



Sydney Metro Chatswood Dive Site – Heritage Interpretation Plan


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Sydney Metro Chatswood Dive Site – Heritage Interpretation Plan

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1. Executive Summary

WolfPeak Environment and Heritage was engaged to consult, develop and complete the Heritage Interpretation Plan for the Sydney Metro Chatswood Dive Site.

The Chatswood dive site will be used to:

- Support surface metro track works and adjustment to the T1 North Shore Line between Chatswood Station and Brand Street, Artarmon including track slewing and construction of the T1 North Shore Line 'Down' (northbound) track viaduct
- Excavate and construct the tunnel dive structure and portal
- Launch and support two TBMs for the major tunnelling works
- Support tunnel rail systems fit out works

This Heritage Interpretation Plan satisfies Condition E21 of the Critical State Significant Infrastructure Sydney Metro City & Southwest Chatswood to Sydenham Conditions of Approval.

The site is located south of Chatswood Station and north of Mowbray Road adjacent to the T1 North Shore Line at Chatswood. It borders the Pacific Highway, Mowbray Road and Nelson Street. The surrounding area is predominantly residential with a mix of light commercial.

There are no AHIMS identified Aboriginal sites at the location or within the vicinity. Aboriginal consultation/feedback was invited from Registered Aboriginal Parties identified by Sydney Metro in May 2020. No responses were received. This outcome was not unexpected due to the nature and size of the site, however conducting community consultation is appropriate and required for due diligence purposes.

Historic themes have been developed for Aboriginal heritage interpretation. These are broad and relate to the Traditional Custodians of the area, the Gamaragal Clan. While these themes were provided and developed during Aboriginal Consultation for the nearby Crows Nest Sydney Metro Station, they remain appropriate for this site.

Research into the history of the Chatswood Dive site has uncovered a layered history of non-Aboriginal/European uses and built heritage. This history has been developed into historic themes and includes the retained Mowbray House and its historic uses, a former building relocated from the site which was used for council meetings, social and associative heritage and surrounding historic/heritage infrastructure.

Recommendations include consideration of the identified historic themes and possible location of heritage interpretation media at the site.



2. Background

WolfPeak Environment and Heritage have been engaged to consult, develop and complete the Heritage Interpretation Plan for the Sydney Metro Chatswood Dive Site.

This document provides:

- Evidence of consultation with Heritage Council of NSW and Council (Appendix A)
- An inclusive Aboriginal and Non-Aboriginal Heritage Interpretation Plan for the site
- A history of the site and its surrounds
- Consultation summary process conducted with identified Aboriginal community stakeholders
- Identified historical themes
- Recommended interpretation media, location and associated information.

2.1 Compliance Table

This Heritage Interpretation Plan satisfies Condition E21 of the *Critical State Significant Infrastructure Sydney Metro City & Southwest Chatswood to Sydenham Conditions of Approval*. The site includes an item of local heritage significance, Mowbray House, which has been retained as part of the development.

Condition E21 - Heritage Interpretation

The Proponent must prepare a Heritage Interpretation Plan which identifies and interprets the key Aboriginal and Non-Aboriginal heritage values and stories of heritage items and heritage conservation areas impacted by the CSSI. The Heritage Interpretation Plan must inform the Station Design and Precinct Plan referred to in Condition E101. The Heritage Interpretation Plan must be prepared in accordance with the NSW Heritage Manual, the NSW Heritage Office's Interpreting Heritage Places and Items: Guidelines (August 2005), and the NSW Heritage Council's Heritage Interpretation Policy and include, but not be limited to:

- a) a discussion of key interpretive themes, stories and messages proposed to interpret the history and significance of the affected heritage items and sections of heritage conservation areas including, but not limited to the Central Station and Martin Place Station Precincts;*
- b) identification and confirmation of interpretive initiatives implemented to mitigate impacts to archaeological Relics, heritage items and conservation areas affected by the CSSI including;*
 - i. use of interpretative hoardings during construction*
 - ii. community open days*
 - iii. community updates*
 - iv. station and precinct design; and*
- (c) Aboriginal cultural and heritage values of the project area including the results of any archaeological investigations undertaken.*

The Heritage Interpretation Plan must be prepared in consultation with the Heritage Council of NSW (or its delegate), Relevant Councils and Registered Aboriginal Parties, and must be submitted to the Secretary before commencement of construction.



2.2 Consultation

2.2.1 Aboriginal Consultation

WolfPeak provided Aboriginal stakeholders, identified from the list of Registered Aboriginal Parties (RAPs) provided by Sydney Metro, with a number of virtual options to provide feedback. This included via email, post, our online feedback portal, telephone, and multiple video platforms.

Feedback was open from the 6th of May until the 18th of May 2020. No responses were received. This outcome was not unexpected due to the nature of the site, however appropriate for due diligence. Refer to section 6.1.2 for a concise review.

2.2.2 Government Consultation

Consultation occurred with Willoughby City Council and feedback was received on 9 September 2021. Council raised a number of matters relating to the content of the HIP. Each of the matters have been addressed and the HIP was updated to capture Council’s feedback where appropriate. A copy of Council’s response is presented in Appendix A.

Consultation occurred with Heritage NSW and feedback was received 9 September 2021. Heritage NSW provided several comments on the content of the HIP. Each of the matters have been addressed and the HIP was updated to capture Heritage NSW’s feedback where appropriate.” A copy of Heritage NSW’s response is presented in Appendix B.

2.3 Definitions

TERM	DEFINITION
AEO	Means an Authorised engineering organisation a supplier of a defined engineering service or product that has been assessed and granted pre-approval to undertake work on TfNSW infrastructure.
AEO Engineering Services Matrix	Means the AEO Engineering Services Matrix developed for the delivery of the Project Works.
AS Contractor	Means an entity appointed by Sydney Metro to undertake the works associated with the construction of the Chatswood Dive Site.
Design Stage	Means each of Design Stage 1, Design Stage 2, Design Stage 3, Construction, Testing, and Operational Readiness phase as well as Finalisation and Asset Acceptance phase.
Interface Contractor(s)	Means any one or more of the Sydney Metro City & Southwest contracts interfacing with the Chatswood Dive Site that are required to complete works within the station including TSE, TSOM, L&E and LW contracts. (Refer table of acronyms contained within this document)



Other Contractors	Means the entities with which Sydney Metro executes contracts for ancillary and related works. (Other Contracts)
PSC	Means the Professional Service Contract which is the contract between Sydney Metro and the Service Provider.
Service Provider	Means an entity appointed by Sydney Metro to provide professional services as described in this Services Brief.
Sydney Metro	Sydney Metro means Sydney Metro (a New South Wales Government Agency constituted under the Transport Administration Act 1988 (NSW)) (ABN 12 354 063 515), the Principal under the Contracts
Sydney Metro City & Southwest	Means the proposed metro railway between Chatswood and Bankstown.
Third Party	The Chatswood Dive Site interfaces with a number of Third Parties including Willoughby Council.
TfNSW	Means Transport for NSW (a New South Wales government agency constituted under the Transport Administration Act 1988 (NSW)) (ABN 18 804 239 602), the Principal under this Agreement.

Abbreviations

ABBREVIATIONS	DEFINITION
AEO	Authorised Engineering Organisation
ASA	Asset Standards Authority
ABWF	Architectural Builders Works and Finishes
BMCS	Building Management Control System
BMS	Business Management System
BRS	Business Requirements Specifications
CBS	Cost Breakdown Structure
E&M	Electrical & Mechanical
L&E	Lift and Escalators Contract
OSD	Over Station Development
NSW	New South Wales
SMA	Sydney Metro Authority
SWTC	Scope of Works and Technical Criteria
SRS	Systems Requirements Specifications
TfNSW	Transport for NSW
TSE	Tunnel & Station Excavation (works)
TSOM	Trains, Systems Operation and Maintenance
WBS	Work Breakdown Structure



3. The Site

The dive site is located south of Chatswood Station and north of Mowbray Road, adjacent to the T1 North Shore Line at Chatswood. It borders the Pacific Highway, Mowbray Road and Nelson Street.

The site includes the local heritage listed building, *Mowbray House* and an Ausgrid depot. It previously included a service station and a number of commercial and retail buildings.

The Chatswood dive site will be used to:

- Support surface metro track works and adjustment to the T1 North Shore Line between Chatswood Station and Brand Street, Artarmon including track slewing and construction of the T1 North Shore Line ‘Down’ (northbound) track viaduct
- Excavate and construct the tunnel dive structure and portal
- Launch and support two TBMs for the major tunnelling works
- Support tunnel rail systems fit out works

The surrounding area is predominantly residential, with some commercial use along the Pacific Highway. Water, electricity, and broadcasting infrastructure is located to the south of the site, across Mowbray Road.

In the vicinity of the site are located the following heritage items:

- *Chatswood Reservoirs No.1 and No. 2* – an item of State heritage significance (SHR 01321)
- *Chatswood Zone Substation No 80 (building only)* – an item of local heritage significance identified as I4 in Schedule 5, *Willoughby Local Environmental Plan 2012*
- The Great Northern Hotel (including original interiors) – an item of local heritage significance identified as I107 in Schedule 5, *Willoughby Local Environmental Plan 2012*
- *Chatswood South Uniting Church and Cemetery* – a item of State heritage significance (SHR 00694)

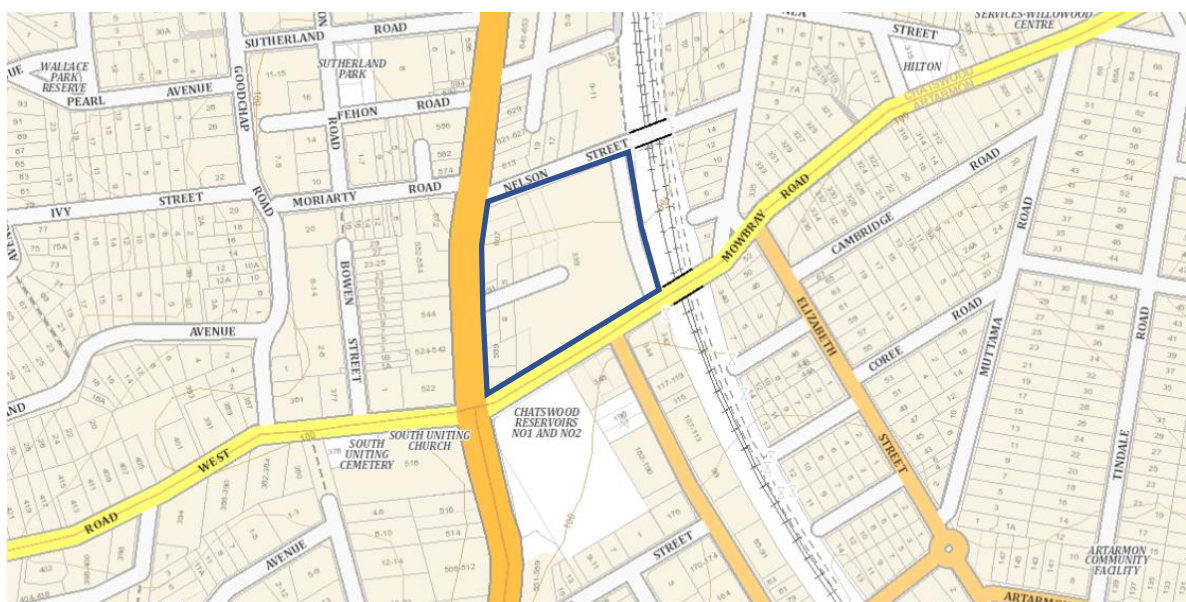


Figure 1 – Location of Chatswood Dive Site (some construction work occurs outside of the identified area)

3.1 Aims and Outcomes

Interpretation forms a critical part of the Metro development. The following aims and outcomes have been identified. The aim of the Plan is to:

- To reveal history of the site and respect heritage
- Bring to life and celebrate the history of the site
- Add to layer of richness of activity and meaning for site
- Inform design and development of the strategy and proposed interpretation devices

The intended outcomes of the Plan are:

- Ensure interpretation is an integral part of the precinct
- Uncover the stories of people who inhabited the site, but who may not be well known, in order to celebrate their connection to the site
- Communicate the layered history of the site to residents and visitors to the site/surrounds
- Ensure that interpretation considers the broader Sydney Metro strategies (in consultation with Sydney Metro)
- To satisfy the relevant conditions of approval.

