had been, neither did the hills any longer bear the green appearance which had distinguished those we had passed to their very summits. The grass here grew in tufts amidst the sand, and was of a burnt appearance as if it had suffered from drought.*

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

The two First Nations men Sturt mentioned in the quote above guided across their Country from this point to the western side of Wagga Wagga. Sturt did not record their proper names, stating only that they were referred to by the British as Jemmy and Peter. Sturt

noted that: *"The two natives, whom the stockmen had named Peter and Jemmie, were of infinite service to us, from their knowledge of all the passes, and the general features of the country."*<sup>xxxiii</sup> The next morning as they travelled towards Wantabadgery Sturt recorded that:

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

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

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

*Such is the general landscape from the centre of Pontebadgery Plain. Behind the line of gum-trees, the river suddenly sweeps away to the south, and forms a deep bight of seven miles, when, bearing up again to the N. W. it meets some hills about 10 miles to the W.N. W. of the plain, thus encircling a still more extensive space, that for richness of soil, and for abundance of pasture, can no where be excelled; such, though on a smaller scale, are all the flats that adorn the banks of the*

*Morumbidgee, first on one side and then on the other, as the hills close in upon them, from Juggiong to Pondebadgery.*<sup>xxxv</sup>

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

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

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

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

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

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

*"The two blacks who had been with us so long, and who had not only exerted themselves to assist us, but had contributed in no small degree to our amusement, though they had from M'Leay's liberality, tasted all the dainties with which we had provided ourselves, from sugar to concentrated cayenne, intimated that they could*

*no longer accompany the party. They had probably got to the extremity of their beat, and dared not venture any further. They left us with evident regret, receiving, on their departure, several valuable presents, in the shape of tomahawks, &c. The last thing they did was to point out the way to us, and to promise to join us on our return, although they evidently little anticipated ever seeing us again.*<sup>xxxix</sup>

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

Sturt's party was soon followed by pastoralists and by 1832 they had reached the Wagga Wagga region. In that year the Tompsons took up two runs on the north bank of the Murrumbidgee River, Oura and Eunonyhareenyah, while on the south side the Best family took up the Wagga Wagga run; soon after the Jenkins family took up nearby Tooyal and Buckingbong runs while the Thorn brothers took up Gobbagumbalin and Wantabadgery.<sup>xi</sup>



**Image 3: 'Gobba House, Wagga Wagga Region, NSW', c.1910'.<sup>xii</sup>**

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

*"These are fine charcoal mounds of varying sizes, but frequently thirty feet in diameter and at the centre two feet six inches above the level of the surrounding land. Mixed through the charcoal are pieces of burnt clay, thought to be the*

*remains of the clay paste in which fish and birds were baked. Along the banks of the Murrumbidgee close Wagga. Several of these ovens can still be seen. Within a few yards of the Eunonyhareenyha homestead, five miles east of the city on the north bank, are several 'ovens' impregnated with the discarded shells of fresh water mussels, still to be found in the Murrumbidgee. Less than five miles further east on the high bank of an ana-branch called the 'Little River' which fills as the river height exceeds eleven feet, are similar extensive 'ovens' containing mussel shells.*"<sup>xlii</sup>



**Image 4: Cultural Site.** <sup>xliii</sup>

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

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

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

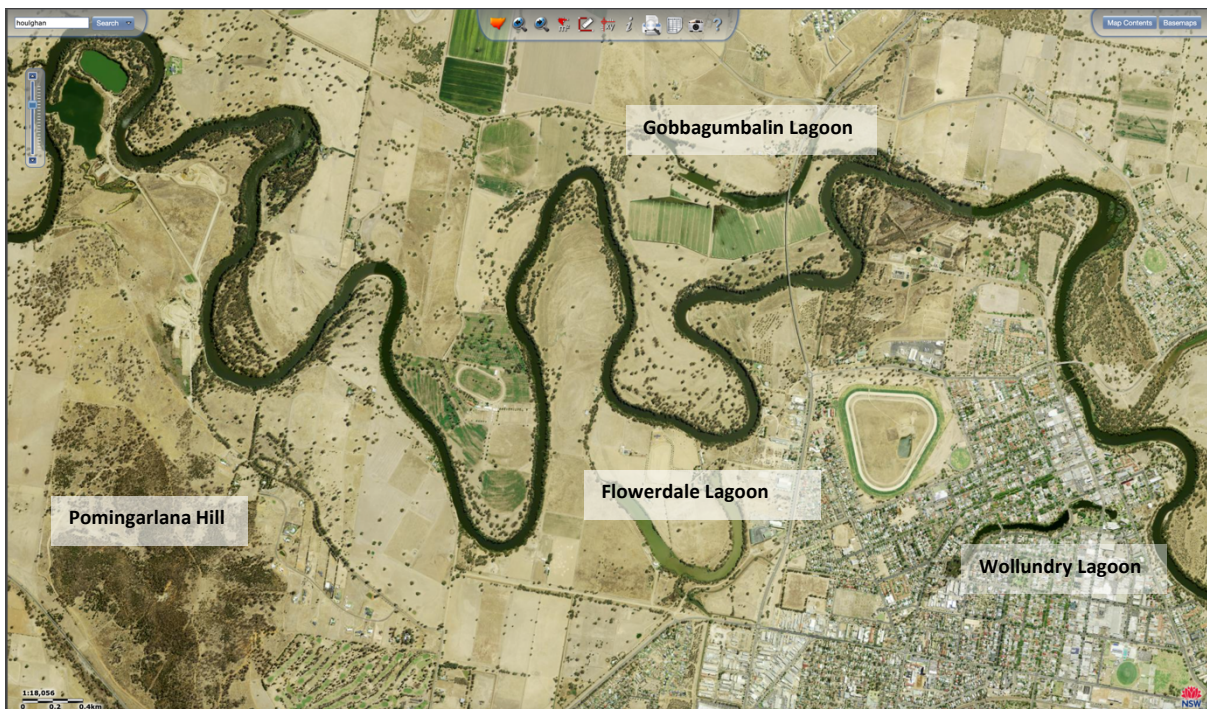
*"In a census of emus, which he took about that time, there were but three hundred left at Eunonyhareenyha. But in two years, instead of an increase, there were only a hundred. My father went to Jim Hawkins, then manager, to see if they could not be preserved. Mr Hawkins (or was it Mr Rand?) had notices put up that neither*



*dogs nor shooting would be allowed on the station. Unluckily the eggs were forgotten; so next year when we drove out to see them there were only about half a dozen flocks of young birds to be found in the whole area. The nests had been raided everywhere.*<sup>xlvi</sup>

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

The impacts on Country from the British invasion affected not only Wiradjuri people’s access to Country and resources but also their capacity to care for sites and maintain songlines. Gobbagumbalin was another run that was taken up by pastoralists early in the 1830s and is the location of an important Dreaming Story that links Gobbagumbalin to Pomingarlana Hill to the west. The cultural knowledge holders all spoke of the importance of Gobbagumbalin Lagoon, Gobbagumbalin Hill and Pomingarlana Hill.



**Figure 7: Pomingarlana Hill and Gobbagumbalin Lagoon.**

Pomingarlana Hill, Gobbagumbalin Lagoon (Cultural Site B), and Gobbagumbalin Hill (Cultural Site G & F) are all part of the cultural landscape that holds the *Gobbagumbalin and Pomingarlana Wiradjuri Dreaming Story*. Pomingarlana Hill holds a range of cultural values including as part of the *Dreaming Story* cultural landscape and for the specific men’s business place, women’s business places and family camps that are located on different parts of the hill. Aunty Dorothy ‘Dot’ Whyman and Jackie Ingram also spoke of the cultural value and importance of Gobbagumbalin Lagoon (Cultural Site B) for its link to the women’s business place on Pomingarlana Hill.<sup>xlvii</sup>



**Image 5: Aunty Jackie Ingram & Aunty Dorothy 'Dot' Whyman, contemplating a Cultural Site. <sup>xlviii</sup>**

The *Gobbagumbalin and Pomingalarna Wirajduri Dreaming Story* appears to have been widely known amongst the non-Indigenous population. In 1894 a version of it was recorded in a newspaper article:

*"A long time ago, before the white man had been heard of in Australia, a tribe of blacks occupied all the country on the left of the Murrumbidgee River for about thirty miles below where Wagga now stands. This tribe bore an undying hatred to the tribe on the opposite side of the river, and many were the battles fought between them. This hostility had existed for ages, and had started so long ago that nobody could remember its origin.*

*One of the warriors of the left bank tribe was a young man named Bomlarna. He was the most expert climber, fisher, and swimmer of the tribe, and skilful beyond comparison in the use of the boomerang, spear, and nullah nullah. He was dreaded almost as much as the ghostly bunyip by the young men of the tribe across the river. So brave was Bomlarna that he had several times swum the river and put to flight a score of the other side warriors, single-handed.*

*One day in early summer he was spearing fish at the river bank, when suddenly he heard a woman scream. Shading his eyes with his hand, he glanced across to the opposite bank and saw a beautiful young lubra running towards the water-edge, pursued by a big man, who paused in the race every now and then to fit a spear to his woomera and send it flying after the terrified girl. She made straight for the water, and just as she reached the bank a spear struck her in the shoulder and she shrieked with pain and half-fell, half jumped into the river.*

*Bomlarna noticed that the girl was very young and very lovely, and fairer than any woman of his own tribe. Indignation at the outrage took possession of him, and with a savage yell he sprang into the river, and, swimming almost straight across the current, reached the side of the drowning and insensible girl. He drew her to the bank and hastily pulling the spear from her shoulder (which he noticed was very plump), dashed up amongst the gums after her assailant.*

*Then a race began through the swamps and lagoons; the big man putting forth all his strength and cunning to elude the swift-footed avenger. The flocks of waterfowl in the reeds and rushes rose in clouds and whirled about in excited circles, the dry bark of the gums crackled under the feet of pursuer and pursued, and Bomlarna was gaining on the enemy. Away out of the river, timber, and swamps onto the plain. A regiment of ibis were startled into flight, and a brogla croaked hoarsely as he beat the air with his great wings in a hurried attempt to rise.*

*Some kangaroos hopped lazily a few yards, stood up, and stared in amazement at the pair of flying blacks. Bomlarna was close to his prey and was filled with a mad, fierce joy as he felt himself drawing nearer and nearer to his feast of blood. A few more strides and the dense mimosa scrub, which fringed the plain, would be reached, and the chances of escape would be greater. The pursued redoubled his*

*efforts, but just as he reached the edge of the wattles Bomlarna's tomahawk crashed into his skull, and all was over.*

*Bomlarna hurried back to the river and found the girl sitting up against a log, weak and faint from loss of blood, and with a dazed look in her beautiful eyes. Bomlarna washed the wound with water brought in the hollow of the shield which his enemy had dropped in his flight, and applied a dressing of wet clay to allay the inflammation. When the maiden could speak she bashfully tried to ask him who he was and how she came there, but stopped and blushed when she noticed his ardent gaze. After a while she told him her name was Gogumblin, and her uncle was the chief of her tribe.*

*Bomlarna wished to go and fetch his canoe and take her to his people, but Gogumblin protested and prayed to be allowed to return to her mother's miamia, as she was now able to walk. Bomlarna sorrowfully consented, but not till the girl had promised to return to the same spot on the river when she got strong and well. As he assisted her up the bank she suddenly asked him if he had seen the man who had thrown the spear. "It was my father," she said. Bomlarna trembled, and said he had seen the assailant, had tried to capture him, but had failed. This was a white lie.*

