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Aboriginal Anthropological Report - Sandon Point, NSW

Report on the Anthropological
Investigations into the Potential
Aboriginal Cultural Heritage Values of a
Women's Area

Confidential - Subject to Legal Privilege

By: Dr Janelle White with Dr Shaun Canning

Date: 15 May 2013

Client Name: Norton Rose Australia

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Spatial Data

Spatial data captured by Australian Cultural Heritage Management Pty Ltd in this report for any newly recorded sites has been obtained by using hand held or differential GPS units using the GDA94 co-ordinate system.

Abbreviations

Term	Meaning
AASC	Australian Archaeological Survey Consultants
ACHM	Australian Cultural Heritage Management
AHIMS	Aboriginal Heritage Information Management System
AHIP	Aboriginal Heritage Impact Permit
ARV	Anglican Retirement Villages
CoI	Commission of Inquiry (Cleland & Carleton 2003)
DEC	Department of Environment and Heritage
DIPNR	Department of Infrastructure, Planning and Natural Resources
ICOMOS	The International Council on Monuments and Sites
ILALC	Illawarra Local Aboriginal Land Council
KEJTEC	Korewal Elouera Jerrungah Tribal Elders Council
MDCA	Mary Dallas Consulting Archaeologists
NIAC	Northern Illawarra Aboriginal Corporation
NPWS	National Parks and Wildlife Service NSW
OEH	Office of Environment and Heritage
SPATE	Sandon Point Aboriginal Tent Embassy
WWCAC	Wadi Wadi Coomaditchie Aboriginal Corporation
WWEC	Wodi Wodi Elders Corporation

Acknowledgements

I would formally like to thank everyone with whom I have had the pleasure to speak during the time spent in the field and researching for this report.

Executive Summary

Australian Cultural Heritage Management (ACHM) was engaged by Norton Rose Australia on behalf of Anglican Retirement Villages (ARV) to undertake an anthropological investigation, including community consultation, to determine the location and significance of a possible Women's Area which may be located over the site at 2 Sturdee Ave., Bulli (Lot 1 and 2 in DP224431)(the subject land).

The anthropological investigation was designed to fulfil certain conditions of Concept Plan Approval No. MP06_0094 and was completed by Dr Janelle White, a qualified and practicing Senior Anthropologist working for ACHM.

Summary

This report presents the results of an Aboriginal community consultation process undertaken in accordance with the methodology identified in the "Aboriginal Archaeological Report" prepared by Mary Dallas (MDCA 2005). The consultation process involved contacting 10 local Aboriginal organisations and speaking with 23 Aboriginal community members. Eight formal interviews were conducted, as well as two site visits.

A focussed review of former research conducted on the Sandon Point region provided context to the current study. This review concentrated on the more ethnographic-style reports prepared to date - i.e., those studies involving interviews with Aboriginal community members. Information was sourced that specifically related to the location and/or significance of a possible Women's Area.

The studies summarised in the background research for this report have each involved consultation with Aboriginal community members and made mention of a possible women's area. From a review of these studies the following points are apparent:

- Several Aboriginal community members have expressed traditional and spiritual links to the Sandon Point area in general, and some to the area of the Turpentine Forest and/or clay pit in particular.
- There is general agreement that the Sandon Point area was an important camping/meeting place for Aboriginal people in the past.
- The existence and location of a women's area in the Sandon Point region is debated among Aboriginal community members.

From the published literature it is also clear that:

- Aboriginal women and men utilised specific areas of the Illawarra region, including Sandon Point, to undertake various socio-cultural activities.
- Fig trees growing in close proximity to fresh water have been mentioned and recognised as Aboriginal ceremonial and birthing sites.

As a result of the current investigations, the Aboriginal community consultation process has determined that the wider Sandon Point area (including the subject land) is a place of social, spiritual and cultural value and significance to all members of the Illawarra Aboriginal Community who took part in the consultation. This place exists within a broader understanding of place and cultural heritage whereby specific physical boundaries cannot be determined. This significance has been documented and highlighted in past research reports focussed on the Sandon Point area (in particular TAC 2003 and AASC 2006). The inability to fix a firm spatial boundary on a place which is not specifically archaeological in nature is not uncommon in Aboriginal ethnographic research.

The information provided in interviews undertaken for this study correlated the types of place traditionally associated with Women's Areas. The location of such areas was primarily discussed in relation to the general geographic features understood to indicate such areas. Features specifically mentioned include fresh water and fig trees. The ceremonial use of ochre was also mentioned in relation to birthing. However, there was also discussion in previous reports which indicate the 'ochre pit' located on the subject land may have been more recent in origin, and created by mechanical excavation. It may well be impossible to archaeologically demonstrate that the ochre pit pre-dated the mechanical disturbance.

Three interviewees specifically identified the site at 2 Sturdee Ave. Bulli (the subject land) as a Women's site. This identification was linked to individual beliefs based on information received from their respective Elders. All other persons interviewed spoke in more general terms. None of the persons contacted in the preparation of this report commented that the area was not a Women's Area. Rather, most spoke in terms of the possibility and some emphasised the need for archaeological surveys to confirm the use of the site. [Note: Therin (TAC 2003: 86) also reported that archaeological results were seen to reinforce the traditional/spiritual association that some members have with the study area.]. Additional archaeological surveys may, however, provide no

further physical evidence by which to demonstrate the existence of a 'women's site' as the nature of an ethnographic place may mean no physical evidence exists and/or remains.

It was mentioned by a number of informants that should any form of development go ahead, then the developers give consideration to the areas of cultural significance and incorporate elements of this into any designs or concept plans for future approval. This may be a tangible means of demonstrating the key concept of 'intergenerational equity' for any future AHIP applications.

There was general consensus on the cultural significance and the desire for the wider Sandon Point area to be respected as a whole. Sandon Point and its immediate surrounds were described as:

- A meeting place/gathering place/camping place,
- A watching place/lookout, and
- A place of ceremony

Specifically in regards the location, significance, and cultural heritage values of a women's site (as stipulated in the research brief) the following observations can be made:

The following attributes were identified by interviewees as being associated with a women's site:

- Fresh water (3 respondents mentioned),
- Fig trees (2 respondents mentioned),
- Small area,
- Top secret, and
- 'Inland'/away from the immediate shoreline

Places of spiritual, mythological or transient use may exist in the landscape without necessarily having an easily identifiable physical manifestation or fixed boundary. In this case, the evidence would suggest that while the 'women's area' most likely existed (and still exists) in the wider Sandon Point area, the exact location will never be known.

ACHM considers that the design and conduct of the anthropological research for this project has been exhaustive and that all efforts have been made to address the matters at hand in as complete a manner as possible.

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1 Introduction

This section presents information about the project including: background information, scope and objectives, and methodology.

1.1 Project Background

ACHM was engaged by Norton Rose Australia on behalf of Anglican Retirement Villages (ARV) to undertake an anthropological investigation, including community consultation, to determine the location and significance of a possible Women's Area which may be located over the site at 2 Sturdee Ave., Bulli (the subject land), hereafter 'the subject land' (Map 1-1).

The project brief stipulated the Aboriginal Community Consultation process be undertaken as identified in the Aboriginal Archaeological Report prepared by Mary Dallas (MDCA 2005). Four Aboriginal organisations were involved in the Dallas research: the Illawarra Local Aboriginal Land Council (ILALC); the Wodi Wodi Elders Corporation (WWEC); the Wadi Wadi Coomaditchie Aboriginal Corporation (WWCAC); and, the Sandon Point Aboriginal Tent Embassy (SPATE). Representatives of the four organisations were contacted in writing by Dallas (2005) and invited to participate in an Aboriginal archaeological survey of the subject land. The report stated that during the survey, Mr Allan Carriage discussed the need for further general Aboriginal community consultation and the need for further information to be obtained about a culturally significant area possibly located within the subject land (Dallas 2005: 9). Dallas concluded:

"...from previous studies within the subject land (TAC 2003) and initial discussions with Aboriginal people for the current study, it is apparent that portions of the Cookson's Land may have Aboriginal cultural values, which may not be related to physical (archaeological) evidence as discussed in this study. These appear to be confined to the possible presence of a "Women's Area" within the northeastern portion of the subject land and the recognition of the turpentine forest as an area which formerly may have been used for food gathering".

In her Summary of Recommendations, Dallas wrote:

It is recommended that:

"If any future development is proposed on the Cookson's Land, consultation will need to be undertaken with appropriate Aboriginal community members to determine the location and significance of the "Women's Area" which may be partly or wholly located within the Cookson's site".

1.2 Project Scope and Objectives

The objectives of the present study were to undertake the consultation and anthropological investigations necessary to demonstrate compliance with, and satisfaction of, the Aboriginal community consultation requirements under the Concept Plan Approval and Statement of Commitments, and to prepare a report evidencing those matters.

To ensure the study satisfied the Aboriginal community consultation requirements, the consultation and investigations were directed towards specific matters concerning the location, significance and potential cultural heritage values of a possible "Women's Area" on the site. Having regard to the specific terms of the consultation requirements, the research process adhered to the following methods:

- The investigation was conducted by an 'appropriately qualified and practising anthropologist';
- The anthropologist consulted with appropriate Aboriginal community members to "determine the location and significance of the Women's Area" which may be located over the subject site";
- The investigation was undertaken in accordance with the methodology identified in the "Aboriginal Archaeological Report" prepared by Mary Dallas (MDCA 2005);
- The anthropologist involved in the Aboriginal community consultation was female; and
- An anthropological report (i.e., this report) has been prepared in relation to the findings of the anthropological investigation.

1.2.1 The Expert's Qualifications

- The consultant chosen to conduct the fieldwork and write the report for this project, Dr Janelle White, is a qualified and practising Senior Anthropologist, as stipulated in the conditions of Concept Plan Approval. Janelle completed a PhD degree in 2012 in the discipline of Applied Anthropology. She was a PhD scholarship recipient of the Desert Knowledge Cooperative Research Centre. Additionally, she has worked for more than a decade in the area of Aboriginal community consultation and development, engaging in the recording of oral histories, facilitating the development of language books and materials, collaborating on cross-cultural environmental land-use projects, as well as working with stakeholders engaged in Native Title negotiations. Janelle is a member of the Australian Anthropological Society and a committee member of the Anthropological Society of South Australia (refer to CV, Appendix 7.1).
- The project was supervised and this report reviewed by Dr Shaun Canning. Shaun is General Manager – Victoria and the Principal Heritage Advisor of the consulting firm Australian Cultural Heritage Management (Vic) Pty Ltd. (ACHM), which specializes in cultural heritage assessment, expert advice, management of complex and large-scale cultural heritage management projects (both primarily in relation to Australian Indigenous culture and heritage), native title advice and research, Indigenous community development issues, and geographic information systems, cartography and analysis. Shaun has been involved extensively in the completion of over 500 cultural heritage management projects. Shaun holds a Bachelor of Arts degree majoring in Cultural Heritage Studies and Anthropology, a Bachelor of Applied Science (Hons) degree in Parks, Recreation and Heritage, and a PhD in Australian Indigenous Archaeology (La Trobe), specialising in predictive modelling and cultural heritage management in southern Victoria. Shaun was the recipient of a 3 year Australian Postgraduate Award Scholarship to complete his PhD. Shaun has extensive experience in Indigenous cultural heritage management in the resources, urban development, infrastructure and public land management sectors, alongside considerable experience in ethnographic research, community consultation and Aboriginal education. Shaun has particular expertise in complex project management, and the use of GIS and predictive modelling in archaeological, cultural and natural heritage management contexts. Shaun is a Fellow of the Australian Anthropological Society (F.AAS), a member of the International Council on Monuments and Sites (M.ICOMOS), a full member of the Australian Association of Consulting Archaeologists (M.AACAI) and a Certified Environmental Practitioner (CenvP) through the Environment Institute of Australia and New Zealand (EIANZ). Shaun is an 'Expert Member' of the ICOMOS International Committee on Archaeological Heritage Management (ICAHM) and an Honorary Research Associate of the Archaeology Program, at La Trobe University. Shaun is a fully qualified 'cultural heritage advisor' and practicing anthropologist and archaeologist meeting all the requirements of the Victorian *Aboriginal Heritage Act 2006*.



Map 1-1: Map of study focus area - Lot 1 and 2 in DP224431.

1.3 Project Methodology

The following project methodology was developed by the consultant in accordance with the Statement of Commitments approved as part of the Concept Plan Approval.

1.3.1 Stage 1 (Background Research and Liaison)

Stage 1 of the project involved establishing contact with the identified stakeholders for this project, and the collation of relevant background material and information. The following tasks were carried out:

Initial Contact with the Office of Environment and Heritage

Dr Janelle White (the author, ACHM) contacted the Office of Environment and Heritage (OEH) by email. The main contact was Miranda Morton, Aboriginal Heritage Planning Officer of the Planning and Aboriginal Heritage Section, Metropolitan Branch. The author explained that as a senior anthropologist and heritage consultant for ACHM she was writing in regards to anthropological research ACHM had been engaged to undertake in the Sandon Point/Bulli region of NSW. It was explained that in order to complete an ethnographic study of the area concerned, ACHM requested a list of all the Aboriginal stakeholders in this region.

