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Attention: Dylan Jones – Senior Environment Manager

18 October 2023

Subject: Sydney Metro City & South-West – Chatswood to Sydenham (SSI-7400) - Waterloo Station
– Heritage Interpretation Plan

Dear Mr Cerone,

Thank you for submitting the Waterloo Station – Heritage Interpretation Plan, Rev 0, dated 18 March 2021.

We have received and filed the document.

If there are any inconsistencies between the document and the conditions of approval, the conditions prevail.

If you wish to discuss the matter further, please contact Lincoln de Haas at
Lincoln.deHaas@dpie.nsw.gov.au

Yours Sincerely,
Infrastructure Management

Note: We have not conducted an assessment of the document and this letter does not imply our satisfaction that it meets any statutory or approval requirements.

Waterloo Integrated Station Development

Waterloo Station Aboriginal and Historic Heritage Interpretation Plan

DOCUMENT No: SMCSWSWL-JHG-SWL-EM-REP-000003

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Waterloo Station Aboriginal and Historic Heritage Interpretation Plan

Prepared by AMBS Ecology & Heritage
for John Holland Group

Final Report

March 2021

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1 Introduction

AMBS Ecology and Heritage (AMBS) has been commissioned by John Holland Group to prepare an Aboriginal and Historic Heritage Interpretation Plan (HIP) for Waterloo Station site. Aboriginal and historic heritage input is required for the preparation of an interpretation plan and interpretation strategy as specified in the *Critical State Significant Infrastructure Sydney Metro City & Southwest Chatswood to Sydenham Conditions of Approval*. Condition E21 specifies:

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 interpretive 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.

1.1 Proposed Development of the Waterloo Station site

The Waterloo Station site is bounded by Botany Road and Cope, Raglan and Wellington Streets in Waterloo. It is located within the City of Sydney Local Government Area (LGA) and is approximately 3.5km south west of the Sydney Central Business District (CBD). Station entry will be at the corner of Raglan and Cope Streets and from a public plaza off Cope Street (Sydney Metro 2020) (Figure 1.1 and Figure 1.2).

The Project was approved by the Minister for Planning on 9 January 2017 subject to a number of Conditions set out in Critical State Significant Infrastructure Sydney Metro & Southwest Chatswood to Sydenham Infrastructure Approval (Application no. SSI 15_7400) (Project Planning Approval). Construction is currently underway for completion by 2024. Development works include removing spoil, excavation and construction of the station. Waterloo station is proposed to measure an overall length of 210m, with the platform dimensions measuring 170m length, 10m width and 25 depth. The station will provide *a once in a lifetime opportunity to revitalise this diverse and vibrant community, and make the area one of the most connected and attractive places in the inner city to live, work and visit* (Sydney Metro 2018:1-37).

1.2 Heritage Context

The conservation and management of heritage items, places, and archaeological sites takes place within the framework of relevant Commonwealth, State or local government legislation. Non-statutory heritage lists and registers, ethical charters, conservation policies, and community attitudes and expectations can also have an impact on the management, use, and development of heritage items. The following statutory and non-statutory lists and registers have been reviewed to identify the location and significance of historic and Aboriginal heritage items and places in the vicinity of the study area:

- World Heritage List (WHL)
- National Heritage List (NHL)
- Commonwealth Heritage List (CHL)
- State Heritage Register (SHR)
- City of Sydney Local Environmental Plan (LEP) 2013, Schedule 5
- National Trust of Australia (NSW) Register
- State Heritage Inventory (SHI)
- Aboriginal Heritage Information Management System (AHIMS)

There are no items or places within the near vicinity of the study area on the WHL, NHL, CHL, SHR or National Trust of Australia (NSW) Register. However, the *Congregational Church, including interior 103-15 Botany Road* is local heritage item 2069 on the City of Sydney LEP 2012 is within the project boundary, but has been isolated from the development. The Statement of Significance is as follows:

The Gothic church of rendered brick construction in 1883 to replace the congregation chapel built in 1865. The Symmetrical design of the façade demonstrate high quality architectural traits of the building. It is one of the earliest worship venues in Waterloo.