*And Gogumblin met Bomlarna at the river when no watchers were nigh and the shadows were deep. Occasionally he swam across to her, but the danger was great, as the war between the tribes had been fanned again of late because of the murder of Gogumblin's father, which was ascribed to some of the tribe on the right bank. But Gogumblin wondered greatly who had killed her father, but as he had been cruel to her she did not mourn for him long. Both banks of the river were closely watched and it was dangerous for either to cross the stream. And Bomlarna grew sad. He wished to tell the maiden that he had killed her father, but he knew that if he did so she would never consent to accompany him to the distant ranges to which he contemplated going.*

*To cheer him with her company Gogumblin proposed that they should go down the river in his canoe, to a place where a quiet creek entered the river. There they could embrace in security. So Bomlarna, one calm, dark night, brought his canoe, and they floated down in silence till the creek was gained.*

*As they were about to land under the shade of a she-oak tree, Gogumblin noticed her lover's shield in the bottom of the canoe, and felt its shape round the edges with her bare foot. She started, and lifting the shield examined it closely in the starlight. There was a stifled scream ; she swooned and fell back in the canoe. Very soon Gogumblin opened her beautiful eyes, and on seeing her lover bent over her she shrank from him. "You killed my father, for that is his shield," she muttered. "Now it is time to die." Before he could prevent her she had jumped from the canoe and sank in the river. Bomlarna tried to save her but as he dived she clutched his arms. They sunk together in a whirlpool, and the silent river closed over the dusky loves of Gogumblin and Bomlarna.*



**Image 6: Gobbagumbalin Lagoon, looking north along highway.<sup>xlix</sup>**



**Image 7: Gobbagumbalin Lagoon, looking east from highway.<sup>1</sup>**

*At every new moon in the summer on opposite banks of the river two black figures haunt the spot. Blacks wandering in the quiet evening have heard a sighing whisper like lover's voices calling stealthily to each other across the water. The sounds from one side were like Bomlarna, and from the other Gogumblin, and the frogs in the reed beds and lagoons on either side of the Murrumbidgee learned the cry and from the swamps on the side they ever afterwards call plaintively "Bom-la-a-na! Bom-la-a-na!["] and from the lagoons on the other side the deep, sorrowful answering note is Gogumblin! Gogumblin! So the blacks named the districts Gobbagumbalin and Pomingalarna, and the river divides the two."<sup>li</sup>*

The author of the 1894 article stated that:

*"The main incidents were learnt by a relative of my own who was one of the party which overlanded the first cattle from Sydney to Port Phillip about 1835, and as he travelled the country between the Murray and the Yass Plains, had the opportunity of learning many such tales. This was told him by an old blackfellow he met at Wantabadgery, crossing in '56..."<sup>lii</sup>*

Wantabadgery is a small township about 35 kilometres east of Wagga Wagga on the Murrumbidgee River. Unfortunately, we do not know the name of the man who shared this story in 1856 on the river at Wantabadgery.



**Image 8: Flowerdale Lagoon.** <sup>liii</sup>

In a book published in 1938 the naturalist and entomologist Keith McKeown recorded a similar version of the *Gobbagumbalin and Pomingalarna Wirajduri Dreaming Story*. McKeown grew up in Wagga Wagga, moving there when he was five years old in 1897:<sup>liv</sup>

*"Two names in the Wagga Wagga district, in New South Wales, are associated with a breach of tribal law, and through the passage of time the tale has come to be associated with the frogs that frequent the locality. On one side of the Murrumbidgee River lies Gobbagumbalin, on the other Pomingalarna, both pastoral stations now subdivided under the Closer Settlement Acts. The story of the origin of these names, so far as I have been able to discover, is as follows:*

*Very many years ago, two tribes occupied the district; one on one side of the river, and the other on the opposite bank, the river forming the boundary between the two territories. The tribes were generally friendly towards each other. It was long since an avenging party had crept through the darkness to bring swift death upon some unsuspecting native on the farther bank. Each had its own tribal laws, and they adhered to them with undeviating strictness; breaches were punished with great severity.*

*But such a state of affairs could not continue indefinitely. A day came when one of the young men, Gobbagumbalin, the son of one of the elders, saw Pomingalarna, a fair young girl of the neighbouring tribe, and, falling in love with her, desired to make her his wife. That the maiden was promised to a warrior of her own tribe mattered not to the lovers. They met secretly, and at every opportunity. For a while these clandestine meetings passed unobserved, but, as is ever the case, in time they were discovered. A council of the old men warned the youth that he must see no more of the girl. Any continuance of their secret meetings would be looked upon as a very grave breach of tribal law and he must be prepared to pay the penalty for his disobedience.*

*Such passion as existed between the young people scorns tribal restriction as interference by the elders. The lovers decided to elope, although they knew that such an action would make them outcast from both tribes, and that even should they escape, for years they would carry their lives in their hands. It was decided that Gobbagumbalin should cross the river at a spot where the girl would await him; then the two would recross the stream together and hasten to the depths of the ranges, where, for a time at least, they might find security from the inevitable pursuit.*

*One dark night the young warrior swam across the river, and found the woman waiting for him at the appointed place. On either bank the blacks' camps lay dark and silent; not even one of the many dogs appeared to have been disturbed by their movements. Hand in hand, they entered the water and swam silently toward the farther shore. Only the lapping of the little ripples upon the weed-grown margin told of their passage, but upon both banks dark furtive forms lurked in the gloom. As the fugitives reached the centre of the muddy stream, a storm of spears directed from both sides of the river fell hissing in the water about them. Both man and girl, mortally wounded, sank beneath the waters, tightly clasped in each other's arms.*

*Such was the tragic death of the lovers, and today the frogs still mourn their fate. Those on one side of the Murrumbidgee cry "Gobba-gumbalin," while those on the opposite side take up the chant with the cry of "Pomin-galarna." If tempted to doubt the truth of the story, the black said you had only to listen to the mourning chant of the frogs. It may be heard any hot evening in summer."<sup>lv</sup>*

Though these versions have clearly been influenced by various non-Indigenous story telling traditions, it remains an important Dreaming Story that transmits marriage Laws and continues to be embodied in this Country. Standing on Pomingarlana Hill, Uncle James Ingram spoke of this Dreaming Story:

*"You got two frogs, the Perons and the Tree frog, the Perons lives over in the other side of the river and Tree frog on this side, they sing to each other, and they sing about lost forbidden love, because they're both of the same skin, frog skin. They call out to each other. If you sit there at night, you can hear them singing out."<sup>lvi</sup>*

The reference to the frogs being of 'same skin' is a reference to traditional Wiradjuri marriage law which is based on a four-section and totem system.



**Image 9: Uncle James Ingram pointing across the Murrumbidgee.** <sup>lvii</sup>



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

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

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

*"Their number has diminished in the more settled districts... owing to the illicit intercourse with the Europeans, engendering disease of a virulent nature; and to their country being occupied."*<sup>lxii</sup>

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

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

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



**Image 10: Gobbagombalin Bridge.**<sup>lxv</sup>

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

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

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

With the introduction of the Robertson Land Acts in the early 1860s, aimed at encouraging small-scale or closer settlement, the impacts of British settlement increased. The Robertson Acts resulted in an increased British population and the intensification of land use, including agricultural land use, alongside a rapid rise in the fencing off of properties. The shift to closer settlement and the breaking up of the large pastoral runs further limited Wiradjuri people's capacity to care for and access their Country for living, resource gathering, and cultural activities.

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

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

*"Pregan Pregan Lagoon at North Wagga Wagga was a sanctuary for pelicans, swans, and cranes; and the land between it and the Murrumbidgee was a curlew sanctuary. I have forgotten what that was called, though I remember that my father gave it the name he had from the blacks... When I first remember Pregan Pregan (pronounced Prahan Prahan, and sometimes called Parkan Praygan) it was simply covered with pelicans, teal, duck, cranes, and swans; but being specially a pelican sanctuary, these birds predominated. When I first went to the Wagga Wagga school, as we trudged in from Brucedale Road, where I had remembered clouds of them there was seventy only, then forty, then twenty, then four, and then there were no pelicans at all."*<sup>xix</sup>

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

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

The lagoons or billabongs around Wagga were used by the Wiradjuri to manage fish stocks through the creation of temporary weirs when flood waters were running. Standing at Flowerdale Lagoon, Uncle James Ingram, spoke of how traditionally timber would be used

to construct temporary weirs to hold the water in the lagoon system, creating a temporary intensive fish farm to feed the large gatherings of people who would come together at Wagga before moving up into the high country for Ceremony:

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

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

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

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

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

*After the floods went and the season changed, the leaves withered and fell from the newly placed tree. Then one day when we came into town, perhaps a year, perhaps more than a year later, as we drove over the round pine logs that formed the first crossing at the Fitzmaurice Street end of the lagoon, I saw stub standing up slantwise between the logs.*

*"Look!" I cried, "Someone has made a fence to keep the cattle out of the river!" "No; that is not a fence," my father said; "the blacks put the poles there for the fish."*

*They stayed till those who had put them there were dust, and the town wanted the logs for firewood. <sup>lxxxiii</sup>*

As these accounts indicate the Country on the Murrumbidgee floodplains extending from around the Wollundry Lagoon to the Gobbagumbalin Lagoon, which the study area lies within, was intensively used by the Wiradjuri. This area, part of which is now known as the Wiradjuri Reserve, was a traditional and historical camping place.



**Figure 8: Extract from 1966 Wagga aerial imagery. <sup>lxxxiv</sup>**

In the mid 1840s James Gormly reported that on the riverbank between Gobbagumbalin and where the racecourse is now, there was a camp of around one hundred Wiradjuri men, women, and children. He recorded that one of the Wiradjuri men who spoke English told him the camp was called 'Guna Gallie Bogy', a camping and swimming place. <sup>lxxxv</sup>

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

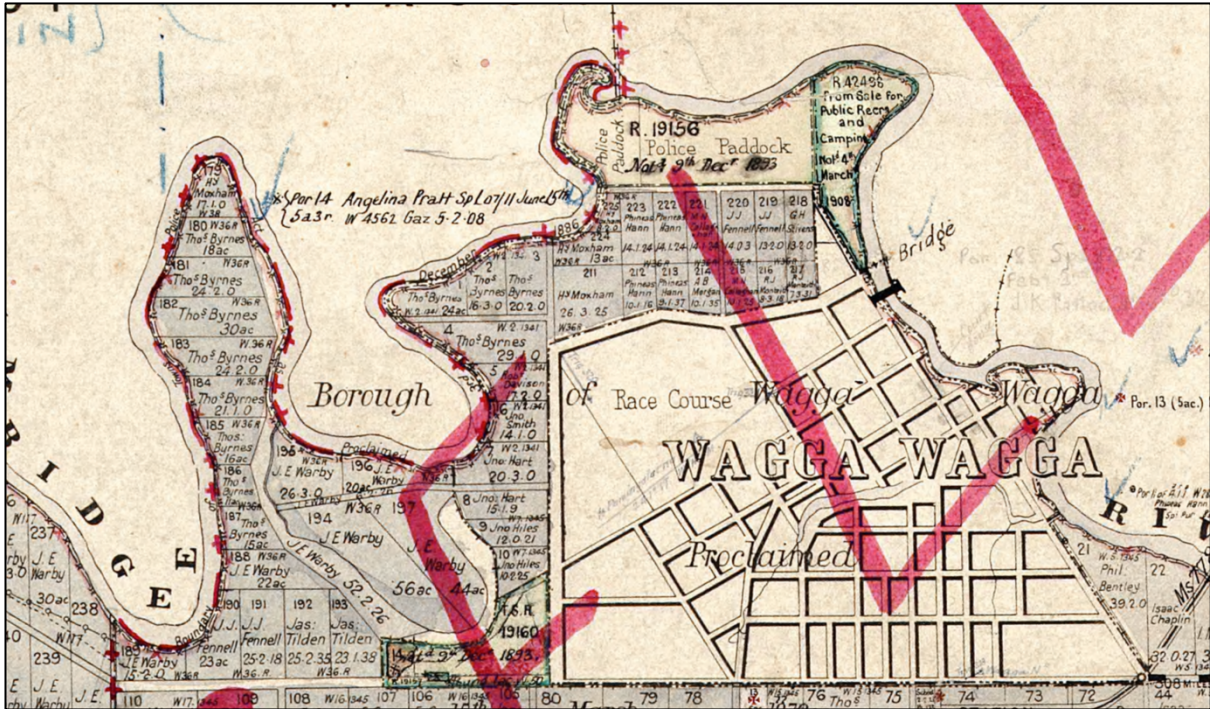
*"There were many blacks about Wagga Wagga in the 'sixties, and I have seen between three and four hundred of them camped in the bed of the river below where the traffic bridge crosses it, and have seen them holding a corroboree. They generally mustered in great numbers for Queen Victoria's birthday,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

