

# Royal Far West Manly Beach NSW

## Cultural Heritage Assessment and Aboriginal Archaeological Assessment



2011

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## Introduction

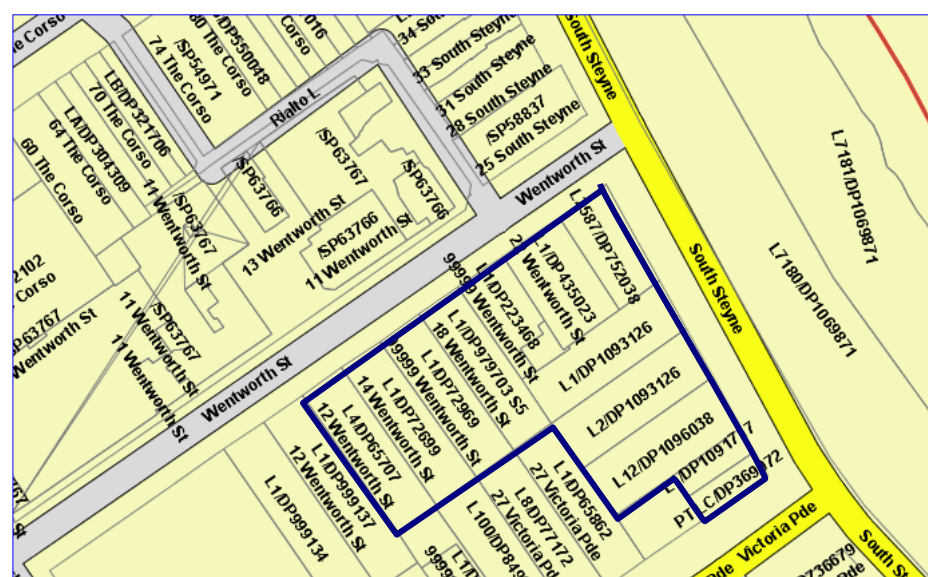
Urbis have been engaged by the Royal Far West Health Facility (RFW) in Manly NSW to prepare a Major Project Concept Plan under Part 3A of the EP&A Act. The purpose of the plan is to facilitate and guide the mixed-use redevelopment of the Royal Far West properties at the corner of Wentworth and South Steyne Streets near Manly Beach. Urbis in turn have engaged Mary Dallas Consulting Archaeologists (MDCA) to prepare an Aboriginal Cultural Heritage Assessment of the properties in the light of the proposed redevelopment.

This document provides an overview of Aboriginal archaeological sites and Aboriginal historical association with the Manly area in general and the Royal Far West Health Scheme in particular to aid in an assessment of the Aboriginal cultural heritage significance of the RFW health facilities at Manly.

## The Site

The RFW site is located in the Manly Town Centre, one block south of the Corso, and approximately 300 metres east of the Manly Ferry Wharf. The site comprises the eastern end of the street block bounded by Wentworth Street, Victoria Parade and South Steyne Street, Manly. The western end of the street block accommodates Manly Public School. South Steyne Street and the Manly Beach are to the east of the site. The site has an area of 6,950m<sup>2</sup>.

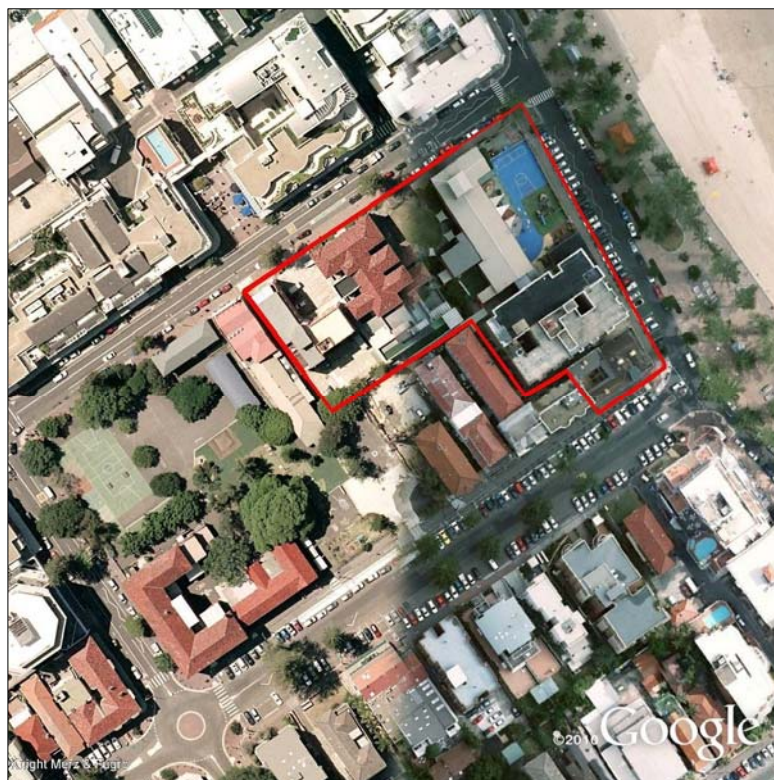
The site currently accommodates a number of facilities relating to its use as a multidisciplinary service to rural children and their families, including health, education and accommodation.



Local Cadastre

Source: RPData

The site is located mainly within the 5(a) Special Uses (Children's Home) zone, pursuant to Manly Local Environmental Plan 1988 (MLEP 1988) and contains Drummond House, The Elsie Hill Building and car park, Moncrieff Barron Wing, Far West School and Norman Drummond Building and the Terrace.



Aerial view of the site

## Archaeological Background

The distribution of Aboriginal sites in the Sydney region is strongly related to bedrock geology and local topographic features, including elevation and the presence of water resources. The majority of sites along the Manly coast and harbour embayments are shell middens in an open context or in sheltered overhangs and rock engraving sites.

Shell Midden deposits consist of accumulations of discarded shell. Large middens occur in coastal areas, especially in River estuaries. Deposits vary in size and content. Middens may be small discrete scatters of one particular shellfish species or a complex accumulation over time of shellfish, fish or animal remains, stone artefacts and burials. Middens occur in open or sheltered contexts. The open shell middens occur on beach dunes and the sheltered middens occur where there are sandstone formations that have survived suburban and town development. Rock platform and sandy beach shellfish remains are concentrated around the coast while further inland



these species give way to estuarine varieties such as *Anadara trapezia* [Sydney cockle] or *Pyrazus ebeninus* [Hercules club whelk].

Rock engraving sites can occur on suitable expanses of smooth surfaced sandstone platforms or ledges. They may be produced by the abrasion or indirect percussion on flat even rock surfaces in either the open or sheltered situations. Most are located on high vantage points along ridgetops and slopes particularly at the headwaters of creeks, few are known on valley floors or in creek beds and there are relatively few engravings known along the harbour's edge.

Engraved designs include depictions of animals, fish, birds, humans, mythical beings and footprints and animal tracks. They may be in isolation, in large groups or compositions such as in Garigal National Park, at Bantry Bay and at Grotto Point Manly.

Other abraded grooves can be formed by the preparation of stone basins, by hollows for water storage or diversion, or the preparation of otherwise poisonous food plants.

Other types of sites include sheltered occupation sites [which may or may not contain shell deposits], art sites, rock engravings and axe grinding grooves. The sheltered occupation sites are associated with sandstone formations and can be located in any suitably sized [ $>1\text{m}$  in height] sandstone overhang. Axe grinding grooves can be found in watercourses often around rock holes which are used to facilitate wet grinding to sharpen a tool's ground edge. Evidence of occupation, apart from art works, includes stone tools, fish bone, fish hooks, hearths and burials.

Painted or drawn art may be located on the walls or ceilings of a shelter or overhang. McDonald [1985; 1987; 1990] has found that 70% of such sites are located on slopes and the remainder on ridgetops or at the base of slope. Up to 25% of sheltered art sites are associated with occupation deposit. Painted or drawn techniques are most common followed by stencilling although the predominant motif class [up to 50%] is a hand stencil.

Axe Grinding Grooves are grooves which result from the manufacture or maintenance of the working edge of an edge ground tool. They are usually found in suitable sandstone surfaces in or beside creek beds or rock pools.

Open Occupation Sites are likely to occur on dry, relatively flat landforms adjacent to creeks or waterways. They are very rare in sandstone contexts. This is likely to be due to the difficulty of their detection on organic rich surfaces in these areas. These sites may contain stone artefact scatters and/ or durable food remains. Surface scatters of stone artefacts may be the result of mobile hunting activities. Single occurrences might relate to tool loss, abandonment or maintenance.

Scarred or Carved Trees are extremely rare in an urban situation. Scarring on trees result when bark or wood has been removed to make shields, shelter, canoes, containers, footholds for food retrieval, or, by carving designs into the exposed wood.





The ascription of an Aboriginal origin to a scar on a tree is often problematic. Early settlers also cut tree bark for animal water troughs and roofing material. Other scars can be the result of cockatoo peeling, surveyor or miner blazes or lightning strikes. Few Aboriginal scars have survived in a natural state in the region because of bushfires, clearing and rate of deterioration. Unless the tree is at least 100 years old the scarring is unlikely to be of Aboriginal origin.

Burials are generally located in dry elevated soft sediments such as sand and alluvial silts. They are usually only visible where there has been some disturbance of the subsurface sediments or where erosional forces have exposed them.

The earliest observations of Aboriginal mortuary practices in the Sydney region were made by officials and settlers of the First Fleet. The only forms observed were internment and cremation.

The ethnographic evidence has been summarised by McDonald [1994 : 55-57], who argues that in Sydney the burial of the dead occurred in ad hoc, non-contiguous locations, usually in the open. Variations in methods have been related to age and initiation level and grave goods consisting of personal possessions [fishing spears, throwing sticks etc] rather than ritual items were involved. Angas [1847] reported that older people were cremated and the young were buried beneath small mounds of soil.

There are no early accounts describing burial in middens or sand bodies, such as beach foredunes. The only references to burial in rock shelters relate to deaths from the 1789 epidemic. However the surviving evidence indicates these places were commonly used along the coastal strip.

The Australian Museum and Shellshear Museum collection of Aboriginal skeletal material for the Sydney region is limited to the coastal strip [ie, up to 5km inland] and all have been reportedly retrieved from shell midden deposits in coastal sand formations or in sheltered deposits in sandstone overhangs. These collections are made up of individuals accidentally uncovered and retrieved by archaeological excavation. The archaeological evidence indicates interment in living sites, often of several individuals. These burials are associated with habitation remains. There are no cemeteries [ie., places specifically set aside for the disposal of the dead and which have no occupation evidence] known for the Sydney Region.

It can be assumed that, as in other areas of NSW, in the years following contact traditional Aboriginal mortuary practises were suspended or slowly gave way to the European style of interment in local cemeteries or in designated sections of such cemeteries.

Burial sites are rare and are usually only located when subsurface sediments have been exposed by erosion or disturbance. Burial practices vary over time and place. Burial may be in hollow tree stumps, soft dry sediments such as sand bodies or sandy loam. A number of burials are known for the Manly area in soft sandy contexts



[dunes] and within rock shelter deposits. Burials are not well preserved in acidic conditions.

Most of the known Aboriginal archaeological sites in the Manly area are located in the reserved lands of North Head and Dobroyd Head [Sydney Harbour National Park] and other public parks. There are only two known sites on private land. There are no Aboriginal sites within the RFW site. There have been no previous archaeological surveys or investigations within the study area. A search was made of the Department of Environment Climate Change and Water [DECCW] Aboriginal Heritage Information Management System [AHIMS] incorporating the Aboriginal Sites Register for the area immediately around the RFW site and also of 1km around the site<sup>1</sup>.

The register search for immediate area, which is underlain by sandy deposits, revealed 1 site, an engraving site **AHIMS # 45-6-706**. The Site Recording Form for this site [see Attachment 1 Map and Recording Form] clearly states the engraving is in the Fairlight Estate although the grid reference places it on the beach to the east of the Amusement Pier at the end of Wentworth Street. The site was recorded by Campbell<sup>2</sup> in the late eighteen hundreds. The grid reference provided is at 1:250,000. There is no sandstone at this location.

Five Aboriginal sites are located within 1km of the RFW site including the one above. These areas are located to the south and south east of the RFW site. One of these is an engraving reported to be located at 8 Osbourne Road. The Recording Form for this site indicates that was destroyed by building construction. The grid reference for this site places it further east.

A burial site was recorded in the East Esplanade Reserve at the end of Ashburners Street. The records for this site are limited to a Sydney Morning Herald article for 28<sup>th</sup> January 1938 which indicates it was unearthed by Council workers in the Reserve. It is not known whether the remains were forwarded to the Australian Museum, although this is likely to have occurred.

On the basis of the topography and the underlying Quaternary sands<sup>3</sup> of the Manly isthmus and where relatively undisturbed sands might be expected, the types of Aboriginal sites that are likely to have been located here include burials and open occupation sites containing shell midden, stone artefacts and/or hearths.

Although not registered on the DECCW AHIMS database there are also 3 known Historical Aboriginal camp sites at Manly, one of which was on land now occupied by the Manly Public School on Wentworth Street, to the immediate west of the RFW site [see next section]. This camp was known as a summer camp and a stopover before travelling on to Narrabeen-Pittwater.