Local heritage item 2070, the Cauliflower Hotel stands at 123 Botany Road, at the corner with Wellington Street. There are no other identified historic heritage items or archaeological sites within the footprint of the station site, nor within its vicinity.

There are no Aboriginal heritage items or places listed on the NHL or CHL within the study area or its immediate vicinity. Located in the wider area is Redfern Aboriginal Children's Services and Archives which is listed as a historic site on the SHR (listing number 01951) and *has a strong social significance for the contemporary Aboriginal community in Redfern*. Redfern Park and Oval is listed as a place of significance on the SHR (listing number 02016) and is a *physical symbol of Aboriginal cultural, political, social and sporting movements which remain as cultural touchstones to teach future generations of Australians*. Redfern Estate Heritage Conservation Area is listed on the City of Sydney LEP. These listings are discussed in more detail in Section 2.

There are no Aboriginal heritage sites currently recorded on the AHIMS database within the study area or in the immediate vicinity. The results of a search of the database for the wider area are summarised and discussed further in Section 2.

1.3 Methodology

This report is consistent with the principles and guidelines of the *Burra Charter: The Australian ICOMOS Charter for the conservation of places of cultural significance 2013*. The strategy and heritage and archaeological background review has been prepared in accordance with the requirements of the Heritage Council of NSW as set out in the guidelines: *Heritage Interpretation Policy* (2005) and *Interpreting Heritage Places and Items* (2005) and the guidelines of the Department of Planning, Industry and Environment (DPIE) as specified in the *Guide to investigating, assessing and reporting on Aboriginal cultural heritage in NSW* (OEH 2011), and the *Code of*

Practice for Archaeological Investigation of Aboriginal Objects in NSW (Department of the Environment, Climate Change and Water NSW (DECCW) 2010). The key Aboriginal and historic heritage requirements for this strategy are to:

- undertake background review and analysis of existing information on the Aboriginal and historic heritage values and archaeology of the local area;
- create meaningful themes that reflect the stories revealed by the research into the local history and as reflected in the archaeology;
- identify strategies and opportunities for interpretation of the Aboriginal and historic heritage at the Waterloo station; and
- consult with the previously identified Registered Aboriginal Parties (RAPs) to ensure their involvement and input, and to make sure that relevant and appropriate Aboriginal stories and themes are included in the interpretation.

1.4 Consultation

1.4.1 Aboriginal Community Consultation

To ensure that the relevant and appropriate Aboriginal stories and themes are included in the interpretation, consultation has been undertaken with the RAPs for the Sydney Metro City and Southwest Tunnel and Station Excavation project. The RAPs were originally identified as part of the previously prepared Aboriginal Cultural Heritage Assessment (ACHA) for the project (Artefact, 2016), and have been involved in all levels of Aboriginal heritage investigation and management planning for the works since that time.

In accordance with the *NSW Heritage Office Guidelines for Interpreting Heritage Places and Items*, the aims of the Aboriginal community consultation process for the HIP were to:

- provide opportunity for the local Aboriginal community to identify relevant and appropriate Aboriginal stories and themes to be included in the interpretation;
- identify the Aboriginal cultural heritage significance of the study area;
- integrate Aboriginal heritage values into the heritage HIP; and
- provide an opportunity for the local Aboriginal community to comment on the heritage management strategies and proposed outcome.

The following organisations are RAPs for the project, and were consulted during preparation of this HIP:

- | | |
|--|--|
| • Metropolitan Local Aboriginal Land Council | • Billinga Cultural Heritage Technical Services |
| • Darug Land Observations | • Gunyuu Cultural Heritage Technical Services |
| • Tocomwall Pty Ltd | • Murrumbul Cultural Heritage Technical Services |
| • Darug Aboriginal Cultural Heritage Assessments | • Wingikara Cultural Heritage Technical Services |
| • Kamilaroi- Yankuntjatjara Working Group | • Munyunga Cultural Heritage Technical Service |
| • Woronora Plateau Gungahara Elders Council | • Gundungurra Tribal Technical Service |
| • Murri Bidgee Mullangari Aboriginal Corporation | |
| • Aboriginal Archaeology Service Inc | |

Engagement with the RAPS was limited during development of the HIP due to Covid-19 social distancing restrictions and constraints, and it was not possible to meet in person with RAP representatives to discuss the project. A draft of this HIP was provided to all RAPs for their review and comment on 20 June 2020. Ryan Johnson of Murri Bidgee Mullangari Aboriginal Corporation responded on 23 June 2020 to indicate their endorsement with the recommendations of the draft plan. No further feedback or response from the remainder of the project RAPs has been received.