This list was duly sent (by email and post), accompanied by a letter outlining the requirements associated with making an application for the issue of an Aboriginal Heritage Impact Permit (AHIP) (see Appendix 7.2). We note here that this report has not been prepared for the purposes of making an application for an AHIP.

The list included the following organisations and individuals:

- Illawarra Local Aboriginal Land Council (ILALC)
- Korewal Elouera Jerrungah Tribal Elders Council
- Illawarra Aboriginal Corporation
- The Wadi Wadi Coomaditchie Aboriginal Corporation (represented by NIAC)
- The Wodi Wodi Elders Corporation
- Woronora Plateau Gundungara Elders Council (NIAC)
- Coomaditchie United Aboriginal Corporation
- Gandangara Elders Group
- Northern Illawarra Aboriginal Corporation (NIAC)
- La Perouse Botany Bay Corporation
- Gary Caines (individual)
- Ken Foster (individual)
- James Davis (individual)
- Kullila Site Consultants and Koori Site Management

Identification and Initial Contact with Aboriginal Stakeholder Groups

As a baseline, the author sought to establish contact with those organisations and individuals identified in the OEH list. There were eight stakeholder groups initially contacted by phone. These are listed below:

- Illawarra Local Aboriginal Land Council (ILALC)
- Korewal Elouera Jerrungah Tribal Elders Council
- Illawarra Aboriginal Corporation
- The Wodi Wodi Elders Corporation
- Woronora Plateau Gundungara Elders Council (NIAC)
- Coomaditchie United Aboriginal Corporation
- Northern Illawarra Aboriginal Corporation (NIAC)
- La Perouse Botany Bay Corporation

In addition, two individual stakeholders were contacted by phone:

- Mr Gary Caines
- Mr James Davis

The purpose of this initial contact was to:

1. Advise the group / individual of the nature of the anthropological research project,
2. Enquire as to who may be appropriate stakeholder representatives within the group, or associated with the group, that should be consulted as part of the project,
3. Establish a broad timeframe for undertaking the fieldwork component of the study,
4. Adhere to the project brief in regards the Aboriginal Community Consultation process being undertaken as identified in the Aboriginal Archaeological Report prepared by Mary Dallas (2005).

After the initial phone conversation, a formal introductory letter was sent through to each stakeholder further outlining the focus of the anthropological research and requesting their involvement (see Appendix 7.3).

During this initial stage, ACHM could not contact four stakeholders listed on the OEH list. These are listed below:

- The Wadi Wadi Coomaditchie Aboriginal Corporation (represented by NIAC)
- Gandangara Elders Group
- Mr Ken Foster
- Kullila Site Consultants and Koori Site Management

These four stakeholders were each sent the formal introductory letter by express mail on 28 March 2013.

For further details of correspondence please refer to the chronological record in Appendix 7.4.

The Collation of Relevant Background Information

The following background information was collated and reviewed:

- Previous reports on the study area and surrounding region
- A search of the OEH Aboriginal Heritage Information Management System (AHIMS) Web Services database
- Topographic and aerial photographs of the study area
- Ethnohistorical and Anthropological literature for the region

1.3.2 Stage 2 (Interviews and the Field Investigation)

The author developed a fieldwork strategy that aligned with the methodology outlined in Dallas (2005: 11), which recommended that:

"If any future development is proposed on the Cookson's Land, consultation will need to be undertaken with appropriate Aboriginal community members to determine the location and significance of the "Women's Area" which may be partly or wholly located within the Cookson's site".

After receipt of the introductory letters (Appendix 7.3), representatives from the various stakeholder groups were consulted regarding who would be the most appropriate people with whom to speak in relation to the research. During these conversations, the dates of a field visit were also discussed and the week of 8 - 12 April 2013 was identified as a suitable week to meet with several stakeholders.

Prior to the field visit, Sharralyn Robinson, CEO of ILALC, spoke with the author in regards to a number of relevant people with whom the author should speak. Ms. Robinson advised that she would contact said relevant people and get back with their names and contact details. On 8 April 2013, Ms. Robinson sent through a list of eight names via email (Appendix 7.5), one of whom had also been identified on the OEH list, and advised that she would forward the contacts for these people when available. The names listed were:

- Aunty Joyce Donovan
- Carol Speechley
- Aunty Barbara Nicholson
- Aunty Norma Simms (on OEH list)

- Geoff Simpson
- Roy Kennedy
- Karen Gough
- Graham King

As a result of the methodological process described above, semi-structured interviews were held with a number of individuals and representatives from the various stakeholder groups. During these interviews, several other people were also named as having potential contributions to make to the research. This snowball sampling method was used to ensure contact was made (or at least attempted) with those people most frequently cited.

A list of interview questions (Appendix 7.6) were used to help guide discussions. Three interviews were taped, with permission.

Most interviews were held in person, during the initial week spent in the field. However, other interviews and follow-up discussions/interviews took place over the phone. Those people met and interviewed in person during the week 8-12 April were:

- Yvonne Simms (La Perouse Botany Bay Corporation)
- Gwen Brown (Korewal Eloura Jerrungah Tribal Elders Council)
- Paul Cummins, Kayla Cummins, and Mark Pietruszewski (Woronora Plateau Gundungara Elders Council (NIAC))
- Gary Caines
- Roy Kennedy (SPATE)
- Sheryl Fulcher (The Wodi Wodi Elders Corporation)

Those people interviewed on the phone were:

- Geoff Simpson

A phone conversation was also held on 18 April 2013 with Sharralyn Robinson (ILALC) with notes from this discussion subsequently developed into a draft written submission. This draft submission was sent through to Ms Robinson for ratification. On 14 May 2013 Ms Robinson sent through a final written submission to be included in this report.

A visit to the subject land took place on 13 April with Yvonne Simms and Barbara Keeley-Simms. During this visit, an approximate location associated with cultural significance was recorded with a GPS and photographs were taken.

A second fieldtrip took place on 9-10 May. A visit to the subject land took place on 9 May 2013 with Karen Gough, Sharralyn Robinson, and Carol Speechley. During this visit, a walk was undertaken during which cultural significance of the area was discussed, waypoints were recorded on GPS, and photographs were taken (see Figure 4-1 and Figure 4-2, below).

1.3.3 Stage 3 (Reporting)

The final stage of the project involved the compilation of this report.

A summary of each interview (in either written or oral form) was provided to the respective individual participants for final comment and validation before being formally included in the report.

2 Statutory and Planning Context

This section presents the relevant state legislation pertaining to Aboriginal heritage in New South Wales.

2.1 New South Wales Legislation

2.1.1 *National Parks and Wildlife Act 1974 (NSW)*

The primary legislation in NSW governing Aboriginal heritage matters is the *National Parks and Wildlife Act 1974 (NSW)*. The Act is administered by The Office of Environment and Heritage, which is a division of the NSW Department of Premier and Cabinet. The Office of Environment and Heritage replaced the former Department of Environment and Climate Change in April 2011 (note that not all NSW government web pages or links currently reflect this change).

Part 6 of the Act describes Aboriginal places and Aboriginal objects and establishes the parameters of “*offences of harm*”. Section 84 of the Act provides protection for Aboriginal ‘places’, loosely defined as areas of cultural significance to contemporary Aboriginal communities, and notes that Aboriginal Places must be declared as such by the Minister, via the Government Gazette, before being afforded protection under the Act. The Minister must be satisfied of adequate evidence that the location was/is of special significance with respect to Aboriginal culture. Section 85 of the Act directs power for the protection of Aboriginal objects and places to the Director-General of Premier and Cabinet.

Section 90 of the Act provides protection for Aboriginal ‘objects’, noting that without authorisation in the form of an AHIP it is an offence to:

...harm or desecrate an Aboriginal object or Aboriginal Place.

In the Act, an ‘Aboriginal object’ is defined as:

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

Section 86 prescribes the following penalties for harming an Aboriginal object:

(1) A person must not harm or desecrate an object that the person knows is an Aboriginal object. Maximum penalty:

(a) in the case of an individual--2,500 penalty units or imprisonment for 1 year, or both, or (in circumstances of aggravation) 5,000 penalty units or imprisonment for 2 years, or both, or

(b) in the case of a corporation--10,000 penalty units.

(2) A person must not harm an Aboriginal object. Maximum penalty:

(a) in the case of an individual--500 penalty units or (in circumstances of aggravation) 1,000 penalty units, or

(b) in the case of a corporation--2,000 penalty units.

2.1.2 *Heritage Act 1977 (NSW)*

The NSW *Heritage Act 1977* establishes the State Heritage Register, on which Aboriginal objects or places may be listed.

2.2 Internationally Recognised Codes of Conservation Practice

2.2.1 *The Burra Charter*

The International Council on Monuments and Sites (ICOMOS) is a non-governmental professional organisation concerned with the conservation of cultural heritage worldwide. The Australian National Committee of ICOMOS (Australia ICOMOS Inc.) was formed in 1976 and acts as a national and international link between public authorities, institutions and individuals involved in the study and conservation of all places of cultural significance. Australia ICOMOS Inc. developed a code of conservation practice known as the Burra Charter. The Charter sets a standard of practice and is regularly used by cultural heritage practitioners as the basis for the definition of heritage significance in Australia, providing a guideline for the conservation and management of cultural heritage places (Australia ICOMOS Burra Charter, 1999).

Under the Burra Charter (Art. 1.2):

- *Cultural significance means aesthetic, historic, scientific, social or spiritual value for past, present or future generations.*
- *Cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects.*
- *Places may have a range of values for different individuals or groups.*

The social value of place is defined as *"the qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group"* (Art. 2.5).

The OEH refers to the Burra Charter in assessing, planning for and managing heritage in NSW and has incorporated the principles and logic of the Burra Charter into guidelines and other conservation planning documents.

3 Previously Recorded Sites and Previous Research

This section notes previous research that is of particular relevance to the anthropology of the project area and the current study.

3.1 Previously Recorded Aboriginal Sites and Places

3.1.1 AHIMS search

ACHM requested an Aboriginal Heritage Information Management System (AHIMS) search for any Aboriginal Sites or Places within 1 km of Lot: 2.DP:DP224431. The search returned nine Aboriginal Sites and one Aboriginal Place recorded in or near the requested location (Appendix 7.7). Map 3-1 shows the general location but should be used for general reference only as GIS data was not provided for the exact location of Sites and Places.



Map 3-1: Map provided by AHIMS in response to ACHM request for search for any Aboriginal Sites of Places within 1 km of Lot: 2.DP:DP224431.

A further AHIMS search was conducted on the subject land with a buffer of 0m. This search returned zero Aboriginal Sites and zero Aboriginal Places recorded in or near the requested location.

3.1.2 AASC (2006)

Stuart Huys (AASC 2006) summarized the archaeological sites reported to be located within the bounds of the Commission of Inquiry (CoI) investigation carried out in 2003 (Cleland & Carleton 2003). Huys described how a total of six Aboriginal archaeological sites were originally identified within the Commission of Inquiry area, including a midden site, burial site and artefact scatters; however, by 2006 two sites had been destroyed by development activity under a Section 90 Consent to Destroy permit issued by the NSW NPWS (AASC 2006: 32). The remaining four sites are not located within the subject land.

3.2 Previous Research - Women's Sites in the Illawarra

3.2.1 Organ and Speechley (1997) - Illawarra Aborigines: An Introductory History

In 1997 Organ and Speechley published an introductory history to Illawarra Aboriginal peoples' occupation of the region, their traditional economy and society and the local history of European colonisation (Organ and Speechley 1997). Of relevance to the present study is the following note regarding women's and men's sacred knowledge:

"Aboriginal women and men each had their own sacred business. This included childbirth, division of labour, initiation and dreaming. Women gave birth at a birthing site and were attended by older Aboriginal women" (Organ and Speechley 1997: 7).

Organ and Speechley (1997: 10) also note the effects of European settlement on the local Aboriginal population, noting that in 1820 there were estimated to be approximately 3000 Aboriginal people in the Illawarra, which had dwindled to 98 individuals at Wollongong by 1846.

3.2.2 DEC (2005) - Fig Tree

Since 1839 fig trees near fresh water have been recognised by Europeans as important Aboriginal ceremonial and birthing sites (DEC 2005: 20). For example, in the context of a regional Aboriginal Heritage Study, The History of Aboriginal People of the Illawarra 1770 to 1970 (DEC 2005), Jeff Timberly is quoted as follows:

"...The fig tree for our family is known as the birthing tree. Great-great-grandfather [Old Timberly] was born under the fig tree. And my family tell me that years ago families would travel along what is now the Princes Highway. Here and there were tracks on which they would travel from the Sydney area, travel up and down the coast. And this was one of the places that was used as a birthing tree because of its large size and the creek that's running beside it was useful for the family. I was also told that there was a lot of food existing around [the fig tree site] as well" (Timberly, cited in DEC 2005: 20).

The report itself explores themes of pre-colonial Aboriginal utilisation of land and resources, colonial impacts dynamics of conflict, employment and educational experiences, and concludes:

"Despite the invasion of Australia by Europeans, Aboriginal people have been able to maintain important aspects of their relationship with country, one another and the spirit world. Although their expressions of Aboriginality are dynamic, their sense of Aboriginality has never been lost" (DEC 2005: 61).