Goonigul House was located where the RSL Club now stands on Goonigul Avenue, between the current racecourse and the Wallundry Lagoon. Bayliss went on to state that the eldest daughter of R.H. Best, the family who were the first squatters on the south side of the Murrumbidgee at Wagga, told him that:

*"... she and her sister were riding on their ponies across the plain when they saw a large mob of blacks on the sandhill where Goonigul house now stands, and on riding over to see what was going on, found they were burying a dead black, who was tied up in a bunch and buried in a sitting position."*<sup>lxxvii</sup>

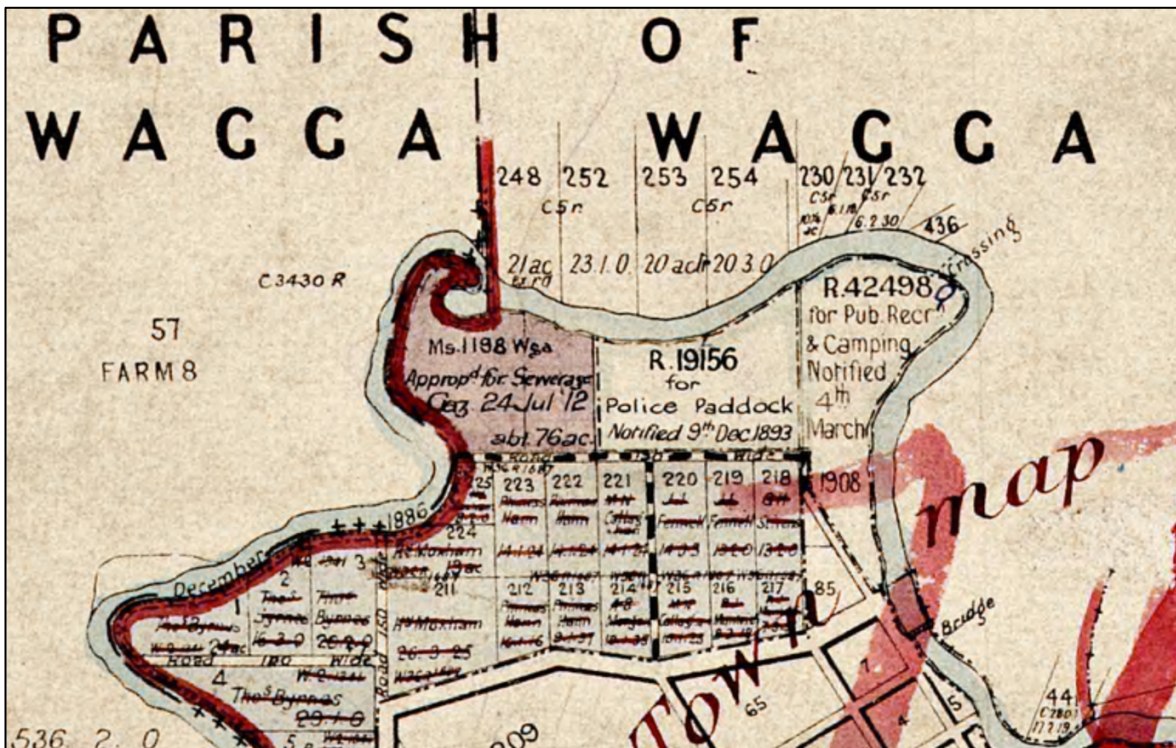


**Image 11: Mark Saddler on Country.** <sup>lxxviii</sup>

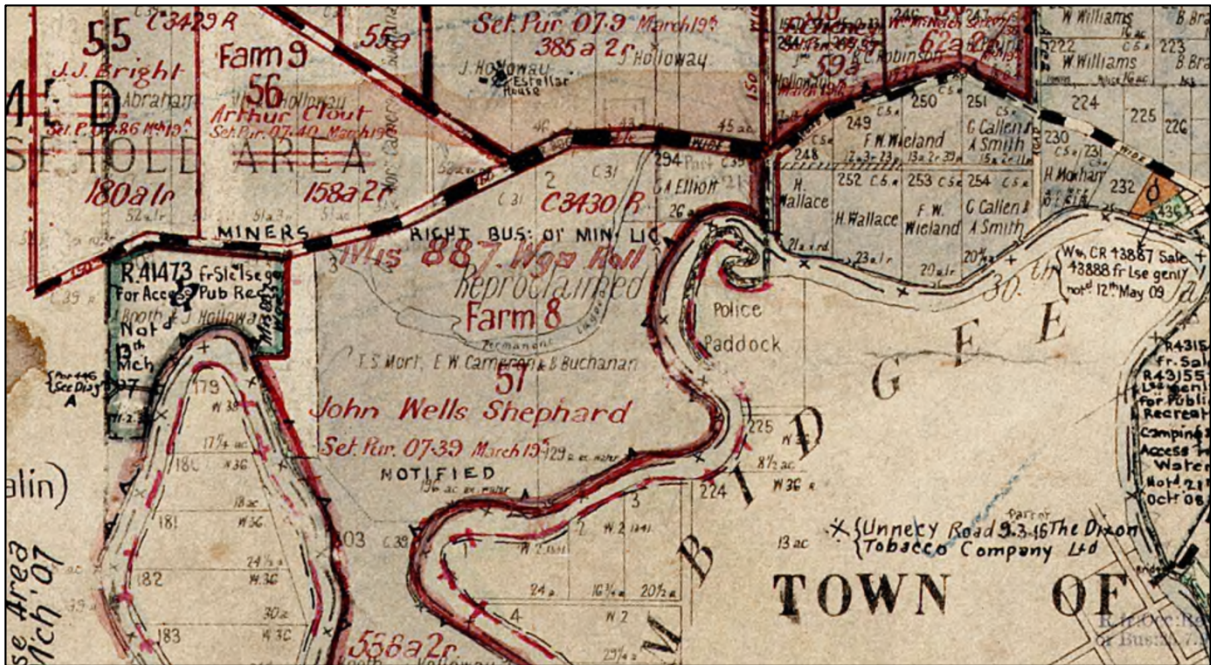


Map 1: Extract from Parish of South Wagga Wagga, 1896<sup>lxix</sup>

These maps (Maps 1 & 2) show the location of the Police Paddock Reserve and the Public Recreation and Camping Reserve (previously a Travelling Stock Reserve) along the south side of the Murrumbidgee River between the Gobbagumbalin and Wollundry Lagoons. These reserves sit on the rich floodplain Country that supported large Wiradjuri camps through generations as people gathered for cultural business and to travel to Ceremony, in the 1900s it was where Tent Town or Tin Town was located.

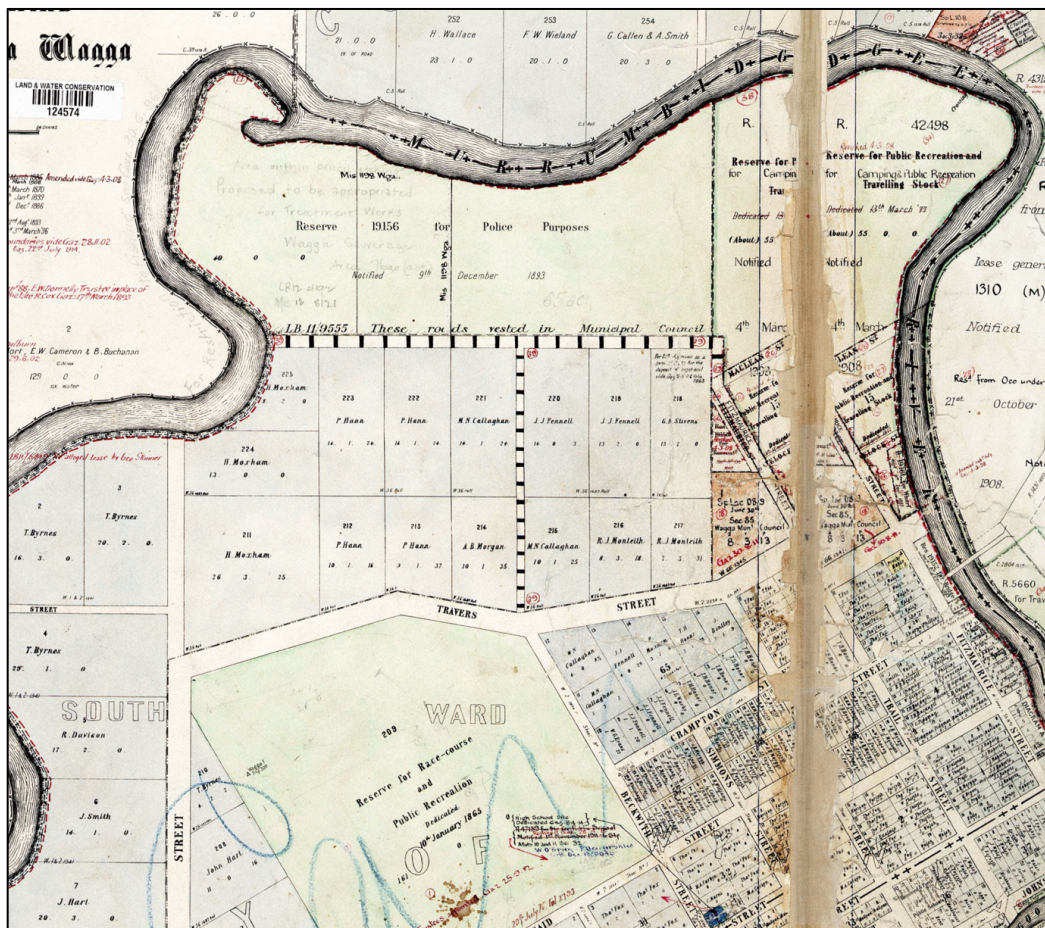


Map 2: Extract from Parish of South Wagga Wagga, 1896. <sup>lxxx</sup>



Map 3: Extract from Parish of North Wagga Wagga, 1896<sup>lxxxix</sup>

The Gobbagumbalin Lagoon (marked here only as 'permanent lagoon') is shown directly across the Murrumbidgee River from the Police Paddock (Map 3). The location of the Racecourse Reserve is shown on Map 4.