1.4.2 Sydney Metro Heritage Working Group Meeting July 2020

The Waterloo Metro Quarter- Heritage Interpretation Plan was presented by members of the John Holland project team to the Heritage Working Group (HWG) on 14 July 2020, with the following presenters:

- *Fanos Panayides* presented a project overview including station and precinct design, context and elements including the design approach and the response to heritage setbacks. In addition, to provide context for the development of the station specific interpretation the four key heritage themes for the precinct was presented – Country; Community and Language; Innovation and Knowledge; Development of the Urban Landscape.
- *Sally Reynolds* outlined the conditions of approval and the requirements for heritage interpretation
- *Kate Luckraft* gave an overview of the landscape response and the desire to include native plants in the landscaping in consultation with Aboriginal community.
- *Jennie Lindbergh* gave an overview of the approach to station interpretation and outlined the archaeological findings that could be included in the final interpretation response

The Panel generally supported the approach being taken to the interpretation and thanked the presenters for their overview, and made the following comments:

- *Tim Smith* OAM, Director Heritage Operations Heritage NSW noted the need to detail and further develop concepts to include the archaeological finds from the site in the interpretation. The consideration of setbacks around the church is a good outcome.
- *Dr Siobhán Lavelle* OAM, Senior Team Leader, Specialist Services Heritage NSW agreed that the setbacks for the church were a good outcome and noted that inverted bottles were not necessarily unusual in archaeological contexts
- *Cath Snelgrove* Senior Heritage Advisor Environment, Sustainability and Planning Operations, Customer and Place-making, Sydney Metro noted the need for further discussion with SM about further development of the interpretation
- *Kati Westlake*, Senior Manager Urban Design, Sydney Metro noted that the Aboriginal interpretation would be predominantly in the overstation development and asked for confirmation that was the case.

1.5 Authorship

The Aboriginal heritage components of this report have been prepared by AMBS Heritage Consultant Petra Balanzategui and AMBS Director Aboriginal Heritage Christopher Langeluddecke and the historic heritage components have been prepared by AMBS Heritage Consultant Victoria Cottle and AMBS Director Historic Heritage Jennie Lindbergh.