3.2 Proposed Design

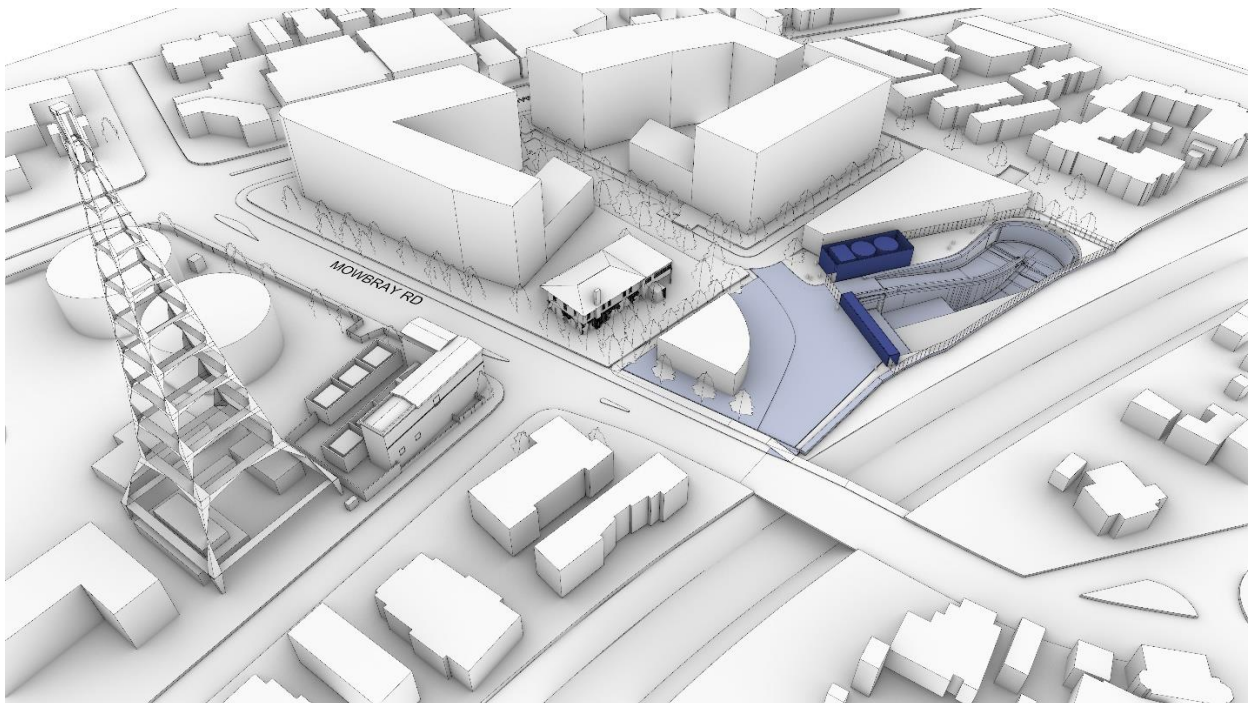


Figure 2 – Building envelope view of Chatswood Dive Site (Hassell)



4. History

4.1 Aboriginal History

The following historic summary has been sourced from the *North Sydney Council, Aboriginal Heritage Infosheet (written by Ian Hoskins)*. WolfPeak have amended to reflect later understandings and interpretations, indicated through reference.

Evidence of Aboriginal occupation within NSW has been dated to 50-60,000 years Before Present (yBP) at Lake Mungo and up to 30,000 yBP in Parramatta. Radiocarbon dating of archaeological material at present-day Cammeray indicates that Aboriginal people were living in the North Sydney area at least 5, 800 years ago. By this time the last ice age had ended, and water levels had risen to create Sydney Harbour and its river valleys. The landforms and waterways familiar to these people would have differed little from those that confronted European colonists in the late 18th century.

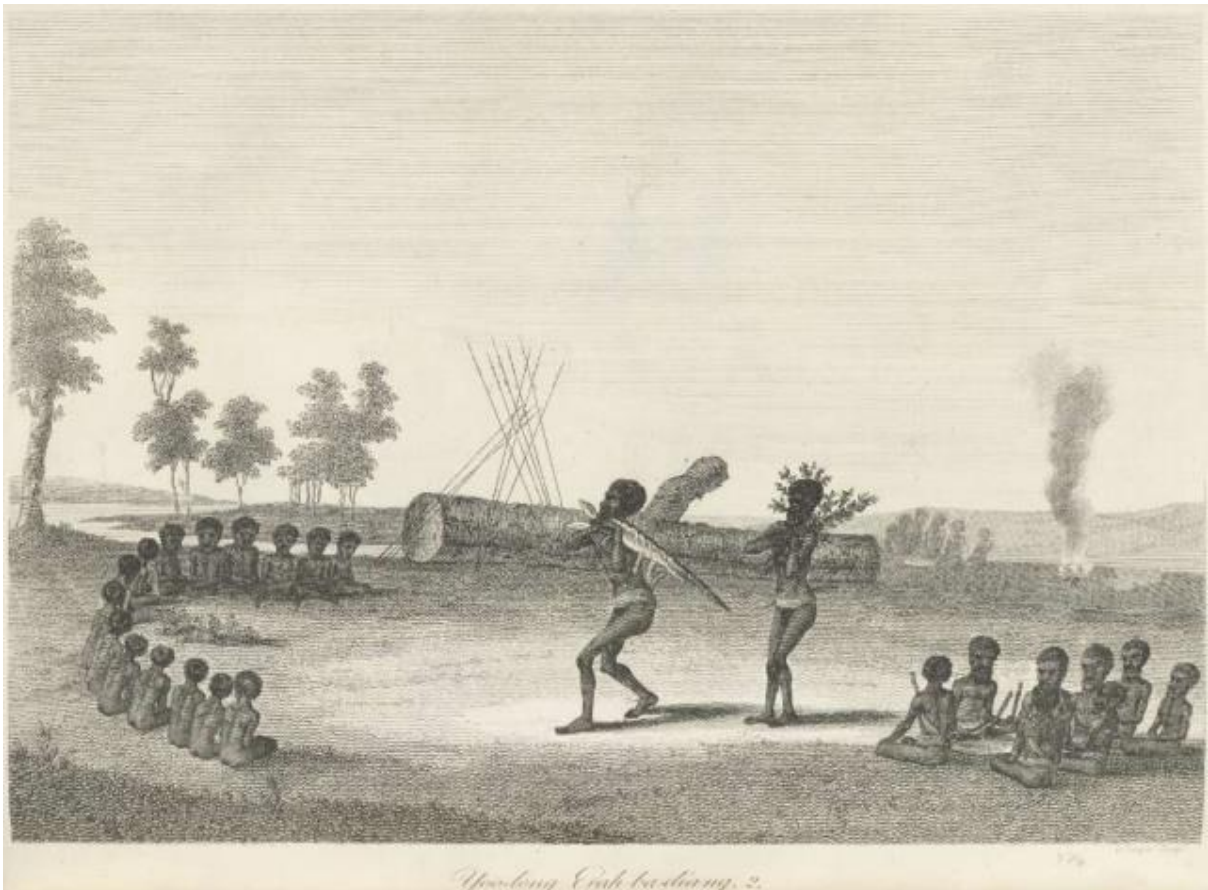


Figure 3 – Erahbadiang (ceremony of drawing the tooth) performed by garadigal (clever men) and gooringal (elders and guardians) from the Cammeraygal people in order to initiate several youths. Initiation was performed at Wogganmagully (Farm Cove today). Engraving by James Neagle after Thomas Watling, 1798 in David Collins', *An account of the English colony in New South Wales from its first settlement in January 1788 to August 1801, 1804*. Source: Australian National Maritime Museum (Object No. 00048296).



When the First Fleet arrived in Sydney Cove in 1788, the North Shore of Sydney was inhabited by at least two Aboriginal Clans, the Gamaragal (also spelt Camaraigal, Cammeraygal, Gamarraigal, Gammeraygal, Kamarigal) and the Wallumedegal. These clans were of the Guringai language nation.

In 1790 Governor Phillip reported:

... About the north-west part of this harbour there is a tribe which is mentioned as being very powerful, either from their numbers or the abilities of their chief. This district is called Cammerra, the head of the tribe is named Cammerragal, by which name the men of that tribe are distinguished the opposite shore is called Wallumetta, and the tribe, Wallumedegal ...

We know more about the Gamaragal clan because of their social status, as leaders of ceremony within the harbour area,¹ and the consequent written and pictorial observations of the early colonists. It was noted that they were 'robust and muscular' people, and the men presided over the initiation of young males from other Sydney area groups.

A Gamaragal man called Carradah made the acquaintance of Lieutenant Lidgbird Ball of the ship *Supply*. The connection between the two men was significant enough for Carradah to 'exchange' names and adopt the title Mr Ball for himself. He may well have aided the Englishman in his explorations of north shore areas.

By the early 1800s Aboriginal social structures had been dramatically affected by dispersal and disease. Cammeraygal land was being appropriated by Europeans as early as 1794 when Samuel Lightfoot was 'granted' 30 acres at Kirribilli. By the 1860s the Aborigines were only occasional visitors to the North Shore. At Christmas time groups of Aborigines would come from regional districts and camp in the caves in Cremorne Reserve and near Kurraba Road at Neutral Bay. There they waited to receive the annual gift of a blanket each, given by the Government.

Today few, if any, of the Aboriginal people living in the northern suburbs can trace their ancestry to Gamaragal or Wallumedegal tribes due to the overwhelming decimation of these clans through colonisation. The physical evidence of the first inhabitants of the North Shore can be found in fire charred caves, stencilled hands painted on stone, engravings of animals and weapons on rocks, middens of whitened seashells from ancient meals.

Balls Head has some of the most significant remaining Aboriginal sites in North Sydney. The Australian Museum investigated a rock shelter at Balls Head in 1964 where the skeleton of a female was discovered. The site was revisited in 1971 and further documented. The human remains had been either interred or abandoned in the rock shelter though there was evidence of subsequent human disturbance. A small tooth with traces of vegetable gum found near the skeleton suggests that the woman had adorned her hair or wore a necklace. An important and impressive rock engraving remains at Balls Head. The engraving features a whale, one of the totems of the Gamaragal. Other engravings are located at this site and were recorded In 1899, however the location of some remains unknown.