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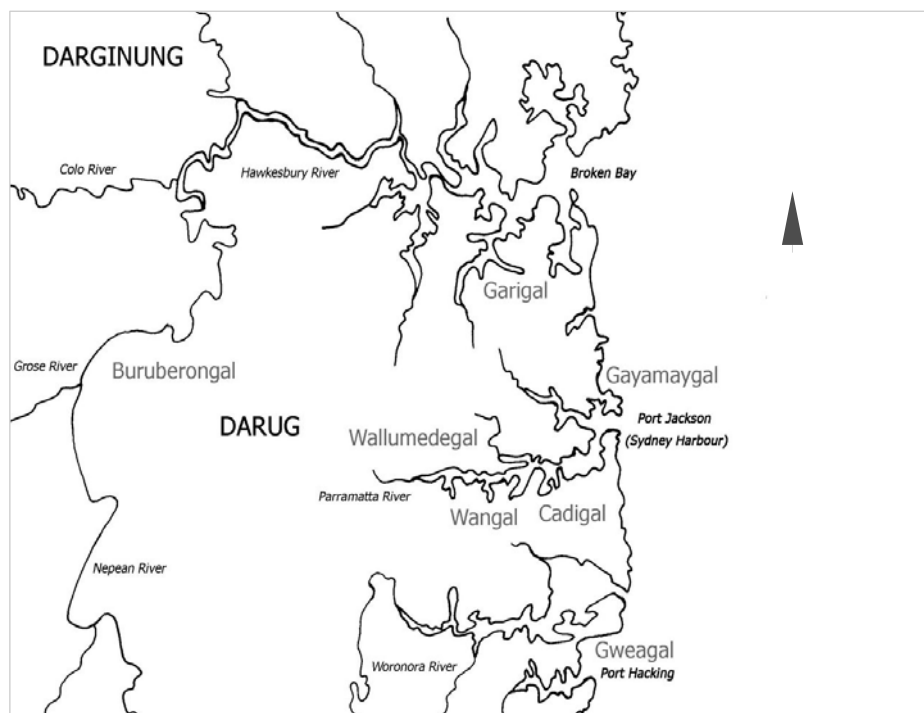
<sup>1</sup> Search co-ordinates were 341300 -341550E 6258400 -6258650N; and 341000-342000E 6258000 - 6259000

<sup>2</sup> Campbell 1899: 25 Plate IX Fig 5

<sup>3</sup> Herbert 1980 1:100,000 geological sheet

## Historical Background

For thousands of years before European settlement the Manly area to the immediate north of Port Jackson was part of the lands of the Gayamaygal- an Aboriginal clan who lived in the vicinity of Manly Bay (which was known by the Aboriginal name Kay-yee-may).<sup>4</sup> Like other clans, the Gayamaygal was an extended family group sharing a common language [Guringai language group] and totemic associations.



**Indicative Map of Aboriginal Sydney (early 19<sup>th</sup> century)**

*Dan Tuck 2010 after Attenbrow 2010 and others*

## Lifestyle & Resources

The physical environment of the Manly area is dominated and defined by the spectacular Pacific Ocean coastline, the rocky harbour headlands and the calm inner harbour. It is therefore not surprising that fish and fishing were of major social, spiritual and economic importance to the original inhabitants of the area. Early colonial observer and diarist Watkin Tench wrote that:

*Fishing, indeed, seems to engross nearly all of their time, probably from its forming a chief part of their subsistence.*<sup>5</sup>

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<sup>4</sup> Attenbrow 2010: 25

<sup>5</sup> Tench 1979





Tench's observation was supported by Lieutenant David Collins who noted:

*The natives on the sea-coast are those with which we are most acquainted. Fish is their chief support.*<sup>6</sup>

### Coast

Historical accounts indicate that at the time of first contact, Aboriginal people ate principally snapper, bream and mullet. Archaeological evidence however, such as fish bones & otoliths (ear stones) from Aboriginal shell middens, indicates that aboriginal people ate a variety of species depending on season and availability. These included dusky flathead, eastern blue groper, luderick (blackfish), leatherjacket, morwong, whiting, mulloway (jewfish), wrasse, wirrah, tarwhine and various shark species.<sup>7</sup>

The Aboriginal diet based on maritime and estuarine finfish was rounded out with the addition of a range of shellfish and crustaceans. Governor Phillip noted in the early post-contact period that:

*Craw-fish and lobsters they catch in small hoped nets...their huts are generally surrounded by Oyster and mussel shells and their bodies smell of oil.*<sup>8</sup>

Historical evidence and archaeological data from the excavation of aboriginal shell middens in the Port Jackson catchment area indicates that shellfish and crustaceans taken for food (and hook and ornament production) included the rock oyster, Sydney cockle, hairy mussel, mud oyster, mud whelk, periwinkle, Eastern rock lobster and the Eastern King Prawn.<sup>9</sup>

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<sup>6</sup> Collins 1798 [1975]

<sup>7</sup> Notes from the Australian Museum Exhibition 'Catching Sydney Harbour'.

<sup>8</sup> Dispatch from Phillip to Sydney, 15 May 1788 in HRA Series 1, Volume 1: 28

<sup>9</sup> Attenbrow 2002: 66-69; Dallas 2003: 19



**Aboriginal Fish Carvings** said to be near Manly Beach but actually AHIMS Site #45-6-666 at Frenchs Forest Road (Nd)

*Government Printing Office SLNSW d2\_52880*

### Hinterland

The land bordering the Manly coast and its bays and creeks, as well as the scrubby dunes, lagoons and swamps beyond, supported a range of birds and animals that supplemented the maritime and estuarine diet.

On the drier, more open ground and ridgelines the larger macropods and other marsupials such as possums were targeted for food. On swampier ground, and in backdune depressions, it is likely that waterfowl and small macropods including wallabies and smaller marsupial carnivores were hunted and trapped.



**M. Dubourg's 'Hunting the Kangaroo' (1813)**

*NLA nla.pic-an8936131*



## Forests

Even though land clearing and development has removed much of the old growth trees in the Manly area, ethnohistorical records indicate that the Aborigines of the district made use of a variety of tree species for such things as the sourcing of food products, production of canoes, and the manufacture of tools and implements. Several of the uses to which trees and tree products were put, are outlined below:

- wood and grass tree was used for the manufacture of clubs and spears
- bark from select eucalypts was used for the production of canoes and shields
- bark fibres from the Hibiscus trees that grew along creek lines were woven to produce fishing nets, fishing line and twine
- soft tea-tree bark was used to wrap infants (that were slung in woven fibre bags)
- saps and gums were used as adhesives
- flowers, nectars, leaves and fruits were collected for processing as food, drinks and medicaments.

Along with providing the raw materials needed to produce products that were utilised in everyday life, trees also provided access to the birds and animals that made use of them. Tree climbing allowed aborigines to access a variety of foodstuffs including wild honey, possums, flying foxes, koalas and bird eggs.

Near coastal forest also provided much of the raw material for temporary and semi-permanent dwellings. Early colonial observer R. Howitt described a number of the dwelling types and the way in which they were made in the Sydney District in the 1845:

*It is not uninteresting to watch them at the vocation of miam-making (mia mias): stripping off from the trees large and thick sheets of bark, driving forked stakes into the ground to receive the cross tree, against which they rear the bark, and complete the whole with a covering of green boughs.<sup>10</sup>*

Within the Manly area, Aborigines are likely to have made use of both fabricated dwellings such as those described above as well as the natural rock shelters, which were dotted around the harbour where Hawkesbury sandstone outcropped.<sup>11</sup>

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<sup>10</sup> Howitt 1845: 284

<sup>11</sup> Attenbrow 2010: 105



**Jacques Boisseau's *famille de sauvages* (1825)**

NLA nla.pic-an9032049

### Colonization

Captain James Cook and his crew aboard the bark Endeavour reconnoitered the East Coast of Australia in 1770. Port Jackson was largely ignored during this voyage of discovery, with Botany Bay the focus of investigations and ultimately chosen as a suitable site for the first settlement of a new British Colony.

Eighteen years later, when Captain Arthur Phillip and the First Fleet arrived in Botany Bay the party of marines and convicts soon abandoned the bay in favour of Port Jackson to the north. It was here that they established Australia's first European settlement at Farm (Sydney) Cove.

### Contact

From 1788 onwards, there was contact between Aborigines and the white European settlers. The Aborigines of the Sydney region provided initial assistance to the soldiers, convicts, timber getters, merchants and pastoralists who moved into and came to dominate their traditional lands. Despite this, white incursion was ultimately to the detriment of the region's first people whose populations and social networks were devastated by introduced disease and conflict.

Early contact between the First Fleeters and Aboriginal people at Manly included the abduction of Arabanoo by a party under the direction of Governor Phillip in December 1788. This was one of the Governors early attempts to 'bring in' Aborigines in an effort to civilise and better understand them. His initially tried bribery to achieve his ends but noted in his writings:

*Not succeeding in my endeavours to persuade some of the natives to come and live with us, I have ordered one to be taken by force...*<sup>12</sup>

Arabano, sometimes referred to by the name Manly, acted as an interpreter and cultural go-between for some four months. Split between disparate worlds however he frequently absconded from the Governor's domain and ultimately died from the effects of smallpox.

Perhaps the earliest and most well known cross-cultural event at Manly was the spearing of the above mentioned Governor at Manly Cove in 1790.

### **The Spearing of Governor Phillip at Manly Cove**

Two years after the settlement of Sydney Cove, Governor Phillip and a small party visited a gathering of Aborigines (including those from Manly and visitors from elsewhere such as Bennelong and Colebee). The gathering was for the purpose of a whale feast - a rare occurrence.

The seizing of Arabano (and of Bennelong) in the recent past appears to have caused some trepidation among Aborigines around Sydney Harbour and it is believed that one of the party of Aborigines (Wil-le-me-ring) - fearing abduction - speared Phillip in the shoulder. Watkin Tench described the event as follows:

*... a native, with a spear in his hand, came forward, and stopped at the distance of between twenty and thirty yards from the place where the governor, Mr Collins, Lieutenant Waterhouse, and a seaman stood. His excellency held out his hand, and called to him, advancing towards him at the same time, Mr Collins following close behind. He appeared to be a man of middle age, short of stature, sturdy, and well set, seemingly a stranger, and but little acquainted with Baneelon and Colbee.*

*The nearer the governor approached, the greater became the terror and agitation of the Indian. To remove his fear, governor Phillip threw down a dirk, which he wore at his side. The other, alarmed at the rattle of the dirk, and probably misconstruing the action, instantly fixed his lance in his throwing-stick. To retreat, his excellency now thought would be more dangerous than to advance. He therefore cried out to the man, Weè-ree, Weè-ree, (Bad; you are doing wrong) displaying at the same time, every token of amity and confidence.*

*The words had, however, hardly gone forth, when the Indian, stepping back with one foot, aimed his lance with such force and dexterity, that striking the governor's right shoulder, just above the collar-bone, the point glancing downward, came out at his back, having made a wound of many inches long. The man was observed to keep his eye steadily fixed on the lance until it struck its object, when he directly dashed into the woods and was seen no more.*

Refer Tench 1799; Collins 1798 [1975] &c

<sup>12</sup> Dispatch from Phillip to Sydney, 12 February 1790 in HRA Series 1, Volume 1: 145





**Spearing of Governor Phillip at Manly Cove (Nd)**

*Manly Warringah Pittwater Historical Society - presented in MacLeod 2008: 3*

## Impacts

The major diseases introduced by white settlers and experienced by Aborigines during the early contact period were smallpox, syphilis, tuberculosis, influenza and measles. Of these, smallpox - which on balance appears to have arrived inadvertently with the First Fleet - appears to have been the most deadly, with outbreaks in the late 1700s and early 1800s accounting for considerable Aboriginal morbidity. This disease, often in combination with other introduced contagious illnesses, wreaked havoc on the Sydney Aboriginal population and rapidly affected Aboriginal populations elsewhere. Epidemic smallpox for example, was a major cause of Aboriginal deaths in 1789 and is believed to have had a mortality rate of up to 50%. Governor Phillip recorded that:

*It is not possible to determine the number of natives who have been carried off by this fatal disorder. It must be great; and judging from the information of the native now living with us, and who had recovered from the disorder before he was taken, one half of those who inhabit this part of the country died.<sup>13</sup>*

Other communicable diseases such as influenza, tuberculosis and sexually transmitted infections (such as syphilis) also had a profoundly negative impact on Sydney Aborigines from the earliest days of tentative settlement.

The effects of these hitherto unseen diseases (to which Aboriginal people had no natural immunity) were compounded by the spread of white settlement which resulted in black and white competition for resources, and periodic violent interracial conflict. Both disease and violence significantly reduced Aboriginal population numbers in the greater Sydney area and changed the way that Aboriginal people lived into the early 19<sup>th</sup> century.

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<sup>13</sup> Dispatch from Phillip to Sydney 13 February 1790 in HRA Series 1, Volume 1: 159

## Post-traditional Life

By the 1830s, Aboriginal people in the greater Sydney region were living what has been described as a ‘semi-anglicised’ or ‘post-traditional’ lifestyle. People who had stayed in the district in spite of European settlement banded together to form new socioeconomic units that afforded mutual benefit and protection.<sup>14</sup> These new groups were obliged to take on new ways and move away from their pre-contact traditions and lifestyles. These changes were reflected in the places and manner in which Aboriginal people lived.

