

Manning Base Hospital Redevelopment Stage 2 - Early Works REF

Aboriginal cultural heritage assessment

Prepared for Mace Australia Pty Ltd

July 2023

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Mace Australia Pty Ltd

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Executive Summary

Mace Australia Pty Ltd, on behalf of Health Infrastructure, is undertaking the re-development of the Manning Base Hospital (Stage 2), 26 York Street, Taree, NSW. The main project includes the re-design and expansion of the hospital including the demolition and construction of several structures, along with a range of other ancillary activities. The main project is being proposed for assessment under Part 4, Division 4.7, of the *Environmental Planning and Assessment Act 1979*. Demolition of three buildings on the site and relocation of the medical gas storage enclosure is being carried out as a separate project. The proposed works associated with the demolition of the administration block, facility management building and mortuary building therefore require a Review of Environmental Factors (REF) under Part 5 of the *Environmental Planning and Assessment Act 1979*. As such, an Aboriginal cultural heritage assessment (ACHA) has been developed in accordance with Heritage NSW guidelines to inform this broader assessment process.

Aboriginal consultation was undertaken for the project in accordance with Heritage NSW's *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010* (DECCW 2010) at the end of 2022. The consultation process initially identified 52 Aboriginal stakeholder parties (either individuals or organisations) who may have had an interest in the project. Following notification of these parties, 15 responded as wishing to be registered for subsequent consultation through the project. These included a number of Birpi and/or Worimi Elders, knowledge-holders, and organisations, as well as other intra-state organisations. Several of these individuals and/or organisations participated in Aboriginal focus meetings and on-site investigations for the project. Feedback for the project to date has been generally positive, and included a range of contemporary cultural values, stories, and events associated with the site. As no changes to the overall project development will be effected, and this REF report covers the same elements as the original assessment, no additional assessment will be required. The RAPs will be provided an update on the status of the project and why elements of the original redevelopment have been separated and assessed under an REF ACHA report and as such, these have been removed from the original SSDA ACHA report.

The desktop assessment identified a lack of landforms or environmental features that would indicate the study area was an attractive locale for repeat or long-term visitation by past Aboriginal people. There are no major watercourses nearby, with the Manning River and Brown's Creek flowing over 500 m away, and the site was situated on a moderate slope containing shallow soils. Further, historical evidence and geotechnical information indicated that the entire study area had been subject to extensive disturbance over the last 100 or so years. Notably, the geotechnical information indicates a ~1 m soil profile of modern overburden and fill overlying geological substrate.

In response to concerns raised by local Aboriginal Elders regarding the possibility of cultural material being present at the site, a small test excavation program was carried out in the western part of the study area, generally surrounding the nurses' accommodation building along Commerce and York streets. Test pits were located in a systematic grid across undeveloped patches of the study area while avoiding buried service locations. These excavations validated the geotechnical investigation and found heavily disturbed soil profiles. No cultural materials were identified, nor was their potential considered probable.

A number of intangible values, events and stories associated with the hospital from the 1960s and 70s were provided by the Aboriginal participants. While none of these would be adversely affected by the project, they provide an opportunity for these stories to be incorporated into interpretation and public outputs of the project. Recommendations to further explore this have been proposed.

Based on the above information, the following recommendations are made:

- Prior to ground disturbance, an Aboriginal Cultural Heritage Management Plan (ACHMP) must be developed by a heritage specialist in consultation with the Registered Aboriginal Parties (RAPs) and consent authority to provide the post-approval framework for managing Aboriginal heritage within the project area. The ACHMP should include the following issues:
 - processes, timing, and communication methods for maintaining Aboriginal community consultation and participation through the remainder of the project
 - if required: descriptions and methods of any additional investigative and/or mitigative archaeological actions that may be required prior to works commencing or during the project. These may include cultural inductions for all personnel and subcontractors outlining the past history and sensitivity of the region, archival recording, archaeological excavation and/or cultural monitoring for any areas where the surface impacts of the project intersect the identified Aboriginal objects and/or sites, and/or areas of archaeological sensitivity, and any additional requirements identified by the Aboriginal community
 - description and methods for undertaking further Aboriginal heritage assessment, investigation and mitigation of any areas of the project footprint that have changed following completion of the Aboriginal heritage assessment and/or during the final design and construction phases of the project
 - description and methods of post-excavation analysis and reporting of any archaeological investigations and activities implemented as part of the ACHMP. For excavations, these should include suitable collection and processing of stone artefacts, and chronological, soil, and environmental samples
 - procedures for managing the unexpected discovery of Aboriginal objects, sites and/or human remains during the project
 - procedures for the curation and long-term management of cultural materials recovered as part of the works outlined in the AHMP and any preceding stages associated with the project
 - processes for reviewing, monitoring, and updating the ACHMP as the project progresses.
- A heritage-interpretation strategy must be developed by a heritage specialist (or equivalent) to identify the interpretive values of the study area, and specifically Aboriginal heritage values across the project footprint, and to provide direction for potential interpretive installations and devices. This strategy should be made available for consultation and feedback with the RAPs. Following consultation and feedback on the strategy, a heritage interpretation plan would refine the strategy with content (visual and textual) and design details in order to allow the implementation stage. The interpretation strategy and interpretation plan must include consideration of the following main components identified through the ACHA process:
 - information obtained from the oral histories provided by Elders and key-knowledge holders where approved for use by the participants
 - any input and feedback from the registered Aboriginal parties on traditional and/or contemporary Aboriginal heritage values provided during the development of the strategy and/or plan
 - the historical record of the study and its immediate environs, which has documented associations with Aboriginal people, dating to the pre- and post-Contact period.

- Consultation should be maintained with the registered Aboriginal parties during the finalisation of the assessment process and throughout the project.
- A copy of the ACHA should be lodged with AHIMS and provided to each of the registered Aboriginal parties.
- Where the heritage consultant changes through the project, suitable hand over should be undertaken to ensure no loss or mistranslation of the intent of the information, findings and future steps in heritage management occur.

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1 Introduction

1.1 The project

The Manning Base Hospital (MBH) provides healthcare services for the communities of Taree and the surrounding Manning Valley. The main project redevelopments have been completed and included provision of a range of new or enhanced facilities for cancer care, medical imaging, and medical consultation, as well as a reconfigured car park and refurbished main entrance. The current project includes Early Works, the demolition of three buildings on the site and relocation of the medical gas storage enclosure. The works associated with these activities will require the completion of an REF under Part 5 of the *Environmental Planning and Assessment Act 1979*. The proposed works primarily include the demolition of several buildings in the north-western quadrant of the study area, including (see Plate 1.1):

- administration block
- facility management building
- mortuary building.

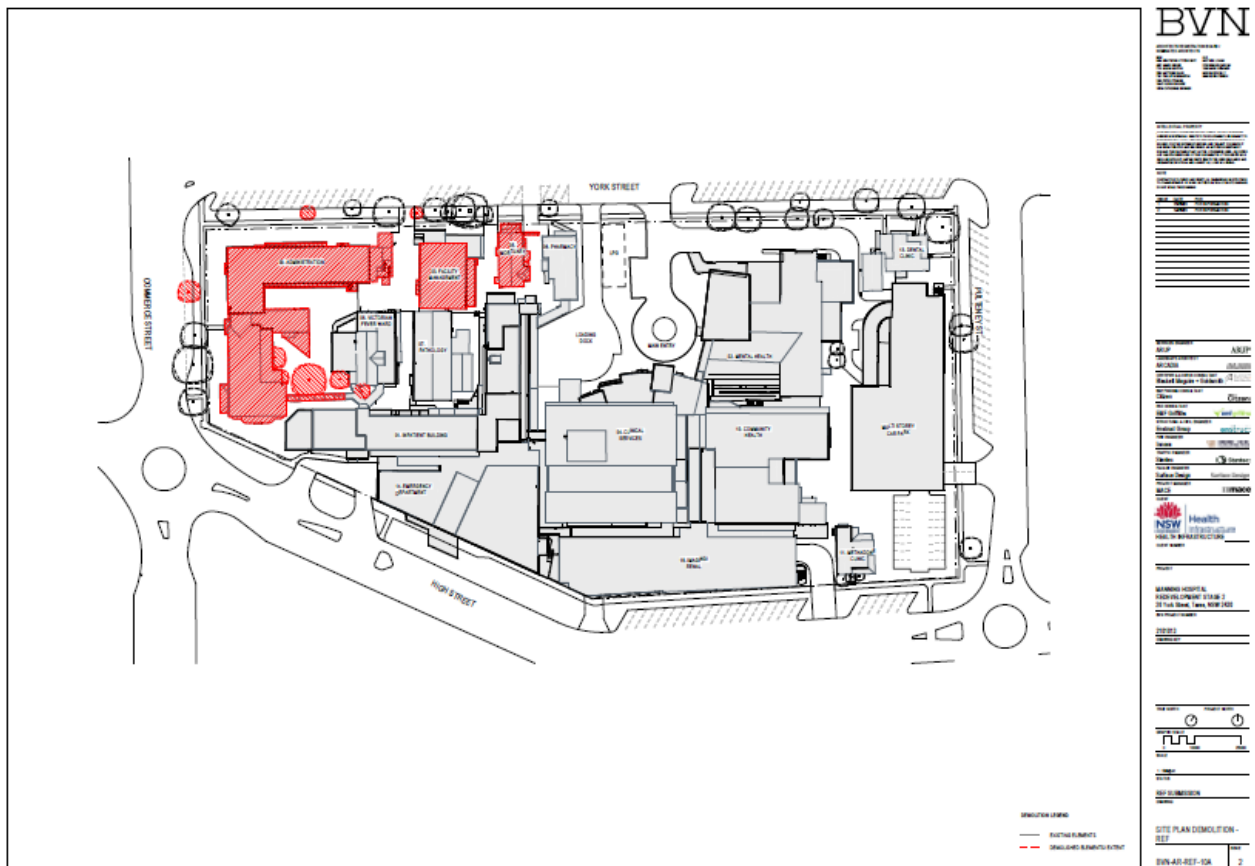


Plate 1.1 REF design plans issued to EMM by Mace on 28 June 2023.

Given the approval pathway for the project and the potential for Aboriginal objects to be harmed through the development, an Aboriginal cultural heritage assessment (ACHA) was conducted to inform a Review of Environmental Factors (REF) report, and to present the findings of the Aboriginal community consultation, previous investigations regarding Aboriginal cultural and archaeological heritage values, and physical investigation and ground-truthing of the project area. It provides information on the location, distribution and significance of Aboriginal objects within the study area, as well as the likely harm to objects by proposed development and recommendations for the management of such harm.

This report describes the results of archaeological investigation undertaken to identify the extent and significance of any physical remains of past Aboriginal occupation within the subject area. The principal objectives of the investigation were:

- to liaise and consult with key Aboriginal community members and knowledge holders to identify areas and places of cultural value within or in the vicinity of the study area
- to compile a review of existing environmental, historical and archaeological information for the study area, by identifying and summarising known and previously recorded Aboriginal heritage places, cultural values areas and landforms of archaeological interest in its immediate surrounds
- to determine if any Aboriginal objects, places, cultural values areas, or areas of archaeological potential are present (or are likely to be present) within the study area, as well as areas of existing disturbance, through ground-truthing
- to identify the type, nature, and extent of any Aboriginal sites, objects, archaeological deposits, potential archaeological deposits, and cultural values areas within the study area
- to map the locations of known and potential Aboriginal sites, objects and deposits and cultural values areas identified
- to assess the archaeological and cultural significance of the study area
- to assess and identify heritage constraints and opportunities and the potential impacts of the project
- to identify and recommend measures to mitigate any heritage impacts and risks to the project.

The project is being assessed as part of a Review of Environmental Factors (REF), which will be submitted to a consent authority (Health Infrastructure NSW) for consideration under Part 5 of the *Environmental Planning and Assessment Act 1979*. As such, this ACHA report has been developed in accordance with the following relevant guidelines:

- *Guide to Investigating, Assessing and Reporting on Aboriginal Cultural Heritage in NSW* (OEH, 2011)
- *Aboriginal Cultural Heritage Consultation Requirements for Proponents* (DECCW 2010)
- *Code of Practice for Archaeological Investigation of Aboriginal Objects in New South Wales* (DECCW 2010).

1.2 Study area

The existing Manning Base Hospital is located at 26 York Street, Taree 2430 (Lot 1 DP 1011890) (hereafter referred to as 'the study area') (Figure 1.1 and Figure 1.2). It is bounded by York Street to the north-west, Pulteney Street to the north-east, High Street to the south-east, and Commerce Street to the south-west. The site is on a moderate slope, and entirely encompassed by existing structures of the hospital situated across multiple stepped levels in the western quadrant and entranceway of the existing hospital on the site. Although the proposed REF activities are constrained to the administration block, facility management building, and mortuary, this ACHA took a holistic approach to the entire hospital site. The proposed activities would include significant ground disturbance, piling and earthwork.

1.3 Legislative context

There are several Commonwealth and State Acts (and associated regulations) that manage and protect Aboriginal cultural heritage (Appendix A provides further details). These are summarised in Table 1.1.

Table 1.1 Commonwealth and State legislation relevant to the project.

Legislation	Description	Relevant to the project?	Details
Commonwealth			
<i>Environment Protection and Biodiversity Conservation Act 1999</i>	Recognises sites with universal value on the World Heritage List (WHL). Protects Indigenous heritage places with outstanding heritage value to the nation on the National Heritage List (NHL), and significant heritage value on the Commonwealth Heritage List (CHL).	No	There are no Indigenous heritage places within the project area that are listed on the WHL, NHL, or the CHL.
<i>Native Title Act 1993</i>	Established a system for recognising Aboriginal and Torres Strait Islander peoples' rights and interests over lands and waters by Aboriginal people. Provides for negotiation and registration of Indigenous Land Use Agreements (ILUAs). Often used in NSW to identify relevant stakeholders for consultation.	No	There no active claims encompassing the study area.
<i>Aboriginal and Torres Strait Islander Heritage Protection Act 1984</i>	Preserves and protects declared areas and objects of particular significance to Aboriginal and Torres Strait Islander people that are under threat from injury or desecration.	No	There are no areas or objects within the project area subject to a Declaration under the Act.

Table 1.1 Commonwealth and State legislation relevant to the project.

Legislation	Description	Relevant to the project?	Details
State			
<i>Environmental Planning and Assessment Act 1979</i>	Requires environmental impacts, including to Aboriginal heritage, to be considered in land use planning. Provides for the development of environmental planning instruments, including State Environmental Planning Policies and Local Environmental Plans.	Yes	The proposed development is being assessed as an REF project under Part 5 of this Act, and is subject to approval from the Minister and/or relevant authority body. A heritage impact assessment is required (in accordance with standard Heritage NSW procedures and guidelines) to assess whether the project has the potential to impact on Aboriginal objects, sites, or places of Aboriginal heritage significance.
<i>National Parks and Wildlife Act 1974</i>	Provides blanket protection for all Aboriginal objects and declared Aboriginal places. Includes processes and mechanisms for development where Aboriginal objects are present, or where Aboriginal Places are proposed for harm.	Yes	While an Aboriginal heritage impact permit to harm tangible Aboriginal cultural heritage under this Act is not required for REF projects, the REF requirements apply guidelines prepared under this Act relating to consultation and assessment of impacts of REF projects on cultural heritage.
<i>Aboriginal Land Rights Act 1983</i>	Establishes Local Aboriginal Land Councils (LALCs). Allows transfer of ownership of vacant crown land to a LALC. The Office of the Registrar, <i>Aboriginal Land Rights Act 1983 (ORALRA)</i> , registers Aboriginal land claims and maintains the Register of Aboriginal Owners. Often used in NSW to identify relevant stakeholders for consultation.	No	The project area is within the boundaries of the Purfleet-Taree Local Aboriginal Land Council, which is a RAP for this project and has been consulted. A request to search the Register of Aboriginal Owners was made to the ORALRA on 6 August 2021. The project area does not appear to have Registered Aboriginal Owners pursuant to Division 3 of the Act.

1.4 Limitations

This report is based on existing and publicly available environmental and archaeological information (including AHIMS data) and reports about the study area. The background research did not include any independent verification of the results and interpretations of externally sourced existing reports (except where the ground-truthing was undertaken). The report further makes archaeological predictions based on these existing data and targeted ground-truthing, and which may contain errors depending on the accuracy of these third party studies and the extent of ground-truthing investigations.

This report does not consider historical (non-Aboriginal) or built heritage unless specifically indicated.

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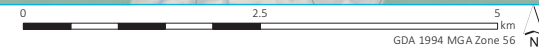
- KEY**
- Study area
 - Train station
 - Rail line
 - Major road
 - Minor road
 - Named watercourse
 - NPWS reserve
 - State forest
- INSET KEY**
- Major road

Regional setting

Manning Hospital redevelopment (stage 2)
Aboriginal cultural heritage assessment
Figure 1.1



Source: EMM (2021); DFSI (2017); GA (2011); ASGC (2006)



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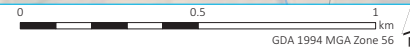


- KEY**
- Study area
 - Train station
 - Rail line
 - Major road
 - Minor road
 - Named watercourse
 - NPWS reserve

Local setting

Manning Hospital redevelopment (stage 2)
Aboriginal cultural heritage assessment
Figure 1.2

Source: EMM (2022); DFSI (2017)

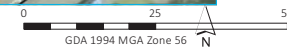


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KEY
 Study area
 Study site

Source: EMM (2021); DFSI (2017); GA (2011); ASGC (2006)



Project design

Manning Hospital redevelopment (stage 2)
 Aboriginal cultural heritage assessment
 Review of Environmental Factors
 Figure 1.3



2 Aboriginal consultation

2.1 Key findings

- The assessment adopted the processes and methods outlined in DECCW's Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010 (DECCW 2010).
- The consultation process initially identified 52 Aboriginal stakeholder organisations who may have had an interest in the project. Following notification of these organisations, 13 responded as wishing to be registered for subsequent consultation through the project.
- An Aboriginal Focus Group (AFG) was held on 2 February 2022 in which the following RAPs participated: Auntie Joyce McKinnon, Uncle William Paulson, Auntie Janice Paulson, Auntie Cynthia Coombe, Auntie Veronica Saunders (Biripi and/or Worimi Elders). A number of stories and interpretation options were shared and discussed.
- A two-day test excavation took place over 20–21 April 2022 and involved members of the Purfleet-Taree Local Aboriginal Land Council (Dean Saunders, Michael and William Moylan) as well as local Biripi/Worimi Elders (Uncle William Paulson, Auntie Janice Paulson, and Auntie Veronica Saunders).

2.2 The process

Aboriginal consultation for this project has been undertaken in accordance with procedures set out in the Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010 (DECCW 2010). These guidelines identify a five-stage process:

1. Pre-notification – identification of the Aboriginal individuals and/or communities relevant to the study area by contacting several state government agencies.
2. Notification – contacting all Aboriginal individuals and/or communities identified in Stage 1 to determine their interest in being consulted during the project. This includes direct communication and the placement of advertisements in local media seeking further expressions of interest from Aboriginal individuals and/or communities that may have been missed through Stage 1. Those Aboriginal individuals and/or communities that wish to be consulted become a 'registered' Aboriginal party (RAP).
3. Presentation of project information/assessment methodology – briefing RAPs about the project and scope of any Aboriginal heritage assessment and investigations. This is usually undertaken through written correspondence, but can include meetings, and may undergo several iterations through the project as the nature of the assessment changes (e.g. surface ground-truthing may lead to a requirement for test excavations).
4. Impacts and mitigation strategies – discussion of potential impacts to cultural materials and mitigation options with the RAPs prior to developing the ACHA. This is often undertaken either onsite at the end of any field program and/or as part of Stage 4.
5. Report review – the RAPs are provided an opportunity to review and comment upon the draft ACHA, to contribute input into the overall findings, significance, and management of cultural heritage.

2.3 This project

A complete log of actions and correspondence regarding Aboriginal community consultation is included in Appendix B and summarised in Table 2.1.

Overall, the consultation process identified 52 Aboriginal stakeholders in the region (Appendix B.2). Subsequently following a notification process, 13 of these registered an interest in the project (Appendix B; Table 2.2). These included several Elders and key knowledge-holders from the Taree area (e.g. Uncle William Paulson, Auntie Joyce McKinnon, Auntie Janice Paulson, and Auntie Veronica Saunders), as well as a range of local and intra-State organisations (Table 2.2). Due to the heavily developed nature of the site, only a short site investigation program was implemented, and this included the Purfleet-Taree LALC and several of the Elders. Regretfully, the scale of the development did not allow for all Registered Aboriginal Parties (RAPs) to be involved in the on-site activities for this assessment, and the groups selected for the fieldwork were done so on a basis of their involvement with the initial phase of the ACHA process and general engagement with the project.

Table 2.1 Consultation process summary

Stage	Description	Date started	Date completed	Notes
1	Government Agency Pre-Notification	26 July 2021	6 August 2021	Additional details provided in Appendix B.1.
	Advertisement in The District Reporter	18 August 2021	1 September 2021	A tearsheet is provided in Appendix B.2.
	Notification and registration of potential Aboriginal stakeholders	18 August 2021	1 September 2021	Additional details are provided in Appendix B.2.
	Provision of information to Heritage NSW	2 September 2021	2 September 2021	
2/3	Presentation of information about the proposed project and gathering information about cultural significance	8 October 2021	5 November 2021	Additional details are provided in Appendix B.3.
	Aboriginal Focus Group meeting	2 February 2022		Additional details are provided in Appendix B.3.
	Fieldwork – survey and test excavation	3 February 2022	16 February 2022	Attended by five RAP organisations. Additional details are provided in Section 6.
4	Review of draft report	TBC	TBC	Additional details are provided in Appendix B.4.

Table 2.2 List of registered Aboriginal parties for the project

Organisation	Contact
A1 Indigenous Services	Carolyn Hickey
-	Auntie Cinthia Coombe
Corroboree Aboriginal Corporation	Marilyn Carroll-Johnson
Didge Ngunawal Clan	Lillie Carroll and Paul Boyd
-	Auntie Janice Paulson

Table 2.2 List of registered Aboriginal parties for the project

Organisation	Contact
-	Auntie Joyce McKinnon
Lee Davison/Saunders Family	Lee Davison, Auntie Veronica Saunders
Purfleet- Taree Local Aboriginal Lands Council	Joedie Lawler
-	Robert Syron
Taree Indigenous Development & Employment (TIDE)	John Clarke
Widescope	Steve Hickey
-	William Paulson
Woka Indigenous Corporation	Steven Johnson

2.3.1 Aboriginal Focus Group

An Aboriginal Focus Group (AFG) meeting was held between Auntie Joyce McKinnon, Uncle William Paulson, Auntie Janice Paulson, Auntie Cynthia Coombe, Auntie Veronica Saunders (Biripi and/or Worimi Elders), Alan Williams and Georgia Burnett (EMM Archaeologists), and representatives from Health Infrastructure, Hunter New England Local Health District (LHD), and BVN Architects. The goal of the meeting was to provide local Aboriginal stakeholders with information on the project, how impacts to Aboriginal heritage would be assessed and managed, and to discuss tangible and intangible values of the site with Aboriginal Elders to inform the overall process.

The full AFG meeting minutes can be found in Appendix B.3. Key discussion points are summarised below:

- Outline:** EMM provided an initial outline of the proposed project scope, assessment and approval process. This included specific discussions included the development of an Aboriginal cultural heritage assessment (ACHA) to inform the assessment process, and which explores both tangible and intangible cultural values of the site, assesses their significance and develops suitable mitigation measures.
- Recent hospital history:** several of the Elders present are former hospital employees and discussed the history of the hospital and their experience as both staff and patients. This included a discussion around the Victoria Fever Ward (featuring significantly in the treatment of Aboriginal people, and where Auntie Veronica Saunders worked), and a number of highly emotional and traumatic stories regarding segregation continuing into recent times (1970s) and the poor treatment of family members while grieving. To prevent these experiences from being forgotten or repeated, cultural training awareness for hospital and operations staff was suggested.
- Deep-time history:** the Elders present identified the nearby showground as an important Biripi gathering place during the post-invasion (i.e. post-1788) period (thereby indicating the study area may contain cultural materials), and the possible presence of a pre-hospital burial ground at the western end of the hospital site beneath the nurses' accommodation (constructed in the 1940s). Limited documentary evidence of this burial ground exists, but it was investigated (Section 6).
- Design elements:** it was suggested that totems significant to local groups, including sharks, dolphins, kangaroos, wallabies, stingrays and goannas, be included in the redevelopment design. The inclusion of bush tucker and bush medicine was also raised, as was the significance of view-lines from the hospital grounds to culturally important landscape features such as the Manning River and nearby mountains.

The establishment of cultural places/rooms in the new hospital buildings was highlighted as an important consideration, in order to allow Aboriginal people to engage in culturally-specific mourning and caring practices.

- **Other points:** a nearby location, 120 High Street, was noted as having important cultural and historical connections to the hospital, with at least one Aboriginal person born on the verandah of this property. Finally, the need for an oral history project to capture and document the experiences and history discussed during the AFG was raised.

2.3.2 Aboriginal stakeholder feedback

A draft version of this report, which included all background information, results, draft significance assessment and draft management recommendations, was issued to all RAPs on 28 June 2022 accompanied by an email specifying a 28-day timeframe for review (27 July 2022).

No feedback was received from any of the RAPs during this comment period. Recommendations within the report have been based on numerous conversations and discussions undertaken with the RAPs during the on-site investigation and Aboriginal focus group meeting/s.

3 Existing environment

3.1 Key findings

- The study area is characterised by a sequence from the flat/undulating coastal barrier to the low foothills grading into steep slopes and gorges to the west. The study area is located near the flat Myall River valley and is surrounded by foothills and ranges. There is no evidence of significant elevation, escarpments or exposed sandstone, which constrains a range of archaeological site types. The nature of the underlying geology within the area makes it unlikely for rock shelters to occur, if outcroppings of the sandstone bedrock are present close to the creek lines, it is possible for Aboriginal grinding grooves to be present.
- Soil landscapes across the study area are generally dominated by shallow duplex or fabric contrast soil profiles. As such, it is considered cultural material where present is likely to be found on deflated surfaces and/or found in the upper 1 m of the soil profile. Geotechnical investigations of the site reveal a general absence of a natural soil profile, with modern fill/overburden typically found over-lying geological substrate. While deeper alluvium is documented in the general area, none are considered present within the study area.
- The study area is not in close proximity to any documented water-courses, with Manning River being over half a kilometre from the site. While an important resource for past Aboriginal people, this distance would have likely precluded any major occupation occurring within the study area.
- Based on the environmental characteristics of the study area, stone artefact scatters of varying densities are expected to be the main archaeological site type present in the area. Conversely, the study area does not feature conditions appropriate for the presence of other site types, such as rockshelters (and associated features and deposits), rock engravings, and grinding grooves.
- High levels of historic land use and disturbance has occurred over the last 200 years. These are dominated by the establishment and growth of the Manning Base Hospital, and which completely encompasses the study area. This development has resulted in extensive earthworks, evident by the stepped nature of the site, with (artificially created) changes in elevation by several metres in some parts of the site.

3.2 Rationale

Understanding environmental context assists with predictions of archaeological potential, such as the likelihood of archaeological material being present in the landscape, its spatial distribution and its preservation. Landscape features were an important factor for the choice of camping and transitory and ceremonial areas used by Aboriginal people. Similarly, these landscape features and historical land-use plays a role in the level of preservation and the integrity of archaeological sites.

A landscape consisting of suitable topography, hydrology, geology and soils has strong links with natural resources that would have been available to, and sought after, by Aboriginal people. Flora and fauna would have provided food, tools and ceremonial items (culturally modified trees); proximity to fresh water was necessary for life and growing crops, as well as gathering fish and eels. Landscape features, such as sandstone overhangs, were useful for shelter; stone artefacts were manufactured from raw stone material that was collected from quarry sites and stone arrangements relied on the landscape.

3.3 Landscape overview

Bioregions are relatively large land areas characterised by broad, landscape-scale natural features and environmental processes that capture large-scale geophysical patterns at an ecosystem scale. Sub-regions delineate significant geomorphic patterns within a bioregion, and are based on finer differences in geology, vegetation and biophysical attributes (Bannerman & Hazelton 1990).

The project area is within the Lower North Coast subregion of the North Coast bioregion, characterised by Devonian and Permian volcanic rocks. The most prominent example of this geology is at Mt Warning in the north of the bioregion. The topography of the region is characterised by a sequence from the flat/undulating coastal barrier to the low foothills grading into steep slopes and gorges to the west. The study area is located near the flat Myall River valley and is surrounded by foothills and ranges.

Elevation of the project area ranges between 28 m and 20 m Australian Height Datum (AHD). From a broader perspective, the study area sits on a high point within the local landscape, which descends to the north, east and south onto the alluvial plain of the Manning River.

3.3.1 Geology

Reference to the Tamworth-Hastings 1:250,000 Metallogenic Sheet (Gilligan, Brownlow, and Cameron 1987) shows that the study area is within an area of Carboniferous-period Boonanghi and Kiwarrak beds as well as Taree Limestone. This geological area is relatively minor and is encompassed within a zone of Quaternary alluvium, which predominates throughout the Manning Valley. The Boonanghi and Kiwarrak beds are characterised by mudstone, lithic sandstone, tuff, and claystone, and Taree limestone is characterised by bioclastic deposits of dark micritic stone (see Figure 3.2).

The NSW Geological Survey released an updated seamless compilation of the area's geology in May 2020 (Colquhoun et al. 2021). This included some nomenclature changes and boundary refinements. The more recent seamless digital data shows the geology of the Taree area has been influenced by the Manning River, with different geological patterns visible to the north of the river (where the study area is located) and on the river's southern side. The geological unit underlying the study area is referred to as the Pappinbara Formation, comprising turbiditic and volcanic lithic sandstone and interbedded siltstone with minor conglomerate, tuff, calcareous sandstone, crinoidal sandstone and limestone.

To the south of the study area, the Myall River has deposited Quaternary alluvium material as it has changed course over the last two to three million years. These deposits are comprised of lithic- and quartz-rich sand, gravel, silt and clay.

The combined geological features of the study area would have afforded past Aboriginal people with a range of raw stone materials, particularly tuff, siltstone and mudstone for stone tool manufacture. Sandstone and limestone outcrops and overhangs for habitation and the production of art are present in the wider region, although the study area and its immediate vicinity do not possess the sharp relief required for these formations (see Section 5.4).

The existing environment heavily influences the potential types of cultural material that may be present and survive in the study area. For example, geological formations such as rock outcrops are essential for rock shelters and associated features (such as art) and grinding grooves; their absence from the study area prevents them being present. Conversely, open sites (such as stone artefact scatters) are usually more common on flat to undulating terrain. Evidence of past occupation may be more likely to survive on elevated areas (e.g. terraces) above water courses like the Manning River, despite the likelihood that these riverbanks are likely to have been heavily used in the past.

3.3.2 Soil landscapes

The Great Soil Groups of NSW describes soil types across NSW using an amalgamation of geological maps between 1:100,000 - 1:500,000 scale. According to this database, the soils of the study area are characterised by Soloths, acidic soils with a pale topsoil and clay subsoil.

The Soil and Land Resources of Central and Eastern NSW (2020) database compiles natural data for seven regions in NSW, including the Hunter. Based on this dataset, the study area is located in an area characterised by the Kew Soil Landscape. The topography associated with this landscape features undulating rises with gentle slopes of 3-10% and local relief between 10-20 m. Kew soils are generally shallow to moderately deep (between 25 cm and 100 cm) soloths with a pale loam A1 horizon and a sandy clay B2 horizon, lithosols composed of rocky soils and kurosols that have a texture contrast profile. As the study area is on an upper slope, it may be expected that the soil profile will consist of between 25-100 cm of mottled or bleached yellow-brown and/or grey kurosols.

Two geotechnical investigations have been undertaken within the study area. The first was carried out by Douglas Partners (2016), and focused on the northern and eastern sides of the hospital site. This study found that fill materials (including asphalt) capped sandstone bedrock at between 0.9 m and 1.6 m below surface level on the northern end. At the eastern side, fill was encountered 0.5-0.75 m below surface level, at which depth bedrock was encountered. A more recent geotechnical study by Regional Geotechnical Solutions (RGS) (2022) focused on the southern and western ends of the study area. This investigation involved six geotechnical boreholes, four of which targeted areas excavated during site works for the current ACHA (Plate 3.1). The RGS report identified six distinct geotechnical units, only one of which was labelled 'residual' (i.e. natural) soil units (see Plate 3.2). This was a clay subsoil (B2 horizon) layer found in only one borehole, located in the courtyard beside the nurses' accommodation building, although the existence of an infilled swimming pool in this location casts doubt on the in situ nature of this unit. In any case, the upper soil layers (where cultural material may be expected to occur) were found to be absent in all borehole locations. Various gravelly and/or silty clay fill layers were instead found to lie over siltstone bedrock (generally at 1–2 m depth).

Both the geotechnical and soil investigations are important to inform the potential for buried cultural material. Typically, cultural material is constrained to the topsoil units, and less commonly in under-lying alluvium depending on its age of formation. Based on the results above, it suggests that the potential for deeply buried cultural material in all areas is very low, with topsoil units likely to be completely absent from the study area.

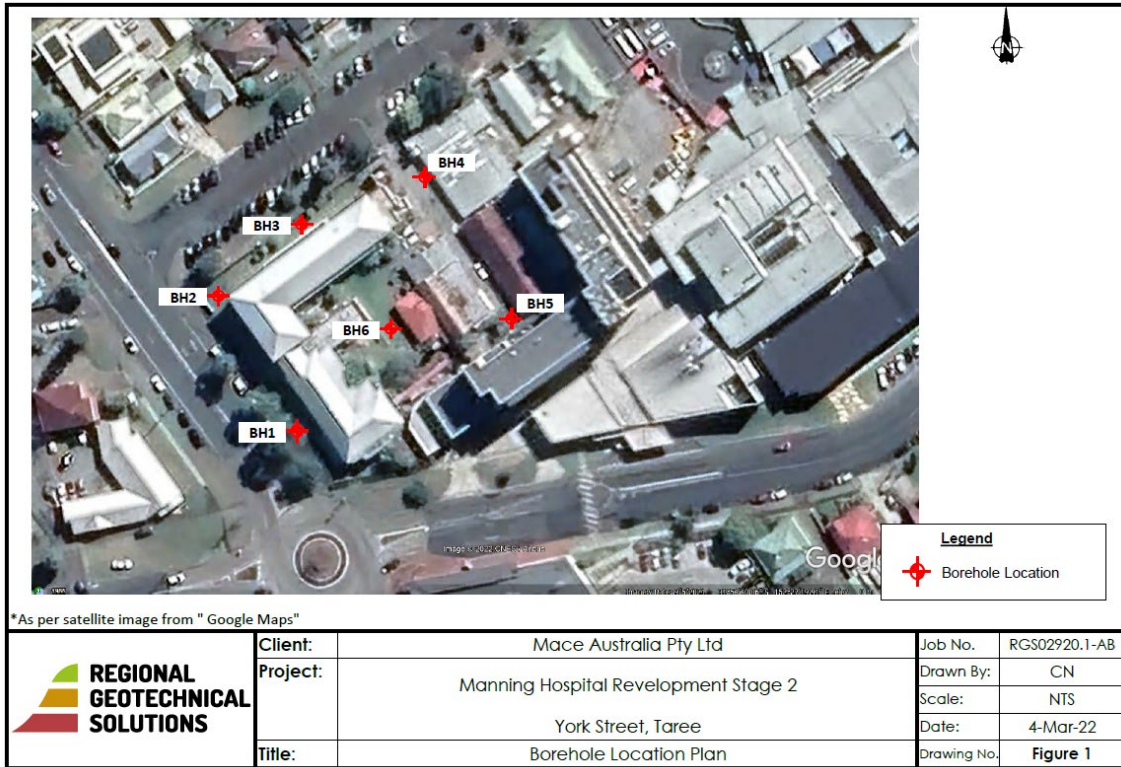


Plate 3.1 Figure 1 from RGS (2022) showing borehole locations. BH1-3 and BH 6 were located in the same areas archaeologically investigated by the current ACHA

Table 2: Summary of Subsurface Conditions (Depths in m from existing ground level)

Test Location	Unit 1 A Concrete	Unit 1B Fill/Topsoil	Unit 1C Clay with gravel	Unit 2 Residual – Clay	Unit 3 EW-HW Siltstone	Unit 4 MW-SW Siltstone
BH1	--	0.0 – 0.2	0.2 – 1.9	--	1.9 – 2.45	2.45 – ≥ 7.55
BH2	--	0.0 – 0.3	0.3 – 0.6	--	0.6 – 0.9	0.9 – ≥ 4.7
BH3	--	0.0 – 0.3	0.3 – 0.6	--	0.6 – 2.65	2.65 – ≥ 6.65
BH4	0.0 – 0.14	--	0.14 – 1.3	--	1.3 – 6.1^	6.1 – ≥ 7.45
BH5	0.0 – 0.13	--	0.13 – 1.2	--	1.2 – 2.55	2.55 – ≥ 6.8
BH6	--	0.0 – 0.2	--	0.2 – 0.8	0.8 – 2.65	2.65 – ≥ 7.25

Note: ≥ Indicates that base of material layer was not encountered;
 -- Indicates that the material was not encountered at the test location;
 ^ indicates auger TC bit refusal at 2.7m and rock coring continued from 2.7m;

Plate 3.2 Table 2 from RGS (2022, p.7) showing geotechnical results. Natural soil profiles were overwhelmingly absent from the study area

3.4 Hydrology

The study area is situated within a bend of the Manning River, a 9th order waterway (based on Strahler modelling). No watercourses flow inside the study area or within 200 m of its boundaries. Manning River is the closest body of water and lies 670 m to the east at its closest point (see Figure 3.1). The river generally flows east to west, although the study area is situated in a loop of the Manning which bends south at Mondrook Point (to the west of the study area) and returns north near Tinonee (to the south of the study area) before splitting into the north and south arms.

Manning River is the largest watercourse in the region, rising in the Barrington Tops and with a basin covering an area exceeding 8,100 km². It is fed upstream from the study area by the Gloucester River, Barnard River and Nowendoc River (BMT-WMB 2016, 5). Numerous lesser tributaries also join the Manning River closer to the study area, including Browns Creek (720 m to the north), Mondrook Creek (1.5 km to the west) and the Dawson River (3.7 km to the north-west). Several government towns were established along the Manning River to facilitate the loading and movement of supply boats carrying timber and other agricultural products to Sydney (Our Rivers Our History, n.d.). The river splits into two arms near Taree, the largest town on the Manning. The northern arm meets the Tasman Sea at Harrington and the southern arm meets the sea at Farquhar Inlet near the town of Old Bar. These characteristics make the Manning River unique in Australia and across the globe; it is the sole double delta river in the southern hemisphere and is one of two permanent multiple entrance rivers worldwide (the other being the Nile River in Egypt). However, both entrances are dynamic (especially at Farquhar Inlet) and there are several historical cases of the southern entrance closing (BMT-WMB 2016, 5).

The Manning River, especially the Lower Manning in proximity to the study area, forms a network of interlinked waterways. These waterways would have supported a range of plant and animal species essential for daily economic, social and spiritual life of Aboriginal people in the past. As such, archaeological sites generally cluster around reliable sources of water. Because of the abundance of natural resources, the Manning River and associated tributary network would have formed an attractive locus of activity for Aboriginal people in the past. However, the distance of the study area from the banks of the Manning River suggest that it may not have been a foci for sustained, long term occupation and resource-gathering activities. Evidence for these types of activities are more likely to be present in areas closer (<200 m) of the river's edge.

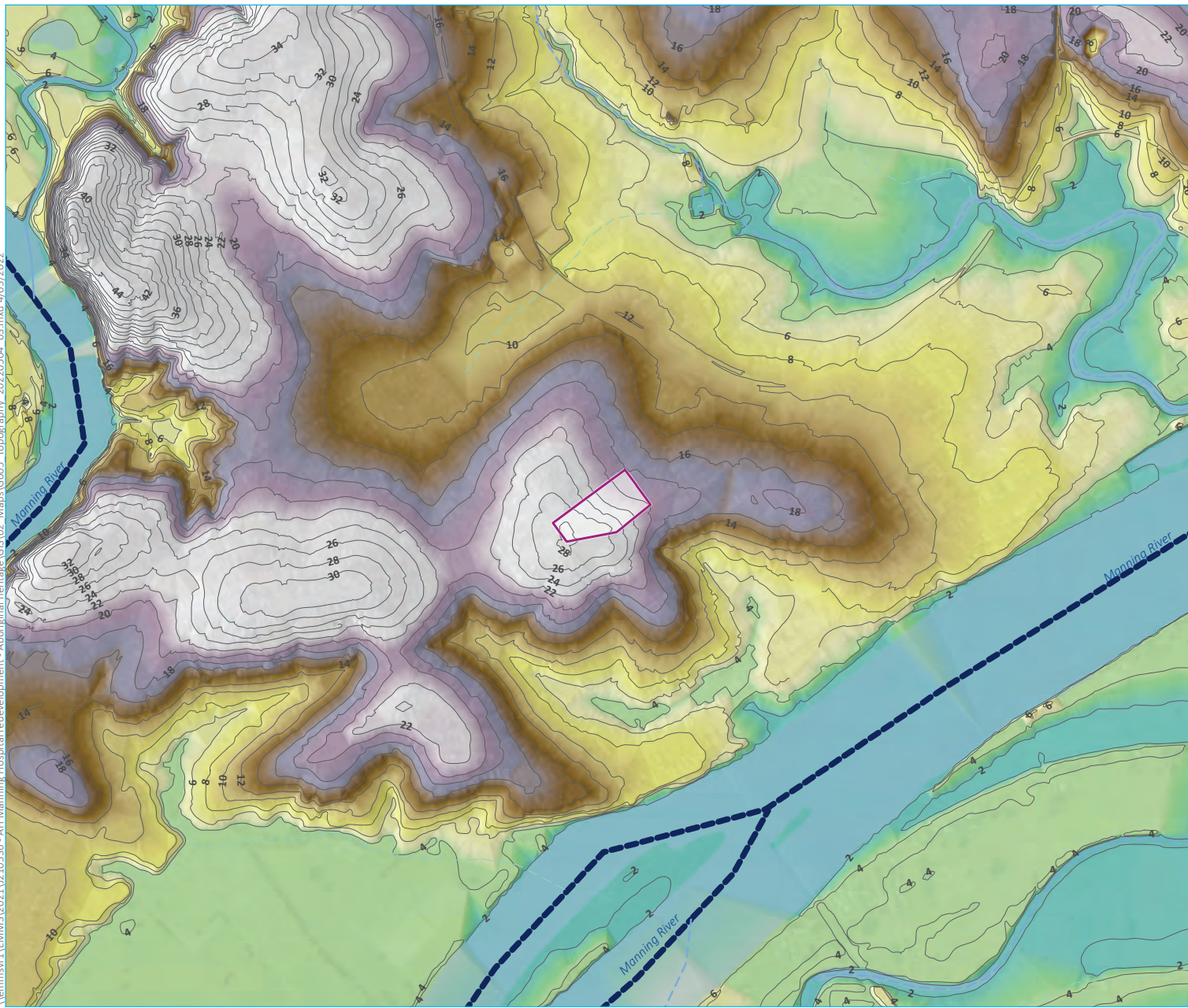
3.5 Flora and fauna

Prior to European settlement, the vegetation of the subregion was dominated by temperate dry rainforest species including spotted gum (*Eucalyptus maculata*), blackbutt (*E. pilularis*), Sydney blue gum (*E. saligna*), grey gum (*E. punctata*), forest red gum (*E. tereticornis*), red bloodwood (*Corymbia gummifera*), red gum apple (*Angophora costata*), brush box (*Tristania conferta*) and white mahogany (*E. acmenoides*). Freshwater margins were populated by swamp oak (*Casuarina glauca*) and mangrove communities. Swamp oak and mangrove communities generally occur around the fringes of the Manning River, with dry rainforest communities more common in elevated positions further away from water (Department of Planning Industry and Environment 2012). Other local species such as grass trees (*Xanthorrhoea* spp.), geebung (*Persoonia* spp.), fig trees (*Ficus* spp.) and cunjevoi (*Alocasia brisbanensis*) were all used by Aboriginal people for a range of purposes, including for medicinal use and to fashion implements (see Section 4.5).

Populations of small mammals such as pademelon, wallaby, possum, kangaroo rat and bandicoot would have been abundant around the study area prior to the implementation of European land use practices. The Manning River supports a range of marine species, such as mullet, catfish, flathead, crabs, frogs and turtles. Likewise, a range of bird species such as lyrebirds and bush turkeys would have been present in the area. Each of these species would have provided a source of food for local Aboriginal people.

All native vegetation has been cleared from the study area prior to the construction of the Manning Base Hospital.

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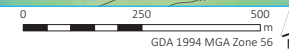
- KEY**
- Study area
 - Waterbody
 - Topographic contour (2 m interval)
 - Strahler stream order
 - 1st order
 - 2nd order
 - 3rd order
 - 4th order
 - 9th order
 - Elevation (m)
 - High : 50
 - Low : 2

Topography and hydrology

Manning Hospital redevelopment (stage 2)
Aboriginal cultural heritage assessment
Figure 3.1



Source: EMM (2022); DFSI (2017); GA (2011); ASGC (2006)



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- KEY**
- Study area
 - Fault
- Geological unit and NSW code**
- Pappinbarra Formation (Cqpu)
 - Taree Limestone Member (Cqupt)
 - Yarrimie Formation (Dtay)

Geology

Manning Hospital redevelopment (stage 2)
Aboriginal cultural heritage assessment
Figure 3.2



Source: EMM (2022)



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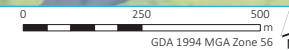


- KEY**
- Study area
 - Dominant Great Soil Group (GSG)**
 - Alluvial soils - light sandy textured (AI)
 - Brown Podzolic soils (BP)
 - Grey-brown and Red Calcareous soils (GBK_RK)
 - Humic Gleys (HG)
 - Kraznozems (K)
 - Prairie soils (PS)
 - Solonchaks (SK)
 - Soloths (SH)

Great soil groups

Manning Hospital redevelopment (stage 2)
Aboriginal cultural heritage assessment
Figure 3.3

Source: EMM (2022)



3.6 Previous disturbance and land use

Previous land disturbance has a significant impact to the survivability of cultural materials if present. While there are natural processes that can disturb and/or destroy cultural material, more frequently it is increasing urbanisation over the last 200 years that has resulted in the most significant impacts. The history and land-use of the project area is outlined in detail in EMM's historical assessment of the proposed activity, a summary of which is presented below.

3.6.1 Early European settlement of the Manning Valley

James Cook first noted landscape features of the Manning Valley and the campfire studded coastline as he travelled from Botany Bay in May of 1770 (Smith 2006, 7). The first phase of exploration into the Manning River region was conducted by John Oxley in 1818 as he made his return from the Liverpool Plains. Proceeding south to Sydney, Oxley recorded three inlets— Camden Haven, Harrington's and Farquhar's Inlet— but the relationship between the inlets and the sea was not observed (Smith 2006, 7). Despite the establishment of the Port Macquarie penal settlement in 1822, the Manning River region remained unexplored for a number of years.

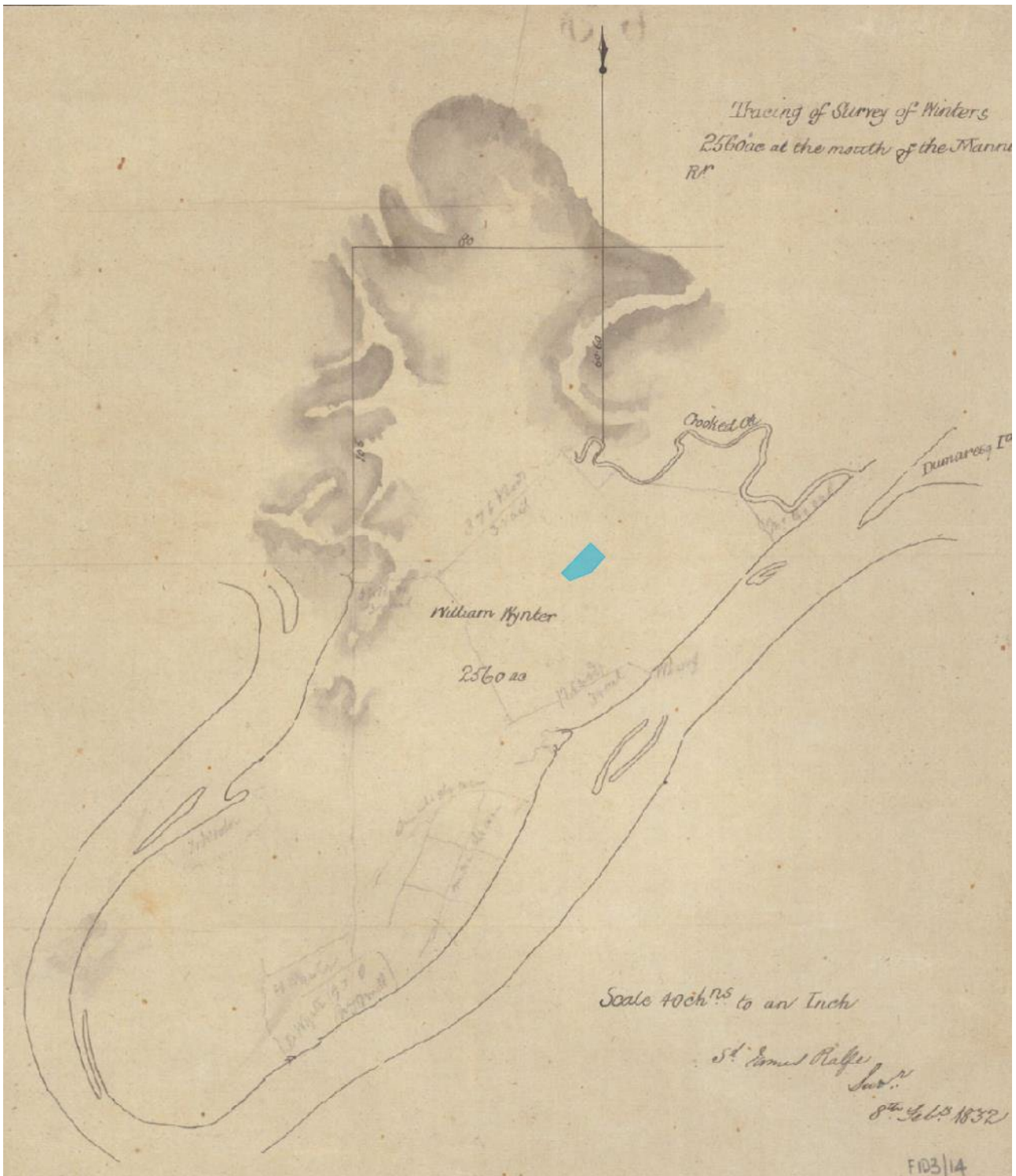
Between 1825 and 1831 the Manning Valley was surveyed by Henry Dangar, with the assistance of John Armstrong and John Dawson (Smith 2006, 7). Dangar passed into the Manning Valley region in 1825 as part of his expedition mapping the Upper Hunter, instigated after Colonel James Morisset complained of Dangar's lack of commitment to his role as the assistant surveyor in the Survey Department (Gray n.d.). The goal of the survey was to open land for free settlement and discover a suitable location for the recently incorporated Australian Agricultural Company to establish agricultural land, breed livestock and develop a wool industry (Smith 2006, 7). During the survey, Dangar discovered what was to be named the Manning River and assessed the extent and quality of agricultural and pastoral land and established provisional boundaries in the region. Accusations of corruption led to Dangar being fired from his government position in 1827 but he soon returned to the Manning region as surveyor to the Australian Agricultural Company (Gray n.d.). The Australian Agricultural Company had been granted 1,000,000 acres (404,685.6 ha) of Crown land and Dangar surveyed the company's 464,640 acre (188,033 ha) reserve between Port Stephens and the Manning River in 1828 (Plate 3.3).

The first settlers in Manning Valley were John Guilding, Arthur Onslow and Richard Hart Davis, who selected land to the north of the Manning River between 1827 and 1828 (Smith 2006, 8). The three landowners were unsuccessful in their attempts at crop cultivation and their land was left vacant by 1830, and in the case of Davis, transferred back to the Crown in 1839. Retired paymaster of the Royal Navy William Wynter Esq was the first permanent settler on the Manning River (Smith 2006, 8; *The Wingham Chronicle and Manning River Observer* 1911, 2). Wynter selected 2,560 acres (1036 ha) of land "situated in a county unnamed, parish unnamed, on the north bank of the River Manning at a place called Taree" in 1829, which was officially granted in 1830 when the limits of legal settlement were extended to the Hastings River (Plate 3.4) (Smith 2006, 8; *The Manning River Times and Advocate for the Northern Coast Districts of New South Wales* 1950, 5). Wynter constructed a large stone residence for his family on the property known as Taree House and cleared the land for cultivation (*The Wingham Chronicle and Manning River Observer* 1911, 2).



Source: State Library of New South Wales (Call No. Z/M4 811.23/1828/1)

Plate 3.3 Plan of the Australian Agricultural Company's grant at Port Stephens 1828



Source: NLA (Call No. MAP F 103/14), diagram by EMM

Plate 3.4 Tracing of survey by James Ralfe of William Wynter's 2560 ac (1036 ha) land grant at the mouth of the Manning River c.1832. Indicative location of the subject site in blue

Relationships between early settlers and the Aboriginal groups around the Manning River were generally marked by co-existence (Solling 2014, 18). European settlers and travellers relied on Aboriginal hospitality and knowledge of the local environment to survive, and the Aboriginal groups used the settlers to gain new materials and settle inter-group conflict (Solling 2014, 18). William Wynter is noted to have had a particularly close and amicable relationship with the local *Biripi* with his son participating in hunting trips and becoming fluent in the *Biripi* language (Solling 2014, 20). The Australian Agricultural Company too was particularly reliant on Aboriginal assistance, local groups traded fish and firewood with the Company settlement and were used as envoys between villages (Solling 2014, 18). Nevertheless, the movement of settlers onto the Manning Valley brought deadly diseases, including a wave of smallpox, into the region which decimated Aboriginal populations between 1829 and 1831 (Solling 2014, 18).

Settlement of the middle and lower Manning Valley remained slow over the 1830s. By 1833 the lower and middle valley had been open to cedar getters and the Manning Valley had become the major producer of the colony's cedar at this time (Smith 2006, 8). William Wynter and other wealthy settlers in the region employed cedar gangs up and down the Manning and Wynter had a ship built, named *Taree* after his property, to transport the "red gold" to Sydney (The Sydney Monitor 1834, 2). To the south the Australian Agricultural Company were in negotiations to surrender the eastern section of their Port Stephens grant in favour of the more suitable county of the Peel River and Warrah Estates (Smith 2006, 9). The surrender was approved in 1833 and the Company continued operating in the west of their grant, around the Avon-Gloucester Valleys (Smith 2006, 9).

With the release of AA Company land around the greater Taree area, the population of the Manning Valley exploded between 1837 and 1850 (Smith 2006, 8–9). With the intensification of settlement came restricted access to water, food, and traditional country for the local *Biripi* groups (Solling 2014b, 20–22, 25). The congenial social relationships established between the *Biripi* and settlers continued, but as *Biripi* groups turned to hunting livestock and raids on farms swift and violent reprisal attacks did occur (Solling 2014b, 20, 22) (see Section 4.6). John Allan (1914) reports a possible raid on Wynter's Taree, as a man known as Darby and also Townebah, supposedly frequented the Taree Estate and broke through the floor of an old canoe as he made a dash to the river after, Allan supposes, the group he was with were stealing corn (Fitzpatrick 1914, 31). Moreover, the Wallamba group from near Wingham and the Cape Hawke group were often recorded raiding properties and being generally hostile towards European settlers (The Gloucester Advocate 1923, 1). Decreasing resources also led to feuds and violence between *Biripi* groups (Solling 2014b, 20) (see Section 4.6). Violence eased over the 1850s as the labour shortage brought on by the gold rush led to Aboriginal employment on properties throughout the Manning Valley and with the A.A. Company (Solling 2014b, 20, 25). Though exploitative the ability to work within the settled areas allowed *Biripi* peoples to access and occupy their traditional lands (Solling 2014b, 20).

By the 1850s the middle and lower Manning Valley was characterised by small acreage farms and townships began to be established in the region (Smith 2006, 10).

3.6.2 Township of Taree

Several townships, including Chatham, Cundletown and Taree, were established in the Manning Valley between 1841 and 1855. Taree was formally established as a private township by Henry Flett through the division of a large section of the land passed to him by his father-in-law William Wynter after Wynter's death in 1855 ((New South Wales Government Gazette, 1855, pp. 2892–2893; Smith, 2006). The township retains the name of Wynter's property, which likely derives from the Biripai word for the sandpaper fig, 'tareebit' (Solling, 2014, p. 31).

Taree is likely to have first included the private lot and residence of Henry Fleet, but lots were listed for purchase in 1854, one year before its establishment. By 1861 the population of Taree was 118 (Smith 2006). There is, however, no indication of significant infrastructure or structural development prior to 1879, with few lots laid out except for a large recreational reserve, and only one major roadway located adjacent to the north-west boundary. The recreational reserve is intact as Taree Park (Johnny Martin Oval).

Dwellings in unknown locations were likely to have been built prior to 1879; however, much of the township remained undeveloped. A news article describing the Taree in 1938 describes it as:

... a tiny village for a long time. It was not important. Very few white people had ever heard of it. There were no roads, no bridges, no railways — just mere animal and blacks' tracks through the wild virgin bush. It took a long time to get here by bullock wagon or rough cart without springs. Many travellers walked long distances beside the lumbering waggons. But other pioneers came and so Taree slowly grew bigger and more important...

'The History of Taree', *The Manning River Times and Advocate for the Northern Coast Districts of New South Wales*, 10 December 1938

Population growth steadily increased during the late nineteenth century, and with it, development in the township. By 1897, two thirds of the Taree, to the south-west, had been subdivided into a grid bound by established roadways, with further plans to extend the subdivision north-east inside the drawn boundaries and north-west into the land formerly owned by William Wynter.