¹ Metropolitan LALC.



450 artefacts were recovered from various layers of soil in the shelter. Most of these were waste flakes from tool manufacture and tiny stone tools such as barbs, known as microliths. There were fabricating stones, scrapers and cores.

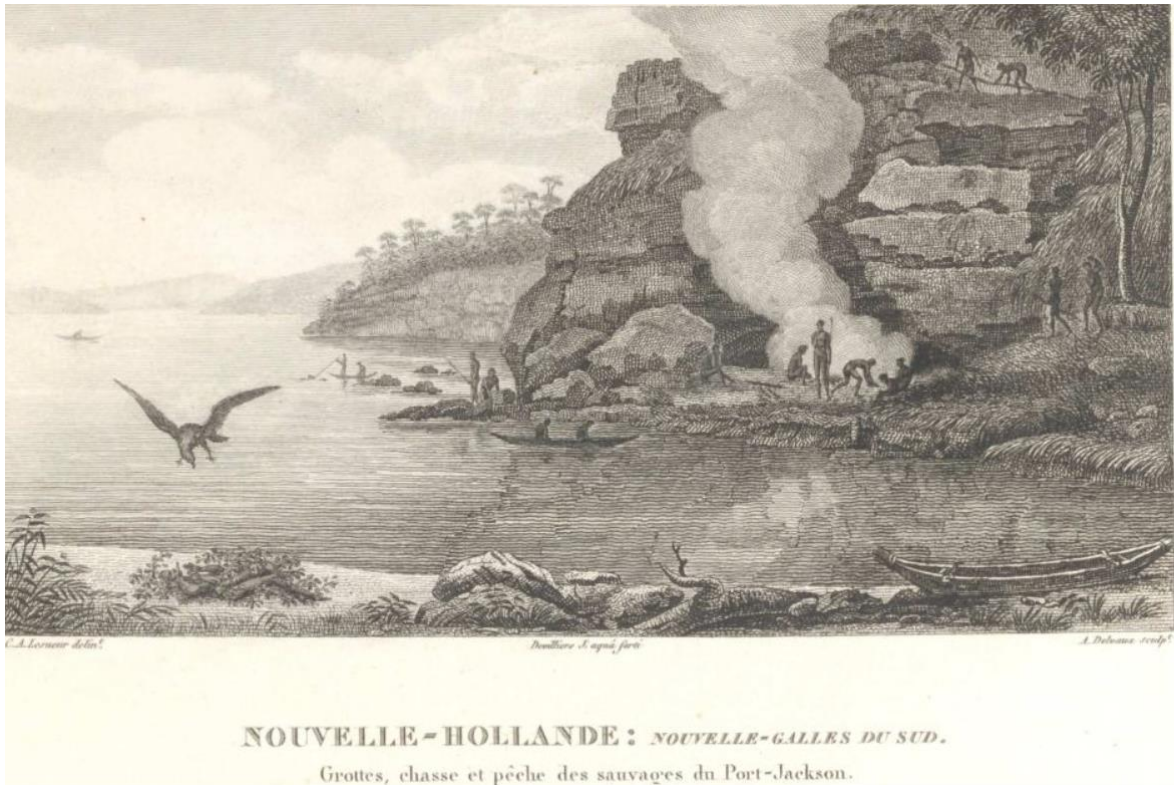


Figure 4 – French engraving from 1820s. The headland closely resembles Balls Head, frequently used by the Gamaragal clan. The caption refers to caves with people hunting and fishing.²

Food remains consisted almost entirely of shellfish. The main species were the rock oyster, the hairy mussel and the Sydney cockle and mud oyster, both of which are now virtually extinct in Port Jackson. Their presence confirms the importance of the harbour as a source of food for the Gamaragal. The study concluded that the site had been used by women, who gathered shellfish, and men, who made and repaired implements.

The archaeological assessment conducted by Artefact Heritage for the Chatswood to Sydenham Environmental Impact Statement (May 2016) concluded that no identified Aboriginal sites would be impacted by the proposed works at the Chatswood Dive site. Due to the landscape context and largely modified nature of site and surrounding area there are no identified areas of archaeological potential that would be impacted by the proposed works at the site. Therefore no archaeological investigations were required or completed as part of the preparation of this HIP.

² North Sydney Council
<http://www.athomeinnorthsydney.com.au/aboriginal-shelters.html>





Figure 5 – Engraving at Balls Head.³

³ Dictionary of Sydney
<https://dictionaryofsydney.org/media/4032>



4.1.1 Identified Historical Figures

The lower north shore area is associated with several significant Aboriginal historical figures from the early years of first contact.

Bennelong and Barangaroo

Barangaroo was a Gamaragal Clan Matriarch.

Barangaroo, from whom Barangaroo the place takes its name, was a considerable influence in the days of the early European colony. The first written account of her in 1790 described Barangaroo as being in her early 40s, worldly, wise and freer of spirit than the settlers expected of a woman - at least the English women of the time.

Her first husband is said to have died of smallpox, which decimated the clan around Sydney after European settlement. Her second husband was Bennelong, a Wangal man and one of the most well-known Aboriginal people from Sydney's early days.

Bennelong, after initially being captured and shackled, grew to become friendly with the colonists, dining with Governor Phillip and adopting many of their customs. He later travelled to England and met King George.

Barangaroo was quite different. The colonists observed her to be a determined and persuasive character. On one occasion, she refused to go to Sydney Cove to visit the governor with Bennelong, who went anyway. In a fit of rage, Barangaroo broke one of his fishing spears. In another incident, a convict was being flogged for stealing hunting and fishing gear from her clan. Barangaroo threatened the executioner with a flogging of his own. Like her people, she did not have the same ideas about possessions as the Europeans.

Barangaroo refused to wear European clothes or drink their wine and was one of only a few women who had a pierced septum. When she did visit the colony with Bennelong she was 'dressed up' with a bone through her nose and painted herself with white clay - a proud statement of her spirituality and culture.

Unlike the settlers, Barangaroo, whose 'power' came from her role as a hunter and provider of fish, would only ever catch enough fish for her people's immediate needs. When she witnessed a trawl of some 4,000 salmon - more fish than the settlers or the local clan could possibly eat - she was outraged. This fiercely independent woman perhaps could see the demise of her traditional way of life.

Barangaroo died shortly after giving birth in 1791, her ashes were scattered by her husband near present day Circular Quay.⁴

Musquito

Musquito was a Gamaragal Clan Patriarch.

Musquito (c.1780-1825), Aboriginal resistance leader and tracker, born on the north shore of Port Jackson. In 1805 he participated in raids on settlers' properties in the Hawkesbury and Georges River districts. After the Sydney Gazette reported that, in good English, he had expressed his

⁴ Aden Ridgeway of Cox Inall Ridgeway, Barangaroo Project site, <https://www.barangaroo.com/see-and-do/the-stories/barangaroo-the-woman/>

determination to continue his 'rapacity's', General Orders issued on 9 June 1805 authorised his arrest to prevent further mischief. Local Aborigines agreed to capture him, and he was apprehended and gaoled at Parramatta, but not charged. Governor King exiled Musquito to Norfolk Island, where he remained for eight years.

In January 1813 Musquito was sent to Port Dalrymple (Launceston), Van Diemen's Land. In 1817 Lieutenant-Governor Sorell praised his service as a tracker of bushrangers and approved his return to 'his Native Place', but this never eventuated.

He helped to track and kill the bushranger Michael Howe. The journalist Henry Melville later recounted Musquito's statement that Sorell's broken promise, and ostracism by convicts, drove him into the bush, where he formed the 'tame gang', which Rev. William Horton met at Pittwater in 1823. Horton conversed with him and described him as possessing superior skill and muscular strength to that of his companions. Musquito subsequently became antagonistic towards settlers and joined the 'wild' Oyster Bay tribe. His knowledge of the English language, customs and his expertise in guerrilla warfare were assets to people who, frustrated, resorted to aggression. With 'Black Jack', the band killed several stockkeepers in raids on the east coast in November 1823 and in 1824.

In August 1824, Musquito was wounded and captured by an Aboriginal boy named Teague. After his recovery, Musquito and Jack were charged with aiding and abetting the murder of a stockkeeper, and tried without oaths in the Supreme Court, Hobart Town, in December 1824. Musquito was convicted on dubious evidence and hanged on 25 February 1825. Melville considered the trial and executions to constitute a 'most extraordinary precedent'. Gilbert Robertson felt the hangings incited further violence. It remained unclear whether Musquito committed any murders.⁵

Patyegarang (also spelt Badjagorang, Pattygerang)

Patyegarang was in her mid-teens in 1790. She was likely a member of the Gamaragal clan. She assisted Lieutenant William Dawes with his study of the Sydney Aboriginal language. Her full name was Tagaran Tuba Patyegarang Kanmagnal. Her name was similar to and possibly synonymous with the word pattagorang meaning grey kangaroo. She formed a close relationship with the young Lieutenant. Dawes became a passionate advocate for Aboriginal rights and entered into a personal and professional conflict with the Governor by initially refusing to obey an order to join a punitive expedition in 1790. His notes of conversations with Patyegarang are a valuable record of the Sydney language and her answer to one of his questions encapsulates the Aboriginal sense of injustice at the colonists' occupation of her country.⁶

*Minyin gulara eora? (Why are the black men angry?)
Inyam ngalawi wadyiman (Because the white men are settled here).*

⁵ Australian Dictionary of Biography,
<http://adb.anu.edu.au/biography/musquito-13124>

⁶ Aboriginal Heritage Office Museum and Keeping Place.





Figure 6 – One type of traditional style spears.⁷

4.1.2 Cultural Traditions

The following Aboriginal cultural traditions and knowledge has been summarized from a publication by the Aboriginal Heritage Office as part of their Yarnuping Education Series⁸. Quotations have been written to include further information where appropriate.

The traditions provided are primarily focused on Aboriginal women of the Sydney area, who are too often forgotten in the stories of Bennelong and other men of the late 1700s, early 1800s.