3.3 Previous Cultural Heritage Surveys near Sandon Point

There has been much research carried out in the region of Sandon Point over the past 20 years, including within the boundaries of the subject land. Most of these studies have focussed on the history and/or archaeology of the area, with additional reports also providing detail on the ecological value of the region. The following section provides an overview of some of these studies, concentrating on those studies which contain statements from Aboriginal stakeholders in relation to (1) the cultural significance of the area in general, and (2) the presence of a possible women's area in particular.

3.3.1 TAC (2003) Sandon Point Aboriginal Heritage Study

As part of an Aboriginal heritage assessment commissioned by the Wollongong City Council, Michael Therin of Therin Archaeological Consulting (TAC 2003) interviewed members of the Illawarra Aboriginal community to document their knowledge of the Sandon Point area and to ascertain the cultural significance of the area to the community.

Therin reported that several community members provided details of traditional and spiritual links to the wider Sandon Point area and that all interviewees with knowledge of the Sandon Point area agreed that the area was an important camping/meeting place for Aboriginal people in the past, describing the Sandon Point area as being located on the crossroads of two important travel routes, one up and down and coast and the other coming down the escarpment, the Bulli Pass (TAC 2003: i).

In this report, Allan Carriage, spokesperson for the Wadi Wadi Coomaditchie Aboriginal Corporation (WWCAC), claimed to have been given traditional information regarding the Aboriginal use of the Sandon Point area by his mother, June Florence Carriage. Allan is quoted as saying:

"She said there is a women's area over there too. She told me. And I said "Where about's is it?" And she said "Now Allan, you know that's in our culture that that's none of your business, that's a woman's business, you silly boy. ...And anyway she pointed over that way and I found out roughly where it was" (TAC, 2003, Appendix F: 2 In47).

Therin explained that Allan Carriage believed that the area that his mother pointed to was around the eastern boundary of the (then) Cooksons Land (i.e., Lot 2), between the two tributaries of Tramway Creek. However, the exact location and the activities undertaken there were not told to him (TAC 2003: 63). The TAC report contains a map (TAC 2003: 69) showing the area Allan Carriage was believed to be referring too.

This same report cited an interview with Geoff Simpson that Jill Walker (NIRAG) conducted in 2001 (TAC 2003: 66). During this interview, reference was made to women going to Wombarra to give birth, while men waited at the Sandon Point area (TAC 2003: 67 & Appendix B).

3.3.2 MDCA (2005) Preliminary Aboriginal Archaeological Assessment Report: Cookson's Land, Bulli, NSW

Mary Dallas Consulting Archaeologists (MDCA 2005) was contracted by ARV to carry out a preliminary Aboriginal archaeological assessment of the Cookson's Industrial site at Bulli (Lot 2 DP224431). In her report, Dallas made reference to portions of the Cookson's Land that may have cultural values beyond the archaeological heritage values that were the focus of her study:

"These appear to be confined to the possible presence of a 'Women's Area' within the northeastern portion of the subject land and the recognition of the turpentine forest as an area which formerly may have been used for food gathering" (MDCA 2005: 11).

Noting that several alternative locations for the possible Women's Area had been referred to in initial discussion, Dallas recommended that the location and nature of the possible Women's Area be investigated further prior to future planning or development on the subject land. The report recommends the following:

"If any future development is proposed on the Cookson's Land, consultation will need to be undertaken with appropriate Aboriginal community members to determine the location and significance of the 'Women's Area' which may be partly or wholly located within the Cookson's site. Such consultation should be initiated as soon as possible in the planning process and will need to be undertaken prior to any sub-surface archaeological works which may be commissioned with respect to future developments, to determine the appropriateness or otherwise and possible extent of such works" (MDCA 2005: 11).

3.3.3 AASC (2006) Sandon Point Aboriginal Cultural Heritage Assessment, Final Report

Australian Archaeological Survey Consultants (AASC) were appointed by the Department of Infrastructure, Planning and Natural Resources (DIPNR) to undertake an Aboriginal cultural heritage assessment at Sandon Point in response to a Commission of Inquiry Report (2003) recommendation that additional Aboriginal heritage investigations should be completed prior to identifying zone boundaries and prior to any development of the area (AASC 2006). These investigations involved consultation with the relevant Aboriginal community groups to identify, assess and make management recommendations for Aboriginal heritage.

In the course of the field investigations, AASC (2006) reported that Aboriginal representatives identified a clay extraction pit, located within the Turpentine Forest on Lot 2 (AASC 2006: 37). AASC described how the clay pit was identified by Kim Moran (NIAC) in the following way:

"Kim Moran (Northern Illawarra Aboriginal Collective Inc or NIAC) identified what she believes is a women's ochre site which is located on the northern edge of the Turpentine Forest on Cooksons Land (grid reference E308460 N6199795). The clay pit measures approximately 20m x 20m, and has been excavated to a depth of around 3m. A range of varying clay colours are apparent within the pit, with a brown/orange and grey/white clay being the dominant colour types present. Kim Moran claims that clay has been extracted from this pit for women's ceremony activities. Stuart Huys made a search of the clay pit area but could not detect any signs of quarrying activity, other than the large scale quarrying of the pit area, which appeared to have been carried out by machinery" (AASC 2006: 39.)

AASC also reported that the clay pit had been excavated approximately 10 years prior (AASC 2006: 39).

AASC (2006) reported another four people identified a "Women's Area" being located in the vicinity of the Turpentine Forest, including Allan Carriage (WWCAC), Geoff Simpson (NIAC), Yvonne Simms and Barbara Keeley Simms (NIAC). AASC wrote that Yvonne and Barbara:

"...have both stated that they have been told by Norma Simms (mother of Yvonne Simms) that the area on the north side of Tramway Creek, where the present day remnant patch of Turpentine Forest is located, was a very significant 'Women's area', where women from various parts of the South Coast would periodically come together, and where a range of activities were carried out. This would include birthing, ceremonies, the gathering of food resources etc" (AASC 2006: 40).

AASC (2006: 40) explained that Yvonne Simms and Barbara Simms believed the 'Women's area' was not defined by the present day extent of the Turpentine Forest; rather, that it would have extended from the western edge of the present-day forest though to McCauley's beach in the east, with a north-south reach from Willkie's Track to Tramway Creek. AASC also reported that Yvonne Simms pointed out an exposure of white clay in the immediate vicinity of the Turpentine forest:

"She stated that Aboriginal women used white clay for ceremonial purposes, and that she strongly felt the presence of women there. Stuart Huys from AASC carried out an inspection of the exposure of "white clay" but could not identify any evidence that the clay source had been quarried or utilized by Aboriginal people" (AASC 2006: 41).

3.3.4 Waters (2006) - Sandon Point Aboriginal Place Desktop Assessment: Stage 1

Waters Consultancy was engaged by DEC in 2006 to review existing material regarding Sandon Point and to make recommendations about the Aboriginal Place nomination at Sandon Point (Waters 2006). The McCauley's Beach / Bulli Point area was declared as 'Sandon Point Aboriginal Place' in January 2007, following Waters' recommendation that sufficient evidence existed for an Aboriginal Place declaration (Waters 2006). Waters also recommended that the purported 'Women's Area' and the Turpentine Forest required further investigation into their cultural values in order to determine whether they have adequate cultural values to be recommended as an Aboriginal Place (Waters 2006: 32).

3.3.5 Waters (2007) - Sandon Point Aboriginal Place: Further Investigation

Following the initial recommendations (Waters: 2006) Waters undertook additional consultation in 2007. While seven organisations and individuals were involved in the additional consultation, the additional information provided was deemed insufficient to demonstrate that the specific area of the Turpentine Forest was of adequate cultural value and significance to be included in the Sandon Point Aboriginal Place. Furthermore, information about the professed Women's Area was considered to lack consistency:

"The views held by stakeholders in relation to the professed Women's Area at Sandon Point are thus in a number of instances strongly asserted but mutually inconsistent" (Waters 2007: 20).

During the Aboriginal consultation process, Waters received comments on the cultural values of the Sandon Point area from a number of individuals and organisations.

In correspondence received on behalf of the Wodi Wodi Elder's Corporation, it was stated that:

"...the only Aboriginal women's site commonly known in the Illawarra is the site situated at Figtree. Mrs. Muriel Davis (Bell) as well as three (3) other female elders of the WVEC have affirmed that there was no women's site at Sandon Point. During discussions it was determined that such a site would be a confined area close to natural resources for birthing or other means, such as ceremonies only applicable to women. The area in questions would not be an area used for communal activities such as camp sites or gatherings of both men, women and children. The area in question would not be a compatible environment for conducting significant cultural activities for women" (Waters 2007: 30).

In the same report, Heather Ball, Allan Carriage (WWCAC), Yvonne Simms and Barbara Keeley Simms (NIAC) affirmed that there was a women's site, but the location mentioned differed. Several other community members stated that they either did not have any specific information relating to a women's site and/or they deferred to other community members.

The report concluded that:

"...the evidence obtained in relation to the cultural values and special significance of the Turpentine Forest is insufficient in its specificity and detail to support a recommendation for the area's addition to the Sandon Point Aboriginal Place" (Waters 2007: 5).

And

"...the evidence relating to the existence, location and/or cultural values and special significance of the professed Women's Area is inconsistent and insufficient to support a recommendation for the area's addition to the Sandon Point Aboriginal Place" (Waters 2007: 6).

3.4 Summary of selected Previous Research findings

The studies summarised in the preceding section of this report have each involved consultation with Aboriginal community members and made mention of a possible women's area. From a review of these studies the following points are apparent:

- Several Aboriginal community members have expressed traditional and spiritual links to the Sandon Point area in general, and some to the area of the Turpentine Forest and/or clay pit in particular.
- There is general agreement that the Sandon Point area was an important camping/meeting place for Aboriginal people in the past.

- The existence and location of a women's area in the Sandon Point region is debated among Aboriginal community members.

From the published literature it is also clear that:

- Aboriginal women and men utilised specific areas of the Illawarra region, including Sandon Point, to undertake various socio-cultural activities.
- Fig trees growing in close proximity to fresh water have been mentioned and recognised as Aboriginal ceremonial and birthing sites.

Past studies have not specifically addressed the source and veracity of ethnographic data provided by the numerous informants. Several Aboriginal community members have been reported presenting specific viewpoints, but not all were asked where or from whom they received cultural information to support their understandings. As most research conducted to date has been of an archaeological nature, such questioning was understandably not of a priority. In her 2006 desktop study, Waters highlighted this fact and subsequently researched and cited some of these sources in her follow-up report (Waters 2007).

The following section of this report details the Aboriginal consultation process ACHM followed. Having established that previous studies had been primarily archaeological in nature, the research methods chosen by ACHM were designed to address specifically anthropological questions in relation to the presence or absence of a women's area within this project's area of interest, and its specific location.

4 Contact and Interviews with Aboriginal Stakeholder Groups and Individuals

The following provides details of the response to the initial correspondence explaining the anthropological research, as well as the outcomes of meetings and formal interviews undertaken by the author with representatives from the various identified Aboriginal stakeholder groups and individuals.

4.1 Response to Correspondence

The following responses were received from the organisations and individual stakeholders on the OEH list:

4.1.1 Illawarra Local Aboriginal Land Council (ILALC)

1. On 25 March 2013, Dr Janelle White spoke with Sharralyn Robinson, the CEO of ILALC. She welcomed the study and requested the methodology be sent through. At this stage she said she would contact relevant people with whom the author should speak and get back to her.
2. On 8 April 2013 Ms. Robinson sent through an email with the names of eight individuals (Appendix 7.5). She also explained that in regards to sending through contact details for people on the list, she needed time to contact them first to check that they were happy for their details to be passed on. She said she did not have time to do this during this week, and that Land Councils normally require 2 weeks' notice for appointments/meeting times to be made.
3. On 18 April 2013, Ms. Robinson explained that she had spoken with Carol Speechley about the research, but she was yet to hear back from her in regards her interest in taking part in the consultation.
4. On 29 April 2013, the author emailed Sharralyn Robinson (ILALC) a copy of points she made during a phone discussion on 18 April 2013, for editing and possible inclusion in this report.
5. On 9 May 2013, the author met with Sharralyn Robinson, Carol Speechley, and Karen Gough onsite at Sandon Point. A walking tour of the area was undertaken whilst discussion of the area's significance took place. (See Section 4.2 below).
6. On 14 May 2013, the author received a written submission from Sharralyn Robinson for inclusion in this report (see Section 4.2 below).

4.1.2 Korewal Elouera Jerrungah Tribal Elders Council (KEJTEC)

7. On 27 March 2013, the author sent a fax to Reuben Brown in regards to the project and its focus.
8. On 9 April 2013, the author met with Reuben Brown and his son, Bart Brown, in Berkeley. They explained that they were Eloura people, with Eloura meaning "between the cliffs and the sea" and referring to both the people and their language. After talking through the research process, it was decided that Reuben's wife, Gwen, should be involved in any discussion regarding a possible women's area. A return visit was then arranged for the end of the week.
9. On 12 April 2013, the author conducted an interview with Gwen Brown at her home in Berkeley. (See Section 4.2 below)

4.1.3 Illawarra Aboriginal Corporation

10. On 27 March 2013, the author spoke with Rhonda Cruse. Rhonda recommended I speak with Roy 'Dootch' Kennedy in regards to the research.