Among the other settlements established in the mid nineteenth century, Taree grew steadily in population. In 1901 the population was 871 individuals. *Biripi* people were a continued presence within Taree but were not counted as part of the town's population (Solling 2014b, 34). Despite the relatively friendly relationship between settlers and Indigenous groups in the early phase of settlement, government segregationist policies and the apathetic attitudes of the town's European population meant Aboriginal people were disposed to the margins of the township (Solling 2014b, 34).

In 1913 the Taree Railway Station was opened providing a link with other growing cities in the region and by 1915 the population had expanded to approximately 3000. Further population expansion occurred during the 1920s as Taree became an established railway town and dairy factory centre. It is in this time that Taree transitioned from a township, became an important city in the North Coast, with many of the older nineteenth century timber buildings being replaced with new brick structures.

The opening of the Martin Bridge and the new Woolworths store in 1940 marked the beginning of a period of major growth during the post-war period. The new Manning District Hospital was opened in 1953 and the local dairying and timber industries prospered. New brick veneer suburbs began to appear during the 1960s as modern housing estates replaced the old grid pattern subdivisions with timber and fibro housing. Taree continued to expand in population and development till the 1970, slowing down in the later twentieth century.

3.6.3 Inception of the Manning River Hospital

The construction of the Manning River Hospital was formally commissioned in 1884 to redress the lack of locally available healthcare to residents of Taree and surrounding towns. In 1885 the site of the hospital was selected with arrangements being made for the construction of the hospital building in development. The site, purchased by a committee, was a small lot outside the boundaries of the town, and adjacent to the major road now known as High Street. The lot was then owned by Henry Flett who had acquired a section of the original land grant from William Wynter in 1844 to establish the Taree township.

By November 1887 the foundation stone ceremony was held for the Manning River Hospital. The central tower and clock building was completed towards then end of 1888 and formally opened in 1889. Three separate buildings were also constructed in conjunction with the main building; the semi-detached kitchen block located directly to the north-west, a laundry building to the rear and the morgue and fever (isolation) ward to the south-east (currently existing in the site).

The following detailed description of the building and site provided in the Australian Town and Country Journal in February of 1889, after its opening:

This hospital, which has just been completed is situated in Taree, the central and principal township in the Manning River district. It is erected on slightly elevated ground on the north side of the main mail road through the district, and has a southern aspect, facing the town and the river...The hospital is built of brick on cemented concrete foundations, and has a length of 176 ft and a depth of 44 ft. The erection consists of a fine central tower 64 ft high in front of the main building, with a wing on each side, a detached kitchen at the rear, and a morgue and fever ward at some distance from the ends of the principal block...

...The central (or administrative) block consists first of the ground floor of the tower, containing a spiral iron-stair case leading to the second storey. At the rear of this room a spacious hall, 6 ft wide, leads from front to back of the building, being intersected at right angles by a hall leading to the large wards, one in each wing...There is an ample supply of water from two large underground tanks...

Concern was raised regarding adequate living arrangements for the nurses at the hospital shortly after the construction of the main building in 1888. The first nurses' accommodation building was introduced in 1890. The building was built directly north-east of the main building as a single storey brick structure. The main building and the first nurses' accommodation building were both demolished between 1953 and 1955 to make way for the new main hospital building. The fever ward is the only remaining nineteenth century building at Manning Base Hospital and currently stands vacant.

3.6.4 Twentieth century development

With a growing local population and changing healthcare practices, beginning in the late nineteenth and early twentieth centuries, the demand for healthcare greatly increased in the region and Manning Base hospital began to function at full or greater than capacity up until the 1930s (DPWS 1999). Although the hospital consistently struggled to gain funds to provide additional buildings to upgrade amenities and modernise spaces, further structural development was instigated in various periods, particularly in the mid twentieth century, to meet required demands. This included the demolition of many of the early nineteenth and twentieth century buildings.

The second nurses' accommodation building was introduced to the south-west corner of the lot along Commerce and High streets. Construction of this building commenced in 1922 after much correspondence between the then Department of Health and the Manning River Hospital local committee, and the building was completed in 1923. A major extension to the building was completed in 1954. The building now functions as the administration building (Building 09) for the hospital and includes retail stores.

Excavation works for a new main hospital building commenced in 1948 with the foundation stone laid in 1950. The new multi-storey building would replace the existing main hospital building constructed in 1888 that had become inadequate in providing the needed space and amenities for the hospitals function. The building's footprint intersected with the existing main hospital building and kitchen block (c.1888) that was fully demolished in 1955. The second laundry building (c.1930-1940) was also demolished between 1952 and 1953 to facilitate the construction of the Stage 1 building (c.1954). Other buildings located adjacent to the new main block were demolished between 1948 and 1954 as part of the mid-twentieth century development of the site, centred on the new main block, including:

- the first boiler house (c.1921), first morgue (C.1921), laundries (c.1916 and c.1941), the Aboriginal Ward (c.1922) likely in c.1948
- the first kitchen block (c.1888) in c.1952
- the first nurses' accommodation building (c.1890) in c.1954.

The building is existing within the site and currently functions as the integrated practice units (IPU) building (Building 01). Two more recent buildings are adjacent or structurally connected to the building: the emergency department (ED) building (Building 14) located directly south-east along High Street and the clinical services building (Building 11) located to the north-east.

Other notable buildings constructed in the twentieth century that are present within the study area include:

- the mortuary building (Building 05) c.1948-1950s – a single-storey brick building constructed as the second morgue. Located to the centre north of the subject site along York Street
- the pharmacy building (Building 06) c.1948-1950s – a single storey brick building constructed first as the male staff quarters. Located to the centre north of the subject site along York Street
- the emergency and maintenance building (Building 03) c.1970s – a single storey building constructed to replace the second boiler (c.1946) at its location. Located to the centre north of the subject site along York Street
- the pathology building (Building 07) c.1970-1990 – located at the centre of the site.



Source: Land Insight Resources

Plate 3.5 Historic aerial photograph of the subject site c.1967



Source: Land Insight Resources

Plate 3.6 Historic aerial photograph of the subject site c.2003

3.6.5 Expansion of the hospital site (c.1960-1990) and recent development (post-2000)

From the mid-1960s, the hospital began its acquisition of the lots to the north, past Garstang Lane located at the north-eastern boundary of the, then, site. In the mid-twentieth century the lots were bounded by York Street, Pulteney Street and High Street. A former laneway, York Lane, divided the northern and southern lots. As part of this expansion, a brick cottage (now used as an administration building and drug store) was established at the north-eastern section of the site. A weatherboard cottage was also built at the north-western corner of the study area and currently functions as a dental clinic.

The first major twenty-first century development at the site occurred from 1999 to 2003 and involved the demolition of the majority of structures acquired during the late twentieth century expansion of the hospital site, the amalgamation of lots and the construction of the following buildings to the centre north of the study area:

- Building 02 – Mental Health building
- Building 04 – Clinical Services building
- Building 10 – Community Health Care building.

The emergency department building located adjacent to Building 01 (New main block Stage 2 section c.1957) and along High Street was constructed sometime in the mid to late 2000s. Building 16 and Building 15 are both multi-storey car parks constructed in c.2018.

3.6.6 Manning Base Hospital - Key historical and development timeline

Table 3.1 Development timeline – Manning Base Hospital

Date	Event
Taree and Hospital Site	
1839	Original land granted to William Wynter at the future site of the Manning Base Hospital.
1844	Henry Flett purchases original Wynter land grant. Land remains associated with the Flett family until 1937 as co-trustee of hospital land.
1854	First lots at future site of Manning Base Hospital surveyed. Private township of 'Taree' divided from William Wynter land grant and laid out.
1866	Tenders for the construction of a hospital are called.
1884	Township of Taree receives grant to construct new hospital.
1885	Land for new hospital purchased to the north-west of the Taree township.
1887	Foundation stone for new hospital is laid.
1888-1889	First main hospital building and kitchen constructed and formally opened.
1890	First nurses' ward constructed.
1897	'Isolation ward' (Building 08) constructed.
1923	Second nurses' accommodation building constructed (Building 09).
1933-34	Major modifications conducted to first main hospital building. Structural extension of the 'Isolation ward' (Building 08). Construction of Aboriginal Ward.
1935-36	Further modifications to the first main hospital building.
1941	Completion of major extension and modification to second nurses' accommodation building (Building 09).
1945	Aboriginal Ward demolished.
1946-1948	Commencement of major development works at the hospital including construction of morgue (Building 05) and men's accommodation quarters (Building 06).
1949	Major extension to nurses' accommodation building (Building 09) commences.
1950-51	Foundation stone laid for new main hospital building (Building 01) and commencement of works.
1953-1954	Demolition of first nurses' quarters (c.1890). Completion of Stage 1 of new main hospital building. Completion of major extension to nurses' accommodation building.
1955	First main hospital building (c.1888) demolished.
1957	Stage 2 of new main hospital building completed.
1967	Addition of structural extension to the Victoria Fever Ward (Building 08).
1970s	Construction of the emergency and maintenance building (Building 03).
1970-1990	Construction of pathology building (Building 07). Acquisition of lots and properties to the north of the original hospital lot and expansion of the total area of the hospital site. Retention of purchased buildings. Hospital purchases brick cottage c.1890-1915 (item 154 ' <i>Hospital outbuilding, former dwelling</i> ' GTLEP) (Building 11).
1999-2003	Major development at site including demolition of majority properties purchased between 1970-1990. Construction of buildings 02, 04 and 10.

Table 3.1 **Development timeline – Manning Base Hospital**

Date	Event
Taree and Hospital Site	
2010	Construction of Building 14.
2018	Construction of buildings 15 and 16.

4 Ethnography

4.1 Key findings

- Biripi people of the Manning Valley region are the traditional owners of the study area and have lived in connection with this landscape for tens of thousands of years. Contemporary Biripi traditional owners have maintained close cultural and spiritual connections to country. As cultural custodians of country, Biripi traditional owners continue to exercise cultural responsibility to care for, manage and speak about the country and its cultural and natural heritage values.
- Historical information provides several observations in relation to the early nineteenth century Aboriginal society, but no site-specific areas of activity within the study area. This included both collegial relationships with early Europeans, as well as increasing hostility and violence in the 19th Century.
- Information from the registered Aboriginal parties included the believe of a burial ground in the west of the study area, the use of the showground (northeast of the study area) as a focus of post-Contact occupation, and numerous personal experiences of the site in the 1960s and 70s.

4.2 Regional information

Information about the socio-cultural structure of Aboriginal society prior to European contact largely comes from ethno-historical accounts made by colonial settlers. These accounts and observations were often made after significant social disruption due to disease and displacement. As a result, this information is often contentious, particularly in relation to language group boundaries. Therefore, it is likely that language group boundaries were far more diffuse than the arbitrary demarcations drawn by colonial observers.

The largest unit of Aboriginal social organisation was the language group. According to historical sources, the study area falls within the traditional country of the *Biripi* language group (AIATSIS 1996; alternatively spelled *Birpai*, *Birrbay*, *Birrpai*, *Birripi*, *Bripi*, *Brippai* and *Birippi* by Tindale 1974) that extends from the mouth of the Manning River (known as *Boolambayte* by the Biripi) at Forster in the south to Port Macquarie in the north, and westwards to the Rollands Plains. Neighbouring language groups included the Dainggatti and Nganyaywana to the north, Wiradjuri and Gweagal to the west, and the Worimi to the south. It is important to remember that these groupings represent an account of Aboriginal groups post contact and may not present a fully accurate picture of the way lands were occupied or used in the past. Tindale (1974) estimates that the territory of the Biripi extended across an area approximately 7,300 km².

Wafer and Lissarrague (2008, p.167) treat Biripi as one dialect of a language called the 'Lower North Coast Language', which also included the Gathang, Warrimay and Guringai dialects. The Biripi dialect was spoken in a region stretching from the Manning River norther to the Wilson River. 'Biripi' or 'Birrbay' is alternatively listed by the First Voices dictionary as an ethnonym, used to describe people who speak the Gathang language. According to Enright (1932), Birpai language speakers were linguistically and socially distinct from those who spoke Gathang (alt. '*Kattang*'). Enright noted that each language was similar to the other, although Birpai speakers practiced certain social divisions not evident in groups of Gathang speakers. These divisions were based on a class system (*Wombo*, *Kurraboo*, *Wirraw* and *Murroong* for males; *Gooran*, *Karragan*, *Wangan* and *Wirragan* for females) and dictated marriage prospects and the class status of a couple's children. Despite these apparent divisions, Enright (1940) writes that 'The Brippai who live on the Hastings River had no difficulty in understanding the Kamilaroi [Kamilaroi] or the Danghetti [Dainggatti]', and that the neighbouring Worimi people thought of Kamilaroi as 'a "nice language," and "easy language," etc.' From this evidence a picture emerges of distinct local identities knitted together by overarching regional cultural affinity.

It has been estimated that the Aboriginal population of the north coast stood at 20,000-25,000 at 1788. The most basic level of organisation for this population was the clan, comprised of up to forty or fifty married or related individuals (Solling 2014a, 21). It is possible that clans were in fact made up of smaller units called bands; this is certainly the case in the Sydney region, but the picture on the Mid-North Coast is less clear. Aboriginal clans had economic, social and spiritual obligations to the land and each clan occupied a certain tract of land, although Aboriginal territorial boundaries are not well-defined. There may have been as many as 25 clans in the Manning Valley, with the Purfleet area (just south of the study area) occupied by the Crab clan (Solling 2014, p.21). The Aboriginal population of the region declined to around 6,000-7,500 by the middle of the nineteenth century due to disease, dispossession and violence introduced and perpetrated by white settlers (Butlin 1983). Despite the devastating impacts of colonialism, the Biripi language is known to have survived into the mid-20th century and beyond (Mathews 1898; Solling 2014).

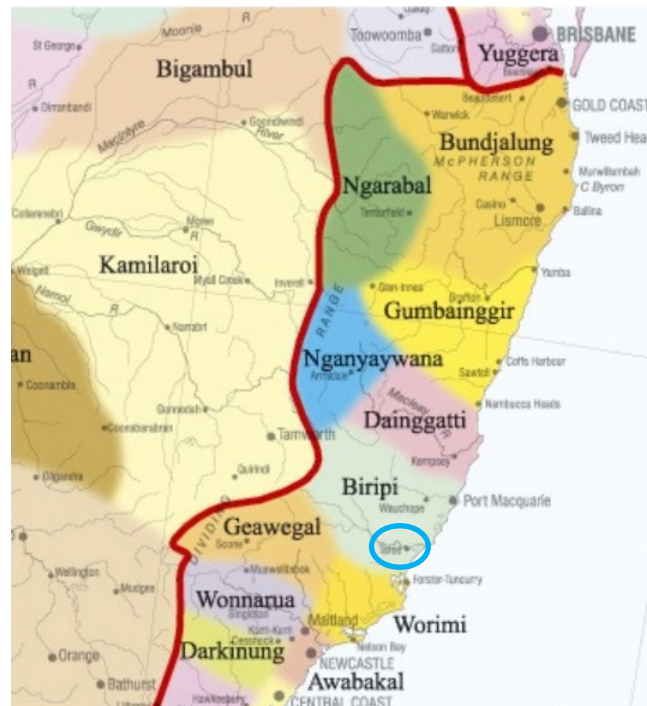


Plate 4.1 The Encyclopaedia of Aboriginal Australia (AIATSIS) follows Tindale's (1974) map of Aboriginal language areas (area of interest circled blue)

4.3 Diet and subsistence

Continental models of Aboriginal subsistence suggest that the size of a group's territory related to the local abundance of natural resources. Under this model, arid or less fertile regions featured Aboriginal territories covering larger tracts of land, with more fertile and well-watered areas featuring smaller, more defined and numerous territories. People living in arid areas exhibited higher levels of mobility compared to those living in more abundant regions, whose movements were somewhat more restricted (Franklin 2007). The Biripi territory is located on the coastline in a temperate region featuring numerous rivers and lakes; as such, much of the natural resources essential for daily social, economic and spiritual life were found close at hand. Biripi people spent on average four to five hours each day hunting and collecting food. They collected pipis and crustaceans along the coast and fished for flathead (*mabuia*), catfish (*willung*), mullet (*markoro*), and hunted crabs, turtles and ducks along the rivers and lakes (Solling 2014, p.28). The area is home to numerous frog, lizard and bird species (e.g. lyrebird and bush turkey) which also would have been a source of food. Similar to people living along the coast in Sydney, Biripi fishermen and women used shell or bone to craft fishing hooks and bark for the line.

John Allan (1914) recollected those canoes (*towen*) were fashioned from the bark of casuarina (swamp oak) trees and were frequently seen on the water in the Lower Manning (near the study area). He also writes that baked echidna, raw turtle eggs and roasted witchetty grubs were favoured delicacies (Allan 1914, p.38). Small mammals such as possum, pademelon, wallaby, kangaroo rat and bandicoot formed another staple part of the Biripi diet; Allen (1914, p.38) observed that Biripi men hunted these animals using spears, *nullas* (clubs) and boomerangs.

Clement Hodgkinson, an English naturalist, explorer and surveyor recorded an Aboriginal hunt for wallabies and pademelons on the Nambucca, in neighbouring Dainggatti/Gumbainggir territory (140 km to the north of the study area):

As we entered the brush we heard the loud shouts of blacks who were busily engaged in hunting. The plan adopted by the natives in this pursuit, was somewhat similar, on a small scale, to the mode of hunting pursued by some of the Indian princes. The blacks first of all dispersed, and formed in the brush a circle of a quarter of a mile in diameter, and then, on a given signal, they all commenced shouting and advancing towards the centre, gradually lessening the circle. The brush-kangaroos or pademelons were thus gradually enclosed, and driven into a small space, where, being surrounded on all sides, they were dispatched by the natives, who carried for this purpose short cylindrical pieces of wood, formed from a species of tree growing in the brushes, and which is of greater specific gravity than any wood I am acquainted with. (Hodgkinson 1845, 45).

The medicinal properties of local plant species were understood by Biripi people who utilised these properties to treat illness. Sores or boils were remedied using cunjevoi leaves and the myall potato vine was twisted around the neck to treat a cold. Charcoal and geebung nuts were chewed for indigestion and diarrhoea was dealt with by imbibing a hot liquid into which bloodwood gum was placed (Allan 1914, pp. 42, 51-52).

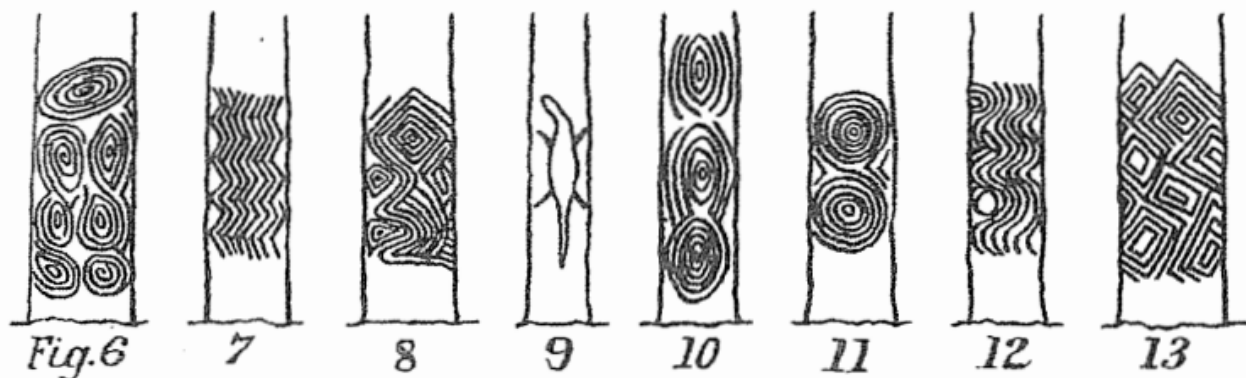
4.4 Local beliefs and ceremonial practices

The Aboriginal population of the Mid-North Coast region had a rich spiritual and ceremonial life. It is commonly known that much of NSW is spiritually linked to *Baimai* (creator god) and *Daramulan* (son of *Baimai*) (Flood 2010, p.238). Bora rings (used in ceremony) are known to have existed in the area, although knowledge of these sites is incomplete due to the unwillingness of Aboriginal people to have Europeans present at ceremonies. Therefore, records of the events tend to be opportunistic, disjointed and mostly speculative.

Numerous records of the spiritual life of the Biripi survive due to the lapse between the initial arrival of Europeans in Sydney and their spread north to the Taree area. Corroborees are ceremonies in which large groups of people gathered to mark significant occasions such as an initiation or to celebrate identity, group relations, or spiritual connections. They involved singing, dancing and storytelling, and are known to have occurred in the Taree area. A settler named John Allan (b. 1830) remembered a Biripi corroboree ceremony taking place near Kimbriki, located upstream on the Manning River approximately 16.9 km west of the study area. Allan recollected men, whose legs and arms were painted with white pipeclay, dancing in line in front of a fire at dusk. The men were wielding a boomerang in one hand and a nulla in the other; the group surrounding these men sang and used clapping sticks for rhythmic effect as the dance went on. The natural environment is known to be an important part of Aboriginal people, with spiritual/ceremonial sites frequently being located in places of exceptional natural beauty or 'liminal' areas (e.g. Taçon 1999). Solling (2014) identifies Mt Goonook, Moorak Creek, Dingo Creek Stony Creek, Baker's Creek and Kirrawak as important areas for Biripi people. These were places their ancestors walked and lived during the Dreamtime; it was during this time that the world was formed and continues to be recreated by Dreamtime figures.

Biripi ceremonies served to pass on sacred knowledge and to initiate young people into the knowledge systems of the group. Anthropologist R.H Mathews recorded an initiation ceremony known as the *Keeparra* which took place on Stony Creek near Kirrawak (Mathews 1898). The ceremony involved 21 trees carved with ritual designs (see Plate 4.2) surrounding two raised-earth circles, and may have also involved body scarification and the removal of the boys' front tooth; young boys were also known to have had their eyebrows smeared with red ochre (Enright 1932, 102). Enright (1940) wrote:

The *Keeparra* was the great school where different tribes met in friendly intercourse and imbibed from each other knowledge of various practices which would be considered by their respective headmen and adopted if they appealed to them. I have had evidence that tribes borrowed from each other emblems in wood or stone engraved with various symbols and the accompanying ritual songs.



Source: R.H. Matthews 1897

Plate 4.2 Designs carved into trees as part of the *Keeparra* initiation ceremony

Some information of Biripi burial customs survives through the observations of European settlers. In the 1870s, a Biripi man was buried at Krumbach (38 km south-east of the study area) after being carried to his grave on a bark sheet; he was laid to rest curled up, with his knees to his chest and his weapons by his side (Littleton 2007). At Wingham, about 11 km to the west of the study area, Biripi warriors and elders were buried 'in a sitting position with the chin resting on the knees' (Solling 2014, p.28).

4.5 Tools, weapons and apparel

John Allan's (1914) observations again prove valuable when reconstructing the tools, weapons and apparel of Biripi people. Men wore a possum-skin loincloth with strips of native cat fur attached, as well as a net of fine string around their head. Women generally wore a cloak fashioned from possum skin, fastened across the chest using a pademelon fibula (*currapah*); these would usually be worn with the fur against the skin and may be reversed during wet weather. Biripi women wore their hair differently according to where they lived. Ella Simon wrote coastal Biripi women wore their hair in a short, 'ropey' style in contrast to those living in the hinterland ranges, who grew their hair long (Simon 1978, 22, 23). Biripi children were carried by women in a knitted bag slung across the back.

The toolkit used by Biripi people to hunt, fish, gather, and fight was varied and made use of the range of natural resources locally available. Spears (*gummi*) were fashioned from grass tree (*Xanthorrhoea*) stems hardened by fire, onto which ironbark points or stone tips were fastened (Solling 2014, p. 28). Spears designed specifically for fishing were three-pronged and featured quartz tips (Allan 1914, pp. 34-35). Honey wax was sometimes used to fasten stone tips to a spear, although grass-tree resin cement was more commonly used for attaching spear points and for hafting stone axes.

Axes were a valuable part of the Biripi toolkit and were used to cut tree bark to fashion *nullas* (clubs, usually made from heavy white myrtle timber), shields (from fig tree roots), boomerangs and *woomeras* (spear-throwers) (see Plate 4.3).

Axes were also used to cut toe- and hand-holds when ascending tree trunks to obtain honey and to capture possums (Solling 2014, p. 28), as well as to obtain bark and saplings for construction of small lean-tos (*gunyahs*) for sleeping.



Source: Trove/Dr Johan Kamminga

Plate 4.3 Two Aboriginal men of the Biripi language group, using stone hammers and wedges to remove bark from a mangrove tree to make a shield, Port Macquarie, New South Wales, ca. 1910

4.6 Contact and post-contact overview

There was extensive cross-cultural exchange between Aboriginal people and European settlers, with a typical example being the uptake of steel tomahawks in favour of traditional stone ones (Allan 1914, pp.33, 39). Some settlers maintained friendly relations with local Biripi people, such as the Allan family of Kimbriki, who often employed Biripi men on their farm. Likewise, Ben Saville of Lansdowne formed a close friendship with Jacky Davis, a lawman (Keeparra) (Connors 1985). However, the contact experience was also characterised by violence and frontier conflict. Thomas Florence led a survey party to the Manning River, where they were met by a group of 20 to 30 Biripi men wielding spears (Dowd 1972). Further to the north, police magistrate E.D Day (1801-1876) investigated the massacre of Aboriginal people on Myall Creek at the hands of settlers.

He wrote that in 1839 Aboriginal people 'were repeatedly pursued by parties of mounted and armed stockmen, assembled for the purpose, and that great numbers of them had been killed at various spots' (NSWLC 1839). Violence against Aboriginal people was not restricted to the frontiers.

There are records of a massacre at Belbora, between Gloucester and Wingham (approximately 27.5 km south-west of the study area), perpetrated by employees of the Australian Agricultural Co. (The University of Newcastle 2019). As reprisal for the alleged theft of flour, the employees laced damper with strychnine and placed the buns in huts for Aboriginal people to eat. Six Biripi people were killed.

In later decades the Aborigines Protection Board (APB), whose goal was apparently to 'ameliorate the conditions of the blacks and to exercise a general guardianship over them' (Solling 2014, pp. 31-32). APB policies were heavily paternalistic and aimed to exhibit rigid control over every aspect of the daily lives of Aboriginal people. In 1900 the APB declared Aboriginal people would be segregated from other parts of the community to 'protect them from the worst excesses and corrupting influences of European society' (MidCoast Stories 2020). To this end, an Aboriginal reserve was established on 18 acres of land at Purfleet, on the southern side of the Manning River (*Manning River Times and Advocate for the Northern Coast District of NSW*, 17 October 1900). As with many other places across Australia, Aboriginal people were coerced and sometimes forcefully made to relocate to the reserve, where they were provided with everyday basics. In theory, Biripi people would be allowed to continue traditional practices on the reserve but only with advanced permission from the APB. In reality, dispossession, disease, and alcohol abuse effected by colonisation caused a deep and lasting sense of dislocation to Aboriginal communities, and Aboriginal people were not able to care for Country as they once had. An 1882 police report containing an estimate of post-contact Biripi population size indicates the extent to which colonisation devastated the local Aboriginal population; according to the report, 70 'full-bloods' and 29 'half-castes', a fraction of the original Biripi population, were counted.

Nonetheless, Aboriginal people living in the Manning Valley adapted to persist under the colonial administration. Fishing formed an important source of employment and income, and corroborees continued at Saltwater, an important ceremonial area located 19 km south-east of the study area. Aboriginal people continue to live and work in Taree today, and local place names attest to the ongoing Biripi cultural practices. The Manning River was called Boolambayte by the Biripi, and this name survives as a locale to the west of Myall Lake. Krambuch was the word for a steep, rocky mountain, and Wingham is derived from the Kattang word wingan, used to describe a place where bats drink. The name of Taree itself is derived from 'tareebit', the fruit of the sandpaper tree (Solling 2014, p.31).

4.7 Additional information provided by RAPs

An AFG meeting was undertaken in early February 2022 with several Elders and key-knowledge-holders. These are presented in Appendix B.3, and included the following:

- Reference to a potential burial ground being present in the west of the study area. Although, no documentary evidence could be found to corroborate this, or evidence of the site during the initial construction. Nonetheless, these findings formed a focus of subsequent field investigations.
- Advised that the showground to the northeast of the study area had formed a focus for Aboriginal post-Contact occupation and activity.
- Provided a range of personal experiences about the hospital through the 1960-70s, including Aboriginal wards and segregation, as well as of government supported training programs.

5 Archaeological context

5.1 Key findings

- Regional studies indicate that Aboriginal people first visited and occupied the eastern coast of Australia between ~45-35,000 years ago. Populations remained low in the late Pleistocene and were focussed along the banks of major river systems, such as the Hunter and Hawkesbury-Nepean Rivers. After ~18,000 years ago, there is an increasing archaeologically-observed presence across the coastline, including the initiation of a number of sites, such as Moffit Swamp, Burrill Lake and Bass Point. Increasing numbers and diversity of sites in the last 10,000 years, and especially the last 5,000 years, suggests a significant population established across most environments and it is during this time that the socio-economic and religious systems observed at European contact likely developed.
- The Taree area has been subject to relatively few previous archaeological studies, and these result in only a general indication of the types and location of cultural materials in the region. These appear to be dominated by various densities of stone artefacts and culturally modified trees. There is also a relatively high proportion of ceremonial and religious sites (such as Bora rings), which are less common across NSW. The paucity of data limits any spatial inference on where such sites occur, with most found in urban conurbations and road corridors likely as a result of cultural heritage management.
- An AHIMS search centred on the study area returned 86 previously documented sites. The majority of registered local sites are artefact scatters and isolated finds, with culturally-modified trees also present. None of these sites are in close proximity to the study area.
- Of note is the former Purfleet mission site, located on the junction of the Old Pacific Highway and Manning River Road, and two Aboriginal places – sites identified for their intangible values – the Browns Hill Fringe Camp at Ruprecht Park and the Three Brother Mountain near Johns River. None of these are in close proximity to the study area.

5.2 Regional context

Archaeologically, the first peopling of Australia occurred ~50,000 years ago and likely consisted of reasonably large groups of technologically advanced hunter-gatherers (Bradshaw et al. 2019; O’Connell et al. 2018). The peopling of the continent was rapid, with sites such as Devil’s Lair (WA), Warratyi (SA), and Lake Mungo (NSW) all occupied within a few thousand years of arrival (Bowler et al. 2003; Hamm et al. 2016; Turney et al. 2001). Genomic (DNA) research has shown that following these initial explorations of the continent, regional populations or “nomadic sedentism” was established by ~40,000 years ago (Tobler et al. 2017). These small populations were highly mobile, but remained within a broad spatial geographic area, dictated in general by the nature of resources and water availability. In the case of some of the arid parts of the continent, mobility encompassed thousands of square kilometres (Gould 1977), while major riverine corridors such as the Murray River had near permanent settlements (Pardoe 1993).

In NSW, the earliest evidence of Aboriginal people are human remains recovered from the lunette in Lake Mungo, dating to ~42 ka (Bowler et al. 2003; O’Connell et al. 2018). Near the coastal edge, the earliest populations were found at Cranebrook Terrace, near Penrith (western Sydney). Here a handful of rudimentary stone tools were found in an alluvial unit, some 8 m below the current surface, and which were dated to ~40-45,000 years ago (Williams et al. 2017). However, it is not until ~35,000 years ago, that regional populations appear to have become established along the eastern fringe, and which appeared to consist of small bands of people focussed mainly along major river systems, including the Hawkesbury-Nepean River and Hunter River (AAJV 2017; Hughes et al. 2014; Williams et al. 2012; 2014).

These rivers formed key ecological refuges that hunter-gatherer groups used to survive major climatic events such as the Last Glacial Maximum (21±3 ka) – a cool and arid climatic period. Well-established archaeological models suggest populations experienced a major reduction in size (by as much as 60%), and settlement contraction and abandonment across much of the continent during this time (Veth 1993; Williams et al. 2013), although recent research suggests that the story may be more complex than this (e.g. Tobler et al. 2017).

The terminal Pleistocene and early Holocene (~18-8 ka) was characterized by significant environmental change, notably the rapid inundation of much of the coastal shelf, resulting in the reduction of the continent by ~21% (~2 million km²) (Williams et al. 2018), in tandem with improving climatic conditions – the Holocene climatic optimum (Williams et al. 2015a; 2015b). More broadly, these conditions resulted in increasing population growth, expansion of ranging territories, increasing sedentism (longer patch residence time) and the beginnings of low-level food production (e.g. aquaculture), and ultimately the initiation of social and cultural groupings observed in the late Holocene (Williams et al. 2015b). Along the NSW coastline, a large number of sites are first occupied during this time, including Moffit Swamp (~15 ka) Burrill Lake (~20 ka), Bass Point (~17 ka), and Loggers Shelter in Mangrove Creek (~11 ka), as well as at Wallen Wallen Creek on Stradbroke Island (~21 ka), Broadbeach (~10 ka) and Tugun (~7 ka), and Bushrangers Cave in the McPherson Range (~9 ka) (Bowdler 1970; Lampert 1971; Attenbrow 2004; AMBS 2006: 87; Neal & Stock 1986; Haglund 1976; Ozark 2007; Ulm and Hall 1996). More broadly, we see a much broader range of archaeological site types occurring, and the increasing use of marine resources. Many of the previous refuges were subject to abandonment or a re-structuring of land use (Dortch 1979; Fitzsimmons et al. 2019). These activities suggest the ability to undertake large-scale movements to mitigate environmental distress was becoming increasingly difficult and was addressed through diversification of hunter-gathering behaviours and, at least in part, technological advances and investment (Williams et al. 2015b).

The late Holocene saw significant population increase, with hunter-gatherers reaching their zenith of ~1.2 million at 0.5 ka, a tenfold increase on Pleistocene levels (Williams 2013). Data suggests that the highest populations during this time were in the southeast of Australia. Williams et al. (2015b) suggest that this increase was likely a result of intensification of earlier technological advancements, including hafting-technology, plant and seed processing, and localized landscape management (using fire), allowing climatic downturns to be successfully weathered. These included strong arid El Niño Southern Oscillation (ENSO) conditions between 4-2 ka, and increasingly turbulent climatic conditions during the Medieval Climatic Anomaly (1.3-1 ka) (generally wetter) and Little Ice Age (0.3-0.5 ka) (generally drier) (Williams et al. 2010; 2015b). A result of these denser populations was decreasing freedom of movement and the formation of strong classificatory kinship systems, complex cultural and symbolic landscapes based on geographic totemism (the 'Dreaming'), distinctive graphic art systems, land rights in the form of ritual property, and formalised exchange networks (Williams et al. 2015b; Boileau 2007). For the northern NSW coastline, these conditions resulted in a significant increase in the archaeological visibility of past Aboriginal populations, with sites occurring in a much wider range of locations, and generally indicative of a more intensive use of the landscape. The majority of dated sites occur north of the study area, including midden sites at North and Chickiba Creeks (Bailey 1975), Sextons Hill (Appleton 1993:17-18) and at South Ballina and Broadwater (McBryde 1982:77).

5.3 Local context

5.3.1 Rich (1990a) Pacific Highway S.H. No 10 – Taree Traffic Relief Route: Archaeological Survey for Aboriginal Sites

An archaeological survey was conducted for a proposed traffic relief bypass of Taree and the associated deviation of Old Bar Road. The stretch of road corridor surveyed extended for 14 km and is located 4 km south-east of the study area at its closest point. The survey covered areas of hilly forest and farmland, as well as alluvial floodplains along the Manning River. Areas with good ground surface visibility were targeted. Some forays were made into forested areas on the edges of the survey transects, although in general these locales were not surveyed as the forest was regenerating.

As such, culturally modified trees were unlikely to be present and open sites would be challenging to detect. Overall, poor ground surface visibility and access permission presented significant constraints to the survey.

The survey resulted in the identification of seven culturally modified trees (CMTs), three artefact scatters and one isolated object. Three other culturally important sites were identified: a waterhole known as “Blue Hole”, reportedly used by Aboriginal from the Purfleet Mission for washing and swimming, Gillawarra campsite and corroboree ground, and the Purfleet Cemetery (maintained by the Purfleet Aboriginal community). The CMTs appeared to range in date from pre-1788 until the mid-20th century; species included bloodwoods (*Corymbia opaca*), paperbarks (*Melaleuca quinquenervia*), grey gums (*Eucalyptus punctata*), and one unidentified species. All scars appeared to have been made as a result of shield and/or container manufacture. The tree of unidentified species was reported to have been scarred as a result of canoe production, although this tree could not be inspected due to access issues.

Two of the three artefact scatters were extensive, with one site extending over an area of 120,000 m². The artefacts predominantly consisted of indurated mudstone/tuff/chert (IMTC). Outcrops of this material would have been readily available in the Tinonee and Kiwarrak geological beds in the neighbouring area. Artefact scatters were found in varying environmental contexts: the first was identified along the banks of Halls Creek, on an exposure exhibiting brown loamy clay topsoil, the second was identified on a walking track traversing a low spur along Halls Creek, and the third was recorded in a recently-cleared paddock, on a prominent ridgeline above Halls Creek and the Manning River floodplain. All three artefact scatters were located in proximity to Halls Creek and/or Manning River.

Historically-documented sites such as Blue Hole, Gillawarra campsite and the Purfleet Cemetery were identified as possessing particularly high significance to the local Aboriginal community. This conclusion was reached on the basis of these sites demonstrating a continual connection of the local community to Country, and that they gave local Aboriginal people a direct link to their ancestors. These sites are also important from an archaeological perspective, as they demonstrate continued Aboriginal occupation of the area prior to European settlement well into the historical period.

5.3.2 National Heritage Studies Pty Ltd (1991) Greater Taree Aboriginal Heritage Study

National Heritage Studies Pty Ltd (NHS) was commissioned by the City of Greater Taree Council (now MidCoast Council) to prepare a heritage study for the LGA (encompassing the study area). NHS consulted a range of sources to document past and contemporary Aboriginal values within the LGA, to document contemporary expressions of traditional culture, to characterise archaeological sites and patterns across the region and to provide planning advice to government bodies.

Several conclusions relevant to the current assessment were reached. The first was that, at time of writing, existing site information showed site clustering along the Manning floodplain and the coastal fringe. Conversely, gaps in the record appeared in forested interior of the LGA. This was considered a reflection of study bias rather than of actual archaeological patterns. The second conclusion follows a similar vein, in that NHS observed discrepancies between recorded site types and the known archaeological resource of Taree and neighbouring regions. Rock art sites, stone quarries, axe grinding grooves, fish traps and massacre sites were known to exist in Taree by the time NHS compiled their report, yet none of these site types had been formally documented. Likewise, the total of 42 sites recorded in the entire Taree area (by 1991) would suggest very low site densities for the LGA. However, the report noted this number is more likely to reflect study location bias and a lack of archaeological investigations outside of residential and otherwise developed areas.

The investigation also involved a series of surveys of the assessment area. The landscape was classified into three categories: (1) rugged and hilly to steep land, (2) undulating to hilly land, and (3) flat land. Interestingly, sites were identified in all three topographic classes. This finding led NHS to conclude that all topographic classes in the Taree region possess the same level of archaeological sensitivity.

Perhaps more important was the documentation of a number of new sites of varying type and environmental context – this suggests that the known archaeological record of the area may be significantly expanded following systematic investigations that encompass undeveloped land. However, the authors did note that occupational evidence is likely to be denser in coastal and riverine areas.

5.3.3 Collins (1998) Proposed Fill Material Quarry on the Cut Batters of the Taree Bypass: Archaeological Survey for Aboriginal Sites

An archaeological assessment of the quarrying of fill material at cut batters on the Taree Bypass (approximately 5.5 km south-east of the study area) was undertaken as part of an EIS addressing a proposal by the NSW Roads and Traffic Authority (RTA, now Transport for NSW [TfNSW]) to bypass the village of Coopernook along the Pacific Highway, and to create a new crossing of the Lansdowne River.

The entire quarry area was surveyed. Due to previous modifications associated with construction of the old Pacific Highway and Taree Bypass, the survival of Aboriginal sites in situ was considered highly unlikely. Indeed, no Aboriginal sites nor areas with the potential for them to occur, were identified.

5.3.4 Collins (2001) Proposed Peg Leg Creek Dam Site, Compartment 44, Kiwarrak State Forest – Preliminary Aboriginal Archaeological Assessment

A preliminary archaeological survey was undertaken to assess potential impacts to Aboriginal heritage presented by the proposed purchase and use of Compartment 44, Kiwarrak State Forest (approximately 8.5 km south-west of the study area), as a future off-river dam storage site for the Manning District Water Supply Scheme. The survey was constrained to a series of vehicle tracks and fire trails within and on the borders of the assessment area. Visibility was mostly very good, although some areas were obscured by leaf litter and other natural debris.

Two isolated stone artefacts and seven low density artefact scatters were identified during the survey. Each site was located on a ridge or spur crest, with reliable sources of water consistently located at least 500 m distant from site locations. These sites were interpreted as short-term camps located on easily traversed areas (i.e. ridgelines) featuring easily exploited stone raw materials. It was further concluded that the presence of unidentified sites in areas of poor visibility was likely.

5.3.5 Purfleet/Taree LALC (2004) Water Main Replacement, Old Bar Road – Aboriginal Sites Investigation

The Purfleet-Taree LALC undertook an archaeological survey in advance of the replacement of the water main at Old Bar Road, approximately 5.5 km south-east of the study area. This report noted that ridgelines were important as they formed travel routes throughout the landscape, and the survey resulted in the identification of two Aboriginal sites. The type, extent and characteristics of these sites are not described in the report.

5.3.6 Irish (2006) Proposed Highway Service Centre, Pacific Highway, Taree, NSW – Aboriginal Heritage Impact Assessment Report

Paul Irish carried out an archaeological survey and heritage impact assessment for an 11 ha area of land south-east of the Pacific Highway Interchange at Taree (approximately 4 km south-east of the study area), to address potential heritage impacts of a proposed service centre.

The area assessed was a homogeneous site of flat to undulating topography; it was covered with native vegetation and featured several access tracks. No Aboriginal sites were identified within the assessment area, although a single isolated find was identified just outside the site boundary.

The lack of remnant topsoil and ample evidence of significant disturbance led Irish to conclude that the presence of Aboriginal sites, and areas with the potential to contain them, was highly unlikely.

5.3.7 Culture and Heritage Division (Northern) DECC (2008) Wallabi Point Ancestral Remains – Osteological Study

Human skeletal remains known as “Sandhill Sam” were recovered in 2008 at Wallabi Point, approximately 14.5 km south-east of the study area. The remains consisted of a cranium (skull), radius, ulna (lower arm), humerus (upper arm), femur (thigh bone) and metatarsals (feet bones).

The skull and upper arm were initially uncovered by a person collecting shells along the back-dune zone of the beach. It was determined that the remains were an archaeological and cultural, rather than police, matter, and they were safely removed from the site to protect them from detrimental tidal and wind action. No further objects (e.g. stone artefacts, shell material) were uncovered during excavation of the remains.

The osteological study revealed that, based on several skeletal traits, the bones belonged to an adult Aboriginal woman. This woman was determined to have stood 150-160 cm tall, and that she was approximately 25-35 years of age at death. Due to her well-worn and partially mineralised teeth, it was apparent that the woman died approximately 200 to 300 years ago (no standard date benchmark, e.g. “Before Present [BP]” was used). Interestingly, several ante-mortem (“before death”) skeletal modifications were observed. The first was the absence of upper left and right incisors. It could not be determined whether this was due to accident or deliberate choice, although tooth avulsion is known to have been practiced widely by Aboriginal groups living on the coast of NSW. It is therefore possible that the absence of teeth in this woman is evidence of cultural tooth avulsion practices.

A second, potentially related, modification was a fracture of the mandible (upper jaw) through to the upper left side of the eye. It was determined that this injury was caused by a heavy blow sustained early in life, creating a visible divot or fracture in this person’s visage. A third modification was a break of the left femur, apparently sustained well before death. It was concluded that the person likely died of long-term health attrition caused by these significant injuries.

No further testing (e.g. genetic) was carried out on the skeleton in accordance with the wishes of the local Aboriginal community.

5.3.8 Purfleet/Taree LALC (2007) Old Bar Proposed Playing Fields – Aboriginal Archaeological Assessment

PTLALC undertook an archaeological survey at the site of proposed new playing fields at Old Bar (approximately 15 km south-east from the study area). The site contained remnant Holocene sand deposits and estuarine wetlands, forming an inner dune barrier landscape. The survey identified several Aboriginal sites, all of which were stone artefact scatters. These sites were mostly located on well-drained, slightly elevated areas above wetlands and swamp areas, but sites were located in a range of landform contexts. River pebbles and red chert were the dominant raw material types, with some quartz also present.

5.3.9 McCardle Cultural Heritage Pty Ltd (2019) Northern Gateway Transport Hub at Cundletown ACHA

McCardle Cultural Heritage Pty Ltd (MCH) was commissioned to undertake an ACHA for the proposed Northern Gateway Transport Hub (for transport-related and industrial services) at Cundletown, approximately 7.5 km north-west of the study area. The site assessed by MCH was similar to the current study area, in that it was situated relatively far (800 m) to the Manning River and featured underlying geology suitable for the production of stone tools. The site was assessed as being suitable only for transitory use as it did not feature reliable or abundant floral or faunal resources. In contrast, it did not exhibit signs or a history of extensive modern disturbance.

No registered sites were located within the site and the closest site was registered 1 km away. An archaeological survey of the study area identified no new Aboriginal sites or areas of archaeological potential. The lack of sites and archaeological potential was attributed to the absence of reliable water and subsistence resources, thereby making the area suitable for transitory camping only.

5.4 AHIMS data

The Aboriginal Heritage Information Management System (AHIMS) database is managed by Heritage NSW and includes a location and description of Aboriginal objects and sites recorded through academic research and cultural resource management. The data identified registered Aboriginal sites or places registered within the study area and aids predictions for the frequency and distribution of Aboriginal site types in the broader landscape.

The AHIMS search identified a total of 86 registered Aboriginal sites inside a broad search area encompassing the site. Of these, 12 sites are listed as “Destroyed” by approved activities under Aboriginal Heritage Impact Permits (AHIPs) #3318, #3327 and #4039. Two sites, AHIMS #30-6-0218 and #30-5-0081, were reinvestigated after initial identification and have been updated as invalid sites. Finally, one site (AHIMS #30-6-0197) is listed as ‘Restricted’. Correspondence with Heritage NSW confirmed that this site is not within the study area and will not be impacted by proposed works. Taking these into account, the following discussion will relate to the remaining 71 valid sites. The AHIMS search results are summarised in Table 5.1 and presented in Figure 5.1.

Stone artefact sites are the most commonly represented site type. Of the 71 valid registered sites, 48% (n=34) are registered as stone artefact sites (i.e. either artefact scatters, isolated finds or undefined stone artefact sites). Many registered stone artefact sites do not specify the number of artefacts associated with the site (hence “undefined artefact scatter”) although inference from site names enables identification of sites as isolated finds. The predominance of stone artefact sites in the area is a result of combined environmental factors as well as effects of modern land clearance. Culturally modified trees are the next most common site type, with 16 (22.54%) registered within the search area. This site type is relatively uncommon across much of NSW; their prevalence in the search area appears to be a result of heritage compliance investigations carried out in areas not previously subject to land clearance. The same appears to be true of stone arrangements. There is no evidence of previously documented rockshelters or associated material in the general vicinity of the study area. Aboriginal ceremony and dreaming sites, Bora rings and burials are all relatively rare across NSW, and their presence in the search area is indicative of the lower levels of disturbance carried out here compared to metropolitan areas.

The AHIMS data reveals no clear spatial patterning, and most clusters appear to reflect previous studies undertaken (see Section 5.3). These are notably around major urban conurbations and/or road corridors. There appear relatively few sites along the Manning River, not in the Taree township itself, and which may reflect both the natural and anthropogenic changes that occur in these locales.

No Aboriginal sites have been recorded in proximity to the study area. The closest registered site is #30-5-0072, an isolated stone artefact located approximately 2 km to the north-east of the study area, on the banks of the Manning River.

Two Aboriginal places are documented within the region. Browns Hill Fringe Camp is found in the AHIMS search, and reflects a block of land identified as Ruprecht Park, some 1.5 km north of the study area. The details of this site are limited, but it may reflect the post-Contact camp that the Aboriginal participants indicated was situated at the Taree Showground, which is not from this location (Section 4.7). The second Aboriginal Place is identified as the Three Brothers Mountain situated near Johns River, northeast of Taree, and relates to a well-documented Dreaming story extending across the region. Neither place is in close proximity to the study area.

Table 5.1 Summary of AHIMS search results

Site type	Frequency	% of Total
Aboriginal ceremony and Dreaming	1	1.41
Aboriginal ceremony and Dreaming; Aboriginal resource and gathering; Potential archaeological deposit	1	1.41
Aboriginal ceremony and Dreaming; Culturally modified tree	1	1.41
Bora circle	1	1.41
Bora circle; Culturally modified tree	1	1.41
Burial	4	5.63
Burial; Aboriginal ceremony and Dreaming	1	1.41
Burial; Aboriginal ceremony and Dreaming; Potential archaeological deposit	1	1.41
Culturally modified tree	16	22.54
Culturally modified tree; Undefined artefact site	1	1.41
Isolated find	10	14.08
Low density artefact scatter (2-14)	4	5.63
Potential archaeological deposit with artefact(s)	1	1.41
Shell midden with artefact(s)	5	7.04
Stone arrangement	1	1.41
Undefined artefact site	20	28.17
Waterhole	2	2.82
Total	71	100.00

5.5 Predictive model

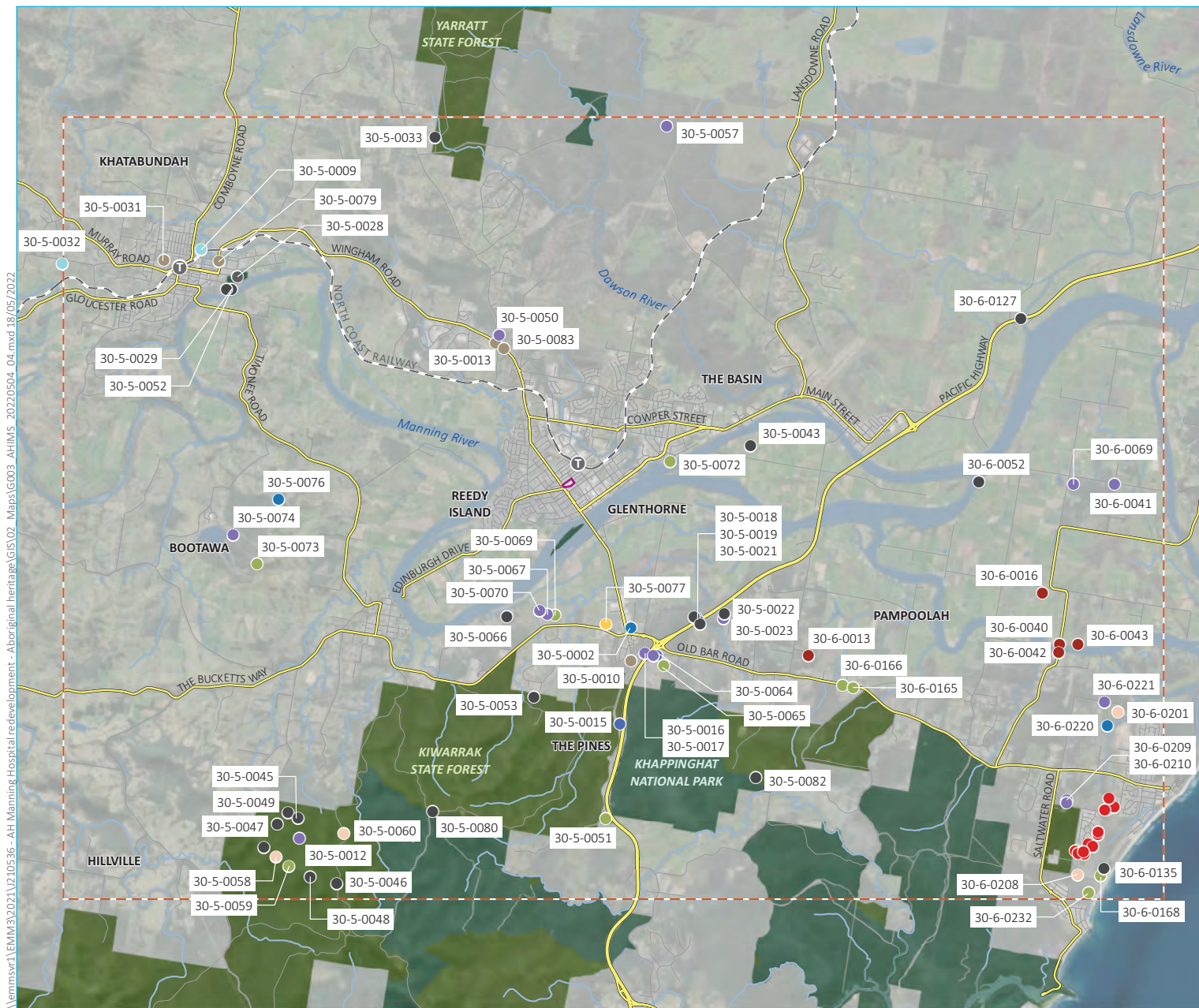
Based on regional ethnographic information, environmental factors and regional archaeological site patterning, it is likely that the study area was occupied and used by local Biripi people as a fringe area of interest on the edges of more resource-rich locales. The Manning River formed an important resource gathering zone for local inhabitants, and the elevated nature of the study area means it would have formed a dry, habitable locale with good sight lines over resource-rich areas. However, the distance of the study area from the river suggests it was used on a more transitory basis.

With regards to the material culture that is likely to be preserved on site, regional and local site patterning suggests this is likely to be made up of occupation deposits containing stone artefacts, most likely as evidence of intermittent, one-off or transient use of the landscape.

Previous disturbance commonly reduces the potential for such sites and occupation deposits to be present and/or intact. The study area has been intensively developed and used as a hospital since the late-19th century as the township of Taree has grown. Various construction and demolition activities, as well as the installation of various electrical, sewerage and water services has contributed to disturbance at the site. These development activities are likely to have impacted the upper and lower soil deposits across the study area, thereby constraining the potential for buried cultural material (likely in the form of stone artefacts) to be present. Likewise, although culturally modified trees are common in the Taree region, they are unlikely to be present in the study area due to the intensive nature of historical development at the site.

The following conclusions can therefore be drawn regarding the potential presence and location of Aboriginal sites and objects within the study area:

- Occupation deposits containing stone artefacts are the most common sites in the area and are most likely to be identified on site. Artefact sites and isolated finds can occur across most landforms, even in disturbed contexts, but are commonly found close to streams on elevated, level to gently inclined landforms, such as hill crests and hill spur crests, alluvial plains and terraces.
- Although culturally modified trees are relatively common in the area, their presence in the study area is unlikely due to extensive land clearing and development.
- The underlying geology is not conducive to the formation of vertical overhangs or flat outcrops that would have been suitable for use and occupation. Rock shelters with pigmented art or occupation deposit, engraved art sites and grinding grooves are therefore highly unlikely to be found within the study area.



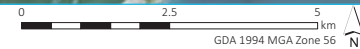
- KEY**
- Study
 - Train
 - Rail
 - Major
 - Minor
 - Named
 - NPWS
 - State
 - AHIMS search area
- AHIMS Site**
- Destroyed
 - Aboriginal ceremony and Bora
 - Culturally modified
 - Isolated
 - Low density artefact scatter (2- artefact(s))
 - Potential archaeological deposit with artefact(s)
 - Shell midden with Stone
 - Undefined artefact
 - Undefined artefact

Previously documented AHIMS sites

Manning Hospital redevelopment (stage 2)
Aboriginal cultural heritage assessment
Figure 5.1

V:\emmsvr1\EMM\3\2021\12\10536 - AH Manning Hospital redevelopment - Aboriginal Heritage\GIS\02 - Maps\G003 - AHIMS - 2022\0504 - 04.mxd 18/05/2022

Source: EMM (2022); OEH (2021); DFSI (2017)



6 Field investigation

6.1 Key findings

- An archaeological survey was undertaken and demonstrated that the study area was situated on a moderate slope running down from Commerce Street to Pulteney Street. The site itself has several benches internally that suggest significant earthworks have occurred along this slope to provide flat surfaces for construction. The entire site has extant structures and associated infrastructure, with only a small grassed area in the west and on the very borders of the site. Even these appeared to have been subject to past activities.
- An archaeological test excavation was undertaken to validate the desktop analysis that the site had been disturbed by past activities. The excavations focussed on undeveloped grassed areas in the vicinity of Commerce Street – the remainder of the site being under hard surface and/or buildings. These excavations revealed that the soil profile was completely modified to the under-lying geological substrate through the development of the site.
- No cultural materials or their potential to occur was identified within the study area through the field investigations.

6.2 Archaeological survey

The survey undertaken for this ACHA occurred prior to the archaeological test excavation program, and aimed to:

- identify landforms that may have higher potential to contain burial Aboriginal cultural deposits
- identify evidence of previous disturbance that may have resulted in partial or complete removal of Aboriginal objects that may have been present
- identify and record any previously recorded or newly identified surface Aboriginal objects or sites present in the study area, as well as any cultural values that are associated with the site.

The survey was opportunistic in nature, due to the built up nature of the site as well as multiple locked access points throughout the site. A pedestrian survey was conducted by EMM archaeologists Alan Williams and Georgia Burnett on 2 February 2022. Two transects encompassing the outer boundary of the MBH were walked: Transect 1 corresponds to Commerce Street as well as the southern ends of York Street and High Street. Transect 2 corresponds to Pulteney Street and the northern ends of York Street and High Street.

The effectiveness of the survey is determined through recording and analysing survey coverage data. It is evaluated for its effectiveness in identifying the distribution of Aboriginal objects across the landscape, taking into account the potential for archaeological deposits. The percentage of the ground surface exposed in each landform and the visible ground surface within exposures (as ground exposures are often obscured by vegetation, gravels, etc) influences the survey results. For example, an archaeologically sensitive landform surface that is highly exposed by erosion is likely to reveal Aboriginal objects, whereas a similar landform that is thickly grassed will obscure surface artefacts if they are present. Overall, calculation of effective survey coverage is used to estimate not only how much area was physically surveyed, but also how favourable the survey conditions were for the identification of Aboriginal sites.

Site recording was completed in accordance with the Code of Practice for the Archaeological Investigation of Aboriginal Objects in NSW (DECCW 2010a). Survey transects were recorded as tracks on GPS units and detailed information about each transect recorded in field notebooks.