Malgun

The Aboriginal custom of female finger- tip removal – 'malgun'

“The finger is taken off by means of a ligature (generally a sinew of a kangaroo) tied so tight as to stop the circulation of the blood, which induces mortification and the part drops off. I remember to have seen Colbee’s child, when about a month old, on whom this operation had just been performed by her mother.”⁹

Captain Arthur Phillip, of the First Fleet, interpreted fingertip removal as follows:

It was now first observed by the Governor that the women in general had lost two joints from the little finger of the left hand. As these appeared to be all married women, he at first conjectured this privation to be part of the marriage ceremony; but going afterwards into a hut where were several women and children, he saw a girl of five or six years of age whose left hand was thus mutilated; and at the same time an old woman, and another who appeared to have had children, on both of whom all the fingers were perfect. Several instances were afterwards observed of women with child, and of others that were evidently wives, who had not lost the two joints, and of children from whom they had been cut. Whatever be the occasion of this mutilation, it is performed on females only...More fingers than one are never cut; and in every instance it is the same finger that has suffered.¹⁰

⁷ Australian Museum, <https://australianmuseum.net.au/learn/cultures/atsi-collection/sydney/fishing-spears-callarr-mooting/>

⁸ Aboriginal Heritage Office, Yarnuping Education Series, Yarnuping 9 – Women and Salt Water Country – Fishing, by Karen Smith and Phil Hunt, www.aboriginalheritage.org

⁹ Tench, Watkin, Complete Account of the Settlement At Port Jackson in New South Wales, 1788. Page 248. <https://gutenberg.net.au/ebooks/e00084.html>

¹⁰ Phillip, Arthur, The Voyage of Governor Phillip to Botany Bay, 1789. <https://adc.library.usyd.edu.au/data-2/phivoya.pdf>

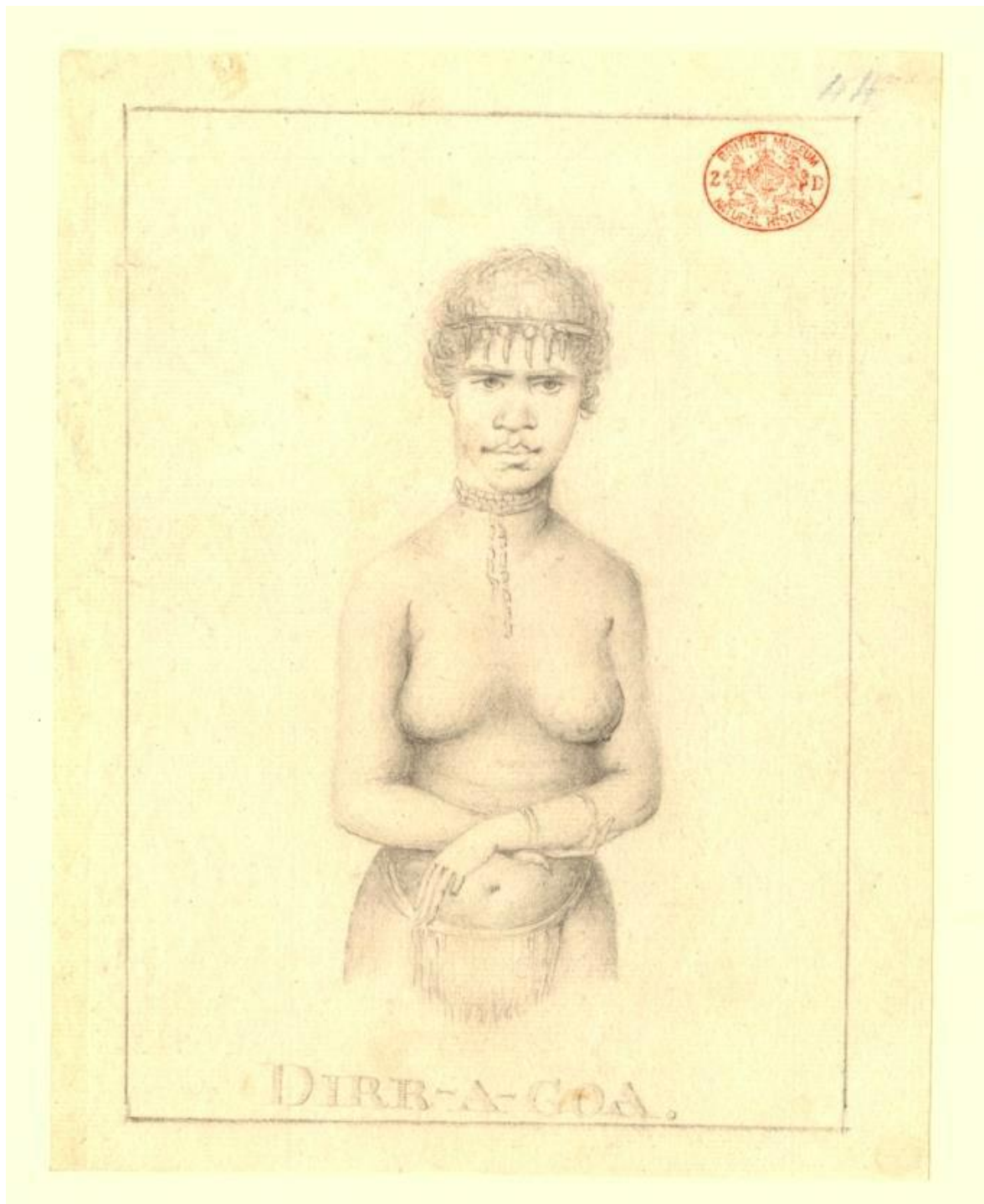


Figure 7 – Aboriginal woman named Dirr-A-Goa, showing the Malgun amputation. Natural History Museum (London), Watling, Thomas. [Watling Drawing - No. 35: "Dirr-a-Goa" . N.p., 1792. Print.]

John Turnbull, who visited Sydney in 1800, also wrote that *malgun* was related to fishing.

Whilst the female child is in its infancy, they deprive it of the two first joints of the little finger of the right hand; the operation being affected by obstructing the circulation by



*means of a tight ligature; the dismembered part is thrown into the sea, that the child may be hereafter fortunate in fishing.*¹¹

Further, in 1860's William Scott, who grew up in Port Stephens, explains how this practice was related to fishing:

*An Aboriginal woman, Fanny, who was a servant of our family for many years, was in her girlhood days dedicated to the art of fishing. When quite young, a ligature was tied about the first joint of her left finger very tightly, and being left there for a considerable time, the top portion mortified and, in time, fell off. This was carefully secured, taken out into the bay, and, with great solemnity, committed to the deep. The belief was that the fish would eat this part of the girl's finger, and would ever, thereafter, be attracted to the rest of the hand from which it had come. Thus Fanny would always have success at fishing because of the peculiar lure in her fingers. She was indeed a wonderfully lucky fisher.*¹²

Bara

The women fished from the canoe with the bara. The bara is recent technology. Fishhooks made from shell were observed and reported on by a number of people from the First Fleet. They mention the fishhooks being made and used by local women.

Watkin Tench said on witnessing Barangaroo making one on the north shore.

*Considering the quickness with which they are finished, the excellence of the work, if it be inspected, is admirable.*¹³

So far the only archaeological evidence is from the Turbo species. Pointed stone files were used to create the shape and then file down the edges to the recognisable form. In terms of time frame, the reliable specimens of shell fish-hooks or files are all from within the last 1000 years. Shell tends to have a lower preservation rate than other archaeological materials and fish-hooks are small, rare and fragile.

*When we reached the opposite shore we found Abaroo and the other women fishing in a canoe, and Mrs Johnson and Barangaroo, sitting at the fire, the latter employed in manufacturing fish – hooks.*¹⁴

4.2 European arrival, contact and settlement in Sydney

The European colonisation of Australia began with the establishment of a colony at Sydney Cove by Captain Arthur Phillip in January 1788 on land inhabited by the Gadigal people.¹⁵

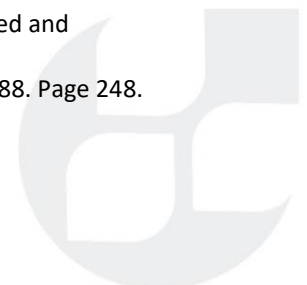
¹¹ Turnbull, John, A Voyage Round the World, in the Years 1800, 1801, 1802, 1803, and 1804.

¹² The Port Stephens Blacks, Recollections of William Scott, Prepared by Gordon Bennett. Printed and Published at the Chronicle Office, Dungog, NSW. 1929.

¹³ Tench, Watkin, Complete Account of the Settlement At Port Jackson in New South Wales, 1788. Page 248. <https://gutenberg.net.au/ebooks/e00084.html>

¹⁴ Ibid, Page 149.

¹⁵ Artefact Heritage, 2016b: 18.



British colonisation had a profound effect on the Aboriginal population of the Sydney region. Early interactions between the British and the Gadigal were both amicable and hostile.¹⁶ Written evidence from 1788 describes the first interaction between locals and Europeans as a cautious approach before observing one another and exchanging items.¹⁷ Following initial introductions however it seems that there was some avoidance of Europeans by Aboriginal peoples due to “robberies committed on them by the convicts, who steal their spears and fish - gigs which they frequently leave in their huts when they go out fishing”.¹⁸

From the onset of the colony Aboriginal groups were deprived of the land as the British claimed areas and resources such as grasses, timber, fishing grounds, hunting grounds and water sources for settlement and agriculture. Through such, Aboriginal people were denied access to their own Country and its significant food sources and ritual spaces. Starvation soon followed for Aboriginal groups. Displacement inevitably caused hostile conflict between Aboriginal groups and Europeans. The exact number of lives lost is unknown, although, it is estimated that at least 40,000 Aboriginal people and between 2,000 and 2,500 settlers lost their lives in the frontier wars across Australia.¹⁹ However, recent scholarship indicates a much higher rate of death amongst Aboriginal populations.

Another feature of European arrival was the introduction of diseases including smallpox. By 1789 smallpox had killed over half of the Aboriginal populations of the Sydney region.²⁰ Introduced diseases, dispossession and massacres reduced the Aboriginal population in Sydney considerably. These factors, along with the establishment of reserves and missions across the Sydney region, caused Aboriginal habitation, including the Cammeraygal, of the lower North Shore to gradually decline from the 1820s onwards. By the 1860s, records show occasional visits to the area by Aboriginal groups.²¹

Development of Chatswood

The land to the north of the harbour remained isolated to all but water transport with few roads providing access beyond the coastal areas until around the mid- eight century. In the 1840s and 50s Peat’s Ferry Road, Lane Cove Road and the road from Billy Blue’s Point to St Leonards were all developed to provide improved transport across North Sydney and form a more efficient connection to Newcastle.²²

Settlement in Chatswood began in the early 19th century when Isaac Nicholls, a convict who would later become the first colonial postmaster, was granted a 380-acre lot of land to the south of his original 200-acre grant called King’s Plain.²³ By 1836, the grant had been purchased by C Webb, later passing to John Bryson.²⁴ Before the 1860s, the land was used mainly for farming and

¹⁶ Artefact Heritage, 2016b: 18-20.

¹⁷ Governor Phillip 1788 quoted in McBryde 1989:7.

¹⁸ Tench, 1789.

¹⁹ Reynolds, 2013: 121-134.

²⁰ Artefact Heritage, 2016b: 19-20.

²¹ Willoughby City Council, Aboriginal Heritage Office, ‘Aboriginal People: Fact Sheet no. 13,’

<http://www.willoughby.nsw.gov.au/library/history-at-willoughby/people/aboriginal-heritage/>.

²² Deputy Surveyor General Samuel Augustus Perry cited in Russell, 1970: 84; AMBS Ecology and Heritage, 2017: 7.

²³ Russell, 1970: 22.