Map 4: Extract from Map of the Town of Wagga Wagga..., 1902.<sup>lxxxix</sup>



In the nineteenth and early twentieth century the impact of European intrusion and the policies of government increasingly restricted Aboriginal people's freedom of movement and access to country. Restrictions and controls were imposed on Aboriginal people by the various branches of white authority in many forms. In the 1880s the Aborigines Protection Board (APB) had emerged and soon developed into an agency of government control over the lives of Aboriginal people in New South Wales. The Board's role initially involved overseeing the distribution of blankets, rations, and various other goods to 'destitute' Aboriginal people. In later years the formation and management of reserves became a major part of the Board's functions.<sup>lxxxiii</sup> From its official formation in 1883 the APB increasingly intruded into the lives of the First Nations communities of New South Wales, dramatically increasing the regulations and limitations governing First Nations people's lives.<sup>lxxxiv</sup> The APB formed a reserve on Brungle Station, located half-way between Gundagai and Tumut, and adjacent to the small township of Brungle. The reserve was formed around an already existing camp and became one of the largest APB reserve communities in the state.<sup>lxxxv</sup> Downstream on the Murrumbidgee in the late 1870s the Reverend Gribble formed the Warangesda Mission, near Darlington Point, the settlement was brought under the control of the APB in the 1880s.

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

From the early 1900s, as Wagga Wagga grew, the tent and tin hut settlements on the bends of the Murrumbidgee River grew larger. Wiradjuri people returned to Wagga as did First Nations people from the wider region, and along with many non-Indigenous people settled in the camps:

*"Those without means lived in a canvas and hut suburb known as Tent Town in the bend in the river just below Hampden bridge... Residents either erected their own accommodation or paid a small rental for a tin hut erected by a Mr Neda Singh. There was a similar settlement on the northern side of the river near Parken Prgan Lagoon."<sup>lxxxvi</sup>*

Jack Argus, who was born in 1922 and grew up at Tintown, recalled that:

*"There were hundreds of huts on both sides of the river, Aboriginal and white families... It used to be known as Tent Town here, then it was Tintown and then later people called it the Bend. You didn't like to be known as coming from Tintown, so you called it the Flats, because people didn't know where that was."<sup>lxxxvii</sup>*

The local Wagga newspaper reported in 1921 that:

*"... the Chief Health Inspector (Mr. J.B. Tinsley) said that in company with Inspector Jones and Sergt. Gallagher, he carried out inspections at "Tent Town." The total population was: Adults 38 (including 7 colored folks); children 37 (including 7 colored), ages from baby in arms to 18 years; total population 75. The premises were clean and tidy. There were 29 dogs within the area, and they too were clean and apparently healthy."<sup>xxxviii</sup>*

In 1923 the newspapers referred to

*"Judging from the cases of unlawful assault that frequently come up for decision by the police magistrate, life in Wagga's tent town is not so humdrum as might be supposed. The black and white elements apparently do not mix without trouble occurring...."<sup>xxxix</sup>*

With the Depression of the 1930s the fringe camps around Wagga continued to grow, including Tent Town near the study area. In 1933 the local newspaper reported that:

*"The health inspector... reported at the meeting of the Wagga Municipal Council last night that he had made an inspection of Tent Town, Wagga, and had found that there were 42 tin huts, one tent, two wooden huts, 19 bag huts, and one waggonette, in all 65 structures on the reserve. There was also a tennis court. Mr. Lewis said that there were 107 adults and 58 children living on the reserve, a total of 165 persons. Of these 26 persons were drawing relief, 28 were pensioners, and six were labourers. He had found that there were 44 dogs, 31 cats, 15 horses, two cows, 86 fowls, and one sheep on the reserve."<sup>xc</sup>*

In the 1940s the council tried to remove the camp, but at least some residents remained into the 1950s.<sup>xcii</sup>

The Wiradjuri people living at Tent Town could look back over many generations of their ancestors who camped on these same bends of the Murrumbidgee River. The Wiradjuri people of the study area continue to teach their children, strengthen their communities, and walk their Country.

## 5 Overview of Findings and Recommendations

Nine locationally specific sites of intangible cultural significance were identified during the cultural values assessment process. Six of these are located within both the Current Project and Future Project study areas; one is located only within the Current Project study area; and, two are located only within the Future Project study area. A detailed discussion of these cultural values is provided in the following section (**Detailed Cultural Significance Assessments**).

**Table 1: Summary of Significant Cultural Values**

Item	Description	Cultural significance	Within Current Project Study Area	Within Future Project Study Area	Recommended Site-Specific Cultural Heritage Safeguards (see Table 2 & 3)
<b>Cultural Site A:</b> [redacted]	A cultural site that is of substantial cultural significance for its association with women’s business.	Very High	Yes	Yes	S1:7 and S2:7 to ensure fencing between construction zone and cultural site.  S1:9 development of interpretative signage.  S1:11 cultural values booklet.
<b>Cultural Site B:</b> <b>Gobbagumbalin Lagoon</b>	A culturally significant lagoon that is associated with a Dreaming Story that links the Gobbagumbalin Lagoon with the Pomingalarna Hill.	Very High	Yes (partial)	Yes (partial)	S1:7 and S2:7 to ensure fencing between construction zone and cultural site.  S1:8 creation of native vegetation zone.  S1:10 interpretative artwork.  S1:11 cultural values booklet.  S2:8 detailed design consultation.

<b>Cultural Site C: Resource and Gathering Place</b>	A culturally significant resource and gathering area.	High	Yes (partial)	Yes (partial)	S1:7 and S2:7 to ensure fencing between construction zone and cultural site.  S1:10 interpretative artwork.  S1:11 cultural values booklet.  S2:8 detailed design consultation.
<b>Cultural Site D: Crossing Area</b>	Murrumbidgee River crossing linking a number of culturally significant places.	High	No	Yes (partial)	S2:7 to ensure fencing between construction zone and cultural site.  S1:10 interpretative artwork.  S1:11 cultural values booklet.
<b>Cultural Site E: Cultural Trees</b>	Two culturally significant old growth trees.	Medium	Yes (partial)	Yes	S1:7 and S2:7 to ensure fencing between construction zone and cultural site.  S1:11 cultural values booklet.  S2:8 detailed design consultation.
<b>Cultural Site F: Cultural Trees</b>	Culturally significant trees associated with resource use.	Medium	Yes (partial)	No	S1:7 to ensure fencing between construction zone and cultural site.  S1:11 cultural values booklet.

<b>Cultural Site G: Gobbagombalin Story Site</b>	A landscape feature that holds cultural significance for its association with the <i>Gobbagumbalin and Pomingalarna Wirajduri Lore Story</i> .	Medium	Yes (partial)	Yes (partial)	S1:7 and S2:7 to ensure fencing between construction zone and cultural site.  S1:10 interpretative artwork.  S1:11 cultural values booklet.  S2:8 detailed design consultation.
<b>Cultural Site H: Gobbagombalin Stone Site</b>	A stone outcrop that holds cultural significance for its association with the <i>Gobbagumbalin and Pomingalarna Wirajduri Lore Story</i> .	Medium	Yes (partial)	Yes (partial)	S1:7 and S2:7 to ensure fencing between construction zone and cultural site.  S1:10 interpretative artwork.  S1:11 cultural values booklet.  S2:8 detailed design consultation.
<b>Cultural Site I: Murrumbidgee River</b>	The Murrumbidgee River holds substantial cultural significance throughout its entire length. The River has cultural value as a Dreaming Track, a movement corridor, and a rich source of resources.	Very High	No	Yes (partial)	S2:7 to ensure fencing between construction zone and cultural site.  S1:10 interpretative artwork.  S1:11 cultural values booklet.  S2:8 detailed design consultation.

A range of overarching and site-specific actions and mitigation measures have been recommended for implementation; these are designed to protect Aboriginal cultural heritage values within the project footprint from unintended impacts and to provide appropriate mitigation measures to record and respect Aboriginal cultural heritage values where impact will occur. These are set out in Tables 2-5 below as safeguards requiring implementation. These recommendations have been developed in consultation with the cultural knowledge holders.

**Table 2: Recommended General Aboriginal Cultural Heritage Safeguards for Current Project Olympic Highway Intersection Upgrades**

No.	General Safeguards for Current Project (Olympic Highway Intersection Upgrades)	Timing
S1:1	An Aboriginal Heritage Management Plan (AHMP) should be prepared and implemented as part of the Construction Environmental Management Plan (CEMP). The AHMP should provide specific guidance on measures and controls to be undertaken to avoid and mitigate impacts on Aboriginal Cultural Heritage during construction. This should include protection measures to be applied during construction, including but not limited to the recommendations set out in this table, as well as contractor training in general Aboriginal Cultural Heritage awareness and management of Aboriginal heritage values.	Pre-construction and construction.
S1:2	An Aboriginal Cultural Heritage awareness training package should be delivered as part of the site induction for all contractor(s) and maintenance personnel involved in the construction works. The training package should be informed by the Cultural Values Assessment Report and be developed by Transport for NSW in consultation with the project RAPs and identified Cultural Knowledge Holders to ensure that it is specific to the Country that the project is located within. The training package should at a minimum ensure awareness of the cultural significance of the project area, the requirements of the AHMP and relevant statutory responsibilities, and the identification of unexpected heritage items and appropriate management procedures.	Pre-construction and construction.
S1:3	Rehabilitation and revegetation of impacted areas (outside road corridor) within or adjacent to cultural site(s) should occur with local native plant species at completion of construction works. The identification of appropriate plant species should be undertaken in consultation with the RAPs and identified Cultural Knowledge Holders. Preference should be given to local First Nations organisations (that meet contract requirements) for engagement for revegetation and landscaping works.	Post-construction
S1:4	Transport for NSW to facilitate local First Nations community organisations having the opportunity to acquire timber from any trees removed during the works for cultural re-use.	Pre-construction and construction

No.	General Safeguards for Current Project (Olympic Highway Intersection Upgrades)	Timing
S1:5	The AHMP should provide for an addition to the Unexpected Heritage Items Procedure 2015 to require the notification of the identified Cultural Knowledge Holders within 48 hours of any discovery of potential archaeological Aboriginal ancestral remains during the proposed works.	As required
S1:6	If there is a confirmed discovery of archaeological Aboriginal ancestral remains it is recommended that consultation occur with the RAPs and identified Cultural Knowledge Holders to inform: the development of a Management Plan for proposed works in the relevant area; cultural ceremonies in relation to the ancestral remains and the site of their occurrence; and, repatriation of the ancestral remains.	As required

**Table 3: Recommended Site Specific Aboriginal Cultural Heritage Safeguards for Current Project Olympic Highway Intersection Upgrades**

No.	Site Specific Safeguards for Current Project (Olympic Highway Intersection Upgrades)	Timing
S1:7	<p>In relation to all identified cultural sites:</p> <ol style="list-style-type: none"> <li>1. the site(s) be marked on all operational maps as area(s) of environmental and heritage sensitivities.</li> <li>2. the detailed design should aim to minimise the impact of the construction footprint on the cultural site(s).</li> <li>3. effective protective fencing should be erected between the zone of construction activity and the unimpacted area of the site prior to any construction activities.</li> <li>4. the location and erection of the temporary fencing should be approved by the Transport for NSW Project Senior Environmental and Sustainability Officer and the Transport for NSW Aboriginal Cultural Heritage Officer. This will be documented and sent to the project RAPs and Cultural Knowledge Holders (through the provision of mapping and photographs by Transport for NSW).</li> </ol>	Pre-construction
S1:8	<p>A native vegetation zone to be created between the Gobbagombalin Lagoon and the project site. The native vegetation zone to be a minimum of 5 metres wide with the eastern edge located a maximum of 2 metres from the cadastral boundary of the road corridor as per Figure 6. This vegetation zone to be rehabilitated through revegetation with local native riparian plant species. The identification of appropriate plant species should be undertaken in consultation with the RAPs and identified Cultural Knowledge Holders. Preference should be given to local First Nations organisations (that meet contract requirements) for engagement for revegetation and landscaping works.</p>	Post-construction