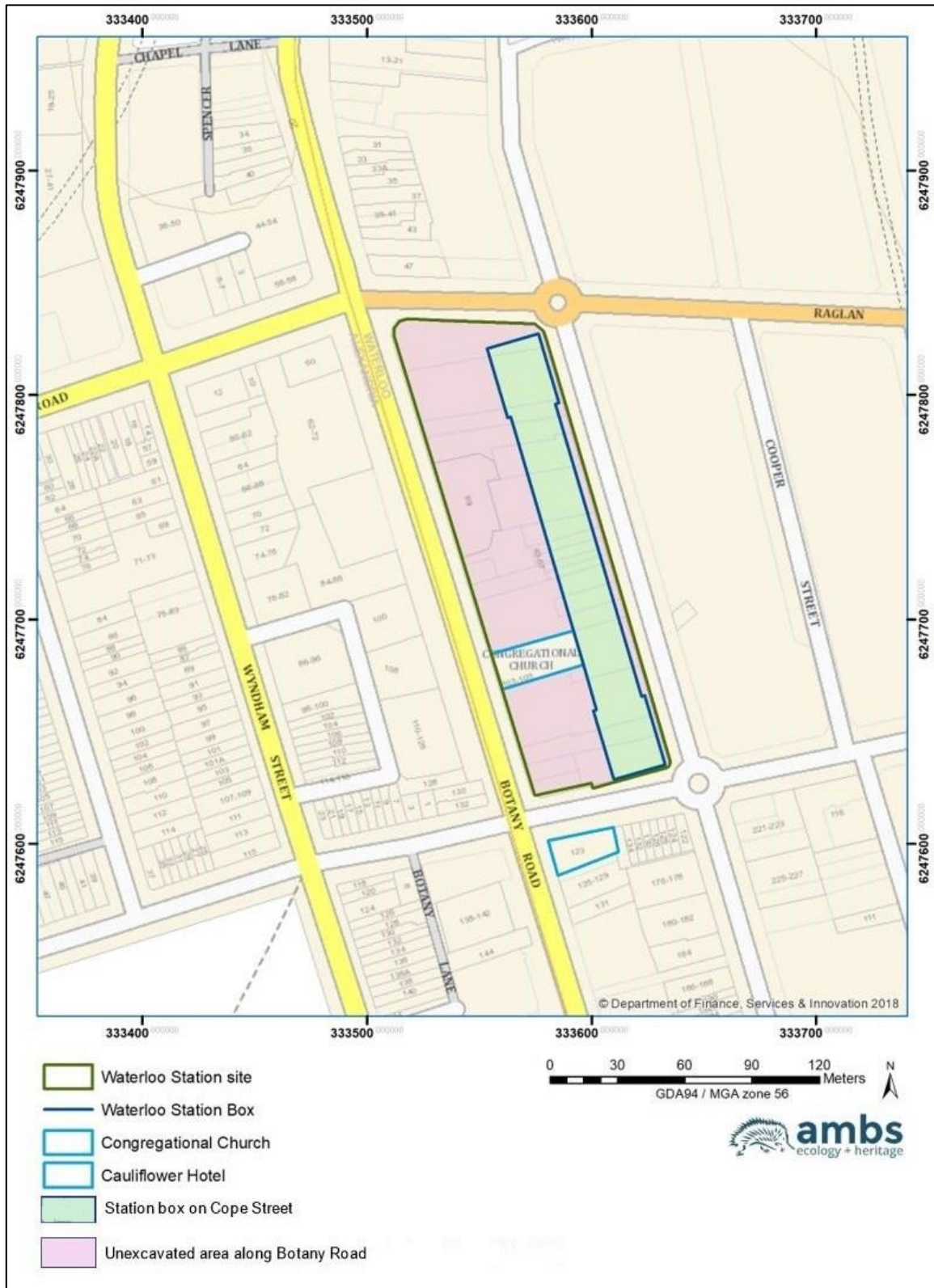


Figure 1.1 Waterloo Station site location.



Figure 1.2 Artist’s impression of the Waterloo station entrance (Sydney Metro 2018:2-3).

2 Aboriginal Heritage Context

2.1 Historical and Ethnographic Context

At the time of European incursion and settlement, the Aboriginal people of the Sydney region were organised into named territorial groups (Figure 2.1). It is generally accepted that the south side of Port Jackson, extending from South Head to Petersham was Gadigal land (historically spelled Cadigal). The earliest historic description of the Gadigal people from a European perspective was provided by Governor Arthur Phillip in 1790 in a letter to Lord Sydney:

From the entrance of the harbour, along the south shore, to the cove adjoining this settlement the district is called Cadi, and the tribe Cadigal; the women Cadigalleon (Phillip cited in McDonald 2012: 74).