²⁴ Artefact, 2016b: 35; AMBS, 2017: 7.



timber getting.²⁵ The beginnings of a township appeared at the intersection of Lane Cove Road and Mowbray Road, where a small commercial centre began to thrive.²⁶ By the 1870s, a small chapel, timber yard, 'school of arts' hall and the Great Northern Hotel were built on this intersection.²⁷ In 1871, the Gothic style former Chatswood South Uniting Church was built facing what is now called the Pacific Highway, on two acres of land originally owned by James Mitchell, after whom the Mitchell Library in Sydney is named²⁸. The land was purchased by the Wesleyan church from Mitchell's son who had inherited the land after his father's death. The church was the third Methodist church built on the north shore and is now the earliest one remaining. It was designed by architect Thomas Rowe, who was also responsible for the design of Sydney Hospital, the Great Synagogue in Elizabeth Street, and Sydney and Newington Colleges.²⁹ Following this a handful of general stores and Chatswood's first police station was established in the vicinity.³⁰

Increased commercial development in the North Shore, including the area of Chatswood, was fuelled by the opening of the North Shore railway line on 1 January 1890.³¹ The line between Hornsby and St Leonards was constructed on land formerly owned by Isaac Nicholls, under the new owner Richard Hayes Harnett.³² Increased demands of a growing population resulted in the construction of the North Shore line. It provided efficient transport for North Shore citizens, traversing rugged terrain that required sharp curves and steep grades. The consequent expense of the railway line and subsidence of the economic boom of the 1880s resulted in the construction of simple timber station buildings (Figure 8).³³ By the 1930s Chatswood supported three cinemas, the Arcadia, the Kings (Figures 9 and 10), and Hoyts. All of these had closed by 1982.

²⁵ Willoughby City Council, Aboriginal Heritage Office, 'Aboriginal People: Fact Sheet no. 13,' <http://www.willoughby.nsw.gov.au/library/history-at-willoughby/people/aboriginal-heritage/>.

²⁶ Futurepast, 2012: 9; AMBS, 2017: 7.

²⁷ Artefact, 2016b: 24; Warne, 1987: 6.

²⁸ Former Chatswood South Uniting Church, National Trust, <https://www.nationaltrust.org.au/initiatives/former-chatswood-south-uniting-church/>

²⁹ Ibid.

³⁰ Artefact, 2016b: 24.

³¹ The Way Back Machine, 'Chatswood,' <https://web.archive.org/web/20140621182306/http://www.visit chatswood.com.au/history/chatswood/>.

³² AMBS, 2017: 8; Artefact, 2016b: 24

³³ Artefact Heritage, 2016b: 24.





Figure 8 – Chatswood station in 1901. Photograph taken by David Hazlewood (1855-1932). Source: State Library of NSW (IE3806529).



Figure 9 – The Kings Theatre in 1936. Photograph by Sam Hood (1872-1953) Source: State Library of NSW (IE1422245).





Figure 10 – Photograph inside of Kings Theatre around 1938. Source: State Library of NSW (IE1373388).

Improvements in transportation providing a focus for development put increased pressure on the provision of essential services. In 1888, the Upper Nepean Scheme was completed, and by 1895 a trunk main connected Potts Hill with a balance reservoir near Ryde Railway Station and on to the water tanks on the south side of Mowbray Road, Chatswood. Water from the Chatswood tanks supplied the areas south of Mowbray Road: Willoughby, North Sydney and Mosman.³⁴ It was not until the opening of the railway and the increase in population that there was pressure to supply the areas to the north of Mowbray Road from Chatswood to Hornsby with water. A pumping station was erected in 1895 at the Chatswood reservoir to facilitate reticulation to the north of Mowbray Road, and in 1897 another pump was added.³⁵

Waste disposal, however, was not provided until later. In 1899 the Willoughby–Chatswood System had been built servicing the areas north of Mowbray Road and east of Lane Cove Road, now Gordon Road, draining into the mains sewerage system. Following completion of the Northern Suburbs Ocean Outfall Sewer (NSOOS; 1916-1933) in 1927, the system was abandoned, and the area was served by the NSOOS.³⁶ Gas lighting was introduced to the area in 1896, and in 1908 the tramway was extended from Penshurst Street to the railway station.³⁷

Chatswood and the wider North Shore flourished alongside the opening of the Sydney Harbour Bridge in 1932, however, this development slowed with the onset of the Depression and World War II in the 1930s. Following the cessation of war in the 1940s, it was decided that Chatswood

³⁴ Aird, 1961: 67-68; AMBS, 2017: 8.

³⁵ Aird, 1961: 68; AMBS, 2017: 8.

³⁶ Aird, 1961: 159; AMBS, 2017: 8.

³⁷ AMBS, 2017: 8.



would be developed into a district centre. The area to the left of the North Shore railway was designated for commercial development. In the 1960s the first major retail stores were opened on the eastern side of the railway.³⁸ At this time, the population of Chatswood had grown to 53,683 and in 1983 it was declared a town centre. Retail outlets and commercial enterprise has expanded rapidly since. In 1989 Willoughby was declared a city.³⁹

The west end of Victoria Avenue was, for many years, the retail centre of Chatswood. It was not until 1959 that activity began to focus on the eastern side of the railway station with the opening of Waltons and Grace Bros (now Myer). The opening of Wallaceway, Lemon Grove and later Chatswood Chase (1983) and Westfield (1986) heralded a new era of shopping centres east of the railway line.⁴⁰

In 1989 the Chatswood Mall was constructed by the closure of part of Victoria Avenue to traffic. The opening of the (bus/rail) Interchange in 1988 and the Gore Hill Freeway in 1992 increased access to Chatswood. A large new extension of the Westfield shopping complex (incorporating Myer) opened in 1999.⁴¹

Following the closure of a number of theatres by 1982, another theatre, known as the Zenith, was opened in 1987. A complex of cinemas in the Mandarin Shopping Centre were opened in 1995, followed by an eight-cinema complex in Westfield shopping centre.⁴²

In 2011, The Concourse was opened in Chatswood. The Concourse is one of the most holistic community and cultural facilities in NSW incorporating a suite of performance facilities a public library and urban screen.⁴³

The Artarmon Triangle

From 22 September 1956 the Artarmon, Gore Hill and Willoughby area has been home to the major Sydney television transmission towers. The three towers all being constructed between 1956 and 1980. The location was chosen due to the height of the area for television transmission coverage, in contrast to the surrounding Sydney basin.⁴⁴

It was also previously home to the Sydney studios of the ABC (moved to Ultimo in 2003)⁴⁵, TCN Nine (moved to North Sydney in 2020)⁴⁶, Channel Ten (moved to Pyrmont in 1990) and ATN Channel 7 (moved to Epping in the early years of television in Australia then to Martin Place and

³⁸ Artefact, 2016b: 24.

³⁹ The Way Back Machine, 'Chatswood,'

<https://web.archive.org/web/20140621182306/http://www.visit chatswood.com.au/history/chatswood/>.

⁴⁰ *Ibid.*

⁴¹ *Ibid.*

⁴² *Ibid.*

⁴³ *Ibid.*

⁴⁴ http://abctvgorehill.com.au/assets/publications/alright_leaving_here/transmitter_planning.htm

⁴⁵ <https://www.smh.com.au/entertainment/tv-and-radio/the-end-of-an-era-20030602-gdgv6l.html>

⁴⁶ <https://www.smh.com.au/business/companies/nine-leaving-the-city-and-heading-to-north-sydney-20170303-guq9a9.html>



Australian Technology Park in 2008)⁴⁷. The SBS is the only remaining major television studio in the area.⁴⁸

The Australian Broadcasting Corporation (ABC) opened at Gore Hill in November 1956. Live productions were filmed in studios built in 1958. Once onsite filming became popular however, the Gore Hill studios were used mainly for news and current affairs, children's and education programmes. In 1991 the Australian Broadcasting Corporation moved its Gore Hill Studios to Ultimo and the site was redeveloped as a technical business park. The television tower remains as a visual reminder.

4.3 Site History

The following site history has been extracted from the NSW Heritage Inventory Sheet for Mowbray House.

"The site is part of an early land grant by Macquarie to William Gore in 1810. By the mid-nineteenth century, it was part of the "Bryson" estate owned by John Bryson, an early prominent resident and local councillor. A sandstone School of Arts was built on the site and opened in 1874. It was rented by the Municipal Council as a meeting hall in 1878 and later purchased in 1879. Sir Henry Parkes preached federation to local residents in this hall during the 1890s. Bryson's estate was subdivided and sold in 1882, largely forming the present site. In 1906 the former School of Arts building was rented by Lancelot Bavin to become the Chatswood Preparatory School. At the end of the first year, Bavin bought the former School of Arts building and built a second two-storey building on the corner of Mowbray Road and then Devonshire Street to serve as a boarding house, and called the "Main House", later "Mowbray House". The school grew in size. From an initial 17 day boys, it grew to a total number of 147 students in 1917, 140 of whom were boarders. More buildings were built, including a cottage for the master and a dining hall adjoining Mowbray House. By 1920 the site contained many buildings including a chapel attached to the former School of Arts building, a recreation hall, tennis courts, classrooms, more accommodation for boarders and a masters cottage. In the 1920s the school expanded to include intermediate-level tuition and became known as the Mowbray House School. In 1954 the school closed and was sold to the Sydney County Council for its Northern Administrative Headquarters. Sydney Council demolished many of the school buildings to accommodate administration offices. Public protests over the possible demolition of the former School of Arts building and chapel led to its being dismantled and re-erected on Beaconsfield Road in 1957. Further land was acquired, including Federation cottages along Bryson Street which were converted to office use, and modifications and additions were made to the existing school buildings. Mowbray House was converted to offices. Depot Building 1 was built in 1961, and further additions made to Mowbray House in 1965 and 1966. Mowbray House was extensively restored in 1977. "

⁴⁷ <https://www.smh.com.au/entertainment/tv-and-radio/from-the-archives-1956-good-evening-and-welcome-to-television-20190910-p52pwr.html>

⁴⁸ <https://www.sbs.com.au/inlanguage/contact-us>





Figure 11 – Extract of Municipality of North Willoughby Map, publication date between 1865 and 1890.⁴⁹



Figure 12 – Mowbray House, March 2021.⁵⁰

⁴⁹ Municipality of North Willoughby Map, NSW State Library IE8783274

⁵⁰ Google Street View, accessed September 2021





Figure 13 – Mowbray House School, pre 1914.⁵¹

⁵¹ Willoughby City Library Ref6536522





Figure 14 – Chatswood East Subdivision Plan, showing former Council Chambers on site, 1900.⁵²

⁵² Chatswood East Subdivision Plan, SLNSW IE9129662



The aerial comparison below, demonstrates the changes to the site from 1943 to present. Substantial changes occurred to the site after 1957, with the closure of Mowbray House School. With the site being a Willoughby City Council depot.



Figure 15 – Extract of 1943 Aerial showing approximate location of subject site.⁵³



Figure 16 – Extract of 1998 Aerial Image.⁵⁴

⁵³ NSW Spatial Services

⁵⁴ Ibid





Figure 17 – Aerial Image 2016 prior to works commencing.⁵⁵



Figure 18 – Contemporary Aerial Image.⁵⁶

⁵⁵ Google Earth Pro

⁵⁶ NSW Spatial Services



5. Built Heritage

5.1 Mowbray House

Mowbray House is the only heritage item included within the site. It is an item of local heritage significance and the following is the existing statement of significance extracted from the State Heritage Inventory:

The Sydney Electricity Northern Establishment Depot site as a whole has historical and social significance for its history of use for educational, local government and regional authority occupants since 1874. Mowbray House has considerable aesthetic significance as an intact and pleasant example of an Arts and Crafts style building. It has historical significance as an important school building serving the community for over 50 years. It has associations with prominent former pupils e.g. Gough Whitlam. The group of former residential cottages have some architectural significance as typical modest Federation cottages but only Building 8 has sufficient significance and to merit listing as a heritage item.