No.	Site Specific Safeguards for Current Project (Olympic Highway Intersection Upgrades)	Timing
S1:9	The development of interpretative signage relevant to Cultural Site A and surrounding Country to be placed in an appropriate area (the adjacent Wirajduri Walking Track has been highlighted by the identified Cultural Knowledge Holders as the preferred location). The signage to be developed by a cultural heritage values and/or interpretation specialist guided by the identified Cultural Knowledge Holders, the Wagga Wagga Council Elders Heritage Committee, and the RAPs.	Pre-construction, construction, and post-construction
S1:10	The development of interpretative artwork in the Gardiner St pedestrian tunnel that reflects the cultural values of: Cultural Site B: Gobbagombalin Lagoon; Cultural Site E: Gobbagombalin Story Site; Cultural Site F: Cultural Stones; Cultural Site C: Resource and Gathering Area; and surrounding Country. The concept for the artwork and any associated interpretation materials to be developed by the identified Cultural Knowledge Holders, the Wagga Wagga Council Elders Heritage Committee, and the RAPs. The artwork concept to be implemented by local First Nations artists selected by Transport for NSW in consultation with the identified Cultural Knowledge Holders, the Wagga Wagga Council Elders Heritage Committee, and the RAPs.	Pre-construction, construction, and post-construction
S1:11	The development of a booklet highlighting the cultural values and historical records relating to the identified cultural site(s) and the Country they sit within. The booklet to be developed by a cultural values specialist guided by the identified Cultural Knowledge Holders, the Wagga Wagga Council Elders Heritage Committee, and the RAPs. The booklet should be in a format which allows for easy and widespread distribution and considers the needs of First Nations communities. The final format, content, and design to be approved by the identified Cultural Knowledge Holders, the Wagga Wagga Council Elders Heritage Committee, and the RAPs.	Pre-construction, construction, and post-construction

**Table 4: Recommended General Aboriginal Cultural Heritage Safeguards for potential Future Project Gobbagombalin Bridge Duplication**

No.	General Safeguard for Future Project (Potential Gobbagombalin Bridge Duplication)	Timing
S2:1	An Aboriginal Heritage Management Plan (AHMP) should be prepared and implemented as part of the Construction Environmental Management Plan (CEMP). The AHMP should provide specific guidance on measures and controls to be undertaken to avoid and mitigate impacts on Aboriginal Cultural Heritage during construction. This should include protection measures to be applied during construction, including but not limited to the recommendations set out in this table, as well as contractor training in general Aboriginal Cultural Heritage awareness and management of Aboriginal heritage values.	Pre-construction and construction.
S2:2	An Aboriginal Cultural Heritage awareness training package should be delivered as part of the site induction for all contractor(s) and maintenance personnel involved in the construction works. The training package should be informed by the Cultural Values Assessment Report and be developed by Transport for NSW in consultation with the project RAPs and identified Cultural Knowledge Holders to ensure that it is specific to the Country that the project is located within. The training package should at a minimum ensure awareness of the cultural significance of the project area, the requirements of the AHMP and relevant statutory responsibilities, and the identification of unexpected heritage items and appropriate management procedures.	Pre-construction and construction.
S2:3	Rehabilitation and revegetation of impacted areas (outside road corridor) within or adjacent to cultural site(s) should occur with local native plant species at completion of construction works. The identification of appropriate plant species should be undertaken in consultation with the RAPs and identified Cultural Knowledge Holders. Preference should be given to local First Nations organisations (that meet contract requirements) for engagement for revegetation and landscaping works.	Post-construction

No.	General Safeguard for Future Project (Potential Gobbagombalin Bridge Duplication)	Timing
S2:4	Development of a project specific First Nations Cultural Values Interpretation Plan to promote understanding and awareness of the cultural values of the study area Country. The Plan to be prepared in accordance with Transport for NSW Heritage Interpretation Guideline (2016) in consultation with the RAPs and identified Cultural Knowledge Holders. The Plan will guide the development of interpretative signage (or similar), any educational outputs, and any additional opportunities for input into (aesthetic) design elements to reflect the First Nations cultural values of Country.	Pre-construction
S2:5	The AHMP should provide for an addition to the Unexpected Heritage Items Procedure 2015 to require the notification of the identified Cultural Knowledge Holders within 48 hours of any discovery of potential archaeological Aboriginal ancestral remains during the proposed works.	As required
S2:6	If there is a confirmed discovery of archaeological Aboriginal ancestral remains it is recommended that consultation occur with the RAPs and identified Cultural Knowledge Holders in relation to: the development of a Management Plan for proposed works in the relevant area; cultural ceremonies in relation to the ancestral remains and the site of their occurrence; and, repatriation of the ancestral remains.	As required

**Table 5: Recommended Site Specific Aboriginal Cultural Heritage Safeguards for Future Project Potential Gobbagombalin Bridge Duplication**

No.	Site Specific Safeguard for Future Project (Potential Gobbagombalin Bridge Duplication)	Timing
S2:7	<p>In relation to all identified cultural sites:</p> <ol style="list-style-type: none"> <li>1. the site(s) be marked on all operational maps as area(s) of environmental and heritage sensitivities.</li> <li>2. the detailed design should aim to minimise the impact of the construction footprint on the cultural site(s).</li> <li>3. effective protective fencing should be erected between the zone of construction activity and the unimpacted area of the site prior to any construction activities.</li> <li>4. the location and erection of the temporary fencing should be approved by the Transport for NSW Project Senior Environmental and Sustainability Officer and the Transport for NSW Aboriginal Cultural Heritage Officer. This will be documented and sent to the project RAPs and Cultural Knowledge Holders (through the provision of mapping and photographs by Transport for NSW).</li> </ol>	Pre-construction
S2:8	<p>That detailed design be undertaken in consultation with a cultural values specialist, the identified Cultural Knowledge Holders, and the RAPs, to ensure that potential impacts on Cultural Site B: Gobbagombalin Lagoon and Cultural Site M: Murrumbidgee River are minimised.</p>	Pre-construction

## 6 Detailed Cultural Site Mapping

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

The cultural knowledge holders and the RAPs have identified their concerns regarding the impact of works on the ecosystems of the project corridor and beyond. Knowledge of Country includes knowledge of landforms, waterways, sky Country, soundscapes, plants and animals, and the ways in which these all come together to form specific local ecosystems. These elements all hold cultural value as part of Country and for their links to cultural activities and to the cultural stories that act to preserve and transmit cultural knowledge. This knowledge links the environment to spiritual, ethical and community values and is "... *an integral part of people's life and knowledge systems.*"<sup>xcii</sup>

[map redacted]

**Figure 9: Cultural Sites A to I.**

[map redacted]

**Figure 10: Northern Section of Current Project Study Area (red outline) with Cultural Sites.**

[map redacted]

**Figure 11: Southern Section of Current Project Study Area (red outline) with Cultural Sites.**

[map redacted]

**Figure 12: Northern Section Current Project study area with construction footprint (red outline).**

[map redacted]

**Figure 13: Southern Section Current Project study area with construction footprint (red outline).**

## 6.1 Cultural Site A – [redacted]

**Location:** [redacted].

[map redacted]

**Figure 14: Cultural Site A**

**Description:** A cultural site that is of very high cultural significance for its association with women's business.

**Impact:** Transport for NSW confirm that Current Project works will have no direct impact.

### **Site Specific Recommended Actions Current Project (Olympic Highway Intersection Upgrades)**

S1:7 - ensure fencing between construction zone and Cultural Site A.

S1:9 - development of interpretative signage.

S1:11 – development of cultural values booklet.

### **Site Specific Recommended Actions Future Project (Potential Gobbagombalin Bridge Duplication)**

S2:7 - ensure fencing between construction zone and Cultural Site A.

## 6.2 Cultural Site B - Gobbagumbalin Lagoon

**Location:** [redacted].

[map redacted]

**Figure 15: Cultural Site B Gobbagumbalin Lagoon**

**Description:** A culturally significant lagoon that is associated with a Dreaming Story that links the Gobbagumbalin Lagoon with the Pomingalarna Hills. This Dreaming Story, and the two landforms of Gobbagumbalin Lagoon and the Pomingalarna Hills that are the physical embodiment of the Story, are of very high cultural significance.

**Impact:** Transport for NSW confirm that Current Project works will have no direct impact.

### **Site Specific Recommended Actions Current Project (Olympic Highway Intersection Upgrades)**

- S1:7 - ensure fencing between construction zone and Cultural Site B.
- S1:8 - creation of native vegetation zone.
- S1:10 – development of interpretative artwork.
- S1:11 – development of cultural values booklet.

### **Site Specific Recommended Actions Future Project (Potential Gobbagombalin Bridge Duplication)**

- S2:7 - ensure fencing between construction zone and Cultural Site B.
- S2:8 – undertake detailed design consultation.



## 6.1 Cultural Site C – Resource and Gathering Place

**Location:** [redacted].

[map redacted]

**Figure 16: Cultural Site C - Resource and Gathering Place**

**Description:** A culturally significant resource and gathering area associated with the Murrumbidgee River, the Gobba Beach, and the Gobbagombalin Lagoon.

**Impact:** Transport for NSW confirm that Current Project works will have no direct impact.

### **Site Specific Recommended Actions Current Project (Olympic Highway Intersection Upgrades)**

S1:7 - ensure fencing between construction zone and Cultural Site C.

S1:10 – development of interpretative artwork.

S1:11 – development of cultural values booklet.

### **Site Specific Recommended Actions Future Project (Potential Gobbagombalin Bridge Duplication)**

S2:7 - ensure fencing between construction zone and Cultural Site C.

S2:8 – undertake detailed design consultation.

## 6.1 Cultural Site D – Gobba Beach Crossing Place

**Location:** [redacted].

[map redacted]

**Figure 17: Cultural Site D – Gobba Beach Crossing Place**

**Description:** The Gobba Beach area including the Murrumbidgee River crossing linking Cultural Site C: Resource and Gathering Place on the north side to the cultural areas on the south.

**Impact:** No impact as Cultural Site D is located outside the Current Project study area.

### **Site Specific Recommended Actions Current Project (Olympic Highway Intersection Upgrades)**

S1:10 – development of interpretative artwork.

S1:11 – development of cultural values booklet.

### **Site Specific Recommended Actions Future Project (Potential Gobbagombalin Bridge Duplication)**

S2:7 - ensure fencing between construction zone and Cultural Site D.

S2:8 – undertake detailed design consultation.

## 6.1 Cultural Site E – Cultural Trees

**Location:** [redacted].

[map redacted]

**Figure 18: Cultural Site E – Cultural Trees**

**Description:** Two culturally significant old growth trees located on the Murrumbidgee River flats.

**Impact:** Transport for NSW confirm that Current Project works will have no direct impact.

### **Site Specific Recommended Actions Current Project (Olympic Highway Intersection Upgrades)**

S1:7 - ensure fencing between construction zone and Cultural Site E.