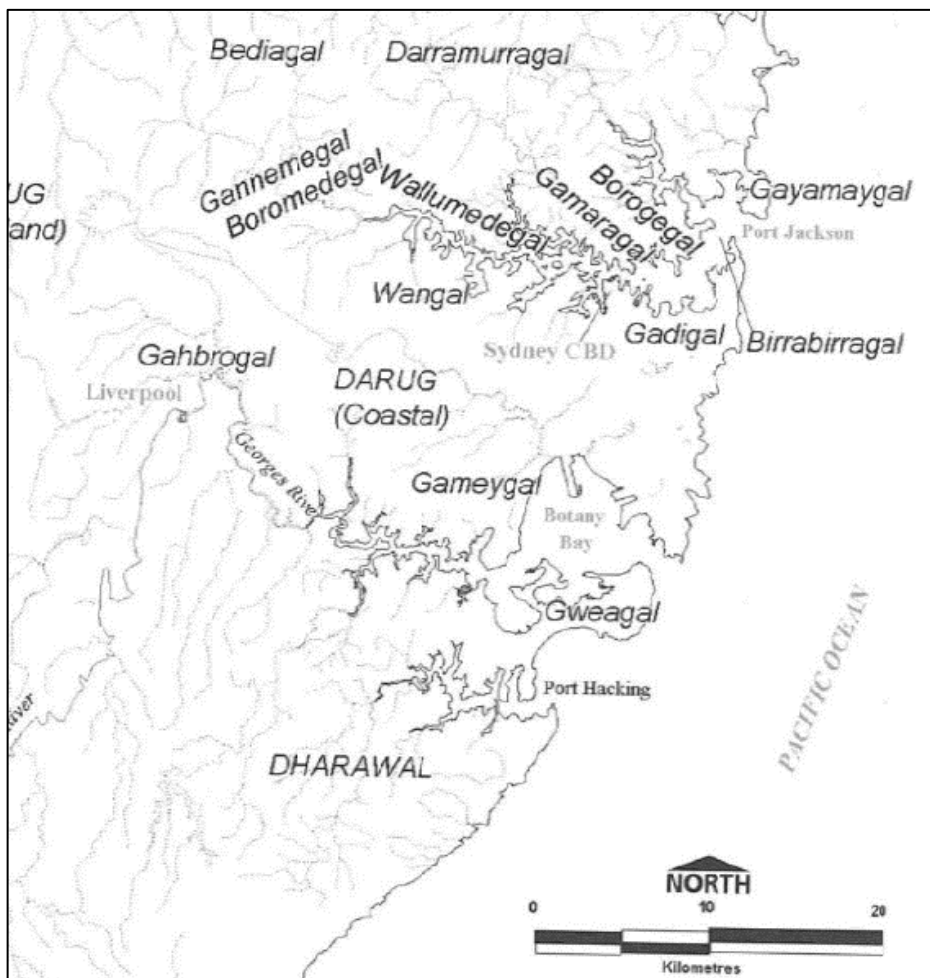


Figure 2.1 Aboriginal groups of the Sydney region (Attenbrow 2010:23).

In 1793, naval officer Philip Gidley King identified a number of ‘tribes’ and the areas they lived:

The tribe of Cadi inhabit the south side [of Port Jackson], extending from the south head to Long-Cove... (King cited in Attenbrow 2002:22)

In 1788, Watkin Tench recorded his observations on *the tribe of Cadigal*:

the tribes derive their appellations from the places they inhabit- Cedigal [are] those who reside in the bay of Cadi. The women of the tribe are denoted by adding ean to any of the

foregoing words: a Cadigaleean imports a woman living at Cadi, or of the tribe of Cadigal (Tench and Flannery 1956:266).

The Aboriginal people who lived in this area would have probably belonged to the Darug language group, speaking a coastal dialect that was in use between Botany Bay and Port Jackson (Attenbrow 2002:33).

In 1789, Bennelong and Colebee (Col-bee, Coleby), a Gadigal man were captured and kidnapped on a beach in the north of the Harbour by Lieutenant William Bradley (Hoom 2007:24) (Figure 2.2). Governor John Hunter described Colebee as *chief of the tribe of Cadigal* (Hunter cited in McDonald 2012:75). Watkin Tench thought him to be *perhaps near thirty, of a less sullen aspect than his comrade, considerably shorter, and not so robustly framed, though better fitted for purposes of activity* (Tench and Flannery 1956:117). Midshipman Newton Fowell recorded that he was *the principal one of the two* and his full name was Gringerry Kibba Coleby which meant that he was an initiated man and his front teeth had been removed by evulsion (Fowell cited in McDonald 2012:75).

During this year, the smallpox (referred to as *galla galla*) epidemic resulted in a drastic population decline of Aboriginal people (Attenbrow 2010:132). The Gadigal suffered the worst of the epidemic, with their population decreasing from around 60 to 3 people. Bennelong stated that his *Cadigal friend Colebee's tribe was reduced by its effects to three persons* (Irish 2017:21). When Bennelong and Colebee were captured, it was observed that they both had recovered from smallpox, and that Colebee's face was *thickly imprinted with the marks of it* (Tench and Flannery 1956:117), although this is not evident in a portrait of him illustrated by Thomas Watling (Figure 2.3).