The Inventory Sheet for Mowbray House also includes the following note on its curtilage:

Mowbray House (Building 10) & 10mtrs curtilage: "The listing of a site larger than the immediate curtilage of Mowbray House (building 10) need not compromise the operational use of the site nor preclude its redevelopment but it is important that the historic nature of the site boundaries is recognised in any future development. Mowbray House should be understood as a school building related to a larger institutional site and not seen in isolation. Any development of the larger site should be designed in sympathy with the scale and height of Mowbray House as recommended by Schwager Brooks (Schwager Brooks and Partners prepared a Heritage Assessment of the site in November 1995 for Sydney Electricity). We believe the zone to be kept clear of new buildings proposed by EJE Town Planning in their 1998 rezoning application is appropriate. (EJE Town Planning prepared a Statement of Heritage Impact in December 1998 for Energy Australia in this report they recommended a curtilage of 10m be maintained around Mowbray House." (Clive Lucas Stapleton and Partners Pty Ltd Architects and Heritage Consultants, July 2003).

At present Sydney Metro acknowledges that the project will encroach within the 10m curtilage boundary on the eastern side of Mowbray House by way of the access road and proposed footpath.

WolfPeak have not undertaken an assessment of this work, as this is outside the scope of a Heritage Interpretation Plan. However, broadly speaking, the context of the 10m curtilage is to ensure no buildings or structures are erected within that curtilage. As the note specifically states, "We believe the zone to be kept clear of new buildings".

This Heritage Interpretation Plan does provide for the inclusion of historic photographs as part of interpretation devices. This will allow interpretation of the site in its historic context. WolfPeak don't believe additional 'boundary' devices (e.g. paving on access roads etc.) are required.



5.2 Statement of Significance – Items in the vicinity of the site

In the immediate vicinity of the subject site are located the following heritage items and their respective statement of heritage significance, extracted from the NSW State Heritage Inventory.

5.2.1 Chatswood Reservoirs No.1 and No. 2

An item of State heritage significance (SHR 01321):

Chatswood Reservoir No.1 (WS 24) and Chatswood Reservoir No.2 (WS 25) are a pair of identical riveted steel reservoirs, built at Chatswood in 1888. Riveted steel reservoirs are rare in the Sydney Supply Area, this being one of the finest and earliest groups.



Figure 19 – View SW from Mowbray House to Chatswood Reservoirs.

5.2.2 Chatswood Zone Substation No 80 (building only)

An item of local heritage significance identified as I4 in Schedule 5, *Willoughby Local Environmental Plan 2012*:

Substation No. 80 is a good example of a two-storey Interwar Free Style electricity substation. It is aesthetically significant with dark brickwork and plaster construction. The item is located on the corner of Hampden and Mowbray Roads and is a distinct and dominant element in the streetscape. The setting further enhances its architectural quality. The item is historically significant at the local level because it marks the expansion of the electricity network in the Northern Suburbs. It has been in continuous use since 1923.





Figure 20 – North Elevation of Chatswood Zone Substation 80.

5.2.3 Great Northern Hotel (including original interiors)

An item of local heritage significance identified as I107 in Schedule 5, *Willoughby Local Environmental Plan 2012*:

The Great Northern Hotel has historic significance as it occupies the site of one of the oldest hotels in the district. It is significant in its association with a number of local aldermen and NSW Brewers, Tooth and Co. The siting of the original hotel reflects the early development of the community prior to the development of the railway line. The existing building is a good example of a suburban Interwar period Hotel that has landmark status due to its prominent location and its form which addresses the intersection of the Highway and Mowbray Road. The hotel has both historic and social value in its continued operation as a hotel since the 1870s.



Figure 21 – South and East Elevations of Great Northern Hotel.



5.2.4 Chatswood South Uniting Church and Cemetery

An item of local heritage significance, *Chatswood South Uniting Church and Cemetery (SHR 00694)*:

This church group is of historic, aesthetic and social significance as a fine, intact rural church, graveyard and landscaped grounds indicative of the early rural settlement of Lane Cove in the eighteen seventies. It is the oldest remaining (the third built) Methodist church on Sydney's North Shore, and the first church to be built in Lane Cove. The graveyard contains the remains of early pioneer families such as the Forsythe, Bryson and French families). It is also of aesthetic significance as a landmark on the Pacific Highway. (Heritage Study, 87)

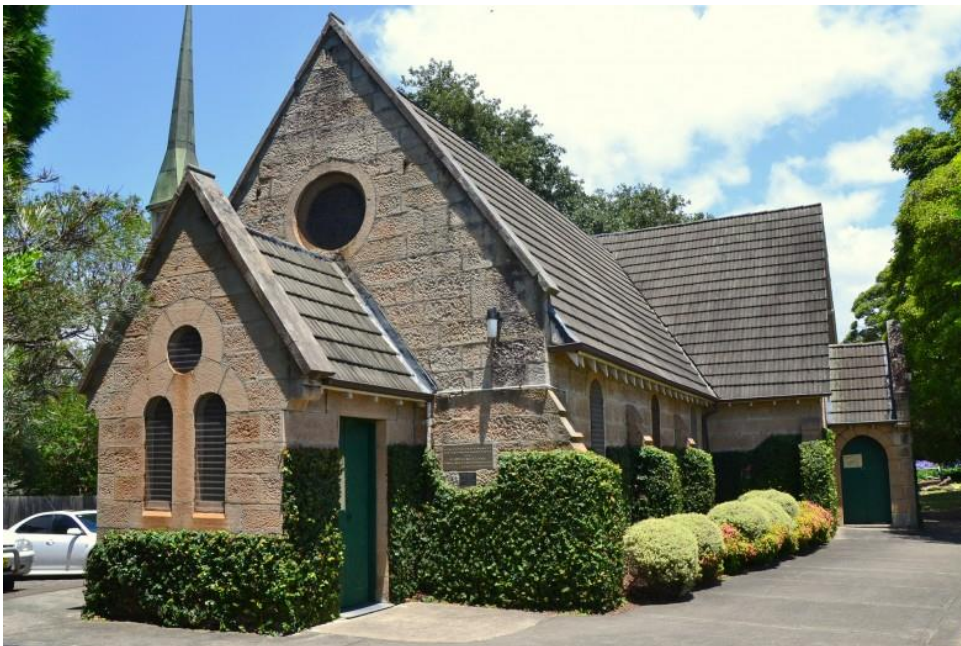


Figure 22 – Southeast view from Mowbray Road, source: National Trust Australia



6. Heritage Interpretation Plan

6.1 Aboriginal Heritage Interpretation

6.1.1 Connecting with Country

The Connecting with Country (CWC) Draft Framework is a NSW Government innovation to ensure that the experiences and knowledge of people who work on, and are from, Countries in and around the Sydney basin inform and improve better processes that realise the Frameworks goals. These goals are:

- reduce the impacts of natural events such as fire, drought, and flooding through sustainable land and water use practices
- value and respect Aboriginal cultural knowledge with Aboriginal people co-leading design and development of all NSW infrastructure projects
- ensure Country is cared for appropriately and sensitive sites are protected by Aboriginal people having access to their homelands to continue their cultural practices.⁵⁷

Whilst this Framework was published after the development of this document, and is currently only in draft format, the approach to this interpretation plan is consistent with the planning, commitment and approach as provided in the CWC document.

6.1.2 Aboriginal Consultation

Aboriginal culture and heritage are central elements in Aboriginal identity, history, spirituality and customary law. For Aboriginal cultural heritage, interpretation is undertaken to share information among family, kin and other Aboriginal people and with non-Aboriginal people. It is only undertaken with the approval and direct involvement of a traditional owner or an Aboriginal person/s with cultural association. Community protocols apply as to who may have access to places and knowledge, in accordance with traditional laws and customs. Aboriginal people's culture and heritage may not always be confined to traditional country. Many Aboriginal people may also have connections through relocation and removal from traditional country. Aboriginal people have the primary role in interpreting these places, and non-Aboriginal people can assist. The history of Aboriginal people, as the first custodians of the land, underpins the history of many heritage items, and becomes a part of an item's interpretation (particularly for landscapes/natural areas). This notion is encapsulated in the practice of acknowledging Aboriginal people and their country at the opening of special events, and in the phrase 'Always was, always will be Aboriginal land.'⁵⁸

For Aboriginal Interpretation, Australian ICOMOS suggests The National Trust (WA) publication *We're a Dreaming Country: Guidelines for Interpretation of Aboriginal Heritage*, 2012. The following notes and guidelines are provided for Aboriginal consultation.

Effective consultation should occur regularly and often through the life of the project. Good consultation empowers those consulted and creates strong mutually respectful and positive

⁵⁷ Government Architects NSW, <https://www.governmentarchitect.nsw.gov.au/projects/designing-with-country>

⁵⁸ Interpreting Heritage Places and Items: Guidelines. NSW Heritage Office 2005.



outcomes. Aboriginal people will often not make decisions at a meeting but will return to home and consult others before a decision is made.

Guidelines

- a) Provide those consulted with an outline of the project, the consultation process, clear outcomes and expectations, ways to access the people involved and a timeframe.
- b) Provide this material in written plain English that enables people to take the material home and consult with others in their cultural group.
- c) Time must be made for two or more meetings when undergoing consultation to enable this Aboriginal consultation process to be undertaken.
- d) Literacy issues may exist amongst the group, ensure material distributed through the consultative process is in plain English and not too dense.⁵⁹

Consultation Limitations

WolfPeak acknowledges that the current restrictions on movement and face-to-face communication required a different approach to engagement with Aboriginal stakeholders.

WolfPeak provided Aboriginal stakeholders, identified from the list of Registered Aboriginal Parties (RAPs) provided by Sydney Metro, with a number of virtual options to provide feedback. This included via email, post, our online feedback portal, telephone and multiple video platforms. Feedback was open from the 6th of May until the 18th of May. No responses were received. This outcome was not unexpected due to the nature of the site, however appropriate for due diligence.

The combined Artarmon Substation and the Chatswood Dive Site invitation flyer sent to the RAPs is provided at appendix i.

Table 1 – Consultation Summary

Registered Aboriginal Party	Invitation Sent	Response
Jamie Workman	6 th May 2020	N/A
Christopher Payne	6 th May 2020	N/A
Ryan Johnson	6 th May 2020	N/A
Danny Franks	6 th May 2020	N/A
Pollowan Phillip Kahn	6 th May 2020	N/A
Kayla Williamson	6 th May 2020	N/A
Tony Williams	6 th May 2020	N/A
Brad Maybury	6 th May 2020	N/A
Nathan Moran	7 th May 2020	N/A

⁵⁹ We’re a Dreaming Country, National Trust (WA) 2012.



Registered Aboriginal Party	Invitation Sent	Response
Peter Foster	6 th May 2020	N/A
David Bell	6 th May 2020	N/A
Phil Hunt	6 th May 2020	N/A
Darren Duncan	6 th May 2020	N/A
Wandai Kirkbright	6 th May 2020	N/A
Darlene Hoskins-McKenzie	6 th May 2020	N/A
Suzanne McKenzie	6 th May 2020	N/A
Levi McKenzie-Kirkbright	6 th May 2020	N/A

6.1.3 Aboriginal Themes and Narratives – Descriptions

WolfPeak undertook Aboriginal consultation with the same RAPs in November 2019 for the Crows Nest Metro Station Precinct. That consultation uncovered the following themes and narratives which were noted at the time as being generally applicable to the broad area which includes the Chatswood Dive Site.