6.2.1 Results

Survey Unit 1 (SU1) began at the hospital entrance on York Street and continued south up a gentle to moderate slope to Commerce Street (Plate 6.1). A number of hospital buildings cover this area (Plate 6.2). Few ground surface exposures were identified in this transect, due to most ground surfaces being covered in asphalt or concrete (Plate 6.2). The slope levels out along Commerce Street before slightly descending again along High Street (Plate 6.3). A long strip of open lawn within the MBH grounds ranged from York Street, wrapped around Commerce Street and terminated at the corner of Commerce and High Streets (plates). Multiple service locations were observed along this grassed area as well as along the nature strip (Plate 6.4).

Survey Unit 2 (SU2) began at the emergency entrance on High Street, continuing downslope to Pulteney Street where it turned north-west up York Street. SU2 was much the same as SU1, with a number of hospital buildings and hard surfaces covering the ground surface (Plate 6.5). A below-ground carpark has been cut into High Street (Plate 6.6). No ground surface exposures or grassed areas were observed in SU2; however, a number of painted bollards were observed in the hospital grounds. These appear to have been painted by local Aboriginal people with traditional designs (Plate 6.7).

Overall, the site is completely developed by the hospital activities, and appears to have a number of benches cut into the slope to allow the building to be established on a horizontal surface. In some instances, these height differences are over several metres. Given the shallow soil profile characterising this locale, such works would have completely disturbed and/or removed any cultural deposits if present.

No Aboriginal objects or areas with the potential for them to occur were observed during the pedestrian survey.



Plate 6.1 View north along York Street in SU1, showing grassed and paved areas. A service location is also visible



Plate 6.2 View north-west in SU1 showing paved surfaces and hospital buildings



Plate 6.3 View south-east showing level grassed area between hospital building (left) and Commerce Street (right)



Plate 6.4 View south-east showing evidence of subsurface services along Commerce Street



Plate 6.5 View east showing hospital buildings and hard surfaces in SU2



Plate 6.6 View north-west showing below-ground carpark in SU2 along High Street



Plate 6.7 View north showing bollards with traditional Aboriginal paintings within hospital grounds

6.3 Archaeological test excavation

The findings of the desktop review and the site investigation indicated that there was little potential for intact soil profiles of archaeological interest to be present within the study area given the historical disturbance. However, during the Aboriginal Focus Group held on 2 February 2022, RAPs identified the study area as having the potential for several different site types and associated cultural materials to be present - especially in a small portion of the western quadrant where lawns and grassed areas were observed.

Given the absence of documentary evidence suggesting the potential for such sites to be present, it was therefore unclear how much of the pre-European landscape would be present, and if present, whether disturbance activities had completely stripped any cultural deposits (if present). In response and in the interests of the views of the Aboriginal community, a small archaeological test excavation was proposed to investigate the western portion of the study area, allow characterisation of the soil profile, and determine whether cultural materials are present. Based on geotechnical information, bedrock was expected at depths not exceeding 75 cm.

The archaeological excavation was undertaken between 20-21 April 2022 and was directed by EMM Archaeologist Cameron Neal and overseen by Dr Alan Williams.

The field team included EMM Aboriginal Team Leader Ryan Desic, EMM Archaeologists Megan Sheppard Brennand and Rohani Dutch, and stakeholder representatives Dean Saunders, William Moylan and Michael Moylan (PTLALC), and Elders Janice Paulson, William Paulson and Veronica Saunders.

Archaeological test excavations were carried out in accordance with Heritage NSW's Code of Practice for the Archaeological Investigation of Aboriginal Objects in NSW. In summary, the following methods were adopted for the excavation:

- all test pits were spatially located using a non-differential GPS device
- manual excavation of up to ten 0.25 m² (0.5 m x 0.5 m) test pits in targeted locations across the study area, and within areas of proposed impact
- all excavations were undertaken using hand tools such as shovels and mattocks in 10 cm spits, with the initial test pit (TP2) dug in 5 cm spits. Excavations continued to either: (i) the top of the water table or (ii) to the top of pre-1900 deposits or indurated fill units that could be aligned with existing geotechnical results
- reduced levels for the top and base of each test pit were documented using a dumpy level against a known elevation
- all sediment was collected in individual spits, labelled according to its assigned test pit number and recorded and documented. All excavated material was dry-sieved through a 5 mm wire aperture mesh, and any cultural material recovered, labelled and bagged for subsequent analysis and curation
- soil profiles were recorded in accordance with the Code of Practice, including scaled drawings, photographs, and written descriptions.

6.3.1 Results

Ten test pits in a broadly 20 m grid were situated across the visually undeveloped parts of the study area in the west of the study area – the top of the original hill upon which the site stands. The archaeological test excavations revealed that the study area was situated on an entirely disturbed soil profile devoid of natural stratigraphy (see Appendix D for excavation photographs).

TP1 and TP3 were within the hospital courtyard area, adjacent to the nurse's accommodation, and were characterised by a loose sandy clay loam fill layer approximately 30 cm thick overlying gravelly clay demolition layers and waterlogged sticky grey clay at 70 cm. Geotechnical information (Section 3.3.2) identified this grey clay as Unit 1C, and wherever present typically overlaid the geological substrate (i.e. a natural soil profile was not found beneath this clay unit). TP2, also in the hospital courtyard area, was characterised by gravelly clay fill material ~60 cm deep. The variance of TP1-3 inclusive may be explained by the presence of a former pool, now infilled with concrete, clay and sand, in the courtyard. Although TP1 and TP3 were placed outside the limits of the pool, its construction and decommission appear to have affected the entire grassed area. Similarly, TP2 was located on a slightly higher position next to a hospital building, within a built-up area contained by retaining walls. It is likely the construction of the pool and the levelling up of this area resulted in consolidation of different fill materials in each area.

The remaining test pits (TP4-10), located on the grassed area between York and Commerce Street and the hospital exterior, were relatively uniform in composition. Generally, ~30 cm of dark clayey loam top-dressing covered up to 60 cm of demolition fill and/or clayey gravel fill. Historical (pre-1900) rubbish debris was encountered at 90 cm in TP7. Minimal shell material was also recovered from TP7, and almost certainly reflected a modern introduction as part of the building activities, rather than any form of pre-Contact cultural material.

Despite being expected at between 50-70 cm below ground surface, bedrock was not encountered during excavations. Nonetheless, results of the excavation are congruent with geotechnical data (Douglas Partners 2016) which shows clay fill material extends to depths of 50-90 cm below ground surface before giving way to siltstone geological substrate. This clay fill unit was the waterlogged grey clay layer encountered across most of the test pits, and which could not be excavated through as part of the archaeological program. Given this unit was reached, and there was no evidence of a natural soil profile beneath it in the geotechnical data, it can be concluded that there is no natural soil profile present in the western quadrant of the site.

Generally, the soil profile observed across the study area consisted of the following units:

1. **Modern topsoil:** a loose brown coarse organic loamy sand with frequent root material and some twentieth century debris, including glass and metal fragments, as well as plastics, concrete, and modern brick. This unit was interpreted as being a twentieth century landscaping topsoil.
2. **Indurated gravelly clay:** compacted clay fill with frequent gravel, shale, glass and modern brick inclusions. This layer likely reflects the various construction and demolition activities undertaken at the hospital, including landscaping and the installation of underground utilities.
3. **Waterlogged grey clay:** a sticky grey clay fill layer generally encountered at 50-60 cm across the site, that became waterlogged once exposed. This unit was indurated and could not be excavated. Geotechnical information demonstrates that this unit was situated over geological substrate (C horizon).
4. **Historical rubbish dump:** a clay fill layer containing limestone remnants and historical artefacts including intact and fragmented glass bottles, a metal spoon and brick. This layer was observed at 90 cm in TP7 only.

No cultural material was observed, and the soil profile indicates a combination of modern overburden overlying bedrock. While the study area may have been used by Aboriginal people in the past, modern development in the form of the Manning Base Hospital has completely removed any cultural materials from the site.

Table 6.1 **Summary of the test excavation**

Test Pit #	Easting	Northing	Location within study area	Area of excavation (m ²)	Depth excavated (cm)	Current ground surface (m AHD)	Number of artefacts (n)
1			GN Accommodation Courtyard	0.25	70	26.05	0
2			GN Accommodation Courtyard	0.25	50	27.10	0
3			GN Accommodation Courtyard	0.25	60	26.09	0
4			York Street	0.25	35	26.53	0
5			York Street	0.25	40	27.52	0
6			Cnr York Street and Commerce Street	0.25	40	27.64	0
7			Commerce Street	0.25	90	27.58	0
8			Commerce Street	0.25	40	28.08	0
9			Commerce Street	0.25	40	28.02	0
10			York Street	0.25	40	27.15	0
Average	-	-	-	0.25	50.5		0
Total	-	-	-	2.5		-	0

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- KEY**
- Study area
 - Cadastral boundary
 - Test pit
 - Underground services**
 - Communications cable/pipe
 - Drainage pipe
 - Electrical cable/pipe
 - Gas pipe
 - Sewer/waste pipe
 - Unidentified pipe
 - Water Pipe

Test pit locations

Manning Hospital redevelopment (stage 2)
Aboriginal cultural heritage assessment
Figure 6.1

Source: EMM (2022); MetroMap (2022); DFSI (2017)



7 The archaeological resource

Regional studies and previously documented Aboriginal cultural heritage sites show that the Aboriginal archaeological and cultural resource of the Taree area is dominated by culturally modified trees and occupation deposits in the form of stone artefacts of varying densities. Several other rare site types, including burials and waterholes, have also been recorded in the region and the Three Brothers Mountains demonstrate a significant Dreaming cultural landscape across the region. These sites have been identified in a variety of topographical contexts but are generally documented in areas close to freshwater sources, as well as on ridgelines and other viewing areas. No absolute dates have been determined for sites in the region, although the existing information suggests the Taree area was being utilised by Aboriginal people since at least the mid-Holocene (~5,000 years ago to present).

In relation to the study area, the site is situated on a moderate slope some distance from any major water source, and as such was not considered to have high potential for cultural materials to be present. Given its general proximity to Manning River, it was considered to have been subject to ephemeral activity as a nearby look out. No previously documented sites are found within the study area, and the nearest are all several hundred metres away.

The study area is, however, within a locale of numerous Contact and post-Contact places and stories. These include the use of the nearby showground and/or Ruprecht Park as a post-Contact fringe camp, and the Purfleet Mission south of Manning River. None of these sites are within the study area, although consultation with the registered Aboriginal parties made a number of suggestions about the potential for burials, middens and/or Bora rings within the study area. None of these could be validated with documentary evidence, and the information provided is too sparse to definitively confirm or locate any such features. A field program was undertaken to try and identify whether natural soil profiles were present on the site, and which may therefore suggest the potential for such sites to be present. These works, including field survey and test excavations with the registered Aboriginal parties, indicated that the entire soil profile was composed of modern overburden. As such, any cultural materials if present has been lost over the last 200 years.

An AFG meeting with key knowledge-holders as part of the ACHA provided numerous contemporary stories associated with the site, and which have the potential to be used in interpretive outputs for the project. The Elders requested that a process of oral history be considered, and this forms a recommendation of the ACHA.

8 Significance assessment

8.1 General

All Aboriginal objects in NSW are protected under the *National Parks and Wildlife Act 1974*. It is recognised that the destruction of sites may be necessary to allow other activities or developments to occur if they cannot be avoided. For the consent authority to make informed decisions on such matters, an important element of cultural heritage management is determining the significance of cultural heritage places to understand what may be lost and how best it can be mitigated.

Cultural significance is outlined in Article 1.2 of the *Burra Charter* – the best practise document for managing cultural heritage – as ‘aesthetic, historic, scientific, social or spiritual value for past, present or future generations’ (Australia ICOMOS 2013). These values are reiterated in the NSW guidelines, which determines that cultural significance of a place can be assessed by identifying the values that are present across the subject area and assessing what is important and why (OEH 2011). In assessing the scientific significance of sites, aspects such as rarity and representativeness and the integrity must be considered. Generally speaking, a site or object that is rare will have a heightened significance, although a site that is suitable of conservation as ‘representative’ of its type will also be significant. Conversely an extremely rare site may no longer be significant if its integrity has been sufficiently compromised.

The criteria adopted for this report are defined in Table 8.1. The management implications of these sites’ significance are discussed in subsequent sections.

Table 8.1 A summary of criteria used to assess the cultural significance (OEH 2011, 8–10).

Criterion	Definition
Social value —Does the place have a strong or special association with a particular community or cultural group for social, cultural or spiritual reasons?	Social (or cultural) value refers to the spiritual, traditional, historical or contemporary associations and attachments the place or area has for Aboriginal people. Social or cultural value is how people express their connection with a place and the meaning that place has for them. Social or cultural value can only be identified through consultation with Aboriginal people.
Historic value —Is the place important to the cultural or natural history of the local area and/or region and/or state?	Historic value refers to the association of a place with a historically important person, event, phase or activity. Historic places do not always have physical evidence of their historical importance (such as structures, planted vegetation or landscape modifications). They may have ‘shared’ historic values with other (non-Aboriginal) communities.
Scientific (archaeological) value —Does the place have potential to yield information that will contribute to an understanding of the cultural or natural history of the local area and/or region and/or state?	Scientific (archaeological) value refers to the importance of a landscape, area, place or object because of its rarity, representativeness and the extent to which it may contribute to further understanding and information. Information about scientific values is gathered through archaeological investigation undertaken in this report.
Aesthetic value —Is the place important in demonstrating aesthetic characteristics in the local, regional, and/or State environment?	Aesthetic value refers to the sensory, scenic, architectural and creative aspects of the place. It is often linked with social value, and can consider form, scale, colour, texture and material of the fabric or landscape, and the smell and sounds associated with the place and its use. This value is only relevant to archaeological sites on only rare occasions, such as rockshelters that contain art, or culturally modified trees in prominent positions, etc.

8.2 Statement of significance

From a scientific perspective, the archaeological investigations undertaken for this ACHA found no evidence of surface or subsurface cultural material, and as such the study area must be considered to have low archaeological significance. The environmental characteristics of the suggest it may have formed a fringe area of interest for past Aboriginal people, and investigations reveal that historical disturbance has been extensive; the site is now situated on a heavily disturbed modern fill soil profile. If Aboriginal objects were present on site, these would likely be in small (<20 m) discrete areas and within a disturbed soil profile and would therefore provide limited information about the past. Isolated Aboriginal objects are highly prevalent in all locations and contexts across the NSW mid north coast and reflect ~50,000 years of repeated occupation and visitation across the region by Aboriginal people. Based on this, their significance would be of low scientific, historical and/or aesthetic value, being unable to provide additional information upon the past use of the site, nor exhibit rare qualities that are not found elsewhere in the Manning Valley region. Despite the possibility of stone artefacts being present in disturbed contexts, the archaeological test excavations did not recover any Aboriginal objects from the site.

The Manning Base Hospital bears a high level of social and historical significance for the local Biripi and Worimi people. Several local Aboriginal Elders consulted during this ACHA have personal connections to the hospital through their experience of working at the hospital (specifically the Victoria Fever Ward), of themselves and family members being treated as patients, the segregation of Aboriginal people at the hospital well into the late 20th century and the treatment of Aboriginal people in the Victoria Fever Ward; the poor treatment of Aboriginal people at the hospital, which caused significant trauma, must also be noted. From a broader perspective, sick Aboriginal people living on the Purfleet mission were often treated at the Manning Base Hospital. Finally, Elders consulted as part of this ACHA noted the possible presence of an Aboriginal burial ground at the western end of the hospital site. Based on the information provided by RAPs, this burial ground seems to date to the pre-hospital era. Although no archaeological evidence of this burial ground was recovered during test excavations, the hospital site nonetheless retains this association for local Aboriginal people.

Due to the heavily urbanised environment, the study area retains no native vegetation that would have typically characterised the pre-European landscape. It appears the entire site has been subject to significant levelling, construction and demolition activities. As such, the study area retains no aesthetic value.

9 Impact assessment

9.1 Key findings

- Design plans issued by Mace indicate the proposed future development would impact the ground surface in the study area, and in turn adversely impact any Aboriginal objects if present.
- No identified areas of cultural material or potential were identified, and therefore potential impact by the project is considered minimal.
- The project would result in minimal intergenerational/cumulative loss to material culture. While the site has some cultural value to the local Aboriginal community, it is considered that there would be cultural heritage benefits from the project, including oral history and interpretive outputs within the new project.

9.2 Project impacts

As outlined in Section 1.1, the project will facilitate Stage 2 of the Manning Base Hospital re-development project. Health Infrastructure are preparing a Review of Environmental Factors for the proposed demolition works, which will be assessed under Part 5 of the *Environmental Planning and Assessment Act 1979*.

Mace, on behalf of Health Infrastructure, proposes to redevelop the Manning Base Hospital in line with the current Clinical Service Plan (CSP). This involves the planning, design and delivery of several key items. Various demolition, construction, reconfiguration and landscaping activities will be required to facilitate the delivery of these items. EMM understands there will be some level of excavation required in association with the proposed works in all areas with more significant localised excavations (e.g. for piling works etc) also likely. Based on this information, ground impacts will extend to (and potentially beyond) bedrock, which, according to current geotechnical information, lies at ~1 m below ground surface.

In addition, indirect impacts to the ground surface and underlying deposits can occur from the movement of heavy machinery and storage of materials, equipment and vehicles, especially where these movements or storage activities occur in areas that do not have existing hardstand installed. These activities can cause compaction and downward movement of the upper portions of the soil profile.

9.3 Potential Aboriginal heritage impact

No cultural material was recovered as part of the archaeological investigation. On-site investigations identified no cultural materials, and the highly disturbed nature of the site suggests they would be unlikely to remain if ever present. As such, it is considered that the proposed development is unlikely to have an impact upon tangible cultural material.

A number of site-specific intangible or cultural values were provided during the ACHA process, mainly surrounding the personal connections and experiences of several Biripi/Worimi Elders with working and being treated at the hospital. The impacts of the proposed redevelopment on these contemporary cultural values are proposed to be managed via oral history and/or interpretation options developed in consultation with local Aboriginal stakeholders (see Section 10.3).

9.4 Cumulative impacts and intergenerational loss/equity

Intergenerational equity is the principle whereby the current generation should ensure the health, diversity and longevity of the environment for the benefit of future society. For Aboriginal heritage management, intergenerational equity can be considered primarily in terms of the cumulative impacts to Aboriginal objects, sites and/or places in a region. If few Aboriginal objects and places remain in a region (e.g. due to development impacts), there are fewer opportunities for future generations of Aboriginal people and the broader community to enjoy the cultural benefits. Information about the integrity, rarity and representativeness of the Aboriginal objects, sites and places that may be impacted, and how they inform the past visitation and occupation of land by Aboriginal people, are relevant to the consideration of intergenerational equity and the understanding of the cumulative impacts of a project.

No cultural materials or their potential to be present were identified during the course of archaeological investigations in the study area. As such, it is considered that the project would have negligible impacts to the broader cultural heritage. Further, a range of contemporary cultural values, places and stories were identified during consultation with local Biripi/Worimi Elders, and recommendations proposed to explore and capture these will have a positive effect on improving and celebrating cultural heritage on the site.

10 Management strategy and recommendations

10.1 Key findings

- The ACHA concludes that there is very low potential for any cultural materials to be present within the study area, with evidence that the site has been subject to significant disturbance by past activities. There is strong intangible cultural values and places within the Taree region, and a number of contemporary and recent historical events at the hospital were documented.
- Based on these findings, the study area is considered to have low risk of significant or *in situ* cultural materials being present. Intangible values would not be adversely affected by the project, and recommendations to ensure their suitable documentation and presentation in subsequent stages of the project are proposed.
- Recommendations are proposed for inclusion in the project to guide further management requirements for Aboriginal heritage in relation to the FMU, Administration, and Mortuary buildings (Section 10.3). These include the development of an Aboriginal cultural heritage management plan that includes suitable cultural awareness inductions and unexpected finds procedures, and consideration of oral history with key Aboriginal stakeholders to inform interpretive opportunities for the site.

10.2 Management strategy

This ACHA process, which included consultation with the Aboriginal community and sub-surface archaeological investigations, identified no Aboriginal objects or sites within the study area. There are no registered Aboriginal sites in proximity to the study area (i.e. <1 km), and the environmental characteristics of the study area suggest that it likely formed a fringe area of interest for Aboriginal people in the past, who were more likely to target resource-rich areas closer (within 200 m) to the Manning River and/or Browns Creek. Further, historical development within the study area has resulted in extensive disturbance and the entire removal of the natural soil profile, within which cultural materials may be expected to occur if present. While only the western portion of the site was subject to archaeological investigation, their findings align with the geotechnical programs that extend across much of the site and demonstrate only modern overburden and fill units overlying the geological substrate.

Based on these findings, the proposed project is unlikely to impact tangible cultural materials. In NSW, Aboriginal objects are provided with statutory protection by the *National Parks and Wildlife Act 1974*. In general, where a proposed activity will result in harm to an Aboriginal object, an Aboriginal Heritage Impact Permit (AHIP) is required. The AHIP contains conditions intended to manage and mitigate the identified impact and allowing harm to proceed. As the proposed development is an REF project, an AHIP is not required. The identified harm and any mitigation measures will instead be managed by the approval authority (in this case, health Infrastructure NSW) and the recommendations of this assessment (Section 10.3). For the purposes of this project, recommendations below include the development of an Aboriginal Heritage Management Plan (AHMP) to provide the post-approval management framework for all future Aboriginal heritage requirements for the project. The recommendations include measures to ensure the continuation of Aboriginal consultation and engagement, appropriate documentation of the works to date, unexpected finds protocols, and lodging the ACHA with appropriate public repositories and for undertaking oral history and interpretive opportunities.

While no tangible cultural materials were identified, a number of traditional and contemporary intangible values and places were identified in discussion with the registered Aboriginal parties.

The traditional places were generally all some distance from the study area and include 19th Century post-Contact fringe camps and the Three Brothers Mountain dreaming place. However, a number of contemporary stories, mostly related to the 1960s and 70s, were provided in relation to the hospital, including specific Aboriginal wards (Victoria Fever Ward), segregation, and government funded training of Aboriginal nurses (at least one of which participated in the ACHA). These stories were only cursorily explored in the ACHA as part of the broader understanding of the site but did not identify any specific locales within the site and rather events and activities that happened. As such, it is recommended that HI consider opportunities to further explore and document these stories in more detail, and to consider their integration in any subsequent development designs and interpretation that may result from the project. Specifically, this should include the interviews with the Elders that were involved in the project (including Uncle William Paulson, Auntie Janice Paulson, Auntie Joyce McKinnon, and Auntie Veronica Saunders) by an experienced anthropologist about their experiences and history with the site. The interviews should be transcribed, ensured accuracy and permission of further use in the project by the participants. A copy should also be provided to the Australian Institute of Aboriginal and Torres Strait Islander Studies.

10.3 Recommendations

Based on the above information, the following recommendations are made:

- Prior to ground disturbance, an Aboriginal Cultural Heritage Management Plan (ACHMP) must be developed by a heritage specialist in consultation with the Registered Aboriginal Parties (RAPs) and consent authority to provide the post-approval framework for managing Aboriginal heritage within the project area. The ACHMP should include:
 - processes, timing, and communication methods for maintaining Aboriginal community consultation and participation through the remainder of the project
 - if required: descriptions and methods of any additional investigative and/or mitigative archaeological actions that may be required prior to works commencing or during the project. These may include cultural inductions for all personnel and subcontractors outlining the past history and sensitivity of the region, archival recording, archaeological excavation and/or cultural monitoring for any areas where the surface impacts of the project intersect the identified Aboriginal objects and/or sites, and/or areas of archaeological sensitivity, and any additional requirements identified by the Aboriginal community
 - description and methods for undertaking further Aboriginal heritage assessment, investigation and mitigation of any areas of the project footprint that have changed following completion of the Aboriginal heritage assessment and/or during the final design and construction phases of the project
 - description and methods of post-excavation analysis and reporting of any archaeological investigations and activities implemented as part of the ACHMP. For excavations, these should include suitable collection and processing of stone artefacts, and chronological, soil, and environmental samples
 - procedures for managing the unexpected discovery of Aboriginal objects, sites and/or human remains during the project
 - procedures for the curation and long-term management of cultural materials recovered as part of the works outlined in the AHMP and any preceding stages associated with the project
 - processes for reviewing, monitoring, and updating the ACHMP as the project progresses.

- A heritage-interpretation strategy must be developed by a heritage specialist (or equivalent) to identify the interpretive values of the study area, and specifically Aboriginal heritage values across the project footprint, and to provide direction for potential interpretive installations and devices. This strategy should be made available for consultation and feedback with the RAPs. Following consultation and feedback on the strategy, a heritage interpretation plan would refine the strategy with content (visual and textual) and design details in order to allow the implementation stage. The interpretation strategy and interpretation plan must include consideration of the following main components identified through the ACHA process:
 - information obtained from the oral histories provided by Elders and key-knowledge holders where approved for use by the participants
 - any input and feedback from the registered Aboriginal parties on traditional and/or contemporary Aboriginal heritage values provided during the development of the strategy and/or plan
 - the historical record of the study and its immediate environs, which has documented associations with Aboriginal people, dating to the pre- and post-Contact period.
- Consultation should be maintained with the registered Aboriginal parties during the finalisation of the assessment process and throughout the project.
- A copy of the ACHA should be lodged with AHIMS and provided to each of the registered Aboriginal parties.
- Where the heritage consultant changes through the project, suitable hand over should be undertaken to ensure no loss or mistranslation of the intent of the information, findings and future steps in heritage management occur.

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Abbreviations

Abbreviations	
AHD	Australian Height Datum
ACHA/ACHAR	Aboriginal cultural heritage assessment report
AHIMS	Aboriginal Heritage Information Management System
ACHMP	Aboriginal Cultural Heritage Management Plan
BP	Years before present
c.	circa
cm	centimetres
DEC	Department of Environment and Conservation, now Heritage NSW
DECCW	Department of Environment Climate Change and Water, now Heritage NSW
DPC	Department of Premier and Cabinet
DPE	Department of Planning and Environment, now DPIE
DPIE	Department of Planning, Industry and Environment
EIS	Environmental Impact Statement
EMM	EMM Consulting Pty Ltd
EP&A Act	<i>Environmental Planning and Assessment Act 1979</i>
ESD	Ecologically sustainable development
FGS	Fine grained siliceous
g	grams
GIS	geographical information system
GPS	global positioning system
ha	hectare
ICOMOS	International Council on Monuments and Sites
IMTC	Indurated mudstone/tuff/chert
km	kilometres
LALC	Local Aboriginal Land Council
LEP	Local Environmental Plan
LGA	Local Government Area
m	metres
m ²	square metres
mm	millimetres
n	Number

Abbreviations

NSW	New South Wales
OEH	Office of Environment and Heritage, now Heritage NSW
PAD	Potential archaeological deposit
RAP	Registered Aboriginal Party
SEARs	Secretary's Environmental Assessment Requirements
t	Tonne
TP	Test pit

Glossary

Many of these definitions have been taken from the *Code of Practice for archaeological investigation of Aboriginal objects in NSW (DECCW 2010)*.

Aboriginal object: A physical manifestation of past Aboriginal activity. The legal term is defined in the *National Parks and Wildlife Act 1974* section 5 as: any deposit, object or material evidence (not being a handicraft made for sale) relating to the Aboriginal habitation of the area that comprises New South Wales, being habitation before or concurrent with (or both) the occupation of that area by persons of non-Aboriginal extraction and includes Aboriginal remains.

Typical examples include stone artefacts, grinding grooves, Aboriginal rock shelters which by definition include physical evidence of occupation, midden shell, hearths, stone arrangements and other landscape features which derive from past Aboriginal activity.

Archaeological survey: A method of data collection for Aboriginal heritage assessment. It involved a survey team walking over the land in a systematic way, recording information. Activities are not invasive or destructive.

Aboriginal culturally modified tree: A tree of sufficient age to have been mature at the time of traditional Aboriginal hunter-gatherer life and therefore generally of more than 220 years ago with evidence of bark or cambium wood removal for the purpose of implement manufacture, footholds, bark sheet removal for shelter, or extraction of animals or other food. Care must be taken to distinguish Aboriginal scars from the much more common natural causes of branch tear, insect attack, animal impact, lightning strike and dieback. Culturally modified tree recognition guidelines exist to distinguish these features. Naturally scarred trees are often misidentified as Aboriginal culturally modified trees.

Aboriginal site: The location where a person in the present day can observe one or more Aboriginal objects. The boundaries of a site are limited to the extent of the observed evidence. In the context of this report a 'site' does not include the assumed extent of unobserved Aboriginal objects (such as archaeological deposit). Different archaeologists can have varying definitions of a 'site' and may use the term to reflect the assumed extent of past Aboriginal activity beyond visible Aboriginal objects. Such use of the term risks defining all of Australia as a single 'site'.

Aboriginal stone artefact: A stone object with morphological features derived from past Aboriginal activity such as intentional fracture, abrasion or impact. Artefacts are distinguished by morphology and context. Typically flaked stone artefacts are distinguished from naturally broken stone by recognition of clear marginal fracture initiation (typically herzian/conchoidal or wedging initiation) on highly siliceous stone types which can often be exotic to the area. Care must be taken to distinguish modern broken stone in machine impacted contexts and therefore context must be carefully considered as well as morphology.

Aggradation: a term used in geology for the increase in land elevation, typically in a river system, due to the deposition of sediment.

AHIMS: Aboriginal Heritage Information Management System — a computer software system employed by the Office of Environment and Heritage to manage many aspects of Aboriginal site recording and permitting. AHIMS includes an Aboriginal sites database which can be accessed via an internet portal.

Archaeological deposit: Aboriginal objects occurring in one or more soil strata. The most common form of archaeological deposit relates to the presence of a single conflated layer of Aboriginal stone artefacts worked into the topsoil through **bioturbation**.

Backed artefact: A thin flake or blade-flake that has been shaped by secondary flaking (**retouch**) along one lateral margin. The retouched margin is typically steep and bipolar to form a blunt 'back' in the manner of a modern scalpel blade. Distinctive symmetrical and asymmetrical forms are typically found called geometric **microliths** and Bondi points respectively. A thick symmetrical form, called an Elouera, is typically the size of a mandarin segment.

Bioturbation: is the reworking of soils and sediments by animals or plants. Its effects include changing texture of sediments (diagenetic), bioirrigation and displacement of microorganisms and non-living particles.

Bipolar flaking: Where the stone to be worked is rested on an anvil or other stone before being hit by the hammerstone. This results in the presence of negative flake scars on both ends of the core.

Bondi point: See backed artefact definition.

Brown podosols: Topsoils have loamy textures. A2 horizons are common, there is a clear boundary onto the B horizon. They have a sandy clay to heavy clay texture (typically occur on upper and mid-slopes).

Chocolate Soils: Soils that are typically formed in a basaltic parent material where slope or bedrock strata influence drainage. Surface horizons comprise loam, clay loam or silty clay loam. There is a gradual boundary to a brown or brownish black B horizon. There is no A2 horizons.

Conchoidal: A term used in relation to fracture surfaces on Aboriginal stone artefacts - bulb-like in the manner of a bulbous protrusion on a bivalve shell.

Elouera: See backed artefact definition.

Erillure scar: The small flake scar on the dorsal side of a flake next to the platform. It is the result of rebounding force during percussion flaking.

Exposure: estimates the area with a likelihood of revealing buried artefacts or deposits, not just an observation of the amount of bare ground.

Geometric microlith: See backed artefact definition.

Grinding grooves: Grinding grooves typically derive from the sharpening of stone hatchet heads on sandstone rock. Grooves appear as elliptical depressions of around 25 cm length with smooth bases. Although mostly occurring in association with water to wash the abraded stone dust away from the groove, such sites have been recorded away from water. Narrow grooves or broad abraded areas may occur less commonly and may be derived from spear sharpening or other grinding activities.

Haematite: a pigment featured in ochre used for tinting with a permanent colour.

Holocene: A period of time generally 10,000 years, which marks the end of the last ice age, to the present.

Igneous: relating to or involving volcanic or plutonic processes.

Indurated mudstone/tuff (IMT): the fine textured, very hard, yellowish, orange, reddish-brown or grey rocks from which stone artefacts are made.

Isotropic: Having a physical property that has the same value when measured in different directions. In relation to stone used for stone tools a fracture path is not hindered by layer boundaries or other favoured plane of cleavage.

Keeping place: A room or facility with the express and exclusive purpose of storing Aboriginal cultural heritage materials with accompanying documentation in a secure and accessible manner which protects their cultural heritage values.

Knapping: This term is used in reference to stone tool production. Specifically, it relates to the production and shaping of a block of stone (e.g. a cobble) into a stone tool. The process is called knapping, while the individual undertaking the task is often called a knapper. A knapping floor or event often referenced in the literature relates to an archaeological deposit, usually of high densities of stone artefacts, where researchers believe this process has occurred in a given locale.

Krasnozems: Mainly loams, clay loams and silty clay loams with a clear or gradual boundary to a dark reddish brown B horizon. Clays are typically light to medium and occasionally heavy.

Lithosols: Soils that have little or no profile development. They occur on steep slopes and are usually shallow and are left mainly as uncleared native bushland.

Microlith: Very small fragments of flakes retouched into geometric shapes and usually present on tools like barbed spears, arrows and sickles.

Midden: A collection of shells and associated economic remains resulting from Aboriginal food gathering and processing activity. Middens comprise shellfish remains of consistent size in a rich dark earth matrix commonly associated with stone artefacts, fish bone and animal bone although shells are commonly the most obtrusive element.

Open stone artefact site/stone artefact site: An unenclosed area where Aboriginal stone artefacts occur – typically exposed from a topsoil archaeological deposit by erosion. Typically, the term is used to refer to two or more artefacts although this is an arbitrary distinction. A general ‘rule of thumb’ boundary definition employed by archaeologists is that artefacts or features more than 50 m apart are regarded as separate sites, however there is no theoretical imperative dictating such as rule. (The 50 m separation rule is used for the most part in EMM’s work).

Pirri point: A leaf-shaped stone implement with unifacial retouch extending from the lateral margins to a central keel running the length of the dorsal surface.

Pleistocene: A period of time 2.6 million years ago to 10,000 years ago. Reference to ‘Pleistocene sites’ generally means reference to sites older than 10,000 years.

Podosols: Soils with accumulations of organic matter, iron and aluminium. They are usually sand textured to depth. Yellow and red podosols are generally acid neutral. Yellow podosols have coarse to medium textured A horizons.

Point cluster: A group of GPS points used to identify the locations of individual artefacts in the field.

Potential Archaeological Deposit (PAD): An area where there is an inferred presence of Aboriginal objects in the soil based on the environmental context which is typically associated with discovery of Aboriginal objects in analogous areas. This is not strictly a ‘site’ type, although AHIMS records it as such for the purpose of associating Aboriginal heritage Impact Permits with geographical areas.

Red podosols: Podosols with a pronounced texture contrast and clear to abrupt boundaries between A and B horizons. A2 is often massive and gravelly.

Retouch: The modification of the edges of a flake or tool by the removal of a series of small flakes.

Siliceous Sands: Sands that are usually found on coarse-grained sandstones and in sandstone colluvium. They are often sandstone outcrops present in the landscape. The topsoil has a loamy sand to light sandy clay.

Scarp: a steep slope characterised by outcropping bedrock. In this report, scarp refers to a combination of landform elements including scarp foot slopes, scarps, and cliff lines where outcropping sandstone is present in the landscape 10% and above.

Spit/s: This term reflects an arbitrary unit of depth that archaeologists excavate when lacking evidence of a stratigraphy within the soil profile. Commonly, archaeologists remove vertical intervals of 5, 10 or 20 cm, each representing a spit, down the soil profile. Through this process, archaeologists can determine the depth at which archaeological materials are found, even in soil profiles with no clear divisions or boundaries.

Spur: the lateral crests of land that descend from the summit of hills or ridges. Spurs typically extend, with decreasing elevation, closer to streams and valley floors than the main crest of a hill.

Taphonomic: the events and processes, such as burial in sediment, leading to the degradation, decomposition or preservation of objects.

Thumbnail scraper: A thumbnail sized thin flake with steep unidirectional retouch or use-wear around a convex working edge.

Transect: A sample unit which is walking line or corridor across the study area.

Upsidence: phenomena that occurs when mining approaches and undermines river valleys. It can result in cracking and buckling of river beds and rock bars and localised loss of water flow.

Visibility: The amount of bare ground on exposures which might reveal artefacts or other archaeological materials.

Yellow earths: predominantly sandy-textured soils with earthy porous fabric, weak profile differentiation and gradual or diffuse boundaries except for the darker A1 horizon.

Yellow podosols: Podosols which typically occur on the upper slopes of steep landscapes and on the mid to lower slopes of others. The A2 soil horizon is present in most profiles and the boundary change to the B horizon is generally clear. The B horizon is typically sandy clay to heavy clay.

Appendix A

Legislative context

A.1 Commonwealth

A.1.1 *Aboriginal and Torres Strait Islander Heritage Protection Act 1984*

The *Aboriginal and Torres Strait Islander Heritage Protection Act 1984* preserves and protects areas (especially sacred or intangible sites) and places of particular significance to Aboriginal people from damage or destruction. Steps necessary for the protection of a threatened place are outlined in a gazetted Ministerial Declaration (Sections 9 and 10) and which can result in a cessation of any development activity.

In addition, the Act also protects objects by Declaration, notably Aboriginal skeletal remains (Section 12). This can be applied at a State level where a State is unwilling or unable to provide such protection.

A.1.2 *Environment Protection and Biodiversity Conservation Act 1999*

The *Environment Protection and Biodiversity Conservation Act 1999* provides for protection of natural and cultural heritage places. The Act establishes a National Heritage List (NHL) and a Commonwealth Heritage List (CHL) upon which places of natural or cultural significance can be listed. Sites at a national level and can be in public or private ownership. The CHL is limited to places owned by the Commonwealth, and most frequently encompass Department of Defence sites. Sites and places listed on the NHL are considered to be of State and local heritage value, even if they are not listed or documented as such at a State level.

The values of sites and places on the NHL/ CHL are protected under the EPBC Act. The Act requires that the Minister administering the Act assess any action which has, will have, or is likely to have, a significant impact on the heritage values. Where relevant, a referral is made to the relevant Commonwealth Department, and either approval, approval with controls, or rejection of the proposed action is determined.

A.1.3 *Native Title Act 1993*

The *Native Title Act 1993* provides recognition and protection for native title. The Act establishes the managing body, National Native Title Tribunal, who administers native title claims to rights and interests over lands and waters by Aboriginal people. It also administers the future act processes that allow proponents to identify and manage potential native title issues for a given activity on a site where a claim has yet to be made or finalised.

In addition, the Act provides for Indigenous Land Use Agreements (ILUA), which is an agreement between a native title group and others about the use and management of land and waters. ILUAs were introduced as a result of amendments to the Act in 1998. They allow people to negotiate flexible and bipartisan agreements to suit their particular circumstances often circumventing lengthy timeframes associated with the native title process. An ILUA can be negotiated over areas where native title has, or has not yet, been determined. They can be part of a broader determination or settled separately.

A.2 State

A.2.1 *Environmental Planning and Assessment Act 1979*

The *Environmental Planning and Assessment Act 1979* (EP&A Act) is the over-arching Act that dictates the nature of assessment and management of the environment during a development project, and within which heritage forms a component. It requires that environmental and heritage impacts are considered by consent authorities prior to granting development approvals.

The Act has two main approval pathways within which heritage needs to be considered. Generally, for smaller scale (either financially or spatially), Parts 4 (Division 4.1) and 5 (Division 5.1) of the Act are implemented. Part 4 requires that a proponent submits a Development Application (DA) to local council for a given development, and within this document a consideration of Aboriginal and historical heritage is required. The specific nature of the assessment is usually determined at a pre-DA meeting with the council, and in relation to the relevant heritage Acts. Where Aboriginal heritage is identified as an issue, the DA may become Integrated Development, whereby the State government is also required to review and provide comments on the DA prior to its issue. Part 5 of the Act is a similar process, but only relates to approvals developed and issued by State government departments. Each State government department has their own internal approach to considering environmental issues, but ultimately must develop a Review of Environmental Factors (REF), which is comparable to a DA, and which requires consideration and management of heritage. Similarly, where heritage is identified as an issue, liaison with relevant State consent authorities and approvals under other Acts may still be required.

The other approval pathway relates to State Significant Development and/or Infrastructure (Parts 4.7 and 5.2, respectively). These processes require an Environmental Impact Statement (EIS) to be developed for a project and assessed currently by the Heritage NSW (formerly the Department of Planning, Industry and Environment). Importantly, the SSD and SSI processes turns off a number of pieces of other legislation, including parts of the *National Parks and Wildlife Act 1974*. In the case of Aboriginal heritage, both the assessment and approval for harm are dictated by the Secretary's Environmental Assessment Requirements (SEARs) outlining the contents and scope of the EIS, and the Project Approval that dictates controls on how a development should proceed.

A.2.2 *National Parks and Wildlife Act 1974*

The National Parks and Wildlife Act 1974 (NPW Act) provides protection for Aboriginal objects and places across NSW:

- An Aboriginal object is defined as “Any deposit, object or material evidence (not being a handicraft made for sale) relating to the Aboriginal habitation of the area that comprises New South Wales, being habitation before or concurrent with (or both) the occupation of that area by persons of non-Aboriginal extraction and includes Aboriginal remains”.
- An Aboriginal place is “any place declared to be an Aboriginal place under section 84.” This is a very specific piece of legislation that provides process and management of Aboriginal sites of cultural, but not necessarily scientific, values. They are commonly, but not always associated with intangible values.
- Any place declared to be an Aboriginal place by the Minister for the Environment are also protected, under Section 84 of the Act.

It is an offence to disturb Aboriginal objects or places without an Aboriginal Heritage Impact Permit (AHIP), which is outlined in Section 90 of the Act. Currently, such permits can be sought from Heritage NSW.

To obtain an AHIP, certain assessment and documentation (outlined in this report) must be provided to DPC for their consideration. Once satisfied, they may endorse an AHIP to harm cultural heritage either conditionally or unconditionally. They can also refuse an application as outlined in Section 90C of the Act, and which can be appealed in accordance with Section 90L.

A.2.3 *Aboriginal Land Rights Act 1983*

The *Aboriginal Land Rights Act 1983* provides process and protocols for the transfer of vacant Crown land ownership to a Local Aboriginal Land Council, where the land is not for an essential purpose or for residential land. These lands are then managed and maintained by the Local Aboriginal Land Council.

For the purposes of this report, the Act is primarily important to inform relevant Aboriginal communities for consultation and where Crown land forms part of the development area may require additional liaison with the LALC as a potential, or existing, landowner.

Appendix B

Aboriginal community consultation

B.1 Aboriginal consultation log and communications record

Aboriginal Consultation Requirements for Proponents (DECCW 2010)*

ABORIGINAL COMMUNICATIONS LOG

Project Name: XXX			Project #: XXX			
DATE	OUTGOING / INCOMING	ORGANISATION	CONTACT MADE BY	CONTACT TO	CONTACT TYPE	COMMENTS
26-Jul-21	Outgoing	Heritage NSW The Office of the Registrar, Aboriginal Land Rights Act 1983 (ORLALA) Purfleet/Taree Local Aboriginal Land Council (PTLALC) Hunter Local Land Services (HLLS) Mid Coast City Council National Native Title Tribunal (NNTT) Native Title Services Corporation (NTSCORP)				Request for contact information for local Aboriginal stakeholders.
26-Jul-21	Incoming	Heritage NSW Purfleet/Taree Local Aboriginal Land Council (PTLALC) Hunter Local Land Services (HLLS) Mid Coast City Council National Native Title Tribunal (NNTT)				Automated receipts.
26-Jul-21	Incoming	Mid Coast City Council				Provided list of stakeholders for the Mid Coast City Council LGA.
27-Jul-21	Incoming	Geospatial Services (NNTT)				Confirmed project area was not subject to Native Title claim.
02-Aug-21	Outgoing	Heritage NSW				Followed up on stakeholder list request.
06-Aug-21	Outgoing	Heritage NSW				Followed up on stakeholder list request.
INVITATION TO REGISTER INTEREST						
18-Aug-21	Outgoing	Manning River Times, Great Lakes Advocate				Published a notice in local newspapers providing project information and requesting registrations of interest from local Aboriginal knowledge holders by 1 September 2021.
18-Aug-21	Outgoing	Barbara Clarke, Joyce Mckinnon, Norma Fisher, Kathy Morcome, Dulcie McLaughlin, John Clarke, Pam Paulson, Russell Saunders, Nita Hardy, Wilma Morcome, Isabel Bungie, Wil Paulson, Denise Russell, Trish Ping, Janice Paulson, Donna Hall, Leonie Morcome, Saltwater Tribal Council, Minimbah Elders Group Inc., Kamarah Aboriginal Corporation, Tobwabba Art				Distributed project information and requested registrations of interest by 1 September 2021.
18-Aug-21	Outgoing	A1 Indigenous Services, [REDACTED], Kawul Pty Ltd, Lower Hunter Aboriginal Incorporated, Michael Green Cultural Heritage Consultant, Wattaka Wonnarua CC Service, Widescope Indigenous Group, Yinarr Cultural Services, Kevin Duncan, Murra Bidgee Mullangarri Aboriginal Corporation, Myland Cultural & Heritage Group, Didge Ngunawal Clan, DFTV Enterprises, Hunters & Collectors, Robert Syron, Karuah LALC, Nur-Run-Gee Pty Ltd, Karuah Indigenous Corporation, Lakkari NTCG, Forster LALC, Purfleet/Taree LALC, Mur-Roo-Ma Inc., Birpai LALC, Nunawanna Aboriginal Corporation, Lee Davison, Biripi Aboriginal Corporation Medical Centre, Birpai LALC, Doo-wa-kee Cultural Heritage Services, Mid North Coast Indigenous Broadcaster Association, Taree Indigenous Development and Employment (TIDE), Worimi LALC				Distributed project information and requested registrations of interest by 1 September 2021.
18-Aug-21	Incoming	Didge Ngunawal Clan				Registered interest in the project. Acknowledged receipt.
18-Aug-21	Incoming	[REDACTED]				Registered interest in the project. Requested details and correspondence to be kept confidential. Acknowledged receipt.
18-Aug-21	Incoming	Robert Syron				Robert registered his interest in the project. He outlined his close connection to Country as a Guringai person and provided a wealth of information (including maps, newspaper articles, blanket records, etc) relating to the inaccurate reconstruction of the lands of the Guringai/Ku-ring-gai (Robert outlined several other spellings) people by 19th century and later anthropologists/archaeologists. He stated that the lands of the Guringai are to the north of the Hunter River, not to the south as many researchers have claimed. He provided maps and other documents supporting this statement and outlined his role in having this corrected. Robert provided information relating to a Native Title claim made by non-Aboriginal people claiming to be descendants of the Guringai clan. Robert also provided much information relating to the neighbours of the Guringai people and the various languages each group spoke.
18-Aug-21	Incoming	[REDACTED]				Registered interest in the project. Requested details and correspondence to be kept confidential. Acknowledged receipt.
18-Aug-21	Outgoing	Myland Cultural & Heritage Group				Called Warren as email bounced. Warren advised he no longer does CRM work and is not interested in participating in the project.
20-Aug-21	Incoming	Lee Davison				Lee registered interest in the project on behalf of himself and his family (the Saunders family). He noted that he and his family are of Biripi descent. He also stated that the Manning Hospital is situated on a prominent ridge (<i>djungal</i>) that has 360-degree views of its surroundings (including the Manning River [<i>Bami</i>]). Lee pointed out that the Hospital also has a visual relationship with Commerce and High Streets, which were likely major Aboriginal pathways. Lee also identified the hospital as having historical and social significance for Aboriginal people, as racial segregation was practiced there and a separate building was used to house Aboriginal patients. Lee recommended consultation with his family to develop the historical importance of the hospital and how to manage these values.

25-Aug-21	Incoming	Cynthia Ryan		Cynthia called behalf of Joyce McKinnon and another elder at Forster as they would like to register for the Manning Hospital consultation. Phone number left, asked to return call. GB returned call same day, spoke with hospital reception; Cynthia unable to answer, and reception could not pass on contact details. TRY AGAIN.
25-Aug-21	Incoming	William Paulson		William registered his interest in the project via email after his phone call was missed. He noted that he would like to be involved in meetings and in reviewing documents. Preferred contact is via phone and email.
26-Aug-21	Outgoing	Cynthia Ryan		Called hospital reception who transferred CN to Cynthia's number. Line went dead.
26-Aug-21	Outgoing	William Paulson		Followed up on a missed call from William to AW on 25-Aug-21. William confirmed he wanted to register his interest in the project and noted he recently retired after working as a community outreach officer for NSW Police for 15 years. He recommended Dean Saunders as a respect member of the community who would be able to provide valuable input into the project.
27-Aug-21	Incoming	John Clarke		Registered interest in the project. Acknowledged receipt.
28-Aug-21	Incoming	Cynthia Ryan		Left message on behalf of Janice Paulson and Joyce McKinnon, requested a call back. AW called on 30-Aug-21 and left message with reception with contact details.
31-Aug-21	Incoming	Norma Fisher		Letter was RTS - Norma no longer lives at address provided by Heritage NSW.
31-Aug-21	Incoming	Cynthia Ryan on behalf of Joyce McKinnon and Janice Paulson		Cynthia emailed on behalf of Elders Janice Paulson and Joyce McKinnon who had received letters from EMM inviting them to register interest in the project. Cynthia registered interest on behalf of herself as well as Janice and Joyce. Cynthia noted they prefer contact via phone or post as they do not have email addresses.
02-Sep-21	Outgoing	Heritage NSW		Provided list of registered Aboriginal stakeholders.
02-Sep-21	Outgoing	Purfleet/Taree LALC		Provided list of registered Aboriginal stakeholders.
06-Sep-21	Incoming	Steven Hickey		Donna registered interest in the project on behalf of Steven. Acknowledged receipt.
08-Oct-21	Outgoing	Purfleet Local Aboriginal Lands Council A1 Indigenous Services ██████████ Didge Ngunawal Clan ██████████ Robert Syron Lee Davison/Saunders Family William Paulson Taree Indigenous Development & Employment (TIDE) Cynthia Ryan Janice Paulson Joyce McKinnon Steven Hickey		Provided letter outlining further project information and proposed assessment methods for the ACHA. Requested feedback by COB Friday 5 November.
13-Dec-21	Outgoing	Purfleet Local Aboriginal Lands Council A1 Indigenous Services ██████████ Didge Ngunawal Clan ██████████ Robert Syron Lee Davison/Saunders Family William Paulson Taree Indigenous Development & Employment (TIDE) Cynthia Ryan Janice Paulson Joyce McKinnon Steven Hickey		Inquired registered parties as to their availability to participate in fieldwork in late January. Available: A1 indigenous services, ██████████, ██████████, ██████████, Janice Paulson, William Paulson, Didge Ngunawal Clan.
13-Dec-21	Outgoing	Purfleet Local Aboriginal Lands Council Robert Syron Lee Davison/Saunders Family William Paulson Taree Indigenous Development & Employment (TIDE) Cynthia Ryan Janice Paulson Joyce McKinnon		Followed up on previous calls and email and provided potential weeks that would be suitable for the survey and AFG.
13-Dec-21	Incoming	Didge Ngunawal Clan		Responded to inquiry and notified that DNC would be available for the planned site visit.
13-Dec-21	Incoming	William Paulson		Followed up an earlier missed call notifying that he would be available to participate preferably at end of January.
13-Dec-21	Incoming	██████████		Followed up an earlier missed call notifying that they would be available to participate in the survey.
14-Dec-21	Incoming	Taree Indigenous Development & Employment (TIDE)		Responded to previous inquiry to survey and AFG indicating that TIDE is available. Did not provide a date preference.
14-Dec-21	Incoming	Taree Indigenous Development & Employment (TIDE)		Resent an email originally intended for Georgia Burnett (EMM) that failed to send to her email address. Contents included a response to the methodology letter with survey recommendations. Noted that South Brother Mountain at Johns River, Middle Brother Mountain and North Brother at Port Macquarie, and other lookout areas in the south towards Forster would have been very important to the Biripi and Worimi tribes as places of good vantage.

16-Dec-21	Incoming	Cynthia Ryan (nee Coombe)		Responded to previous email and phone communications. Notified that she is unable to meet on Mondays and Tuesdays and currently works at Manning Hospital on Fridays. GB replied 17-Dec to invite CC to meeting/site inspection on Wednesday 2 Feb.
16-Dec-21	Outgoing	Purfleet Local Aboriginal Lands Council Robert Syron Lee Davison/Saunders Family William Paulson Cynthia Ryan Janice Paulson Joyce McKinnon		Followed up with registered parties to notify them of the proposed date for the survey and AFG taking place on Wednesday 2nd February 2022 and to confirm their preference for the morning/afternoon.
16-Dec-21	Outgoing	Joyce McKinnon		Confirmed that she would be available to attend survey and AFG on Wednesday 2nd Feb 2022. Did not provide a preference for morning or afternoon. Noted that she would like a letter to be sent to her residence to confirm activities and procedures that would be conducted on the day.
16-Dec-21	Incoming	Janice Paulson		Followed a missed call left by Meg Dawkins (EMM) confirming that she would be available to attend survey and AFG on Wednesday 2nd Feb 2022. Indicated that she would prefer to start process after 10 am. Noted that she would like a letter to be sent to her residence to confirm activities and procedures that would be conducted on the day.
17-Dec-21	Outgoing	Purfleet Local Aboriginal Lands Council Robert Syron Lee Davison/Saunders Family William Paulson Cynthia Ryan		Sent out emails to registered parties to notify them of the proposed date for the survey and AFG taking place on Wednesday 2nd February 2022 and to confirm their preference for the morning/afternoon.
17-Dec-21	Outgoing	Janice Paulson Joyce McKinnon		Sent invitation letters to inform them of the planned AFG meeting and site inspection.
17-Dec-21	Incoming			Confirmed he would be available on Wednesday 2 Feb and would wait for EMM to confirm a time.
20-Dec-21	Incoming	Widescope		Confirmed availability for fieldwork.
20-Dec-21	Incoming			Confirming his mother, Veronica Saunders, would be able to attend the AFG on the proposed date of Wednesday 2 Feb.
21-Dec-21	Incoming	William Paulson		Called to inquire about the location of the AFG meeting and how many people would be attending. Mentioned that the Land Council may not be responding to requests as they normally would. Recommended that Dean Saunders be invited to the inspection as he is considered a prominent local representative who William works well with.
21-Dec-21	Incoming	William Paulson		Left a voicemail through the office phone asking to speak to Meg about Manning Hospital.
20-Jan-21	Outgoing	William Paulson		Followed up Williams missed call. He mentioned that he saw an advertisement for the new development of the hospital on TV and wanted to know if the meeting had already taken place. Told him that the meeting was still expected to take place on 2/2/22 and that more information about the meeting will be sent out soon.
25-Jan-22	Outgoing	Purfleet Local Aboriginal Lands Council Robert Syron Lee Davison/Saunders Family William Paulson John Clarke (TIDE) Cynthia Ryan Janice Paulson Joyce McKinnon		Emailed confirming AFG meeting and site inspection to take place on 2 Feb 2022, at the Manning Hospital. Provided details on meeting time, location, agenda, vaccine information, etc.
27-Jan-22	Outgoing	Purfleet Local Aboriginal Land Council		Called to follow-up regarding AFG meeting email, no answer. Not possible to leave a message.
27-Jan-22	Outgoing	Lee Davison/Saunders Family		Called to follow-up regarding AFG meeting email. Veronica Saunders (mum) will attend the site visit as well as Uncle Dean to provide her assistance. Both have cultural and historic information regarding the site. Discussed the segregation of Aboriginal people in a separate ward in the past (during Veronica's lifetime). She also became one of the first Aboriginal nurses, at Manning Hospital. She was also told of a burial on this site by her grandfather. Will confirm vaccine status of both and contact TR later to discuss.
27-Jan-22	Outgoing	William Paulson		Called to follow-up regarding AFG meeting email, no answer - left a message requesting a call back.
27-Jan-22	Outgoing	Taree Indigenous Development & Employment (TIDE)		Called to follow-up regarding AFG meeting email, no answer on either phone number. Left a message on TIDE landline, requesting a call back.
27-Jan-22	Outgoing	Cynthia Ryan (nee Coombe)		Called to follow-up regarding AFG meeting email, no answer - left a message requesting a call back.
27-Jan-22	Outgoing	Janice Paulson		Called to follow-up regarding AFG meeting email, no answer - left a message requesting a call back.
27-Jan-22	Outgoing	Joyce McKinnon		Called to follow-up regarding AFG meeting and site visit. Provided details outlined in the email and confirmed she will attend the site visit next week.
27-Jan-22	Incoming	Janice Paulson		Returned call. Provided details outlined in the email, she will confirm later today if she is able to attend the site visit next week.