Figure 2.2 *Taking of Colbee & Benalon 25 November 1789* by William Bradley (source: Mitchell Library, State Library of New South Wales).

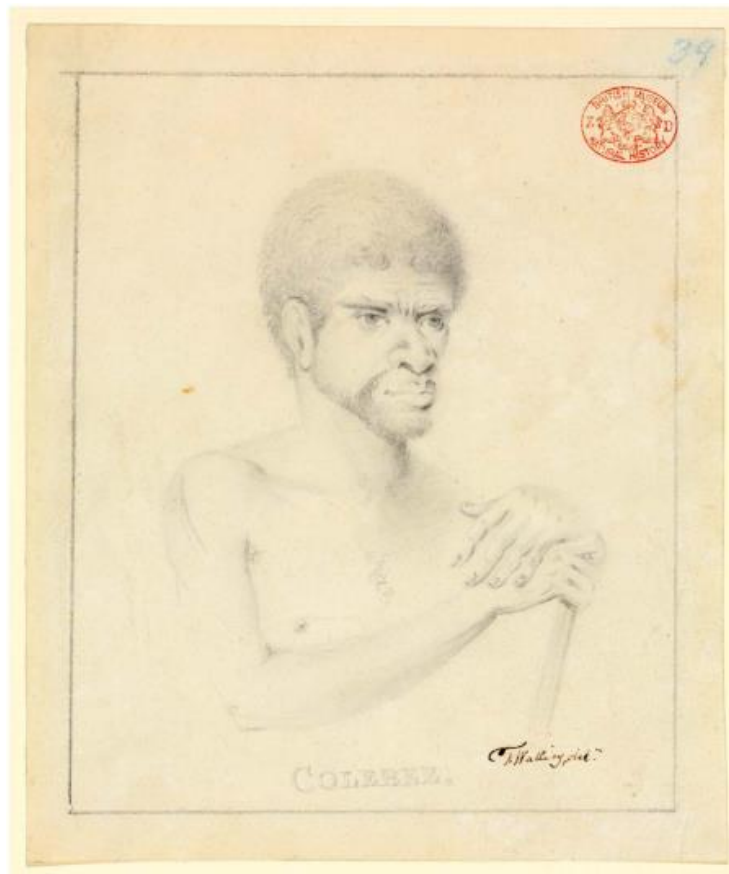


Figure 2.3 Portrait of Colebee, between 1792 -1797 by Thomas Watling (source: Natural History Museum London).

Descriptions of the environmental landscape comprising Gadigal land have been provided by several colonists. In 1788, Lieutenant King *found the country between that place [Botany Bay] and Port Jackson to consist chiefly of deep bays and sand hills interspersed with a vast number of rocks* (King 1738-1814:200). Waterloo swamp and the general vicinity were described by Thomas Woore between 1833-1834 during an expedition with Baron Carl von Hugel:

Our principle object was the collecting of aquatic plants, which at that time grew there in considerable variety, as a great part of the surface was covered with water. This occupation led us over almost every part of the swamp that we could obtain footing on; but it was very difficult to travel, and in many places impossible to do so, from its semi-liquid state... Much stunted timber and some large trees were at that time growing on the sand slopes in sheltered hollows, and the whole was covered with a thick coat of brushwood, that effectually prevented the sun's rays and hot winds from penetrating to the surface... I have now many specimens of Utricularia and other plants of a similar nature we collected there, that can only exist in quagmire, and a sketch of the Waterloo Mills, I then made, which shows the building standing on the verge of an extensive marsh (Woore cited in NSW Parliament, Legislative Council 1869:93).



Figure 2.4 Eastern Suburbs Banksia Scrub, an indication of the natural vegetation of the Waterloo area prior to European settlement (source: Eveleigh Stories, NSW Government).

When Woore returned in 1869, the environment had been significantly altered and he observed that aquatic plant life had vanished, and that the area had become *a tract of barren sandhills* (Woore cited in NSW Parliament, Legislative Council 1869:94). From as early as 1815, the ready supply of water trapped by ponds and swamps in the Waterloo area attracted those industries that relied on large quantities of water, such as grain grinding, milling cloth, wool preparation, and tanning (AMBS 2017:8). In 1825, John Thomas Campbell was granted 185 acres which he called Mount Lachlan Estate, and which roughly comprises the modern suburb of Waterloo (AMBS 2017:8).