In general, Aboriginal people from the 1830s onwards either married into, and were absorbed by the white community; moved away to less settled areas; or remained on the fringes of settlement areas, where they camped on the lands of benevolent land holders; or established fringe or pocket camps on the outskirts of the main townships and villages.

### Post-contact Camps at Manly

There are thought to have been at least three post-contact era Aboriginal living places in the Manly area. Sydney MLA George Thornton described one 1830s camp as being at Little Manly Point - a location where he stated that the ‘remnant of a tribe’ camped at what was a ‘a favourite camping and fishing place’. The exact location of the site is unknown - much of the Little Manly Point area was later consumed by the construction of the Manly Gasworks (PO27). Nearby, a secondary camp is thought to have been located in the Spring Cove-Collins Flat area of the inner harbour (PO28).

Another of the post-contact places where Aboriginal people gathered at Manly is referred to as the Summer Camp - a location where people camped en-route to the Narrabeen-Pittwater area. While details about the camp are scant, it is believed that the camp was sited in the general vicinity of the Wentworth Street Manly Public School (to the immediate west of the study area) and was used annually in the period c.1840 - c.1860 (PO26).



*Information and map kindly provided by post-contact researcher, archaeologist and PhD candidate Paul Irish.*

<sup>14</sup> Attenbrow 2010

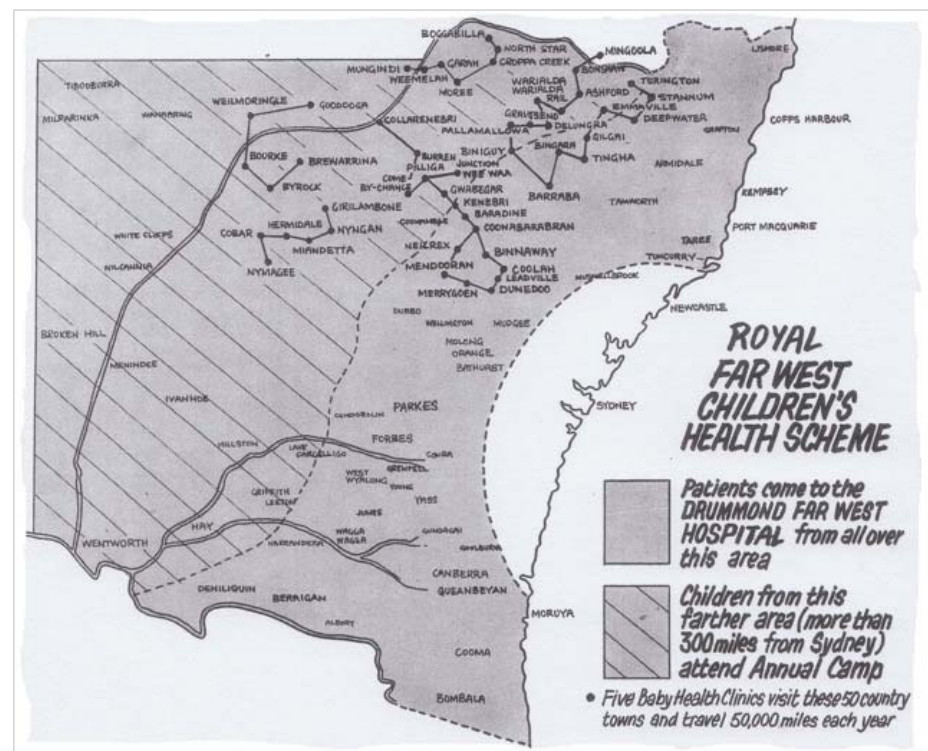
Concerning the Wentworth Street camp, 'An Old Hand' wrote in a short history of Manly presented in the *Sydney Morning Herald*:

*A tribe of aborigines used to camp annually in the bush about where the public school now stands, on their way to Narrabeen and Pittwater. They used to corroboree frequently, and afforded amusement to young and old near the Church of England, and Incidentally near the place behind the church which was the accepted ground for settling differences by the lads.*

*One of the aborigines was called "Blucher, the singer," and for a penny or even a broken knife would make the air ring with his interpretation of a song he called "Highland Laddie;" probably nothing like it has been heard since.<sup>15</sup>*

Refer **attachment 3**.

The following section discusses the Far West Children's Health Scheme and Aboriginal association with this enterprise.



#### Royal Far West Children's Health Scheme

*Far West Magazine June 1972*

<sup>15</sup> *Sydney Morning Herald* Tuesday 31 December 1935. Page 6

## Far West Children's Health Scheme

The Far West Children's Health Scheme was founded in by Reverend Stanley Gillick Drummond (1884 - 1943). Drummond was an artist, teacher and Methodist Minister who became superintendent of the Far West Mission based at Cobar in 1924 after ministerial service at Rylstone (1914-18), Canowindra (1919-22) and Yass (1923).<sup>16</sup>



**Reverend Stanley Drummond & Lucy Drummond (c.1924)**

*Manly Council/RFW 2010: P2*

Not long after being appointed to the Far West Mission in 1924, Drummond became ill and had his gall bladder removed. Recuperating on Manly Beach after the operation, he is said to have had what he described as an inspiration:

*... to bring from the Far West to the seaside, children of the kind who would otherwise never see the sea during their childhood.<sup>17</sup>*

After his convalescence Drummond and his wife Lucy (nee Doust) returned to Cobar, and in the summer of 1924/25 arranged for a party of 58 children and six mothers Bourke, Brewarrina and Wilcannia, to be brought to Sydney. The rapidly organised first 'camp' took place at Cronulla Beach after arrangements to have it at Manly fell through. It is said that the speed and enthusiasm Drummond showed in envisaging the camp and then undertaking it were typical - with practical details left to others and financial troubles and chaotic arrangements ensuing.

It became clear to Drummond after the first camp (and a second camp at Collaroy) that many of the children from the far west of NSW needed more than a seaside

<sup>16</sup> Maclean 1947; Manly Council/RFW 2010

<sup>17</sup> <http://adbonline.anu.edu.au/biogs/A080368b.htm>



holiday. They required medical, surgical and dental attention. As a consequence of this revelation, the original idea for a simple camp was changed and the seeds of the Far West Children's Health Scheme were sown.

In 1926 Drummond enlisted the help of teachers, clergy and police to select children for the health scheme, and secured the enthusiastic help of the member for Bourke, M. Davidson. The summer camp of 1926 brought the selected children to Manly. It was held next door to the private cottage hospital of Dr George Montcrieff Barron (near Manly Wharf), who on observing the various health conditions of the participating children began providing his services in an honorary capacity.

The involvement of Barron marked the organisations evolution from holiday camp to health care provider. The camps were run successfully for over 50 years - the last held in Narrabeen in 1977.<sup>18</sup>



**Far West children having their first meal at Manly in a marquee (December 1934)**

*Ted Hood SLNSW hood\_01417*

By the end of the 1920s, after bringing children into the city; Drummond began investigating ways to get health providers including doctors, nurses and dentists out to the Far West - to places of social disadvantage and considerable health needs. Consequently, the scheme expanded after 1930 and trains (with specially equipped health cars) and planes (including a tiger moth piloted by Australia's first female commercial pilot Nancy Bird) were used by team of travelling clinicians and nursing sisters to periodically treat children in remote NSW. One of the great enterprises of the scheme was a baby health clinic where the specially fitted out railway cars visited

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<sup>18</sup> Manly Council/RFW 2010



remote locations such as Bourke, Brewarrina, and Byrock with clinic sisters checking and weighing babies and giving mothers advice about baby health care.<sup>19</sup>



**Baby Health Train at Nyngan in western New South Wales (1953)**

NAA: A1200, L16137.

In 1933 Drummond received an M.B.E., and in 1935 (the same year in which a travelling dental clinic was established) with the addition of public funds the Drummond Far West Home was opened at Manly in 1935. The home (within the current study area) superseded a guesthouse on Sydney Road, provided by scheme patron Mrs Elsie Hill, which functioned as a children's home from 1928. The Drummond Home became the centre of operations and after WWII, between the years 1945 and 1979, additional properties were bought for the scheme to provide office space, nurses quarters, training facilities and treatment centres.<sup>20</sup>

Soon after the establishment of the Drummond Home, Drummond himself suffered increasing health deterioration including heart problems and deafness. Though he rode these problems out, he succumbed to cancer in 1943.<sup>21</sup>

<sup>19</sup> Maclean 1947

<sup>20</sup> Manly Council/RFW 2010

<sup>21</sup> <http://adbonline.anu.edu.au/biogs/A080368b.htm>



**Royal Far West Facilities (1964/5)**

*Far West Magazine June 1965*

Despite Drummond's death, scheme workers and supporters ensured that the service continued to expand and in 1959 the Far West Children's Health Scheme was incorporated. It obtained its 'Royal' title in 1970 following a visit by Her Majesty Queen Elizabeth II and Princess Anne, in recognition of its services to country children. The organisation's name was changed to Royal Far West in 2008.<sup>22</sup>



**Royal Far West Facilities (1964/5)**

*Far West Magazine June 1965*

<sup>22</sup> Manly Council/RFW 2010; [www.royalfarwest.org.au/](http://www.royalfarwest.org.au/)

## Aboriginal Associations

The Royal Far West (and its antecedents) drew children to Manly from Western NSW, and conversely, RFW health providers visited communities in need of health care throughout remote NSW.

With locations such as Byrock, Bourke, Boggabilla and Brewarrina connected to the RFW from its earliest days, it is not surprising that the children who received remote care (and/or attended treatment in Sydney and camps at Manly) included considerable numbers of Aboriginal children.

It is known for example that:

- The 1930s - as noted in an article in the *Brisbane Courier-Mail* (1933) - the Far West Children's Health Scheme saw 'approximately 50 babies, including Aboriginal children'
- The Far West Children's Health Scheme visited and treated children at Aboriginal camps, stations and missions such as those at Moree, Yandama & Brewarrina
- Aboriginal children were frequently involved in the Far West summer camps at Manly
- The Far West Children's Health Scheme treated its first Aboriginal twins in 1962
- A Scheme dentist pulled 18 teeth from one Aboriginal child at Pilliga during a visit in 1953. The teeth were part of a 1506 tooth haul over 21 days.
- Betty Zooch (a 16 year old Aboriginal girl from the Parramatta Girls School) was made a 'ward of the Aborigines Welfare Board' in 1954 when she was put into the care of Far West Health Scheme treasurer Dr W. Wearne
- Belinda (from an Aboriginal reserve at Moree) was treated in Sydney for injuries and malnutrition in 1964 (refer **attachment 4**).

The Royal Far West would have had a significant impact on remote Aboriginal children's health and wellbeing particularly when specialist care was needed.

While the numbers of Aboriginal children who have had an association with the service cannot be known without further in depth archival research, an insight into the connections between Aborigines and the RFW is clearly evident from the host of photographs that exist within various archival collections in the State and from the fact that the children were consistently referred to by name.

The following **images** - though only a small selection from a much larger collection - highlight Aboriginal care by (and association with) the RFW throughout the 20<sup>th</sup> century. Care that continues to the present day (refer **attachment 5**).



**Far West visit to a Sydney television studio (1957)**

*NAA A1200, L22151*



**Far West visit to a Sydney's Taronga Park Zoo (1957)**

*NAA A1200, L22143*



**Far West visit to a Sydney's Taronga Park Zoo (1957)**

*NAA A1200:L22148*





**Far West health Scheme nurses visit Western NSW (1958)**

Mothers and babies at the Aboriginal station, Brewarrina, are cared for by Sister Godfrey, of the Far West Children's Health Scheme.

*NAA A1200, L24985*



**Far West health Scheme nurses visit Western NSW (1958)**

Sister Godfrey with an Aboriginal baby and his mother at the Brewarrina Aboriginal Station.

*NAA A1200, L24983*





**First set of Aboriginal Twins treated at the Far West Home (1962)**

The twin, David and Russell from Inverell, were treated for the common condition 'discharging ears'.

*Far West Magazine December 1962*



**Sir Robert Menzies makes friends with Adrienne from Brewarrina (1964)**

*Far West Magazine April 1964*



**Far West Health Scheme visiting an Aboriginal camp at Yandama Station (1964)**  
*Far West Magazine December 1964*



**Far West Children's scheme visits HMAS Yarra and Parramatta, Garden Island (1966)**  
*SLNSW Original item no. ON 173*



**Far West Children's scheme visits HMAS Yarra and Parramatta, Garden Island (1966)**  
*SLNSW d7\_21805r*





**Far West Health Scheme visiting an Aboriginal camp at Yandama Station (1968)**

Photograph by SMH Aboriginal photographer Mervyn Bishop. It shows Mark of Pillaga and Vincent from Nambucca Heads watching a nursing sister pour medicine.

*Far West Magazine February 1968*



**Far West Annual State Conference delegates visit Manly (1969)**

*SLNSW d7\_31420r*



**Far West's Sr T Godfrey & Pastor William Reed (1970)**

Sister Godfrey receives the sum of \$57.85 (the result of a talent quest at Bourke).