27-Jan-22	Incoming	William Paulson		Received email and will attend AFG meeting and site visit. WP will get some direction from the LALC meeting and will relay the AFG meeting notes to the LALC. Raised concerns about site walkover as he has a walker, confirmed several others had the same concerns and this will be managed on site on the day.
28-Jan-21	Outgoing	Lee Davison/Saunders Family		Called to discuss vaccination status, no answer, no message option.
28-Jan-21	Outgoing	Janice Paulson		Called to confirm attendance. Janice confirmed she could attend.
28-Jan-21	Outgoing	Cynthia Ryan (nee Coombe)		Called to confirm attendance. Confirmed she could attend. Requested Janice Paulson and Joyce McKinnon's address be updated and revised letters be emailed. Requested invitation be provided to Colleen Devitt (email address provided). GB followed up with email in evening.
28-Jan-21	Outgoing	Colleen Devitt		Emailed meeting invitation as requested above by Cynthia Ryan. Provided meeting information and project background including assessment methods letter.
31-Jan-21	Incoming	Colleen Devitt		Replied that she would not be able to make the AFG on Wednesday but is interested in staying informed regarding the project.
02-Feb-22	Outgoing	Joyce McKinnon, William Paulson, Janice Paulson, Cinthia Ryan		Undertook an AFG meeting at the Manning Hospital to discuss the project. Extensive discussions on the project, see meeting minutes presented in the report.
03-Feb-22	Incoming	Janice Paulson		Discussions around payment for yesterday and what the information gathered would be used for.
04-Feb-22	Outgoing	Joyce McKinnon, William Paulson, Janice Paulson, Cinthia Ryan		Distributed draft copy of the AFG minutes for review and comment
07-Feb-22	Incoming	Cynthia Ryan (nee Coombe)		Responded to comments, sought minor changes to the wording, and identified that another Elder required consultation (Colleen Devitt) who had knowledge of the site, but was unwell during the AFG. AW advised he would try and make contact in the coming weeks.
09-Jan-22	Outgoing	Colleen Devitt		Highlighted Cynthia's comments regarding cultural knowledge of the hospital site, and sought to find time to discuss the project with Colleen.
16-Feb-22	Outgoing	Joyce McKinnon, William Paulson, Janice Paulson, Cinthia Ryan		Distributed final copy of the AFG minutes for review and comment
28-Mar-22	Outgoing	All RAPs		Advised all RAPs of a proposed test excavation program to be undertaken across the site.
28-Mar-22	Outgoing	Heritage NSW		Advised of a proposed test excavation to be undertaken in mid April 2022
28-Mar-22	Incoming	Didge Ngunawal Clan		Advised of interest in the proposed excavation works
28-Mar-22	Incoming	[REDACTED]		Advised of interest in the proposed excavation works
28-Mar-22	Incoming	[REDACTED]		Advised of interest in the proposed excavation works
28-Mar-22	Incoming	Purfleet Taree LALC		Advised of interest in the proposed excavation works
28-Mar-22	Incoming			Advised he could not participate in fieldwork, but would like to be briefed on the results.
30-Mar-22	Incoming			Advised of interest in the proposed excavation works
08-Apr-22	Outgoing	Purfleet Taree LALC		Invited their participation in the fieldwork
08-Apr-22	Outgoing			Invited their participation in the fieldwork
08-Apr-22	Outgoing	Joyce McKinnon, William Paulson, Janice Paulson, Cinthia Ryan		Invited their participation in the fieldwork
14-Apr-22	Outgoing	Veronica Saunders		Rang, no answer. Left a message.
14-Apr-22	Outgoing	Purfleet Local Aboriginal Council		Rang to confirm availability of the LALC to participate in test excavations next Wednesday and Thursday (20-21 April), and suggested the following week (27-28 April) as a backup in case. Joedie confirmed these dates are acceptable. The inclusion of trainees was discussed and CN advised Joedie that 1 experienced site officer (charged at full rates) and 2 trainees (charged at half rates) would likely be fine, but he would follow up to confirm. Joedie asked for email containing information and scope to be re-sent.
14-Apr-22	Incoming	Veronica Saunders		Veronica called and confirmed her availability for 20-21 April and 27-28 April. She advised that she does not own required PPE and requested that she be engaged as an elder to observe and advise on site works rather than to participate in excavations. Veronica was assured EMM would explore alternative options to include her in the site works.
14-Apr-22	Outgoing	Purfleet Local Aboriginal Council		Forwarded AW's email to Joedie from 8 April 2022, containing relevant information and project scope, including Covid-19 protocols and EMM subcontractor agreement. Advised Joedie that another RAP (Veronica Saunders) had pulled out of the excavation, and if the LALC has a third trainee, they would be welcome on site.
14-Apr-22	Outgoing	Veronica Saunders		Emailed Veronica to confirm her engagement as an elder during the excavation.
14-Apr-22	Outgoing	William Paulson		Called to confirm he is still available to attend site as a knowledge holder. No answer, left a message.
14-Apr-22	Outgoing	Cynthia Ryan		Rang Cynthia to confirm she is still available to attend site as a knowledge holder. Cynthia is unavailable due to personal reasons but stated she will ask Joyce McKinnon to attend in her stead.
14-Apr-22	Outgoing	Janice Paulson		Called to confirm she is still available to attend site as a knowledge holder. No answer, left a message.
14-Apr-22	Incoming	William Paulson		William confirmed he is available to attend site on 20-21 April. He enquired about the involvement of PTLALC and was informed that several LALC site officers will be involved. CN also provided William with a meeting time and place, and reminded him to sign and return the EMM subcontractor agreement and Covid-19 safety protocol forms.
22-Apr-22	Incoming	Janice Paulson		Janice called to express her appreciation and gratitude for being involved in the test excavation program, and also expressed her wish to work with the team again in the future.

B.2 Stage 1 – Notification and registration

This section contains the following documents:

- Government agency requests and responses
- public media notifications
- Aboriginal party invitation to register for the project
- Aboriginal party registrations of interest
- notification to Heritage NSW (formerly DPIE) and the Tamworth LALC of registered parties.

Kathryn McIlroy

From: Georgia Burnett
Sent: Monday, 26 July 2021 3:04 PM
Cc: Alan Williams
Subject: Manning Base Hospital Redevelopment - Request for information on local Aboriginal stakeholders
Attachments: J210536_AgencyRequest_v1.pdf

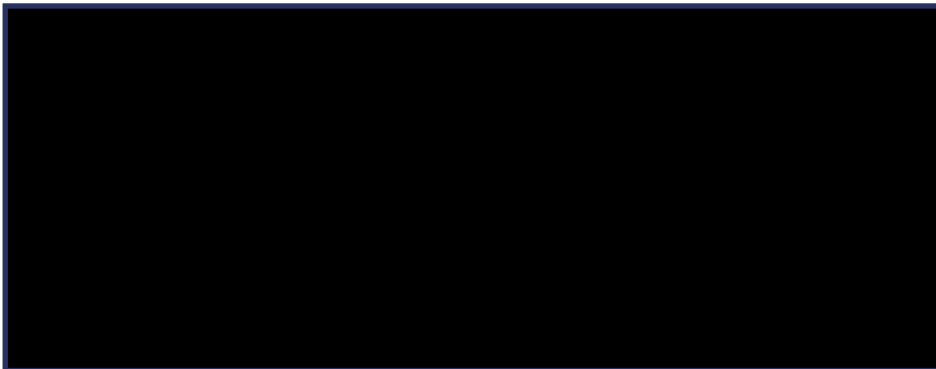
To whom it may concern,

EMM Consulting Pty Ltd is undertaking an Aboriginal cultural heritage assessment of the proposed development of Manning Base Hospital, at Taree, NSW. The specific details of the development are currently being determined, but would likely include demolition, and significant ground disturbance. A letter attached provides further information.

I am writing to request contact information for local Aboriginal people you may be aware of who would be interested in the project, in accordance with the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*.

Please let me know if I can provide any further information to assist you.

Kind regards,
Georgia



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[REDACTED]

Subject: Manning Base Hospital Redevelopment - Request for information on local Aboriginal stakeholders

Attachments: J210536_AgencyRequest_NNTT_v1.pdf

To whom it may concern,

I apologise for my request, and acknowledge your terms and conditions in relation to cultural heritage in NSW. However, until Heritage NSW remove the Native Title Tribunal from their current guidelines, I must request a search of the study area to comply with them as part of an Aboriginal cultural heritage assessment. As such, please find a request for information on Lot 1 DP 1011890 in Taree NSW.

[REDACTED]

Archaeologist
Bushfire, Ecology, Heritage and Spatial Solutions



[REDACTED]

 Connect with us

SYDNEY | Ground floor, 20 Chandos Street, St Leonards NSW 2065

[Please consider the environment before printing my email.](#)

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Kathryn McIlroy



Subject: Manning Base Hospital Redevelopment - Request for information on local Aboriginal stakeholders

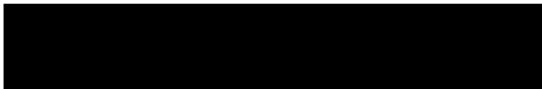
Attachments: J210536_AgencyRequest_ORALRA_v1.pdf; J210536_AgencyRequest_v1.pdf

To whom it may concern,

EMM Consulting Pty Ltd is undertaking an Aboriginal cultural heritage assessment of the proposed development of Manning Base Hospital, at Taree, NSW. The specific details of the development are currently being determined, but would likely include demolition, and significant ground disturbance. A letter attached provides further information, and a request for a search of your land claim register.

I am writing to request contact information for local Aboriginal people you may be aware of who would be interested in the project, in accordance with the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*.

Please let me know if I can provide any further information to assist you.



Georgia Burnett

Archaeologist

Bushfire, Ecology, Heritage and Spatial Solutions



T 02 9493 9500



SYDNEY | Ground floor, 20 Chandos Street, St Leonards NSW 2065

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Request for Spatial Search of Tribunal Registers

1: Your details

[Redacted]			
Your company:	EMM Consulting Pty Ltd		
[Redacted]			
Your reference:	J210536	Your state:	New South Wales
<input checked="" type="checkbox"/>	I have read and acknowledge the terms and conditions on the next page.		

2: Areas to be searched

Jurisdiction to be searched:	New South Wales	Tenure to be searched:	Non freehold parcel
------------------------------	-----------------	------------------------	---------------------

Non freehold parcel or tenement identifiers (add up to 20 separate identifiers)

Parcel 1:	Lot 1 DP1011890	Parcel 2:	
Parcel 3:		Parcel 4:	
Parcel 5:		Parcel 6:	
Parcel 7:		Parcel 8:	
Parcel 9:		Parcel 10:	
Parcel 11:		Parcel 12:	
Parcel 13:		Parcel 14:	
Parcel 15:		Parcel 16:	
Parcel 17:		Parcel 18:	
Parcel 19:		Parcel 20:	

If your search area is not a non-freehold parcel or mining or petroleum tenement, you can enter other tenure or administrative regions here (e.g. local government area, townsite or county). Please provide as much detail as you can.

Click or tap here to enter text.

E-mail the completed form to GeospatialSearch@NNTT.gov.au

Terms and Conditions

1. Specify only one jurisdiction (e.g. Queensland) and one type of tenure (e.g. mining tenement) per form. You can add up to 20 separate tenements or parcels per search request. For more than 20 parcels or tenements please submit additional search requests or contact GeospatialSearch@NNTT.gov.au to discuss your requirements.

Note: if your area of interest cannot be clearly identified from the search form, or is not held in NNTT datasets, we may instead provide search results for a surrounding local government area, or other suitable regional area.

2. The NNTT does not conduct searches over freehold land (other than freehold land identified as aboriginal freehold)

Under the Native Title Act 1993 (Cth), the valid grant of a freehold estate (other than certain types of Aboriginal and Torres Strait Islander land) on or before 23 December 1996 is known as a 'previous exclusive possession act'. This means that native title has been extinguished over the area. Native title claimants are not allowed to include land and waters covered by previous exclusive possession acts in their applications; therefore they would normally exclude freehold areas. A native title application may, however, be made over freehold land on the basis that freehold was invalidly granted, but the chances of this happening are very low.

The NNTT is not the custodian of the data for freehold estates. To determine whether a particular parcel of land is freehold land, you may wish to seek such information from the relevant state government custodian.

3. Cultural Heritage in NSW.

The National Native Title Tribunal has undertaken steps to remove itself from the formal list of sources for information about indigenous groups in development areas. The existence or otherwise of native title is quite separate to any matters relating to Aboriginal cultural heritage. Information on native title claims, native title determinations and Indigenous Land Use Agreements is available on the Tribunal's website.

4. Spatial searches rely on data obtained from the relevant custodian. Whilst efforts are taken to update such datasets on a regular basis, the collection and interpretation of such datasets may be influenced by a number of factors that can impact of the completeness and accuracy of your search results.

Disclaimer

While the National Native Title Tribunal (NNTT) and the Native Title Registrar (Registrar) have exercised due care in ensuring the accuracy of the information provided, it is provided for general information only and on the understanding that neither the NNTT, the Registrar nor the Commonwealth of Australia is providing professional advice. Appropriate professional advice relevant to your circumstances should be sought rather than relying on the information provided. In addition, you must exercise your own judgment and carefully evaluate the information provided for accuracy, currency, completeness and relevance for the purpose for which it is to be used.

The information provided is often supplied by, or based on, data and information from external sources, therefore the NNTT and Registrar cannot guarantee that the information is accurate or up-to-date.

The NNTT and Registrar expressly disclaim any liability arising from the use of this information.

This information should not be relied upon in relation to any matters associated with cultural heritage.

REQUEST FOR SEARCH OF LAND CLAIM REGISTER



OFFICE OF THE REGISTRAR
ABORIGINAL LAND RIGHTS ACT 1983 (NSW)

Level 3, 2-10 Wentworth Street
Parramatta NSW 2124
02 8633 1266
PO Box 5068
Parramatta NSW 2124

Please print all details clearly using block letters

1. Contact details

Full name:

Name of company:

Postal address:

Email address:

Telephone number:

2. Real Property Details (if more than one parcel please attach separate table)

Lot / Section /
Deposited Plan:

Lot 1 DP1011890

Parish:

Taree

County:

Macquarie

Attached is a copy of the current title search(es), please tick (✓):

3. To assist our office in assigning priorities please provide:

a. The purpose for which information is required:

To identify Aboriginal stakeholders as part of an Aboriginal Cultural Heritage Assessment for a proposed development on the site. Searching the register is a requirement of the process.

b. The reason for urgency (when urgent consideration is required):

Please note:

- i. Searches will only be performed on Crown Land.
- ii. In order to process a search we require a copy of a current title search for the relevant land.
- iii. Subject to demand, searches are normally completed within 10 working days. Complex searches may take longer.
- iv. If your search is urgent, please indicate why at point 3b above.
- v. Please send the completed form together with current relevant title search(es) via email to: ALC@oralra.nsw.gov.au

4 Signature and date:

A. Burnett

26 July 2021

26 July 2021

Ground floor, 20 Chandos Street
St Leonards NSW 2065
PO Box 21
St Leonards NSW 1590

T 02 9493 9500

E info@emmconsulting.com.au

www.emmconsulting.com.au

Re: Manning Hospital redevelopment (Stage 2) - Aboriginal cultural heritage assessment - Request for information on local Aboriginal stakeholders

Sir/Madam

The NSW Government is investing \$100 million to redevelop the Manning Base Hospital (Stage 2) (Lot 1 DP 1011890), located Taree, NSW (Figure 1.1).

EMM Consulting Pty Ltd (EMM Heritage) has been engaged by Mace Australia Pty Ltd, on behalf of Health Infrastructure (the proponent), to undertake an Aboriginal Cultural Heritage Assessment (ACHA).

Planning for Stage 2 of the redevelopment has commenced. The specific details of the development are currently being determined, but would likely include demolition, and significant ground disturbance.

The aim of the study is to inform the cultural heritage of the impact footprint, and to develop an Aboriginal Heritage Impact Permit (AHIP) to allow the works to proceed (where required).

The contact on behalf of Health Infrastructure for the Manning Hospital Redevelopment is Anthony Shaw, Senior Project Manager. Mace Australia. Suite 1703, Level 17, 44 Market Street, Sydney NSW 2000. T: 02 91268010; E: [REDACTED]

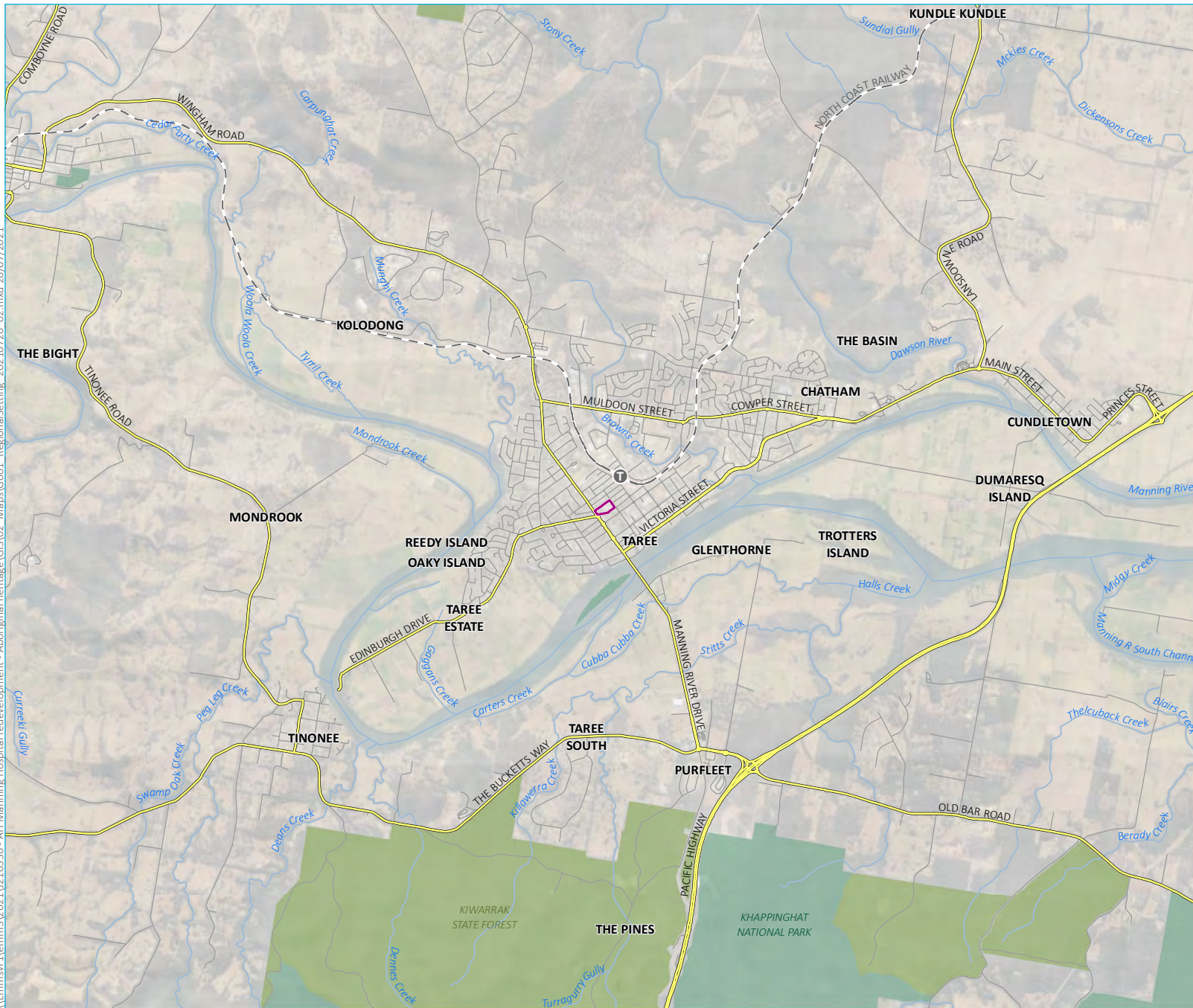
In accordance with NSW State government's *Aboriginal cultural heritage consultation requirements for proponents 2010*, I am writing to you to seek information on relevant Aboriginal individuals and/or communities that you are aware of in the region, and who may hold cultural knowledge and/or information about Aboriginal objects and sites in the vicinity. Could you please provide me with this information as soon as possible at the Sydney address above, or [REDACTED]

If you have any questions or enquiries, please don't hesitate to contact me on 02 9493 9500.

Yours sincerely



\\Emmsvr1\emms3\2021\U210536 - AH Manning Hospital redevelopment - Aboriginal heritage\GIS\02_Maps\G001_RegionalSetting_20210726_02.mxd 26/07/2021

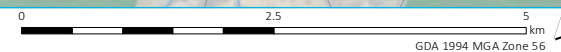


- KEY**
- Study area
 - Train station
 - Rail line
 - Major road
 - Minor road
 - Named watercourse
 - NPWS reserve
 - State forest
- INSET KEY**
- Major road

Regional setting

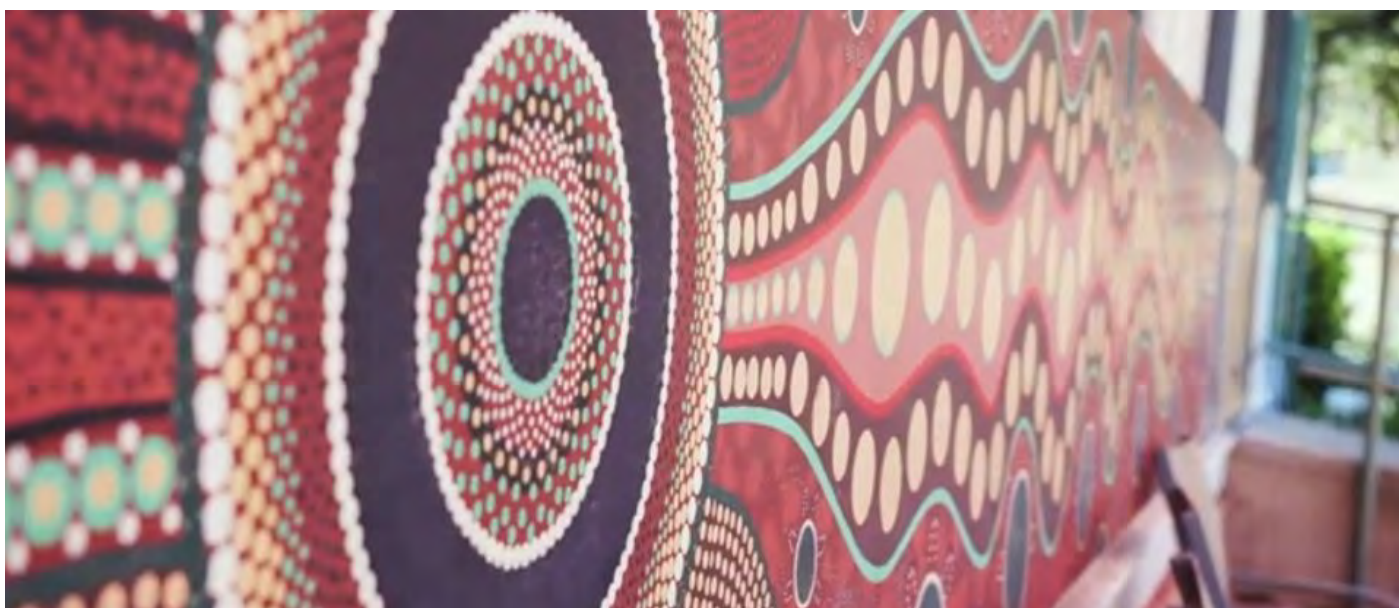
Manning Hospital redevelopment (stage 2)
Aboriginal cultural heritage assessment
Figure 1.1

Source: EMM (2021); DFSI (2017); GA (2011); ASGC (2006)



Manning Redevelopment
Lower Mid North Coast Sector (LMNCS)
Aboriginal
Consultation Register





*Artwork: 'Gaba Gali. From the mountains to the water'
Artist: George Anderson- Gamilaroi man, assisted by Brad Franks*

Aboriginal Appropriateness Checklist

A resource to assist Services and Teams of Hunter New England Local Health District to identify strategies which support building services to be more Appropriate and Responsive to the Cultural Needs of Aboriginal and Torres Strait Islander People

"It is no good having a terrific health service if Aboriginal people won't go to it"

Australian Nursing Journal Nov 2004

Acknowledgement and Version Control	
Aged Care and Rehabilitation Services Clinical Network	September 2009
Aged Care and Rehabilitation Services Clinical Network	March 2011
Aged Care and Rehabilitation Services Clinical Network and Aboriginal Health Unit	October 2013
Aboriginal Health Unit and Organisational Development and Learning	July 2019

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REFERENCES.....	14

This Checklist is to be used by all HNELHD Services or Teams

The purpose of this checklist is to provide Hunter New England Local Health District staff and facilities with guidance on how to make our health facilities and services more culturally appropriate and responsive to the needs of Aboriginal consumers and communities.

This checklist will **assist you with the development of an action plan** for your facility/service. This checklist is a tool to assist you with understanding and identifying opportunities for improvement across your facility / service. Any improvements you make are a positive step to working more appropriately and responsively with local Aboriginal staff and local Aboriginal communities.

Actions may be required between Aboriginal community members and HNE staff to make our health services culturally appropriate and responsive. These maybe as simple as addressing physical aspects of our buildings and grounds, employment of Aboriginal staff as well as building sustainable relationships.

Please review your facility/service using the following questions which have been categorised into the following themes:

- **Service or Team**
- **Processes**
- **Engagement and Inclusive**
- **Cultural Competence - Education**
- **Recruitment and Retention**

This checklist should be completed annually and retained by services to measure year by year progress against the nominated criteria.

Once the checklist has been completed, it is recommended that you develop an action plan and add your action to your 90 Day Action plans and provide an update on outcomes to you Manager via Monthly Accountability Meetings. .

The Term 'Aboriginal' is used to refer to Aboriginal and Torres Strait Islander People, in acknowledgement that Aboriginal people are the first peoples of NSW.

How does your Health Service or Team rate on the following questions?

Aboriginal Appropriateness Checklist	
To be signed by the staff member completing the following questions:	
Completed by: _____	Position: _____
Date Completed: _____	Contact: _____

Aboriginal Appropriateness Checklist

	Yes	No	Rarely	N/A	Guidance for appropriate action/s and resources
SERVICE or TEAM Questions 1 - 7					
KEY FOCUS: PROVIDING A WELCOMING ENVIRONMENT DEMONSTRATES A HEALTH SERVICE'S COMMITMENT TO ABORIGINAL PEOPLE AND COMMUNITIES. VISUAL CUES CAN BE A POWERFUL, DEMONSTRATION OF A COMMITMENT TO ABORIGINAL PEOPLE AND THEIR HEALTH CONSISTENT WITH OTHER AUSTRALIANS.					
1. Is the Aboriginal and/or Torres Strait Islander flag flown and visible within our service?					<ul style="list-style-type: none"> • Display Aboriginal Flags on flag poles, in entries, main offices or meeting rooms • Display an Acknowledgement to Country • Display 'Sorry Statement' <p>Further information/ resources:</p> <ul style="list-style-type: none"> • Flag protocols • NSW Health Aboriginal Health Dashboard toolkit - Creating a Welcoming Environment (Page 7) • Acknowledge to Country wording • 'Sorry Statement' for printing
2. Do we have identified culturally appropriate pamphlets/ brochures/ posters regarding the services we provide?					<ul style="list-style-type: none"> • Include information brochures or option to inform what to expect when visiting the service, and the services available to support Aboriginal patients and their families • Design culturally appropriate brochures and other resources that manage all levels of health literacy
3. Do we display culturally appropriate Artwork throughout our facility?					<p>Consider signs, symbols and displays including:</p> <ul style="list-style-type: none"> • The Aboriginal flag • Statements of reconciliation and acknowledgement of traditional custodians • Aboriginal artwork • Local Aboriginal languages on signs • Consult with Aboriginal staff/community members regarding local artists? <p>Further information:</p> <p>Aboriginal Artwork & Language Guideline</p>

	Yes	No	Rarely	N/A	Guidance for appropriate action/s and resources
<p>4. Do you seek advice from Aboriginal staff/ community when designing and developing infrastructure, landscapes, spaces and artwork for the service?</p> <p>NB: If your answer is no, action is required</p>					<p>Collaboration in relation to Aboriginal signage, between Hunter New England Health and the local Aboriginal community is an on-going and two-way basis. Doing this will assist in building relationships, partnerships and cross cultural understanding</p> <p>Engage local Aboriginal key stakeholders to inform of local intelligence and awareness</p>
<p>5. Do we consider Aboriginal language on directional signage within our facilities?</p>					<p>Consider signs, symbols and displays including:</p> <ul style="list-style-type: none"> • The Aboriginal flag • Statements of reconciliation and acknowledgement of traditional custodians • Aboriginal artwork • Local Aboriginal languages on signs <p>Further information on: <u>Aboriginal Language on Directional and Locational Signage</u></p>
<p>6. Are we able to accommodate for larger family groups visiting inpatients/aged care residents in our facilities with minimum disruption?</p> <p>NB: If your answer is no, action is required</p>					<ul style="list-style-type: none"> • Collaborate with the local Aboriginal community to review the design, use and layout of public and clinical spaces • Engage local Aboriginal communities in the development of messages to explain how the health service organisation works • Identify spaces for Aboriginal people to hold family conferences and to consult with clinical staff and ensuring access to these facilities and outside spaces • Promote and support cultural ceremony practices such as smoking ceremony or otherwise. <p>Further information on: <u>The Australian Commission on Safety and Quality in Health Care's Guide to Improving Care for Aboriginal and Torres Strait Islander People</u></p>
<p>7. Is a copy of the Hunter New England Health Sorry Statement displayed in a prominent place in your facility/service?</p>					<p>HNE Sorry statement should be displayed in all HNE Meeting rooms.</p> <p>Further information on: <u>Sorry Statement</u></p>

Aboriginal Appropriateness Checklist

	Yes	No	Rarely	N/A	Guidance for appropriate action/s and resources
PROCESSES Questions 8 – 12 (with two Key Focus statements)					
KEY FOCUS: NSW HEALTH OFFICIAL PROTOCOL ENABLES STAFF TO SHARE IN ABORIGINAL CULTURE AND FACILITATE BETTER RELATIONSHIPS BETWEEN ABORIGINAL CULTURES AND NON-ABORIGINAL COMMUNITIES.					
8. Do we have “Welcome to Country” by Elders at official events and/or “Acknowledge the Traditional owners” at events i.e. Opening of new services, significant Aboriginal events					<p>Official NSW government sector events or ceremonies should begin with a Welcome to Country. A Welcome to Country is a very specific Aboriginal cultural protocol that allows for an Aboriginal Elder to welcome all of the participants at the event to the country of their people and their ancestors. This practice is not only an official welcome, it allows for the wider community to reflect on the connection that Aboriginal people have with country and the importance of country to their existence, past and present.</p> <p>Further information on: A guide to Aboriginal cultural protocols for NSW government sector events</p> <p>Aboriginal Cultural Activities Policy</p> <p>Information available via the Closing the Gap intranet site</p>
9. Is there a copy of the Acknowledgement of Country template in relevant meeting rooms? Has the meeting agenda template, been updated to include Acknowledgement/ Welcome to Country?					<p>An Acknowledgement of Country is a practice that allows for any individual to pay their respects to Aboriginal people whilst acknowledging their ongoing connection to country. Acknowledgements to Country can be used by each person who has an official task at the event such as the facilitator, key note speakers, special guests and other presenters.</p> <p>Further information on: Agenda for meetings template Aboriginal Cultural Activities Policy Information available via the Closing the Gap intranet site</p> <p>A guide to Aboriginal cultural protocols for NSW government sector events</p>

KEY FOCUS: SERVICES FOR ABORIGINAL COMMUNITIES ARE MOST EFFECTIVE WHEN THE COMMUNITY IS INVOLVED IN BOTH PLANNING AND IMPLEMENTATION STAGES. WHEN ELDERS, COMMUNITY MEMBERS, AND OTHER LOCAL SERVICE PROVIDERS ARE ENGAGED IN A CONSULTATIVE PROCESS, THE MOST IMPORTANT NEEDS OF THE COMMUNITY CAN BE DISTINGUISHED AND THE MOST APPROPRIATE METHODS OF IMPLEMENTATION CAN BE IDENTIFIED.

	Yes	No	Rarely	N/A	Guidance for appropriate action/s and resources
10. Does our unit's Operational Plan contain key measures that align to NSW Aboriginal Health Plan and HNELHD Closing the Gap Report?					<ul style="list-style-type: none"> Identify real and sustainable changes in outcomes (KPI) Invest in and focus attention on five Key Priority Areas (KPA). Identify and implement significant and sustainable changes in service delivery that will lead to healthier Aboriginal communities. Create and monitor your own service HNE CTG Performance Report plan. <p>Further information on: SMaRTA Viewer can be utilised to view measures for Closing The Gap.</p>
11. Do we routinely consider how we could provide culturally appropriate clinical services in community settings? If yes, are you including your strategies in your service rounding NB: If your answer is no, action is required					<ul style="list-style-type: none"> Establish partnerships with local Aboriginal NGO's and services within your local community to see what opportunities are available to better service the Aboriginal Community Provide healthcare that is tailored to meet the needs of Aboriginal people including: For example: <ul style="list-style-type: none"> Gender preferences for medical staff where requested and possible. Offering continuity of medical care through other locations identified by the community Flexible visiting arrangements Culturally appropriate de-escalation strategies and support systems of staff Asking Aboriginal patients about their choice of support persons at their appointments Are aware of cultural considerations for end of life/palliative care, maternal health, mental health and disability support.
12. Do we consider issues such as transport for Aboriginal clients/patients and their carers/families?					<p>Further information on: IPTAAS - EnableNSW HNE Health Transport - Isolated Patients Travel and Accommodation Assistance Scheme providing financial assistance towards travel and accommodation costs when a patient needs to travel long distances for treatment that is not available locally.</p> <ul style="list-style-type: none"> Utilise Telehealth where possible

Aboriginal Appropriateness Checklist

	Yes	No	Rarely	N/A	Guidance for appropriate action/s and resources
ENGAGEMENT AND INCLUSIVE Questions 13 – 17 (with two Key Focus statements)					
KEY FOCUS: IT IS IMPORTANT THAT TEAMS AND SERVICES ARE WORKING IN PARTNERSHIP WITH THE LOCAL ABORIGINAL COMMUNITY AND KEY STAKEHOLDERS. THIS ENSURES THAT MEANINGFUL AND TRUSTING RELATIONSHIPS ARE BUILT TO SUPPORT DELIVERY OF APPROPRIATE SERVICES TO SUPPORT LOCAL HEALTH NEEDS.					
13. Do we have Aboriginal members on Local Health Advisory Committee?					<ul style="list-style-type: none"> Build and develop relationships with the Local Aboriginal community, with a focus of Local Health Service Managers identifying and inviting suitable Aboriginal Community member/s to join Local Health Committee <p>Further information on: Local Health Committee Intranet site Aboriginal Health Unit</p>
14. Do we actively engage with our Aboriginal partners on specific local activities/projects?					<p>How well do you know your local Aboriginal Community area?</p> <p>For more information:</p> <ul style="list-style-type: none"> Local Aboriginal Land Council Directory A framework for Partnering with Patients and their community Aboriginal Health Unit Didja Know
15. Do Health Service staff acknowledge and participate in significant Aboriginal community events? e.g. NAIDOC Week, Sorry Day, Close the Gap day					<p>Managers approve requested NAIDOC Leave to enable staff to participate in local events and activities</p> <p>Further information on: Special Leave policy 2019 Calendar Australian Institute of Aboriginal and Torres Strait Islander Studies - AIATSIS Days of Significance</p>
16. Do our service work in partnership with Aboriginal Hospital Liaison Officers, Aboriginal Health Unit and Aboriginal Health Workers? NB: If your answer is no, action is required					<ul style="list-style-type: none"> Actively engage Multicultural and Support services within all hospitals. Consult with the Aboriginal Hospital Liaison Officer where available to assist Aboriginal and Torres Strait Islander patients. Consult with the Aboriginal Health Unit for any concerning Aboriginal Health issues. <p>Further information on: Aboriginal Health Unit Multicultural and Support Services Intranet page</p>

	Yes	No	Rarely	N/A	Guidance for appropriate action/s and resources
<p>KEY FOCUS: AT TIMES, THE ABORIGINAL COMMUNITY MAY NEED TO DO ADVANCE CARE PLANNING FOR SOMEONE WHO IS NO LONGER ABLE TO MAKE THEIR OWN MEDICAL DECISIONS. DURING THIS TIME IT IS IMPORTANT TO DISCUSS ANY CULTURAL PROTOCOLS THAT WISH TO BE FOLLOWED.</p>					
<p>17. Do we include Aboriginal clients/patients and their carers/families in care planning and service provision?</p>					<p>Further information on: <u>Supportive Care – Into the Dreaming</u> <u>Advance Care Planning - It's all about talking</u> <u>Connecting Care Service</u> <u>Essentials of Care</u></p>

Aboriginal Appropriateness Checklist

	Yes	No	Rarely	N/A	Guidance for appropriate action/s and resources
CULTURAL COMPETENCE - EDUCATION Questions 18 – 20 (with three Key Focus statements)					
KEY FOCUS: IMPROVING THE IDENTIFICATION OF ABORIGINAL PEOPLE IN THE HEALTH SERVICE IS ESSENTIAL TO APPROPRIATE SERVICE DELIVERY					
18. Have staff completed the 'Improving the Identification of Aboriginal and Torres Strait Islander Identification' online training?					<ul style="list-style-type: none"> Do staff ask the question as per policy when triaging patients? The standard question must be asked of all clients of NSW Health services, and the information needs to be recorded accurately consistent with national standards. <p>Further information on: NSW Health – Mandatory policy PD2005 547 Aboriginal and Torres Strait Islander Origin – Recording of Information of Patients and Clients.</p> <p>Training available via My Health Learning: Search; Asking the Question: Improving the Identification of Aboriginal People</p>
KEY FOCUS: IF YOU AND YOUR STAFF ARE CULTURALLY COMPETENT YOU WILL INCREASE THE LIKELIHOOD THAT ABORIGINAL AND TORRES STRAIT ISLANDER PEOPLE WILL FEEL SAFE WORKING IN YOUR SERVICE AND ATTEND YOUR SERVICE FOR CARE. SERVICES WILL HAVE A BETTER CHANCE OF MEETING THE NEEDS OF PATIENTS AND CLIENTS, WHICH WILL CONTRIBUTE TOWARDS THE PROVISION OF CULTURALLY APPROPRIATE AND SAFE SERVICES.					
19. Have your staff undertaken & completed the Mandatory HNE Health Aboriginal Cultural Respect Education Respecting the Difference online and Face to Face training?					<ul style="list-style-type: none"> Are you providing your staff with the opportunities to further develop cultural competency? You can do this by: <ul style="list-style-type: none"> Providing adequate resources Provide dedicated time to attend training Implement ongoing professional development of cultural respect education by supporting the needs of the local Aboriginal community. <p>For more information: Respecting the Difference – ACRE Intranet page</p>

	Yes	No	Rarely	N/A	Guidance for appropriate action/s and resources
KEY FOCUS: THE USE OF ACCURATE AND NON-OFFENSIVE LANGUAGE IS AN ESSENTIAL COMPONENT OF ABORIGINAL CULTURAL RESPECT AND COMMUNICATION TRAINING.					
20. Do all staff communicate appropriately and respectfully with Aboriginal patients/ clients/ visitors?					<ul style="list-style-type: none"> Refer to the <u>Communicating positively</u> resource available on the intranet when communicating with Aboriginal staff and working with Aboriginal people and communities, developing policy and programs to improve health outcomes for Aboriginal people. <p>Further information on: <u>Racism Stops with me Campaign</u> Respecting the Difference – ACRE Intranet page <u>Communicating Positively: A guide to Appropriate Aboriginal Terminology</u></p>

Aboriginal Appropriateness Checklist

	Yes	No	Rarely	N/A	Guidance for appropriate action/s and resources
RECRUITMENT AND RETENTION Questions 21 – 23 (with two Key Focus statements)					
KEY FOCUS: COMPETENT AND CAPABLE STAFF MEMBERS ARE KEY TO THE SUCCESS OF ANY SERVICE DELIVERY. THIS IS ESPECIALLY TRUE FOR ABORIGINAL-SPECIFIC SERVICES, WHERE SUCCESS IS OFTEN LARGELY DEPENDENT ON CULTURAL COMPETENCE AND THE DEVELOPMENT OF TRUSTING RELATIONSHIPS WITH THE COMMUNITY.					
21. Have you considered targeting your services' future vacancies in line with the LHD's Aboriginal Employment Strategy?					<ul style="list-style-type: none"> Develop a service specific Aboriginal recruitment and retention strategy that aligns with NSW Health Good Health – Great Jobs: Aboriginal Workforce Strategy Target your services' vacancies <p>For further information: Liaise with <u>Aboriginal Employment Coordinator</u> or your <u>Recruitment Consultant</u> <u>Fact Sheet: Aboriginal Employment Strategy</u></p>
KEY FOCUS: ABORIGINAL EMPLOYEES MAY EXPERIENCE ADDITIONAL PRESSURES WITHIN THE WORKFORCE AND WITHIN THEIR PERSONAL LIFE WHICH ARISE FROM BOTH LIVING AND WORKING WITHIN THE ABORIGINAL COMMUNITY. THESE CHALLENGES ARE BEST ADDRESSED THROUGH MODELS OF SUPPORT THAT ARE REFLECTIVE, HOLISTIC, OPEN, VALIDATING, NON-JUDGMENTAL, INVOLVING TWO-WAY LEARNING, AND CULTURALLY INFORMED.					
22. Does our service Support and retain Aboriginal staff?					<ul style="list-style-type: none"> Provide ongoing support to Aboriginal employee Assign Aboriginal staff members a mentor/ buddy. The relationship between the staff member and mentor is core to the success of the process. This relationship needs to be built on trust, respect and care for the worker within a safe, confidential and validating space. Provide clear written workplace policies for Cultural support and mentoring Review and be familiar with the HNE cultural leave policies to ensure that the employee can participate in cultural activities Encourage professional development opportunities for Aboriginal staff to address gaps in knowledge.

	Yes	No	Rarely	N/A	Guidance for appropriate action/s and resources
23. Do Aboriginal staff within your team / service discuss cultural safety concerns with you?					<ul style="list-style-type: none"> Establish rapport and encourage staff to share experience and suggestions through Leader rounding / regular catch ups. Service Manager / Senior manager rounding / catch up with staff Encourage and support staff to participate in the local Aboriginal Staff Collaborative Meetings Provide a confidential and safe environment for discussion Take time to listen and clarify questions and concerns. <u>Establish, understanding and acknowledge expectations</u> Develop an acceptance and understanding of the cultural load and responsibilities Ask, do not assume, work with us not for us Minimise isolation in the workplace Providing culturally appropriate supervision Contact your <u>Human Resources Consultant</u> for advice if needed <p>Further information on: Policy: <u>Refer to Resolving Workplace Grievances Policy PD2016_046</u> refer to attachments:</p> <ul style="list-style-type: none"> Raising a Workplace Grievance – Guidelines for Staff Receiving and resolving workplace Grievance – Guidelines for manager <p>Local Closing the Gap collaborative Committee <u>Employee Assistance Program- EAP</u></p>

Aboriginal Appropriateness Checklist



Completed by: _____

Date completed: _____

Review Date: _____

REFERENCES

The following are references used in preparation of this checklist.

- [Aboriginal Health Unit – Hunter New England Local Health District](#)
- [Aboriginal Employment Strategy HNE Health](#)
- [Aboriginal Health Impact Statement Checklist](#)
- [Aboriginal Health Unit Operational Plan 2018/2019](#)
- [“Communicating positively A guide to appropriate Aboriginal terminology”, NSW Health, 2019](#)
- [Cultural Competency Checklist – adapted from Promoting Cultural Competence and Cultural Diversity in Early Intervention and Early Childhood settings – June 1989/ revised 2000](#)
- [Didja Know: Aboriginal Cultural Communication 2009](#)
- [Flag flying protocols](#)
- [Give us a Break – A look at the myths and legends surrounding Aboriginal people and our lifestyles](#)
- [Organisational Development and Learning](#)
- [Australian General Practice Training 2019](#)
- [Share our Pride website](#)
- [Tool for Increasing Identification – Policy](#)
- [Aboriginal Cultural Activities Policy](#)
- [Early learning: Indigenous community development projects](#) Rhys Price-Robertson and Myfanwy McDonald
- [Cultural Respect Framework 2016-2026](#)
- [Australian Commission on Safety and Quality in Healthcare](#)
- [Aboriginal Cultural Inclusion Checklist for Maternity Services](#)



Artwork: 'Gaba Gali. From the mountains to the water'

Artist: George Anderson- Gamilaroi man, assisted by Brad Franks

To the left we see the New England and Hunter Valleys, the localities, villages and towns. These are now the meeting places where the people gather from across the rural landscape.

The travelling signs then converge on Newcastle as the major meeting place. Newcastle is expanded with the smaller circles representing the suburbs and towns in and around Newcastle. The travelling continues, converging on Wallsend with the underlying design showing the Hunter River. Finally the Hunter River meets the sea; we see the delta, the mangroves and the harbour.

The family group represents health and wellbeing. The mother figure offers welcome and peace in form of a sun disc to those entering the Aboriginal Health Unit.

Kathryn McIlroy



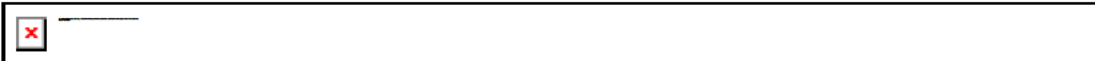
CAUTION: This email originated outside of the Organisation.

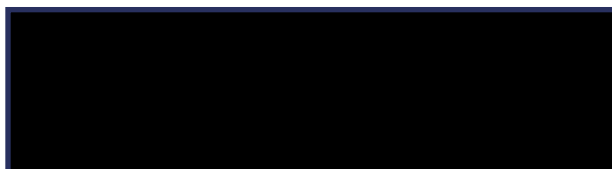
Hello Georgia

Thank you for your email regarding the proposed development and *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010*.

Please find attached, document listing community groups in our Mid-Coast Council Local Government Area.

Kind regards
Sharon





E: info@emmconsulting.com.au

RE: Request for information on Aboriginal stakeholders for an Aboriginal cultural heritage assessment for the “Proposed Manning Hospital redevelopment (Stage 2), Taree, NSW”

Dear Alan,

Thank you for your letter of 26 July 2021 about Aboriginal cultural heritage consultation for the “Proposed Manning Hospital redevelopment (Stage 2), Taree, NSW”, within the MidCoast local government area. I appreciate the opportunity to provide input.

Please find enclosed a list of known Aboriginal parties for the MidCoast local government area (Attachment 1) that we consider likely to have an interest in the proposal. Note this is not an exhaustive list of all interested Aboriginal parties. Receipt of this list does not remove the requirement for a proponent/consultant to advertise the proposal in the local print media and contact other bodies and community groups seeking interested Aboriginal parties, in accordance with the ‘*Aboriginal cultural heritage consultation requirements for proponents 2010*’ (the CRs).

We would also like to take this opportunity to remind the proponent and consultant to:

- Ensure that consultation is fair, equitable and transparent. If the Aboriginal parties express concern or are opposed to parts of or the entire project, we expect that evidence will be provided to demonstrate the efforts made to find common ground between the opponents and the proponent.

If you have any questions about this advice, please do not hesitate to contact me via [REDACTED]

Yours sincerely

[REDACTED]
Aboriginal Heritage Planning Officer
Aboriginal Cultural Heritage Regulation - Northern
Heritage NSW
Department of Premier and Cabinet
12 August 2021

ATTACHMENT A

Table 1: List of Aboriginal stakeholder groups within the MidCoast LGA. - that may have an interest in the project; provided as per the “OEH Aboriginal cultural heritage requirement for proponents 2010”.

MidCoast Local Government Area

Organisation/ Individual	Contact Name	Email Address/ Fax / Phone	Postal Address	Additional information
A1 Indigenous Services	[REDACTED]	[REDACTED]	10 Marie Pitt Place GLENMORE PARK NSW 2745	

Corroboree Aboriginal Corporation			PO Box 3340 ROUSE HILL NSW 2155	
Kawul Pty Ltd trading as Wonn1 Sites			619 Main Road GLENDALE NSW 2285	
Lower Hunter Aboriginal Incorporated			5 Killara Drive CARDIFF SOUTH NSW 2285	
Michael Green Cultural Heritage Consultant			115A Lakeview Parade BLACKSMITHS NSW 2281	
Wattaka Wonnarua CC Service			4 Kennedy Street SINGLETON NSW 2330	
Widescope Indigenous Group			73 Russell Street EMU PLAINS NSW 2750	
Yinarr Cultural Services			Lot 5 Westwood Estate MERRIWA NSW 2329	
Kevin Duncan			95 Moala Parade CHARMHAVEN NSW 2263	
Murra Bidgee Mullangari Aboriginal Corporation			PO Box 3035 Rouse hill 2765	
Myland Cultural & Heritage Group			30 Taurus Street ELERMORE VALE NSW 2287	
Didge Ngunawal Clan			33 Carlyle Crescent CAMBRIDGE GARDENS NSW 2747	
D F T V Enterprises			5 Mountbatten Close RUTHERFORD NSW 2320	
Hunters & Collectors			Unit 1/19 South Street Gunnedah NSW 2320	
Robert Syron			6a Cockshell Drive GAWLER EAST SA 5118	
Karuah Local Aboriginal Land Council			16 Muston Road KARUAH NSW 2324	
Nur-Run-Gee Pty Ltd			22 Popplewell Road FERN BAY NSW 2295	

Karuah Indigenous Corporation			1/7 Mustons Rd KARUAH NSW 2324	
Lakkari NTCG			C/- 4/39 Short Street FORSTER NSW 2428	
Forster Local Aboriginal Land Council			PO Box 384 FORSTER NSW 2428	
Purfleet/Taree Local Aboriginal Land Council			Lots 1-3 Old Pacific Highway PURFLEET NSW 2430	
Mur-Roo-Ma Inc.			7 Vardon Road FERN BAY NSW 2295	
Birpai Local Aboriginal Land Council			14 Aston Street PORT MACQUARIE NSW 2444	
Nunawanna Aboriginal Corporation			4 Archibald Street ARMIDALE NSW 2350	
Lee Davison			4 Old Bar Road OLD BAR NSW 2430	



Date: Tuesday, 27 July 2021 3:59:43 PM
Attachments: [image005.png](#)
[image006.png](#)
[image003.png](#)

CAUTION: This email originated outside of the Organisation.

UNCLASSIFIED

Native title search – NSW Parcel – Lot 1 on DP1011890
Your ref: J210536 - Our ref: SR21/1149

Dear Georgie Burnett ,

Thank you for your search request received on 26 July 2021 in relation to the above area. Based on the records held by the National Native Title Tribunal as at 27 July 2021 it would appear that there are no Native Title Determination Applications, Determinations of Native Title, or Indigenous Land Use Agreements over the identified area.

Search Results

The results provided are based on the information you supplied and are derived from a search of the following Tribunal databases:

- Schedule of Native Title Determination Applications
- Register of Native Title Claims
- Native Title Determinations
- Indigenous Land Use Agreements (Registered and notified)

At the time this search was carried out, there were **no relevant entries** in the above databases.

Cadastral data as at: 01/02/2021

Parcel ID	Feature Area SqKm	Overlapping Native Title Feature				
		Tenure	NNTT File Number	Name	Category	% Selected Feature
1//DP1011890	0.0252	UNKNOWN	No overlap			0.00%

For more information about the Tribunal’s registers or to search the registers yourself and obtain copies of relevant register extracts, please visit our [website](#).

Information on native title claims and freehold land can also be found on the Tribunal’s website here: [Native title claims and freehold land](#) .

Please note: There may be a delay between a native title determination application being lodged in the Federal Court and its transfer to the Tribunal. As a result, some native title determination applications recently filed with the Federal Court may not appear on the Tribunal’s databases.

The search results are based on analysis against external boundaries of applications only. Native title applications commonly contain exclusions clauses which remove areas from within the external boundary. To determine whether the areas described are in fact subject to claim, you need to refer to the “Area covered by claim” section of the relevant Register Extract or Schedule Extract and any maps attached.

Search results and the existence of native title

Please note that the enclosed information from the Register of Native Title Claims and/or the Schedule of Applications is **not** confirmation of the existence of native title in this area. This cannot be confirmed until the Federal Court makes a determination that native title does or does not exist in relation to the area. Such determinations are registered on the National Native Title Register.

The Tribunal accepts no liability for reliance placed on enclosed information

The enclosed information has been provided in good faith. Use of this information is at your sole risk. The National Native Title Tribunal makes no representation, either express or implied, as to the accuracy or suitability of the information enclosed for any particular purpose and accepts no liability for use of the information or reliance placed on it.

Cultural Heritage Searches in NSW

The National Native Title Tribunal (the Tribunal) has undertaken steps to remove itself from the formal list of sources for information about indigenous groups in development areas. The existence or otherwise of native title is quite separate to any matters relating to Aboriginal cultural heritage. Information on native title claims, native title determinations and Indigenous Land Use Agreements is available on the Tribunal’s website.

Interested parties are invited to use Native Title Vision (NTV) the Tribunal’s online mapping system to discover native title matters in their area of interest. Access to NTV is available at <http://www.nntt.gov.au/assistance/Geospatial/Pages/NTV.aspx>
Training and self-help documents are available on the NTV web page under “Training and help documents”. For additional assistance or general advice on NTV please contact GeospatialSearch@NNTT.gov.au

Additional information can be extracted from the Registers available at <http://www.nntt.gov.au/searchRegApps/Pages/default.aspx>

If you have any further queries, please do not hesitate to contact us via GeospatialSearch@NNTT.gov.au

Regards,

Geospatial Searches

National Native Title Tribunal | Perth

Email: GeospatialSearch@nntt.gov.au | www.nntt.gov.au



...v.au>

Subject: SR21/1149 - Manning Base Hospital Redevelopment - Request for information on local Aboriginal stakeholders

Caution: This is an external email. DO NOT click links or open attachments unless you recognise the sender and know the content is safe.

To whom it may concern,

I apologise for my request, and acknowledge your terms and conditions in relation to cultural heritage in NSW. However, until Heritage NSW remove the Native Title Tribunal from their current guidelines, I must request a search of the study area to comply with them as part of an Aboriginal cultural heritage assessment. As such, please find a request for information on Lot 1 DP 1011890 in Taree NSW.

Kind regards,



Connect with us

SYDNEY | Ground floor, 20 Chandos Street, St Leonards NSW 2065

Please consider the environment before printing my email.

This email and any files transmitted with it are confidential and are only to be read or used by the intended recipient as it may contain confidential information. Confidentiality or privilege is not waived or lost by erroneous transmission. If you have received this email in error, or are not the intended recipient, please notify the sender immediately and delete this email from your computer. You must not disclose, distribute, copy or use the information herein if you are not the intended recipient.

From: [Paul Houston](#)
To: [Alan Williams](#)
Subject: RAP letter for Proposed Manning Hospital redevelopment (Stage 2), Taree, NSW
Date: Thursday, 12 August 2021 1:45:41 PM
Attachments: [DOC21-623371-1Proposed Manning Hospital redevelopment \(Stage 2\). Taree, NSW.pdf](#)
Importance: High

CAUTION: This email originated outside of the Organisation.

Alan


Please see attached RAP letter for Proposed Manning Hospital redevelopment (Stage 2), Taree, NSW.

Sorry about the delay.

If you have any questions please contact me.

Thanxs
Paul

Paul Houston, Aboriginal Heritage Planning Officer
Heritage NSW, Community Engagement, Department of Premier and Cabinet
142 Brisbane St. Dubbo NSW 2830



Please lodge all Applications to Heritagemailbox@environment.nsw.gov.au

I acknowledge and respect the traditional custodians and ancestors of the lands I work across. Heritage NSW and coronavirus (COVID-19)
Heritage NSW has taken steps to protect the safety, health and wellbeing of our staff, communities and customers. Whilst our offices remain open, we have put in place flexible working arrangements for our teams across NSW and continue to adapt our working arrangements as necessary. Face-to-face meetings and field work/site visits with our customers are subject to rules on gatherings and social distancing measures. We thank you for your patience and understanding at this time.

This email is intended for the addressee(s) named and may contain confidential and/or privileged information.

If you are not the intended recipient, please notify the sender and then delete it immediately.

Any views expressed in this email are those of the individual sender except where the sender expressly and with authority states them to be the views of the NSW Office of Environment, Energy and Science.

PLEASE CONSIDER THE ENVIRONMENT BEFORE PRINTING THIS EMAIL

MidCoast Council LGA - Aboriginal Groups & Individuals Contact List – for consultation

Organisation	CEO / Manager	Contact details	Street Address	Postal Address
Biripi Aboriginal Corporation Medical Centre				
Birpai Local Aboriginal Land Council				
Doo-wa-kee Cultural Heritage Services				
Forster Local Aboriginal Land Council				
Karuah Local Aboriginal Land Council				
Kamarah Aboriginal Corporation				
Mid North Coast Indigenous Broadcaster Association				
Minimbah Elders Group Inc.				
Purfleet Taree Local Aboriginal Land Council				
Saltwater Tribal Council				
Taree Indigenous Development and Employment (TIDE)				

MidCoast Council LGA - Aboriginal Groups & Individuals Contact List – for consultation

Organisation	CEO / Manager	Contact details	Street Address	Postal Address
Tobwabba Art				
Worimi Local Aboriginal Land Council				

Connect with Classifieds

Advocate

Phone: 02 6551 3855
Email: classifieds.mnc@austcommunitymedia.com.au



Advocate
Connect with Classifieds

Place a Classifieds ad
6551 3855
classifieds.mnc@austcommunitymedia.com.au
Save time, submit online 24/7
adirect.com.au

Print and online packages available throughout Australia
Advertising self service enquiries:
acmadonline@austcommunitymedia.com.au

Self Service

Motor Vehicles

Forster Car Removals
Unwanted Cars, Vans, Trucks, etc.
Top cash on the spot
Fast pick up
Call Jim now
0404 045 993
We are local

\$\$\$
100% Free towing
*conditions apply

Motor Vehicles

\$3 insertion

Public Notices

Invitation for Registrations of Interest – Aboriginal Cultural Heritage Assessment – Manning Hospital Redevelopment (Stage 2), Taree, Mid-Coast LGA

The NSW Government is investing \$100 million to redevelop the Manning Base Hospital (Stage 2) (Lot 1 DP 1011890), located Taree, NSW.

EMM is undertaking an Aboriginal cultural heritage assessment to inform the activity.

The contact, on behalf of Health Infrastructure, for the Manning Hospital Redevelopment is Anthony Shaw, Senior Project Manager. Mace Australia, Suite 1703, Level 17, 44 Market Street, Sydney NSW 2000. T: 02 91268010; E: anthony.shaw@macegroup.com

Registrations are invited from Aboriginal individuals and organisations who hold cultural knowledge relevant to determining the significance of Aboriginal objects and/or places in the area, and who wish to be involved in the consultation process undertaken as part of the assessment.

The purpose of consultation is to assist the proponent in: 1) assessing the Aboriginal heritage values of the area; 2) to assist NSW Government in the assessment of Aboriginal heritage reports prepared for this project; and 3) to support any future applications or approvals for the project sought under Environmental Planning and Assessment Act 1979 and/or National Parks and Wildlife Act 1974.

Registrations of interest should be provided by no later than 1 September 2021 to Alan Williams, EMM Consulting Pty Ltd, 20 Chandos Street, St Leonards, NSW 2065; T: 02 9493 9500; E: awilliams@emmconsulting.com.au.

The redevelopment of Manning Base Hospital will provide modern facilities and enhanced services to the communities of Taree and the surrounding Manning Valley region.