4.1.4 Northern Illawarra Aboriginal Corporation (NIAC)

11. On 26 March 2013, the author spoke with Chris Illert, formerly of NIAC. Mr. Illert explained that he was previously involved in discussion and research in the Sandon Point region; however, due to a health issue, he now finds it physically difficult to talk. He suggested speaking with others who may be able to visit the site, suggesting Sharralyn Robinson (ILALC) would be good to speak with. The author left her contact details with Mr. Illert along with the message that if anyone wanted to speak with her regarding the women's area, they were welcome to get in contact.

4.1.5 The Wadi Wadi Coomaditchie Aboriginal Corporation (represented by NIAC)

12. On 7 April 2013, the author received an email from Janet Hunt. Ms. Hunt explained that her late husband, Allan Carriage, had been the President of the Wadi Wadi Coomaditchie Aboriginal Corporation. Ms. Hunt said her husband was very involved in trying to protect the area and that he was "*deeply concerned about possible damage to that*

area as his mother had taught him a bit about it". Ms. Hunt said she would try and contact her husband's cousin Heather Ball as well as Carol Speechley about the research. In follow-up emails, Janet expressed that she believed it important for the author to meet with Ms. Speechley, describing her as *"the key woman to talk to about this site"*.

13. On 10 April 2013, Ms. Hunt sent an email explaining that Heather Ball was not well and would not be able to participate. Ms. Hunt said she was sure ILALC would put the author on to some relevant people and finished with the following words:

"From my point of view it's a pity that when Aboriginal people say an area is important (and they've been saying this area is important for quite some time) people generally don't believe them & press on with developments anyway. It's very disrespectful in my view. However, you have a job to do & I wish you all the best with it".

4.1.6 The Wodi Wodi Elders Corporation

14. On 27 March 2013, the author spoke with Muriel Davis. Ms. Davis requested the author call her daughter, Sheryl Fulcher, to arrange a meeting. Ms. Davis explained that Ms. Fulcher was *"the one to speak with"* as she had learned much information from her late father, Jim Davis.
15. On 10 April 2013, the author met with Ms. Fulcher in Fig Tree. Ms. Fulcher said she would try and contact the female Elders, including Rita Timbery, Elaine Sturgeon, and Joyce Donovan.
16. On 15 April 2013, Ms. Fulcher wrote a detailed response to the consultation questions. This response was also endorsed by Ms. Fulcher's mother, Muriel Davis. (See Section 4.2 below)
17. On 19 April, Ms. Fulcher said she would continue trying to contact Aunty Joyce Donovan and Aunty Rita Timbery – both of whom she had been unable to contact to date.

4.1.7 Woronora Plateau Gundungara Elders Council (NIAC)

18. On 27 March 2013, the author sent an email to Paul Cummins in regards to the project and its focus.
19. On 4 April 2013, the author spoke with Mr. Cummins to arrange meeting in person. Mr. Cummins said the author should also speak with his aunt and uncle, Gwen Brown and Rueben Brown, in regards to this area.
20. On 9 April 2013, the author met with Paul Cummins, Mark Pietruszewski, and Kayla Cummins in Wollongong City and conducted a semi-structured interview. (See Section 4.2 below)

4.1.8 Coomaditchie United Aboriginal Corporation

21. On 27 March 2013, the author spoke with Narelle Thomas of the Coomaditchie United Aboriginal Corporation. Ms. Thomas recommended I speak with Sharralyn Robinson at ILALC. This phone discussion was followed up with an email addressed to both Narelle Thomas and Lorraine Brown detailing the research focus.
22. On 4 April 2013, the author spoke with Lorraine Brown. Ms. Brown spoke of her concerns regarding the increasing encroachment on the area, increasing disturbance to Aboriginal heritage. She said *'Dootch'* (Roy Kennedy) and Ms. Robinson (ILALC) had been speaking against the further destruction of this area. She explained how the women's area was known to ILALC and that there should be no disturbance in this area.
23. On 10 April 2013, Ms. Brown phoned and left a message in response to being asked whether she wanted to formally participate in the research process. In the message, Ms. Brown stated *"we abide by the Land Council and what both Ms. Robinson and Roy (Kennedy) say"*. The author then rang back and left a message to say that she had met with Ms. Robinson and Mr. Kennedy who had said she (Lorraine Brown) would be a good person to speak with. The author then reiterated that she would be in the area until the end of the week, in case Ms. Brown changed her mind and wanted to meet up.

4.1.9 Gandangara Elders Group

24. No phone contact was able to be made with the contact numbers provided by the OEH. A copy of the formal introductory letter (Appendix 7.3) was sent on 28 March 2013 to the address supplied by OEH.
25. No further contact was made/received. No formal interview took place.

4.1.10 La Perouse Botany Bay Corporation

26. On 26 March 2013, the author spoke with Yvonne Simms. At this time Ms. Simms expressed concern in regards to the Turpentine Forest being disturbed. She spoke of the area as being a women's area and the process of it being disturbed as *"upsetting"*.

27. On 8 April 2013, the author met with Ms. Simms in La Perouse. Talking through the research process, Ms. Simms explained it would be preferable to visit and speak at the subject land in order to better explain the essence of her feelings regarding the significance of the area.
28. On 13 April 2013, the author met with Yvonne Simms and Barbara Keeley Simms onsite at Sandon Point. Yvonne Simms took part in a semi-formal interview (see Section 4.2 below), while Barbara Keeley Simms deferred to Yvonne Simms, explaining that the Sandon Point region was Yvonne Simms' family's country.

4.1.11 Gary Caines (individual)

29. On 27 March 2013, the author spoke with Gary Caines. Mr. Caines confirmed his interest in the study and explained his involvement in research in the area for over a decade.
30. On 5 April 2013, the author spoke with Mr. Caines to arrange meeting in person. Mr. Caines emphasized the need for further archaeological studies to be undertaken.
31. On 11 April 2013, the author conducted a semi-formal interview with Mr. Caines at his home in Mt. Ousley. A summary of this interview was sent to Mr. Caines for comment and final permission to include it in this report. On 9 May Mr. Caines informed the author by email that he did not want the summary to be included in the report for the reason that it constituted but an isolated part of the greater complexity of information about the Sandon Point area. Mr. Caines wrote:

"Please withhold my contribution to the Anthropological Report for there is other simultaneous investigations into Sandon Point ACH (Aboriginal Cultural Heritage) and Archaeological Analyses that should be considered contingently with your insularly isolated component report for which you are briefed".

32. On 12 May 2013, the author again spoke with Mr. Caines and confirmed his preference for the interview details to be omitted from this report. However, he agreed to the inclusion of the following information in regards the interview on 11 April 2013:
33. During the discussion, Mr. Caines spoke of the general essence of cultural significance of Sandon Point and surrounding regions and explained how he was instrumental in the declaration of the Sandon Point Aboriginal Place. He emphasised the need for respect, and explained that connection to sensitivity and a sense of place and ideologies of place relate to this area:

"It's something that may not be included in Native Title, but it's part of our remnant sovereignty...that should be recognised and exercisable".

4.1.12 Ken Foster (individual)

34. No phone contact was able to be made with the contact number provided by the OEH. A copy of the formal introductory letter (Appendix 7.3) was sent on 28 March 2013 to the address supplied by OEH.
35. No further contact was made/received. No formal interview took place.

4.1.13 James Davis (individual)

36. On 27 March 2013, the author spoke with James Davis. He requested information be sent by post and suggested I speak with his grandmother, Muriel Davis, and Auntie Rita Timbery. He explained that he was a young person (and so deferred to his Elders) but was still interested in possibly sitting in on discussions.

4.1.14 Kullila Site Consultants and Koori Site Management

37. No phone contact was able to be made with the contact numbers provided by the OEH. A copy of the formal introductory letter (Appendix 7.3) was sent on 28 March 2013 to the address supplied by OEH.
38. No further contact was made/received. No formal interview took place.

The following responses were received from the individual stakeholders on the ILALC list:

4.1.15 Aunty Joyce Donovan

39. No contact details were able to be obtained. Sheryl Fulcher spoke briefly with Aunty Joyce Donovan after meeting with the author on 10 April, intending to ask whether she might like to speak directly with the author. However, Ms. Fulcher explained that she was unable to contact Aunty Joyce again after this initial discussion. The author received no contact details prior to the submission of this report.

40. Michael Therin (TAC 2003: 67-68) interviewed Joyce Donovan in 2002. Therin described how Aunty Joyce believed that Sandon Point, as part of the south coast, was a significant area to her. Therin explained that Aunty Joyce had never visited the Sandon Point area and that her opinions about the area were based on information she had received from other members of the Illawarra Aboriginal community as well as archaeological investigation over the site. Therin recorded Aunty Joyce speaking of the significance of the Sandon Point region in relation to the burial of a 'clever fella' being identified and excavated from a sand dune. Therin wrote:

"Joyce believes that the burial is of a 'clever fella', a man of spiritual significance in Aboriginal society. 'Clever fellows' were men who had knowledge of the spiritual aspects of Aboriginal culture and of such things as medicine and magic" (TAC 2003: 67).

41. Therin continued:

"To Joyce, the presence of a 'clever fella' burial means that site can only be visited by men. Joyce's sensitivities about her beliefs regarding of the burial is why she has not visited the study area. ... She would like extensive further archaeological work to be undertaken in the study area to inform the local Aboriginal community about the types of activities that occurred over the area" (TAC 2003: 68).

4.1.16 Carol Speechley

42. On 9 May 2013, the author met with Sharralyn Robinson, Carol Speechley, and Karen Gough onsite at Sandon Point. A walking tour of the area was undertaken whilst discussion of the area's significance took place. (See Section 4.2 below).

4.1.17 Aunty Barbara Nicholson

43. On 11 April 2013, the author phoned Barbara Nicholson in regards the research. Ms. Nicholson requested further information before she would agree to taking part in the study or not. This information was duly sent in a letter posted on April 16 2013.
44. No further contact was made/received. No formal interview took place.

4.1.18 Aunty Norma Simms (also on OEH list)

45. On 26 April 2013, the author contacted Yvonne Simms and asked whether her mother, Norma Simms, would be interested in taking part in the consultation process. Ms. Simms explained, as she had done during the site visit on 13 April, that as her mother was now aged 83 and not in the best of health, she thought it best not to trouble her. Ms. Simms reiterated that her mother was younger than her aunt Jean, and that it was mostly Aunt Jean who "passed down information". In regards to the question of whether any information was received from her mother in relation to Sandon Point, Yvonne said:

"My mother (Norma Simms) said Sandon Point was a meeting place, a gathering place, a corroboree area for all clans, including the black duck people – Yuin people".

46. Karen Gough later arranged an onsite meeting to take place with Norma Simms, Yvonne Simms, the author and herself. The meeting was scheduled to occur on 10 May 2013; however, due to unrelated 'sorry business' (a death) it was not possible to meet.

4.1.19 Geoff Simpson

47. On 15 April 2013, the author phoned Geoff Simpson and conducted a phone interview. (See Section 4.2 below.)

4.1.20 Roy Kennedy

48. On 11 April 2013, the author met with Roy Kennedy at the SPATE in Bulli and conducted a semi-formal interview. (See Section 4.2 below)

4.1.21 Karen Gough

49. On 12 April 2013, the author sent an email through to Karen Gough to ask whether she would like to participate in the consultation. The date of 13 April 2013 was put forth as a possible day to meet on-site. This initial email was not received (due to an incorrect address).
50. On 19 April 2013, the author spoke with Karen Gough about the research and her possible interest in taking part in the consultation process. Ms. Gough explained that since her submission of information to the Waters (2007) report on behalf of Graham Davis-King, further research had been done in the area. Ms. Gough spoke of sites inside the (Turpentine) forest initially described in Waters (2007) and the difficulty of access to the area over the last few years.

Ms. Gough said it was important to access the site, to *"sit down with female Elders onsite"*. She said she would contact people and find out whether it would be possible to arrange a visit to the site during the week of 29 April 2013. She said she would also try and send through further information/research relating to the site and try and contact Graham Davis-King.

51. A site visit was subsequently arranged for 9-10 May 2013. On 9 May, the author met with Sharralyn Robinson, Carol Speechley, and Karen Gough onsite at Sandon Point. A walking tour of the area was undertaken whilst discussion of the area's significance took place. (See Section 4.2 below)
52. On 10 May, the author met with Karen Gough and Helen Wilson, a former member of Cookson's Landcare group. Helen explained how SPATE members had shared knowledge with the Landcare group members and from this she understood there to be a *"women's sacred site"* in the area. However, she explained that the exact location was never pointed out to her. Helen also expressed feelings of spiritual connection with the Turpentine forest.