The development of Sydney city throughout the 1800s had a dramatic detrimental impact on the Gadigal people and their land. They had been severely affected by the smallpox epidemic, been displaced due to land grants, and their access to food, water, timber and stone had become increasingly scarce. However, by the late 1800s to the early 1900s, the Aboriginal population of Sydney began to increase due to Aboriginal people arriving from around the state to work, live and connect with community and family members (City of Sydney Council 2020). The Eveleigh Railway Station (now Redfern station) opened in 1878 and the Eveleigh Railway Workshops were established between 1882-1897 (AMBS 2017:16). Construction of the railway and associated infrastructure attracted a large population that needed to be housed locally in Redfern and Waterloo (AMBS 2017:16). The Eveleigh Railway Workshops were the largest employer of Aboriginal people, and Aboriginal men also found employment in the Alexandria goods yard loading trains with kegs and potatoes (Sydney City Council 2020). Gadigal elder Allen Madden worked at the workshops for seven years unloading trucks:

Most of my work here was on kegs. That's what I specialised in more or less. Didn't like drinkin' 'em, although you couldn't drink the bloody things anyway, but handling them was good. Not only working here, I used to get sent down to Darling Harbour [Goods Yard], because they used to do the same things.

There were specialised black fellas where we worked, some worked with salt, paprika, prunes, and they were the jobs where these fellas knew what they were doing.

Like, for argument's sake, if you were to come in now and start unloading salt, you wouldn't know how to pick 'em up or how to bend your back, it'd be really hard. But these were jobs

that we specialised in more or less. Unloading and loading the carriages (Madden cited in NSW Government 2020).



Figure 2.5 Eveleigh Railway Workshops, early 1900s (source: State Library of NSW).

Aboriginal women were employed at the Federal Match Factory in Alexandria, and Aboriginal men and women sought employment at the Henry Jones & Co IXL Jam Factory in Chippendale, Francis Chocolates in Redfern and the Australian Glass Manufacturers in Waterloo (Heiss 2020). In the 1960s many of these large industries began to wind down and relocate to the outer suburbs of Sydney. By the 1980s, Aboriginal organisations including the Lands Council and the Aboriginal Medical Service became the biggest employer of Aboriginal people in the Redfern/Waterloo area (NSW Government 2020).

The 1970s in Redfern saw a significant progression of the Indigenous rights movement. Aboriginal people *were actively resisting oppression and successfully organising themselves to overcome poverty, housing issues and poor health* (NSW SHR EF14/6607). Dr Herbert Cole Coombs, Chairman of the Council for Aboriginal Affairs, Governor of the Reserve Bank and Government advisor to six Australian Prime Ministers stated:

The emergence of what might be called an Aboriginal intelligentsia is taking place in Redfern and other urban centres. It is a politically active intelligentsia... I think they are the most interesting group to emerge from the political point of view in the whole of the Aboriginal community in Australia (Coombs cited in Foley 2001:1).

It was during this decade that services such as the Aboriginal Legal Service, the Aboriginal Medical Service, Murawina (childcare service), the Aboriginal Housing Company (AHC), Radio Redfern and Redfern Black Theatre were established. The AHC was founded in 1973, following the forcible eviction of Aboriginal people from their homes at Louis Street, Redfern (Figure 2.6). Robert Bellear, founding member of AHC said that these *houses were the only shelter available in the Sydney area where this group of people could have peace of mind and be able to do their thing without interruption from the so-called normalcy of the dominant culture* (Bellear 1976:4). AHC were able to secure a grant from the Whitlam Labor Government for ownership of the terrace houses and it

became known as The Block (Perheentupa 2013:256). The victory was described as *the first successful land rights claim by the Aboriginal community* and it attracted more Aboriginal people to the Redfern area (Pollock 2008).



Figure 2.6 Terrace houses in Louis Street Redfern, on April 16 1972 (source: The Sydney Morning Herald).