S1:11 – development of cultural values booklet.

### **Site Specific Recommended Actions Future Project (Potential Gobbagombalin Bridge Duplication)**

S2:7 - ensure fencing between construction zone and Cultural Site E.

S2:8 – undertake detailed design consultation.

## 6.1 Cultural Site F – Cultural Trees

**Location:** [redacted].

[map redacted]

**Figure 19: Cultural Site F – Cultural Trees**

**Description:** Three culturally significant trees associated with resource use.

**Impact:** Located within potential ancillary site under consideration. Transport for NSW have committed that detailed design will ensure that Current Project works have no direct impact.

### **Site Specific Recommended Actions Current Project (Olympic Highway Intersection Upgrades)**

S1:7 - ensure fencing between construction zone and Cultural Site C.

S1:11 – development of cultural values booklet.

## 6.1 Cultural Site G – Gobbagumbalin Story Site

**Location:** [redacted].

[map redacted]

**Figure 20: Cultural Site G – Gobbagumbalin Story Site**

**Description:** The Gobbagumbalin Hill is significant for its association with the *Gobbagumbalin and Pomingalarna Wiradjuri Lore Story*.

**Impact:** Yes (within previously impacted area).

### **Site Specific Recommended Actions Current Project (Olympic Highway Intersection Upgrades)**

S1:10 – development of interpretative artwork.

S1:11 – development of cultural values booklet.

### **Site Specific Recommended Actions Future Project (Potential Gobbagumbalin Bridge Duplication)**

S2:8 – undertake detailed design consultation.

## 6.1 Cultural Site H – Gobbagombalin Stone Site

**Location:** [redacted].

[map redacted]

**Figure 21: Cultural Site G – Gobbagumbalin Stone Site**

**Description:** This place holds cultural significance for its association with the *Gobbagumbalin and Pomingalarna Wirajduri Lore Story*.

**Impact:** Transport for NSW confirm that Current Project works will have no direct impact.

### **Site Specific Recommended Actions Current Project (Olympic Highway Intersection Upgrades)**

S1:7 - ensure fencing between construction zone and Cultural Site E.

S1:10 – development of interpretative artwork.

S1:11 – development of cultural values booklet.

### **Site Specific Recommended Actions Future Project (Potential Gobbagombalin Bridge Duplication)**

S2:7 - ensure fencing between construction zone and Cultural Site E.

S2:8 – undertake detailed design consultation.

## 6.1 Cultural Site I – Murrumbidgee River

**Location:** The Murrumbidgee River runs east to west through the project area.



**Figure 22: Cultural Site I – Murrumbidgee River**

**Description:** The Murrumbidgee River holds substantial cultural significance throughout its entire length. The River has cultural value as a Dreaming Track, a movement corridor, and a rich source of resources.

**Impact:** No impact. Cultural Site I is located outside the Current Project study area.

### Site Specific Recommended Actions Current Project (Olympic Highway Intersection Upgrades)

- S1:10 – development of interpretative artwork.
- S1:11 – development of cultural values booklet.

### Site Specific Recommended Actions Future Project (Potential Gobbagombalin Bridge Duplication)

- S2:7 - ensure fencing between construction zone and Cultural Site I.
- S2:8 – undertake detailed design consultation.

## 7 Statement of Impact

The wider region that the Current Project and Future Project study areas sit within is a rich cultural landscape that includes important resource areas, Story or Dreaming Paths, ceremonial grounds, ring trees, burial trees, movement corridors (pathways), men's business places, women's business places, and traditional and historical living places.

Within the Current Project study area nine locations of cultural value have been identified: a women's business site (Cultural Site A), two landscape features that form part of a Dreaming Story (Cultural Sites G & H), a water feature that forms part of a Dreaming Story (Cultural Site B), two resource and gathering areas (Cultural Site C & D), two old growth trees (Cultural Site E), three cultural resource trees (Cultural Site E), and the Murrumbidgee River (Cultural Site I). Six of the nine locations of cultural value that have been identified also lie within the Future Project study area (Cultural Sites A, B, D, E, G, I). It is noted that the RAPs and the cultural knowledge holders also place cultural value on any material cultural objects identified during the project.

A range of general cultural heritage safeguards and several site-specific safeguards have been recommended. It is recommended that all identified cultural sites have protective fencing erected between the zone of construction activity and the unimpacted area of the site prior to any construction activities. The creation of a native vegetation zone between the Gobbagombalin Lagoon (Cultural Site B) and the project site has been recommended as a safeguard for the Current Project. The development of interpretative signage (Cultural Site A) at the southern end of the Current Project, interpretative artwork (Cultural Sites B, C, E, F) at the northern end of the Current Project, and a cultural values booklet (Cultural Sites A-I) regarding the Current Project and Future Project study areas has been recommended. It is also recommended that should the Future Project proceed detailed design to protect the identified cultural values be undertaken in consultation with a cultural values specialist, the identified Cultural Knowledge Holders, and the RAPs.



## 8 Bibliography

- 'Aboriginal Place: Wiradjuri Reserve and Gobba Beach', State Heritage Inventory, Heritage NSW, n.d.
- *Report from the Select Committee on the Condition of the Aborigines with Appendix, Minutes of Evidence, and Replies to a Circular Letter*, Sydney, W. W. Davies, Government Printing Office, 31 October 1845.
- *Regional Histories of New South Wales*, Heritage Office & Department of Urban Affairs and Planning (NSW), 1996.
- *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW*, 2011, Office of Environment and Heritage (NSW).
- *The Burra Charter (The Australia ICOMOS Charter for Places of Cultural Significance, 2013)*, Australia International Council on Monuments and Sites.
- *Practice Note: The Burra Charter and Indigenous Cultural Heritage Management*, Version 1: November 2013, Australia International Council on Monuments and Sites.
- NSW Government Architects Draft *Connecting with Country Framework*, 2020.

Andrews, Arthur *The First Settlement of the Upper Murray 1835 to 1845 with A Short Account of over Two Hundred Runs 1835 to 1880*, Library of Australian History (Facsimile Reprint of 1920 edition), 1979.

Barker, Theo *A History of Bathurst: Volume 1 The Early Settlement to 1862*, Bathurst, Crawford House Press, 1992.

Bayliss, James J. 'The Murrumbidgee and Wagga Wagga', *Journal and Proceedings of the Royal Australian Historical Society*, Vol.XIII, Part IV, 1927.

Bayliss, James J. 'The Murrumbidgee and Wagga Wagga', *Journal and Proceedings of the Royal Australian Historical Society*, Vol.XIII, Part V, 1927.

Bennett, George *Wanderings in New South Wales, Batavia, Pedir Coast, Singapore, and China: being the Journal of a Naturalist in those countries during 1832, 1833, and 1834*, Volume 1, Richard Bentley, London, 1834.

Byrne, Denis & Maria Nugent, *Mapping Attachment: A spatial approach to Aboriginal post-contact heritage*, Department of Environment and Conservation, Sydney, 2004.

Cahir, Fred Ian D. Clark, Philip A. Clarke, *Aboriginal Biocultural Knowledge in South-eastern Australia: Perspectives of early colonists*, CSIRO Publishing, 2018.

Campbell, Judy *Invisible Invaders: smallpox and other diseases in Aboriginal Australia, 1780-1880*, Melbourne, Melbourne University Press, 2002.

Chesterman, John & Brian Galligan, *Citizens without rights: Aborigines and Australian Citizenship*, Melbourne, Cambridge University Press, 1997.

English, Anthony *The sea and the rock gives us a feed: Mapping and managing Gumbaingirr wild resource use places*, National Parks and Wildlife Service (NSW), August 2002.

Flood, Josephine *Archaeology of the Dreamtime: The story of prehistoric Australia and its people*, Sydney, Angus & Robertson, (revised edition, first published in 1983), 2000.

Gammage, Bill 'The Wiradjuri War 1838-40', *Push from the Bush*, No.16, October 1983.

Gammage, Bill *Narrandera Shire*, Narrandera Shire Council, 1986.

Gilmore, Mary *Old Days: Old Ways – A Book of Recollections*, Sydney, Sirius Books, (original edition Angus and Robertson, 1934), 1963.

Godwin, L. & J. Weiner, 'Footprints of the ancestors: The convergence of anthropological and archaeological perspectives in contemporary Aboriginal heritage studies', in B. David, B. Barker & I. McNiven (eds), *The Social Archaeology of Australian Indigenous Societies*, Canberra, Aboriginal Studies Press, 2006.

Goodall, Heather *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972*, Allen & Unwin, St Leonards (NSW), 1996.

Gormly, James 'Exploration and Settlement on the Murray and Murrumbidgee', *Journal and Proceedings of the Royal Australian Historical Society*, Vol.II, Part II, 1906.

Green, Dick (Go Green Services), *Wiradjuri Heritage Study: For the Wagga Wagga Local Government Area of New South Wales*, report produced for Wagga Wagga City Council & NSW Heritage Office, (1<sup>st</sup> edition November 2002), 2003.

Howitt, A. W. *The Native Tribes of South East Australia*, London, MacMillan & Co, 1904.

McKeown, Keith C. *The Land of Byamee: Australian Wild Life in Legend and Fact*, Sydney, Angus & Robertson, 1938.

Milliss, Roger *Waterloo Creek*, UNSW Press, 1994.

Morris, Sherry *Wagga Wagga A History*, Council of the City of Wagga Wagga, 1999.

Munn, Nancy 'Excluded Spaces: The Figure in the Australian Aboriginal Landscape', *Critical Inquiry*, Vol.22, No.3, Spring 1996, pp.446-465.

Pearson, Michael 'Bathurst Plains and Beyond: European Colonisation and Aboriginal Resistance', *Aboriginal History*, Vol.8, No.1, 1984.

Perry, T. M., *Australia's First Frontier: The spread of settlement in New South Wales 1788-1829*, Melbourne University Press, Carlton (VIC), 1965 (1963).

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

Read, Peter *The Stolen Generations: The Removal of Aboriginal Children in New South Wales 1883 to 1969*, NSW Department of Aboriginal Affairs, 1996.

Riebe, Inge *Meaning of Place*, unpublished paper, 2021.

Riebe, Inge *Anthropological Summary Notes for Wagga Wagga Project*, report for Waters Consultancy, August 2022.

Silcock, J.L., 'Aboriginal Translocations: the intentional propagation and dispersal of plants in Aboriginal Australia', *Journal of Ethnobiology*, Vol.38(3), pp.390-405.

Strehlow, T. 'Geography and the totemic landscape in central Australia: a functional study', *Australian Aboriginal Anthropology*, R. Berndt (ed.), University of Western Australia Press, 1970.

Stuart, Iain *Squatting Landscapes in South-Eastern Australia (1820-1895)*, PhD Thesis, University of Sydney, 1999.

Sturt, Captain Charles *Two Expeditions into the interior of Southern Australia, during the years 1828, 1829, 1830, and 1831...*, Adelaide, Corkwood Press, (originally published: London, Elder & Co., 1833), 1999.

Swan, Keith *A History of Wagga Wagga*, Sydney, Hogbin Poole, 1970.

Tamasari Franca & J. Wallace, 'Towards an Experiential Archaeology of Place: From Location to Situation Through the Body', in Bruno David, Bryce Barker & Ian J. McNiven (eds), *The Social Archaeology of Australian Indigenous Societies*, Canberra, Aboriginal Studies Press, 2006.

Walsh, G.P. 'McKeown, Keith Collingwood (1892-1952)', *Australian Dictionary of Biography*, Vol 10, Melbourne University Press, 1986.