During the site visit on 10 May, Ms. Gough relayed a specific incident relating to a discussion she had witnessed about a Women's Area. The discussion involved Yuin Elder Uncle 'Guboo' Ted Thomas and Ms. Gough said it occurred in February 2001 at the time of the re-naming of the Sandon Point region as "Kuradji". The discussion described a 'Women's Area' located further up Tramway Creek, inland from the tent embassy. Ms. Gough said (paraphrased):

"Uncle Guboo" referred to Tramway Creek as "Buginne Creek" and explained the meanings of the words 'Kuradji' and 'Buginne' as both meaning "Clever Fella". Waratah Gillespie (a non-Aboriginal woman visiting the tent embassy at the time) then asked "What about the clever women?" to which Uncle Guboo replied "The clever women's place is 'Buginna', further up Buginne Creek to where it widens out into the reedy, swampy area... to where it leads towards the Turpentine forest".

Ms. Gough said others she remembered who were present at that time were Carol Speechley and Maureen Davis.

53. Graham King
54. No contact details were able to be obtained. During the onsite visit on 9-10 May, Ms. Gough explained how she had previously visited the Turpentine forest with Mr. Davis-King and he had identified a tree which he believed could have been culturally scarred (see Map 4-1). Ms. Gough explained that Mr. Davis-King had spoken of the signs of *Daramulun* (a creator being) in the Sandon Point landscape.
55. These signs were described in a written submission supplied to Kate Waters (Waters, 2007) and focussed on the use of burls/bowls from trees in medicine making. The document, *"Statement of Graham Davis-King"* includes the following: *"Aboriginal Men of high degree operate the medicine bowl in partnership with Aboriginal Women of high degree"*. This may identify a connection between a *Daramulun* place that is or is part of a men's ritual, and the Turpentine Forest and other such that are seen to be women's business.
56. According to the literature, *Daramulun* is a creator being whose story is told to boys after initiation. He gives medicine-men their powers. Women are aware of him, and know he is a 'father' but do not know much more than that. He is associated with the creation of the landscape, and his ritual story was told north at least as far as Newcastle NSW, and south at least as far as Shoalhaven River. McDonald (1999) identifies a *"Daramulan-type culture hero"*, identifying him as a being common to many groups at least in the south east corner of Australia. *Daramulun* features prominently in several rock engravings in the vicinity of Sydney, most notably Ku-ring-gai Chase National Park (McCarthy, 1959).
57. On 10 May 2013, Karen Gough said she would send through further information in regards the purported scarred trees. No information was received prior to the submission of this report.

The following responses were received from additional community members who were recommended by stakeholders during initial talks and interviews:

4.1.22 Glenn Longbottom

58. On 12 April 2013, the author phoned Glenn Longbottom to explain the research, having received Mr. Longbottom's name from Gary Caines. Mr. Longbottom said Elders should be spoken with, and suggested his aunt, Gwen Brown. He also briefly referred to the significance of the surrounding landscape (including the escarpment) in terms of stories relating to women, and suggested visiting the site in person.

The following community members were also mentioned during discussions and interviews as people who may have information to contribute, but contact was not able to be made:

- Rita Timbery
- Elaine Sturgeon

- Thelma Henry
 - Heather Ball
59. On 24 April 2013, the author emailed Sharralyn Robinson (ILALC) asking for contact details for all of the women mentioned, as well as Barbara and Marie Simpson (both of whom had been mentioned in past reports). No contact details were received prior to the submission of this report.



Map 4-1: Identified Points of Interest and/or Significance Located During Field Visits.

4.2 Formal Interviews

The following provides a summary of the documented information provided by community members in response to questions relating to their association to the Illawarra/ Sandon Point area in general, and more specifically in regards to the location and significance of the possible "Women's Area" located partly or wholly within the Cookson's site (the subject land), as reported by Mary Dallas (MDCA 2005) (see Appendix 7.6 for sample questions).

4.2.1 Yvonne Simms (La Perouse Botany Bay Corporation)

On 8 April 2013, The author met with Yvonne Simms in La Perouse. This initial meeting was spent discussing the research and verifying Ms. Simms interest in participating. During this meeting it was decided that a site visit would be necessary. This site visit occurred on 13 April 2013, when the author met Ms. Simms and Barbara Keeley-Simms at 2 Sturdee Ave., Bulli (the subject land). The following provides a summary of the documented information provided by Ms. Simms in response to questions relating to her association to the area in general, and more specifically in regards to the location and significance of the possible "Women's Area" located partly or wholly within the Cookson's site, as reported by Dallas (MDCA 2005).

On 13 April 2013, the author met with Yvonne Simms and Barbara Keeley-Simms onsite at Sandon Point. Yvonne took part in a semi-structured interview, while Barbara deferred to Yvonne, explaining that the Sandon Point region was Yvonne's family's country.

Ms. Simms explained that she identifies as Eloura and traces her family history back to her great great grandfather, William Walker (Wollongoloo), through her mother, Norma Simms. Ms. Simms said she received most of her cultural information from her maternal aunt, Jean Stewart (aka 'Aunty Bib'), whom Ms. Simms explained was considerably older than her own mother, Norma, and therefore held more cultural information:

"Aunty Jean was a knowledge holder. She spoke of the escarpment and gatherings in Wollongong that took place. She knew of Sandon Point and the significance of Wollongong as a whole".

Ms. Simms explained that Jean was born in La Perouse but used to travel down the coast with her mother, Maude Walker. They travelled as far as Wreck Bay and stopped off at places, including Sandon Point, to collect shells for the shell work (craft) they used to do.

In regards the Sandon Point region, Ms. Simms said the area was not spoken of using the name "Sandon Point". Rather, Ms. Simms explained how her aunt spoke of "The Edge", "The Escarpment", "Woronora Plateau", and "Bulli":

"Aunty Jean referred to "on the edge". She used to talk about people coming down the escarpment".

Ms. Simms said her aunt highlighted the significance of the wider Sandon Point area for ceremonies, with different clan groups travelling to the area. Yvonne explained how her aunt talked of how the women "would hang back when the men came down the escarpment" to have their babies, and how white ochre was used by women in ceremonies, and also painted on babies. Ms. Simms further explained about areas associated with women's business, according to her aunt's teachings:

"Women's business areas were always top secret... Most women's areas are not big... (They are) close to fresh water".

In regards the subject land, Yvonne spoke specifically of a geographically located cultural site. The approximate location of this site was recorded with a GPS. Due to the overgrown nature of the subject land, the waypoint was taken approximately 30m north of the site (Map 4-1: 'observation point') and was located by the type of trees recognised (see Figure 4-1). Ms. Simms described the site as "a clay pit/ochre pit, of significance to women". [Note: The clay pit was previously visited by the Simms ladies during a site visit by archaeologist Stuart Huys and referred to in the subsequent report (AASC, 2006).]

In relation to a specific women's area, Ms. Simms also made mention during the initial meeting with the author (8 April 2013) of the area between the creeks (north of Tramway Creek) as being a women's birthing area.

Ms. Simms contended that people need to:

"Respect Aboriginal peoples' ways and certain areas that are significant to them. Sandon Point is significant to all the clans that travelled from down south. Ceremonies occurred at Sandon Point. Respect needs to be shown for areas as a whole. The significance of the area is known by white people. Aboriginal people are not there to stand in the way of moving forward, but if respect was shown to the area and the people... if there's an area of significance like this, why don't they leave it alone?"

Ms. Simms expressed sadness and disappointment at the process followed on the neighbouring lots (Stocklands development site) saying that there was no monitoring for cultural heritage during the construction phase. She asked whether collaboration would not be possible during design and development stages. She also mentioned that during earlier discussions regarding the retirement village concept, Aboriginal clientele possibilities were also mentioned. She has not heard any information on this since.

On 26 April 2013, the author again contacted Yvonne Simms and asked whether her mother, Norma Simms, would be interested in taking part in the consultation process. Ms. Simms explained, as she had done during the site visit on 13 April, that as her mother was now aged 83 and not in the best of health, Ms. Simms thought it best not to trouble her. Ms. Simms reiterated that her mother was younger than her aunt Jean, and that it was mostly Jean who "*passed down information*". In regards to the question of whether any information was received from her mother in relation to Sandon Point, Ms. Simms said:

"My mother (Norma Simms) said Sandon Point was a meeting place, a gathering place, a corroboree area for all clans, including the black duck people – Yuin people".

Ms. Simms then re-emphasised the need for recognition of the wider Sandon Point area and pointed to the Sandon Point Aboriginal Tent Embassy as being strategic in protecting "*what little significance of the area that is left*" and Aboriginal Sovereign Rights:

"We are not against development, ...but (it must be done) in a respectful way".

This emphasis on respect was also made during the initial meeting in La Perouse (8 April 2013) when Ms. Simms said she was "*telling it as her aunt told her*" and repeatedly stated:

"This area is significant to Aboriginal people and must be respected".

Ms. Simms emphasised the significance of the wider Sandon Point area as a whole, explaining that the area is "*where ancestors walked/travelled*". Ms. Simms said her aunt was a staunch advocate for the area to be respected, and Ms. Simms is carrying on her work/legacy.

During the site visit, Barbara Keeley Simms provided information on several plants growing on Lot 2. Specifically she identified reeds used to make baskets (see Figure 4-2; Map 4-1) and medicinal plants, as well as speaking of bush foods and medicines found in the general region.



Figure 4-1: Point at which GPS waypoint was taken, looking south; foliage change/trees used to identify approximate 'women's area', located approximately 30m from waypoint.



Figure 4-2: Reeds used to make baskets, identified by Barbara Keeley Simms.

On 13 May 2013, the author spoke with Ms. Simms to confirm her contribution to this report. Ms. Simms reiterated statements she had made previously on the significance of the area, and requested they also be included in the report. The following extract paraphrases Yvonne's sentiments:

"The significance of this area/site is always written up. It makes me (Yvonne) sick how many reports have been written - how much time and energy has been wasted. Where is the justice? Rudd talked about reconciliation, but true justice is needed. Stop desecrating Aboriginal areas. It literally makes me sick - why can't they just respect what they have been told? There is no respect for Aboriginal remains, no respect for Aboriginal significance, no respect for Aboriginals at all".

In regards the involvement of ARV in this ongoing process, Ms. Simms said she was both angered and sad:

"As an Aboriginal person brought up on a mission, there is no meaning anymore. Their beliefs (i.e., those of the Anglican church) are respected - why not ours? They talk about 'Reconciliation Churches', ...but what is reconciled? I've had enough"

4.2.2 Gwen Brown (Korewal Eloura Jerrungurah Tribal Elders Council)

On 12 April 2013, the author conducted an interview with Gwen Brown at her home in Berkeley.

Ms. Brown identifies as Eloura. Ms. Brown explained that she received cultural information about the Sandon Point region through her "Aunty Sis", her father's mother's sister Anne, daughter of William Walker/Wollongoloo. Ms. Brown explained how her aunt and her family lived around the Minnamurra area:

"My connection to this place was handed down to me from my ancestors. Aunty sis who was my grandmother's sister, and ... their father was Wollongoloo. And what I was told by my Aunty sis, ... she died at the age of 95 in 1962, ... on trips to Sydney she would tell things about our people.. I learned a lot from her, the stories and everything".

Ms. Brown said that Sandon Point is a sacred place, as it was a watching place, where people would watch for people coming from over the mountain. People travelled from all around.

"They didn't have just one little piece of land... The law of the land to them from as far as you can see up the eastern coast towards Kurnell and down to the Clyde River. Sandon Point was more or less a lookout".

In regards to whether a women's area was in the region of Sandon Point, Ms. Brown spoke of how birthing related to water and fig trees – freshwater or seawater, and wild figs:

"They had to be around water... that was necessary. Whether it be a creek, or the sea. ...Like down there at Minnamurra, they did their birthing there. They had a big fig tree, right next to the water... Wild fig trees, not European, ... wild figs... and that was their medicines, you know. Sandon Point was very sacred for them"

and they travelled all around these lands. There wasn't just one specific place where there is for women's business. That wasn't ever spoken about with being a specific place just for a traditional women's keeping place. They had their certain places, just as the men did. Every piece of land was sacred to them. ... their ancestors going right back into the Dreamtime".

Ms. Brown spoke of the disruption to Aboriginal people's lives in the Illawarra region due to relocation of families:

"I know that for a fact that since colonisation that our people lost a lot. They didn't have the support that they should have had, and that was happening in them times. Hill 60 was the beginning of the end for our peoples' occupation of the lands... before they put them out into suburbia".

During WW2 (1941) Ms. Brown and her family were removed from Hill 60 to a farm near Berry in an army truck. Ms. Brown was six years old. When people were later returned to the Wollongong/Port Kembla region, they were moved to the Official Camps, now known as Coomaditchie:

"They talk about these Aboriginal places... I mean who's to say that that (Sandon Point) was a prominent one... you know, when there's so many. That's what I was told. Everything in them times was taken off them. There was no regard for any of their people's burials or things like that... and Aboriginal women in those times too they'd go away to have to their babies".

Ms. Brown believes the wider Sandon Point area should be protected, with perhaps a commemorative walkway with information plaques telling of the significance of the area.