Public Notices

AGM for the **Pacific Palms Community Centre** will be held on 9th September 2021 at 1.00pm in the Pacific Palms Community Centre, The Lakes Way, Pacific Palms next to Rocky Club.

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Death Notices

HINDMARCH,
Robert 'Bob'
07/08/2021

Passed away peacefully in Cape Hawke Private Hospital. Adored father of Debbie, Meagan and Scott.
Aged 91 years
Gone Fishing

A Private funeral service will be held on Saturday the 21st August 2021 followed by cremation.

Return Thanks

FAZIO
Annette Maree

11.5.1953 - 23.7.2021
Leana, Scott and families wish to thank everyone for their kindness, sympathy, cards and flowers following the loss of our beautiful Mum. Your support is greatly appreciated.
In God's Care and Forever In Our Hearts

Deaths & Funerals

YOUNG,
Doris Carmel
5.8.2021

late of Forster formerly of Marrickville. Beloved wife of 'Jack' (deceased) dearly loved mother and mother in law of Keith and Kelli, Peter & Annette. Proud 'Nanny' of Belinda, Matthew, Rhiannon, Joshua and Kerin. Much loved by her entire family, extended family and friends.
Aged 97
Reunited with 'Jack'
A graveside funeral service will be held the Tuncurry Lawn Cemetery on Thursday the 19th of August 2021 commencing at 1pm.



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James Robert
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A Funeral Service was held for James on Wednesday 11th August 2021, prior to a private cremation.

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Public Notices

Invitation for Registrations of Interest – Aboriginal Cultural Heritage Assessment – Manning Hospital Redevelopment (Stage 2), Taree, Mid-Coast LGA

The NSW Government is investing \$100 million to redevelop the Manning Base Hospital (Stage 2) (Lot 1 DP 1011890), located Taree, NSW.

EMM is undertaking an Aboriginal cultural heritage assessment to inform the activity.

The contact, on behalf of Health Infrastructure, for the Manning Hospital Redevelopment is Anthony Shaw, Senior Project Manager. Mace Australia, Suite 1703, Level 17, 44 Market Street, Sydney NSW 2000. T: 02 91268010; E: Anthony.shaw@macegroup.com

Registrations are invited from Aboriginal individuals and organisations who hold cultural knowledge relevant to determining the significance of Aboriginal objects and/or places in the area, and who wish to be involved in the consultation process undertaken as part of the assessment.

The purpose of consultation is to assist the proponent in: 1) assessing the Aboriginal heritage values of the area; 2) to assist NSW Government in the assessment of Aboriginal heritage reports prepared for this project; and 3) to support any future applications or approvals for the project sought under Environmental Planning and Assessment Act 1979 and/or National Parks and Wildlife Act 1974.

Registrations of interest should be provided by no later than 1 September 2021 to Alan Williams, EMM Consulting Pty Ltd, 20 Chandos Street, St Leonards, NSW 2065; T: 02 9493 9500; E: awilliams@emmconsulting.com.au.

The redevelopment of Manning Base Hospital will provide modern facilities and enhanced services to the communities of Taree and the surrounding Manning Valley region.

Funeral Notices

BELL
Michael Arthur 'Mick'

Late of Narrabri and formerly of Taree. Passed away suddenly at home on 11th August 2021.

Aged 70 years

Dearly loved partner of Helen. Loving step-father of Katie, Andrew and Tim and their partners. Cherished Pop of Telisha, Makenzie, Chase, Seth and Spencer

"So dearly loved, so sadly missed"

Due to the current Covid restrictions, Michael's funeral service will be private. Family and friends are respectfully invited to view the service via livestream from 11am on Thursday 19th August 2021. Details are on the Narrabri Funerals Facebook page or using the livestream link on www.lightfootfunerals.com.au

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<https://www.gloucesteradvocate.com.au/classifieds/jobs-training/positions-vacant/>
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E info@emmconsulting.com.au

www.emmconsulting.com.au

Re: Invitation for Registrations of Interest – Aboriginal Cultural Heritage – Manning Hospital (Stage 2) redevelopment, Taree, NSW

Dear Sir/Madam,

The NSW Government is investing \$100 million to redevelop the Manning Base Hospital (Stage 2) (Lot 1 DP 1011890), located in Taree, NSW (Figure 1.1). The redevelopment will provide modern facilities and enhanced services to the communities of Taree and the surrounding Manning Valley region.

Planning for Stage 2 of the redevelopment has commenced. The specific details of the development are to be determined but may include ground disturbance to areas that could have archaeological potential.

EMM Consulting (EMM Heritage) has been engaged by Mace Australia, on behalf of Health Infrastructure (the proponent), to undertake an Aboriginal Cultural Heritage Assessment. The assessment will identify the presence of Aboriginal heritage values and support the redevelopment team in minimising impacts to Aboriginal heritage as a result of the proposed construction.

The contact on behalf of Health Infrastructure for the Manning Hospital Redevelopment is Anthony Shaw, Senior Project Manager, Mace Australia, Suite 1703, Level 17, 44 Market Street, Sydney NSW 2000. T: 02 91268010; [REDACTED]

This project is being undertaken in accordance with NSW State government's *Aboriginal cultural heritage consultation requirements for proponents 2010*.

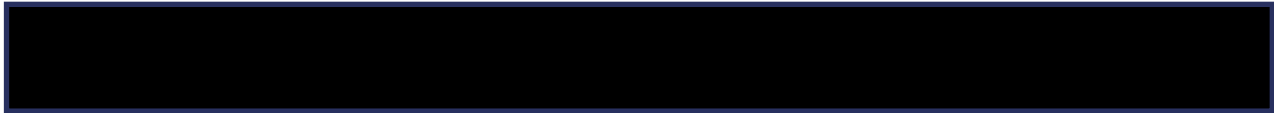
As per the first stage of the NSW State government consultation guidelines, I am writing to notify you of the project and seeking you and/or your organisation's interest in being registered for subsequent consultation and involvement.

We are interested in Aboriginal individuals and/or organisations who may hold relevant cultural knowledge for determining the Aboriginal cultural heritage of the area, and who wish to be involved in the project.

The purpose of consultation is to assist the proponent to:

1. Assess the Aboriginal heritage values of the area.
2. Assist NSW Government in the assessment of Aboriginal heritage reports prepared for this project.
3. Support any future applications or approvals for the project sought under Environmental Planning and Assessment Act 1979 and/or National Parks and Wildlife Act 1974.

If you wish to register your interest as an Aboriginal party your registration must be in writing (letter or email). This information must be received by Alan Williams (see contact details below) by close of business **1 September 2021**.



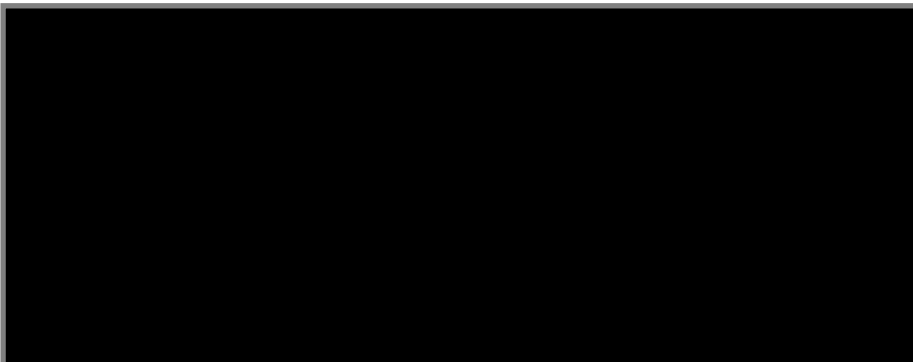
In your response, please provide the following information:

- clear identification of the individual and/or organisation registering an interest. Please ensure all contact details and personal, along with relevant phone, address and e-mail (if available) is provided;
- preferred communication method (e.g. e-mail) during the consultation of this project, along with your organisation's nominated contact person and their details;
- the level of project involvement you or your organisation wishes, including attendance of meetings, fieldwork participation and/or simply reviewing documentation;
- identification on any procedures, protocols or requirements for the use and reproduction of any cultural information or materials you or your organisation provides EMM Heritage as part of this project; and
- identification of any Aboriginal objects, sites and/or areas of cultural value that you are aware of in, or near, the project area.

As required by the consultation guidelines, details of people registering as Aboriginal Parties will be forwarded to Heritage NSW and the relevant Local Aboriginal Land Council unless you specify otherwise in your response.

If you have any questions or enquiries, please don't hesitate to contact us.

Yours sincerely



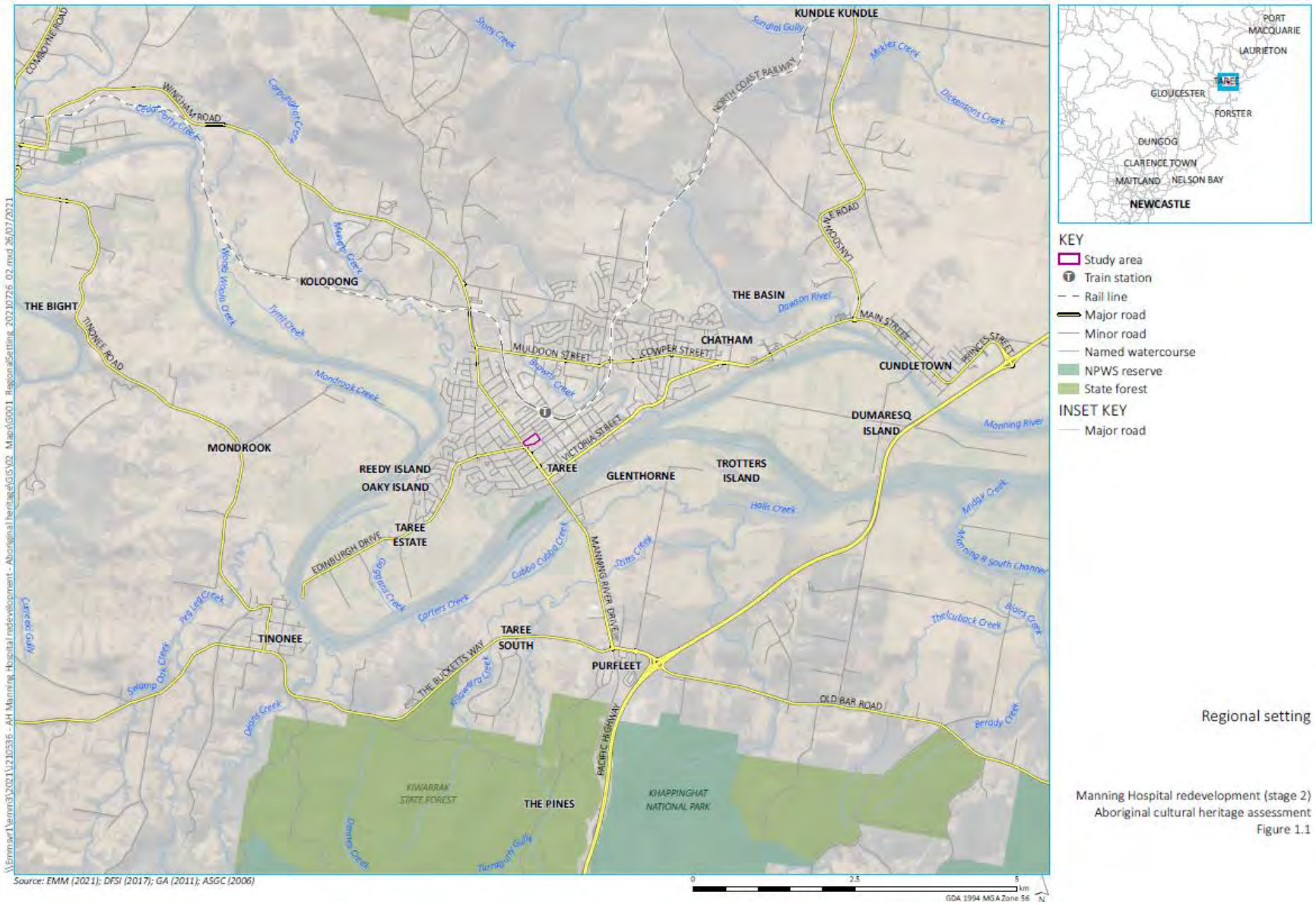


Figure 1 Study area

From: [Cameron Neal](#)
To: [Georgia Burnett](#)
Cc: [Alan Williams](#)
Subject: Manning Hospital Redevelopment (Stage 2) - ACHA - Registrations of Interest
Date: Wednesday, 18 August 2021 2:52:51 PM
Attachments: [image001.png](#)
[J210536_Invitation to register.pdf](#)

Hi All,

The NSW Government is investing \$100 million to redevelop the Manning Base Hospital (Stage 2) (Lot 1 DP 1011890) in Taree, NSW. The redevelopment will provide modern facilities and enhanced services to the communities of Taree and the surrounding Manning Valley region. Planning for Stage 2 of the redevelopment has commenced. Specific details of the development are to be determined but may include ground disturbance to areas that could have archaeological potential (see document attached).

EMM Consulting has been engaged by Mace Australia, on behalf of Health Infrastructure, to undertake an Aboriginal Cultural Heritage Assessment which will identify the presence of Aboriginal heritage values and support the redevelopment team in minimising impacts to Aboriginal heritage.

You or your organisation has been identified as a potential stakeholder in the area, and in accordance with Heritage NSW consultation guidelines, we are seeking registrations of interest in the project.

If you'd like to be involved in the project, please get in touch with myself, Alan Williams or Georgia Burnett (both cc'd in this email) to provide a registration of interest by no later than **COB 1 September 2021**.

Likewise if you have any questions please don't hesitate to ask.

Kind regards
Cameron



From: [Bob & Sam](#)
To: [Alan Williams](#)
Subject: FW:
Date: Wednesday, 18 August 2021 4:15:51 PM
Attachments: [image001.png](#)

CAUTION: This email originated outside of the Organisation.

Hi Alan
regards Bob Syron

look at the blanket lists and actually **no Guringai is mentioned**. It was Jim Kohen's book that grouped lists together under 'Kuringgai, Darug, Eora...' etc, so it is a modern restructure of the geography.

I'll forward you the info we have. Here's some blanket sources with the state archives. Hard to read and they are for the whole state. Here's a couple of links:

<https://www.records.nsw.gov.au/archives/collections-and-research/guides-and-indexes/aboriginal-resources-guide-nsw-state-archives>

https://search.records.nsw.gov.au/primo-explore/fulldisplay?docid=ADLIB_RNSW111304527&vid=61SRA&search_scope=Everything&tab=default_tab&lang=en_US&context=L



From: [Bob & Sam](#)
To: [Alan Williams](#)
Subject: FW: Guringai
Date: Wednesday, 18 August 2021 4:14:56 PM
Attachments: [EXV1H8EU4AA7GXv.jpg](#)
[EXVz78hU0AEjhbS.jpg](#)
[Aboriginal-Tribes.jpg](#)
[download.png](#)
[download \(1\).png](#)
[Horton 1994 2.jpg](#)
[Horton 1994.jpg](#)
[BrayshawMap1CW-700x518.jpg](#)
[Champions 2003.pdf](#)

CAUTION: This email originated outside of the Organisation.

Hi Alan some maps “Horton hears who” interesting when you read the back
Regards Bob Syron



Attachments: [image001.jpg](#)
[image002.jpg](#)
[image003.gif](#)
[image004.gif](#)
[image005.gif](#)
[Premier NSW Final Draft MLALC letter Re Guringai claimants 3rd June 2020 .pdf](#)
[Bloodlines 2.pdf](#)
[Australian Article.pdf](#)
[21082020 NC NNTT FINAL.pdf](#)
[2019-12-09-Koori-Mail-Syron.jpg](#)
[Australian Article.pdf](#)

CAUTION: This email originated outside of the Organisation.

Dear Dr Alan Williams FSA FRSA MAACAI - Associate Director, National Technical Lead
Aboriginal Heritage

**Re: Invitation for Registrations of Interest – Aboriginal Cultural Heritage – Manning
Hospital (Stage 2) redevelopment, Taree, NSW**

I would like to register please and Some light reading for you in regards to Gringai , Guringai
or spelt Goringai as per letter from 7 Aboriginal land councils attached

Kind regards

Robert Syron

Registered Aboriginal owner of Worimi Guringai Lands

Australian Rwandan War veteran 1994-95, ANZAC Peace Prize 1995, Meritorious Unit Citation

Guringai language <https://www.youtube.com/watch?v=l0geN8vuoCw>

kabook and Wattoo people <https://hunterlivinghistories.com/2018/08/15/the-kabook-wattoo/>

We acknowledge the Traditional Lands of the Worimi , Guringai or spelt Guringay and Biripi people of the kutthung
language the Custodians, spiritual and cultural owners of these lands. We acknowledge our Elders past and present
to all Aboriginal and Torres Strait Islander people. The Gringai continue to practice Culture and have a strong
connection to our lands and secrete sites where our ancestors lay in the Barrington / Gloucester Manning Valley
area



Dear Hon David Shoebridge MLC

Mayor Michael Regan, NTSCORP, CEOs Aboriginal Land Councils, NSW Aboriginal Land Council, Uncles and Aunts, Aboriginal Heritage Office, Office of the register Aboriginal land right Act 1986 and The Hon Mayor - Philip Ruddock AO Hornsby Council.

The East coast from Sydney to Newcastle is not Guringai, Guringay, Gringai Country, Nation, Tribe, Language, Clan or Sub Clan.

The Office of the Register Aboriginal Land Rights Act 1986, National Parkes NSW, 7 Aboriginal land councils, Destination NSW- Government and Councils have acknowledged Guringai are not from this area this including Wonnarua Plains Clan aboriginal people. See letters PDF attached to the Premier NSW, Australian Newspaper Bloodlines.

National Parkes NSW have removed all Guringai Signs from the east coast from Sydney to Newcastle -See attachment- Australian Newspaper "Bloodlines"

My name is Robert Syron I am a Registered Aboriginal Owner "through the legal process" Office Of The Register Aboriginal Land Rights Act 1986, Australian Rwandan War veteran 1994-95/ Meritorious Unit Citation and ANZAC Peace Prize 1995 and Descendant of Aboriginal (Jack Cook-Malookut lightning) and (Jessie Cook- Nee Brummy) from the Barrington West Road the old camp as it was called Registered Aboriginal owner of Worimi / Guringai Lands Port Stephens, Dungog, Gloucester NSW I am also A Descendant of Robert Clarke and other Aboriginal family's.

My aboriginal Grandmother Born 1911 on the Barrington River NSW and my Aboriginal Grandfather Born 1907 Nabiack NSW, My Aboriginal father Born 1941 Gloucester and his 16 brothers and sisters Born Gloucester. I would say I have the credentials and knowledge to have a voice in regards to the true Guringai, Kuringgai people culture and history.

My family The true Guringai people and location -The kabook and Watoo people

<https://hunterlivinghistories.com/2018/08/15/the-kabook-watoo/>

Guringai language <https://www.youtube.com/watch?v=l0geN8vuoCw>

The Guringai

The word has been spelt kuringai, Kuring-gai, Cooringay, Guringai, Gooreeggai, Goreenggai, Gourenggai, Gingai, Gooreenggai, Gringai, Corringorri, Guringay and Goringai.

We were also the first aboriginal people to win in Land and Environment Court New South Wales regarding "The Rocky Hill open-cut coal mine Gloucester the first land mark ruling in Australia for aboriginal people". The EDO represented us as aboriginal people and the community.

You can read the court transcripts "Ref the Cook Family" [Gloucester Resources Limited v Minister for Planning - NSW Caselaw](#)

The Land and Environment Court New South Wales has acknowledged at 121. "The Gooreengai people belong to the Significant Buckan Valley in Gloucester"

The Guringai people were first recorded 1820s with many different spellings and located from the North of the Hunter river Port Stephens NSW. (see below)

The word Kuringgai was a word made up by John fraser 1892 when the government wanted to find a name for Kuring-gai Chase taken from the Guringai or as he spells it **Gooringgai 1890** North of the Hunter river

Kuring-gai and Guringai are two different words **Gringai also spelt The Cooringay,**

Guringai, Gooreeggai, Gourenngai, Gingai, Gringai, Corringorri kuringai, Kuring-gai and Guringay on our language dictionary – Guthang Whatever way it has been spelt is not from the southern side of the Hunter River NSW we are from the North side of the Hunter river NSW recorded in the 1800s.
The Guringai.

Please read attachments

“NNTT” 7 Aboriginal land councils are in support and this is not including 4 more Aboriginal land councils North of the Hunter River NSW who are also in support that the **Guringai are North of the Hunter River,**

“Syron” Koorie mail newspaper”

“The Office of the register Aboriginal land Right Act 21082020 with their concerns over the registration of the **“Private”** land use agreement including an undetermined Aboriginal Land Claim made by Metropolitan Local Aboriginal Land Council, **Claim group are not registered through the legal process as Aboriginal Owners in NSW,** The native title claim for the Awabakal and Guringai People (NC2013/002) was discontinued on 28/06/2017 and more.”

“King Bungaree decedents Book” Page 4 the discovery of aboriginality, page 7 **“Sarah may have been the daughter of Bungaree”**

“The Hon Ken Wyatt AM MP minister for indigenous Australians”

News papers

“Guringay voices heard as City of Sydney removes references to Ku-ring-gai/Guringai”

<https://nit.com.au/guringay-voices-heard-as-city-of-sydney-removes-references-to-ku-ring-gai-guringai/>

Daily telegraph “Misunderstanding: The historical fiction of the word Guringai that has filled a void in our knowledge of the original inhabitants by John Morcombe, Manly Daily February 20, 2015 2:41pm.”

<https://www.dailytelegraph.com.au/newslocal/northern-beaches/misunderstanding-the-historical-fiction-of-the-word-guringai-that-has-filled-a-void-in-our-knowledge-of-the-original-inhabitants/news-story/b1aec152c74220c535883621081a2fd2>

Filling A Void, by the Aboriginal heritage

office <http://www.aboriginalheritage.org/news/2015/filling-a-void/> (Funded by the Tax payer).

Native Title claim snuffed out

<https://www.newcastleherald.com.au/story/4979410/heartache-after-claim-snuffed-out/>

“The state government recognised the claim group as the descendants of the original inhabitants of the land, but found they were **“unable to prove they had followed their traditional laws and customs continuously since the time of white settlement.”** So how did “tribal elder leader of the Guringai tribe” Laurie come to the conclusion he is from the Guringai Tribe and Language group ?

Kuringa- gai is in fact a place name and not a tribe, clan, nation or language,

[. J. F. Mann Aboriginal names and words of the Cammeray Tribe, \[between 1884-1907\] - Page 1 | Transcription Tool \(nsw.gov.au\)](#)

TRANSCRIPTION

Aboriginal Names by J.F. Mann 1

Australian Aborigines - A few notes on their language etc

Information obtained from **Long Dick an influential native of the "Cammeray tribe" a son of Bungaree and Queen Gooseberry**

Now that England has enjoyed for more than a hundred years her possessory title to Australia inquiries are being made by certain scientists and others, as to their habits and language. In my journeys through this country I have remarked that the **languages used by the aborigines differed in the several localities** in a manner somewhat similar to that prevailing in the various counties of England: **Also that place names were given in accordance with the natural formation or product of the locality**; whether the items which originated the name were geological animal or vegetable.

Some few words were in common use throughout this territory and extended into Queensland. For instance 'Budgery' - good, satisfactory, pretty. "Bell or Bail" a negative - "Murrum or Murry" plenty, many, great, large etc. "Bong Bong" out of sight and others. The word "Budgery" in connection with "Gar" gives a name for the beautiful miniature parakeet now so frequently seen in cages. Gar **Gai** Galie Galla or alla **refer to pleasant camping places** as "**Kuringa Gai**"-"Bong Bong" **is suitably applied to the locality**, as the River Wingecarribee here loses itself in a swamp.

References to the Guringai , Gringai also spelt The Cooringay, Guringai, Gooreeggai, Gourenggai, Gingai, Gringai, Corringorri kuringai, Kuring-gai and Guringay on our language dictionary – Guthang) Whatever way it has been spelt is not from the southern side of the Hunter River NSW we are from the North side of the Hunter river NSW recorded in the 1800s.

The Guringai

In the 1883 article John Fraser "I owe special acknowledgments to Mr. C Naseby, Maitland (for the Kamilaroi tribe) and Mr. J. W. Boydell, Camyrallyn Gresford for the Gringai tribe. Both of these men have had an intimate acquaintance with these tribes for more than thirty years (1882:199). Mr. J. W. Boydell and William Scott in the book "The port Stephens Blacks" would have known each other

Written by JOHN FRASER 1890. This story was long before his print in 1892 totally contradicts his later work 1892 -93 and is proof of where he got the idea from that the kuring-gai were one super tribe and "&c , of Mr Oliver's letter" , John Fraser said in 1892 " **I assured myself**" that the country thereabout was occupied by subtribes of the Kuring-gai." Fraser has spelt it "Goringai, kuring-gai and Kurig-gi on his map 1892."

Sydney Morning Herald (NSW: 1842 - 1954), Thursday 12 June 1890, page 4

TO THE EDITOR OF THE HERALD.

Sir, —When the municipalities of the North Shore combine and adopt the native name of their district, as Mr Oliver very fitly suggests, it is to be hoped that the spelling of the name will receive attention. For, although Cammeray is not a monstrosity like Woolloomooloo or Woollahra, yet the spelling of it might be improved. **The C should give place to K, for C in English is a redundant letter, representing the sound either of K or of S, and should not be used here in our native words.** The termination "eray" might, I think be written "arai," for "ara" and "arai" are established forms in the aboriginal languages. The whole name would thus be Kamarai, which, certainly, is prettier and easier to pronounce than St Leonards. But as our blacks make the **"a" and the "o" sounds to be nearly alike**, the name might also be written Komaroi; to this we have a parallel in the name Kamilaroi. Mr Oliver is right as to the location of the Kamilaroi tribe. Many years ago I had the privilege of long and interesting conversations about that tribe with a gentleman who had been one of the pioneer settlers in their district 50 years ago. He could speak their language "like a native," was called by them Charley Murruba, " Charles the Good," was never molested even in those days by any men of the tribe, and his property was always safe in their hands. He had often travelled the main road from Maitland to the Lower Namoi, and know the country well. The limits of the Kamilaroi dialect, he said, were then the River Gwydir on the north, on the west an irregular line drawn

from Walgett, southwards through Coonabarabran and round to Scone on the Hunter, and thence east and north along the Dividing Range to the sources of the Gwydir. Beyond the Gwydir was the Ualaroi dialect, akin to the Kamilaroi, but yet considerably different from it; to the west the Wirrajery, or Wirradhuri, quite different **and to the south and east the Goringai**, also different from the Kamilaroi.

I know that the Goringai tribe occupied the whole of the east coast from the Hastings and the Manning down to the Hunter, and had several subdivisions named from particular localities in their territory.

These subdivisions correspond with the Cammeray, Cadi, Gwea, “&c, of Mr Oliver's letter”, which were only local portions of one great tribe stretching along the coast from the Hunter, “probably” as far south as the Illawarra district. (LOL)

The language of this tribe was distinct from the Kamilaroi, although, like all the Australian dialects, they had many words in common and the same root-word used in different forms or with different applications. For instance, one would say murra (hand), another would apply the word to the whole of the lower arm, including the hand; so also, mir or mil, the eye; mir, the face. The Kamilaroi says kara-ji for wizard, doctor, medicine man, but the **Goringai** says kara-kal. Of course, variations like these are common in all languages.

The kal, of kara-kal, leads me on to say that cadi-gal is neither the name of a language nor of a tribe the gal or kal in this and similar names is merely a suffix equivalent to "belonging to" or "they of," just as we say a Sydneyite, a Londoner, an Aberdonian, an Englishman, in the local aboriginal dialect, would be called England-kal, and an Englishwoman England-kalin. Those who imagine that our aboriginal languages are only rude gibberish, are vastly mistaken.

These languages or dialects are one of the unsolved problems of ethnology, but enough is known of them to prove that they have well defined principles of formation and of grammar which cannot have been the invention of mere savages.

I am, JOHN FRASER.

Mr Oliver's letter did not give this “one great tribe” a name in his letter. It would seem this is how John Fraser “assured himself” it was all Goringai / koringai, kuringgai now called Guringai country.

In John Fraser's work 1882- 83

“I assured myself” that the country thereabout was occupied by sub-tribes of the Kuringgai Fraser 1892 Fraser came up with the name Kuringgai to describe a people, our peoples.”

John Fraser reported on Gringai 1882 and 1892, he noted the **Gringai/Kurig-gai**, with the latter possibly being a language and the former a group, **had country in the area of the Paterson and Chichester/Williams Rivers.**

John Fraser published what he said “Re-arranged, condensed, and edited” version of Edward Threlkeld's essay” on the Aboriginal language spoken around Lake Macquarie. Ten years prior to this, Fraser had announced that: **“The tribes with which I am acquainted are chiefly those of the northern half of our territory, the Gringai**, the Kamilaroi, and the Oalaroi, and to these I add a slight knowledge of the Wiradjery and Yuin tribes (1882:199-200).

During the 1820s Threlkeld gathered some language from Broken Bay Aborigines, identified as ‘Karree’.¹⁰ That is now recognised as representing the **Cari'gal, Kari'gal or -Gari'gal group of the south Arms of Broken Bay (Pitt Water and Cowan Water)**. If the location was known as *Gari*, then *Gari'gal* were a local Broken Bay Clan. **Language was collected also through Biraban an aboriginal Boy Thelkeld, whose work was on the Awaba ,AKA- Awabakal of Lake Macquarie (recorded as Awaba on the original map).**

We-pohng or Biraban was born at Bahtahbah (Belmont, New South Wales) c.1800.

During his childhood We-pohng was kidnapped by the British and raised within the military barracks located in Sydney. Subsequently, We-pohng was assigned to Captain J.M. Gill, a member of the 46th Regiment. We-pohng remained with Captain Gill from February 1814 until Captain Gill departed Australia in December 1817. It was at this time We-pohng became fluent in English and was bestowed the name M'Gill (and its derivatives) as an indication of Captain Gill's “ownership”.

We-pohng commenced assisting Captain Allman in 1821 with the establishment of a penal colony, assuming the role of regional guide, interpreter and a special constable, with We-pohng utilising his tracking skills to apprehend convicts escaping from Port Macquarie. Prior to his return to Newcastle in 1825 We-pohng married Ti-pah-mah-ah, with which he had one son, Ye-row-wa. From 1825 Biraban served as an informant to the missionary Lancelot Edward Threlkeld teaching him the Awabakal language and cosmology.

Maps by R.H. Mathews – 1897-1917

Initiation Ceremonies of Australian Tribes Author(s): R. H. Mathews Source: Proceedings of

the American Philosophical Society, Vol. 37, No. 157 (Jan., 1898), pp. 54-73 Published by: American Philosophical Society Stable URL: <https://www.jstor.org/stable/983694> Accessed: 30-03-2020 09:40 UT

Surveyor and dedicated amateur ethnographer R. H. Mathews published several papers that included consideration of the Hunter Valley and adjacent areas, with a particular focus on the Kamilaroi. The map shown below as Map 3-5 information from Mathews (1898).”

Accompanying an article on male initiatory rites, Mathews 1898 had a map (see Map 2) “defining the areas representing the country occupied by each tribe which he numbered 1 to 9.” He also in 1898 in addition noted “the people speaking the different dialects prevalent in each district”. He indicated that:

“No. 2 includes the country of the Kamilaroi [and others]” (1898:67),
“68 MATHEWS--INITIATION IN AUSTRALIAN TRIBES. [March 18,

No. 4 represents the country occupied by the tribes speaking the Darkinung, Wannera, Warrimee, Wannungine, Dharrook and some other dialects. Their country commences at the Hunter river and extends southerly till it meets and merges into that of the people of No. 3. Their ceremony of initiation is known as the Narramang, which is described in a paper published in Proc. Roy. Soc. Victoria, Vol. x, N. S., pp. 1-12. Their totemic system is dealt with in Journ. Roy. Soc. N. S. Wales, Vol. xxxi, pp. 170-171.

No. 5. Within this area, which extends from the Hunter river almost to the Macleay, the initiation ceremonies are of the Keeparra type described by me in Journ. Anthrop. Soc. London, Vol. xxvi, pp. 320-340. This tract of country is inhabited by the remnants of the tribes speaking different dialects, some of the most important of which are the following: **Wattung, Goorenggai,** Minyowa, Molo, Kutthack, Bahree, Karrapath, Birrapee, etc. North of the Hunter river and extending along the sea coast to about Cape Hawk there is an elementary ceremony called Dhalgai,

RH Mathews map



Ref

Initiation Ceremonies of Australian Tribes Author(s): R. H. Mathews Source: Proceedings of the American Philosophical Society, Vol. 37, No. 157 (Jan., 1898), pp. 54-73 Published by: American Philosophical Society Stable URL: <https://www.jstor.org/stable/983694> Accessed: 30-03-2020 09:40 UT

The Origin, Organization and Ceremonies of the Australian Aborigines Author(s): R. H. Mathews Source: Proceedings of the American Philosophical Society, Vol. 39, No. 164 (Oct. - Dec., 1900), pp. 556-578 Published by: American Philosophical Society Stable

URL: <https://www.jstor.org/stable/983776> Accessed: 17-02-2020 10:48 UT

[Mirranen archive - Ceremonial 1894-1900 \(aiatsis.gov.au\)](#)

Reference Type: Journal Article**

Record Number: 43

Author: Mathews, R. H.

Year: 1897

Title: The Burbung of the Darkinung Tribes

Journal: Proceedings of the Royal Society of Victoria

Volume: 10 (new series)

Pages: 1-12

Keywords: Ceremonies - initiation

Abstract: This article describes the male initiation ceremony practised **by the coastal tribes of Darkinung people in New South Wales whose territory spreads 'from Newcastle southerly to about Sydney.'** Mathews acknowledges the existence of other language groups within the stated area, naming the Wannungine and Darrook (Dharug) people. Given the inter-communal character of initiation ceremonies, it is possible that the Burbung described here was common to all these tribal groups. Mathews obtained his data when visiting a 'small remnant of the Darkinung Tribe' who resided on the Government Aboriginal Reserve twelve miles below Windsor on the Hawkesbury River. Two old initiated men—Joe Booburra and Charley Clark—were his informants. The description of the ceremony, which involved tooth avulsion, is organised under the following headings: 'The Main Camp and Burbung Ground'; 'Gathering the Tribes'; 'Daily Performances at the Camp'; 'Taking away the Novices'; 'The Watyoor Camp'; 'Ceremonies in the Bush'; 'Return of the Novices'. Mathews believed that the Darkinung ceremony had been influenced by the larger neighbouring communities of Kamilaroi and Wiradjuri people.

Notes: TRIBES

1. Darkinung
2. Wattung
3. Wiradjuri
4. Kamilaroi
5. Darrook
6. Wannungine

LOCATIONS MENTIONED

1. Hunter River
2. Jerrys Plains

INFORMANTS

Not applicable.

CORRESPONDENTS

Not applicable.

ILLUSTRATIONS

Nil.

REFERENCE TO OWN WORK

1. Ground carvings (3).
2. Initiation rites of Kamilaroi, Wiradjuri (12).

G. E Ford responded to "The Kuringgai Puzzle" before it was even published.

84 Although in 2006 Lissarrague published about *Darkinung* as a foreign language, this was contrary to what she published in 2008 with Wafer, although they did note: 'There may be some systematic phonological differences between Darrkinyung [language] and HRBB [Threlkeld's language(s)]', footnoting that: **'We have set these out in a paper forthcoming called "The Kuringgai Puzzle". This article 'forthcoming' has not been available at the time of completing this chapter.**

“**The Kuringgai puzzle.** Wafer, Jim and Lissarrague, Amanda.”

Languages and dialects on the NSW Mid Coast.

“This interpretation of the data fits with the information we have about the location of

this language variety and its speakers. **The Carigal were a Broken Bay tribe, and Karr,eē was, we have argued above, the dialect spoken at Brisbane Water,** which is the northernmost of the large geographical ‘breaks’ that make up Broken Bay.

There is some debate about how far south this dialect extended. But our contention is that the present state of research does not provide unambiguous support for the notion that it reached further than Brisbane Water. **Capell gives no other justification for calling this dialect ‘Kuringgai’ than the fact that it was ‘convenient’.** We suggest that this nomenclature has several major weaknesses. **The name appears to have been invented by John Fraser,** using morphemes from the Sydney language. There is no evidence that it was ever used by the speakers of the language variety to which the name was applied by Capell, or by their neighbours. And its original use, as the name of a super-language of the central NSW coastal belt, makes it ambiguous.

To avoid ongoing confusion about the referents of this term, we suggest dropping it as a name for the southern dialect of HRLM.

There are two obvious alternative names that would probably have a degree of **authenticity: Kari and Karikal** (spelt here in the orthography Lissarrague has developed for language revival in HRLM). We have decided to adopt the latter as a more **appropriate name for the southern dialect of HRLM than ‘Kuringgai’ (cf. Smith 2004:93).**

9.7 Conclusion

We propose the following (hypothetical) picture of the dialectology of the region

attributed by Capell to ‘Kuringgai’. The language of Brisbane Water, extending north

through Tuggerah Lakes, was the southern dialect of HRLM (Karikal), and the language of the north shore of Broken Bay, to the west of Brisbane Water, was the coastal dialect of the Hawkesbury-MacDonald River language.¹⁷ The language of the south shore of Broken Bay was the Sydney language. Broken Bay appears to have been the area where the three languages converged, and was thus probably a linguistic transitional zone.

The three languages in question here (the Hunter River-Lake Macquarie language, the Hawkesbury-MacDonald River language and the Sydney language) are the central members of the supposed ‘super-language’ for which Fraser invented the name ‘Kuringgai’. But contemporary research distinguishes as well another language to the north, which we call the ‘Lower North Coast’ language, and another to the south, called ‘Dharawal’.

There were thus five languages spoken in the area attributed by Fraser to ‘Kuringgai’; moreover, comparative research suggests that they belong to three distinct language groups.

18 In other words, there appear to be no grounds whatever for grouping them under the single term ‘Kuringgai’.¹⁹

Howitt and Fison Papers <https://fromthepage.com/tyay/howitt-and-fison-papers/hw0146>

Howitt - Refers to a **tribe he calls the Geawegal**, as inhabiting part of the valley of the Hunter River extending to each lateral watershed and from twenty to thirty miles along the valley on each side of Glendon. On one of ‘the maps illustrating his work he shows their territory as lying along the north bank of the Hunter from about Tomago to Glendon. **Howitt also applies the name to the aborigines of the district around Dungog on the authority of J.W Boydell of Camyr Allyn NSW**, who was noted for his keen interest in the natives, (Geawegal, with the evidence recorded would be a clan of the Gringai and of the Kattang language group).

James Boydell 1820s Identified – **Greengai** (I have on map as Geawegal) he refers to them headquartering at Camyr Allyn.. that I have as Alamongarindi Clan (Camyr Allyn) ...

William Scott born 1844 identified **Gringai** Carrington Nsw

Donald Mcrae identified the **boundaries of the Tookala – Gringai** <https://fromthepage.com/tyay/howitt-and-fison-papers/hw0143/display/452363?translation=false> and <https://fromthepage.com/tyay/howitt-and-fison->

[papers/hw0144/display/452365](#) (the first one has been transcribed to Yookala but a month later it is clear it is just a badly written script.). This was knowledge was achieved and taken from local knowledge and family's - Mr Hook and others from the Barrington Gloucester and Dungog areas NSW.

Extracts- "Gringai "From the Barnett River to karuah River - North and South to Myall River to Mount royal ranges East and West."

William Anderson Cawthorne, ca. 1865-187-?, including family details of the Coringoori Tribe, Patricks Plains, Singleton District, New South Wales, 187-?

Mathews on his map, mentions the **Katthack,/ Gathang** and the Warrimee or Worimi (145-150), and he did mention the Darkinung. **His mention of Gooreenggai were the people "Fraser earlier recorded as Kurig-gai / Gringai." Frasar has noted/ spelt it kuringgai, Goringai and kurig-gai** and the Wannerawa were the Wonnarua-(Same word spelt differently)

Fraser's map shows Kamalarai the pink area occupying the Hunter Valley and more, and extending off into lands to the northwest. As far as the Hunter Valley is concerned, the Kamalarai are shown as ranging in the east to what appears to be country along Glendon Brook, in the west to the watershed beyond Cassilis. in the north to the watershed beyond Murrurundi and. in the south to the watershed beyond Barigan. Outside the Valley the Kamilaroi meet the Wiradjuri in the southwest and the **Kurig-gai (Gringai) in the east the Paterson and the Chichester/Williams Rivers are shown as flowing through Kurig-gai (Gringai?) country.**

- **Enright described** Worimi country extending from the coast westerly to the area of Glendon Brook. **W J Enright 1932 Identified the Giringai** "The suffix "gal," however, shows conclusively that **"the Geawegal was only a horde, and Kattang was the language," at any rate as far west as Maitland and Paterson.** The Geawegal, he (**Howitt**) states, spoke the language of and intermarried with those of Maitland and also of Paterson. **The Gringai**, according to the same author, intermarried with the Paterson River natives and those of Gloucester."

Tindale described Worimi country running from the coast inland to about Glendon Brook.

Brayshaw had Worimi country lying east and southeast of **Gringai lands.** and **Brayshaw also described Gringai country in the area of the Paterson and Allyn Rivers.**

Arthur Capell in 1970 identified the language to **'more conveniently be called Kuringgai (Gurigai)',** and *Guringai* is the name applied for use by descendants of the Broken Bay Aborigines" **from 1970"** to the present day.

In 1970, Capell made the following comment: —**Karee, or Kuringgai, is the language of the Pittwater people,** and included the well-known Cammeraygal on the extreme south, along the northern shores of Port Jackson, and stretched as far north at least as Broken Bay. This is the basis for the statement above that the "Sydney" language did not cross Port Jackson (1970:24).

Capell's 1970 paper was not complete, he called it **'this initial report'** and wrote about 'the monograph that is intended to follow'. He had retired from the Sydney University in 1967, and his last work on Aboriginal languages.

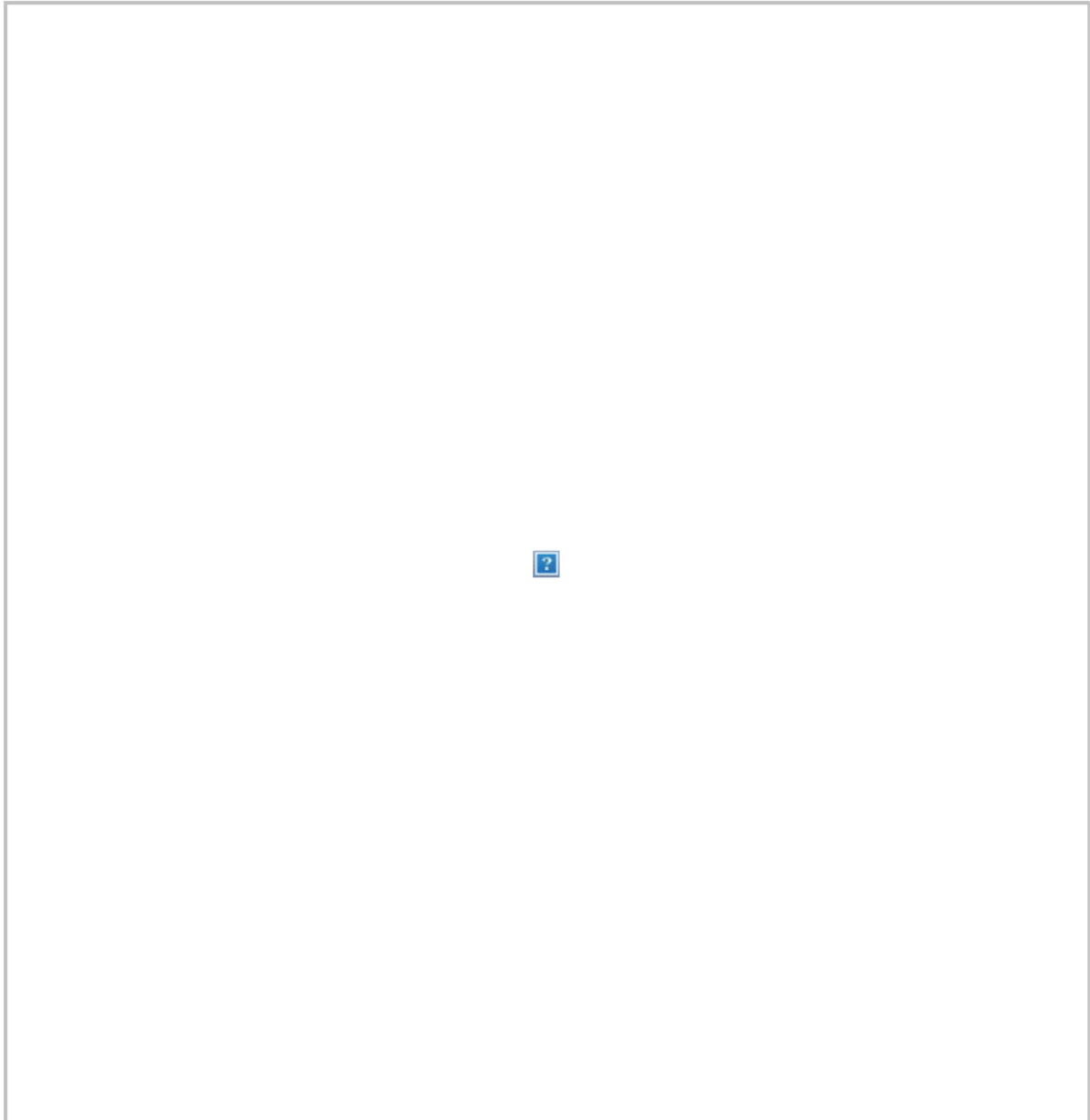
Gordon Bennet Identified the **Giringai** Dungog, Williams and Patterson Rivers

James Boydell 1820s Identified – **Greengai** (I have on map as Geawegal) he refers to them headquartering at Camyr Allyn.. that I have as Alamongarindi Clan (Camyr Allyn) ...

William Scott born 1844 identified **Gringai** Carrington Nsw

R. H. Mathews 1898 Gooreenggai North of the Hunter River No. 5.North of the Hunter River Within this area, which extends from the Hunter river almost to the Macleay, the initiation ceremonies are of the Keeparra type described by me in Journ. An/hrop. Ins/.

London, Vol. xxvi, pp. 320-340. This tract of country is inhabited by the remnants of the tribes speaking different dialects, some of the most important of which are the following: Wattung, **Gooreengai**, Minyowa, Molo, Kutthack, Bahree, Karrapath, Birrapee, etc. North of the Hunter river and extending along the sea coast to about Cape Hawk there is an elementary ceremony called Dhalgai,



John Fraser 1890 "I know that the **Goringai Tribe occupied the whole of the east coast from the Hastings and the Manning down to the Hunter**, and had several subdivisions named from particular localities in their territory."

- **Howitt** - Refers to a tribe he calls the Geawegal, as inhabiting part of the valley of the Hunter River extending to each lateral watershed and from twenty to thirty miles along the valley on each side of Glendon. On one of 'the maps illustrating his work he shows their territory as lying along the north bank of the Hunter from about Tomago to Glendon. **Howitt also** applies the name to the aborigines of the district around Dungog on the authority of J.W Boydell of Camyr Allyn NSW, who was noted for his keen interest in the natives, **(Geawegal is a clan of the Gringai and of the Kattang language group.**

- **Dr. Elkin at Port Stephens recorded** “Worimi are a clan of the Kattang”
- **W J Enright 1932** Identified the **Giringai** “The suffix "gal," however, shows conclusively that “**the Geawegal was only a horde, and Kattang was the language,**” at any rate as far west as Maitland and Paterson. The Geawegal, he (**Howitt**) states, spoke the language of and intermarried with those of Maitland and also of Paterson. **The Gringai, according to the same author,** intermarried with the Paterson River natives and those of Gloucester.”

Howitt and Fison Papers <https://fromthepage.com/tyay/howitt-and-fison-papers/hw0146>

A review of some claims made by descendants from Bungaree or through his last wife Cora Gooseberry in the public domain in regards to Guringai, what tribe they belong to and an email sent to me from Laurie Bimson (there is More)

Have a look two different claims only just recently I have never seen anyone in the middle of a smoking ceremony (shown in the video link) whisper and say “ People like to think otherwise , but that’s the way it is” or to that effect” Total disregard and disrespect to the real Guringai peoples Northern side Hunter River NSW.

New claims and web site from the alleged Guringai <https://wannangini.org/horizontal.html>

“Member of the **Awabagal - Cameraygal - Garigal - Walkaloo clans** from the Central Coast of New South Wales.”

Laurie Bimsons claims

https://www.google.com.au/url?sa=t&rct=j&q=&esrc=s&source=video&cd=2&cad=rja&uact=8&ved=2ahUKEwi926PI1cPpAhWDbisKHaL3BegQtwlWAXoECAEQAAQ&url=https%3A%2F%2Fwww.facebook.com%2FstreetbeatHHH%2Fvideos%2Fflaurie-bimson-does-smoking-ceremony-and-welcome-to-country%2F628095611286025%2F%3F__so__%3Dpermalink%26__rv__%3Drelated_videos&usg=AOvVaw3eQj3WR2y03RWPf-TJ_qrr

And this one it’s a ripper

<https://www.google.com.au/url?sa=t&rct=j&q=&esrc=s&source=video&cd=6&cad=rja&uact=8&ved=2ahUKEwi926PI1cPpAhWDbisKHaL3BegQtwlWBXoECAYQAQ&url=https%3A%2F%2Fms-my.facebook.com%2Fforestvillemontessorischool%2Fvideos%2Fflaurie-bimson-guringai-man-descendent-of-bungaree-and-elder-of-the-guringai-trib%2F1932596090380724%2F&usg=AOvVaw2CdUmMlffbiFBXShKbtj-k>

I found a book on eBay got it for \$5 Written by the King Bungaree decedents I have scanned pages from the book that shows many things that are conflicting.

Page 4 the discovery of aboriginality,
page 7 “Sarah may have been the daughter of Bungaree”

The information in the book, the information below and all the other information sent to you conflicts with their own story’s and even their own story’s conflict with their own claims on the internet.

we have another story Jan 20220 <http://www.pittwateronlinenews.com/Guringai-Aboriginal-Tours-Profile.php>

My name is Laurie Bimson. I’m a proud Aboriginal man from what is **known as Guringai country.** Guringai Country is from Lake Macquarie in the north to the south Lane Cove River, the Ocean on the East and in the West the old northern road just short of Wisemans ferry. There are many clans in Guringai country, **Garigal** being one of them.

we have another claim from Laurie in regards to Guringai at Story Park Community Centre

https://www.facebook.com/streetbeatHHH/videos/laurie-bimson-does-smoking-ceremony-and-welcome-to-country/628095611286025/?__so__=permalink&__rv__=related_videos

Laurie Bimson “I would like to welcome you to “**Guringai Country**” he then said “**The country is Gadigal**” the people are Guringai” The Nation is Wannungine.” (see attachment Kabook) Guringai spelt **Goorenggai is on the Northern side of the Hunter river NSW.**

This claim and story totally contradicts his email below and his video at the opening Story Park Community Centre above

<http://www.pittwateronlinenews.com/Guringai-Aboriginal-Tours-Profile.php>

"My name is Laurie Bimson. I'm a proud Aboriginal man from what is known as **Guringai country**. **Guringai Country is from Lake Macquarie in the north to the south Lane Cove River, the Ocean on the East and in the West the old northern road just short of Wisemans ferry. There are many clans in Guringai country, Garigal being one of them, which is our clan.**"

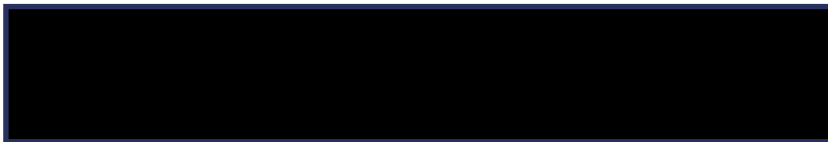
On this site <https://www.guringaitours.com.au/> They claim

"I'm Laurie Bimson, Guringai man, a descendant of Bungaree, leader of the Guringai tribe"

You have **Neil Evers story a Bungaree descendant printed 2014 Pittwater news** before the **tax payer funded report filling a void report was published 2015 this story by Neil Evers** who is Laurie Bimsons cousin 2014
<http://www.pittwateronlinenews.com/bungaree-was-flamboyant-by-neil-evers.php>

Acknowledging it is not Guringai Country , people or language.

"Bungaree and his people brought with them their Garigal language, which is now mistakenly called Kuringgai (Guringai), a name first coined by the Reverend John Fraser in 1892 and used by linguist Arthur Capell in 1970 'for convenience'. Neil Evers own words



Subject: Re: Language differences and the use of the word Kuringal. Kuringal. kuringay changed and now referred to Guringai by some in 2015

"Note tribes do things differently we are the salt water people like **my ancestor Bungaree we are part of a nation that goes down to eden near the Victorian border and north to port Stephens and west the mountains there are about 29 tribes and languages in our nation . I am related to the Gadical** the over the harbour through Bungaree last wife Cora Gooseberry"

Regards . Laurie Bimson.

Sent from my iPad

<https://www.guringaitours.com.au/> " **I am Laurie Bimson, Guringai man**, a descendant of Bungaree, leader of the **Guringai tribe**"

Mr Laurie Bimson is also on the advisory committee for National Parks and Wildlife Service Metro North East, various other advisory committees!

and link to his video, I was told funded by NPWS. –

[https://www.bing.com/videos/search?](https://www.bing.com/videos/search?q=laurie+bimson&&view=detail&mid=73643FF53DFED33CBFD273643FF53DFED33CBFD2&&FORM=VRDGAR)

[q=laurie+bimson&&view=detail&mid=73643FF53DFED33CBFD273643FF53DFED33CBFD2&&FORM=VRDGAR](https://www.bing.com/videos/search?q=laurie+bimson&&view=detail&mid=73643FF53DFED33CBFD273643FF53DFED33CBFD2&&FORM=VRDGAR)

" **I am Laurie Bimson, Guringai man**,

On this web site Mr Laurie Bimson and Mr Neil Evers claim they are direct descendant of the Garigal clan of Guringai language people,

http://news.navy.gov.au/en/Jul2015/Events/2166/Cameragal-Country-Recognised-at-HMAS-Penguin.htm#_XVjiCnduLIU

Another web site whom is Laurie Bimson cousin <http://www.pittwateronlinenews.com/Budawa-Aboriginal-Signage-Group-Profile.php>

Extracts below from the signage group as follows – For Kuringai Chase NSW" The word for man or person is kuri (Koori) and kuringga, the possessive means 'belonging to kuri'. Ngai (ng/guy) means 'woman'. **The name Kuringai now Guringai was coined by ethnographer John Fraser in 1892 as "the original name of the tribal group was not known".**

Another inconsistency <https://historyofaboriginalsydney.edu.au/north-coastal> "What languages were spoken in

this region?"

In 1892 the ethnographer John Fraser used the term 'Kuringgai' for a 'nation' which he showed extending along the coast north of Sydney Harbour. He said the name Kuring-gai meant 'men'. **Tracey Howie, 2010 Chairperson of the Guringai Link Aboriginal Corporation, relates that 'Wannungini is our traditional name'.**

And another <http://www.pittwateronlinenews.com/neil-evers-profile.php> its claimed **"Guringai is your language not the people".**

Mr Neil Evers, Laurie Bimson Cousin "Until about 4 years ago I was unaware of my ancestry. I am a 5th generation Aboriginal. A cousin that I never knew, Bob Waterer, found all of our family's history. What a journey we have had. Bob has recently released a book "The Story of Bob Waterer and his Family 1803-2010" telling the entire story.

I now belong to the Aboriginal Support Group – Manly Warringah Pittwater. The ASG relies on membership monies to help in education of children of all cultures to understand and close the gap. The Guringai Tribal Link (I am a member) **has produced a booklet "Guringai Language for Beginners Vol 1-2"** 10,000 copies have been distributed and schools are looking for more, so I personally would like to help the ASG raise the monies needed to produce more. **I am editor of the group's newsletter, the Elimatta."**

Another web site I found yesterday with another tribal name called the **Deerabin**
<https://ninglunbooks.wordpress.com/early-last-century/family-stories-4-a-guringai-family-story-warren-whitfield/>

Family stories 4 — A Guringai Family Story — Warren Whitfield

The family concerned is Warren's mother's family, related to me only by marriage.

Sophy Bungaree was born in Brisbane Water on the northern arm of Broken Bay, Hawkesbury River in around 1810. At that time the Hawkesbury River was known to the Aboriginal inhabitants as **Deerabin.**

And this story by Neil Evers who is Laurie Bimsons cousin 2014 <http://www.pittwateronlinenews.com/bungaree-was-flamboyant-by-neil-evers.php>

Acknowledging it is not Guringai Country , people or language.

"Bungaree and his people brought with them their **Garigal language**, which is **now mistakenly** called **Kuringgai (Guringai)**, a name first coined by the Reverend John Fraser in 1892 and **used by linguist Arthur Capell in 1970 'for convenience'**."

And the icing on the cake Laurie Bimsons confession

below in an email from the Director Deon Rensburg The CEO of National Parks and Wildlife Services (NPWS).

Laurie acknowledged that the use of Guringai is not appropriate in the way it is being used in Sydney and said he had been moving away from using it. I discussed with him that we would be looking to remove the term from use in any of our interpretive and other materials as it was incorrect **and he was accepting of this.** Had a similar discussion with Nathan and it sounds like we are all in agreement.

What NPWS will now do is to look to remove all use of the term that denotes a Guringai as a tribe or language group in Northern Sydney) that includes web content, interpretive signs, brochures etc (may take some time to get them all but we will progress as fast as we can). This has commenced. "

Claims made on the public domain (that I can find) all descendants from Bungaree or through his last wife Cora Gooseberry

- 1."Guringai Clan"
 - 2."Guringai language group"
 - 3."Garigal Clan of the Guringai language people"
 4. "The original name of the tribal group was not known"
 5. "Wannungini is our traditional name"
 6. "I am related to the Gadical"
 7. "Hawkesbury River was known to the Aboriginal inhabitants as Deerabin."
- and more

"The big Questions is how and where did You and they get Guringai From?" When all recorded History

shows Guringai on the Northern side of the Hunter River!!!