Table 2 – Aboriginal Themes and Narratives Table

Historical Theme/Person	Narrative
Musquito	<ul style="list-style-type: none"> • Overview • Gamaragal Clan Patriarch • Resistance efforts • Transportation
Barangaroo	<ul style="list-style-type: none"> • Overview • Gamaragal Clan Matriarch, originally from the <i>north side of the harbour</i>. • Relationship with Bennelong • Interaction with colony and Governor Phillip • Authentic personality
Patyegarang	<ul style="list-style-type: none"> • Overview • Relationship to Lt Dawes • Key link to the Sydney Language
The Sydney Language	<ul style="list-style-type: none"> • Overview, demise and resurrection efforts • Suggested use of language in signage
Gamaragal Clan	<ul style="list-style-type: none"> • Overview • Leader of ceremonies • Spear clan

Historical Theme/Person	Narrative
Totems/Significant animals	<ul style="list-style-type: none"> • Gawura (whale) is identified as the key significant animal totem. • Other totems include eels, sunfish and other aquatic species.

The following table identified the recommended Aboriginal Themes for interpretation at the Chatswood Dive Site. These themes have been refined from the overall themes in Table 2, based on their use, as recommended by the Aboriginal representatives, at Crows Nest Metro Station. The remaining themes (e.g. the historical figures Barangaroo and Musquito) are more appropriate for interpretation at other Sydney Metro sites which have a larger public thoroughfare, or which are located closer to the harbour.


Table 3 – Recommended Aboriginal Themes and Narratives for Chatswood Dive Site



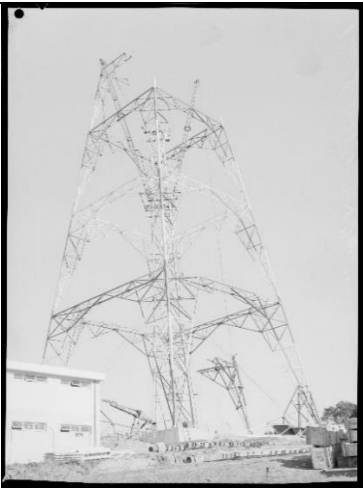
Historical Theme/Person	Narrative
The Sydney Language	<ul style="list-style-type: none"> • Overview, demise and resurrection efforts • Suggested use of The Sydney Language in signage
Gamaragal Clan	<ul style="list-style-type: none"> • Overview • Leader of ceremonies • Spear clan

6.2 Non-Aboriginal Heritage Interpretation


The following themes have been identified as historically relevant to the site and surrounding area.

Table 4 – Non-Aboriginal Themes and Narratives Table

Historical Theme	Narrative	Example Historical Images
Mowbray House Historic Themes	<ul style="list-style-type: none"> • 1870 Sandstone School of Arts Building (and later relocation) • Site use as a Municipal Council meeting Hall and council chambers from 1877-1903 • Sir Henry Parkes 1890s connection to Federation • 1906 use of the site for Chatswood Preparatory School and closure of school in 1954 • Construction of Mowbray House c.1907 • Former pupils included Edward Gough Whitlam, Prime Minister 1972-1975 • Arts and Crafts Architectural style of Mowbray House and surrounding residences 	 <p>c1950 image of former School of Arts building prior to relocation (Trove 228722)</p>


Historical Theme	Narrative	Example Historical Images
		 <p>Relocated Holy Trinity Mowbray Church (Willoughby Library 001102)</p>  <p>Mowbray House School Library ND. 001377)</p>
<p>Infrastructure</p>	<p>Establishment of television broadcasting in Australia</p> <p>Chatswood Reservoirs No.1 and No.1, still in use today</p> <p>History and importance of water reservoirs in NSW</p> <p>Rivet technology and its replacements</p> <p>Chatswood Zone Substation No. 80 and provision of electricity to the area</p> <p>Establishment of North Sydney Railway and residential development</p> <p>Pacific Highway (and earlier roads)</p> <p>Great Northern Hotel and connection to site</p>	 <p>ABC Broadcasting Tower under construction, 1956. (SLNSW FL15595119)</p>



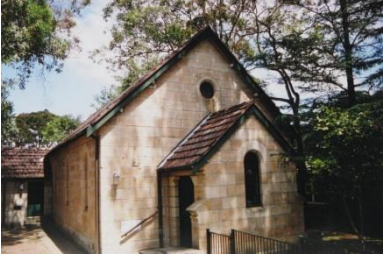

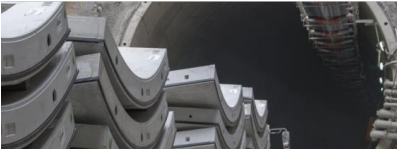
Historical Theme	Narrative	Example Historical Images
		 <p data-bbox="1002 936 1401 1041">Close up of Chatswood Reservoir rivets. (SHI/Edward Higginbotham)</p>

The following table provides the recommended Non-Aboriginal Themes to be interpreted at the Chatswood Dive Site. These have been refined for appropriate narratives which relate to the site without being tokenistic.

Table 5 – Recommended Non-Aboriginal Themes and Narratives for Chatswood Dive Site

Historical Theme	Narrative	Example Historical Images
<p>Mowbray House Historic Themes</p>	<ul style="list-style-type: none"> • 1870 Sandstone School of Arts Building (and later relocation) • Site use as a Municipal Council meeting Hall and council chambers from 1877-1903 • Sir Henry Parkes 1890s connection to Federation • 1906 use of the site for Chatswood Preparatory School and closure of school in 1954 • Construction of Mowbray House c.1907 • Former pupils included Edward Gough Whitlam, Prime Minister 1972-1975 • Arts and Crafts Architectural style of Mowbray House and surrounding residences 	 <p data-bbox="1002 1706 1401 1809">c1950 image of former School of Arts building prior to relocation (Trove 228722)</p>



Historical Theme	Narrative	Example Historical Images
		 <p>Relocated Holy Trinity Mowbray Church (Willoughby Library 001102)</p>  <p>Mowbray House School Library ND. 001377)</p>
<p>Sydney Metro - Chatswood Dive Site</p>	<ul style="list-style-type: none"> • 'Future' historical theme outlining what the Chatswood Dive Site is and basic information on its construction. 	 <p>(Sydney Metro Website)</p>

6.3 Location options for Heritage Interpretation Media

Figure 23 provides recommended locations of interpretative media (indicated by orange circle). The final size, form and material of interpretation media is to consider built form design, accessibility and the proposed content.

Identified possible locations include:

1. Aboriginal and Non-Aboriginal Interpretation Signage with Corten Base
2. Aboriginal Interpretation Signage – Laser cut ground inlaid Corten marker within easy viewing of entry footpath (although not part of the walkway), on the SE of Mowbray House.



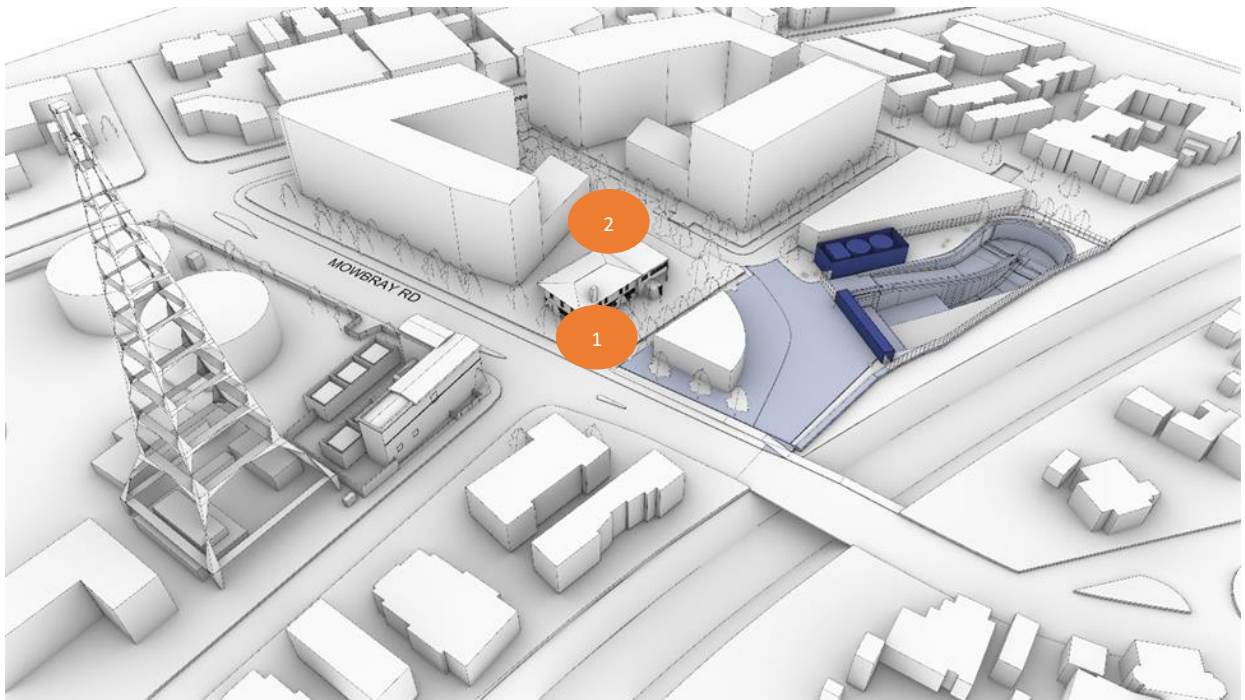



Figure 23 – Building envelope view of Chatswood Dive Site, showing options for interpretative media locations (Hassell)

Table 6 – Recommended Heritage Interpretation for Chatswood Dive Site

Interpretation Location	Theme	Indicative Signage Content
1 – Aboriginal Only	<ul style="list-style-type: none"> The Sydney Language 	<ul style="list-style-type: none"> <i>Budjari Gamarruwa</i> Representation of Aboriginal Spear
2 – Aboriginal and Non-Aboriginal	<ul style="list-style-type: none"> The Sydney Language Gamaragal Clan 	<ul style="list-style-type: none"> Budjari Gamarruwa meaning ‘Good Day’ in Eora (Sydney Language) The land you stand upon is part of the traditional lands of the Gamaragal Clan of the Eora Nation. The Gamaragal (also spelt Cammaraygal) were one of the first Aboriginal people to interact with the First Fleet. We partially know of the language of the Eora Nation due to the interaction of Patyegarang, a Gamaragal woman and Lieutenant William Dawes, who attempted to translate and record common words and phrases. The Gamaragal Clan were <i>leaders of ceremony</i> and also known as the <i>spear clan</i>. With the generic word for spear in Eora being ‘gamay’. The interaction encounters and clashes of the Gamaragal people with the early colonists lead to the Clan being almost entirely decimated with the effects

Interpretation Location	Theme	Indicative Signage Content
		<p>underground tunnels south of Chatswood Station. It was the site where two Tunnel Boring Machines launched the enormous task of creating Sydney Metro tunnels between Chatswood and Marrickville. The site was also developed to support surface metro track works and adjustments to the T1 North Shore Line.</p>  <p>(Sydney Metro Website)</p>

6.4 Examples of Heritage Interpretation Media

The following images provide options for the size, context and materials of possible interpretative media.