*Far West Magazine February 1970*



**Royal Visit (1970)**

*Far West Magazine June 1970*



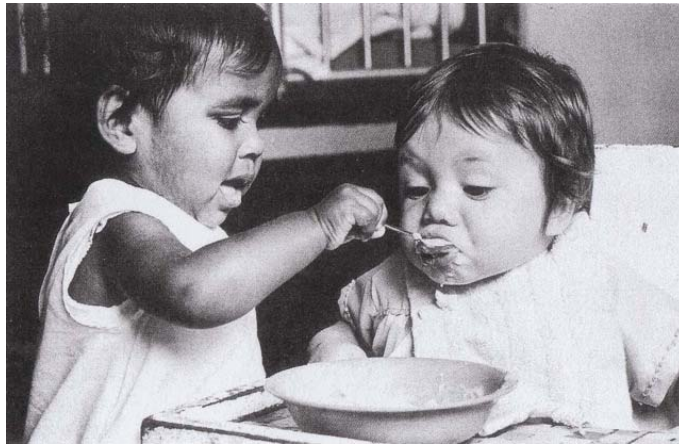
**Far West Home children visit Luna Park (1970)**

*SLNSW d7\_32469r*



**Babies in the Far West Nursery (1970)**

*Far West Children's Health Scheme Annual Report 1970/71*



**Feeding time at the Far West Nursery (1970)**

*Far West Children's Health Scheme Annual Report 1970/71*



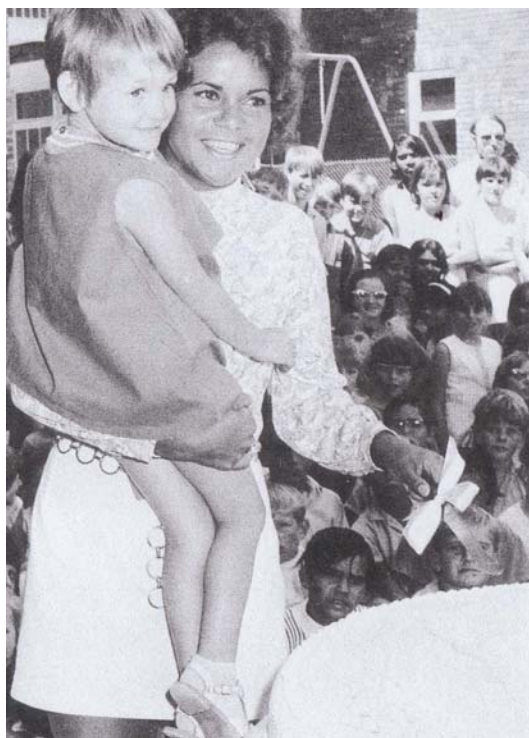
**Karen of Tullamore & Darlene of Gol Gol engaged in 'serious business' (1972)**

*Far West Magazine April 1972*





**Belinda from Moree visits the Manly Fire Station with the Far West Scheme (1970)**  
*Far West Magazine June 1970*



**Evonne Goolagong visits the Far West Hospital with an ice cream cake (1971)**  
*Far West Magazine June 1971*



### **Aboriginal Community Consultation**

In order to elaborate on the Aboriginal cultural heritage of the RFW site and operations a program of Aboriginal community consultation was commenced. The program is commensurate with the Department of Planning requirements for Aboriginal community consultation for Part 3A projects which refer to the DECCW 2005 Interim Guidelines. The program involved the placement of Public notices in local and national print media, in this case the Manly Daily and the Koori Mail. A mailout of notices were also sent to a range of government agencies and authorities including the Metropolitan Local Aboriginal Land Council [see **attachment 6**]

The notices and mailouts requested information on the cultural heritage of the RFW site and its operations. One response was received from a Mr D. Workerer. Accordingly we forwarded more detailed information on the site and the conduct and methodology of the study requesting a written response in 30 days. His response remains outstanding. The Metropolitan LALC and Mr Workerer should continue to be consulted throughout the course of the project.

## Archaeological Sensitivity

The degree of archaeological sensitivity resident in the RFW site depends upon the degree to which potential archaeological deposits have survived the construction of the various buildings on site. The sand body up[on which the buildings have been constructed was relatively flat and Aboriginal occupation could have occurred anywhere between the sea and the harbour .

The construction of buildings of the RFW site started in the eighteen hundreds with a series of terraces along South Steyne and later along Wentworth Street. ‘The Terrace’ which is a listed item under the Manly Local Environmental Plan 1988, on South Steyne is extant. It has been assessed<sup>23</sup> as retaining medium archaeological potential for under floor deposits relating to its history. It is also possible earlier Aboriginal remains may be located below the building and it is assessed as being archaeologically sensitive for Aboriginal relics.

Other 1880’s terraces such as Bucklawen and Willyama to the north of the Terrace were demolished to make way for the Moncrieff Barron Wing in 1963 and the Norman Drummond Building in 1978. Along Wentworth Street, a number of earlier residences were also demolished such as Sandhurst, The Bungalow, Wingadee, Halcyon and Idalia to make way for the building of Drummond House and the Far West School. Potential historic relics as may have been associated with these older buildings and Aboriginal archaeological remains are unlikely to have survived the deep excavations for these multistorey buildings. The Elsie Hill Building has a basement level and underground carpark. These areas are assessed <sup>24</sup>as having low potential for historical archaeological remains and retaining little or no Aboriginal archaeological sensitivity.

The Far West School at the corner of Wentworth and South Steyne is sited largely in the western portion of its lot. The eastern or beachside portion is the school’s playing area and sports court. This area was in part the site of the former Eden Gardens, established in 1911, an open air and under canvas venue for stage acts and music. It then became known as Manly Luna Park with the erection of a giant ferris wheel. It was finally known as the Palais. A comparison of the 1943 Aerial photograph and the current view suggests the installation of the pleasure grounds and the construction of the sport courts following its demolition in 1957 may not have disrupted subsurface deposits to the same extent as the other main RFW buildings. This area of the Far West School is assessed<sup>25</sup> as retaining medium historic archaeological remains of the pleasure ground phase and medium Aboriginal archaeological sensitivity.

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<sup>23</sup> Urbis 2011:20ff

<sup>24</sup> Ibid

<sup>25</sup> Ibid



The rear of the Elsie Hill Building at 14 Wentworth Street contains a cement slab car park which may also have effectively sealed Aboriginal archaeological deposit.



1943 Aerial



Current View showing areas of Aboriginal Aarchaeological Sensitivity



Playing Grounds of Far West School



Courtyard adjacent to sport court.





Carpark at rear of Elsie Hill Building.

The areas of Aboriginal Archaeological Sensitivity are shown on the Current Aerial view of the RFW site. The areas are considered likely to retain, at a minimum, truncated portions of the original sand dune. The profile of the sand body is unknown and there have been no archaeological excavations anywhere across it.

In summary:

The Aboriginal archaeological sensitive areas within the RFW site are:

- Under floor deposits of the The Terrace c1885 at #15 and #16 South Steyne, in Lot C DP369972 and Lot 1 DP1091717.
- Unger slab deposits of the sports court in the Far west School, The site of the former Eden Gardens, Manly Luna Park and the Palais at the corner of South Steyne and Wentworth Street in Lot 2587 DP 752038.
- Under slab deposits of the Elsie Hill Building rear car park at #14 Wentworth Street in Lot 1 DP 72699 and Lot 4 DP 65707.

## Conclusions & Recommendations

The Aboriginal cultural heritage of the RFW site is strongly linked to the Aboriginal association with the operation of the Royal Far West Children's Health Scheme. As clients Aboriginal children and their families received assistance alongside other far west families in a seemingly non-discriminatory fashion. Proportionally they feature strongly in the photographic records of the RFW operations at Manly and in the western towns and communities the RFW serviced. Further Aboriginal community consultation may elaborate this association and the regard held by the remote Aboriginal community for the RFW. While it is unlikely there will be specific attachments to the physical nature of the place it is likely Aboriginal values will be focussed on the care and respite they received.

The Aboriginal archaeological heritage is currently not known. Archaeological sensitivity of the subject land is related to the likelihood of Aboriginal sites [inclusive of human remains] remaining on the land given the high degree of disturbance resulting from past construction activities.

The study has identified three areas which appear to have sustained fewer disturbances from construction and related activities. The remainder of the site has been subject to deep excavation for 3-5 storey buildings and is unlikely to retain undisturbed substantial archaeological deposit

However there can be no definitive assessment at this stage that the subject land does not contain **any** Aboriginal archaeological remains. The areas defined as sensitive may or may not contain Aboriginal objects and they may or may not contain Potential Archaeological Deposit [PAD]. At the present stage we don't know the structure or condition of the sand deposits underlying the site. There remains a possibility for Aboriginal burials (either in situ or human remains disturbed by previous land use activities) and similarly a possibility for isolated remnants of former (now buried) land surfaces to be present in less disturbed areas of the site within which Aboriginal archaeological remains may also survive. There is little information on the sand body across the isthmus which could guide an archaeological examination of the sand body<sup>26</sup>. It is possible the sand deposits are greatly truncated and there remains little of the upper units which might contain artefact bearing deposit.

The most effective and prudent way to manage the probability of these remains being present would be to deliver a **Cultural Heritage Awareness Induction** to all workers involved in the post demolition excavation works onsite as part of overall OH&S induction for the site. The Induction should precede the excavations for the site re-modelling and should be conducted by an archaeologists and a representative

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<sup>26</sup> For example: test excavation of deposits over 4m is not possible without major shoring or would require very large areas to be exposed to gain sufficient depth. Both Areas 5 and 6 are limited in size and broad area excavation to test for the presence or absence of Aboriginal remains would not be possible or practical.



of the Metropolitan LALC. Specifically, there should be awareness of procedures to be followed in the event that a former land surface is discovered or Aboriginal cultural heritage is uncovered. This will involve an immediate cessation of works in the immediate area of the discovery until management advice from an appropriately qualified archaeologist and the Metropolitan LALC is obtained. The archaeological investigation of any remains can be undertaken under Part 3A of the EP&A Act without the requirement for a DECCW s90 AHIP<sup>27</sup>. In the event human remains are unearthed the process of their management is by a burial recovery protocol [see **attachment 7**]. This protocol has been used successfully in other sand bodies in NSW. It is common for Aboriginal communities to recommend burial repatriation to designated repatriation areas.

In addition, an archaeologist and a representative of the Metropolitan Local Aboriginal Land Council should **conduct test excavation in the sensitive areas** immediately following demolition in these areas and prior to demolition in neighbouring areas. The archaeological investigation would aim to identify presence or absence of Aboriginal archaeological remains as may be resident on or within former land surfaces. The timing of the investigations is logistically tied to the demolition phase of the project as access to the subsurface deposits is currently limited by buildings and concrete surfaces.

The test excavation and monitoring of initial post-demolition excavation works may be able to clarify/refine the overall archaeological sensitivity of the subject land and potentially preclude the need for further test excavation or monitoring work.

This strategy<sup>28</sup> was successfully followed during the construction of the sewerage pipeline between the Cronulla STP and Potter Point, where on the identification of a midden [5m below the current surface] by the trenching team lead to a detailed archaeological excavation while the pipeline construction continued ahead of the midden. It was also followed post-demolition of the Prince of Wales Medical Research Institute and prior to new construction works.

The recommended test excavation and archaeological monitoring should be conducted in tandem with historical archaeological investigations as may be recommended.

### **Aboriginal Heritage Recommendations**

The following recommendations are based upon:

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<sup>27</sup> S90 of the National Parks & Wildlife Act 1974 [as amended] permitting harm to an Aboriginal object under an Aboriginal Heritage Impact Permit.

<sup>28</sup> Refer Dallas, M. Irish, P. Steele, D. and Czastka, J. 2001 Archaeological Excavations of an Aboriginal Shell Midden – Cronulla STP 1 on Captain Cooks Drive, Cronulla, NSW



the legal requirements and automatic statutory protection provided to items of Aboriginal heritage under the terms of the National Parks and Wildlife Act 1974 (as amended), where it is an offence to knowingly or unknowingly harm an Aboriginal object;

the results of the current study which are documented in this report; and

It is recommended that:

I. While the work of the Royal Far West scheme is celebrated for its vision and humanitarianism, it can be especially celebrated that the scheme was non-discriminatory. Consideration should be given to commemorating the work with Aboriginal communities, mothers and children throughout its history.

II. At the commencement of any earthworks or remediation works on site the excavation workers be provided **Cultural Heritage Awareness Induction** by a qualified archaeologist and a representative of the Metropolitan Local Aboriginal Land Council. The induction should ensure that workers can identify cultural remains so that they can be managed appropriately.

III. An Aboriginal archaeological test excavation be conducted within the areas identified as archaeologically sensitive immediately following demolition of the court surfaces of the Far West School and the concrete slab surface of the rear car park of the Elsie Hill building and across the footprint of the Terrace should it not be retained. These areas should be investigated before neighbouring demolition to avoid contamination of sediments. The test excavations should be co-ordinated with any historical archaeological investigations as may be recommended.