Interesting when you read this information <https://www.wikitree.com/wiki/Bungaree-2> The links to other members of this tree can be read

Bungaree - **Garigal Country** and his wife **Matora - (Awabakal) Garigal** Country (where do they get Guringai from???)

Bungaree Bungaree

Born **1775** in **Garigal Country, Australia**

Son of **Unknown Garigal** and [mother unknown]

[sibling(s) unknown]

Husband of **Matora (Awabakal) Garigal** — married [date unknown] [location unknown]

Husband of **Cora (Gooseberry) Bungaree** — married [date unknown] in Sydney, New South Wales Australia

DESCENDANTS

Father of **Bowen Bungaree** and **Sophy (Bungaree) Webb**

Cora Bungaree formerly **Gooseberry**

Born **about 1777** in **Sydney, New South Wales, Australia**

Daughter of **Moorrooboora (Maroubra) Gooseberry** and [mother unknown]

[sibling(s) unknown]

Wife of **Bungaree Bungaree** — married [date unknown] in Sydney, New South Wales Australia

Mother of **Bowen Bungaree**

Died **30 Jul 1852** in **Sydney, New South Wales Australia**

Sophy Webb formerly **Bungaree**

Born **1810** in **Brisbane Water District, New South Wales, Australia**

ANCESTORS

Daughter of **Bungaree Bungaree** and **Matora (Awabakal) Garigal**

Sister of **Bowen Bungaree** [half] and **Sarah (Bungaree) Lewis** [half]

Wife of **James Webb** — married [date unknown] [location unknown]

DESCENDANTS

Mother of **Charlotte (Webb) Ashby**

Died **1877** in **New South Wales, Australia**

Kind regards

Robert Syron

Registered Aboriginal owner of Worimi Guringai Lands

Australian Rwandan War veteran 1994-95, ANZAC Peace Prize 1995, Meritorious Unit Citation

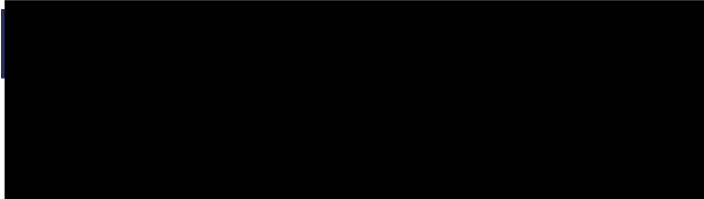
Guringai language <https://www.youtube.com/watch?v=l0geN8vuoCw>

kabook and Watoo people <https://hunterlivinghistories.com/2018/08/15/the-kabook-watoo/>

We acknowledge the Traditional Lands of the Worimi , Guringai or spelt Guringay and Biripi people of the kutthung language the Custodians, spiritual and cultural owners of these lands. We acknowledge our Elders past and present to all Aboriginal and Torres Strait Islander people. The Gringai continue to practice Culture and have a strong connection to our lands and secrete sites where our ancestors lay in the Barrington / Gloucester Manning Valley area



CAUTION: This email originated outside of the Organisation.



Hi Kate this was sent to me from Newcastle uni
read the court transcripts attached "Christopher Turner " about the two claims by the Guringai
Awabakal.
Regards Bob

This will be of great interest both are of the same family's they had two cracks at
native title but using different personal names



See Christopher Turner Attached

**Native Title Claim 1998 "Boongary Clan of the Taurai People" Discontinued
- 22/06/2000**

The native title claim group are the biological **descendants of Ned and Margaret
of Black Neds Bay,**

**Then another claim 2013 Bonngary now spelt Bungaree and the same
family- Ned and Margaret of Black Neds Bay**

**Federal Court number: NS0780/2013 NNT number: NC2013/002\ Kerrie Brauer
& Ors on behalf of the Awabakal and Guringai People
and also Margaret (known as Queen Margaret Old Margaret)- Ned (known as
King Ned/King Molly/Black Ned/Old Ned)- Flathead (Father of King Ned/Black
Ned/Old Ned)**

The Guringai Peoples - Bungaree (Known as King Bungaree)

**"The Attorney General decision is that a non-native settlement is not available
in this matter at this time and that should the claimant be withdrawn, "a**

litigated outcome would be sought". A non-native title settlement is not considered to be appropriate in the present circumstances".

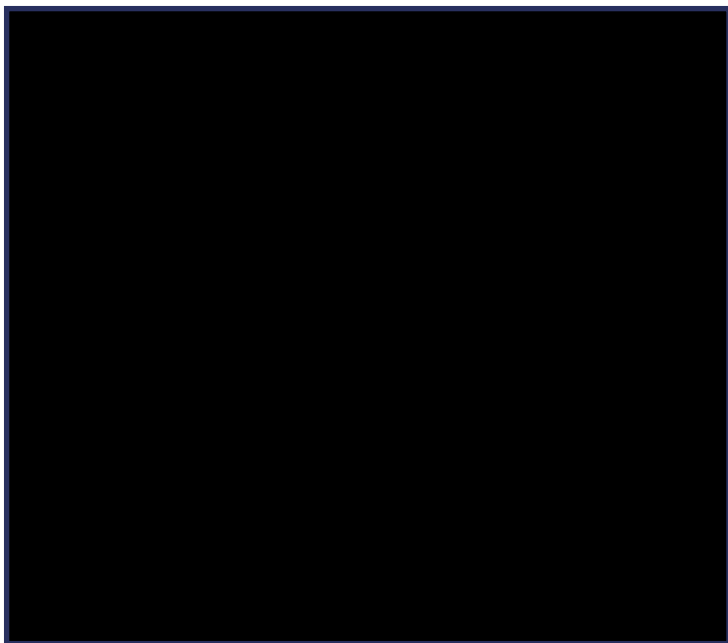
Annexed hereto and marked "CMT, 6" is a copy of the transcript of the final case management hearing held in NS0780/2013 on 13 June 2017. The interlocutory application referred to at paragraph 26 was moved, and the affidavit referred to at paragraph 27 was read after certain objections raised by the Attorney-General of NSW were resolved. The Court ordered that, Unless a notice of objection is filed and served by any party within 14 days, the interlocutory application filed on 30 May 2017 is taken to be a filed notice of discontinuance. No objection was made, and NS0780/2013 was discontinued on 28 June 2017.



Hope you are well.

Not sure if you are interested in this – it relates to King Edward Park Headland Reserve. Louisa is very happy to talk further if you have any questions.

Regards



Top 200 University in the world by QS World University Rankings 2021

I acknowledge the Traditional Custodians of the land in which the University resides and pay my respect to Elders past, present and emerging.

I extend this acknowledgement to the Awabakal people of the land in which the Callaghan campus resides and which I work.

CRICOS Provider 00109J

APPOINTMENTS required - Please read COVID restrictions

<https://libguides.newcastle.edu.au/ccstaff/appointment>



Hi both

Attached is the judgement from October 2020 re extinguishing native title on the King Edward Park headland, and the affidavits associated with the case. If you know anyone who would be interested in this then please feel free to share. I discovered the judgement by accident on 22 April when I was looking for something else.

I had a few questions at the time:

1. Section 169 Appeals - An appeal is supposed to be instituted within 28 days. Is it possible to initiate a late appeal - are any timelines relaxed under COVID?
2. Section 137 Special Inquiries - The Commonwealth Minister may direct the Tribunal to a particular matter or issue relating to native title. Is a special inquiry an option?
3. Section 252 and the need to "notify the public in the determined way" - was the notification adequate?
 - a) The Applicant put a notice in the Koori mail on 26 February 2020 but they only listed lot numbers - the Headland was one of four lot numbers listed in the notification - is this a meaningful notification?
 - b) Apparently a notice was also published in the Newcastle/Lake Macquarie Star also on 26 February. Is the Star considered a paper of record? It is not archived anywhere - now the paper is not published at all.
 - c) Did the LALC have a responsibility to notify their members and/or traditional owners of the Application to extinguish Native Title on these sites? Or any of the sites?
4. Section 203 False Statements etc - making a statement that is known to be false or misleading in a material particular can be penalised with 6 months imprisonment or 30 penalty units. The determination notes that "evidence filed by the Awabakal has established certain preconditions to the Court's power to order sought, including... there is no evidence of any dispute within the local Aboriginal community about the non-claimant application"? See 37 (f) of determination. Was this claim false or misleading?
5. The special lease on the Headland (for the bowling club) may have wholly extinguished native title through a "Previous Exclusive Possession Act". Is this true, and if yes, does this mean that there is no possibility of reviving native title on the Headland?

Is it possible that the Native Title matter was initiated when the Land Council was under administration? There is a limitation upon the administrator's powers in that he or she is precluded from disposing or otherwise dealing with LALC land without the consent of the land council (as decided at a meeting), - it's not clear that a meeting was required, but if it was required then it's not clear that it happened.

Lovely to chat today.

Louisa

CAUTION: This email originated outside of the Organisation.

Hi Alan
ref Gringai guringai guringay or gooringgai
regards bob syron

Subject: FW: The Guringai also spelt kuringai Kuring-gai , Cooringay, Guringai, Gooreeggai, Goreenggai, Gourenggai, Gingai, Gooreenggai, Gringai, Corringorri and Guringay on our language dictionary – Guthang.

Dear Ash
Here is the sections I talked about

Darkiñung Brief: [C:\Documents and Settings\Geoff\My Documents\The Thesis,WPDocDrafts\8-FINAL THESIS COPY FOR DEPOSIT\Darkiñung Brief.wpd \(usyd.edu.au\)](C:\Documents and Settings\Geoff\My Documents\The Thesis,WPDocDrafts\8-FINAL THESIS COPY FOR DEPOSIT\Darkiñung Brief.wpd (usyd.edu.au))

By G.E. (Geoff) Ford 2012. See Part III (1) Chapter 9/NE Page65-66

“Country to the Northeast of the Darkiñung: Interacting with the Wannerawa of the Coast and Estuaries (aka Wannungine “alias” ‘Guringai’ and ‘Awabakal’).”

(Alias – noun) “a false or assumed identity”. “a spy operating under the alias Barsad “synonymsassumed name, false name, pseudonym, sobriquet, incognito, nickname, pen name, stage name, nom de plume, nom de guerre, allonym, anonym assumed name, false name, pseudonym, sobriquet, incognito, nickname, pen name, stage name, nom de plume, nom de guerre, allonym, anonym.)

Darkiñung Brief:
By G.E. (Geoff) Ford 2012. See Part III (1) Chapter 9/NE Page:356..

“Findings”

The purpose of this chapter is to recognise the Darkiñung-Language People of the Hawkesbury-Hunter Ranges by separating their Country

from that of those to their northeast at the time of settlement, who are found to be the **People who really spoke the Wannera Language in the region from the Hunter River estuary along the coast to the Broken Bay estuary**. This neighbouring language was assessed without identification by Lancelot Threlkeld who recovered it from Bungaree's Broken Bay Aborigines (who had expanded to their south to occupy the north shore of Port Jackson subsequent to settlement). Threlkeld's principle source was a boy from this group presenting himself when a young adult at Newcastle to become known as 'Biraban', representing the hero **Birugan from Aboriginal culture he learnt when at Port Macquarie**. (In his missionary work before terms such as Kamilaroi were applied to languages, Threlkeld had not succumbed to 'tribal' name-creation which was taken up by others.)

Although Threlkeld himself did not provide an identification term, the recognition of these people for the English was provided as **Wannera aka Wannungine, apparently to indicate 'of the Place'** – as a response to queries to the people about who they were. [In English convention, this identification becomes the term which is used for People, used for Language and used for Country.] In the meantime, literary a man, **John Fraser, took it upon himself to create a name for these indigenes (who, he wrote) 'are gone long ago', naming them after a cove in Lake Macquarie known to the settlers as Awaba. The success of his 1892 book meant that Fraser's artifice has been used ever since for northern Wannungine near the Hunter River. The farther Wannera had since adopted another term proposed for near Broken Bay as 'Guringai' by Arthur Capell in a preliminary 1970 article. 'Guringai' had been used by Fraser in 1892 as 'Kuringgai' to designate people who used the common noun kuri for man, which he appeared to have taken from the term Gringai / Goringai used by the settlers to identify a local group of Kattung-Language people across the Hunter River at the Paterson / Allyn River tributary.**

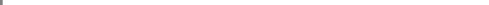
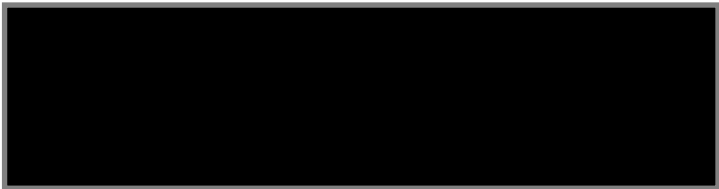
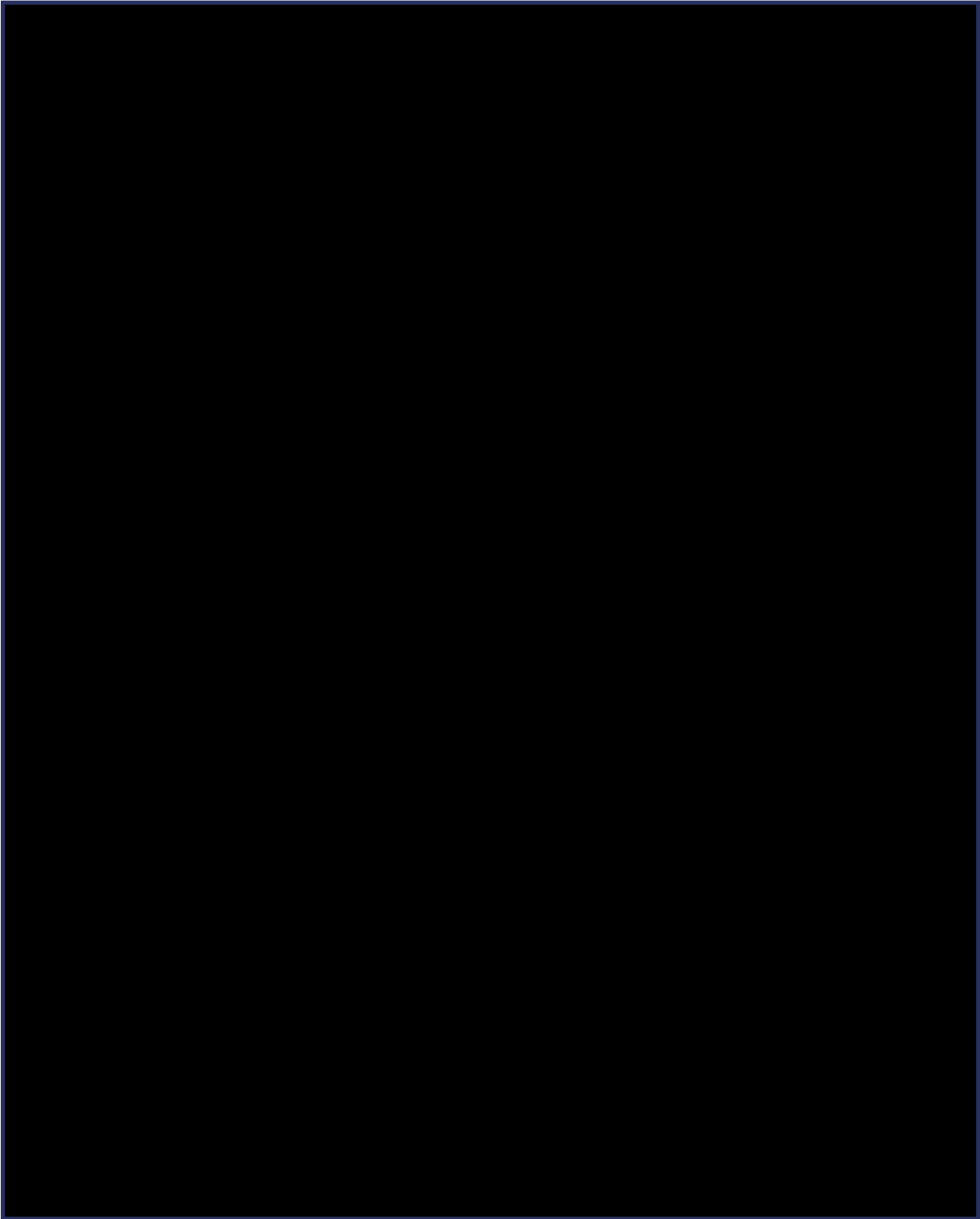
The Kuringgai puzzle: languages and dialects on the NSW Mid Coast JIM WAFER and AMANDA LISSARRAGUE 9.1 attached

9.7 Conclusion

We propose the following **(hypothetical) picture of the dialectology of the region attributed by Capell to 'Kuringgai'**. The language of Brisbane Water, extending north through Tuggerah Lakes, was the southern dialect of **HRLM (Karikal)**, and **the language of the north shore of Broken Bay**, to the west of Brisbane Water, was the coastal dialect of the Hawkesbury-MacDonald River language.¹⁷ The language of the south shore of Broken Bay was the Sydney language. Broken Bay appears to have been the area where the three languages converged, and was thus probably a linguistic transitional zone. The three languages in question here (the Hunter River-Lake Macquarie language, the Hawkesbury-MacDonald River language and the Sydney

language) are the central members of the supposed 'super-language' for which **Fraser invented the name 'Kuringgai'**. But contemporary research distinguishes as well another language to the north, which we call the 'Lower North Coast' language, and another to the south, called 'Dharawal'.

There were thus five languages spoken in the area attributed by Fraser to 'Kuringgai'; moreover, comparative research suggests that they belong to three distinct language groups.¹⁸ **In other words, there appear to be no grounds whatever for grouping them under the single term 'Kuringgai'**.¹⁹



CAUTION: This email originated outside of the Organisation.

Dear Dr Alan Williams FSA FRSA MAACAI - Associate Director, National Technical Lead Aboriginal Heritage

Re: Invitation for Registrations of Interest – Aboriginal Cultural Heritage – Manning Hospital (Stage 2) redevelopment, Taree, NSW

I would like to register please and Some light reading for you in regards to Gringai , Guringai or spelt Goringai as per letter from 7 Aboriginal land councils attached

Kind regards

Robert Syron

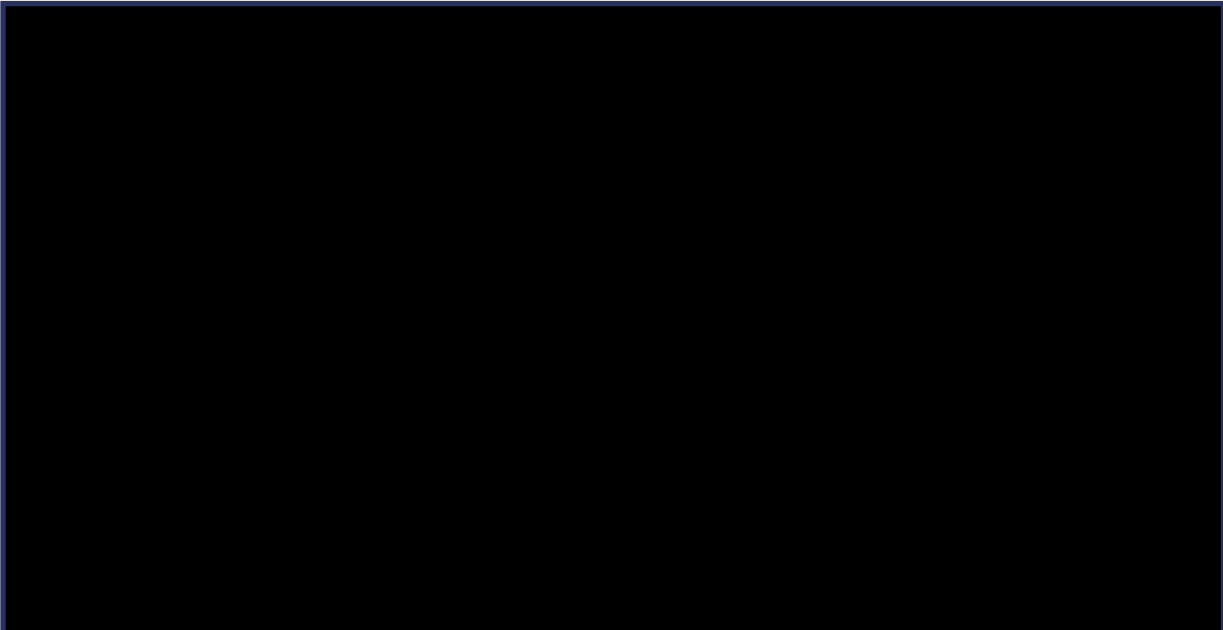
Registered Aboriginal owner of Worimi Guringai Lands

Australian Rwandan War veteran 1994-95, ANZAC Peace Prize 1995, Meritorious Unit Citation

Guringai language <https://www.youtube.com/watch?v=l0geN8vuoCw>

kabook and Watoo people <https://hunterlivinghistories.com/2018/08/15/the-kabook-watoo/>

We acknowledge the Traditional Lands of the Worimi , Guringai or spelt Guringay and Biripi people of the kutthung language the Custodians, spiritual and cultural owners of these lands. We acknowledge our Elders past and present to all Aboriginal and Torres Strait Islander people. The Gringai continue to practice Culture and have a strong connection to our lands and secrete sites where our ancestors lay in the Barrington / Gloucester Manning Valley area



Subject: Guringai Language Claims

Dear Hon David Shoebridge MLC

Mayor Michael Regan, NTSCORP, CEOs Aboriginal Land Councils, NSW Aboriginal Land Council, Uncles and Aunts, Aboriginal Heritage Office, Office of the register Aboriginal land right Act 1986 and The Hon Mayor - Philip Ruddock AO Hornsby Council.

The East coast from Sydney to Newcastle is not Guringai, Guringay, Gringai Country, Nation, Tribe, Language, Clan or Sub Clan.

The Office of the Register Aboriginal Land Rights Act 1986, National Parkes NSW, 7 Aboriginal land councils, Destination NSW- Government and Councils have acknowledged Guringai are not from this area this including **Wonnarua Plains Clan aboriginal people. See letters PDF attached to the Premier NSW, Australian Newspaper Bloodlines.**

National Parkes NSW have removed all Guringai Signs from the east coast from Sydney to Newcastle -See attachment- Australian Newspaper "Bloodlines"

My name is Robert Syron I am a Registered Aboriginal Owner "through the legal process" Office Of The Register Aboriginal Land Rights Act 1986, Australian Rwandan War veteran 1994-95/ Meritorious Unit Citation and ANZAC Peace Prize 1995 and Descendant of Aboriginal (Jack Cook-Malookut lightning) and (Jessie Cook- Nee Brummy) from the Barrington West Road the old camp as it was called Registered Aboriginal owner of Worimi / Guringai Lands Port Stephens, Dungog, Gloucester NSW I am also A Descendant of Robert Clarke and other Aboriginal family's.

My aboriginal Grandmother Born 1911 on the Barrington River NSW and my Aboriginal Grandfather Born 1907 Nabiack NSW, My Aboriginal father Born 1941 Gloucester and his 16 brothers and sisters Born Gloucester. I would say I have the credentials and knowledge to have a voice in regards to the true Guringai, Kuringgai people culture and history.

My family The true Guringai people and location -The kabook and Watoo people
<https://hunterlivinghistories.com/2018/08/15/the-kabook-watoo/>

Guringai language <https://www.youtube.com/watch?v=l0geN8vuoCw>

The Guringai

The word has been spelt kuringai, Kuring-gai, Cooringay, Guringai, Gooreeggai, Goreenggai, Gourenggai, Gingai, Gooreenggai, Gringai, Corringorri, Guringay and Goringai.

We were also the first aboriginal people **to win in Land and Environment Court New South Wales regarding "The Rocky Hill open-cut coal mine Gloucester the first land mark ruling in Australia for aboriginal people"**. The EDO represented us as aboriginal people and the community.

You can read the **court transcripts "Ref the Cook Family"** [Gloucester Resources Limited v Minister for Planning - NSW Caselaw](#)

The Land and Environment Court New South Wales has acknowledged at 121. "The Gooreengai people belong to the Significant Buckan Valley in Gloucester"

The Guringai people were first recorded 1820s with many different spellings and located from the North of the Hunter river Port Stephens NSW. (see below)

The word Kuringgai was a word made up by John fraser 1892 when the government wanted to find a name for Kuring-gai Chase taken from the Guringai or as **he spells it Gooringgai 1890** North of the Hunter river

Kuring-gai and Guringai are two different words **Gringai also spelt The Cooringay, Guringai, Gooreeggai, Gourenggai, Gingai, Gringai, Corringorri kuringai, Kuring-gai and Guringay on our language dictionary – Guthang** Whatever way it has been spelt is not from the southern side of the Hunter River NSW we are from the North side of the Hunter river NSW recorded in the 1800s.
The Guringai.

Please read attachments

"NNTT" 7 Aboriginal land councils are in support and this is not including 4 more

Aboriginal land councils North of the Hunter River NSW who are also in support that the **Guringai are North of the Hunter River**,

“Syron” Koorie mail newspaper”

“The Office of the register Aboriginal land Right Act 21082020 with their concerns over the registration of the **“Private”** land use agreement including an undetermined Aboriginal Land Claim made by Metropolitan Local Aboriginal Land Council, **Claim group are not registered through the legal process as Aboriginal Owners in NSW**, The native title claim for the Awabakal and Guringai People (NC2013/002) was discontinued on 28/06/2017 and more.”

“King Bungaree decedents Book” Page 4 the discovery of aboriginality, page 7 **“Sarah may have been the daughter of Bungaree”**

“The Hon Ken Wyatt AM MP minister for indigenous Australians”

News papers

“Guringai voices heard as City of Sydney removes references to Ku-ring-gai/Guringai”

<https://nit.com.au/guringay-voices-heard-as-city-of-sydney-removes-references-to-ku-ring-gai-guringai/>

Daily telegraph “Misunderstanding: The historical fiction of the word Guringai that has filled a void in our knowledge of the original inhabitants by John Morcombe, Manly Daily February 20, 2015 2:41pm.”

<https://www.dailytelegraph.com.au/newslocal/northern-beaches/misunderstanding-the-historical-fiction-of-the-word-guringai-that-has-filled-a-void-in-our-knowledge-of-the-original-inhabitants/news-story/b1aec152c74220c535883621081a2fd2>

Filling A Void, by the Aboriginal heritage

office <http://www.aboriginalheritage.org/news/2015/filling-a-void/> (Funded by the Tax payer).

Native Title claim snuffed out

<https://www.newcastleherald.com.au/story/4979410/heartache-after-claim-snuffed-out/>

“The state government recognised the claim group as the descendants of the original inhabitants of the land, but found they were **“unable to prove they had followed their traditional laws and customs continuously since the time of white settlement.”** So how did “tribal elder leader of the Guringai tribe” Laurie come to the conclusion he is from the Guringai Tribe and Language group ?

Kuringa- gai is in fact a place name and not a tribe, clan, nation or language,

[. J. F. Mann Aboriginal names and words of the Cammeray Tribe. \[between 1884-1907\] - Page 1 | Transcription Tool \(nsw.gov.au\)](#)

TRANSCRIPTION

[Aboriginal Names by J.F. Mann](#) 1

Australian Aborigines - A few notes on their language etc

Information obtained from Long Dick an influential native of the “Cammeray tribe” a son of Bungaree and Queen Gooseberry

Now that England has enjoyed for more than a hundred years her possessory title to Australia inquiries are being made by certain scientists and others, as to their habits and language. In my journeys through this country I have remarked that the **languages used by the aborigines**

differed in the several localities in a manner somewhat similar to that prevailing in the various counties of England: **Also that place names were given in accordance with the natural formation or product of the locality**; whether the items which originated the name were geological animal or vegetable.

Some few words were in common use throughout this territory and extended into Queensland. For instance 'Budgery' - good, satisfactory, pretty. "Bell or Bail" a negative - "Murrum or Murry" plenty, many, great, large etc. "Bong Bong" out of sight and others. The word "Budgery" in connection with "Gar" gives a name for the beautiful miniature parakeet now so frequently seen in cages. Gar **Gai** Galie Galla or alla **refer to pleasant camping places as "Kuringa Gai"-"Bong Bong" is suitably applied to the locality**, as the River Wingeecarribee here loses itself in a swamp.

References to the Guringai , Gringai also spelt The Cooringay, Guringai, Gooreeggai, Gourenggai, Gingai, Gringai, Corringorri kuringai, Kuring-gai and Guringay on our language dictionary – Guthang) Whatever way it has been spelt is not from the southern side of the Hunter River NSW we are from the North side of the Hunter river NSW recorded in the 1800s.

The Guringai

In the 1883 article John Fraser “I owe special acknowledgments to Mr. C Naseby, Maitland (for the Kamilaroi tribe) and Mr. J. W. Boydell, Camyrallyn Gresford for the Gringai tribe. Both of these men have had an intimate acquaintance with these tribes for more than thirty years (1882:199). Mr. J. W. Boydell and William Scott in the book “The port Stephens Blacks” would have known each other

Written by JOHN FRASER 1890. This story was long before his print in 1892 totally contradicts his later work 1892 -93 and is proof of where he got the idea from that the kuring-gai were one super tribe and “&c , of Mr Oliver's letter” , John Fraser said in 1892 “ **I assured myself**” that the country thereabout was occupied by subtribes of the Kurring-gai.” Fraser has spelt it “Goringai, kuring-gai and Kurig-gi on his map 1892.”

Sydney Morning Herald (NSW: 1842 - 1954), Thursday 12 June 1890, page 4

TO THE EDITOR OF THE HERALD.

Sir, —When the municipalities of the North Shore combine and adopt the native name of their district, as Mr Oliver very fitly suggests, it is to be hoped that the spelling of the name will receive attention. For, although Cammeray is not a monstrosity like Woolloomooloo or Woollahra, yet the spelling of it might be improved. **The C should give place to K, for C in English is a redundant letter, representing the sound either of K or of S, and should not be used here in our native words.** The termination "eray" might, I think be written "arai," for "ara" and "arai" are established forms in the aboriginal languages. The whole name would thus be Kamarai, which, certainly, is prettier and easier to pronounce than St Leonards. But as our blacks make the **"a" and the "o" sounds to be nearly alike**, the name might also be written Komaroi; to this we have a parallel in the name Kamilaroi. Mr Oliver is right as to the location of the Kamilaroi tribe. Many years ago I had the privilege of long and interesting conversations about that tribe with a gentleman who had been one of the pioneer settlers in their district 50 years ago. He could speak their language "like a native," was called by them Charley Murruba, " Charles the Good," was never molested even in those days by any men of the tribe, and his property was always safe in their hands. He had often travelled the main road from Maitland to the Lower Namoi, and know the country well. The limits of the Kamilaroi dialect, he said, were then the River Gwydir on the north, on the west an irregular line drawn from Walgett, southwards through Coonabarabran and round to Scone on the Hunter, and thence east and north along the Dividing Range to the sources of the Gwydir. Beyond the Gwydir was the Ualaroi dialect, akin to the Kamilaroi, but yet considerably different from it; to the west the Wirrajery, or Wirradhuri, quite different **and to the south and east the Goringai**, also different from the Kamilaroi.

I know that the Goringai tribe occupied the whole of the east coast from the Hastings and the Manning down to the Hunter, and had several subdivisions named from particular localities in their territory.

These subdivisions correspond with the Cammeray, Cadi, Gwea, “&c, of Mr Oliver's letter”, which were only local portions of one great tribe stretching along the coast from the Hunter, “**probably**” as far south as the Illawarra district. (LOL)

The language of this tribe was distinct from the Kamilaroi, although, like all the Australian dialects, they had many words in common and the same root-word used in different forms or with different applications. For instance, one would say murra (hand), another would apply the word to the whole of the lower arm, including the hand; so also, mir or mil, the eye; mir, the face. The Kamilaroi says kara-ji for wizard, doctor, medicine man, but the **Goringai** says kara-kal. Of course, variations like these are common in all languages.

The kal, of kara-kal, leads me on to say that cadigal is neither the name of a language nor of a tribe the gal or kal in this and similar names is merely a suffix equivalent to "belonging to" or "they of," just as we say a Sydneyite, a Londoner, an Aberdonian, an Englishman, in the local aboriginal dialect, would be called England-kal, and an Englishwoman England-kalin. Those who imagine that our aboriginal languages are only rude gibberish, are vastly mistaken. These languages or dialects are one of the unsolved problems of ethnology, but enough is known of them to prove that they have well defined principles of formation and of grammar which cannot have been the invention of mere savages.

I am, JOHN FRASER.

Mr Oliver's letter did not give this "one great tribe" a name in his letter. It would seem this is how John Fraser "assured himself" it was all Goringai / koringai, kuringgai now called Guringai country.

In John Fraser's work 1882- 83

"I assured myself" that the country thereabout was occupied by sub-tribes of the Kuringgai Fraser 1892 Fraser came up with the name Kuringgai to describe a people, our peoples."

John Fraser reported on Gringai 1882 and 1892, he noted the **Gringai/Kurig-gai,** with the latter possibly being a language and the former a group, **had country in the area of the Paterson and Chichester/Williams Rivers.**

John Fraser published what he said "Re-arranged, condensed, and edited" version of Edward Threlkeld's essay on the Aboriginal language spoken around Lake Macquarie. Ten years prior to this, Fraser had announced that: **"The tribes with which I am acquainted are chiefly those of the northern half of our territory, the Gringai,** the Kamilaroi, and the Ooalaroi, and to these I add a slight knowledge of the Wiradjery and Yuin tribes (1882:199-200).

During the 1820s Threlkeld gathered some language from Broken Bay Aborigines, identified as 'Karree'.¹⁰ That is now recognised as representing the Cari'gal, Kari'gal or -Gari'gal group of the south Arms of Broken Bay (Pitt Water and Cowan Water). If the location was known as *Gari*, then *Gari'gal* were a local Broken Bay Clan. **Language was collected also through Biraban an aboriginal Boy Thelkeld, whose work was on the Awaba ,AKA- Awabakal of Lake Macquarie (recorded as Awaba on the original map).**

We-pohng or Biraban was born at Bahtahbah (Belmont, New South Wales) c.1800.

During his childhood We-pohng was kidnapped by the British and raised within the military barracks located in Sydney. Subsequently, We-pohng was assigned to Captain J.M. Gill, a member of the 46th Regiment. We-pohng remained with Captain Gill from February 1814 until Captain Gill departed Australia in December 1817. It was at this time We-pohng became fluent in English and was bestowed the name M'Gill (and its derivatives) as an indication of Captain Gill's "ownership".

We-pohng commenced assisting Captain Allman in 1821 with the establishment of a penal colony, assuming the role of regional guide, interpreter and a special constable, with We-pohng utilising his tracking skills to apprehend convicts escaping from Port Macquarie. Prior to his return to Newcastle in 1825 We-pohng married Ti-pah-mah-ah, with which he had one son, Ye-row-wa. From 1825 Biraban served as an informant to the missionary Lancelot Edward Threlkeld teaching him the Awabakal language and cosmology.

Maps by R.H. Mathews – 1897-1917

Initiation Ceremonies of Australian Tribes Author(s): R. H. Mathews Source: Proceedings of the American Philosophical Society, Vol. 37, No. 157 (Jan., 1898), pp. 54-73 Published by: American Philosophical Society Stable URL: <https://www.jstor.org/stable/983694> Accessed: 30-03-2020 09:40 UT

Surveyor and dedicated amateur ethnographer R. H. Mathews published several papers that included consideration of the hunter Valley and adjacent areas, with a particular focus on the Kamilaroi. The map shown below as Map 3-5 information from Mathews (1898)."

Accompanying an article on male initiatory rites, Mathews 1898 had a map (see Map 2) "defining the areas representing the country occupied by each tribe which he numbered 1 to 9." He also in 1898 in addition noted "the people speaking the different dialects prevalent in

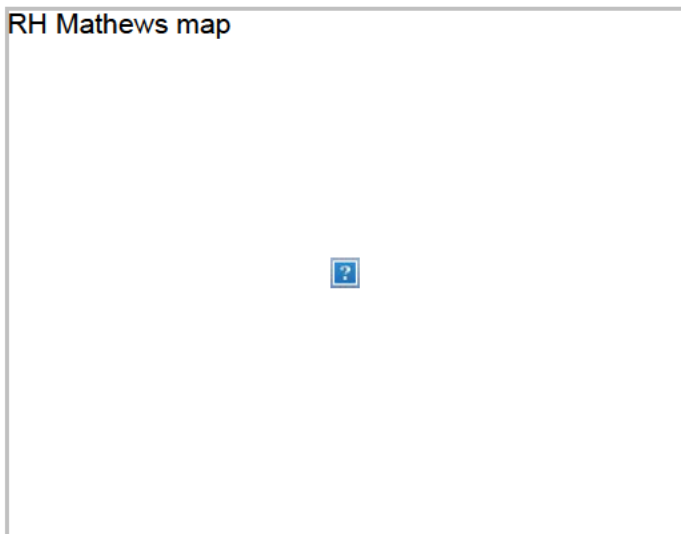
each district". He indicated that:

"No. 2 includes the country of the Kamilaroi [and others]" (1898:67),
"68 MATHEWS--INITIATION IN AUSTRALIAN TRIBES. [March 18,

No. 4 represents the country occupied by the tribes speaking the Darkinung, Wannerawa, Warrimee, Wannungine, Dharrook and some other dialects. Their country commences at the Hunter river and extends southerly till it meets and merges into that of the people of No. 3. Their ceremony of initiation is known as the Narramang, which is described in a paper published in Proc. Roy. Soc. Victoria, Vol. x, N. S., pp. 1-12. Their totemic system is dealt with in Journ. Roy. Soc. N. S. Wales, Vol. xxxi, pp. 170-171.

No. 5. Within this area, which extends from the Hunter river almost to the Macleay, the initiation ceremonies are of the Keeparra type described by me in Journ. Anthrop. Ins. London, Vol. xxvi, pp. 320-340. This tract of country is inhabited by the remnants of the tribes speaking different dialects, some of the most important of which are the following: **Wattung, Goorenggai,** Minyowa, Molo, Kutthack, Bahree, Karrapath, Birrapee, etc. North of the Hunter river and extending along the sea coast to about Cape Hawk there is an elementary ceremony called Dhalgai,

RH Mathews map



Ref

Initiation Ceremonies of Australian Tribes Author(s): R. H. Mathews Source: Proceedings of the American Philosophical Society, Vol. 37, No. 157 (Jan., 1898), pp. 54-73 Published by: American Philosophical Society Stable URL: <https://www.jstor.org/stable/983694> Accessed: 30-03-2020 09:40 UT

The Origin, Organization and Ceremonies of the Australian Aborigines Author(s): R. H. Mathews Source: Proceedings of the American Philosophical Society, Vol. 39, No. 164 (Oct. - Dec., 1900), pp. 556-578 Published by: American Philosophical Society Stable URL: <https://www.jstor.org/stable/983776> Accessed: 17-02-2020 10:48 UT

[Mirranen archive - Ceremonial 1894-1900 \(aiatsis.gov.au\)](#)

Reference Type: Journal Article**

Record Number: 43

Author: Mathews, R. H.

Year: 1897

Title: The Burbung of the Darkinung Tribes

Journal: Proceedings of the Royal Society of Victoria

Volume: 10 (new series)

Pages: 1-12

Keywords: Ceremonies - initiation

Abstract: This article describes the male initiation ceremony practised **by the coastal tribes of Darkinung people in New South Wales whose territory spreads 'from Newcastle southerly to about Sydney.'** Mathews acknowledges the existence of other language groups within the stated area, naming the Wannungine and Darrook (Dharug) people. Given the inter-communal character of initiation ceremonies, it is possible that the Burbung described here was common to all these tribal groups. Mathews obtained his data when visiting a 'small remnant of the Darkinung Tribe' who resided on the Government Aboriginal Reserve twelve miles below Windsor on the Hawkesbury River. Two old initiated men—Joe Booburra and Charley Clark—were his informants. The description of the ceremony, which involved tooth avulsion, is organised under the following headings: 'The Main Camp and Burbung Ground'; 'Gathering the Tribes'; 'Daily Performances at the Camp'; 'Taking away the Novices'; 'The Watyoor Camp'; 'Ceremonies in the Bush'; 'Return of the Novices'. Mathews believed that the Darkinung ceremony had been influenced by the larger neighbouring communities of Kamilaroi and Wiradjuri people.

Notes: TRIBES

1. Darkinung
2. Wattung
3. Wiradjuri
4. Kamilaroi
5. Darrook
6. Wannungine

LOCATIONS MENTIONED

1. Hunter River
2. Jerrys Plains

INFORMANTS

Not applicable.

CORRESPONDENTS

Not applicable.

ILLUSTRATIONS

Nil.

REFERENCE TO OWN WORK

1. Ground carvings (3).
2. Initiation rites of Kamilaroi, Wiradjuri (12).

G. E Ford responded to "The Kuringgai Puzzle" before it was even published.

84 Although in 2006 Lissarrague published about *Darkinung* as a foreign language, this was contrary to what she published in 2008 with Wafer, although they did note: 'There may be some systematic phonological differences between Darrkinyung [language] and HRBB [Threlkeld's language(s)]', footnoting that: **'We have set these out in a paper forthcoming called "The Kuringgai Puzzle". This article 'forthcoming' has not been available at the time of completing this chapter.**

"The Kuringgai puzzle. Wafer, Jim and Lissarrague, Amanda."

Languages and dialects on the NSW Mid Coast.

"This interpretation of the data fits with the information we have about the location of this language variety and its speakers. **The Carigal were a Broken Bay tribe, and Karr,eē was, we have argued above, the dialect spoken at Brisbane Water,** which is the northernmost of the large geographical 'breaks' that make up Broken Bay.

There is some debate about how far south this dialect extended. But our contention is that the present state of research does not provide unambiguous support for the notion that it reached further than Brisbane Water. **Capell gives no other justification for calling this dialect 'Kuringgai' than the fact that it was 'convenient'**. We suggest that this nomenclature has several major weaknesses. **The name appears to have been invented by John Fraser**, using morphemes from the Sydney language. There is no evidence that it was ever used by the speakers of the language variety to which the name was applied by Capell, or by their neighbours. And its original use, as the name of a super-language of the central NSW coastal belt, makes it ambiguous.

To avoid ongoing confusion about the referents of this term, we suggest dropping it as a name for the southern dialect of HRLM.

There are two obvious alternative names that would probably have a degree of **authenticity: Kari and Karikal** (spelt here in the orthography Lissarrague has developed for language revival in HRLM). We have decided to adopt the latter as a more **appropriate name for the southern dialect of HRLM than 'Kuringgai'** (cf. Smith 2004:93).

9.7 Conclusion

We propose the following (hypothetical) picture of the dialectology of the region

attributed by Capell to 'Kuringgai'. The language of Brisbane Water, extending north

through Tuggerah Lakes, was the southern dialect of HRLM (Karikal), and the language of the north shore of Broken Bay, to the west of Brisbane Water, was the coastal dialect of the Hawkesbury-MacDonald River language.¹⁷ The language of the south shore of Broken Bay was the Sydney language. Broken Bay appears to have been the area where the three languages converged, and was thus probably a linguistic transitional zone.

The three languages in question here (the Hunter River-Lake Macquarie language, the Hawkesbury-MacDonald River language and the Sydney language) are the central members of the supposed 'super-language' for which Fraser invented the name 'Kuringgai'. But contemporary research distinguishes as well another language to the north, which we call the 'Lower North Coast' language, and another to the south, called 'Dharawal'.

There were thus five languages spoken in the area attributed by Fraser to 'Kuringgai'; moreover, comparative research suggests that they belong to three distinct language groups.

18 In other words, there appear to be no grounds whatever for grouping them under the single term 'Kuringgai'.¹⁹

Howitt and Fison Papers <https://fromthepage.com/tyay/howitt-and-fison-papers/hw0146>

Howitt - Refers to a tribe he calls the **Geawegal**, as inhabiting part of the valley of the Hunter River extending to each lateral watershed and from twenty to thirty miles along the valley on each side of Glendon. On one of 'the maps illustrating his work he shows their territory as lying along the north bank of the Hunter from about Tomago to Glendon. **Howitt also applies the name to the aborigines of the district around Dungog on the authority of J.W Boydell of Camyr Allyn NSW**, who was noted for his keen interest in the natives, (Geawegal, with the evidence recorded would be a clan of the Gringai and of the Kattang language group).

James Boydell 1820s Identified – **Greengai** (I have on map as Geawegal) he refers to them headquartering at Camyr Allyn.. that I have as Alamongarindi Clan (Camyr Allyn) ...

William Scott born 1844 identified **Gringai** Carrington Nsw

Donald Mcrae identified the **boundaries of the Tookala – Gringai**

<https://fromthepage.com/tyay/howitt-and-fison-papers/hw0143/display/452363?translation=false> and <https://fromthepage.com/tyay/howitt-and-fison-papers/hw0144/display/452365>

(the first one has been transcribed to Yookala but a month later it is clear it is just a badly written script.). This was knowledge was achieved and taken from local knowledge and family's - Mr Hook and others from the Barrington Gloucester and Dungog areas NSW.

Extracts- "Gringai "From the Barnet River to karuah River - North and South to Myall River to Mount royal ranges East and West."

William Anderson Cawthorne, ca. 1865-187-?, including family details of the **Coringoori Tribe, Patricks Plains, Singleton District, New South Wales, 187-?**

Mathews on his map, mentions the **Katthack,/ Gathang** and the Warrimee or Worimi (145-150), and he did mention the Darkinung. **His mention of Gooreenggai were the people "Fraser earlier recorded as Kurig-gai / Gringai."** **Fraser has noted/ spelt it kuringgai, Goringai and kurig-gai** and the Wannerawa were the Wonnarua-(Same word spelt differently)

Fraser's map shows Kamalarai the pink area occupying the Hunter Valley and more, and extending off into lands to the northwest. As far as the Hunter Valley is concerned, the Kamalarai are shown as ranging in the east to what appears to be country along Glendon Brook, in the west to the watershed beyond Cassilis. in the north to the watershed beyond Murrurundi and. in the south to the watershed beyond Barigan. Outside the Valley the Kamilaroi meet the Wiradjuri in the southwest and the **Kurig-gai (Gringai) in the east the Paterson and the Chichester/Williams Rivers are shown as flowing through Kurig-gai (Gringai?) country.**

- **Enright described** Worimi country extending from the coast westerly to the area of Glendon Brook. **W J Enright 1932 Identified the Giringai** "The suffix "gal," however, shows conclusively that **"the Geawegal was only a horde, and Kattang was the language," at any rate as far west as Maitland and Paterson.** The Geawegal, he (**Howitt**) states, spoke the language of and intermarried with those of Maitland and also of Paterson. **The Gringai**, according to the same author, intermarried with the Paterson River natives and those of Gloucester."

Tindale described Worimi country running from the coast inland to about Glendon Brook.

Brayshaw had Worimi country lying east and southeast of **Gringai lands.** and **Brayshaw also described Gringai country in the area of the Paterson and Allyn Rivers.**

Arthur Capell in 1970 identified the language to **'more conveniently be called Kuringgai (Gurigai)',** and *Guringai* is the name applied for use by descendants of the Broken Bay Aborigines **"from 1970"** to the present day.

In 1970, Capell made the following comment: —**Karee, or Kuringgai, is the language of the Pittwater people,** and included the well-known Cammeraygal on the extreme south, along the northern shores of Port Jackson, and stretched as far north at least as Broken Bay. This is the basis for the statement above that the "Sydney" language did not cross Port Jackson (1970:24).

Capell's 1970 paper was not complete, he called it **'this initial report'** and wrote about 'the monograph that is intended to follow'. He had retired from the Sydney University in 1967, and his last work on Aboriginal languages.

Gordon Bennet Identified the **Giringai** Dungog, Williams and Patterson Rivers

James Boydell 1820s Identified – **Greengai** (I have on map as Geawegal) he refers to them headquartering at Camyr Allyn.. that I have as Alamongarindi Clan (Camyr Allyn) ...

William Scott born 1844 identified **Gringai** Carrington Nsw

R. H. Mathews 1898 Gooreenggai North of the Hunter River No. 5. North of the Hunter River Within this area, which extends from the Hunter river almost to the Macleay, the initiation ceremonies are of the Keeparra type described by me in Journ. An/hrop. Ins/. London, Vol. xxvi, pp. 320-340. This tract of country is inhabited by the remnants of the tribes speaking different dialects, some of the most important of which are the following: Wattung, **Gooreenggai**, Minyowa, Molo, Kutthack, Bahree, Karrapath, Birrapee, etc. North of the Hunter river and extending along the sea coast to about Cape Hawk there is an elementary ceremony called Dhalgai,



John Fraser 1890 “I know that the **Goringai Tribe occupied the whole of the east coast from the Hastings and the Manning down to the Hunter**, and had several subdivisions named from particular localities in their territory.”

- **Howitt** - Refers to a tribe he calls the Geawegal, as inhabiting part of the valley of the Hunter River extending to each lateral watershed and from twenty to thirty miles along the valley on each side of Glendon. On one of 'the maps illustrating his work he shows their territory as lying along the north bank of the Hunter from about Tomago to Glendon. **Howitt also** applies the name to the aborigines of the district around Dungog on the authority of J.W Boydell of Camyr Allyn NSW, who was noted for his keen interest in the natives, **(Geawegal is a clan of the Gringai and of the Kattang language group.**
- **Dr. Elkin at Port Stephens** recorded “Worimi are a clan of the Kattang”
- **W J Enright 1932** Identified the **Giringai** “The suffix "gal," however, shows conclusively that **“the Geawegal was only a horde, and Kattang was the language,”** at any rate as far

west as Maitland and Paterson. The Geawegal, he (**Howitt**) states, spoke the language of and intermarried with those of Maitland and also of Paterson. **The Gringai, according to the same author**, intermarried with the Paterson River natives and those of Gloucester.”

Howitt and Fison Papers <https://fromthepage.com/tyay/howitt-and-fison-papers/hw0146>

A review of some claims made by descendants from Bungaree or through his last wife Cora Gooseberry in the public domain in regards to Guringai, what tribe they belong to and an email sent to me from Laurie Bimson (there is More)

Have a look two different claims only just recently I have never seen anyone in the middle of a smoking ceremony (shown in the video link) whisper and say “ People like to think otherwise , but that’s the way it is” or to that effect” Total disregard and disrespect to the real Guringai peoples Northern side Hunter River NSW.

New claims and web site from the alleged Guringai <https://wannangini.org/horizontal.html>

“Member of the **Awabagal - Cameraygal - Garigal - Walkaloo clans** from the Central Coast of New South Wales.”

Laurie Bimsons claims

https://www.google.com.au/url?sa=t&rct=j&q=&esrc=s&source=video&cd=2&cad=rja&uact=8&ved=2ahUKEwi926PI1cPpAhWDbisKHaL3BegQtwl wAXoECAEQAQ&url=https%3A%2F%2Fwww.facebook.com%2FstreetbeatHHH%2Fvideos%2Fflaurie-bimson-does-smoking-ceremony-and-welcome-to-country%2F628095611286025%2F%3F_so_%3Dpermalink%26_rv_%3Drelated_videos&usg=AOvVaw3eQj3WR2y03RWPf-TJ_qrr

And this one it’s a ripper

<https://www.google.com.au/url?sa=t&rct=j&q=&esrc=s&source=video&cd=6&cad=rja&uact=8&ved=2ahUKEwi926PI1cPpAhWDbisKHaL3BegQtwl wBXoECAYQAQ&url=https%3A%2F%2Fms-my.facebook.com%2Fforestvilleмонтessorischool%2Fvideos%2Fflaurie-bimson-guringai-man-descendent-of-bungaree-and-elder-of-the-guringai-trib%2F1932596090380724%2F&usg=AOvVaw2CdUmMlffbiFBXShKbtj-k>

I found a book on eBay got it for \$5 Written by the King Bungaree decedents I have scanned pages from the book that shows many things that are conflicting.

Page 4 the discovery of aboriginality,
page 7 “Sarah may have been the daughter of Bungaree”

The information in the book, the information below and all the other information sent to you conflicts with their own story’s and even their own story’s conflict with their own claims on the internet.

we have another story Jan 20220 <http://www.pittwateronlinenews.com/Guringai-Aboriginal-Tours-Profile.php>

My name is Laurie Bimson. I’m a proud Aboriginal man from what is **known as Guringai country**. Guringai Country is from Lake Macquarie in the north to the south Lane Cove River, the Ocean on the East and in the West the old northern road just short of Wisemans ferry. There are many clans in Guringai country, **Garigal** being one of them.

we have another claim from Laurie in regards to Guringai at Story Park Community Centre

https://www.facebook.com/streetbeatHHH/videos/laurie-bimson-does-smoking-ceremony-and-welcome-to-country/628095611286025/?_so_=permalink&_rv_=related_videos

Laurie Bimson “I would like to welcome you to “**Guringai Country**” he then said “**The country is Gadigal**” the people are Guringai” The Nation is Wannungine.” (see attachment Kabook) Guringai spelt **Goorenggai is on the Northern side of the Hunter river NSW**.

This claim and story totally contradicts his email below and his video at the opening Story Park Community Centre above

<http://www.pittwateronlinenews.com/Guringai-Aboriginal-Tours-Profile.php>

“My name is Laurie Bimson. I’m a proud Aboriginal man from what is known as **Guringai country**. **Guringai Country is from Lake Macquarie in the north to the south Lane Cove River, the Ocean on the East and in the**

West the old northern road just short of Wisemans ferry. There are many clans in Guringai country, Garigal being one of them, which is our clan.”

On this site <https://www.guringaitours.com.au/> They claim

“I’m Laurie Bimson, Guringai man, a descendant of Bungaree, leader of the Guringai tribe”

You have **Neil Evers story a Bungaree descendant printed 2014 Pittwater news** before the **tax payer funded report filling a void report was published 2015 this story by Neil Evers** who is Laurie Bimsons cousin 2014 <http://www.pittwateronlinenews.com/bungaree-was-flamboyant-by-neil-evers.php>

Acknowledging it is not Guringai Country , people or language.

“Bungaree and his people brought with them their Garigal language, which is now mistakenly called Kuringgai (Guringai), a name first coined by the Reverend John Fraser in 1892 and used by linguist Arthur Capell in 1970 ‘for convenience’. Neil Evers own words

“Note tribes do things differently we are the salt water people like **my ancestor Bungaree we are part of a nation that goes down to eden near the Victorian border and north to port Stephens and west the mountains there are about 29 tribes and languages in our nation . I am related to the Gadical** the over the harbour through Bungaree last wife Cora Gooseberry”

Regards . Laurie Bimson.

Sent from my iPad

<https://www.guringaitours.com.au/> ” **I am Laurie Bimson, Guringai man**, a descendant of Bungaree, leader of the **Guringai tribe”**

Mr Laurie Bimson is also on the advisory committee for National Parks and Wildlife Service Metro North East, various other advisory committees!

and link to his video, I was told funded by NPWS. –

[https://www.bing.com/videos/search?](https://www.bing.com/videos/search?q=laurie+bimson&&view=detail&mid=73643FF53DFED33CBFD273643FF53DFED33CBFD2&&FORM=VRDGAR)

[q=laurie+bimson&&view=detail&mid=73643FF53DFED33CBFD273643FF53DFED33CBFD2&&FORM=VRDGAR](https://www.bing.com/videos/search?q=laurie+bimson&&view=detail&mid=73643FF53DFED33CBFD273643FF53DFED33CBFD2&&FORM=VRDGAR)

” **I am Laurie Bimson, Guringai man**,

On this web site Mr Laurie Bimson and Mr Neil Evers claim they are direct descendant of the Garigal clan of Guringai language people,

<http://news.navy.gov.au/en/Jul2015/Events/2166/Cameragal-Country-Recognised-at-HMAS-Penguin.htm#.XVjiCnduLIU>

Another web site whom is Laurie Bimson cousin <http://www.pittwateronlinenews.com/Budawa-Aboriginal-Signage-Group-Profile.php>

Extracts below from the signage group as follows – For Kuringai Chase NSW" The word for man or person is kuri (Koori) and kuringga, the possessive means 'belonging to kuri'. Ngai (ng/guy) means 'woman'. **The name Kuringai now Guringai was coined by ethnographer John Fraser in 1892 as "the original name of the tribal group was not known".**

Another inconsistency <https://historyofaboriginalsydney.edu.au/north-coastal> “What languages were spoken in this region?”

In 1892 the ethnographer John Fraser used the term ‘Kuringgai’ for a ‘nation’ which he showed extending along the coast north of Sydney Harbour. He said the name Kuring-gai meant ‘men’. **Tracey Howie, 2010 Chairperson of the Guringai Link Aboriginal Corporation, relates that ‘Wannungini is our traditional name’.**

And another <http://www.pittwateronlinenews.com/neil-evers-profile.php> its claimed **“Guringai is your language not the people”**.

Mr Neil Evers, Laurie Bimson Cousin “Until about 4 years ago I was unaware of my ancestry. I am a 5th generation Aboriginal. A cousin that I never knew, Bob Waterer, found all of our family’s history. What a journey we have had. Bob has recently released a book “The Story of Bob Waterer and his Family 1803-2010” telling the entire story.

I now belong to the Aboriginal Support Group – Manly Warringah Pittwater. The ASG relies on membership monies to help in education of children of all cultures to understand and close the gap. The Guringai Tribal Link (I am a member) **has produced a booklet “Guringai Language for Beginners Vol 1-2”** 10,000 copies have been distributed and schools are looking for more, so I personally would like to help the ASG raise the monies needed to produce more. **I am editor of the group’s newsletter, the Elimatta.”**

Another web site I found yesterday with another tribal name called the **Deerabin** <https://ninglunbooks.wordpress.com/early-last-century/family-stories-4-a-guringai-family-story-warren-whitfield/>

Family stories 4 — A Guringai Family Story — Warren Whitfield

The family concerned is Warren’s mother’s family, related to me only by marriage.

Sophy Bungaree was born in Brisbane Water on the northern arm of Broken Bay, Hawkesbury River in around 1810. At that time the Hawkesbury River was known to the Aboriginal inhabitants as **Deerabin**.

And this story by Neil Evers who is Laurie Bimsons cousin 2014 <http://www.pittwateronlinenews.com/bungaree-was-flamboyant-by-neil-evers.php>

Acknowledging it is not Guringai Country , people or language.

“Bungaree and his people brought with them their **Garigal language**, which is **now mistakenly** called **Kuringgai (Guringai)**, a name first coined by the Reverend John Fraser in 1892 and **used by linguist Arthur Capell in 1970 ‘for convenience’**.”