Figure 24 - Example of Corten plaque inlayed into walkway

Source: Deuce Design

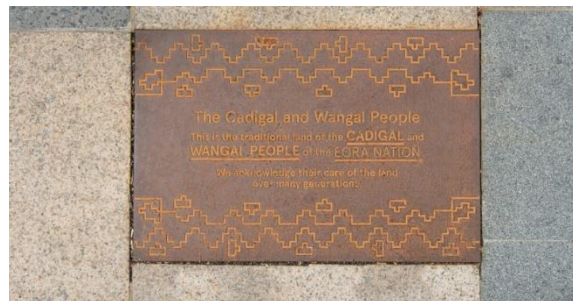


Figure 25 - Example of information signage with Corten base.

Source: Lithgow City Council



7. Recommendations and Opportunities

The following recommendations and opportunities will provide a balanced and inclusive approach to the interpretation proposed for the Chatswood Dive site.

7.1 Recommendations

1. Aboriginal heritage interpretation is portrayed in genuine balance with Non-Aboriginal representation.
2. Review by local Aboriginal Stakeholders to ensure appropriate approach to use of Aboriginal elements, content and approach.
3. Seek appropriate specialist content as appropriate for Mowbray House history – through Council.
4. Aboriginal and Non-Aboriginal Interpretation Signage with Corten Base to be included as outlined in Table 6.
5. Use of the Eora (Sydney) Language - Budjari Gamarruwa meaning 'Good Day' in a separate ground inlaid laser cut Corten marker.
6. Consideration of location for signage/interpretative media as shown in Figure 23 and preferred interpretative media material as shown in Figures 24 and 25.



Appendix A – Consultation record – Willoughby City Council



Document Title: Sydney Metro Chatswood Dive Site – Heritage Interpretation Plan

Stakeholder	Raised By/Contact	Date	Comment No.	Document reference	Topic	Stakeholder consultation / comment	Project team response	Amendment made, Y/N?	Section	Closed Out
Willoughby City Council	Norma Shankie-Williams	27/08/2021	1	4	Aboriginal History	...We find the Aboriginal history under Section 4 somewhat disappointing reading, lacking in site specificity. On page 31, the report states consultation was successfully made with Aboriginal representatives in November 2019 for the Crows Nest Metro site. The interpretation themes and narratives uncovered in that that this is an acceptable approach with the Registered Aboriginal Parties as a more specific response would be preferable in the finalisation of the Plan" consultation have been applied to the Chatswood 'dive' site. It should be confirmed.	Feedback was sought during the consultation period as specified by the standards, and no participation was received. The report indicates that content should be verified and confirmed prior to implementation. The additional information provided by the AHO has been included.	Y	4.1	Y
Willoughby City Council	Norma Shankie-Williams	27/08/2021	2	5.1	Item Location	The 'dive' site hosts an item of local heritage significance for Willoughby, namely Mowbray House. Additionally, in the vicinity of the site, there are items of either State or local heritage significance, all of which are referred to in the draft Plan, with the exception of the historic church on the SW corner of this junction. It is suggested comments be sought in finalising the Plan from Lane Cove Council in whose area this item is located.	Feedback was received almost a year after draft was developed. Historical church has been added to the plan for reference but does not alter the interpretation approach for the site as the church is not part of the narrative.	Y/N	5.2.4 church information added. No further action required.	Y
Willoughby City Council	Norma Shankie-Williams	27/08/2021	3	5	Encroachment	The report says "the project will encroach within the 10m curtilage boundary on the eastern side of Mowbray House by way of the access road and proposed footpath." While it is outside the scope of Wolfpeak to provide any further assessment of this encroachment, this is the first time Willoughby City Council has heard about such a possibility. The encroachment is of some concern and so further details of the encroachment and the finer detailed plans of the development at the Dive Site from Sydney Metro are requested to allow for a better understanding of future impacts.	WolfPeak's scope does not cover provision of current plans or discussions with Council around planning issues. This should be taken up with the relevant architect/design project manager.	N	N/A	Y
Willoughby City Council	Norma Shankie-Williams	27/08/2021	4	6.1.1	Aboriginal Consultation	Noting that there were no responses provided from Aboriginal stakeholders, the recommendation regarding the content and the form of the signage is effectively based on the opinion of the report authors. It is strongly recommended that consideration be given for this site to provide a benchmark in how to share knowledge between Aboriginal and non-Aboriginal communities about Aboriginal places, as well as places of shared culture and heritage significance. An alternative communication medium that may also integrate traditional signage should be explored. The alternative may be for the outcome to recommend an appropriate protocol and process to engage with indigenous stakeholders/community in the development of design principles to guide the development, and delivery of our shared cultural heritage and place.	Noted. The content and approach has been considered and recommended by interpretation specialists who are experienced in the delivery of Aboriginal and non-Aboriginal content and interpretation design. This location is not ideal for the type or approach noted here, as the audience and relevance is limited due to the site layout and associations. There are better locations to under take a more indepth share history approach.	N	N/A	Y
Willoughby City Council	Norma Shankie-Williams	27/08/2021	5	6.1.1	Aboriginal Consultation	Confirmation of the Aboriginal history pertaining to the 'dive' site from the Registered Aboriginal Parties	Consultation was sought, no response.	N	N/A	Y
Willoughby City Council	Norma Shankie-Williams	27/08/2021	6	5.1	Mowbray House	Further information to be provided regarding project encroachment into the curtilage of Mowbray House with a view to avoiding this.	See Item 3 above.	N	N/A	Y
Willoughby City Council	Norma Shankie-Williams	27/08/2021	7	5.1	Mowbray House	I would also suggest that the input of Mr Colin Dennett should be sought. Colin is a local member of the community who has devoted much time to ensure the preservation and celebration of Mowbray House and has a uniquely comprehensive understanding and appreciation of the property.	Noted. Recommendation added.	Y		Y
Willoughby City Council	Alice Stapleton	31/08/2021	8	6.1.1 4	Aboriginal Consultation History	1. The theme of the 'spear clan' being Gamaragal was a new insight. If it comes from original sources then it could be an acceptable theme to use. 2. In the history presented in the Interpretation Plan, the first deaths are documented as white deaths. "It is important to note that the first deaths were/are Black deaths" 3. There is some disagreement over the claim that the Aboriginal population in Sydney was reduced by 80-90% by 1789. "Perhaps from the coastal area but not from the non- coastal areas of Sydney" 4. Another recommended source of information is the publication, 'The Light in the Forest' St. Stephen's Anglican Church, Belrose, 1935-1995 / by Rian Willmot.	1. Spear clan came as direct knowledge from MLALC. 2. The first deaths spoken about in the history is the "decimation of the clans through colonisation" and specific Aboriginal deaths are noted in Section 4.1, 4.2 3. Noted and amended. 4. Noted	Y	4	Y
Willoughby City Council	Alice Stapleton	31/08/2021	9	4	History	There was no name given to the Language Group of Sydney – it should be referred to as 'The Sydney Language' "The term Garadyigan or sometimes referred to as Garadyi refers to doctors, shaman spiritual people – your [the report's] spelling is different" See link: https://www.williamdawes.org/docs/troy_sydney_language_publication.pdf .	Noted. This is a reference to an existing document given as per the citation requirement.	n	N/A	Y
Willoughby City Council	Alice Stapleton	31/08/2021	10	4	History	1. "we would recommend leaving the tribal/language group off. Just use the clan group. Eora is more regularly used on the south side of the harbour and is acknowledged as a new term (well, original word but new context). Since the clan name is OK, there's no need to use the tribal name." 2. It was suggested that Aboriginal women should be included in the interpretation. In particular, a young girl – wearing an Emu feather skirt (barrin) showing us she is not married. Image is attached along with an educational article 'Saltwater Women' 3. To make the interpretation more locally focused, it is recommended consideration be given to the location in terms of a mid-point between Middle Harbour and Lane Cove River [where there are many recorded sites, including rock art, shelters with midden and rock engravings]. "Mowbray Road was probably a traditional negotiable travelling route (no specific evidence, just looking at the geography), and although there are no recorded sites along the ridge here, people would have passed through heading east and west and no doubt north and south (and the different angles between!). So the more modern history is probably reflective of past travels".	1. Recommend to leave the tribal/language group in as recommended by the MLALC. 2. Additional information on Aboriginal women and traditions have been added. 3. Noted. However interpration will be limited to size and placement on a small site. Final inclusion of content to be confirmed during design phase.	Y	4.1	Y

Appendix B – Consultation record – Heritage NSW



Document Title: Sydney Metro Chatswood Dive Site – Heritage Interpretation Plan

Stakeholder	Raised By/Contact	Date	Comment No.	Document reference	Topic	Stakeholder consultation / comment	Project team response	Amendment made, Y/N?	Section	Closed Out
Heritage NSW	Tempe Beaven	5/08/2021	1	3	the Site	No reference to Chatswood South Uniting Church (SHR000694) located at the prominent intersection of Pacific Highway and Mowbray Road. The Statement of Significance identifies the item as 'indicative of the early rural settlement of Lane Cove in the 1870' and for its ' aesthetic significance as a landmark on the Pacific Highway'.	Noted - amended	Y	3	Y
Heritage NSW	Tempe Beaven	5/08/2021	2	4.2	The development of Willoughby/ Chatswood	No reference to Chatswood South Uniting Church (SHR000694) and cemetery located within the original two acres site purchased for the church in 1871and which remains largely intact.	Noted - amended	Y	4.2	Y
Heritage NSW	Tempe Beaven	5/08/2021	3	5.1	Mowbray House	While this is a local item it is noted that there is no current photo of Mowbray House and setting.	Noted - amended	Y	4.3	Y
Heritage NSW	Tempe Beaven	5/08/2021	4	Figure 10	survey	Date of c1880 is incorrect as S Redditch sold land to I Nichols in 1818. The land was property of church by 1880.	Noted - amended	Y	4.3	Y
Heritage NSW	Tempe Beaven	5/08/2021	5	5.2	Items in vicinity	No reference to Chatswood South Uniting Church (SHR000694)	Noted - amended	Y	5.2.4	Y
Heritage NSW	Tempe Beaven	5/08/2021	6	item 6.1	Aboriginal Heritage Interpretation	Should include reference to GA NSW Connecting to Country Framework	The draft GA Connecting with Country is a new initiative that relates to design objectives rather than specifically interpretation, but has been referenced to provide currency.	Y	6.1	Y
Heritage NSW	Tempe Beaven	5/08/2021	7	item 6.2	Non-Aboriginal Heritage Interpretation	No reference to Chatswood South Uniting Church (SHR000694)	Only the buildings on site and infrastructure were identified as having potential to be interpreted on this site. This is due to the imposing water and transmission towers nearby AND the Sydney Metro being associated with the site. The church (largely obscured from view at the site) and the Hotel are located on the other side of the Pacific Highway. The church already includes its own interpretation and therefore would be duplicated. As per the plan, only Mowbray House and the specific site history was <i>recommended</i> for Non-Aboriginal Interp.	N	N/A	Y



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