Waters, Kate *Aboriginal Oral History Project Kosciuszko National Park*, Department of Environment and Conservation (NSW), 2004.

Waters, Kate *Hume Highway Duplication project (Tarcutta to Albury): Aboriginal Cultural Heritage Assessment - Identified Aboriginal Cultural Places*, report prepared for the Roads and Traffic Authority of New South Wales, 2007.

Williams, Alice & Tim Sides, *Wiradjuri Plant use in the Murrumbidgee Catchment*, Murrumbidgee Catchment Management Authority, Wagga Wagga, 2008.

**Archival Material**

Aboriginal Protection Board Register of Reserves, File 2/8349, Reel 2847, State Records of New South Wales.

*Royal Anthropological Society of Australasia – Records, 1885-1914, with additional material, 1921-1926*, MLMSS 7603, State Library of New South Wales

**Government Papers**

*Votes & Proceedings of the Legislative Assembly*

**Maps**

*Parish of North Wagga Wagga, County of Clarendon, Wagga Wagga Land District, 1896*, Parish and Historical Maps, Land Registry Services (NSW).

*Parish of South Wagga Wagga, County of Wyndard, Wagga Wagga Land District, 1896*, Parish and Historical Maps, Land Registry Services (NSW).

*Map of the Town of Wagga Wagga North and South and Suburban Lands, 1902*, Parish and Historical Maps, Land Registry Services (NSW).

*Parish of South Wagga Wagga, County of Wyndard, Wagga Wagga Land District, 1910*, Parish and Historical Maps, Land Registry Services (NSW).

**Newspapers & Journals**

*Daily Advertiser*

*Daily Express*

*Goulburn Herald and County of Argyle Advertiser*

*Western Age*

## **9 Appendices A to K** [redacted]

## 10 Endnotes

---

- <sup>i</sup> See *The Burra Charter* (The Australia ICOMOS Charter for Places of Cultural Significance, 2013), Australia International Council on Monuments and Sites.
- <sup>ii</sup> *Practice Note: The Burra Charter and Indigenous Cultural Heritage Management*, Version 1: November 2013, Australia International Council on Monuments and Sites.
- <sup>iii</sup> See *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW*, Heritage NSW and *Aboriginal cultural heritage consultation requirements for proponents*, 2010, Heritage NSW.
- <sup>iv</sup> See *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW*, 2011, Office of Environment and Heritage (NSW).
- <sup>v</sup> James Ingram (Bidya Marra Consultancy), Dylan Ingram, Mark Saddler (Bundiya Aboriginal Cultural Knowledge), Paul Boyd & Lilly Carroll (DNC), Robert Young (Konanggo Aboriginal Cultural Heritage Services), Yalmambirra, Wagga Local Aboriginal Land Council.
- <sup>vi</sup> Telephone conversations were held with Uncle James Ingram, Mark Saddler, and Robert Young. No telephone number was provided by Yalmambirra so a follow up email was sent. Dylan Ingram was not spoken with directly; he was registered as a RAP with the same contact details as Uncle James Ingram. DNC and Wagga LALC were not successfully contacted via telephone. Following several attempts Wagga LALC was contacted via telephone on 11 May 2022 and a brief conversation was held with the CEO (Lorraine Lyons) to discuss the project and request the LALCs participation. This telephone conversation was followed up with an email re-sending the methodology (Appendix F); as there was no response further unsuccessful attempts were made to contact the LALC via telephone.
- <sup>vii</sup> Uncle James Ingram and Mark Saddler.
- <sup>viii</sup> Aunty Dorothy ‘Dot’ Whyman and Jackie Ingram.
- <sup>ix</sup> 19 May (James Ingram and Mark Saddler) 3 June (James Ingram), 7 June (James Ingram), 26 July (Aunty Dorothy ‘Dot’ Whyman and Jackie Ingram). Follow up Zoom and telephone discussions: 8 August (Jackie Ingram), 14 August ((Aunty Dorothy ‘Dot’ Whyman), 29 August (Jackie Ingram).
- <sup>x</sup> Inge Riebe, *Meaning of Place*, unpublished paper, 2021.
- <sup>xi</sup> Dr Danièle Hromek, Budawang/Yuin, Researcher and spatial designer, 2019, quoted in NSW Government Architects Draft *Connecting with Country Framework*, 2020.
- <sup>xii</sup> See *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW*, 2011, Office of Environment and Heritage (NSW).
- <sup>xiii</sup> Korey Moon (Waters Consultancy Pty Ltd), May 2022.
- <sup>xiv</sup> Bennett, George *Wanderings in New South Wales, Batavia, Pedir Coast, Singapore, and China: being the Journal of a Naturalist in those countries during 1832, 1833, and 1834*, Volume 1, Richard Bentley, London, 1834, pp.251-252.
- <sup>xv</sup> Bennett, op.cit., 1834, p.183.
- <sup>xvi</sup> Mark Saddler, *Interview with Kate Waters and Korey Moon (Waters Consultancy)*, May 2022.
- <sup>xvii</sup> Alice Williams & Tim Sides, *Wiradjuri Plant use in the Murrumbidgee Catchment*, Murrumbidgee Catchment Management Authority, Wagga Wagga, 2008, p.73.
- <sup>xviii</sup> Williams & Side, op.cit., p.88.
- <sup>xix</sup> Uncle James Ingram, *Interview with Kate Waters and Korey Moon (Waters Consultancy)*, May 2022.
- <sup>xx</sup> World Heritage Convention, UNESCO, 1996.
- <sup>xxi</sup> For discussions of totemic geography see for example, T. Strehlow, ‘Geography and the totemic landscape in central Australia: a functional study’, *Australian Aboriginal Anthropology*, R. Berndt (ed.), University of Western Australia Press, 1970 ; Deborah Bird Rose, Totemism, Regions, and Co-management in Aboriginal Australia, Conference Paper at “*Crossing Boundaries*”, British Columbia, Canada, 1998 ; Nancy Munn, ‘Excluded Spaces: The Figure in the Australian Aboriginal Landscape’, *Critical Inquiry*, Vol.22, No.3, Spring 1996, pp.446-465.
- <sup>xxii</sup> L. Godwin & J. Weiner, ‘Footprints of the ancestors: The convergence of anthropological and archaeological perspectives in contemporary Aboriginal heritage studies’, in B. David, B. Barker & I. McNiven (eds), *The Social Archaeology of Australian Indigenous Societies*, Canberra, Aboriginal Studies Press, 2006 ; Franca Tamasari and J. Wallace, ‘Towards an Experiential Archaeology of Place: From Location to Situation Through the Body’, in Bruno David, Bryce Barker & Ian J. McNiven (eds), *The Social Archaeology of Australian Indigenous Societies*, Canberra, Aboriginal Studies Press, 2006, p.208.

- xxiii Tamasari & Wallace, *op.cit.*, p.215.
- xxiv Flood, *op.cit.*, 1980, p.73.
- xxv Uncle James Ingram, *Interview with Kate Waters and Korey Moon (Waters Consultancy)*, June 2022.
- xxvi Josephine Flood, *Archaeology of the Dreamtime: The story of prehistoric Australia and its people*, Sydney, Angus & Robertson, 2000 (revised edition, first published in 1983), pp.239-240.
- xxvii See Kate Waters, *Hume Highway Duplication project (Tarcutta to Albury): Aboriginal Cultural Heritage Assessment - Identified Aboriginal Cultural Places*, report prepared for the Roads and Traffic Authority of New South Wales, 2007; Dr Arthur Andrews, *The First Settlement of the Upper Murray 1835 to 1845 with A Short Account of over Two Hundred Runs 1835 to 1880*, Library of Australian History (Facsimile Reprint of 1920 edition), 1979, p.169; Form from Superintendent of Police to the Anthropological Society of Australasia, 8<sup>th</sup> November 1899, in *Royal Anthropological Society of Australasia – Records, 1885-1914, with additional material, 1921-1926*, MLMSS 7603, State Library of New South Wales.
- xxviii Inge Riebe, *Anthropological Summary Notes for Wagga Wagga Project*, report for Waters Consultancy Pty Ltd, August 2022.
- xxix Korey Moon (Waters Consultancy Pty Ltd), May 2022.
- xxx ‘Queanbeyan: The Aboriginals’, *Goulburn Herald and County of Argyle Advertiser*, 29 June 1859, p.2.
- xxxi *Regional Histories of New South Wales*, Heritage Office & Department of Urban Affairs and Planning (NSW), 1996, pp.109, 134.
- xxxii Captain Charles Sturt, *Two Expeditions into the interior of Southern Australia, during the years 1828, 1829, 1830, and 1831...*, Adelaide, Corkwood Press, 1999, (originally published: London, Elder & Co., 1833), p.150.
- xxxiii Sturt, *op.cit.*, p.154.
- xxxiv Sturt, *op.cit.*, pp.150-151.
- xxxv Sturt, *op.cit.*, pp.152-3.
- xxxvi Silcock, J.L., ‘Aboriginal Translocations: the intentional propagation and dispersal of plants in Aboriginal Australia’, *Journal of Ethnobiology*, Vol.38(3), pp.390-405.
- xxxvii Sturt, *op.cit.*, p.155.
- xxxviii Sturt, *op.cit.*, p.156.
- xxxix Sturt, *op.cit.*, pp.156-7.
- xl James J. Bayliss, ‘the Murrumbidgee and Wagga Wagga’, *Journal and Proceedings of the Royal Australian Historical Society*, Vol.XIII, Part IV, 1927, pp.254-25; James Gormly, ‘Exploration and Settlement on the Murray and Murrumbidgee’, *Journal and Proceedings of the Royal Australian Historical Society*, Vol.II, Part II, 1906, p.39; Iain Stuart, *Squatting Landscapes in South-Eastern Australia (1820-1895)*, PhD Thesis, University of Sydney, 1999, pp.52-53.
- xli Abraham Valentine Booth, ‘Gooba house, Wagga Wagga Region, New South Wales, ca. 1910’, PIC Row 13/1/4 #PIC/13565/21, National Library of Australia.
- xlvi Keith Swan, *A History of Wagga Wagga*, Sydney, Hogbin Poole, 1970, p.9.
- xlvi Korey Moon (Waters Consultancy Pty Ltd), July 2022.
- xlii Anon, ‘Aboriginal Names’, *Farmer and Settler*, 25 August 1938, p. 11.
- xliii Mary Gilmore, *Old Days: Old Ways – A Book of Recollections*, Sydney, Sirius Books, 1963 (original edition Angus and Robertson, 1934), pp.118-119
- xliiii Gilmore, *op.cit.*, 1963 (1934), p.119.
- xliiiii Aunty Dorothy ‘Dot’ Whyman and Jackie Ingram, 26 July 2022.
- xliiii Ella Moon (Waters Consultancy Pty Ltd), July 2022.
- xlix Korey Moon (Waters Consultancy Pty Ltd), July 2022.
- <sup>1</sup> Korey Moon (Waters Consultancy Pty Ltd), July 2022.
- <sup>ii</sup> ‘Candelo Union’, ‘A Murrumbidgee Legend’, *Snowy River Mail and Tambo and Croajingolong Gazette*, 24 February 1894, p.4.
- <sup>iii</sup> *Ibid.*
- <sup>iiii</sup> Korey Moon (Waters Consultancy Pty Ltd), May 2022.