And the iceing on the cake Laurie Bimsons confession

below in an email from the Director Deon Rensburg The CEO of National Parks and Wildlife Services (NPWS).

Laurie acknowledged that the use of Guringai is not appropriate in the way it is being used in Sydney and said he had been moving away from using it. I discussed with him that we would be looking to remove the term from use in any of our interpretive and other materials as it was incorrect **and he was accepting of this.** Had a similar discussion with Nathan and it sounds like we are all in agreement.

What NPWS will now do is to look to remove all use of the term that denotes a Guringai as a tribe or language group in Northern Sydney) that includes web content, interpretive signs, brochures etc (may take some time to get them all but we will progress as fast as we can). This has commenced. “

Claims made on the public domain (that I can find) all descendants from Bungaree or through his last wife Cora Gooseberry

1. “Guringai Clan”
 2. “Guringai language group”
 3. “Garigal Clan of the Guringai language people”
 4. “The original name of the tribal group was not known”
 5. “Wannungini is our traditional name”
 6. “I am related to the Gadical”
 7. “Hawkesbury River was known to the Aboriginal inhabitants as Deerabin.”
- and more

“The big Questions is how and where did You and they get Guringai From?” When all recorded History shows Guringai on the Northern side of the Hunter River!!!

Interesting when you read this information <https://www.wikitree.com/wiki/Bungaree-2> The links to other members of this tree can be read

Bungaree - **Garigal Country** and his wife **Matora - (Awabakal) Garigal** Country (where do they get Guringai

from???)

Bungaree Bungaree

Born 1775 in **Garigal Country, Australia**

Son of [Unknown Garigal](#) and [mother unknown]

[sibling(s) unknown]

Husband of **Matora (Awabakal) Garigal** — married [date unknown] [location unknown]

Husband of **Cora (Gooseberry) Bungaree** — married [date unknown] in Sydney, New South Wales Australia

DESCENDANTS

Father of [Bowen Bungaree](#) and [Sophy \(Bungaree\) Webb](#)

Cora Bungaree formerly **Gooseberry**

Born about 1777 in **Sydney, New South Wales, Australia**

Daughter of [Moorrooboora \(Maroubra\) Gooseberry](#) and [mother unknown]

[sibling(s) unknown]

Wife of **Bungaree Bungaree** — married [date unknown] in Sydney, New South Wales Australia

Mother of [Bowen Bungaree](#)

Died **30 Jul 1852** in **Sydney, New South Wales Australia**

Sophy Webb formerly **Bungaree**

Born 1810 in **Brisbane Water District, New South Wales, Australia**

ANCESTORS

Daughter of [Bungaree Bungaree](#) and [Matora \(Awabakal\) Garigal](#)

Sister of [Bowen Bungaree](#) [half] and [Sarah \(Bungaree\) Lewis](#) [half]

Wife of **James Webb** — married [date unknown] [location unknown]

DESCENDANTS

Mother of [Charlotte \(Webb\) Ashby](#)

Died 1877 in **New South Wales, Australia**

Kind regards

Robert Syron

Registered Aboriginal owner of Worimi Guringai Lands

Australian Rwandan War veteran 1994-95, ANZAC Peace Prize 1995, Meritorious Unit Citation

Guringai language <https://www.youtube.com/watch?v=l0geN8vuoCw>

kabook and Watoo people <https://hunterlivinghistories.com/2018/08/15/the-kabook-watoo/>

We acknowledge the Traditional Lands of the Worimi , Guringai or spelt Guringay and Biripi people of the kutthung language the Custodians, spiritual and cultural owners of these lands. We acknowledge our Elders past and present to all Aboriginal and Torres Strait Islander people. The Gringai continue to practice Culture and have a strong connection to our lands and secrete sites where our ancestors lay in the Barrington / Gloucester Manning Valley area



CAUTION: This email originated outside of the Organisation.



Thank you for your email, I would like to register in being involved in all levels of consultation for this project. Including, Meetings, Reports, Sharing Cultural Information, and available Field Work.

I am a traditional custodian with over 20 years experience in helping preserve Aboriginal cultural heritage on projects. I hold cultural knowledge relevant to determining the cultural significance of Aboriginal objects and values that exist in the project area.

I have attached A1 Indigenous Services Insurances.

We would like the Proponent to consider including A1's, Kawalkan youth and the Women's Circle Employees for all future field work. The Kawalkan Youth Program is a designed program created to employ young indigenous youths between the ages of (18-29) years of age. The Women's Circle was created with the need to always have Experienced Indigenous Women present in all field work. To aim for not only gender equality in the workplace but, to help identify and protect any women's sacred places.

OUR MISSION

Building strength in aboriginal families, communities, and services.

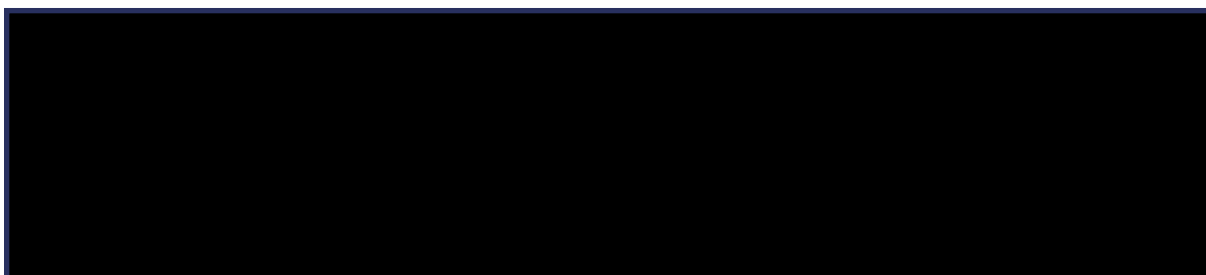
It is our mission to commit to an innovative approach to a better future for indigenous employment.

Giving our people the opportunity to gain employment in a culturally sensitive work environment also giving them the opportunity to work on country and continue the tradition of protecting and passing down

Cultural knowledge from one generation to the next – continuing the importance of keeping culture.

Please feel free to contact me on details supplied

Kind Regards,
Carolyn Hickey
Managing Director



Hi All,

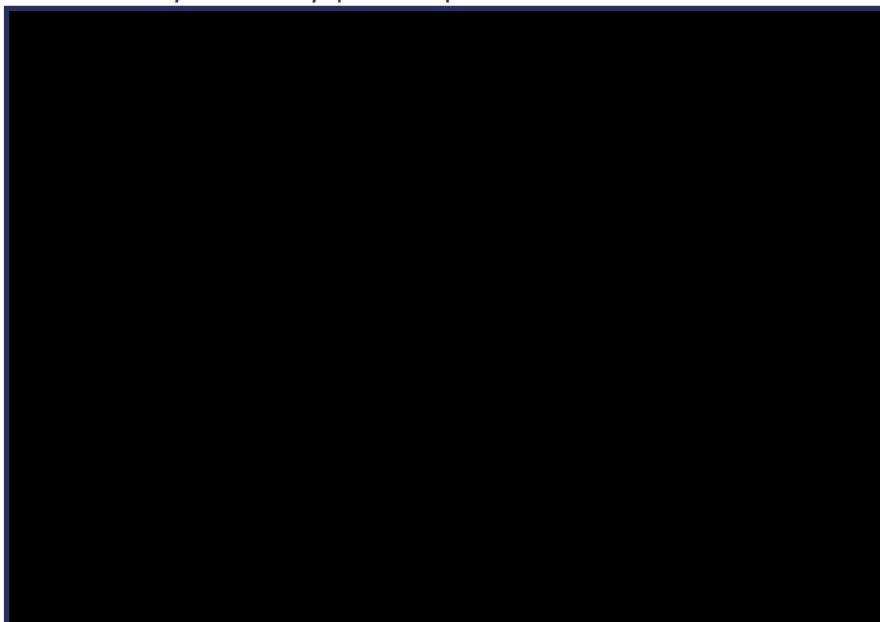
The NSW Government is investing \$100 million to redevelop the Manning Base Hospital (Stage 2) (Lot 1 DP 1011890) in Taree, NSW. The redevelopment will provide modern facilities and enhanced services to the communities of Taree and the surrounding Manning Valley region. Planning for Stage 2 of the redevelopment has commenced. Specific details of the development are to be determined but may include ground disturbance to areas that could have archaeological potential (see document attached).

EMM Consulting has been engaged by Mace Australia, on behalf of Health Infrastructure, to undertake an Aboriginal Cultural Heritage Assessment which will identify the presence of Aboriginal heritage values and support the redevelopment team in minimising impacts to Aboriginal heritage.

You or your organisation has been identified as a potential stakeholder in the area, and in accordance with Heritage NSW consultation guidelines, we are seeking registrations of interest in the project.

If you'd like to be involved in the project, please get in touch with myself, Alan Williams or Georgia Burnett (both cc'd in this email) to provide a registration of interest by no later than **COB 1 September 2021**.

Likewise if you have any questions please don't hesitate to ask.



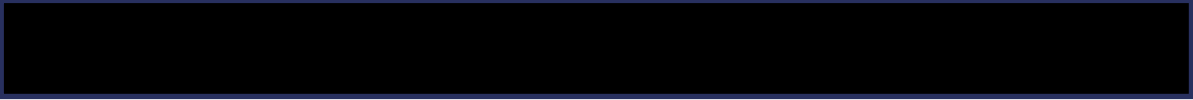


CAUTION: This email originated outside of the Organisation.

Good Afternoon Mr Williams,

I am emailing on behalf of Elders Janice Paulson and Joyce McKinnon to whom you sent letters seeing Aboriginal Heritage consultation regarding Stage 2 Redevelopment of Manning Base Hospital.

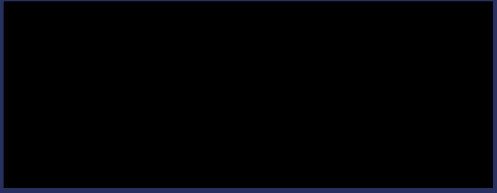
Their contact details are as follows:



They are happy to talk on the phone or receive letters to their respective addresses.

They wish to attend meetings or Auntie Joyce nominates me to attend meetings on her behalf. They are happy to attend field trips and review documentation also.

Thank you for your attention.



[REDACTED]

From: [REDACTED]

Sent: [REDACTED]

Subject: Re: Manning Hospital Redevelopment (Stage 2) - ACHA - Registration of Interest

CAUTION: This email originated outside of the Organisation.

Dear Georgia

Please register [REDACTED] We have worked on projects as Cultural Heritage Officers in the project a [REDACTED] mbers have lived in the area and the surrounding areas. We are registering in a full capacity. We are aboriginal people who are culturally & heritage aware. We have the necessary ability, experience, skills, insight and the knowledge to identify artefacts on field work. And as Aboriginal People we connect thru the land, thru our ancestors and our heritage. Therefore we are able participate on all levels. We have worked with many archaeologists across a broad landscape. We have consulted with most archeological companies over many years on projects. We have all the relevant insurances and safety gear. We are all fit, capable and adapt to a vast landscape.

Contact is preferred via email: [REDACTED] The contact number, email and contact person is also listed in the signa

Please do not disclose any of our details to LALC. We have responded for inclusion, to participate on all levels. Thanks.

Kind reg [REDACTED]

[REDACTED]

On 18 Aug 2021, at 2:52 pm, [REDACTED] wrote:

Hi All,

The NSW Government is investing \$100 million to redevelop the Manning Base Hospital (Stage 2) (Lot 1 DP 1011890) in Taree, NSW. The redevelopment will provide modern facilities and

enhanced services to the communities of Taree and the surrounding Manning Valley region. Planning for Stage 2 of the redevelopment has commenced. Specific details of the development are to be determined but may include ground disturbance to areas that could have archaeological potential (see document attached).

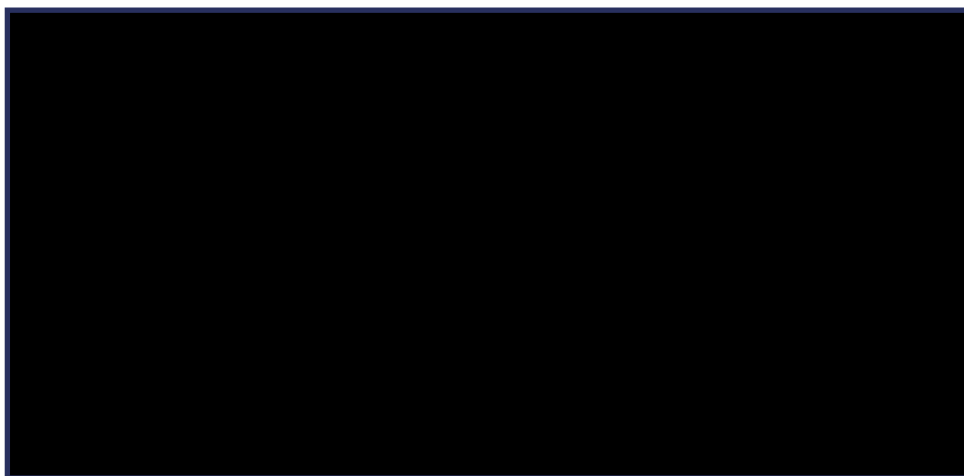
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If you'd like to be involved in the project, please get in touch with myself, Alan Williams or Georgia Burnett (both cc'd in this email) to provide a registration of interest by no later than **COB 1 September 2021**.

Likewise if you have any questions please don't hesitate to ask.

Kind regards
Cameron



[3210950_invitation-to-register.pdf](#)



CAUTION: This email originated outside of the Organisation.

Hi Cameron

Dnc would like to register an interest into
Re: Manning base Hospital



Hi All,

The NSW Government is investing \$100 million to redevelop the Manning Base Hospital (Stage 2) (Lot 1 DP 1011890) in Taree, NSW. The redevelopment will provide modern facilities and enhanced services to the communities of Taree and the surrounding Manning Valley region. Planning for Stage 2 of the redevelopment has commenced. Specific details of the development are to be determined but may include ground disturbance to areas that could have archaeological potential (see document attached).

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If you'd like to be involved in the project, please get in touch with myself, Alan Williams or Georgia Burnett (both cc'd in this email) to provide a registration of interest by no later than **COB 1 September 2021**.

Likewise if you have any questions please don't hesitate to ask.

Kind regards

Cameron



[REDACTED]

CAUTION: This email originated outside of the Organisation.

Hi Cameron,

After reading the attachment, please see the following details in regards to my registration for consultation.

- I am registering on behalf of my family (Saunders). We are Biripi and my family hold cultural knowledge of the area and are very interested in the potential for our heritage being identified due to development.

[REDACTED]

Throughout the consultation process I will communicate with family members in regards to potential cultural knowledge of the project area, but I will be your point of contact.

- My family and I would like to be involved in all aspects of the consultation, including attending meetings and field work if required. I will make comments on draft reports in consultation and on behalf of my family.
- I will notify EMM Heritage if there is any information that is confidential if/when it arises.


The location of the Manning Base Hospital is situated on a prominent crest and ridge (djungal) that has 360 degree views of its surroundings, including direct sight of the Manning River (bami). Its location would have been important within the area because of its views at the junction of Commerce Street and High Street. I believe these roads were major pathways prior to British arrival in the area. Commerce Street runs from the bami, and all the way to Wingham. High Street runs all the way to the bami at Taree West, with Tinonee (dinuni) on the other side of the bami. If EMM Heritage recommend test excavation investigations, it will be interesting to see if artefacts are identified.

As well as the potential for Aboriginal archaeology, the hospital has social significance for local Aboriginal people. Racial segregation was practiced at the hospital including a separate building for Aboriginal people. I highly recommend that my family members and other Aboriginal community members are consulted in regards to the history of the hospital to reflect Aboriginal historic connections.

[REDACTED]

On 18 Aug 2021, at 2:52 pm, Cameron Neal [REDACTED] wrote:

<J210536_Invitation to register.pdf>




CAUTION: This email originated outside of the Organisation.

Hi,

Please register Steven Hickey interest in the project RE: Manning Hospital Redevelopment (Stage 2)

Regards
Donna Hickey



Hi All,


The NSW Government is investing \$100 million to redevelop the Manning Base Hospital (Stage 2) (Lot 1 DP 1011890) in Taree, NSW. The redevelopment will provide modern facilities and enhanced services to the communities of Taree and the surrounding Manning Valley region. Planning for Stage 2 of the redevelopment has commenced. Specific details of the development are to be determined but may include ground disturbance to areas that could have archaeological potential (see document attached).

EMM Consulting has been engaged by Mace Australia, on behalf of Health Infrastructure, to undertake an Aboriginal Cultural Heritage Assessment which will identify the presence of Aboriginal heritage values and support the redevelopment team in minimising impacts to Aboriginal heritage.

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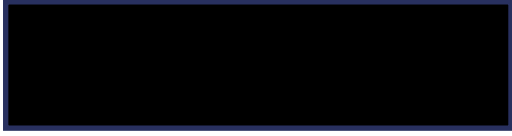
Likewise if you have any questions please don't hesitate to ask.





SYDNEY | Ground floor, 20 Chandos Street, St Leonards NSW 2065

T 02 9493 9500

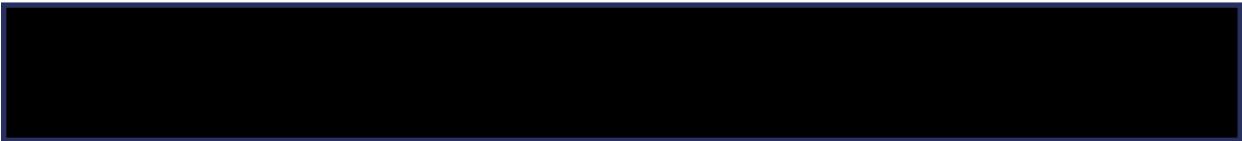


From: [John Clarke](#)
To: [Alan Williams](#)
Subject: Registration of Interest. Aboriginal Cultural Heritage.
Date: Friday, 27 August 2021 9:22:47 AM

CAUTION: This email originated outside of the Organisation.

Manning Hospital (stage 2)


Dear Sir, My organisation Taree Indigenous Development & Employment would like to be involved with any development that takes place with the hospital redevelopment. My organisation carries out site surveys for developers when the work they do may impact on Aboriginal cultural sites.



I John Clark would like all correspondence to be addressed to me and i am happy to attend meetings before and during work on the site.

Any Aboriginal artefacts and material that may be unearthed during excavation work may be stored or reburied . If a burial site is uncovered work would have to cease while an assessment is carried out and the relevant government departments contacted.

I am not aware of any Aboriginal objects or sites in the near vicinity. Once the excavations start we would need to have a sites officer from Tide to monitor.

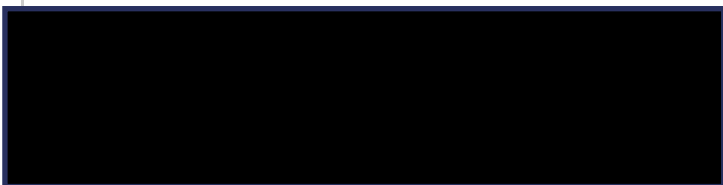


From: [william paulson](#)
To: [Alan Williams](#)
Subject: Re: Registration of interest - cultural heritage MBH stage 2
Date: Wednesday, 25 August 2021 2:30:31 PM

CAUTION: This email originated outside of the Organisation.

Good afternoon,

I wish to register my interest to be involved in the undertaking of an Aboriginal cultural heritage assessment for stage two at Manning base Hospital. I am an interested aboriginal individual and not attached to any organisation and have strong ties to this area.



Preferred method of contact: phone and email.

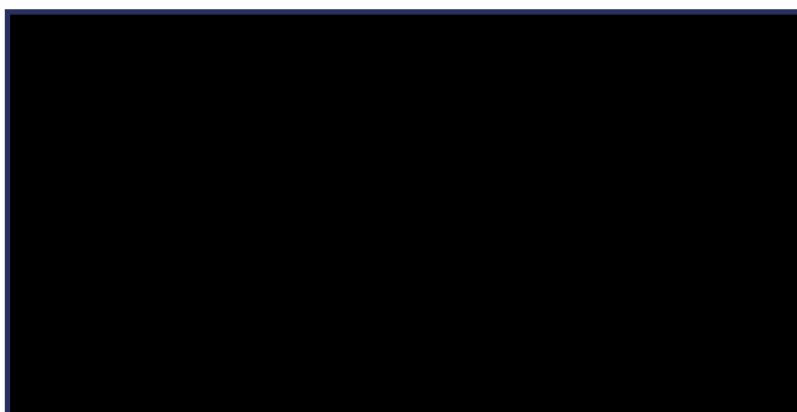
Level of involvement: Attendance of meetings and reviewing documents. I also have many stakeholder and individual cultural contacts within the region.

I look forward to receiving your response.

Kind regards,

Mr William Paulson

--



--

From: [REDACTED]
To: [Alan Williams](#)
Subject: Registrations of Interest – Aboriginal Cultural Heritage – Manning Hospital (Stage 2) redevelopment, Taree, NSW
Date: Wednesday, 18 August 2021 3:44:29 PM

CAUTION: This email originated outside of the Organisation.

[REDACTED]
Preservation of Culture & Heritage
[REDACTED]

Attention: Alan Williams

Re: Expressing Interest - Manning Hospital (Stage 2) redevelopment, Taree, NSW

Please accept our registration of [REDACTED] for full process on this project. We are all aboriginal people. We are all experienced Aboriginal Cultural Heritage Site Officers. We have worked with the National Parks & Wildlife, WaterNSW, RMS/TFNSW on numerous projects. We have our history & stories passed down to us by our Elders. We have assisted in surveys, salvage & consulting with archaeologists over a vast number of years. We are experienced in the field of identifying artefacts, Including our learned history and knowledge passed down. We appreciate the opportunity to be part of protecting and preserving our Aboriginal heritage. We are very proud of our heritage and culture passed to us by our Ancestors. We are therefore pleased with being a part of this research and to provide our experience and knowledge.

Our organisation has the current Public liability insurance and is WHS compliant, with all member's holding white cards and required PPE. All our members are extremely experienced in the identification of Aboriginal artefacts and have worked with numerous Archeologists in field surveys, including test and salvage excavations on fieldwork. We are very passionate about our ancestral land and our conservation of our history matters the upmost to us. We hold strong links to our ancestors, our culture and our heritage. We are motivated to share our history with our current generation and future generations to pass down to our Mob.

Please note we do not want our details forwarded to LALC, please do not release our correspondence. Please register [REDACTED] name for this project. Please feel free to contact me if you have any questions.

Sincerely

[REDACTED]
Aboriginal Heritage Custodian



We respectfully acknowledge the Traditional Owners of the lands upon which we work and pay our deep respect to Elders past, present and emerging.

2 September 2021

Heritage NSW, Department of Premier and Cabinet
Level 6, 10 Valentine Avenue
Parramatta NSW 2124

Ground floor, 20 Chandos Street
St Leonards NSW 2065
PO Box 21
St Leonards NSW 1590

T 02 9493 9500
E info@emmconsulting.com.au
www.emmconsulting.com.au

Re: Notification of registered Aboriginal parties - Manning Hospital (Stage 2) redevelopment - Taree, NSW

Dear Sir/Madam,

The NSW Government is investing \$100 million to redevelop the Manning Base Hospital (Stage 2) (Lot 1 DP 1011890), located in Taree, NSW. The redevelopment will provide modern facilities and enhanced services to the communities of Taree and the surrounding Manning Valley region.

Planning for Stage 2 of the redevelopment has commenced. The specific details of the development are to be determined but may include ground disturbance to areas that could have archaeological potential.

EMM Consulting (EMM Heritage) has been engaged by Mace Australia, on behalf of Health Infrastructure (the proponent), to undertake an Aboriginal Cultural Heritage Assessment. The assessment will identify the presence of Aboriginal heritage values and support the redevelopment team in minimising impacts to Aboriginal heritage as a result of the proposed construction.

We are implementing the *Aboriginal cultural heritage consultation for requirements for proponents 2010*. In accordance with 4.1.6 of those requirements, we are providing a list of the 12 Aboriginal parties who have registered for consultation on the project; two groups have requested their information be withheld and therefore their information has been redacted.

As per the consultation requirements, the Registered Aboriginal Parties can be found in Table 1 and the forms of notification are attached to this letter.

Table 1 List of Registered Aboriginal Parties for Manning Hospital (Stage 2) redevelopment, NSW.

Organisation	
A1 Indigenous Services	
Cinthia Coombe	
	
Didge Ngunawal Clan	
Janice Paulson	
Joyce McKinnon	
Lee Davison/Saunders Family	
Purfleet/Taree Local Aboriginal Land Council	
Robert Syron	
Taree Indigenous Development & Employment (TIDE)	

Table 1 List of Registered Aboriginal Parties for Manning Hospital (Stage 2) redevelopment, NSW.

Organisation	Contact
William Paulson [Redacted]	[Redacted]

If you require further information, please do not hesitate to contact me.

Yours sincerely

A
[Redacted Signature]

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Invitation for Registrations of Interest – Aboriginal Cultural Heritage Assessment – Manning Hospital Redevelopment (Stage 2), Taree, Mid-Coast LGA

The NSW Government is investing \$100 million to redevelop the Manning Base Hospital (Stage 2) (Lot 1 DP 1011890), located Taree, NSW.

EMM is undertaking an Aboriginal cultural heritage assessment to inform the activity.

The contact, on behalf of Health Infrastructure, for the Manning Hospital Redevelopment is Anthony Shaw, Senior Project Manager. Mace Australia, Suite 1703, Level 17, 44 Market Street, Sydney NSW 2000. T: 02 91268010; E: anthony.shaw@macegroup.com

Registrations are invited from Aboriginal individuals and organisations who hold cultural knowledge relevant to determining the significance of Aboriginal objects and/or places in the area, and who wish to be involved in the consultation process undertaken as part of the assessment.

The purpose of consultation is to assist the proponent in: 1) assessing the Aboriginal heritage values of the area; 2) to assist NSW Government in the assessment of Aboriginal heritage reports prepared for this project; and 3) to support any future applications or approvals for the project sought under Environmental Planning and Assessment Act 1979 and/or National Parks and Wildlife Act 1974.

Registrations of interest should be provided by no later than 1 September 2021 to Alan Williams, EMM Consulting Pty Ltd, 20 Chandos Street, St Leonards, NSW 2065; T: 02 9493 9500; E: awilliams@emmconsulting.com.au.

The redevelopment of Manning Base Hospital will provide modern facilities and enhanced services to the communities of Taree and the surrounding Manning Valley region.

Public Notices

AGM
for the **Pacific Palms Community Centre**
will be held on 9th September 2021 at 1.00pm in the Pacific Palms Community Centre, The Lakes Way, Pacific Palms next to Rocky Club.

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AGM Saturday 11am, 18th of Sept 2021 at Old Bar B/C.

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Death Notices

HINDMARCH,
Robert 'Bob'
07/08/2021

Passed away peacefully in Cape Hawke Private Hospital. Adored father of Debbie, Meagan and Scott.

Aged 91 years
Gone Fishing

A Private funeral service will be held on Saturday the 21st August 2021 followed by cremation.

Return Thanks

FAZIO
Annette Maree

11.5.1953 - 23.7.2021

Leana, Scott and families wish to thank everyone for their kindness, sympathy, cards and flowers following the loss of our beautiful Mum. Your support is greatly appreciated.

In God's Care and Forever In Our Hearts

Deaths & Funerals

YOUNG,
Doris Carmel
5.8.2021

late of Forster formerly of Marrickville. Beloved wife of 'Jack' (deceased) dearly loved mother and mother in law of Keith and Kelli, Peter & Annette. Proud 'Nanny' of Belinda, Matthew, Rhiannon, Joshua and Kerin. Much loved by her entire family, extended family and friends.

Aged 97
Reunited with 'Jack'

A graveside funeral service will be held the Tuncurry Lawn Cemetery on Thursday the 19th of August 2021 commencing at 1pm.



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SIMON
James Robert
Loving Father of Christine, Maria & Jason. Passed away on 30th July 2021.

In Loving Memory
A Funeral Service was held for James on Wednesday 11th August 2021, prior to a private cremation.

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Public Notices

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The redevelopment of Manning Base Hospital will provide modern facilities and enhanced services to the communities of Taree and the surrounding Manning Valley region.

Funeral Notices

BELL
Michael Arthur 'Mick'

Late of Narrabri and formerly of Taree. Passed away suddenly at home on 11th August 2021.

Aged 70 years

Dearly loved partner of Helen. Loving step-father of Katie, Andrew and Tim and their partners. Cherished Pop of Telisha, Makenzie, Chase, Seth and Spencer

"So dearly loved, so sadly missed"

Due to the current Covid restrictions, Michael's funeral service will be private. Family and friends are respectfully invited to view the service via livestream from 11am on Thursday 19th August 2021. Details are on the Narrabri Funerals Facebook page or using the livestream link on www.lightfootfunerals.com.au

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<https://www.gloucesteradvocate.com.au/classifieds/jobs-training/positions-vacant/>
- Online www.adzuna.com.au and www.careerone.com.au
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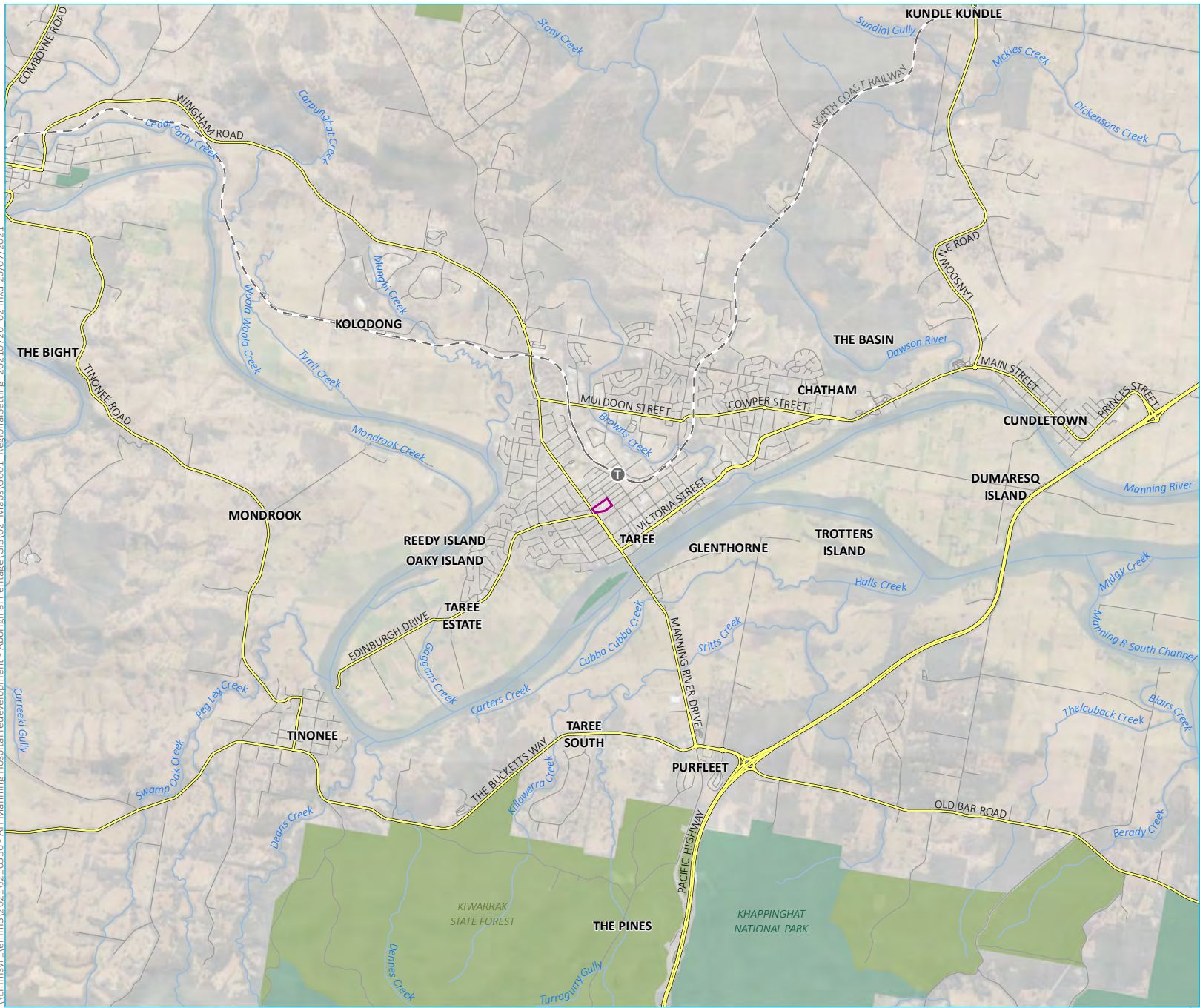
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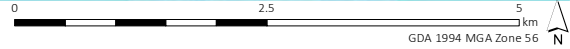
- KEY**
- Study area
 - Train station
 - Rail line
 - Major road
 - Minor road
 - Named watercourse
 - NPWS reserve
 - State forest
- INSET KEY**
- Major road

Regional setting

Manning Hospital redevelopment (stage 2)
Aboriginal cultural heritage assessment
Figure 1.1



Source: EMM (2021); DFSI (2017); GA (2011); ASGC (2006)



2 September 2021

CEO
Purfleet/Taree Local Aboriginal Land Council
PO Box 346
Taree NSW 2430

Re: Notification of registered Aboriginal parties - Manning Hospital (Stage 2) redevelopment - Taree, NSW

Dear Sir/Madam,

The NSW Government is investing \$100 million to redevelop the Manning Base Hospital (Stage 2) (Lot 1 DP 1011890), located in Taree, NSW. The redevelopment will provide modern facilities and enhanced services to the communities of Taree and the surrounding Manning Valley region.

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As per the consultation requirements, the Registered Aboriginal Parties can be found in Table 1 and the forms of notification are attached to this letter.

Table 1 List of Registered Aboriginal Parties for Manning Hospital (Stage 2) redevelopment, NSW.

Organisation	Contact
A1 Indigenous Services	Carolyn Hickey
Cinthia Coombe	Cinthia Coombe
[REDACTED]	[REDACTED]
Didge Ngunawal Clan	Lilly Carroll
Janice Paulson	Janice Paulson
Joyce McKinnon	Joyce McKinnon
Lee Davison/Saunders Family	Lee Davison
Purfleet Local Aboriginal Land Council	CEO
Robert Syron	Robert Syron

Table 1 List of Registered Aboriginal Parties for Manning Hospital (Stage 2) redevelopment, NSW.

Organisation	Contact
Taree Indigenous Development & Employment (TIDE)	John Clarke
William Paulson	William Paulson
[REDACTED]	[REDACTED]

If you require further information, please do not hesitate to contact me.

Yours sincerely



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Public Notices

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EMM is undertaking an Aboriginal cultural heritage assessment to inform the activity.

The contact, on behalf of Health Infrastructure, for the Manning Hospital Redevelopment is Anthony Shaw, Senior Project Manager. Mace Australia, Suite 1703, Level 17, 44 Market Street, Sydney NSW 2000. T: 02 91268010; E: anthony.shaw@macegroup.com

Registrations are invited from Aboriginal individuals and organisations who hold cultural knowledge relevant to determining the significance of Aboriginal objects and/or places in the area, and who wish to be involved in the consultation process undertaken as part of the assessment.

The purpose of consultation is to assist the proponent in: 1) assessing the Aboriginal heritage values of the area; 2) to assist NSW Government in the assessment of Aboriginal heritage reports prepared for this project; and 3) to support any future applications or approvals for the project sought under Environmental Planning and Assessment Act 1979 and/or National Parks and Wildlife Act 1974.

Registrations of interest should be provided by no later than 1 September 2021 to Alan Williams, EMM Consulting Pty Ltd, 20 Chandos Street, St Leonards, NSW 2065; T: 02 9493 9500; E: awilliams@emmconsulting.com.au.

The redevelopment of Manning Base Hospital will provide modern facilities and enhanced services to the communities of Taree and the surrounding Manning Valley region.

Public Notices

AGM for the **Pacific Palms Community Centre** will be held on 9th September 2021 at 1.00pm in the Pacific Palms Community Centre, The Lakes Way, Pacific Palms next to Rocky Club.

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AGM Saturday 11am, 18th of Sept 2021 at Old Bar B/C.

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Death Notices

HINDMARCH,
Robert 'Bob'
07/08/2021

Passed away peacefully in Cape Hawke Private Hospital. Adored father of Debbie, Meagan and Scott.

Aged 91 years
Gone Fishing

A Private funeral service will be held on Saturday the 21st August 2021 followed by cremation.

Return Thanks

FAZIO
Annette Maree

11.5.1953 - 23.7.2021

Leana, Scott and families wish to thank everyone for their kindness, sympathy, cards and flowers following the loss of our beautiful Mum. Your support is greatly appreciated.

In God's Care and Forever In Our Hearts

Deaths & Funerals

YOUNG,
Doris Carmel
5.8.2021

late of Forster formerly of Marrickville. Beloved wife of 'Jack' (deceased) dearly loved mother and mother in law of Keith and Kelli, Peter & Annette. Proud 'Nanny' of Belinda, Matthew, Rhiannon, Joshua and Kerin. Much loved by her entire family, extended family and friends.

Aged 97
Reunited with 'Jack'

A graveside funeral service will be held the Tuncurry Lawn Cemetery on Thursday the 19th of August 2021 commencing at 1pm.



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SIMON
James Robert
Loving Father of Christine, Maria & Jason. Passed away on 30th July 2021.
In Loving Memory
A Funeral Service was held for James on Wednesday 11th August 2021, prior to a private cremation.
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Public Notices

Invitation for Registrations of Interest – Aboriginal Cultural Heritage Assessment – Manning Hospital Redevelopment (Stage 2), Taree, Mid-Coast LGA

The NSW Government is investing \$100 million to redevelop the Manning Base Hospital (Stage 2) (Lot 1 DP 1011890), located Taree, NSW.

EMM is undertaking an Aboriginal cultural heritage assessment to inform the activity.

The contact, on behalf of Health Infrastructure, for the Manning Hospital Redevelopment is Anthony Shaw, Senior Project Manager. Mace Australia, Suite 1703, Level 17, 44 Market Street, Sydney NSW 2000. T: 02 91268010; E: Anthony.shaw@macegroup.com

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The redevelopment of Manning Base Hospital will provide modern facilities and enhanced services to the communities of Taree and the surrounding Manning Valley region.

Funeral Notices

BELL
Michael Arthur 'Mick'

Late of Narrabri and formerly of Taree. Passed away suddenly at home on 11th August 2021.
Aged 70 years

Dearly loved partner of Helen. Loving step-father of Katie, Andrew and Tim and their partners. Cherished Pop of Telisha, Makenzie, Chase, Seth and Spencer
"So dearly loved, so sadly missed"

Due to the current Covid restrictions, Michael's funeral service will be private. Family and friends are respectfully invited to view the service via livestream from 11am on Thursday 19th August 2021. Details are on the Narrabri Funerals Facebook page or using the livestream link on www.lightfootfunerals.com.au

Narrabri Funerals
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Funeral Directors of Narrabri and the North West
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Public Notices

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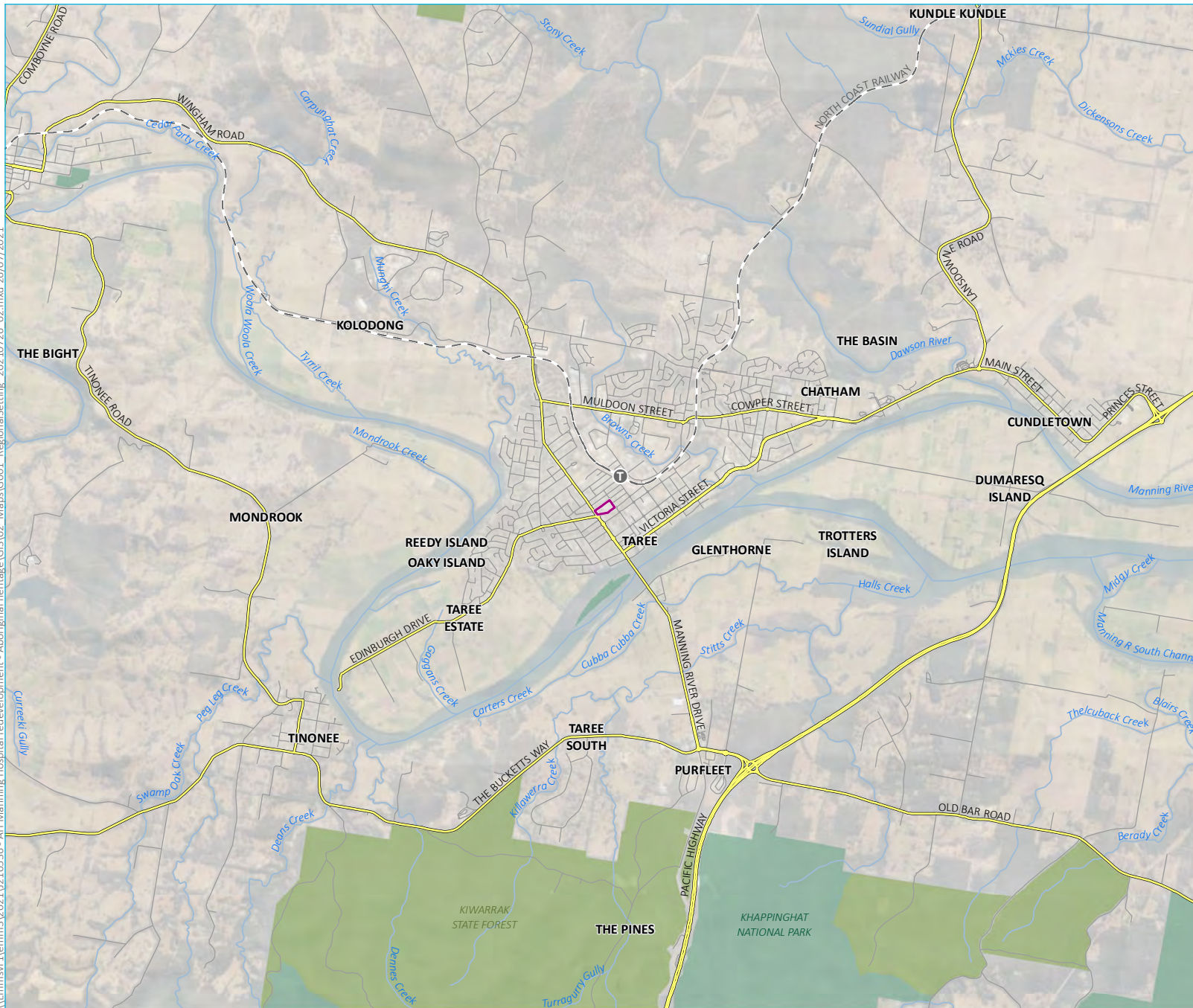
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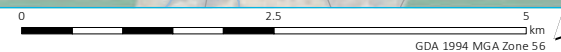



- KEY**
- Study area
 - Train station
 - Rail line
 - Major road
 - Minor road
 - Named watercourse
 - NPWS reserve
 - State forest
- INSET KEY**
- Major road

Regional setting

Manning Hospital redevelopment (stage 2)
Aboriginal cultural heritage assessment
Figure 1.1

Source: EMM (2021); DFSI (2017); GA (2011); ASGC (2006)





Subject: Notification of Registered Aboriginal Parties - Manning Hospital (Stage 2) redevelopment
Date: Thursday, 2 September 2021 1:17:00 PM
Attachments: [J210536_Manning_Hospital_Agency_notification_letter_Heritage_NSW.pdf](#)
[image001.png](#)

Hi Barry,


EMM Consulting is undertaking an ACHA for the proposed Manning Hospital (Stage 2) redevelopment at Taree, NSW.

In accordance with Requirement 4.1.6 of the *Aboriginal cultural heritage consultation for requirements for proponents 2010*, we are writing to inform you of the Aboriginal parties who have registered an interest in the project.

Please note two RAPs requested their details and correspondence to be withheld. We have therefore redacted their name and contact from the attached letter.


Please contact myself or Georgia Burnett (cc'd in this email) if you have any questions.

Kind regards
Cameron



I work flexibly. I'm sending you this message now because it's a good time for me, but do not expect you to read, respond or action it outside your regular hours

Kathryn McIlroy



Subject: Notification of Registered Aboriginal Parties - Manning Hospital (Stage 2) redevelopment
Attachments: J210536_Manning Hospital Agency notification letter_Purfleet LALC.pdf

Good afternoon,


EMM Consulting is undertaking an ACHA for the proposed Manning Hospital (Stage 2) redevelopment at Taree, NSW.

In accordance with Requirement 4.1.6 of the *Aboriginal cultural heritage consultation for requirements for proponents 2010*, we are writing to inform you of the Aboriginal parties who have registered an interest in the project.

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Kind regards
Cameron



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B.3 Stages 2 and 3 – presentation of information and gathering cultural information

This section contains the following documents:

- project information and assessment methodology letter
- if provided, responses and additional communications regarding the project methodology.

8 October 2021

Joyce McKinnon
79 King George Parade
Forster Keys NSW 2428

Re: Manning Hospital Base Redevelopment - Stage 2 - Project information and Aboriginal cultural heritage assessment method

1 Background

The NSW Government is investing \$100 million to redevelop the Manning Base Hospital (MBH) (Stage 2) located in Taree, NSW. The subject site has a real property description of Lot 1, DP 1011890 and occupies an area of ~25,000m² (2.5 ha) (Figure 1.1).

EMM Consulting (EMM Heritage) has been engaged by Mace Australia, on behalf of Health Infrastructure (the proponent), to undertake an Aboriginal Cultural Heritage Assessment (ACHA). The assessment will identify the presence of Aboriginal heritage values and support the redevelopment team in minimising impacts to Aboriginal heritage as a result of the proposed construction.

The redevelopment of Manning Base Hospital will provide upgraded facilities and enhanced services to the communities of Taree and the surrounding Manning Valley region.

MBH is comprised of buildings and external landscaping that form the hospital campus. Existing services include intensive care, general surgery and medicine, fast track rehabilitation, maternity services, children's services, oncology and palliative care. The campus also includes a mental health, drug and alcohol and oral health facilities that are co-owned with the Taree Community Health Centre.

Funding for the redevelopment was confirmed in the NSW Government 2020 State Budget. The project scope is to redevelop MBH in line with the endorsed Hunter New England Local Health District Lower Mid-North Coast Clinical Service Plan (CSP). The project will be assessed as a State Significant Development (SSD).

This document is provided in accordance with sections 4.2 and 4.3 of the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010* (DECCW 2010), which sets out the Aboriginal consultation requirements for the project. Additional Aboriginal community liaison and participation opportunities will occur in accordance with a project specific consultation strategy.

The aims of this letter are to:

- provide an overview of the project and how it will be assessed;
- provide background on the project;
- establish the purpose and aims of the Aboriginal consultation process;
- seek information about any Aboriginal cultural heritage values associated with the project and how they may affect, inform or refine the project and/or assessment methods;

- identify any culturally appropriate protocols that registered parties wish to be adopted during the information gathering process (e.g. protocols during field survey, or handling of culturally sensitive information); and
- present a draft of the intended assessment methods for your review and comment.

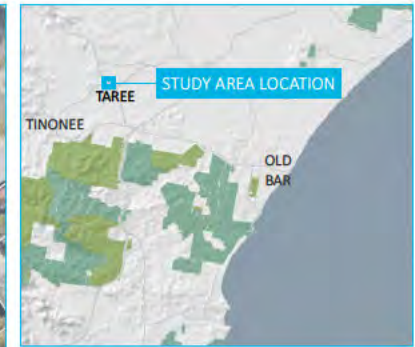
EMM will be consulting with the registered Aboriginal parties for the duration of the ACHA. For the purposes of this initial stage and in accordance with the Heritage NSW guidelines, we request any written response on the information and process below by **COB Friday 5 November 2021**.

All queries should be directed to EMM and can be provided to:



We welcome your feedback.

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- KEY**
- Study area
 - Cadastral boundary
 - Potential Archaeological Deposit (PAD)

Local context and AHIMS sites

Manning Base Hospital
Redevelopment Methodology Letter
Figure 1.1

Source: EMM (2021); OEH (2021); MetroMap (2021); GA (2011); ASGC (2006)



2 2. Background and current approvals pathway

The redevelopment of MBH will be assessed as an SSD, under the provisions of the *NSW Environmental Planning and Assessment Act 1979* (EP&A Act), noting the project is currently in Master Planning and the Secretary's Environmental Assessment Requirements (SEARs) have not been issued. Under an SSD approval pathway, the project will require approval from the Minister for Planning and will be accompanied by an Environmental Impact Statement (EIS). An ACHA will be required of the SEARs and prepared to assess the Aboriginal cultural heritage values that exist within the project area. Note that SSD projects do not require separate approvals under the *National Parks and Wildlife Act 1974* (e.g. Aboriginal heritage impact permits), rather any subsequent requirements for heritage are managed in accordance with the conditions of approval, provided by the Minister.

EMM Pty Limited is undertaking an extensive investigation of the Aboriginal heritage and archaeological values of the project area to develop an ACHA, including consultation with Aboriginal stakeholders in accordance with Heritage NSW guidelines.

3 Aboriginal stakeholders

As a result of the notification process undertaken between 26 July – 18 August 2021, the following Aboriginal stakeholders have expressed an interest in being involved in the ACHA:

- Purfleet/Taree Local Aboriginal Land Council;
- A1 Indigenous Services;
- Didge Ngunawal Clan;
- [REDACTED]
- [REDACTED]
- Robert Syron;
- Lee Davison/Saunders Family;
- William Paulson;
- Taree Indigenous Development and Employment (TIDE);
- Cinthia Coombe, representing Janice Paulson and Joyce McKinnon; and,
- Widescope.

4 Methods

Given the probable assessment of the development of the MBH under Part 4 (Division 4.7) of the EP&A Act, additional approvals required under the *National Parks and Wildlife Act 1974* do not apply. However, the SEARs may require Aboriginal heritage be assessed and managed in accordance with the following guidelines:

- *Code of Practice for Archaeological Investigations of Aboriginal Objects in NSW* (the Code) (DECCW 2010a);
- *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW* (DECCW 2010b); and
- *Aboriginal Consultation Requirements for Proponents 2010* (DECCW 2010c).

The purpose of the assessment is to identify and manage the Aboriginal cultural heritage sites and values of all areas that will be affected by the project. In summary, this will involve:

- consultation with the Aboriginal stakeholders to identify socio-cultural values of the project area and places of special significance that should be considered;
- a search of the AHIMS register for records of previously registered Aboriginal sites;
- a review of past Aboriginal heritage reports covering the project area;
- environmental landscape analysis to identify past Aboriginal resources and suitable occupation areas;
- synthesis of background research to develop a predictive model of Aboriginal site location;
- field investigation to validate the findings of the desktop assessment and identify any previously undocumented cultural material. This would include surface inspection and may extend to test excavations of areas of archaeological interest if required;
- an assessment of significance for Aboriginal cultural heritage values in the project area (with input from the registered Aboriginal stakeholders);
- where required, an impact assessment of how the project will affect Aboriginal cultural heritage values in the project area; and
- development of management recommendations based on the results of the assessment and input from registered Aboriginal stakeholders during the consultation process and particularly from the draft ACHA review period.

4.1 Archaeological survey

Survey of the project area will be undertaken to identify any existing Aboriginal objects or sites. Given the level of modification and previous development at MBH, the following methodology is likely to be altered for conditions on the day of the site inspection but will generally follow the principles established here.

Surface investigation will consist of the survey team evenly spaced (5-10 m apart) walking transects across accessible parts of the project area, with a key focus on targeting areas of low disturbance. The focus of the team will be to both investigate soil exposures for extant Aboriginal objects and identify landforms that have potential for cultural material to be present (either in surface or subsurface deposits). Given the relatively small project area, it is anticipated that the survey will be able to cover much, if not all, the ground surface of MBH (excluding areas of a hard stand). If this is not the case, a representative sample of

each landform will be gathered to characterise the archaeology, or its potential, of the project area. All Aboriginal objects and/or landforms of interest would be mapped and documented using hand-held GPS, photographs, sketches and/or written description.

A significant focus of the survey will be to discuss intangible values associated with the site, such as connection to other cultural places, stories, view-lines, contemporary values, etc.

The survey will be undertaken in accordance with Requirements 5 to 10 of the Code of Practice. In summary, the Code of Practice requires the following general methodology:

- pedestrian survey;
- survey and recording according to survey unit and/or transect;
- recording of beginning and end points of transects or the boundaries of survey units, and the spacing between survey personnel;
- recording of landform, soil information, land surface, vegetation conditions, visibility and exposure, and survey coverage;
- recording of any identified Aboriginal sites identified according to Requirements 6-8, and recording of any identified Aboriginal objects in accordance with Requirements 18-24 of the Code of Practice;
- if any Aboriginal objects and/or sites are identified in the course of the survey, site cards will be completed and submitted to the AHIMS registrar; and
- in the event of Aboriginal heritage being identified within the project footprint, undertake discussions on site as to the potential further investigation and/or management of these finds.

4.2 Archaeological test excavation (TBD)

At this stage, no test excavations are proposed, and the aim is to avoid test excavations where possible, largely through project redesign. However, if test excavations are required to further characterise the archaeological resource of an area identified in the survey, they would be implemented following the survey, in accordance with the Code of Practice. Specifically, they would include the following activities:

- all test excavation pits would be spatially located using a differential GPS device, which would also provide elevation data;
- manual excavation of 0.25m² test pits in a systematic grid across areas of archaeological interest within the impact footprint. The spatial resolution of the grid would be dependent on on-ground conditions, but would likely have test pits between 10-50m apart;
- excavation would use hand tools. Excavation of the first unit would be in 5cm spits, with subsequent excavation allowed in 10cm spits or according to stratigraphy (whichever is smallest) depending on the results of the first unit. Manual excavation would continue to either: i) the base of the cultural deposits; ii) to the depth of the underlying geology; or iii) to the maximum depth possible via hand excavation (likely ~ 80cm).
- sieving of all manually excavated material through a 5mm sieve;
- reduced levels of the top and bottom of the test pit would be documented using a dumpy level against a known elevation. Other levels may be taken as required;

- soil profiles would be recorded in accordance with the Code of Practice, including scaled drawings, photographs, and written descriptions;
- soil samples may be collected for description, sedimentological and chronological analysis where such analysis is considered likely to contribute significant information; and
- excavation procedures and protocols may be modified at the discretion of the Excavation Director, in consultation with the Aboriginal stakeholders and the proponent as the conditions in the field and nature of the excavations develop. This includes the movement of test pits to avoid existing built structures, buried services and disturbances not identified during the desktop phase.

4.3 Timeframes

The following indicative timeframes for the assessment will apply:

- distribution of this document to the registered Aboriginal stakeholders: 8 October 2021;
- field investigation of the project area: mid to late November 2021;
- distribution of the draft ACHA report: December 2021;
- input into recommendations and review of draft report: January 2022;
- report finalisation and submission of AHIP application (if required): late January 2022;

5 What we need from you

In addition to the archaeological evidence described above, Aboriginal heritage incorporates a wide range of values such as stories, traditions and cultural practices. EMM welcomes advice from the Aboriginal community about cultural values (which might include archaeological sites or other types of values) relevant to the project area and its surrounds. EMM is relying on the Aboriginal community for advice on non-archaeological and intangible Aboriginal values for the project area. We are happy to discuss any information which you are willing to share and will respect confidentiality where requested.

EMM appreciates your feedback on the above methodology proposed for the investigation and assessment of the project area. In responding, please also consider the following questions:

- Are there any other knowledge-holders or traditional owner groups we should be contacting to obtain cultural information on this area?
- Are there any protocols in relation to community interaction and/or cultural heritage that you would like adopted during the project?
- Are you aware of any Aboriginal objects, places, sites or stories of cultural significance and/or importance that you are aware of within the project area? If so, please advise us how you wish them to be dealt with during the project.
- Are you aware of any past or current fishing and hunting activities within the project area? Do you have any views on how these should be managed into the future?
- Is the information you are providing sensitive, gender specific, etc? If so, how would you like the information you provide to EMM to be managed? Noting that some documentation for the ACHA process will be required.
- Do you require any further information prior to EMM proceeding with the project?

In your response, can you please clearly identify who you would like EMM to talk to within your organisation, and provide contact details for these individuals. Please also ensure your preferred method of communication (e.g. telephone call, e-mail, letter, etc) is highlighted for subsequent stages of the project.

6 Closing

We look forward to receiving any response your organisation wishes to make about the proposed method by **COB Friday 5 November 2021**. Your response will be documented and considered in the assessment. Most importantly, your cultural information is also welcome within this timeframe; but it can also be submitted up until the completion of the draft ACHA.

Please feel free to contact me with any questions.

Yours sincerely,



8 October 2021

Janice Paulson
24 Grey Gum Road
Taree NSW 2430

Ground floor, 20 Chandos Street
St Leonards NSW 2065
PO Box 21
St Leonards NSW 1590

T 02 9493 9500
E info@emmconsulting.com.au
www.emmconsulting.com.au

Re: Manning Hospital Base Redevelopment - Stage 2 - Project information and Aboriginal cultural heritage assessment method

1 Background

The NSW Government is investing \$100 million to redevelop the Manning Base Hospital (MBH) (Stage 2) located in Taree, NSW. The subject site has a real property description of Lot 1, DP 1011890 and occupies an area of ~25,000m² (2.5 ha) (Figure 1.1).

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Funding for the redevelopment was confirmed in the NSW Government 2020 State Budget. The project scope is to redevelop MBH in line with the endorsed Hunter New England Local Health District Lower Mid-North Coast Clinical Service Plan (CSP). The project will be assessed as a State Significant Development (SSD).

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The aims of this letter are to:

- provide an overview of the project and how it will be assessed;
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- present a draft of the intended assessment methods for your review and comment.

EMM will be consulting with the registered Aboriginal parties for the duration of the ACHA. For the purposes of this initial stage and in accordance with the Heritage NSW guidelines, we request any written response on the information and process below by **COB Friday 5 November 2021**.

All queries should be directed to EMM and can be provided to:



We welcome your feedback.