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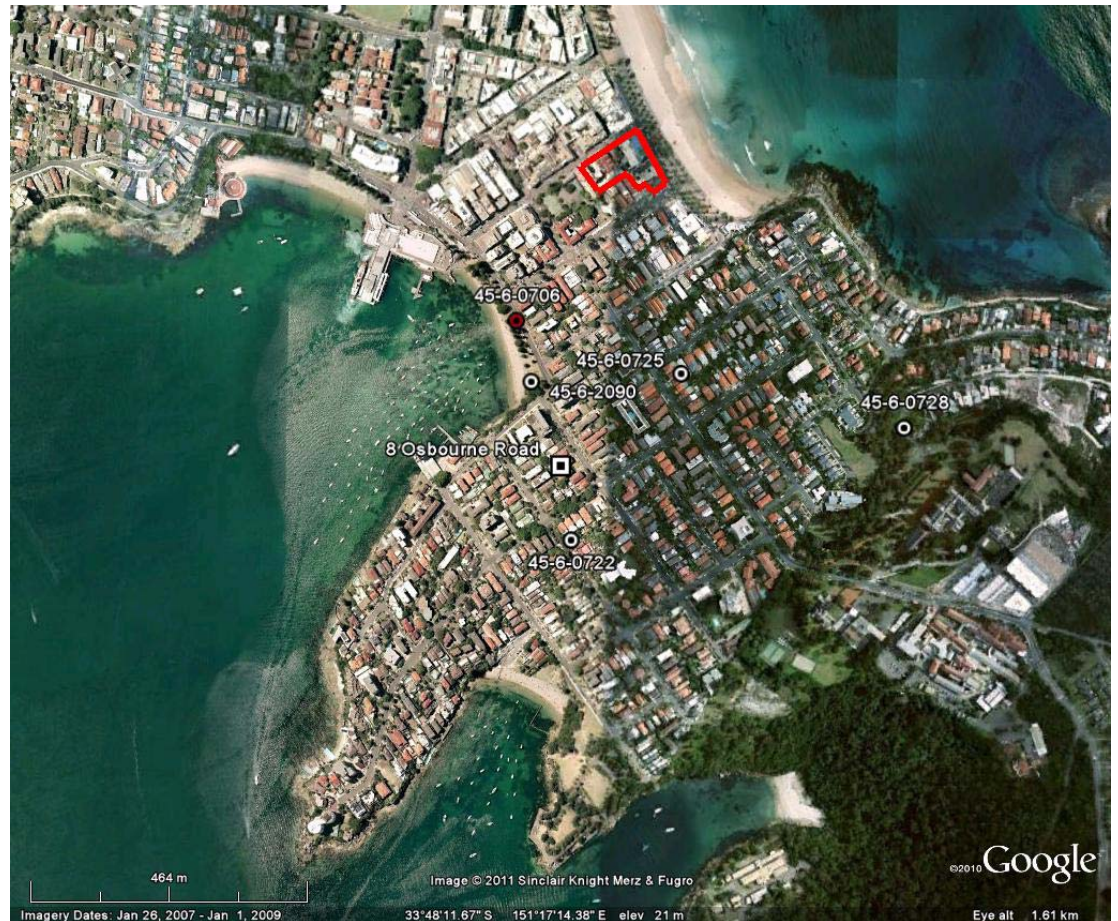


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## Attachments

### 1. DECCW AHIMS Search Results and Site Recording Forms for nearest known sites





# NATIONAL PARKS AND WILDLIFE SERVICE

Cultural Resources

## Database Update Sheet

☒ REGISTER Site register  
☐ CATALOG Reports catalogue  
☐ FOTODEX Photographic catalogue

Record 45-6-0706 ue(s)

45-6-0706

1 SITEMAME Manly  
 2 SITEMAME Fairlight  
 3 SITETYPE 11 = Rock engraving (0)  
 4 DISTRICT 1 = Sydney  
 5 STATUS 1 = Present in H.O.  
 6 ZONE 56 = AMG Zone 56  
 7 AMG\_E 341283  
 8 AMG\_N 6258392  
 9 MAPSCALE 5 = 1:250K imperial  
 10 LHOSTAT 8 = Unknown  
 11 COMDITH 6 = Unknown  
 12 ASSOCREP none  
 13 RECORDER Campbell, H.D.  
 14 RECDATE ??  
 15 DATEUPD 13Nov1991  
 16 CDESTROY NO  
 17 <Sub-rec>

Filled in by: ADDate: 13/11/91Entered by: ADDate: 13/11/91

LJ: Feb 89

0

MANLY. (N) (II) 9130 SI/56-5 SYDNEY SI56-5. Locality S 45-6-706 ROCK ENGRAVINGS

Military map/other reference Syd 1:250,000 a. 4289.8239  
 Syd 1:63,360 c. 278.240. (c. 278240):

Pastoral or other property, park

Description of site On prominent ledge in the Fairlight Estate.

Length of site 45-6-0706

Direction site faces Width Height

Dimensions of decorated areas

Estimated number of figures

Nearest water supply

Techniques abraded grooves ☒ conjoined puncture pecked

Styles abraded grooves ☒ outline outline with design linear  
 pecked linear ☒ pecked intaglio combined pecked and linear

Subjects Whale (18' long), wallaby(?), .  
 Lightly cut.

Superimpositions

Associated with rock paintings carved trees stone arrangements  
 axe grooves quarry burials  
 campsite other relics

Natural defacement

Animal defacement

Human defacement

Photo record by Where deposited

Scale chart by Campbell, W.D., Geol. Surv. N.S.W., Where deposited Mitchell Library.  
 Mem. Eth. Ser., 1, 1899, 25, pl. IX, fig. 5, Manly Cove parish, no. 31.

History

Aboriginal meaning and name

Published reference

Remarks



Campbell. p. 25 pl. 9 fig 5.

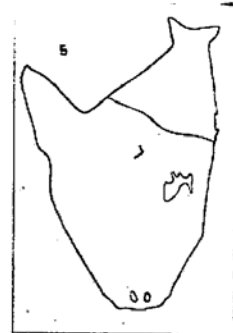
Syd 1:63 c. 278. 240.  
45-6-706.

Manly

REGISTER COPY

Plate IX, Fig. 5. *Locality*.—On a prominent ledge of rock in the Fairlight Estate, Parish of Manly Cove. From here a fine view of the ocean and the North Harbour can be obtained.

*Description*.—This figure is a whale, and has a line cut across the body, posteriorly to the large fin. There is also a small foliated figure cut within the outline of the whale. The cutting of both has been lightly done, and but little remains of the smaller figure beyond a series of punctures.





# NATIONAL PARKS AND WILDLIFE SERVICE

Cultural Resources

## Database Update Sheet

- ☒ REGISTER Site register  
☐ CATALOG Reports catalogue  
☐ FOTODEX Photographic catalogue

Record ID      Field/variable      New or revised value(s)

45-6-0725

1 SITENAME Manly  
 2 SITETYPE 11 = Rock engraving (0)  
 3 DISTRICT 1 = Sydney  
 4 STATUS 1 = Present in H.O.  
 5 ZONE 56 = AMG Zone 56  
 6 AMG\_E 341559  
 7 AMG\_N 6258306  
 8 MAPSCALE 5 = 1:250K imperial  
 9 LNDSTAT 8 = Unknown  
 10 CONDITN 2 = Partially destroyed  
 11 ASSOCREP ?  
 12 RECORDER McCarthy, F.D.  
 13 RECORDER Guider, M.  
 14 RECDATE 1978  
 15 DATEUPD 13Nov1991  
 16 (Sub-rec)

Filled in by: [Signature]

Date: 13/11/91

Entered by: [Signature]

Date: 13/11/91

LJ: Feb 89

8

(N) (II) 9130 51/56-5 SYDNEY  
MANLY. Locality S. SI56-5.  
 Syd 1.250,000 c. 4292.8238  
 Syd 1.62,360 c. 291,237

Site: In garden of no.8 Osborne Rd.

Subjects: A large marsupial figure (15' long), man, emu under the house.

Recorded by: Miss E. Bramell and F.D. McCarthy. 1939.

Published reference: Mankind, III, 2, 1941, 56, pl.K.

45-6-725  
ROCK ENGRAVINGS

(C. 291,237) Group VII

Now  
 (DESTROYED)



45-6-0725

MANLY

REGISTER COPY

1. Map Name SYDNEY SHEET ..... Sydney ..... 5. Site No. 45-6-725  
 2. Scale 1:63,360 ..... 1:250,000 ..... 6. Site type ROCK ENGRAVING  
 3. Grid ref 292:237 ..... c. 4292.8288 .....  
 4. Site name(s) Manly ..... 7. Classification .....  
 8. Air photo ref .....  
 9. Cadastral Parish of Manly Cove ..... County of Cumberland .....  
 10. Land Status Private Property ..... 11. ....

## 12. Directions for site relocation

8 Osborne Road Manly. - A block of flats now occupies this site and no trace of the rock surface remains in view.

13. Owner ..... 14. Tenant/Manager .....  
 Address 8 Osborne Road ..... Address .....  
Manly .....  
 Attitude ..... Attitude .....

## 15. Site Description

A large marsupial figure it is evidently part of a larger group there being indications of other figures one of which is a man the rock surface extends under a house and may bear other figures. GROOVES are smooth wide and distinct. Figure 15ft in length. IN GARDEN OF HOUSE.



Site reported by F.D. MCCARTHY IN 1939 however it was never recorded properly so the only sketch available is this one. MCCARTHY refers to this figure in an issue of Mankind as a large unknown marsupial. I Myself tend to feel it represents a doe kangaroo with a young one in her pouch.

16. Reasons for investigation Survey of Sydney Metropolitan Area .....  
 17. Condition DESTROYED .....  
 18. Interpretation .....  
 19. Visitation .....  
 20. Recommendations .....  
 .....

X





21. Environmental description of site locality

22. Relation to other sites in locality

Several sites in Manly area mainly confined to  
North Head area Rock engravings and Paintings

23. Details of artifact collections

24. Is plan or diagram of site attached? Yes/No

25. Are annotated photographs attached? Yes/No How many?

26. Other additions

27. Importance of site to Aborigines

28. Source of this information Personal Investigation

29. Oral sources of information

30. Written references Records of Rock Engravings in the SYDNEY District  
Nos. i-viii MANKIND III, 2, 1941, 42-56 pls G-M

31. Recorded by Michael GUIDER Filed by

Royal Exchange  
Address P.O. Box R32  
SYDNEY NSW 2000

Date Sept 2nd 1978

Date

CAT. No. 0100



45-6-725

*Group VII*

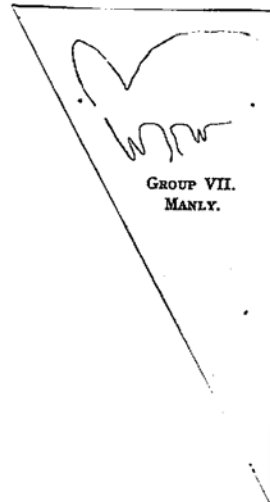
*Site.* The group is situated on property No. 8 Osborne Road, Manly, on a large rock surface on the ridge overlooking Manly Cove from its eastern end.

*Description.* A large marsupial figure. It is evidently part of a larger group, there being indications of other figures, one of which is a man. The rock surface extends under a house, and may bear other well-preserved figures.

*Technique and State of Preservation.* The grooves are smooth, wide and deep, and very distinct.

*Recorded by:* Miss Elsie Bramell and F. D. McCarthy.

*Date:* 1939.



REGISTER COPY

9



# National Parks and Wildlife Service

Box 1967, Hurstville NSW 2220. Tel: (02) 585 6444  
Standard Site Recording Form Revised 5/88




45-6-2090

☒ New recording

☐ Additional Info

1:250,000 map sheet: _____		NPWS Code
AMG Grid reference	<div style="display: flex; justify-content: space-around;"> <div> <div>250K</div> <div>41310 mE</div> <div>25K</div> </div> <div> <div>250K</div> <div>58290 mN</div> <div>25K</div> </div> </div>	
Full reference - please include leading digits		
Scale of map used for grid reference <input checked="" type="checkbox"/> 25K, 50K (preferred) <input type="checkbox"/> 100K <input type="checkbox"/> 250K		
Please use largest scale available		
<input checked="" type="radio"/> 50K, 100K map name: <b>SYDNEY HEADS 9130-11-N</b>		
Site name: <b>EAST ESPLANADE RES</b>		Locality/property name: <b>MANLY</b>
NPWS District: <b>SYDNEY</b>		Region: <b>METROPOLITAN</b>
Reason for investigation <b>ARCHAEOLOGICAL SURVEY OF MANLY MUNICIPALITY</b>		
Portion no:		
Parish: <b>MANLY COVE</b>		<b>COUNTY OF CUMBERLAND</b>
* <b>SYDNEY MORNING HERALD</b> <b>Newspaper clipping copy enclosed.</b>		Photos taken? <b>NO</b>
		How many attached?
How to get to the site (refer to permanent features, give best approach to site eg. from above, below, along cliff. (Draw diagram on separate sheet.) <b>Site situated on East Esplanade Reserve near Ashburner Street Manly</b>		
Other sites in locality? <b>YES</b>		Site Types include: <b>ROCK ENGRAVINGS CAVE PAINTINGS</b>
Are sites in NPWS Register? <b>YES</b>		
Have artefacts been removed from site? <b>UNKNOWN</b> When?		Deposited where?
By whom?		
Is site important to local Aborigines? <b>YES</b> <b>ALL BURIAL SITES ARE IMPORTANT</b>		
Give contact(s) name(s) + address(es)		
Contacted for this recording? <b>NO</b>		
(Attach additional information separately) If not, why not?		
Verbal/written reference sources (including full title of accompanying report) <b>SYDNEY MORNING HERALD 23th January 1938</b>		NPWS Report Catalogue #
Checklist: surface visibility, damage/disturbance/ threat to site	Condition of site: <b>AREA NOW GRASSED OVER</b>	
Recommendations for management & protection (attach separate sheet if necessary): <b>MUNICIPAL COUNCIL ADVISE MANLY</b>		
Site recorded by: <b>MICHAEL GUIDER</b>		Date: <b>3rd February 1990</b>
Address/institution: <b>ROYAL EXCHANGE P.O. BOX R32 SYDNEY NSW 2000</b>		