On 1 May 2013, Ms. Brown ratified the above information and agreed to its inclusion in this report. At that time, the author also asked whether Gwen knew anything about ochre/clay in the area and its use. Ms. Brown replied that her aunt had mentioned clay being used in corroborees, specifically white clay. She mentioned clay coming from a place near present-day Berkeley, Cringila. Ms. Brown also emphasised the disruption to traditional ceremonies that was occurring throughout the region with the introduction of Christianity and provided the example of Wollongoloo undergoing "white man's initiation" in being christened "William Walker" (after Rev. William Walker).

4.2.3 Paul Cummins, Kayla Cummins, and Mark Pietruszewski (Woronora Plateau Gundungara Elders Council (NIAC))

On 9 April 2013, the author met with Paul Cummins, Mark Pietruszewski, and Kayla Cummins in Wollongong City.

Paul Cummins works as an Aboriginal Sites Officer. He identifies as Eloura and traces his history back through his mother, who lived on Hill 60 at Coomaditchie (Port Kembla), to Wollongoloo (William Walker). Mr. Cummins explained that he has knowledge of the Sandon Point area through Rueben Brown, Gwen Brown, and his mother, Shirley Elizabeth Cummins, as well as from books. He says that his mother identified as Eloura.

In relation to a specific women's area, Mr. Cummins suggested I speak with 'Uncle Reuben' (Brown) and his wife, Aunty Gwen (Brown).

Mark Pietruszewski is on the Board of Directors at the ILALC, tracing his history back through his mother, Shirley Elizabeth Cummins, to Wollongoloo (William Walker). Mr. Pietruszewski stated that he has knowledge of the area through Roy "Dootch" Kennedy. Mr. Pietruszewski explained that he is opposed to development on the site based on what he has seen (i.e., an Aboriginal Place, with significance related to the Embassy, artefacts, lay of the land and its role as a meeting place). He said: *"It feels like an Aboriginal Place"*.

Kayla Cummins is Mr. Cummins daughter. She is currently studying archaeology and has a growing interest in heritage work in the region. Ms. Cummins stated that *"Information is best passed from the Elders in the area"*

In relation to a specific women's area, Mr. Pietruszewski stated that he had no knowledge about this. Mr. Cummins suggested the author speak with Aunty Gwen and Uncle Reuben Brown, Yvonne Simms, Norma Simms, the Davis family, and Roy "Dootch" Kennedy. Ms. Cummins emphasized receiving knowledge from the Elders.

4.2.4 Roy Kennedy (SPATE)

On 11 April 2013, the author met with Roy Kennedy at the SPATE in Bulli. Mr. Kennedy explained how he identifies as Yuin-Kuric. He grew up along the coast, undergoing a process of (cultural) education. From a young age, he witnessed several skeletons being dug up along the coast, including just behind Coomaditchie, where Mr. Kennedy grew up, Hill 60 (Port Kembla). He explained how this formed the basis of his activism stance in later years. His discussion focussed on the need to respect the country as a whole, referring to *"the sovereignty of custodianship"*.

In relation to a specific women's area, Mr. Kennedy stated that he did not know about a potential women's area, as it was/is not for him to know. In this regard, he suggested talking with: Sonny and Lorraine Brown; Carol Speechley; Norma Simms; Barbara Nicholson; and Geoff Simpson.

4.2.5 Sheryl Fulcher (The Wodi Wodi Elders Corporation)

On 10 April 2013, the author met with Sheryl Fulcher in Fig Tree. Ms. Fulcher explained that she identifies as 'Wodi Wodi' and traces her family heritage back through her mother, Muriel Davis, to William Walker. In regards to the question of the significance of the Sandon Point area, she replied: *"It is all significant"*. Ms. Fulcher further explained that the area is of significance in general.

In relation to a specific women's area, Ms. Fulcher explained that she knows of the fig tree, located at Figtree. Ms. Fulcher understands this site to have been a women's birthing site. This information was given to her by her mother, Muriel Davis, who in turn had learned this from her mother. Ms. Fulcher pointed to several characteristics of such significant women's sites, including being located away from the shoreline because *"women went inland to give birth... always next to a stream"* or other fresh water resources.

Ms. Fulcher spoke of the need for archaeological studies to accompany ethnographic research so the results are definitive. She said that recognition of Traditional Custodians of the land is needed as well as acknowledgement of history. Sheryl suggested speaking with Rita Timbery, Elaine Sturgeon, and Joyce Donovan, and explained that these Elders could elaborate further regarding the cultural heritage of the Wodi Wodi people.

On 15 April 2013, Ms. Fulcher wrote a detailed response to the consultation questions. This response was also endorsed by Sheryl's mother, Muriel Davis. In this written submission, Ms. Fulcher explained about the transmission of traditional knowledge:

"The traditional knowledge was handed down by mother's elders which includes her mother Mary Amatto and Grandfather Jack Amatto. My mother has handed down her stories to her children, grandchildren and now great grandchildren. The history of Red Point also known as Hill 60, Port Kembla was where my mother and her family grew up as a child".

Ms. Fulcher explained that the Wodi Wodi Elders have been involved in previous anthropological consultations and heritage assessments, including publications for the Department of Environment and Conservation (DEC) regarding Aboriginal women's heritage (see DEC, 2004).

In regards the significance of the Sandon Point area, in particular the subject land, Ms. Fulcher wrote:

"The land in question is definitely of spiritual and social significance as well of being a significant component in identifying our culture and heritage. The land that falls within the Wodi Wodi boundaries is significant within itself as it is our traditional ancestral land. It is important that the Wodi Wodi culture and heritage is protected and over the years the elders including myself have worked in with groups and organisations to ensure that such measures are undertaken with good outcomes. Although it is realised that land will be developed it is paramount that the traditional owner groups are consulted and the appropriate procedures undertaken in protecting the culture and heritage of the Wodi Wodi people. This includes initiating DEC guidelines and the Burra Charter if any archaeological investigations are conducted. The area in question is of high significance considering the archaeological evidence in the surrounding areas, taking into consideration the burial site which is a highly significant Aboriginal site. It was recorded and handed down that there was a tribe in the Bulli area and that the Wodi Wodi people set up camps on the coastline. Therefore, middens (camp ovens) being recorded as Aboriginal sites near the coastal shores including the one situated at Sandon Point. These camp ovens identified that this area and land was utilised as a camp site and a place to gather and hunt for food as well as being an integral part of our culture and heritage".

In relation to the question of whether Sandon Point (in particular the subject land) is a location of a possible women's site, Ms. Fulcher wrote:

"It is unclear to determine if this is a possible women's site. The Fig tree at Figtree was a significant women's site as it was a birthing place. Fig trees were found near streams or rivers and were used as birthing places as the necessary resources were available which included shelter and most important fresh water. In the area of Cookson's Land it is difficult to determine whether or not this area contains a significant women's site. In general, all camp sites had ceremonies both for the males and females. The women were the food gathers (sic) and the men were the hunters. The activities of the Wodi Wodi people have been identified through archaeological assessments where artefacts have been unearthed. In order to determine whether or not an area is of cultural significance such as identifying whether or not a specific area is a women's site it would need to be investigated by conducting a full archaeological survey. This process would also discount

any claims of the land having a burial site considering that there is a burial site in the surrounding area of Cookson's Land. The proper protocol in conducting archaeological assessments must be administered and the DEC guidelines must be adhered to".

4.2.6 Geoff Simpson (NIAC)

On 15 April 2013, the author contacted Geoff Simpson and conducted a phone interview.

Mr. Simpson traces his family history back to Queen Rosie and King Mickey. Mr. Simpson said his knowledge of the area comes from his grandparents, in particular his grandfather, Nigger Edwards. Mr. Simpson gave family names of people living at Coomaditchie, some being Elders from whom he received knowledge about the area.

Mr. Simpson said he believed that a lot of cultural information has developed more of a "secret society nature" due to people keeping knowledge to themselves. However, he said he believes the best way to protect sites is to "tell about them". Mr. Simpson explained that there are women's and men's sites in the Sandon Point/Bulli area:

"Bulli was the main meeting site of chieftains... People should know what is there... (There is a) hell of a lot of culture down there... The area is worthwhile saving".

When asked whether he knew of any specific women's area within and/or in the vicinity of the subject land, Mr. Simpson answered:

"The Turpentine Forest is a woman's site... it is highly significant".

When asked who told him that information, Mr. Simpson explained that it was "well known", that archival evidence records Sandon Point as "a meeting place... before the whaling (station)", and "a burial site since the whaling".

Mr. Simpson also mentioned information being passed on by word of mouth and said that the "La Perouse Grannies" had said *women would wait at the Turpentine Forest*.

Mr. Simpson said *"It (the forest) has been a women's site from the beginning. ...(A) waiting place for women while the men went to council"*.

Mr. Simpson explained how he refused to enter the forest on the basis that it was a "no go" area for males. This he understood from information passed on to him by his Elders. Mr. Simpson named Yvonne Simms in particular and suggested the author speak with her and other women in relation to a possible women's area.

On 19 April 2013, the author confirmed the information recorded on 15 April 2013. Once again, Mr. Simpson deferred to Yvonne Simms in regards to specific information regarding the women's area/ knowledge. Mr. Simpson reiterated that a number of Elders had provided him with information regarding specific areas. He said that his mother and other women knew of tribal laws made by women. Mr. Simpson said:

"I didn't know (such tribal laws)... their business".

4.2.7 Karen Gough, Carol Speechley, and Sharralyn Robinson (ILALC)

On 9 May 2013, the author met with Karen Gough, Carol Speechley, and Sharralyn Robinson onsite at Sandon Point. A walking tour of the area was undertaken (see Map 4-1) whilst discussion of the area's significance took place.

Carol Speechley described the Sandon Point area as a *Minimba* (where place and teaching combine). She exemplified this by explaining that the reeds growing around the waterways are actively used in basket-making and fish-trap construction, and that the information at the basis of such skills is actively passed on to younger generations (ref Map 4-1).

When asked about her cultural identity, Ms. Speechley explained how she did not agree with the way people were categorised into labelled groups. Rather, she stated she believes there is *"more than one way of belonging"*.

Ms. Speechley explained that her knowledge in regards the area came from Joan Carriage. Ms. Speechley said that during the 1980s, both Joan and her sister Jean spoke of *"many women's sites"*. As to the specific location of a women's place on the subject land, Ms. Speechley said while walking:

The Wadi Wadi Elders said this was a women's place.

Ms. Speechley explained that she had previously lived for a time at the SPATE and that during this time different Elders would come and visit. Uncle 'Guboo' Ted Thomas (Yuin Elder) lived there during that time and Ms. Speechley described how he confirmed the area as a women's area, through gesturing in the general direction of the ochre pit and Turpentine Forest (Lot 2). Ms. Speechley also briefly mentioned the area has connection with stories, including the 'Mulgani' story referred to by Waters (2007).

Ms. Speechley explained how Uncle 'Guboo's' gestures, combined with information on 'landmarks' provided by Elders, including Joan Carriage, enabled her to identify the women's place. Such landmarks included talk about camping areas, ochre sites, corroborees, and 'markers' on trees (i.e., scarred trees). Ms. Speechley said there were no specific boundaries or directions provided; rather, information was given about places through more generalised statements such as "that place".

Sharralyn Robinson emphasised the importance of understanding areas "as a whole". For example, "ochre and corroboree go together":

"Elders use terms such as "that place" when talking about Country... there is no separation of Country... (it is) talked about as "Country", rather than sections of country. The Elders have said this is a women's site".

Both women emphasised the unbounded nature of culturally and spiritually significant areas and contrasted this understanding of place with the arbitrariness of the Sandon Point Aboriginal Place boundary. Ms. Speechley also emphasised the way in which Aboriginal cultural knowledge is held in fragments of knowledge that combine to form a greater understanding. She likened such knowledge to a "jigsaw-puzzle of knowledge" and explained that individual people often hold different pieces of information.

On 14 May 2013 Sharralyn Robinson sent the author a written submission to be included in the anthropological report. Ms Robinson wrote the following:

The Land Council has objection to any form of development in the Turpentine Forest area, due to the significance of the area. This significance has been brought to the attention of the Land Council by Elders and the broader Aboriginal community.

The Land Council's response has been recorded in previous reports. There has been no change to these thoughts and meanwhile the Turpentine Forest hasn't changed. There should be no more test pits, no more studies. How many times does Community need to say that 'the area is of high significance to the community; the area is a sacred area to the Community'. ...Will this report mean anything or is it just another case of going through the motions! What about the animal habitats, threatened species, bush medicine, ceremonial resources and tucker.

In regards to the Women's site

The association of the Turpentine trees with the Women's site has been spoken about many times. As a Koori woman, I know what's there. Our writings are in our journeys. ...How do you get that across? How do you develop an active recognition that allows for our word to be taken (at face value?) There is a birthing place, there is an ochre pot, there is a community connection to this place today.

Where we women visit our place in silence and listen to mother earth. When today we repatriate our Ancestors and gather the necessary leaves for the fire or ochre for our bodies. This place cannot be destroyed, it is part of our spiritual connection it must be there for our storytelling (our Education) of our Young, those that grow up behind us. As I sit in tears pondering on the thought that this special place of our ancestors could one day be no more! How can we present our feelings to you where you will listen?