- liv G.P. Walsh, 'McKeown, Keith Collingwood (1892-1952), *Australian Dictionary of Biography*, Vol 10, Melbourne University Press, 1986.
- lv Keith C. McKeown, *The Land of Byamee: Australian Wild Life in Legend and Fact*, Sydney, Angus & Robertson, 1938, pp.210-212.
- lvi Uncle James Ingram, *Interview with Kate Waters and Korey Moon (Waters Consultancy)*, May 2022.
- lvii Korey Moon (Waters Consultancy Pty Ltd), May 2022.
- lviii James J. Bayliss, 'the Murrumbidgee and Wagga Wagga', *Journal and Proceedings of the Royal Australian Historical Society*, Vol.XIII, Part IV, 1927, pp.254-255.
- lix James J. Bayliss, 'the Murrumbidgee and Wagga Wagga', *Journal and Proceedings of the Royal Australian Historical Society*, Vol.XIII, Part IV, 1927, pp.254-255.
- lx Swan, op.cit., p.6.
- lxi Judy Campbell, *Invisible Invaders: smallpox and other diseases in Aboriginal Australia, 1780-1880*, Melbourne, Melbourne University Press, 2002, pp.216-219, passim.
- lxii Commissioner of Crown Lands for the Murrumbidgee district, Henry Bingham, *Report from the Select Committee on the Condition of the Aborigines with Appendix, Minutes of Evidence, and Replies to a Circular Letter*, Sydney, W. W. Davies, Government Printing Office, 31 October 1845, p.39.
- lxiii Bill Gammage, 'The Wiradjuri War 1838-40', *Push from the Bush*, No.16, October 1983, pp.3-17. ; Heather Goodall, *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972*, Sydney, Allen & Unwin and BlackBooks, 1996, p.30. ; Roger Milliss, *Waterloo Creek*, UNSW Pres, 1994, footnote 37 to p.713; Theo Barker, *A History of Bathurst: Volume 1 The Early Settlement to 1862*, Bathurst, Crawford House Press, 1992, p.25. ; Michael Pearson, 'Bathurst Plains and Beyond: European Colonisation and Aboriginal Resistance', *Aboriginal History*, Vol.8, No.1, 1984, pp.69-76; *Regional Histories....*, op.cit., pp.132-33.
- lxiv Bill Gammage, *Narrandera Shire*, Narrandera Shire Council, 1986, p.35.
- lxv Korey Moon (Waters Consultancy Pty Ltd), July 2022.
- lxvi *Regional Histories of New South Wales*, op.cit., p.135.
- lxvii Stuart, op.cit., 1999, p.99; Jeans, 1972, op.cit., pp.166-167
- lxviii James J. Bayliss, 'The Murrumbidgee and Wagga Wagga', *Journal and Proceedings of the Royal Australian Historical Society*, Vol.XIII, Part IV, 1927, p.255.
- lxix Gilmore, op.cit., 1963 (1934), pp.118-119.
- lxx Gilmore, op.cit., 1963 (1934), pp.136-137.
- lxxi Uncle James Ingram, *Interview with Kate Waters and Korey Moon (Waters Consultancy)*, June 2022.
- lxxii Gilmore, op.cit., 1963 (1934), pp.140-142
- lxxiii Gilmore, op.cit., 1963 (1934), pp.140-142
- lxxiv 25 November 1966 Wagga Wagga, Film 1475, Run R3W, Frame 5082, Image 1475\_3W\_082, Historical Imagery, Land Registry Services (NSW).
- lxxv Dick Green (Go Green Services), *Wiradjuri Heritage Study: For the Wagga Wagga Local Government Area of New South Wales*, report produced for Wagga Wagga City Council & NSW Heritage Office, (1<sup>st</sup> edition November 2002), 2003, p.111.
- lxxvi James J. Bayliss, 'The Murrumbidgee and Wagga Wagga', *Journal and Proceedings of the Royal Australian Historical Society*, Vol.XIII, Part IV, 1927, pp.253-254.
- lxxvii James J. Bayliss, 'The Murrumbidgee and Wagga Wagga', *Journal and Proceedings of the Royal Australian Historical Society*, Vol.XIII, Part V, 1927, pp.294-295.
- lxxviii Korey Moon (Waters Consultancy Pty Ltd), May 2022.
- lxxix *Parish of South Wagga Wagga, County of Wyndard, Wagga Wagga Land District*, 1896, Parish and Historical Maps, Land Registry Services (NSW).
- lxxx *Parish of South Wagga Wagga, County of Wyndard, Wagga Wagga Land District*, 1910, Parish and Historical Maps, Land Registry Services (NSW).
- lxxxi *Parish of North Wagga Wagga, County of Clarendon, Wagga Wagga Land District*, 1896, Parish and Historical Maps, Land Registry Services (NSW).
- lxxxii *Map of the Town of Wagga Wagga North and South and Suburban Lands*, 1902, Parish and Historical Maps, Land



Registry Services (NSW).

<sup>lxxxiii</sup> John Chesterman & Brian Galligan, *Citizens without rights: Aborigines and Australian Citizenship*, Melbourne, Cambridge University Press, 1997, pp.133-139. : Heather Goodall, *Invasion to Embassy: land in Aboriginal politics in New South Wales, 1770-1972*, Sydney, Allen & Unwin with Blacks Books, 1996, Chapter 10 & 11. : Peter Read, *The Stolen Generations: The Removal of Aboriginal Children in New South Wales 1883 to 1969*, NSW Department of Aboriginal Affairs, 1996, p.10. : 'Minute of Colonial Secretary re Protection of the Aborigines', dated 26<sup>th</sup> February 1883, *Votes & Proceedings of the Legislative Assembly*, 1883, Vol.3, p.919.

<sup>lxxxiv</sup> Kate Waters, *Aboriginal Oral History Project Kosciuszko National Park*, Department of Environment and Conservation (NSW), 2004, p.20.

<sup>lxxxv</sup> Waters, *op.cit.*, 2004, pp.22-23.

<sup>lxxxvi</sup> Sherry Morris, *Wagga Wagga A History*, Council of the City of Wagga Wagga, 1999, p.154.

<sup>lxxxvii</sup> Peter Kabaila, 1998, quoted in 'Aboriginal Place: Wiradjuri Reserve and Gobba Beach', State Heritage Inventory, Heritage NSW.

<sup>lxxxviii</sup> Anon, 'Tent Town' *Daily Express*, 11 November 1921, p.2.

<sup>lxxxix</sup> Anon, 'Black and White. A Feud at Tent Town', *Western Age*, 27 July 1923, p.4.

<sup>xc</sup> Anon, 'In Tent Town. Only One Tent', *Daily Advertiser*, 11 August 1933, p.1.

<sup>xc</sup> 'Aboriginal Place: Wiradjuri Reserve and Gobba Beach', State Heritage Inventory, Heritage NSW.

<sup>xcii</sup> Anthony English, *The sea and the rock gives us a feed: Mapping and managing Gumbaingirr wild resource use places*, National Parks and Wildlife Service (NSW), August 2002, p.24. See also: Fred Cahir, Ian D. Clark, Philip A. Clarke, *Aboriginal Biocultural Knowledge in South-eastern Australia: Perspectives of early colonists*, CSIRO Publishing, 2018, Introduction.

## APPENDIX 3 - PROCEDURE FOR ABORIGINAL CULTURAL HERITAGE CONSULTATION AND INVESTIGATION – STAGE 1

16/12/2022

Sam Millie  
 Transport for NSW  
 Wiradjuri Country,  
 193-195 Morgan Street  
 Wagga Wagga, NSW, 2650

Dear Sam,

**Preliminary assessment results for Olympic Highway Intersection Upgrade Project Compound Areas based on Stage 1 of the Procedure for Aboriginal cultural heritage consultation and investigation (the procedure).**

The project, as described in your emails is as follows:

TfNSW is upgrading the Olympic Highway intersections at Old Narrandera Road and Travers Street in Wagga Wagga. These intersections are located at either end of Gobbagombalin Bridge over the Murrumbidgee River. The proposal involves upgrading both intersections to traffic signals. The land to be assessed is proposed for ancillary facilities at the north-east corner of Boorooma St and Gardiner St (“NORTH BLOCK”), and at the south-east corner of Boorooma St and Gardiner St (“SOUTH BLOCK”). Ancillary facilities are required to support the project at both intersections, including site compounds, stockpile areas, parking areas and temporary fencing. The site compounds would include portable site offices and an amenities block with toilets, plus light vehicle parking and heavy machinery parking and tool/equipment sheds. The stockpile areas would include topsoil, mulch, gravel, rock and precast concrete pipes and culvert cells. The ancillary site would have a bund, geofabric and gravel all-weather access placed, then removed on completion of the works. The land is private property. Current and past land use is farming such as growing lucerne and grazing stock.

**Option A: North Block**

Proposed property lease sketch 2235 for ancillary site at north-east corner of Boorooma St and Gardiner St = Lot 7 DP855252 – J Hazelman = “NORTH BLOCK”



Transport for NSW

The use of North Block as an ancillary site, as described in your emails, was assessed as being unlikely to have an impact on Aboriginal cultural heritage.

The assessment is based on the following due diligence considerations:

- The project is unlikely to harm known Aboriginal objects or places.
- The AHIMS search did not indicate moderate to high concentrations of Aboriginal objects or places in the study area.
- The study area does not contain landscape features that indicate the presence of Aboriginal objects, based on the Office of Environment and Heritage's *Due diligence Code of Practice for the Protection of Aboriginal objects in NSW* and the Transport for NSW procedure.
- The cultural heritage potential of the study area appears to be reduced due to past disturbance.
- There is an absence of sandstone rock outcrops likely to contain Aboriginal art.

Your project may proceed in accordance with the environmental impact assessment process, as relevant, and all other relevant approvals.

If the scope of your project changes, you must contact me and your regional environmental staff Amy Evans to reassess any potential impacts on Aboriginal cultural heritage.

If any potential Aboriginal objects (including skeletal remains) are discovered during the course of the project, all works in the vicinity of the find must cease. Follow the steps outlined in the Transport for NSW *Unexpected Heritage Items Procedure (July 2022)*.

### Option B: South Blocks

Proposed property lease sketch 2236 for ancillary site at south-east corner of Boorooma St and Gardiner St = Lot 1 DP346146 & DP751422 – L Shoemark = "SOUTH BLOCK"



If it is not possible to utilise Option A (North Block) for the ancillary site for this project, and there is a need for Option B (South Blocks) to be considered, then further assessment is recommended in accordance with Stage 2 of the *Procedure for Aboriginal cultural heritage consultation and investigation* (the Procedure). This is due to the fact that the South Blocks are located within an area of cultural value, as identified in the Cultural Values Assessment Report prepared by Kate Waters.

Based on the Stage 1 assessment checklist (see attached):

- ✓ The project would, or may, harm known Aboriginal objects or places.
- ✓ The project would disturb land on which Aboriginal objects are likely to occur.
- ✓ The project would disturb land that may have significant cultural values.
- ✓ The archaeological and/or cultural potential of the landscape is uncertain.

Where possible, your project should avoid harm to Aboriginal objects and places. Where this is not feasible, you must complete Stage 2 of the procedure, as a minimum.

Stage 2 requires that you engage key Aboriginal stakeholders and an archaeologist to undertake a survey of the study area and undertake further investigation. The purpose of this stage is to ensure that an appropriate standard of due diligence has been demonstrated with regard to the assessment of potential harm to Aboriginal objects.

Please contact me for assistance in undertaking Stage 2 investigations.

Yours sincerely / faithfully

*R. McPhail*

Rachael McPhail  
Aboriginal Cultural Heritage Advisor – South West