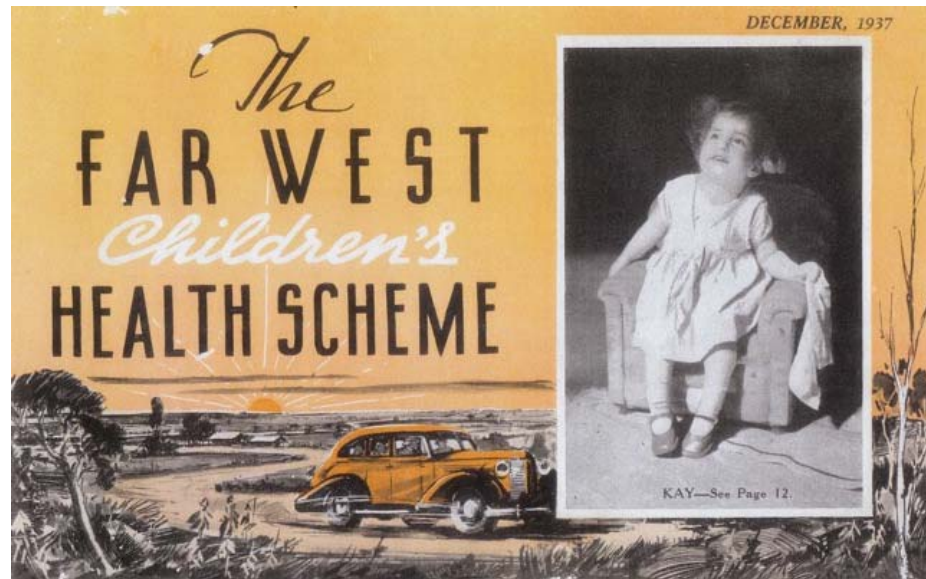


SITE POSITION & ENVIRONMENT		OFFICE USE ONLY: NPWS site no:
1. Land form a. beach/hill slope/ridge top, etc:		b. site aspect: c. slope:
d. mark on diagram provided or on your own sketch the position of the site:		e. Describe briefly:
		
f. Local rock type:		g. Land use/effect:
2. Distance from drinking water:		Source:
3. Resource Zone associated with site (estuarine, riverine, forest etc):		
4. Vegetation:		
5. Edible plants noted:		
6. Faunal resources (include shellfish):		
7. Other exploitable resources (river pebbles, ochre, etc):		
Site type:	DESCRIPTION OF SITE & CONTENTS.	
<b>BURIAL</b>	Note state of preservation of site & contents. Do NOT dig, disturb, damage site or contents.	
	Reported in the SYDNEY MORNING HERALD Newspaper 28th January 1938	
	<u>SKELETON AT MANLY</u>	
	Human bones were unearthed yesterday afternoon by Manly Council workmen who were engaged, on excavation on the East Esplanade reserve, near Ashburner Street. The town clerk of Manly, Mr. Wellings said the bones probably were those of an Aboriginal.	
	This area in 1990 is grassed over but there is also work going on in the vicinity of Manly Wharf which may yield further relics. East ESPLANADE is still a Public Reserve.	
CHECKLIST TO HELP length, width, depth, height of site, shelter, deposit, structure, element eg. tree scar, grooves in rock. DEPOSIT: colour, texture, estimated depth, stratigraphy, contents-shell, bone, stone, charcoal, density & distribution of these, stone types, artefact types. ART area of surface decorated, motifs, colours, wet, dry pigment, technique of engraving, no. of figures, sizes, patination. BURIALS: number & condition of bone, position, age, sex, associated artefacts. TREES: number, alive, dead, likely age, scar shape, position, size, patterns, axe marks, regrowth. QUARRIES: rock type, debris, recognisable artefacts, percentage quarried. OTHER SITES EG. structures (fish traps, stone arrangements, bora rings, mia mias), mythological sites, rock holes, engraved groove channels, contact sites (missions, massacres cemeteries) as appropriate	Attach sketches etc, eg. plan & section of shelter, show relation between site contents, indicate north, show scale. Attach annotated photos (stereo where useful) showing scale, particularly for art sites.	



## 2. Far West Children's Health Scheme Magazine (1937)

*SLNSW*



### 3. Aboriginal Camp at Manly

The Sydney Morning Herald (NSW : 1842-1954), Tuesday 31 December 1935, page 6

**MANLY**  
In the Old Days.  
(BY AN OLD BOY.)

The visitors to Manly, and very many of the residents to-day, seem to know but little of its past. It was a quiet little village, say, 50 or 70 years ago. While the resident population was small, there were five families of Smiths living there, quite a large proportion of the total number of people. The natural beauties of the district then, of course, greater than now, made it a very desirable place. But the transport to and from the city was slow and expensive, and when bad weather was the order of the day, one never knew when the steamers would "tie up," and Manlyites who had to go to the city had then to walk to the punt at Middle Harbour, and when across on the other side, were faced with a walk to Miesman or Milson's Point ferry.

Whilst the place was quietness itself ordinarily, on public holidays things began to move. The passenger traffic from the city was heavy, and many rough characters found their way to Manly. Fights between men were frequent, and sometimes took place between women, and a special force of police was at times unable to restore order for hours at a stretch. One Boxing Day, the day of the year, stands out prominently. The police squad, about a dozen in number, made several charges to arrest two men who were fighting, surrounded by a big crowd, near the pier. Ultimately two clergymen, the Rev. R. S. Willis (Church of England) and the Rev. Alfred Lloyd (Congregational) were allowed to pass through, and they persuaded the combatants to stop—quite a triumph for moral suasion. We lads who were present said nothing at home, for, in many homes the order was for children to stay indoors on public holidays until the last boat had left for the city—8.30 p.m.

Manly was very popular for family picnics. A picnic to that place was quite an adventure to residents of the suburbs, more particularly the western suburbs, on account of transport difficulties. Men, women, and children enjoyed paddling about in the shallow water on the harbour beach. The skill of the surf had not then been heard. Mixed bathing was not in vogue in those days, and was not indulged in until about 1900.

The ferry steamers were of a type long since gone. The Royal Alfred (Captain Andrew Morton) and Phantom (Captain Brett) were paddle-steamers; the latter was double-ended and was very narrow, and capable of a good turn of speed. The Royal Alfred lost much time in turning in Circular Quay and Woolloomooloo Bay, where many calls were made. Intending passengers missing a steamer at Circular Quay wharf, opposite the present Harbour Trust Office, could pick up the vessel at Woolloomooloo. The Phantom was subsequently sold, and became a tug at the entrance to the Gippisland Lakes. The writer saw her high and dry on Gabo Island after a storm, and after she was salvaged saw her on the Gippisland Lakes. There must be many people who remember the curious noise her engines made, like "shoo-its-shoo!" In addition to the steamers mentioned, a paddle-steamer called the Kimo was acquired. Flat-bottomed, and rolling tremendously, she was

bottomed, and rolling tremendously, she was never a favourite. The name was changed to Brightside, but the roll persisted. For the holiday traffic the tugboats Mystery, Goodwin, and Breadalbane were brought in to assist, and comfortable vessels they were. Later on, larger vessels were built for the trade. Fairlight was first, then the Brighton, and following her, the Narrabeen, all double-ended paddle-steamers which have since been replaced by the present fine fleet.

**THE PINE TREES.**  
A visitor to Manly asked in the "Herald" recently who was responsible for the pine trees on the ocean frontage, and quite a number of people have written about it. I think that all old residents will agree with a statement made that Mr. Gilbert Smith planted the first pine trees. Mr. Smith owned most of the land, and took a great interest in Manly. Mr. James Badminton, who died quite recently aged 73, would have known about this matter, as his father, the late Mr. Edward Badminton, for many years a builder and timber-yard proprietor, was an employee of Mr. Smith when the Badminton family went to live at Manly. Mr. Smith's action in planting buffalo grass roots after rain, when, provided with bags of roots, he rode his pony about and pressed the roots in with a forked stick, meant a great deal to the district, and prevented hundreds of tons of sand being blown away. The late Mr. Smithers, an old resident, dead many years, was agent for Mr. Gilbert Smith.

Some very severe storms have swept Manly. Notably the storm in which the steamer Dandenong was lost, when the ocean and harbour nearly met in Ashburner-street, at the intersection with Darley-road. The provision of the fine sea walls on both beaches prevents such happenings recurring. During the storm much damage was done to the houses, and fine native trees on the harbour front were snapped off like carrots; some of the honeysuckle trees were very big.

The people of Manly in the old days had but little amusement beyond an occasional bus, little amusement show (amateur) and a lantern lecture. Wild flower shows in the old pavilion on the cricket ground became very popular, but suffered a severe setback when Lady Carrington (wife of the then Governor), who was responsible for the popularity of the dandelion flowers, happened to see cartoons of roots of wild flowers near the building, and not only condemned the wretched destruction, but announced that she would not attend a wild flower show again. There was a maze in what is called Gilbert Park, and formerly one at Fairy Bowser, near the hotel built many years ago and destroyed by fire. Then, too, there was a camera, obscure in a tower on the hill to the north of the harbour beach—a favourite place to show visitors.

About the year 1876 a disastrous fire one Sunday night spread conflagration in the place. Several residences were destroyed, notably those of Mr. Peters and Mr. Alfred Elder. There being no fire brigade and no water supply, a bucket brigade was organized the water passed up from the beach nearby. The crews of several small weather-bound vessels were landed, and helped wonderfully in placing old sails and bags on the shingle roofs of nearby houses, and keeping them wet. The writer was sent to rouse out the people at the Congregational Church service, and he remembers the eerie feeling experienced at finding the church open, all lamps burning, and the people gone. A fire brigade was very soon established, and a small engine obtained, and great excitement prevailed on the night of the christening.

#### DAYS OF GREATER DECORUM.

The village boys, after the inauguration of the municipality, felt that they were somewhat hardly treated. Settlement at the

the municipality, felt that they were somewhat hardly treated. Swimming at the pier, diving from the awning decks of the ferry steamers in "pura naturabilis," "follow my leader" up the big fig trees on the Corso, and swimming in the lagoon all stopped. The lads got on fairly well with Mounted Constable Carton, but when in addition they had to "watch out" for the council's inspector it was too bad! However, Manly was now on the map, roads were made, trees planted, parks laid out, seats provided, sea walls built, and lighting provided.

The council had to fight hard for ferry improvements. It was a continuous fight, as the ferry company of the time failed to see that a larger resident population would spell more profit for it. In the days referred to, the first steamer for the city left at 8.10 a.m., and the last at 5.30 p.m., whilst from the city the last steamer left at 5.15 p.m., excepting on Saturdays, when a steamer was provided at 11.15 p.m.

One of the troubles of the earlier aldermen was the incursion of goats from Dobroyde Head. These animals came down in large numbers, and worked havoc in gardens and tree plantations. Shooting parties were organised of city business men, and after a time the marauders were shot, even King Billy, who for a long time seemed to be shot-proof.

Three churches served the spiritual needs of the little community—Church of England, Congregational, and Roman Catholic, and the people dwelt in amity, so much so that the annual picnic came to embrace all three, and the Public school was closed for the day.

Looking at the splendid roadway and paths on the Corso, it is interesting to recall that pedestrians prior to 1877 walked from the pier to the ocean beach on a board walk; the planks forming this were dug up and the road and footway properly made by the council. Before the municipal council, a Roads Trust functioned at Manly, but was not able to accomplish much in the way of roads, tree planting, etc.

A tribe of aborigines used to camp annually in the bush about where the public school now stands, on their way to Narrabeen and Pittwater. They used to corroboree frequently, and afforded amusement to young and old near the Church of England, and incidentally near the place behind the church which was the accepted ground for settling differences by the lads.

One of the aborigines was called "Blucher, the singer," and for a penny or even a broken knife would make the air ring with his interpretation of a song he called "Highland Laddie;" probably nothing like it has been heard since.

Most of the citizens of Manly in the old days have gone to their long home, though some few remain to see the wonderful place their village has grown to. Amongst those who did what they could to benefit the place, the names of the following occur, though there were, of course, others: Mr. George Thornton, M.L.C., Mr. Rolfe, C. R. Austin, O. M. Pitt, and his son, R. M. Pitt, Colonel Rowe, John Woods, F. L. Barker, Joseph Cook, Alfred Hilder, Jackson, Smithers, Badminton, Hayes, and Dean.





### 3. Belinda

The Australian Women's Weekly (1832-1982), Wednesday 25 June 1969, page 7

# BELINDA

*"She pushed a small hand up to my face and pressed a tiny finger on to the tip of my nose"*

By R. CANTLEY

● Melancholy and self-pity were unknown to Belinda, a black bundle of Aboriginal charm who practised her own innocent style of faith-healing on the patients of a Sydney hospital.