In regards a Keeping Place

A Keeping Place was agreed upon with Stocklands... but doesn't yet exist. In the EIS for the ARV land it stated that the artefacts recovered would be housed in the existing Keeping place. I asked what Keeping Place, does the law and the previous condition of consent mean anything? As Stocklands have still not built that Keeping Place for the local Aboriginal Community. Our artefacts are being housed in Museums and Archaeologist's offices. Can the Aboriginal Community not have a place to protect our artefacts and educate our young?

In regards Aboriginal heritage laws

It is disappointing that Aboriginal heritage laws exist that the justice system wants to enforce; however, Part 3A and AHIPS can destroy sites and cultural and spiritual connection to Country.. You can't have/implement laws to protect and laws to destroy This is the hypocrisy of Government – there are requirements, but they are disregarded. What of our Spiritual LAW!

This section of land is part of a bigger picture, it is part of a journey we cannot do one without having the other, I ask that you respect our culture, Acknowledge our word, and help us to protect our sites!

4.3 Summary

Much of the information reported in this section correlates with information provided in previous reports by Aboriginal stakeholders (as described in Section 3 of this report).

There was general consensus on the cultural significance and the desire for the wider Sandon Point area to be respected as a whole. Sandon Point and its immediate surrounds were described as:

- A meeting place/gathering place/camping place
- A watching place/lookout
- A place of ceremony

Specifically in regards the location, significance, and cultural heritage values of a women's site (as stipulated in the research brief) the following observations can be made:

The following attributes were identified by interviewees as being associated with a women's site:

- Fresh water (3 respondents mentioned)
- Fig trees (2 respondents mentioned)
- Small area
- Top secret
- 'Inland'/away from the immediate shoreline

The area between the tributaries of Tramway Creek (Lot 2) was described as a women's birthing area by one respondent and another respondent associated a birthing place with the women's area. Additionally, the ceremonial use of white ochre/clay was described (2) with mention made by one respondent that it was painted on babies.

There was a general consensus on the attachment of feelings and spiritual significance to the research area as an inherent aspect of a broader Aboriginal connection to land/Country. Several respondents also mentioned this spiritual connection in relation to the specific areas visited during the fieldtrips, namely the Turpentine Forest and the ochre pit (Map 4-1)

Plants found during the site visit were associated with cultural use - specifically being used as medicines and as craft materials (Ms. Speechley, Ms. Robinson and Ms Keeley Simms spoke of the use of the reeds in crafts; Ms Robinson spoke of leaves being collected from the area to burn in fires; Ms. Keeley Simms spoke of plants used medicinally.) The ongoing use of these materials was also emphasised by Ms. Speechley and Ms. Robinson, particularly in regards to education/teaching - a continuation of the spirit of *mujimba* described by Carol Speechley, signifying contemporary cultural and social significance.

It does not appear possible however to define an absolute spatial boundary confining the 'site' to one or more pieces of identifiable land, as the information provided speaks more to the general area than a specific place.

Sharralyn Robinson spoke of the ochre pit, fresh water creeks, turpentine forest, camping areas, and corroboree/ceremony being interconnected - describing a holistic way of understanding land/Country. Several interviewees emphasised the importance of recognising the significance of Traditional Lands as a whole, and several tied this into a broader discussion on sovereignty and the need for recognition and respect.

5 Summary of Findings and Recommendations

5.1 Summary

This report presents the results of an Aboriginal community consultation process undertaken in accordance with the methodology identified in the "Aboriginal Archaeological Report" prepared by Mary Dallas (MDCA 2005). The consultation process involved contacting 10 local Aboriginal organisations and speaking with 23 Aboriginal community members. Eight formal interviews were conducted, as well as two site visits.

A focussed review of former research conducted on the Sandon Point region provided context to the current study. This review concentrated on the more ethnographic-style reports done to date - i.e., those studies involving interviews with Aboriginal community members. Information was sourced that specifically related to the location and/or significance of a possible Women's Area.

As a result of the current investigations, the Aboriginal community consultation process has determined that the wider Sandon Point area (including the subject land) is a place of social, spiritual and cultural value and significance to all members of the Illawarra Aboriginal Community who took part in the consultation. This place exists within a broader understanding of place and cultural heritage whereby specific physical boundaries cannot be determined. This significance has been documented and highlighted in past research reports focussed on the Sandon Point area (in particular TAC 2003 and AASC 2006). The inability to fix a firm spatial boundary on a place which is not specifically archaeological in nature is not uncommon in Aboriginal ethnographic research.

The information provided in interviews undertaken for this study correlated the types of place traditionally associated with Women's Areas. The location of such areas was primarily discussed in relation to the general geographic features understood to indicate such areas. Features specifically mentioned include fresh water and fig trees. The ceremonial use of ochre was also mentioned in relation to birthing. However, there was also discussion in previous reports which indicate the 'ochre pit' may have been more recent in origin, and created by mechanical excavation. It may well be impossible to archaeologically demonstrate that the ochre pit pre-dated the mechanical disturbance.

Three interviewees specifically identified the site at 2 Sturdee Ave. Bulli (the subject land) as a Women's site. This identification was linked to individual beliefs based on information received from their respective Elders. All other persons interviewed spoke in more general terms. None of the persons contacted in the preparation of this report commented that the area was not a Women's Area. Rather, most spoke in terms of the possibility and some emphasised the need for archaeological surveys to confirm the use of the site. [Note: Therin (TAC 2003: 86) also reported that archaeological results were seen to reinforce the traditional/spiritual association that some members have with the study area.]. Additional archaeological surveys may, however, provide no further physical evidence by which to demonstrate the existence of a 'women's site' as the nature of an ethnographic place may mean no physical evidence exists and/or remains.

It was mentioned by a number of informants that should any form of development go ahead, then the developers give consideration to the areas cultural significance and incorporate elements of this into any designs or concept plans for future approval. This may be a tangible means of demonstrating the key concept of 'intergenerational equity' for any future AHIP applications.

Places of spiritual, mythological or transient use may exist in the landscape without necessarily having an easily identifiable physical manifestation or fixed boundary. In this case, the evidence would suggest that while the '*women's area*' most likely existed (and still exists) in the wider Sandon Point area, the exact location will never be known.

ACHM considers that the design and conduct of the anthropological research for this project has been exhaustive and that all efforts have been made to address the matters at hand in as complete a manner as possible.

6 References

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7 Appendices

7.1 CV of Dr Janelle White

7.2 CV of Dr Shaun Canning

7.3 List of Aboriginal Stakeholders supplied by OEH



**Office of
Environment
& Heritage**

Our reference: DOC13/10243

Dr Janelle White
Heritage Consultant
Australian Cultural Heritage Management
PO Box 451
HINDMARSH SA 5007

Dear Dr White,

Thank you for your email dated 20/3/2013 to the Office of Environment and Heritage (OEH) regarding obtaining a list of the Aboriginal stakeholders that may have an interest in the project at Sandon Point (Wollongong LGA).

Before making an application for the issue of an Aboriginal Heritage Impact Permit, the applicant must carry out an Aboriginal community consultation process in accordance with the National Parks and Wildlife Regulation 2009 and completed to the stage described in subclause 80C.


Please find attached the list of Aboriginal stakeholders known to OEH that may have an interest in the project. OEH's list of regional stakeholders is a list of groups, organisations or individuals who may hold cultural knowledge relevant to a proposal in a region. Consultation with Aboriginal people should not be confused with employment. Inclusion on the OEH's list is not an automatic right to employment. It is the decision of a proponent on who they choose to engage to deliver services based on a range of considerations including skills, relevant experience, and OHS considerations. To be clear, the proponent is under no obligation to employ Aboriginal people registered for consultation.

Further, receipt of this information does not remove the requirement of a proponent/consultant to advertise in local print media and contact other bodies seeking interested Aboriginal parties. Consultation with Aboriginal stakeholders must be in accordance with the *Aboriginal Cultural Heritage Consultation Requirements for Proponents 2010* which can be found on the Office of Environment and Heritage (OEH) public website by accessing the following link:

<http://www.environment.nsw.gov.au/resources/cultureheritage/commconsultation/09781ACHconsultreq.pdf>

If you wish to discuss any of the above matters further please contact Miranda Morton, Aboriginal Heritage Planning Officer, on (02) 9995 5477.

Yours sincerely

 22/3/13

LOU EWINS
Manager Planning & Aboriginal Heritage
Office of Environment and Heritage
Department of Premier and Cabinet

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Level 7, 79 George St Parramatta NSW 2150
Tel: (02) 9995 5000 Fax: (02) 9995 6900
ABN 30 841 387 271
www.environment.nsw.gov.au

Illawarra Area			
ILLAWARRA LOCAL ABORIGINAL LAND COUNCIL	Sharalyn Robinson Uncle Rueben Brown	(02) 42263338 (02) 4271 3069	3 Ellen Street, Wollongong, NSW 2500 Fax Number (02) 4271 3069
Korewal Eiouera Jerrungurah Tribal Elders Council	Rhonda Cruse	02 4262 2978	22 Kenny Street, Wollongong, NSW 2500
Illawarra Aboriginal Corporation		02 4283 3009	PO Box 595 Moss Vale NSW 2577
The Wadi Wadi Coomaditchie Aboriginal Corporation (represented by NIAC)	Kim Davis/Lisa Davis	02 4272 9290	484 Northcliffe Drive, Berkeley, NSW 2506
The Wodi Wodi Elders Corporation	Norma Simms	04660 94491	10 Murrong Place, La Perouse NSW 2036
Woronora Plateau Gundungara Elders Council (NIAC) – name reserved with Fair Trading	Paul Cummins	418971660	(contact is through NIAC)
Coomaditchie United Aboriginal Corporation	Lorraine Brown	02 4274 7477 (02) 4285 4792 OR 0488079663	PO Box 160, Warrawong NSW 2502
Gandangara Elders Group	Ms Kim Moran	Ph: 4883 6639 04660 94491 Fax (02) 9311 3440	48 Rothery Street, Bellambi NSW 2518 PO Box 595 Moss Vale NSW 2577
NIAC			
La Perouse Botany Bay Corporation	Yvonne Simms		10 Murrong Place, La Perouse NSW 2036 28 Gowen Brae Avenue, Mt Ousley, NSW 2519
Gary Caines (individual)		(02) 42272690	68 Australia St Matraville
Ken Foster (individual)		0411 818 091	2 Poplar Ave, Unanderra NSW 2526
James Davis (individual)		0423715395	
Kullia Site Consultants and Koori Site Mgmt	Paul Charles	0423795389	14 Werang Road, Primbee, NSW 2502

7.4 Sample letter sent to stakeholders



... March 2013

Dear

Good to talk with you briefly on the phone regarding the proposed anthropological research and consultation on 2 Sturdee Ave., Bulli (Lot 1 and 2 in DP224431).

As I mentioned, I am a qualified Senior Anthropologist working for Australian Cultural Heritage Management (ACHM), based in Adelaide SA. ACHM also have offices in Melbourne and Perth and regularly conduct work in Victoria, South Australia, and Western Australia.

ACHM has been engaged by Norton Rose Australia on behalf of Anglican Retirement Villages (ARV) to undertake cultural heritage research and consultation on a possible Women's Area.

The study has been designed to meet Aboriginal Community Consultation Requirements associated with the proposed development of the site. I will prepare a draft report in relation to the findings of the anthropological investigation and submit the report as part of any future application proposing to develop the ARV lands.

For the purposes of the research, I would like to speak with appropriate community members to determine the location, significance and potential Aboriginal cultural heritage values of a possible 'Women's Area' which may be located over the subject site.

I am able to be contacted at the address below and am happy to speak with people over the phone. However, as I mentioned on the phone, I am also planning to spend a week on-site as part of the consultation method and am interested in meeting with people in person, both individuals and/or groups during that week. The exact dates are yet to be set; however, at this stage I envisage making a visit during the week of 8-12 April. The final dates will be set according to community members' availability; however, the field trip component must be completed during the first half of April in order to allow time for the report to then be written.

I look forward to hearing from you and meeting you and other community members during the consultation process. If you have any further questions, please don't hesitate to contact me.

Kind Regards,
Janelle

Dr Janelle White
Heritage Consultant (Senior Anthropologist)
Australian Cultural Heritage Management P/L
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| 446 South Road, MARLESTON, SA, 5033 |
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ACHM • Perth

• Lvl 7, 524 Hay Street, Perth WA 6000 • P: (08) 6211 5300
• F: (08) 9221 5961 • E: email@achm.com.au

ACHM • Melbourne

• GPO Box 5112, Melbourne VIC 3000 • P: 1300 724 913
• F: (03) 5781 0860 • E: email@achm.com.au

7.5 Chronological record of correspondence

On 25 March 2013, Dr Janelle White spoke with Sharralyn Robinson, the CEO of ILALC. She welcomed the study and requested the methodology be sent through. At this stage she said she would contact relevant people with whom the author should speak and get back to her.

On 26 March 2013, the author spoke with Yvonne Simms. At this time Yvonne expressed concern in regards to the Turpentine Forest being "ripped up". She spoke of the area as being a women's area and the process of it being "ripped up" as "upsetting".