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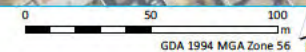


- KEY**
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 - Cadastral boundary
 - Potential Archaeological Deposit (PAD)

Local context and AHIMS sites

Manning Base Hospital
Redevelopment Methodology Letter
Figure 1.1

Source: EMM (2021); OEH (2021); MetroMap (2021); GA (2011); ASGC (2006)



2. Background and current approvals pathway

The redevelopment of MBH will be assessed as an SSD, under the provisions of the *NSW Environmental Planning and Assessment Act 1979* (EP&A Act), noting the project is currently in Master Planning and the Secretary's Environmental Assessment Requirements (SEARs) have not been issued. Under an SSD approval pathway, the project will require approval from the Minister for Planning and will be accompanied by an Environmental Impact Statement (EIS). An ACHA will be required of the SEARs and prepared to assess the Aboriginal cultural heritage values that exist within the project area. Note that SSD projects do not require separate approvals under the *National Parks and Wildlife Act 1974* (e.g. Aboriginal heritage impact permits), rather any subsequent requirements for heritage are managed in accordance with the conditions of approval, provided by the Minister.

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- *Aboriginal Consultation Requirements for Proponents 2010* (DECCW 2010c).

The purpose of the assessment is to identify and manage the Aboriginal cultural heritage sites and values of all areas that will be affected by the project. In summary, this will involve:

- consultation with the Aboriginal stakeholders to identify socio-cultural values of the project area and places of special significance that should be considered;
- a search of the AHIMS register for records of previously registered Aboriginal sites;
- a review of past Aboriginal heritage reports covering the project area;
- environmental landscape analysis to identify past Aboriginal resources and suitable occupation areas;
- synthesis of background research to develop a predictive model of Aboriginal site location;
- field investigation to validate the findings of the desktop assessment and identify any previously undocumented cultural material. This would include surface inspection and may extend to test excavations of areas of archaeological interest if required;
- an assessment of significance for Aboriginal cultural heritage values in the project area (with input from the registered Aboriginal stakeholders);
- where required, an impact assessment of how the project will affect Aboriginal cultural heritage values in the project area; and
- development of management recommendations based on the results of the assessment and input from registered Aboriginal stakeholders during the consultation process and particularly from the draft ACHA review period.

4.1 Archaeological survey

Survey of the project area will be undertaken to identify any existing Aboriginal objects or sites. Given the level of modification and previous development at MBH, the following methodology is likely to be altered for conditions on the day of the site inspection but will generally follow the principles established here.

Surface investigation will consist of the survey team evenly spaced (5-10 m apart) walking transects across accessible parts of the project area, with a key focus on targeting areas of low disturbance. The focus of the team will be to both investigate soil exposures for extant Aboriginal objects and identify landforms that have potential for cultural material to be present (either in surface or subsurface deposits). Given the relatively small project area, it is anticipated that the survey will be able to cover much, if not all, the ground surface of MBH (excluding areas of a hard stand). If this is not the case, a representative sample of

each landform will be gathered to characterise the archaeology, or its potential, of the project area. All Aboriginal objects and/or landforms of interest would be mapped and documented using hand-held GPS, photographs, sketches and/or written description.

A significant focus of the survey will be to discuss intangible values associated with the site, such as connection to other cultural places, stories, view-lines, contemporary values, etc.

The survey will be undertaken in accordance with Requirements 5 to 10 of the Code of Practice. In summary, the Code of Practice requires the following general methodology:

- pedestrian survey;
- survey and recording according to survey unit and/or transect;
- recording of beginning and end points of transects or the boundaries of survey units, and the spacing between survey personnel;
- recording of landform, soil information, land surface, vegetation conditions, visibility and exposure, and survey coverage;
- recording of any identified Aboriginal sites identified according to Requirements 6-8, and recording of any identified Aboriginal objects in accordance with Requirements 18-24 of the Code of Practice;
- if any Aboriginal objects and/or sites are identified in the course of the survey, site cards will be completed and submitted to the AHIMS registrar; and
- in the event of Aboriginal heritage being identified within the project footprint, undertake discussions on site as to the potential further investigation and/or management of these finds.

4.2 Archaeological test excavation (TBD)

At this stage, no test excavations are proposed, and the aim is to avoid test excavations where possible, largely through project redesign. However, if test excavations are required to further characterise the archaeological resource of an area identified in the survey, they would be implemented following the survey, in accordance with the Code of Practice. Specifically, they would include the following activities:

- all test excavation pits would be spatially located using a differential GPS device, which would also provide elevation data;
- manual excavation of 0.25m² test pits in a systematic grid across areas of archaeological interest within the impact footprint. The spatial resolution of the grid would be dependent on on-ground conditions, but would likely have test pits between 10-50m apart;
- excavation would use hand tools. Excavation of the first unit would be in 5cm spits, with subsequent excavation allowed in 10cm spits or according to stratigraphy (whichever is smallest) depending on the results of the first unit. Manual excavation would continue to either: i) the base of the cultural deposits; ii) to the depth of the underlying geology; or iii) to the maximum depth possible via hand excavation (likely ~ 80cm).
- sieving of all manually excavated material through a 5mm sieve;
- reduced levels of the top and bottom of the test pit would be documented using a dumpy level against a known elevation. Other levels may be taken as required;

- soil profiles would be recorded in accordance with the Code of Practice, including scaled drawings, photographs, and written descriptions;
- soil samples may be collected for description, sedimentological and chronological analysis where such analysis is considered likely to contribute significant information; and
- excavation procedures and protocols may be modified at the discretion of the Excavation Director, in consultation with the Aboriginal stakeholders and the proponent as the conditions in the field and nature of the excavations develop. This includes the movement of test pits to avoid existing built structures, buried services and disturbances not identified during the desktop phase.

4.3 Timeframes

The following indicative timeframes for the assessment will apply:

- distribution of this document to the registered Aboriginal stakeholders: 8 October 2021;
- field investigation of the project area: mid to late November 2021;
- distribution of the draft ACHA report: December 2021;
- input into recommendations and review of draft report: January 2022;
- report finalisation and submission of AHIP application (if required): late January 2022;

5 What we need from you

In addition to the archaeological evidence described above, Aboriginal heritage incorporates a wide range of values such as stories, traditions and cultural practices. EMM welcomes advice from the Aboriginal community about cultural values (which might include archaeological sites or other types of values) relevant to the project area and its surrounds. EMM is relying on the Aboriginal community for advice on non-archaeological and intangible Aboriginal values for the project area. We are happy to discuss any information which you are willing to share and will respect confidentiality where requested.

EMM appreciates your feedback on the above methodology proposed for the investigation and assessment of the project area. In responding, please also consider the following questions:

- Are there any other knowledge-holders or traditional owner groups we should be contacting to obtain cultural information on this area?
- Are there any protocols in relation to community interaction and/or cultural heritage that you would like adopted during the project?
- Are you aware of any Aboriginal objects, places, sites or stories of cultural significance and/or importance that you are aware of within the project area? If so, please advise us how you wish them to be dealt with during the project.
- Are you aware of any past or current fishing and hunting activities within the project area? Do you have any views on how these should be managed into the future?
- Is the information you are providing sensitive, gender specific, etc? If so, how would you like the information you provide to EMM to be managed? Noting that some documentation for the ACHA process will be required.
- Do you require any further information prior to EMM proceeding with the project?

In your response, can you please clearly identify who you would like EMM to talk to within your organisation, and provide contact details for these individuals. Please also ensure your preferred method of communication (e.g. telephone call, e-mail, letter, etc) is highlighted for subsequent stages of the project.

6 Closing

We look forward to receiving any response your organisation wishes to make about the proposed method by **COB Friday 5 November 2021**. Your response will be documented and considered in the assessment. Most importantly, your cultural information is also welcome within this timeframe; but it can also be submitted up until the completion of the draft ACHA.

Please feel free to contact me with any questions.

Yours sincerely,



8 October 2021

Ground floor, 20 Chandos Street
St Leonards NSW 2065
PO Box 21
St Leonards NSW 1590

T 02 9493 9500

E info@emmconsulting.com.au

www.emmconsulting.com.au

Re: Manning Hospital Base Redevelopment - Stage 2 - Project information and Aboriginal cultural heritage assessment method

1 Background

The NSW Government is investing \$100 million to redevelop the Manning Base Hospital (MBH) (Stage 2) located in Taree, NSW. The subject site has a real property description of Lot 1, DP 1011890 and occupies an area of ~25,000m² (2.5 ha) (Figure 1.1).

EMM Consulting (EMM Heritage) has been engaged by Mace Australia, on behalf of Health Infrastructure (the proponent), to undertake an Aboriginal Cultural Heritage Assessment (ACHA). The assessment will identify the presence of Aboriginal heritage values and support the redevelopment team in minimising impacts to Aboriginal heritage as a result of the proposed construction.

The redevelopment of Manning Base Hospital will provide upgraded facilities and enhanced services to the communities of Taree and the surrounding Manning Valley region.

MBH is comprised of buildings and external landscaping that form the hospital campus. Existing services include intensive care, general surgery and medicine, fast track rehabilitation, maternity services, children's services, oncology and palliative care. The campus also includes a mental health, drug and alcohol and oral health facilities that are co-owned with the Taree Community Health Centre.

Funding for the redevelopment was confirmed in the NSW Government 2020 State Budget. The project scope is to redevelop MBH in line with the endorsed Hunter New England Local Health District Lower Mid-North Coast Clinical Service Plan (CSP). The project will be assessed as a State Significant Development (SSD).

This document is provided in accordance with sections 4.2 and 4.3 of the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010* (DECCW 2010), which sets out the Aboriginal consultation requirements for the project. Additional Aboriginal community liaison and participation opportunities will occur in accordance with a project specific consultation strategy.

The aims of this letter are to:

- provide an overview of the project and how it will be assessed;
- provide background on the project;
- establish the purpose and aims of the Aboriginal consultation process;
- seek information about any Aboriginal cultural heritage values associated with the project and how they may affect, inform or refine the project and/or assessment methods;

- identify any culturally appropriate protocols that registered parties wish to be adopted during the information gathering process (e.g. protocols during field survey, or handling of culturally sensitive information); and
- present a draft of the intended assessment methods for your review and comment.

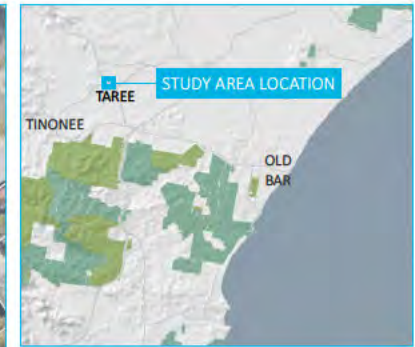
EMM will be consulting with the registered Aboriginal parties for the duration of the ACHA. For the purposes of this initial stage and in accordance with the Heritage NSW guidelines, we request any written response on the information and process below by **COB Friday 5 November 2021**.

All queries should be directed to EMM and can be provided to:



We welcome your feedback.

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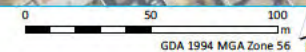


- KEY**
- Study area
 - Cadastral boundary
 - Potential Archaeological Deposit (PAD)

Local context and AHIMS sites

Manning Base Hospital
Redevelopment Methodology Letter
Figure 1.1

Source: EMM (2021); OEH (2021); MetroMap (2021); GA (2011); ASGC (2006)



2 2. Background and current approvals pathway

The redevelopment of MBH will be assessed as an SSD, under the provisions of the *NSW Environmental Planning and Assessment Act 1979* (EP&A Act), noting the project is currently in Master Planning and the Secretary's Environmental Assessment Requirements (SEARs) have not been issued. Under an SSD approval pathway, the project will require approval from the Minister for Planning and will be accompanied by an Environmental Impact Statement (EIS). An ACHA will be required of the SEARs and prepared to assess the Aboriginal cultural heritage values that exist within the project area. Note that SSD projects do not require separate approvals under the *National Parks and Wildlife Act 1974* (e.g. Aboriginal heritage impact permits), rather any subsequent requirements for heritage are managed in accordance with the conditions of approval, provided by the Minister.

EMM Pty Limited is undertaking an extensive investigation of the Aboriginal heritage and archaeological values of the project area to develop an ACHA, including consultation with Aboriginal stakeholders in accordance with Heritage NSW guidelines.

3 Aboriginal stakeholders

As a result of the notification process undertaken between 26 July – 18 August 2021, the following Aboriginal stakeholders have expressed an interest in being involved in the ACHA:

- Purfleet/Taree Local Aboriginal Land Council;
- A1 Indigenous Services;
- Didge Ngunawal Clan;
- [REDACTED]
- [REDACTED]
- Robert Syron;
- Lee Davison/Saunders Family;
- William Paulson;
- Taree Indigenous Development and Employment (TIDE);
- Cinthia Coombe, representing Janice Paulson and Joyce McKinnon; and,
- Widescope.

4 Methods

Given the probable assessment of the development of the MBH under Part 4 (Division 4.7) of the EP&A Act, additional approvals required under the *National Parks and Wildlife Act 1974* do not apply. However, the SEARs may require Aboriginal heritage be assessed and managed in accordance with the following guidelines:

- *Code of Practice for Archaeological Investigations of Aboriginal Objects in NSW* (the Code) (DECCW 2010a);
- *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW* (DECCW 2010b); and
- *Aboriginal Consultation Requirements for Proponents 2010* (DECCW 2010c).

The purpose of the assessment is to identify and manage the Aboriginal cultural heritage sites and values of all areas that will be affected by the project. In summary, this will involve:

- consultation with the Aboriginal stakeholders to identify socio-cultural values of the project area and places of special significance that should be considered;
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- where required, an impact assessment of how the project will affect Aboriginal cultural heritage values in the project area; and
- development of management recommendations based on the results of the assessment and input from registered Aboriginal stakeholders during the consultation process and particularly from the draft ACHA review period.

4.1 Archaeological survey

Survey of the project area will be undertaken to identify any existing Aboriginal objects or sites. Given the level of modification and previous development at MBH, the following methodology is likely to be altered for conditions on the day of the site inspection but will generally follow the principles established here.

Surface investigation will consist of the survey team evenly spaced (5-10 m apart) walking transects across accessible parts of the project area, with a key focus on targeting areas of low disturbance. The focus of the team will be to both investigate soil exposures for extant Aboriginal objects and identify landforms that have potential for cultural material to be present (either in surface or subsurface deposits). Given the relatively small project area, it is anticipated that the survey will be able to cover much, if not all, the ground surface of MBH (excluding areas of a hard stand). If this is not the case, a representative sample of

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- if any Aboriginal objects and/or sites are identified in the course of the survey, site cards will be completed and submitted to the AHIMS registrar; and
- in the event of Aboriginal heritage being identified within the project footprint, undertake discussions on site as to the potential further investigation and/or management of these finds.

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At this stage, no test excavations are proposed, and the aim is to avoid test excavations where possible, largely through project redesign. However, if test excavations are required to further characterise the archaeological resource of an area identified in the survey, they would be implemented following the survey, in accordance with the Code of Practice. Specifically, they would include the following activities:

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5 What we need from you

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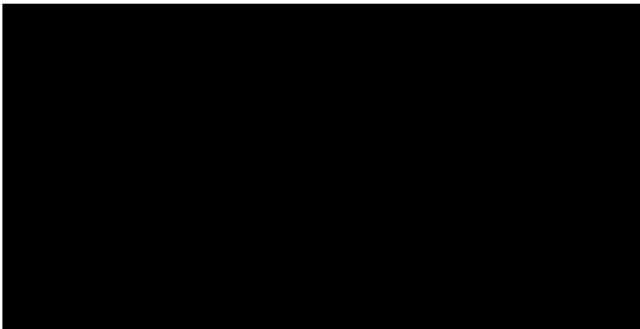
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6 Closing

We look forward to receiving any response your organisation wishes to make about the proposed method by **COB Friday 5 November 2021**. Your response will be documented and considered in the assessment. Most importantly, your cultural information is also welcome within this timeframe; but it can also be submitted up until the completion of the draft ACHA.

Please feel free to contact me with any questions.

Yours sincerely,



17 December 2021

Janice Paulson
24 Grey Gum Road
Taree NSW 2430

Re: Manning Base Hospital Redevelopment ACHA - Stage 2 - Invitation to site inspection and AFG

Dear Madam,

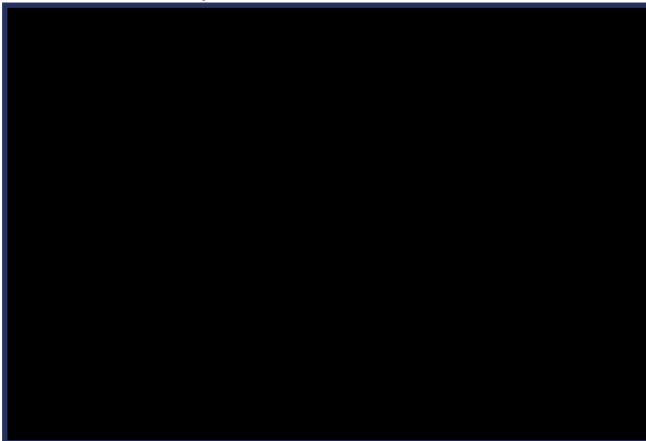
As previously mentioned, EMM would like to organise a date for an Aboriginal Focus Group (AFG) meeting and site inspection as part of the ACHA process for the proposed upgrades to Manning Base Hospital. The discussion would provide a platform for you to highlight any areas of concern and/or value within the project area and provides an opportunity to discuss the intangible values associated with the site and surrounding area. The agenda would also include a walkover of the proposed impact footprint within the hospital site.

The proposed date for the inspection and meeting is **Wednesday 2nd February 2022** and would likely take half a day to complete.

If you have any questions or concerns, please don't hesitate to get in touch with myself (8413 9527), Alan (0438 104 740) or Georgia (0459 295 806).

Wishing you and your families a very merry Christmas and a happy new year.

Yours sincerely,



17 December 2021

Joyce McKinnon
79 King George Parade
Forster Keys NSW 2428

Re: Manning Base Hospital Redevelopment ACHA - Stage 2 - Invitation to site inspection and AFG

Dear Madam,

As previously mentioned, EMM would like to organise a date for an Aboriginal Focus Group (AFG) meeting and site inspection as part of the ACHA process for the proposed upgrades to Manning Base Hospital. The discussion would provide a platform for you to highlight any areas of concern and/or value within the project area and provides an opportunity to discuss the intangible values associated with the site and surrounding area. The agenda would also include a walkover of the proposed impact footprint within the hospital site.

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If you have any questions or concerns, please don't hesitate to get in touch with myself (8413 9527), Alan (0438 104 740) or Georgia (0459 295 806).

Wishing you and your families a very merry Christmas and a happy new year.

Yours sincerely,





Dear Nic and ACH team,

As you may be aware, EMM is undertaking an Aboriginal cultural heritage assessment as part of a redevelopment of Manning Hospital, Taree, NSW. Following a meeting with the key knowledge-holders and a visit of the site, we are proposing a small archaeological test excavation in accordance with Heritage NSW guidelines to determine whether any natural soil profile remains on the site.

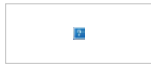
In accordance with these guidelines, please find attached a letter outlining the works, which builds on an earlier provision from October 2021 (also attached) to implement them. At this stage, we propose to undertake these works on 20 and 21 April 2022.

Happy to discuss
Thanks
Al



SYDNEY | Ground floor, 20 Chandos Street, St Leonards NSW 2060

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Dear All,

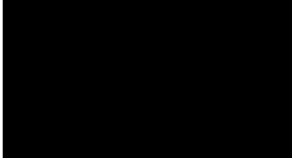
Thank you for your ongoing involvement in the Aboriginal cultural heritage assessment of the Manning Hospital (Stage 2). In late 2021, we provided your organisation with information on our proposed assessment methodology to investigate and understand the cultural materials and values associated with the development area. While this document included a proposed test excavation for the site, including general methods and spatial distribution, it lacked site specific locations for each test pit. Following further information (including geotechnical results) on the site and discussions with several key knowledge-holders, we now provide a letter showing where we propose to implement these test excavations.

Given the heavily developed nature of the site, and numerous buried services, we are proposing only a small program to determine the condition of the soil profile in the western portion of the site to determine if cultural materials may have survived the establishment of the hospital. At this stage, we are proposing to undertake these works on the 20 and 21 April 2022.

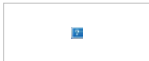
If you are interested in participating in these works, please let me know. We'll be in touch to organise the works in the coming weeks.

Happy to discuss

Thanks
Al



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Hi All,

Following some feedback, please find a finalised version of the minutes from our meeting a couple of weeks ago, with some very minor revision/addition.

AFG Meeting (Manning Hospital, Taree - Wednesday 2 Feb 2022 9am-12pm)
Present: Auntie Joyce McKinnon, Uncle William Paulson, Auntie Janice Paulson, Auntie Cynthia Coombe, Auntie Veronica Saunders (Biripi and/or Worimi Elders); Alan Williams and Georgia Burnett (EMM); Anthony Shaw, Gordon Barlow, Daniel Litherland (Mace); Shirley Graham, Emily Holbrow, (Health Infrastructure); Melinda Cobble, Deborah Bliss, Graham Pitman, Jacqueline Hawkins, Paul Townsend, Melissa Crain (Hunter New England LHD); and Neal Logan (BVN Architects).

Key points and actions:

- AW provided an initial outline of the proposed re-development, the assessment and approval process, and how EMM, Mace and BVN all fitted into this process. Specific discussions included the development of an Aboriginal cultural heritage assessment (ACHA) to inform the assessment process, and which explores both tangible and intangible cultural values of the site, assesses their significance and develops suitable mitigation measures. The focus of the meeting was identified to discuss tangible and especially intangible values of the site with Aboriginal Elders to inform this process.
- NL provided an outline of BVN's initial concepts and designs for the development, how the designs had considered environmental and Aboriginal cultural heritage, and sought input from the participants. This included discussions around the main walkway through the site, new entrance, landscaping and new structure in the northwest of the site.
- Discussion was wide-ranging and expanded significantly beyond the scope of the ACHA proposed for the main agenda. A summary of the main discussion points and outcomes are outlined below:
 - Recent hospital history – there was significant discussion over the recent history of Aboriginal people at the hospital both as patients and staff, with several of the Biripi Elders being former employees. This included a number of highly emotional and traumatic stories around how Aboriginal people were segregated within the hospital and/or treated poorly in the mid-20th Century (1960-70s), and frequently within living memory of the participants. This included the near death of people known to the participants, and/or the poor treatment of family and relatives during grieving. This prompted a lengthy discussion on the need for the hospital and Health Infrastructure more generally to introduce cultural awareness into training and operations to ensure such history is not forgotten nor repeated – and to allow an understanding of younger generations into some of this history to provide a better context of the situations they may encounter. This discussion also extended into the poor health treatment of Aboriginal people on the surrounding missions (Purfleet, Forster) again in the mid 20th Century, with many of those living on the mission ultimately going to the Manning Hospital.
Along with above, there were many discussions around the experiences of the Biripi Elders who worked in the hospital, including about their early training and working in the Victoria Fever Ward – an Aboriginal ward at one time. There was reference to at least 11 Aboriginal people that had been trained as nurses at some time in the past (1980s?) as part of a government initiative (including Auntie Veronica Saunders), and who either remained or went on to other things as the fundings for this initiative ceased. The Victoria Fever Ward building was referenced several times in discussion as being significant for both being used for the treatment of Aboriginal people, and several of the Elders having worked there early in their careers. However, there was general agreement that the building could be removed and suitably interpreted elsewhere on the site, given the need for functionality at the site.
 - Deep-time history. Two critical pieces of information were provided for the ACHA. These included the identification of the nearby showground as a place where past Biripi people used to live and occupy in the post-invasion period; and which is relatively close to the hospital site – and hence may have cultural materials. The second was the identification of a burial ground located at the western end of the site beneath the 1940's nurse building. This was corroborated by several of the participants. Specific details of the burial were not explored, but indirectly references suggest that this was a pre-hospital burial ground, which may account for limited documentary evidence of the site. The exact location was not identified, but it was described as on top of the hill (ie nearest Commerce Street).
 - Design elements – much of the remaining discussion was around the potential inputs that Aboriginal heritage could have in the new designs. Discussions included important flora and fauna, with a focus on bush-tuckers (still used today and often by Aboriginal people at the hospital), sharks, dolphins, kangaroos and wallabies as significant totems of the Biripi people – and their ability to absorb other nearby traditional owner's totems (all being part of the same language group), including stingray and goanna. Significant view lines were discussed, with the Manning River and mountains (the Three Brothers were also referenced) being highlighted as important to the Biripi people, and that currently such views were limited in the current hospital. There was also lengthy discussion on the need for suitable establishment of cultural places/rooms in the hospital to allow Aboriginal people to both view recently deceased relatives and undertake family gatherings more aligned to their cultural practices (eg big families all being able to come together), and these would be good interpretive opportunities. Good examples of cultural awareness and cultural rooms were noted at Tamworth Hospital and John Hunter Hospital, and perhaps can be used/referenced for future activities at the Manning Hospital. It was agreed that while the history above needs to be told, major interpretation in the re-development should focus on the celebration of Aboriginal culture (this was not universally agreed and additional discussions on interpretive content will be required when the designs are progressed).
 - Other discussions – a few other points were raised that do not fit into above. There was a brief mention to 120 High Street outside the study area being important and originally connected to hospital activities, with at least one Aboriginal person being born on the verandah. There were several off-line discussions around the need for oral history to be undertaken to document some of the stories touched upon in the meeting and summarised above. This would likely form a recommendation of the ACHA. An additional Elder, Colleen Devitt, has been highlighted as having knowledge of past activities on the site, but was unavailable at the time of the meeting. Future attempts to consult with Colleen will be explored as the project progresses.

I don't think I have everyone's contacts, especially for HNE LHD, can you please pass this onto attending personnel that I have missed here.

Happy to discuss
Thanks
Al



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Hi All,

Sorry a handful of minor changes someone has identified since distribution. Please find updated minutes below. I hope to be in touch with you all about next steps in the coming weeks.

Thanks

A

AFG Meeting (Manning Hospital, Taree - Wednesday 2 Feb 2022 9am-12pm)

Present: Auntie Joyce McKinnon, Uncle William Paulson, Auntie Janice Paulson, Auntie Cynthia Coombe, Auntie Veronica Saunders (Biripi and/or Worimi Elders); Alan Williams and Georgia Burnett (EMM); Anthony Shaw, Gordon Barlow, Daniel Litherland (Mace); Shirley Graham, Emily Holbrow, (Health Infrastructure); Melinda Cobble, Deborah Bliss, Graham Pitman, Jacqueline Hawkins, Paul Townsend, Melissa Crain (Hunter New England LHD); and Neal Logan (BVN Architects).

Key points and actions:

- AW provided an initial outline of the proposed re-development, the assessment and approval process, and how EMM, Health Infrastructure, Mace and BVN all fitted into this process. Specific discussions included the development of an Aboriginal cultural heritage assessment (ACHA) to inform the assessment process, and which explores both tangible and intangible cultural values of the site, assesses their significance and develops suitable mitigation measures. The focus of the meeting was identified to discuss tangible and especially intangible values of the site with Aboriginal Elders to inform this process.
- NL provided an outline of BVN's initial concepts and designs for the development, how the designs had considered environmental and Aboriginal cultural heritage, and sought input from the participants. This included discussions around the main walkway through the site, new entrance, landscaping and new structure in the northwest of the site.
- Discussion was wide-ranging and expanded significantly beyond the scope of the ACHA proposed for the main agenda. A summary of the main discussion points and outcomes are outlined below:
 - Recent hospital history – there was significant discussion over the recent history of Aboriginal people at the hospital both as patients and staff, with several of the Biripi Elders being former employees. This included a number of highly emotional and traumatic stories around how Aboriginal people were segregated within the hospital and/or treated poorly in the mid-20th Century (1960-70s), and frequently within living memory of the participants. This included the near death of people known to the participants, and/or the poor treatment of family and relatives during grieving. This prompted a lengthy discussion on the need for the hospital to introduce cultural awareness into training and operations to ensure such history is not forgotten nor repeated – and to allow an understanding of younger generations into some of this history to provide a better context of the situations they may encounter. This discussion also extended into the poor health treatment of Aboriginal people on the surrounding missions (Purfleet, Forster) again in the mid 20th Century, with many of those living on the mission ultimately going to the Manning Hospital.
Along with above, there were many discussions around the experiences of the Biripi Elders who worked in the hospital, including about their early training and working in the Victoria Fever Ward – an Aboriginal ward at one time. There was reference to at least 11 Aboriginal people that had been trained as nurses at some time in the past (1980s?) as part of a government initiative (including Auntie Veronica Saunders), and who either remained or went on to other things as the funding for this initiative ceased. The Victoria Fever Ward building was referenced several times in discussion as being significant for both being used for the treatment of Aboriginal people, and several of the Elders having worked there early in their careers. However, there was general agreement that the building could be removed and suitably interpreted elsewhere on the site, given the need for functionality at the site.
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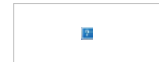
Happy to discuss

Thanks

A



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B.4 Stage 4 – issue of draft ACHA and responses

If provided, this section contains the following documents:

- RAP feedback from draft ACHA report

Appendix C

Archaeological background

C.1 Site definitions and recording methods used for this assessment

C.1.1 Aboriginal sites

In the AHIMS database, Aboriginal sites are defined in several ways. At the simplest level, sites are recorded as ‘closed’ or ‘open’. Closed sites are associated with rockshelters and include other evidence of Aboriginal occupation that may be present, such as areas where subsurface Aboriginal objects may occur within the shelter (‘potential archaeological deposit’ (PAD)), faunal remains, and art on the shelter walls (paintings/engravings). Open sites are broadly defined and encompass all other types of Aboriginal site features that are located in areas where there is no rockshelter. The most common open site features found generally include artefacts, grinding grooves, art, culturally modified trees, and shell deposits (middens) (OEH 2012). The presence or absence of stone artefacts is often a defining factor in site identification, with almost every site likely to have at least some associated artefacts, as discard or loss of this most ubiquitous and practically indestructible marker of past Aboriginal visitation.

Any one site (or group of linked sites described as a ‘complex’) can contain several different site features. For example, a shelter may have art on the walls, artefacts on the floor surface or outside the shelter, and be predicted to contain faunal remains and further artefacts in the accumulated deposit inside.

A description of terms used to describe different site features known to occur in the vicinity of the project area is provided in Table C.1 and use definitions provided by OEH and those adopted by EMM in their field investigations to produce consistency in recording. Similarly, there may be places of contemporary significance to Aboriginal people in the region and that will require consultation with this community to identify.

Table C.1 Site definitions and recording

Site feature	Definition and recording methods
Aboriginal ceremony and Dreaming	Previously referred to as mythological sites these are spiritual/story places where no physical evidence of previous use of the place may occur, e.g. natural unmodified landscape features, ceremonial or spiritual areas, men’s/women’s sites, dreaming (creation) tracks, marriage places etc.
Artefact site (open stone artefact site)	Objects such as stone tools, and associated flaked material, spears, manuports, grindstones, discarded stone flakes, modified glass or shell demonstrating evidence of use of the area by Aboriginal people. Open stone artefact sites were defined by the presence of one (isolated find) or more (artefact scatter) stone artefacts visible on the ground surface. The boundaries of a site are limited to the spatial extent of the visible stone artefacts. The mapped site points and/or ‘site areas’ do not represent the areas of potential archaeological deposit (PAD) that also apply to some sites (refer to the term ‘PAD’ below). Open stone artefact sites were recorded by marking each artefact location or each cluster of artefacts within a 5 m radius as a separate waypoint in the GPS. Site boundaries were allocated by drawing a line around the cluster waypoints for each site using ArcGIS software. Stone artefacts more than 50 m apart were recorded as separate sites. EMM acknowledges that the 50 m rule applied here is an arbitrary distinction for site boundaries and is used mainly for efficiencies in site management and to establish consistency in site recording methods
Burials	A traditional or contemporary (post-contact) burial of an Aboriginal person, which may occur outside designated cemeteries and may not be marked, e.g. in caves, marked by stone cairns, in sand areas, along creek banks etc.
Fish trap	A modified area on watercourses where fish were trapped for short-term storage and gathering.
Grinding grooves	Grinding grooves were defined as an area of outcropping bedrock containing evidence of one or more grinding grooves where ground-stone hatchets or other grinding practices (i.e. seed grinding) were implemented.

Table C.1 Site definitions and recording

Site feature	Definition and recording methods
Habitation structure	<p>Structures constructed by Aboriginal people for short- or long-term shelter. More temporary structures are commonly preserved away from the NSW coastline, may include historic camps of contemporary significance. Smaller structures may make use of natural materials such as branches, logs and bark sheets or manufactured materials such as corrugated iron to form shelters. Archaeological remains of a former structure such as chimney/fireplace, raised earth building platform, excavated pits, rubble mounds etc.</p>
Modified tree (carved or scarred)	<p>Trees which show the marks of modification as a result of cutting of bark from the trunk for use in the production of shields, canoes, boomerangs, burials shrouds, for medicinal purposes, foot holds etc., or alternately intentional carving of the heartwood of the tree to form a permanent marker to indicate ceremonial use/significance of a nearby area, again these carvings may also act as territorial or burial markers.</p> <p>Modified trees (either carved or scarred) can be difficult to identify. Scars commonly occur on trees through natural processes such a branch tears, insect damage, storm and fire damage and faunal damage. Scars can also occur from mechanical damage from vehicles or farming equipment.</p> <p>The attributes of potential scarred trees were discussed during the survey amongst archaeologists and RAPs before it was decided if a scar would be recorded or not. A precautionary approach was adopted, whereby some of the more ambiguous examples were recorded anyway. The assessment of scar trees was made from the experience of the survey team and the guideline <i>Aboriginal scarred trees in New South Wales: a field manual</i> (DEC 2005). In some of the more ambiguous examples, it cannot be verified whether some scars recorded during the survey are of natural or Aboriginal origin. In such instances, an expert evaluation by a scar tree expert (arborist or other) would be required to determine the status of certain trees.</p>
Potential archaeological deposit (PAD)	<p>An area where Aboriginal objects may occur below the ground surface.</p> <p>The term ‘potential archaeological deposit’ was first applied in Sydney regional archaeology in the 1980s and referred to rockshelters that were large enough and contained enough accumulated deposit to allow archaeologists to predict that subsurface cultural material was likely to be present. Since then, the term has come to include open sites where the same prediction can be made.</p> <p>EMM has defined PADs as the predicted extent of concentrated subsurface Aboriginal objects in a particular area. PADs are not technically Aboriginal sites until, and if, subsurface Aboriginal objects are identified, which is typically established through archaeological test excavation. PAD areas have been assigned to landforms that are distinguishable from the surrounding landscape (e.g. elevated areas with good outlook overlooking watercourses) as being likely to retain higher artefact densities than the assumed ‘background scatter’ of archaeological material in the broader landscape.</p> <p>The identification of PADs associated with Aboriginal open camp sites was partly based on observations in the field and discussions with RAPs, but also related to the predictive model. Although PAD was attributed to areas for a variety of reasons, the main qualifiers were:</p> <p>The presence of surface artefacts or other Aboriginal objects. Ground surface visibility as part of the archaeological survey effort was typically considered high enough in each PAD area to identify at least one or more surface artefacts thereby indicating likelihood of subsurface potential. Notwithstanding, finding no visible surface artefacts in an area would not disqualify an area from being attributed with PAD.</p> <p>Level to gently inclined ground (<10%) indicating suitable camping or activity areas.</p> <p>Contours that distinguish the landforms with PAD from the surrounding landscape (e.g. spur crest, hill crest or knoll). Landform boundaries were also interpreted through observations in the field. Notably, rocky crest landforms that were protected from intensive cultivation were often attributed with PAD.</p> <p>Proximity to water: typically up to 100 m from 1st and 2nd order streams and up to 200 m from 3rd order streams and above. Elevated landforms at the confluence of higher order streams were also more likely to be attributed with PAD.</p> <p>EMM acknowledges that all PAD areas have been historically cleared of native vegetation and some have been subject to pasture improvements such as ploughing. As such, the term PAD does not assume high subsurface integrity; instead, it is a prediction of potential subsurface artefact concentrations.</p> <p>All stone quarry sites are predicted to have PAD. The assumption is that in most cases the visible surface material at quarries is represented by larger artefacts (such as cores) and that smaller material (e.g. flakes) is likely to be buried.</p>

Table C.1 Site definitions and recording

Site feature	Definition and recording methods
Restricted	Site information contained in the Aboriginal Heritage Information Management System is available only to certain authorised groups of people, as requested by the Aboriginal community. Detailed information may not be available in search reports.
Shell	An accumulation or deposit of shellfish from beach, estuarine, lacustrine or riverine species resulting from Aboriginal gathering or consumption. Usually found in deposits previously referred to as shell middens. Must be found in association with other objects like stone tools, fish bones, charcoal, fireplaces/hearths, and burials. Will vary greatly in size and composition.
Stone quarry	<p>Usually, a source of good quality stone which is quarried and used for the production of stone tools.</p> <p>Stone quarries represent where Aboriginal people gathered raw stone materials for stone tools and/or manufactured stone tools from the adjacent source material. Quarry sites are found at rock outcrops where the material was of suitable quality to have been used to manufacture stone tools. Stone quarries were defined by the presence of outcropping stone material with nearby evidence of the same material type used in the stone tool manufacture process. This was most commonly indicated by large stone cores or stone flakes distributed amongst the same naturally outcropping material.</p> <p>EMM acknowledges that the ‘open stone artefact’ site type shares some of the same characteristics as ‘stone quarries’, such as the presence of stone artefacts. However, they have been distinguished from each other because quarries can not only represent open camping activities, but also a fixed location where Aboriginal people needed to visit to extract a resource. In contrast, the locations of typical open camp sites were not fixed but chosen by Aboriginal people for their favourable conditions.</p>

C.2 AHIMS search results



AHIMS Web Services (AWS)

Extensive search - Site list report

Your Ref/PO Number : J210536 Manning Hospital
Client Service ID : 609403

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status **	SiteFeatures	SiteTypes	Reports
30-5-0069	Buckets Way South Taree-2	AGD	56	448075	6466373	Open site	Valid	Artefact : 1		
	Contact Searle									
	Recorders Vienna Maslin,Mr.Murray Wood							Permits		
30-5-0051	CBQ1	AGD	56	449160	6462020	Open site	Valid	Artefact : 1		4349
	Contact									
	Recorders Ms.Jacqueline Collins							Permits		
30-5-0064	PCW - 1	AGD	56	450248	6465510	Open site	Valid	Water Hole : 1		100072
	Contact T Russell									
	Recorders Mr.Paul Irish							Permits		
30-5-0019	TTRR 6;	AGD	56	451120	6466300	Open site	Valid	Artefact : -, Modified Tree (Carved or Scarred) :-	Open Camp Site,Scarred Tree	
	Contact									
	Recorders Elizabeth Rich,Alice Gorman							Permits		
30-6-0166	WMR 1 OldBar	AGD	56	454235	6464872	Open site	Valid	Artefact : 1		
	Contact Mick Leon									
	Recorders Vienna Maslin							Permits	1988	
30-6-0069	Oxley Island 1;	AGD	56	459175	6469175	Open site	Valid	Modified Tree (Carved or Scarred) : -	Scarred Tree	2103
	Contact									
	Recorders Mr.K Heffernan,Jan Klaver							Permits		
30-6-0215	OBP3AH13	GDA	56	460150	6462447	Open site	Destroyed	Artefact : 1		
	Contact									
	Recorders Mr.Matt Alexander,Ms.Bernadette Allen							Permits	4153	
30-5-0066	Buckets Way South Taree-3	AGD	56	447043	6466345	Open site	Valid	Artefact : 0		
	Contact									
	Recorders Vienna Maslin,Mr.Murray Wood							Permits		
30-5-0032	Marchfield Rd Bora Ground;	AGD	56	437525	6473900	Open site	Valid	Ceremonial Ring (Stone or Earth) : -	Bora/Ceremonial	2103
	Contact									
	Recorders Mr.K Heffernan,Jan Klaver							Permits		
30-5-0009	Stony Creek	AGD	56	440500	6474200	Open site	Valid	Ceremonial Ring (Stone or Earth) : -, Modified Tree (Carved or Scarred) : -	Bora/Ceremonial,Carved Tree	102145
	Contact									
	Recorders R Etheridge							Permits		
30-5-0029	Wingham Bush 2;	AGD	56	441150	6473350	Open site	Valid	Artefact : -	Open Camp Site	2103
	Contact									
	Recorders Mr.K Heffernan,Jan Klaver							Permits		
30-5-0028	Wingham Bush 1;	AGD	56	441275	6473620	Open site	Valid	Stone Arrangement : -	Stone Arrangement	2103
	Contact									
	Recorders Mr.K Heffernan,Jan Klaver							Permits		
30-5-0020	TTRR 7;	AGD	56	451150	6466250	Open site	Valid	Modified Tree (Carved or Scarred) : -	Scarred Tree	
	Contact									
	Recorders Elizabeth Rich,Alice Gorman							Permits		
30-6-0013	Farguhar Inlet;Farguhar Park;	AGD	56	453500	6465500	Open site	Valid	Shell : -, Artefact : -	Midden	
	Contact									
	Recorders Australian Museum							Permits		

Report generated by AHIMS Web Service on 02/08/2021 for Taylor Reid for the following area at Lat, Long From : -31.99, 152.34 - Lat, Long To : -31.84, 152.59. Number of Aboriginal sites and Aboriginal objects found is 86

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SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status **	SiteFeatures	SiteTypes	Reports
30-6-0209	OBP3AH07	GDA	56	459140	6462600	Open site	Valid	Modified Tree (Carved or Scarred) : 1		
	Contact	Recorders	Mr.Matt Alexander							
30-6-0204	OBP3AH02	GDA	56	459480	6461507	Open site	Destroyed	Artefact : 1		
	Contact	Recorders	RPS Australia East Pty Ltd - Hamilton,Mr.Matt Alexander,Ms.Jo Nelson							
30-6-0168	SOB 1	AGD	56	459750	6460790	Open site	Valid	Artefact : 1		
	Contact T Russell	Recorders	Mr.John Appleton							
30-6-0242	Forest Lane Reburial	GDA	56	459996	6462393	Open site	Valid	Burial : 1		
	Contact	Recorders	Virtus Heritage - Pottsville							
30-5-0031	Wingham Burial Ground;	AGD	56	439700	6473975	Open site	Valid	Burial : -	Burial/s	2103
	Contact	Recorders	Mr.K Heffernan,Jan Klaver							
30-5-0058	Peg Leg Creek 2	AGD	56	442100	6461200	Open site	Valid	Artefact : 2		
	Contact	Recorders	Ms.Jacqueline Collins							
30-5-0059	Peg Leg Creek 3	AGD	56	442380	6461000	Open site	Valid	Artefact : 1		
	Contact	Recorders	Ms.Jacqueline Collins							
30-5-0067	Buckets Way South Taree-4	GDA	56	448015	6466582	Open site	Valid	Modified Tree (Carved or Scarred) : 1		
	Contact Searle	Recorders	Vienna Maslin,Mr.Murray Wood							
30-5-0015	TTRR 1 / Blue hole;	AGD	56	449460	6464050	Open site	Valid	Water Hole : -	Water Hole/Well	
	Contact	Recorders	Elizabeth Rich,Alice Gorman							
30-5-0016	TTRR 3;	AGD	56	450000	6465550	Open site	Valid	Modified Tree (Carved or Scarred) : -	Scarred Tree	
	Contact	Recorders	Elizabeth Rich,Alice Gorman							
30-5-0017	TTRR 4;	AGD	56	450180	6465500	Open site	Valid	Modified Tree (Carved or Scarred) : -	Scarred Tree	
	Contact	Recorders	Elizabeth Rich,Mr.David Crew							
30-5-0072	Railway Cutting Site	GDA	56	450644	6469846	Open site	Valid	Artefact : 1		
	Contact	Recorders	Doctor.Alan Williams							
30-5-0018	TTRR 5;	AGD	56	451050	6466330	Open site	Valid	Artefact : -	Open Camp Site	
	Contact	Recorders	Elizabeth Rich,Alice Gorman							
30-6-0040	Neville Willey Shelly Midden;	AGD	56	458880	6465750	Open site	Valid	Shell : -, Artefact : -	Midden	
	Contact	Recorders	Clark							
30-6-0208	OBP3AH06	GDA	56	459370	6461002	Open site	Valid	Artefact : 6		
	Contact	Recorders	Mr.Matt Alexander							

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Client Service ID : 609403

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status **	SiteFeatures	SiteTypes	Reports
30-5-0077	MC Taree Masters PAD1	GDA	56	449270	6466372	Open site	Valid	Artefact : 1, Potential Archaeological Deposit (PAD) : 1		
	Contact							Recorders Myall Coast Archaeological Services	Permits	
30-6-0165	WMR 2 OldBar	AGD	56	454457	6464825	Open site	Valid	Artefact : 1		99024
	Contact Mick Leon							Recorders Purfleet Taree Local Aboriginal Land Council	Permits 1987	
30-6-0043	Oxley Island Midden;	AGD	56	459270	6465750	Open site	Valid	Shell : -, Artefact : -	Midden	
	Contact							Recorders Warren Bluff	Permits	
30-6-0206	OBP3AH04	GDA	56	459510	6461450	Open site	Destroyed	Artefact : 1		
	Contact							Recorders RPS Australia East Pty Ltd - Ihamilton,Mr.Matt Alexander,Ms.Jo Nelson	Permits 3318,3327,4039	
30-6-0213	OBP3AH11	GDA	56	459800	6461863	Open site	Destroyed	Artefact : 1		
	Contact							Recorders Mr.Matt Alexander	Permits	
30-5-0053	Kiwarrak State Forest	AGD	56	447620	6464619	Open site	Valid	Artefact : -		98226
	Contact							Recorders Archaeological Risk Assessment Services (ARAS),Mr.Giles (dup ID#12832) Hamm	Permits	
30-5-0070	Baskets Way South Taree-1	AGD	56	447744	6466468	Open site	Valid	Modified Tree (Carved or Scarred) : 1		
	Contact Searle							Recorders Vienna Maslin,Mr.Murray Wood	Permits	
30-5-0074	Bootawa PAST 1	GDA	56	441289	6468283	Open site	Valid	Modified Tree (Carved or Scarred) : 1		
	Contact							Recorders Ms.Mary-Jean Sutton,Virtus Heritage - Pottsville	Permits	
30-5-0049	PEG LEG CREEK 7	AGD	56	442360	6462150	Open site	Valid	Artefact : -		97368
	Contact							Recorders Ms.Jacqueline Collins	Permits	
30-5-0012	Hillsville;Kirrawak;	AGD	56	442600	6461600	Open site	Valid	Modified Tree (Carved or Scarred) : -	Carved Tree	
	Contact							Recorders David Bell	Permits	
30-5-0060	Peg leg Creek 6	AGD	56	443550	6461700	Open site	Valid	Artefact : 7		
	Contact							Recorders Ms.Jacqueline Collins	Permits	
30-5-0002	Purfleet Wunmurra Site	AGD	56	449700	6466100	Open site	Valid	Aboriginal Ceremony and Dreaming : -	Natural Mythological (Ritual)	
	Contact							Recorders Harry Creamer,Barbara Clarke	Permits	
30-5-0057	Brimbin 4	AGD	56	450469	6476850	Open site	Valid	Modified Tree (Carved or Scarred) : 1		98817
	Contact							Recorders Ms.Jacqueline Collins	Permits	
30-6-0042	Bohnock Midden;	AGD	56	458860	6465570	Closed site	Valid	Artefact : -, Shell : -	Shelter with Deposit	

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AHIMS Web Services (AWS) Extensive search - Site list report

Your Ref/PO Number : J210536 Manning Hospital
Client Service ID : 609403

SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status **	SiteFeatures	SiteTypes	Reports
	Contact	Recorders	John Winter							
30-6-0216	OBP3AH14	GDA	56	459590	6461655	Open site	Destroyed	Artefact : 1		
	Contact	Recorders	RPS Australia East Pty Ltd - Hamilton,Mr.Matt Alexander,Ms,Jo Nelson							
30-6-0207	OBP3AH05	GDA	56	459690	6461610	Open site	Destroyed	Artefact : 71	3318,3327,4039	
	Contact	Recorders	RPS Australia East Pty Ltd - Hamilton,Mr.Matt Alexander,Ms,Jo Nelson							
30-6-0214	OBP3AH12	GDA	56	459810	6461918	Open site	Destroyed	Artefact : 1	3318,3327,4039	
	Contact	Recorders	Mr.Matt Alexander							
30-6-0135	SOB-1	AGD	56	459830	6460950	Open site	Valid	Artefact : -		
	Contact	Recorders	Ms,Jacqueline Collins							
30-5-0010	Purfleet Mission Cemetery	AGD	56	449700	6465400	Open site	Valid	Burial : -, Aboriginal Ceremony and Dreaming : -		1746,1943
	Contact	Recorders	Glen Morris,Elizabeth Rich,Alice Gorman,John Saunders,Gillian Saunders,Ms,Adrier							
30-5-0065	Wollards Creek IF 1	AGD	56	450402	6465297	Open site	Valid	Artefact : 1		
	Contact	Recorders	Mr.Paul Irish							
30-5-0023	TTRR 10;	AGD	56	451680	6466300	Open site	Valid	Modified Tree (Carved or Scarred) : -	Scarred Tree	
	Contact	Recorders	Elizabeth Rich,Mr.David Crew							
30-5-0022	TTRR 9;	AGD	56	451700	6466400	Open site	Valid	Artefact : -	Open Camp Site	
	Contact	Recorders	Elizabeth Rich,Alice Gorman							
30-5-0043	TTRR 14;	AGD	56	452260	6470000	Open site	Valid	Artefact : -	Open Camp Site	
	Contact	Recorders	Ms,Jacqueline Collins							
30-6-0052	Fern Glen;	AGD	56	457150	6469230	Open site	Valid	Artefact : -	Open Camp Site	1333
	Contact	Recorders	Warren Bluff							
30-6-0127	Chinni Chinni Creek Bridge	AGD	56	458050	6472725	Open site	Valid	Artefact : -	Open Camp Site	
	Contact	Recorders	Ms,Jacqueline Collins							
30-6-0016	Oxly Island Shell Midden;,Oxly Island;Old Bar;	AGD	56	458510	6466850	Open site	Valid	Shell : -, Artefact : -	Midden	
	Contact	Recorders	JJ Clark							
30-6-0210	OBP3AH08	GDA	56	459130	6462546	Open site	Valid	Modified Tree (Carved or Scarred) : 1		
	Contact	Recorders	Mr.Matt Alexander							
30-6-0203	OBP3AH01	GDA	56	459320	6461519	Open site	Destroyed	Artefact : 1		
	Contact	Recorders	RPS Australia East Pty Ltd - Hamilton,Mr.Matt Alexander,Ms,Jo Nelson							
30-6-0212	OBP3AH10	GDA	56	459380	6461461	Open site	Destroyed	Artefact : 1	3318,3327,4039	
	Contact	Recorders	RPS Australia East Pty Ltd - Hamilton,Mr.Matt Alexander,Ms,Jo Nelson							

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SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status **	SiteFeatures	SiteTypes	Reports
30-6-0197	Restriction applied. Please contact ahims@environment.nsw.gov.au. Contact Mick Leon					Open site	Valid			101682
		Recorders	Mr.Ciaran Dunn					Permits		
30-6-0201	Old Bar 1 Contact	GDA	56	460234	6464492	Open site	Valid	Artefact : 10		
		Recorders	Ms.Sarah Paddington					Permits		
30-5-0079	Cedar Party Creek Burial 1 Contact	GDA	56	440981	6474134	Open site	Valid	Aboriginal Ceremony and Dreaming : 1, Burial : 1, Potential Archaeological Deposit (PAD) : 1		
		Recorders	Purfleet Taree Local Aboriginal Land Council					Permits	4425	
30-5-0073	Bootawa IF 1 Contact	GDA	56	441802	6467662	Open site	Valid	Artefact : 1		
		Recorders	Ms.Mary-Jean Sutton,Virtus Heritage - Pottsville					Permits		
30-5-0033	Yarra Stae Forest 1; Contact	AGD	56	445510	6476600	Open site	Valid	Artefact : -	Open Camp Site	2103
		Recorders	Mr.K Heffernan,Jan Klaver					Permits		
30-5-0013	Happy Valley Taree Contact	AGD	56	446800	6472200	Open site	Valid	Burial : -	Burial/s	
		Recorders	Harry Creamer,Marjorie Purfleet Reserve,Mr.Bert Marr					Permits		
30-5-0050	Lot 176 Cedar Party Contact	AGD	56	446879	6472372	Open site	Valid	Modified Tree (Carved or Scarved) : -		
		Recorders	Mr.Warren Mayers					Permits		
30-6-0218	Old Bar Road - Bora Ring. Contact Vic Buchanan	GDA	56	459487	6463191	Open site	Not a Site	Ceremonial Ring (Stone or Earth) : 1		
		Recorders	Vic Buchanan					Permits		
30-6-0232	OBSIF-1 Contact	GDA	56	459608	6160618	Open site	Valid	Artefact : 1		
		Recorders	Mr.Mick Leon					Permits		
30-6-0221	P2OB Canoe Tree Contact	AGD	56	459839	6464510	Open site	Valid	Modified Tree (Carved or Scarved) : -		
		Recorders	MCH - McCardle Cultural Heritage Pty Ltd,Ms.Penny McCardle					Permits		
30-6-0220	P2OB travel Route Contact	AGD	56	459900	6464000	Open site	Valid	Aboriginal Resource and Gathering : -, Aboriginal Ceremony and Dreaming : -, Potential Archaeological Deposit (PAD) : -		
		Recorders	MCH - McCardle Cultural Heritage Pty Ltd,Ms.Penny McCardle					Permits		
30-6-0217	OBP3AH15 Contact	GDA	56	460040	6462636	Open site	Destroyed	Artefact : 1		
		Recorders	RPS Australia East Pty Ltd - Hamilton,Mr.Matt Alexander,Ms,Jo Nelson					Permits	3318,3327	

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AHIMS Web Services (AWS) Extensive search - Site list report

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SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status **	SiteFeatures	SiteTypes	Reports
30-6-0041	Ferry Road Canoe Road;Oxley Island;	AGD	56	460050	6469180	Open site	Valid	Modified Tree (Carved or Scarred) : -	Scarred Tree	
	Contact									Permits
30-5-0068	Buckets Way South Taree-1	AGD	56	447744	6466468	Open site	Valid	Modified Tree (Carved or Scarred) : 1		
	Contact Searle									Permits
30-5-0076	Bootawa Scarred Kurrajong Tree	GDA	56	442259	6469042	Open site	Valid	Aboriginal Ceremony and Dreaming : - Modified Tree (Carved or Scarred) : -		
	Contact									Permits
30-5-0081	Taree Police Station PAD	GDA	56	448613	6469114	Open site	Not a Site	Potential Archaeological Deposit (PAD) : -		
	Contact									Permits
30-5-0021	TTRR 8;	AGD	56	451180	6466180	Open site	Valid	Artefact : -	Open Camp Site	
	Contact									Permits
30-5-0082	KIW005-1	GDA	56	452479	6463082	Open site	Valid	Artefact : -		
	Contact									Permits
30-6-0205	OBP3AH03	GDA	56	459490	6461499	Open site	Destroyed	Artefact : 1		
	Contact									Permits
30-6-0211	OBP3AH09	GDA	56	459950	6462395	Open site	Destroyed	Artefact : 1		3318,3327,4039
	Contact									Permits
30-5-0052	TWEMS-1	AGD	56	441040	6473350	Open site	Valid	Artefact : -		97525
	Contact									Permits
30-5-0044	Peg Leg Creek 1	AGD	56	441840	6461400	Open site	Valid	Artefact : -		97368
	Contact									Permits
30-5-0047	PEG LEG CREEK 8	AGD	56	442130	6461900	Open site	Valid	Artefact : -		97368
	Contact									Permits
30-5-0045	PEG LEG CREEK 9	AGD	56	442570	6462030	Open site	Valid	Artefact : -		97368
	Contact									Permits
30-5-0048	PEG LEG CREEK 4	AGD	56	442830	6460770	Open site	Valid	Artefact : -		97368
	Contact									Permits
30-5-0046	PEG LEG CREEK 5	AGD	56	443400	6460630	Open site	Valid	Artefact : -		97368
	Contact									Permits
30-5-0080	KM22-1	GDA	56	445560	6462363	Open site	Valid	Artefact : -		

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SiteID	SiteName	Datum	Zone	Easting	Northing	Context	Site Status **	SiteFeatures	SiteTypes	Reports
	<u>Contact</u>	<u>Recorders</u>				Mr.Scott Mann,Forestry Corporation of NSW Wauchope		<u>Permits</u>		
30-5-0083	Happy Valley Burial 2	GDA	56	447087	6472273	Open site	Valid	Burial :-		
	<u>Contact</u>	<u>Recorders</u>				Everick Heritage Pty Ltd,Mr.Matthew Finlayson		<u>Permits</u>		

** Site Status

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

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

Partially Destroyed - The site has been only partially impacted or harmed usually as consequence of permit activity but sometimes also after natural events. There might be parts or sections of the original site still present on the ground

Not a site - The site has been originally entered and accepted onto AHIMS as a valid site but after further investigations it was decided it is NOT an aboriginal site. Impact of this type of site does not require permit but Heritage NSW should be notified

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Appendix D

Field investigation

D.1 Test excavation photographs



Plate D.1 View north showing location of TP1



Plate D.2 Overview of TP1



Plate D.3 TP1 north section



Plate D.4 View north showing location of TP2



Plate D.5 Overview of TP2



Plate D.6 TP2 north section



Plate D.7 View north showing location of TP3



Plate D.8 Overview of TP3



Plate D.9 TP3 north section



Plate D.10 View north showing location of TP4



Plate D.11 Overview of TP4



Plate D.12 north section



Plate D.13 View north showing location of TP5



Plate D.14 Overview of TP5



Plate D.15 TP5 north section



Plate D.16 View north showing location of TP6



Plate D.17 Overview of TP6



Plate D.18 TP6 north section



Plate D.19 View north showing location of TP7



Plate D.20 Overview of TP7



Plate D.21 TP7 north section



Plate D.22 View north showing location of TP8



Plate D.23 Overview of TP8



Plate D.24 TP8 north section



Plate D.25 View north showing location of TP9



Plate D.26 Overview of TP9



Plate D.27 TP9 north section



Plate D.28 View north showing location of TP10



Plate D.29 Overview of TP10



Plate D.30 TP10 north section

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