**THREE-YEAR - OLD** Belinda was brought to Sydney by the Far West Children's Health Scheme from her home on the Aboriginal Reserve at Mosee, in northern New South Wales, for specialist treatment to her crippled leg.

Belinda's left leg had been fractured, but complications caused by malnutrition had hindered the healing process.

When she first entered St. Vincent's Hospital, Belinda was conscious of only one thing — everywhere she looked she saw sad, suffering, self-pitying people.

Belinda was used to suffering, but sadness and self-pity she could not comprehend. Even in abject squalor, Aboriginal people are never morose, and they most certainly don't indulge in self-

pity. But their compassion for people is instinctive and as spontaneous as their laughter, and this is especially so with Aboriginal children. The children, in fact, communicate more with laughter than they do with speech.

Thus this first confrontation with suffering silence was at first bewildering to Belinda, so she fell back on the only weapon she possessed to fight it—her laughing love of life.

It would be impossible to appreciate Belinda's happy sorcery unless you witnessed one of her walkabouts through the old hospital. She would hobble from ward to ward and from bed to bed, brushing aside clouds of melancholy and shadows of self-pity.

Nurses, doctors, sisters, nurses, and patients watched,

intrigued, as Belinda performed her daily magic.

Entire wards of crusty old men would sit bolt upright or screen the pain on their faces with a genuine smile as Belinda's musical laughter announced her arrival.

They would vie with each other to cuddle the little Aboriginal girl or exchange happy banter with her, and Belinda would insist on

touching them with her dainty, doll-like hands.

Belinda's faith-healing was unpremeditated and devoid of theatricality. Faith, in a tribe of elders, is merely a rekindling of hope. She mirrored a child's faith in her every action, and this faith was infectious to the patients.

I first met Belinda in St. Vincent's X-ray department.

Belinda

National Library of Australia

<http://nla.gov.au/nla:news-article/43201465>

Vincent's X-ray department. I had been sedated in preparation for a special intravenous-dye-X-ray examination to determine whether I had cancer.

To those under suspicion of cancer, the very word is all-consuming. At the time, my own thoughts were clouded with apprehension.

As they wheeled my mobile stretcher along to the radiology rooms, I closed my eyes in a futile effort to shut out my melancholy and fear.

I was woken from this gloom by a child's laughter.

At this time and place any child's laughter would seem as incongruous as the high-jinks of a clown at a funeral, but I find it impossible to describe the quality of Belinda's laughter.

If you have ever heard a lyrebird or bowerbird in the Australian bush, that, perhaps, could be the starting point for comparison.

### Finger dance

I opened my eyes and looked straight into the black, flashing eyes lighting up the tiny Aboriginal girl's face.

She pushed a small hand up to my startled face, and, by way of introduction, gently pressed a tiny finger on to the tip of my nose.

"Hello," she said, laughing. "Hello," I answered, with genuine joy.

The little girl sensed that she had driven the teardrops from my mind and she laughed again.

She danced her exquisite small fingers across the white sheets near my face, and it looked like a miniature corroboree in the snow. I laughed at her primitive but beautiful pantomime, and we

both laughed together in

innocent self-reward.

"My name's Belinda," she said, still distracting me with her simple trick. "I'm so glad you are getting better."

A door opened then, and a white-clad nun appeared and stood behind Belinda. The nun looked down benignly and made no attempt to interrupt, as though she understood the ritual Belinda was performing.

### "Bush angel"

Belinda talked to me with her eyes and hands, then she again pressed the same small finger to my nose, with a gentle touch.

She screwed up her eyes, and the diamonds in them sparkled.

"I go now," she said, placing her hand in that of the nun's.

I twisted sideways to watch her as she hobbled down the corridor, with one little black foot dancing and tiptoeing while the plaster cast bounced, incongruously in unison, alongside.

They wheeled me into the X-ray room soon after, and I was strangely confident and devoid of fear. Several hours later I was told that I did not have cancer and that drugs would cure my illness.

There was, of course, no relation between this scientific diagnosis and Belinda's magic. Belinda merely inspired faith, innocently and spontaneously.

Many of the patients she rescued from morbid depression and self-pity were incurable cases. Medicine could relieve their pain and surgeons could perhaps add time to their lives, but the magic of inspired faith and tomorrow's horizon are timeless in the timeless land, and little Belinda brought a

little Belinda brought a refreshing breath of this philosophy to St. Vincent's.

Is it any wonder that the patients came to call her "The little bush angel"?

The little bush angel did, indeed, make laughter and faith an incurable infection during her short stay at the hospital.



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## 5. Joanie



### Joanie, 4, saved from a lifetime of silence

By Terry Smyth  
February 6, 2005  
The Sun-Herald



Manly Beach ... Joanie sees the sea for the first time.  
Photo: Anthony Johnson

Little Joanie has had her operation and is doing just fine, thank you.

Four-year-old Joanie Shillingworth became the face of the crisis in Aboriginal health when *The Sun-Herald* revealed that a simple operation to save her hearing required a 900-kilometre trip to Sydney - a journey her family could not afford to make.

Joanie comes from Enngonia - a remote community 100 kilometres north of Bourke - in an area with the state's worst health problems. Like many Aboriginal children in the far west, she had a middle ear infection.

Left untreated, it could have caused deafness, but all the specialist doctors were in Sydney.

The reader response was remarkable. *The Sun-Herald* was besieged by offers of donations, transport, fundraisers and accommodation.

Several readers offered to drive to Enngonia to collect the child and her parents, then drive them back after her operation. Many offered accommodation in their homes or to fly her to Sydney for treatment. And an artist offered to auction a painting to raise funds for the trip. The artist, of Aboriginal heritage, said he could empathise, having been partially deaf most of his life.

Joanie's plight also sparked a political response. In State Parliament, National Party leader Andrew Stoner described the state of Aboriginal health in NSW as "an absolute tragedy and a scandal".

Citing *The Sun-Herald* report, he told the house: "Under the Labor Government this little girl and her mother are expected to travel to Sydney, but she can get funding to travel only to Dubbo. The irony is stark as the Premier jets off on another overseas jaunt, this time to Paris."

In response, Labor MP Linda Burney - NSW's first Aboriginal MP - agreed with Mr Stoner that

... the government has a responsibility to ensure that all children have access to the best possible health care.

Page 1 of 2





Report, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

10/10/10 10:10 AM

Aboriginal health in the far west was a "serious and urgent matter" but denied his claim of Government neglect. "People do give a damn, and people do care about the health outcomes for indigenous people," Ms Burney declared.

Meanwhile, Jann Kingston read Joanie's story and knew she could help. Ms Kingston is chief executive of the Royal Far West Children's Health Scheme, based at Manly, a charity that, for 80 years, has been helping children from rural NSW access health care not available locally.

"Here was a situation that hit me in the face on a Sunday morning," she said. "As an Australian, I thought this situation just shouldn't be and, as the CEO of an organisation that's meant to be helping these children, I found it quite distressing. So I rang Bourke Aboriginal Health Service and said I saw this story in the paper and that we could assist." Joanie was booked into Homsby Hospital for surgery. "But they needed a way to make that happen," Ms Kingston said. "So we brokered the transport and accommodation."

Joanie's journey, with parents Colleen and Dudley, began on Tuesday with an hour's drive from Enngonia to Bourke, where they stayed overnight with friends. On Wednesday, Joanie's fourth birthday, Bourke AHS bussed them to Dubbo, then they had an eight-hour train ride to Sydney, funded by the NSW Government's Isolated Patients Transport Assistance Scheme.

At Central Station they were met by charity Country Care Link and taken to the Royal Far West centre at Manly.

"She wanted to see the Harbour Bridge but just before we got to it she fell asleep and missed it," Mr Shillingworth said. On Thursday, at Manly, Joanie saw the sea for the first time and gingerly paddled in the wash.

On Friday morning, after successful surgery by Dr Neil Boustred, Joanie woke to find her parents beside her and was returned to the children's ward to be spoilt rotten by the nurses.

By 10am, a shy little girl who seldom spoke was prattling happily to her parents and the staff. Discharged in the early afternoon, it was back to Manly for the weekend. Today, the family heads home to Enngonia by rail and coach. Joanie still hasn't seen the Harbour Bridge but maybe she'll see it some other time. There's always hope.

#### **In the NSW far west . . .**

The average age of death for Aboriginal men is 33.

Alcohol-related deaths for Aboriginal men are eight times the national average.

Tobacco-related deaths for Aboriginal women are 64 times the national average.

Blindness among Aboriginal people is 10 times the national average.

Teenage pregnancy is 16 times the state average.

The state has its highest death toll from heart disease, diabetes, injury, suicide and homicide.

The state has its highest incidence of lung cancer, premature births and sexually transmitted diseases.

The state has its highest rate of ear, nose and throat complaints among Aboriginal children.

## 6. Aboriginal Community Consultation Records

## Public Notices and Sample Agency mailouts

Cumberland Newspapers | Manly Daily

<http://digitaledition.manlydaily>.

**FINDS** 20 Adult Female, Red  
Boskin, French Forest, Phone:  
9935 0565

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Cumberland Classifieds to  
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## Public notices

### REGISTRATIONS OF INTEREST - ABORIGINAL HERITAGE ASSESSMENT

On behalf of Royal Far West Homes Pty Ltd, Mary Dallas Consulting Archaeologists (MDCOA) are preparing a cultural heritage assessment of the Royal Far West Homes site in Manly Town Centre, to inform an Environmental Assessment Under Part 3A of the Environmental Planning and Assessment Act 1979.

Registrations of interest are sought from Aboriginal people with cultural associations or knowledge of this area, which may assist in the preparation of the Aboriginal cultural heritage component of the Environmental Assessment.

Registrations must be received in writing by 14/03/2011 and include a postal address and contact details.

**Registrations to:**  
**MDCOA c/- 7 Mitchell Street, Arncliffe,  
NSW 2205 or fax (02) 9592 3036.  
Enquiries to Adrienne on 0403 352 820.**

### Community Information Briefing Kimbriki Environmental Enterprises

Here at Kimbriki, we are committed to securing a safe, environmentally friendly and sustainable way of managing domestic wastes generated in our region.

We would like to let you know about our plans to boost Kimbriki's ability to recycle domestic waste into usable, environmentally friendly products.

Our plan involves introducing three new processes to supplement the existing operations, these operations will be fully enclosed within two new buildings on our site.

We have asked the NSW Department of Planning to support our proposal as a Part 3A Major Project and the Environmental Assessment we have prepared is being exhibited.

As such we'd like to invite you to a Community Briefing session at the Kimbriki EcoHouse on Saturday the 5th of March starting at 12 noon. There will be a formal briefing between 1pm and 2pm.

For further details contact Mark Wanser on 02 9486 3512 or via email mark.wanser@kimbriki.com

provided, St Jude pray for us all who honour your name and invoke your aid, Amen. This must be said for nine consecutive days and has not been known to fail. Thank you for granting my petition. SC 19970112

## Lease and fit-out of kiosk at Clifton Gardens Reserve, Mosman

Mosman Council is calling for expressions of interest for the operation of a daylight hours only kiosk at Clifton Gardens Reserve.

Should Council decide to proceed, it would call for tenders for the Lease and fit-out of the proposed kiosk by the selective tendering method.

Information available on Council's website [www.mosman.nsw.gov.au](http://www.mosman.nsw.gov.au) under the tender section or by contacting Anthony Fitzpatrick on 9978 4010 or [t.fitzpatrick@mosman.nsw.gov.au](mailto:t.fitzpatrick@mosman.nsw.gov.au)

Responses will be received up to 10.00am on 21 March 2011

**Viv May  
General Manager  
Mosman Council  
PO Box 211  
SPIT JUNCTION NSW 2088**

### Psychic notices / astrology

**ACCURATE Tarot readings in Crown Neck \$50. Expert reader. Call Jeff 0434 080 151**

### For sale general

**CHIROPRACTIC treatment tables, electric & hydraulic, ADAPTAR \$1,500. Phone 0489 048 194**

**CHUCK** wagon / Covered motorhome Rustic looking, ideal advertising vehicle, asking around \$10,000

**COI .com** 66-67 COMING SOON! Australian Collectables

### GENERAL FOR SALE

**COLLECTIBLES** 120 Olympic 070 pins & medals pens in sets fr \$900 tops to go gold set \$3,000. Ph: 9967 2722

**Collectors** Australian 1960s British DeLorean, Rover, Reliant, Tramped Edition, 1 of one made, With 3 items Valued at over \$1,000. Sell \$2,000. Ph: 9967 2722

**Collectors** Olympics (Athens American city) Barbie doll \$250. Ph: 9967 2722

**DE-HUMIDIFIER** (Combebi De Longhi), in good condition \$300. Phone: 9974 5734

**DESK** student with drawers \$50. beautiful glass, colour table \$500 0406 134 430

**DESK** 1 pine laminated pine with 3 shelf built, \$550 0421 701

**DISHWASHER** Delonghi 600mm freestanding stainless steel with 3rd drawer \$995-\$623 100mm DMD, 0439 596664 [www.electrical.com.au](http://www.electrical.com.au) times, jessica, Australia 2107

**DOLLS** Porcelain & dress up shoes etc. Personal & perfect gift from \$25 each 9965-0623

**DOOR** 19x 72 Galo Balustrade hanging \$30 77 Galm \$30 77 0410 503 752

### Aboriginal art

**25 framed, 48 stretched, 29 unframed** (can stretch), suit int decorator \$21,522 will sell for \$10,000 0406 134 430 paula@saffronhouse.com

**BAR** freezer Westinghouse, 4 drawer, small, \$110. Phone 9967 2722

**BARGAIN gifts**: bronze cast stone, Croftone Jewellery & Trinkets, from \$65 0416 110 634

**CARPET** Modern as new, 2 room, 12 sqm \$40000 phone 0423 652 352

**PHONE** 131 379 for your Cumberland Classified.

THE MANLY DAILY, Saturday, February 26, 2011 1:48 PM CEST

Manly Daily published Saturday February 26<sup>th</sup>, 2011





**Aboriginal Development Seminar**  
Details at [www.marruwa.com](http://www.marruwa.com)

**Registration of Interest  
Aboriginal Heritage Assessment**

On behalf of Royal Far West Homes Pty Ltd, Mary Dallas Consulting Archaeologists [MDCA] are preparing a cultural heritage assessment of the Royal Far West Homes site in Manly's town centre, to inform an Environmental Assessment under Part 3A of the *Environmental Planning & Assessment Act 1979*.