On 26 March 2013, the author spoke with Chris Illert, formerly of NIAC. Chris explained that he was previously involved in discussion and research in the Sandon Point region; however, due to a health issue, he now finds it physically difficult to talk. He suggested speaking with others who may be able to visit the site, suggesting Sharralyn Robinson (ILALC) would be good to speak with. The author left her contact details with Chris along with the message that if anyone wanted to speak with her regarding the women's area, they were welcome to get in contact.

On 27 March 2013, the author sent a fax to Reuben Brown in regards to the project and its focus.

On 27 March 2013, the author spoke with Muriel Davis. Muriel requested the author call her daughter, Sheryl Fulcher, to arrange a meeting. Muriel explained that Sheryl was "the one to speak with" as she learned much information from her late father, Jim Davis.

On 27 March 2013, the author sent an email to Paul Cummins in regards to the project and its focus.

On 27 March 2013, the author spoke with Gary Caines. Gary confirmed his interest in the study and explained his involvement in research in the area for over a decade.

On 27 March 2013, the author spoke with James Davis. He requested information to be sent by post and suggested I speak with his grandmother, Muriel Davis, and Auntie Rita Timbery. He explained that he was a young person (and so deferred to his Elders) but was still interested in possibly sitting in on discussions.

On 27 March 2013, the author spoke with Rhonda Cruse (Illawarra Aboriginal Corporation). Rhonda recommended I speak with Roy 'Dootch' Kennedy in regards to the research.

On 27 March 2013, the author spoke with Narelle Thomas of the Coomaditchie United Aboriginal Corporation. Narelle recommended I speak with Sharralyn Robinson at ILALC. This phone discussion was followed with an email addressed to both Narelle Thomas and Lorraine Brown detailing the research focus.

On 28 March 2013, the author sent formal introductory letters to four stakeholders listed on the OEH list with whom no phone contact was able to be made: Wadi Wadi Coomaditchie Aboriginal Corporation, Gandangara Elders Group, Mr Ken Foster, Kullila Site Consultants and Koori Site Management.

On 4 April 2013, the author spoke with Lorraine Brown (Coomaditchie United Aboriginal Corporation). Lorraine spoke of her concerns regarding the increasing encroachment on the area, increasing disturbance to Aboriginal heritage. She said 'Dootch' (Roy Kennedy) and Ms. Robinson (ILALC) have been speaking against the further destruction of this area. She explained how the women's area was known to ILALC and that there should be no disturbance in this area.

On 4 April 2013, the author spoke with Paul Cummins to arrange meeting in person. Paul said the author should also speak with his aunt and uncle, Gwen and Rueben Brown, in regards to this area.

On 5 April 2013, the author spoke with Gary Caines to arrange meeting in person. Gary emphasized the need for further archaeological studies to be undertaken.

On 5 April 2013, the author spoke with Sharralyn Robinson (ILALC) about the possibility of meeting up. Ms. Robinson said she'd send a list through of people to contact.

On 8 April 2013, the author met with Yvonne Simms in La Perouse. Talking through the research process, Yvonne explained it would be preferable to visit and speak at the site (Lots 1/2) in order to better explain the essence of her passion regarding the significance of the area. A site visit was arranged for the following Saturday (13 April 2013).

On 8 April 2013, the author received an email from Sharralyn Robinson (ILALC) containing the names of eight people with whom should be consulted regarding the Sandon Point Anthropological research. Ms. Robinson also wrote that she would forward the contacts when available.

On 9 April 2013, the author met with Reuben Brown and his son, Bart Brown, in Berkeley. They explained that they were Eloura people, with Eloura meaning "between the cliffs and the sea" and referring to both the people and their language. After talking through the research process, it was decided that Reuben's wife, Gwen, should

be involved in any discussion regarding a possible women's area. A return visit was then arranged for the end of the week.

On 9 April 2013, the author was contacted by Ms. Robinson (ILALC) in regards to possibly meeting the next day (10 April 2013). Ms. Robinson explained that due to work commitments in Sydney, she would not be available to meet in person. She also explained that in regards to sending through contact details for people on the list she sent through, she needed time to contact them first to check that they were happy for their details to be passed on to me. She then reiterated that she did not have time to do this during this week, and that Land Councils normally require 2 weeks' notice for appointments/meeting times to be made.

On 10 April 2013, the author met with Sheryl Fulcher in Fig Tree. Sheryl said she would try and contact the female Elders, including" Rita Timbery, Elaine Sturgeon, and Joyce Donovan.

On 10 April 2013, the author briefly met with Sharralyn Robinson and Roy Kennedy at ILALC. Ms. Robinson mentioned Barbara Nicholson in particular as someone to talk with.

On 10 April 2013, Lorraine Brown (Coomaditchie United Aboriginal Corporation) phoned and left a message in response to being asked whether she wanted to participate in the research process. In the message, Lorraine stated "we abide by the Land Council and what both Sharralyn and Roy (Kennedy) say". The author then rang back and left a message to say that she had met with Ms. Robinson and Roy, who had said she (Lorraine) would be a good person to speak with. The author then reiterated that she would be in the area until the end of the week, in case Lorraine changed her mind and wanted to meet up.

On 11 April 2013, the author phoned Barbara Nicholson in regards to the research. Barbara requested further information before she would agree to taking part in the study or not. This information was duly sent in a letter posted on April 16 2013.

On 12 April 2013, the author conducted an interview with Gwen Brown at her home in Berkeley.

On 12 April 2013, the author phoned Glenn Longbottom to explain the research, having received Glenn's name from Gary Caines. Glenn said Elders should be spoken with, and suggested his aunt, Gwen Brown. He also briefly referred to the significance of the surrounding landscape (including the escarpment) in terms of stories relating to women, and suggested visiting the site in person.

On 12 April 2013, the author sent an email through to Karen Gough to ask whether she would like to participate in the consultation. The date of 13 April 2013 was put forth as a possible day to meet on-site.

On 15 April 2013, the author tried to phone Thelma Henry (contact provided by Gary Caines). The number was not in service.

On 15 April 2013, the author phoned Geoff Simpson and conducted a phone interview. Permission granted for information to be included in the report.

On 18 April 2013, the author spoke with Sharralyn Robinson (ILALC). Ms. Robinson explained that she had previously spoken with Carol Speechley about the research, but she was yet to hear back from her in regards her interest in taking part in the consultation.

On 19 April 2013, the author spoke with Karen Gough about the research and her possible interest in taking part in the consultation process. Karen explained that since her submission of information to the Waters (2007) report on behalf of Graham Davis-King, further research had been done in the area. Karen spoke of sites inside the (Turpentine) forest initially described in Waters (2007) and the difficulty of access to the area over the last few years. Karen said it was important to access the site, to "sit down with female Elders onsite". She said she would contact people and find out whether it would be possible to arrange a visit to the site during the week of 29 April 2013. She said she would also try and send through further information/research relating to the site and try and contact Graham Davis-King. This phone conversation was followed up with an email.

On 19 April 2013, the author rang Sheryl Fulcher to thank her for sending through written statement and documents on behalf of the Wodi Wodi Elders group. Sheryl said she would continue trying to contact Auntie Joyce Donovan and Auntie Rita Timbery – both of whom she had been unable to contact to date.

On 19 April 2013, the author emailed Gary Caines regarding contact details for Auntie Thelma Henry and Lenore Lovegrove.

On 19 April 2013, the author spoke with Geoff Simpson for confirmation of his submission. Confirmation received.

On 24 April 2013, the author emailed Sharralyn Robinson (ILALC) asking for contact details for: Rita Timbery; Elaine Sturgeon; Thelma Henry; Barbara Simpson; Marie Simpson; and Heather Ball.

On 24 April 2013, the author phoned Karen Gough and left a message for her to call in regards to a possible site visit and/or contact details and information for Graham Davis-King.

On 29 April 2013, the author emailed Sharralyn Robinson (ILALC) a copy of points she made during a phone discussion on 18 April 2013, for editing and possible inclusion in this report.

On 30 April 2013, the author spoke with Gary Caines to confirm his submission.

On 30 April 2013, the author spoke with Karen Gough. Karen said that many knowledge holders were not wanting to be involved in presenting information within such a 'battle situation', involving courts of law and developers. She explained it is tiring for Elders - "No one is listening".

On 1 May 2013, the author spoke with Gwen Brown to confirm her submission. Confirmation received.

On 1 May 2013, the author sent an email to Yvonne Simms for confirmation of her submission.

On 1 May 2013, the author received an email from Sheryl Fulcher confirming the final written submission on behalf of her mother, Muriel Davis, and herself.

On 3 May 2013, the author emailed Karen Gough in relation to second fieldtrip logistics.

On 9 May 2013, the author met with Sharralyn Robinson, Karen Gough, and Carol Speechley onsite at Sandon Point (Lots 1/2).

On 10 May 2013, the author met with Helen Wilson and Karen Gough onsite at Sandon Point (Lots 1/2).

On 11 May 2013, the author sent a phone text through to Carol Speechley to be in touch Monday to check information (including spelling of '*minimba*') documented during the site walk on 9 May.

On 13 May 2013, the author spoke with Yvonne Simms to confirm her submission. Confirmation received.

On 13 May 2013, the author tried twice to phone Carol Speechley regarding the information documented on 11 May. The mobile service was unavailable. However, permission was granted on completion of the site walk (11 May) for the discussions had on the walk to be presented in the report.

On 14 May 2013, the author received an email from Sharralyn Robinson containing her written submission for the anthropological report.

7.6 Email from Sharralyn Robinson

Hi Janelle

Please find listed below a list of people you should consult with regarding the Sandon Point Anthropological research.

Aunty Joyce Donovan
Carol Speechley
Aunty Barbara Nicholson
Aunty Norma Simms (on OEH List)
Geoff Simpson
Roy Kennedy
Karen Gough
Graham King

I will forward the contacts when available.

Yours in UNITY

Sharralyn Robinson
Illawarra Local Aboriginal Land Council
CEO
Ph: 42 26 3338
Fax: 42 26 3360
M: 0410 125463



I acknowledge the traditional owners and custodians of the land I work on as the first people of this country.

7.7 Interview Questions

The following questions were used to help guide discussion in semi-structured interviews with key informants:

1. What is your family background and association with the area in question (i.e., Sandon Point area – with the project focus on the ARV land) – including genealogy, place of birth and identity to clan, tribal and/ or language group
2. What knowledge do you have of the area? – in particular, in relation to a possible women's site or area on or near the ARV land (including location?)
3. How did you receive your knowledge of this place – from whom? And how? – e.g., From your mother, through oral history? And did your mother receive this information from her mother? Etc.
4. Can you describe/talk about this area (ARV land) in terms of its significance for you and/or your family/clan/people? What type of cultural heritage value/ significance does it have?
5. Are there other people with whom I should talk about this?/ who might like to meet with me to talk?

7.8 AHIMS search



AHIMS Web Services (AWS) Search Result

Your Ref Number :
Client Service ID : 95388

Joshua Miller
446 South Road
Marleston South Australia 5033
Attention: Joshua Miller
Email: joshua.miller@achm.com.au
Dear Sir or Madam:

Date: 19 March 2013

AHIMS Web Service search for the following area at Lot : 2, DP:DP224431 with a Buffer of 1000 meters, conducted by Joshua Miller on 19 March 2013.

The context area of your search is shown in the map below. Please note that the map does not accurately display the exact boundaries of the search as defined in the paragraph above. The map is to be used for general reference purposes only.



A search of the Office of the Environment and Heritage AHIMS Web Services (Aboriginal Heritage Information Management System) has shown that:

9 Aboriginal sites are recorded in or near the above location.	
1 Aboriginal places have been declared in or near the above location.*	
ID	Aboriginal Place Name
0	Sandon Point

If your search shows Aboriginal sites or places what should you do?

- You must do an extensive search if AHIMS has shown that there are Aboriginal sites or places recorded in the search area.
- If you are checking AHIMS as a part of your due diligence, refer to the next steps of the Due Diligence Code of practice.
- You can get further information about Aboriginal places by looking at the gazettal notice that declared it. Aboriginal places gazetted after 2001 are available on the [NSW Government Gazette](http://www.nsw.gov.au/gazette) (<http://www.nsw.gov.au/gazette>) website. Gazettal notices published prior to 2001 can be obtained from Office of Environment and Heritage's Aboriginal Heritage Information Unit upon request.

Important information about your AHIMS search

- The information derived from the AHIMS search is only to be used for the purpose for which it was requested. It is not to be made available to the public.
- AHIMS records information about Aboriginal sites that have been provided to Office of Environment and Heritage and Aboriginal places that have been declared by the Minister;
- Information recorded on AHIMS may vary in its accuracy and may not be up to date. Location details are recorded as grid references and it is important to note that there may be errors or omissions in these recordings,
- Some parts of New South Wales have not been investigated in detail and there may be fewer records of Aboriginal sites in those areas. These areas may contain Aboriginal sites which are not recorded on AHIMS.
- Aboriginal objects are protected under the National Parks and Wildlife Act 1974 even if they are not recorded as a site on AHIMS.
- This search can form part of your due diligence and remains valid for 12 months.

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