Registrations of interest are sought from Aboriginal people with cultural associations or knowledge of this area, which may assist in the preparation of the Aboriginal cultural heritage component of the Environmental Assessment.

Registrations must be received in writing by 9/3/2011 and include a postal address and contact details. Registrations to project consultants MDCA c/- 7 Mitchell St, Arncliffe NSW 2205 or fax (02) 9592 3036.

**Enquiries to Adrienne on 0403 852 820.**

**The Black  
Community  
Housing Service**

Koori Mail published 23rd February, 2011



CULTURAL RESOURCE ASSESSMENT, PLANNING AND MANAGEMENT

23  
16 February 2011

Mr Paul Morris  
CEO  
Metropolitan Local Aboriginal Land Council  
P.O. Box 1103  
Strawberry Hills NSW 2012

Dear Mr Morris,

**RE: NOTIFICATION OF ABORIGINAL PEOPLE -  
ABORIGINAL CULTURAL HERITAGE ASSESSMENT OF ROYAL FAR WEST HOMES SITE IN MANLY  
TOWN CENTRE PART 3A ENVIRONMENTAL ASSESSMENT**

On behalf of Royal Far West Homes Pty Ltd, MDCA are undertaking an Aboriginal cultural heritage assessment to inform an Environmental Assessment under Part 3A of the *Environmental Planning & Assessment Act 1979*.

In its role as the relevant Local Aboriginal Land Council, we have already recorded the Metropolitan Local Aboriginal Land Council as a 'Registered Aboriginal Party' for the project and will contact you shortly about a field survey within the study area. In addition we are seeking the names and current contact details of any other Aboriginal people of whom you are aware who may hold cultural knowledge relevant to this site, such that we may notify them directly about the proposal.

Please forward the details of any such Aboriginal people in writing before 4 March 2011 to MDCA at:

POST	FAX	EMAIL
c/- 7 Mitchell St Arncliffe NSW 2205	(02) 9592 3036	admin@mdca.com.au

Please ensure that you provide us with current postal addresses and contact names.

Any enquiries should be directed to Mary Dallas on (02) 9818 3287 or Paul Irish on 0418 450 490.

Yours sincerely,

Mary Dallas  
Mary Dallas Consulting Archaeologists

MARY DALLAS BA(HONS) SYD UNI • MACCA • 31 WATERVIEW ST, BALMAIN NSW 2041 • TEL (02) 9818 3287 • FAX (02) 9818 4574  
mdca.archaeologists@gmail.com





Response from Bob Waterer

MR R.A. (BOB) WATERER  
205 COLLOOLI VILLAGE  
COLLOOLI RD  
NARRABEEN 2101  
PH 99811186

Dear Adrienne,

I am the eldest of only 4 known  
5<sup>th</sup> generation Descendants of the Yuringai People, the  
original owners of all the land bounded by Sydney Harbor  
to the South Broken Bay in the North & West to the  
same Cove River, that live on the northern Beaches & we  
would like to register our interest in the Aboriginal Heritage  
Assessment of the Far West Homes Site in Manly Town  
Centre, as per the Public Notice Advertisement in Sat 26-2-11  
Manly Daily

Acknowledgments - The other 3 will file their own

I remain  
Yours truly  
Mr. R.A. Waterer



CULTURAL RESOURCE ASSESSMENT, PLANNING AND MANAGEMENT

28 March 2011

Mr R.A. Waterer  
205 Colooli Village  
Colooli Road  
Narrabeen 2101

Dear Mr Waterer,

**RE: ABORIGINAL CULTURAL HERITAGE PROJECT AT  
ROYAL FAR WEST HOMES SITE, MANLY**

Thank you for responding to our recent public notice in relation to the above project. As per the NSW Department of Environment, Climate Change & Water's 2004 *Interim Community Consultation Requirements for Applicants*<sup>1</sup>, we are writing to you in order to:

- Provide you with further information about the project and potential impacts from the current proposal to Aboriginal objects;
- Provide you with the proposed cultural and archaeological assessment methodology for your review and comment; and
- Provide you with an opportunity to identify any issues or areas of Aboriginal cultural significance relevant to the current proposal which you believe should be considered in the Aboriginal cultural heritage assessment for the project.

Project information and the proposed assessment methodology is provided in the following pages.

If you wish to make any comments on these, we request that you submit these in writing to MDCA by latest Wednesday 20 April 2011. Submissions can be sent to MDCA via:

POST	FAX	EMAIL ATTACHMENT
c/- 31 Waterview St Balmain NSW 2041	(02) 9818 4574	admin@mdca.com.au

We will consider any information provided in a draft assessment report which will then be forwarded to you for any further comment.

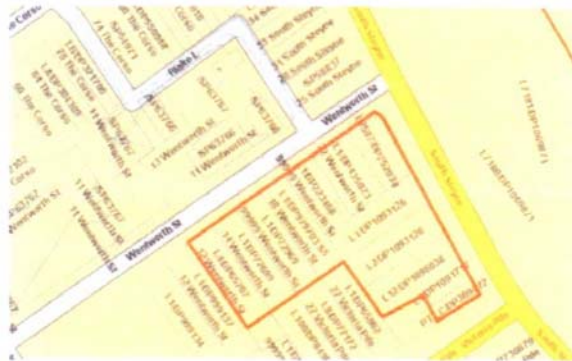
<sup>1</sup> Despite revised 2010 guidelines, these guidelines still apply to projects such as the current one which are being assessed under Part 3A of the *Environmental Planning & Assessment Act 1979*.



## Project Information

The study area comprises a number of allotments between Victoria Parade and Wentworth Street and South Steyne at Manly. The land is the site of the Royal Far West Homes. It is situated one block south of the Corso in Manly Town Centre, as per the maps below.

Figure 1 – Local Cadastre



Source: RPData

Figure 2 – Aerial Photograph of the Site



Source: Google Earth

The land is fully built on and has been subject to fairly heavy levels of historic disturbance through successive stages of building and construction. The land is proposed for redevelopment which will retain the Royal Far West Homes operations.



Background research indicates that no Aboriginal sites have previously been registered within the study area. The likelihood of any sites surviving on the land relates to the previous construction methods of the various buildings and whether any original sand body has survived at the site.

The current proposal could affect deeper sand deposits at the site. Final development plans are yet to be developed and will be guided amongst other things by the current Aboriginal cultural heritage assessment.

### **Proposed Assessment Methodology**

#### ***Archaeological Assessment***

The proposed archaeological assessment for the current project will be based on the background research and field survey undertaken for the project. It will seek to assess the context of the site and its potential to retain buried potentially artefact bearing deposit i.e., PAD and devise a strategy to investigate and assess such areas. That is, whether these represent typical evidence of past Aboriginal occupation within the local area and the degree to which similar evidence has been preserved or impacted in the local area as a means of providing a preliminary assessment of their archaeological significance as a basis for appropriate archaeological management decisions.

This process will be fully documented in the draft Aboriginal cultural heritage assessment report.

#### ***Aboriginal Cultural Assessment***

The Aboriginal cultural assessment is proposed to contain the following two elements:

1. Background research by MDCA into documented Aboriginal cultural and historical associations with the study area (e.g. historical associations with The Royal Far West Homes operations) ; and
2. Seeking comment from the local Aboriginal community about:
  - the Aboriginal cultural significance of the area
  - any Aboriginal cultural or historical knowledge which is relevant to the Aboriginal cultural assessment of the study area in relation to the current proposal. This may include knowledge of areas retaining cultural or historical significance to the local Aboriginal community.

As noted above, please provide any comments on the above to MDCA in writing by Wednesday 20 April 2011 for them to be considered in the Aboriginal Cultural Heritage Assessment for this project.

In the meantime, if you have any questions or require any additional information, please contact Mary Dallas on (02) 9818 3287.

Yours sincerely,



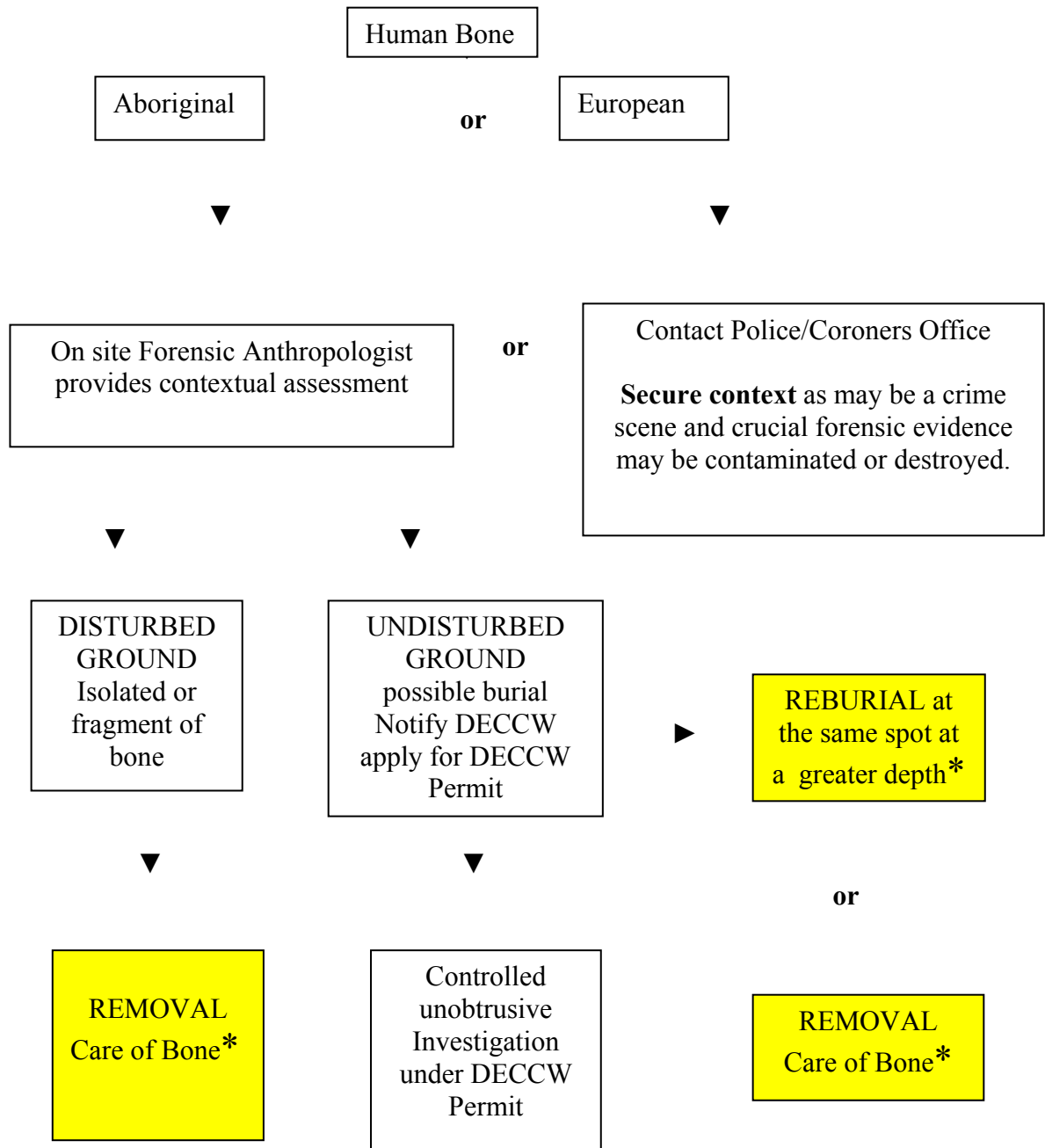
Mary Dallas  
Principal Heritage Consultant  
Mary Dallas Consulting Archaeologists

28 March 2011





## 7 : Burial/Human Bone Discovery Procedure.



©Mary Dallas Consulting Archaeologists 2008

\* These procedures to be determined by Metropolitan LALC and Aboriginal community representatives