In 1981, local residents Maureen Watson and her son TIGA Bayles began broadcasting ten minutes each week on community radio station 2SER 107.3 FM. Over the following years, they gained more volunteers and their broadcasting time increased to 40 hours. In 1984 they established Radio Redfern in Cope Street (next to Black Theatre), in hopes that more Aboriginal people of Redfern would get involved. Throughout the 1980s, Radio Redfern served as *the voice of the Aboriginal community in Sydney, and played a vital role in coordinating political protests against the Bicentennial celebrations in 1988 and Aboriginal deaths in custody in the early 1990s* (Sydney Barani 2013). In the early 1990s, Radio Redfern abruptly came to an end when the Redfern building was bulldozed. In 1993, Gadigal Information Service was established and in 2001, they received a Sydney wide broadcasting licence and launched Koori Radio. The Gadigal Information Service building now occupies the original location of Redfern Radio and Black Theatre in Cope Street and can be seen in Section 4.2.3 (Sydney Barani 2013).



Figure 2.7 Radio Redfern in Cope Street in 1989 (source: City of Sydney Archives).

On 10 December 1992, Prime Minister Paul Keating delivered a speech in Redfern Park for the launch of the International Year of the World's Indigenous Peoples and in doing so, was the first Prime Minister to mention the *dispossession, violence and prejudice perpetrated against Aboriginal and Torres Strait Islander people* (City of Sydney Council 2020). As described further in Section 4.2.1, an inscription in Redfern Park currently displays the following quote from Keating's speech:

It begins, I think with that act of recognition. Recognition that it was we who did the dispossessing. We took the traditional lands and smashed the traditional way of life. We brought the diseases. The alcohol. We committed the murders. We took the children from their mothers. We practised discrimination and exclusion. It was our ignorance and our prejudice (Keating cited in City of Sydney Council 2020).

2.1.1 Heritage Lists & Registers

Redfern Aboriginal Children's Services and Archives (ACS) is listed on the SHR for its significance *in bringing about a substantial shift in government policy regarding the care of Aboriginal children as well as being influential in the introduction of the 'kinship care' policy for non-Indigenous children.* Along with Redfern Aboriginal Legal Service, the Aboriginal Housing Company, and the Aboriginal Medical Service, ACS was one of the pivotal Aboriginal organisations in the 1970s revolution in self-determination that occurred in Redfern. The Assessment of Significance under SHR Criteria d) states:

The Redfern Aboriginal Children's Services has strong social significance for the contemporary Aboriginal community in Redfern and it provides evidence of cultural and traditional ways of cooperating and caring for each other being translated to an urban setting.

Redfern Park and Oval is listed on the SHR (02016) as a place of significance for Aboriginal people. The Statement of Significance states:

Redfern Park and Oval is a site of national and state historic significance for Aboriginal rights, recognition, and reconciliation through its connection with the Australia/Invasion Day 1988 Long March of Freedom, Justice, and Hope and the 1992 Redfern Speech of Prime Minister Paul Keating. Redfern Park is a place of very high contemporary social value for Aboriginal people as a landmark site in gaining Aboriginal rights and the assembly for protests and activism. It is still the site of Survival/Invasion Day events which are an annual commemoration of the Indigenous perspective on colonisation.

Many Aboriginal Rugby League players and supporters (past and present) consider playing at Redfern Oval as special, because Redfern was 'their place', whether they were visiting or it was their home ground.

The Assessment of Significance, under SHR Criteria d) states:

Redfern Park and Oval was, and continues to be a central meeting place for the Aboriginal community of Redfern and beyond as a place not only for activism and sporting events but a place for socialising and family connection.

Redfern Estate Heritage Conservation Area is listed in the City of Sydney LEP 2012 for its *establishment of early Colonial/Victorian residential subdivision and its continued community and residential focus since the 1850s.* The listing notes that:

Redfern has long contained an aboriginal presence and has formed the focus of Aboriginal efforts to acquire civil rights. In 1943, Bill Ferguson hired the Town Hall at Redfern for a public meeting on September 2nd, where he launched his nomination for a place on the Welfare

Board. The hall was packed and Aboriginal people came together to vote unanimously in favour of changes to their present situation (NSW Government Office of Environment & Heritage listing).

The Block, Redfern (Place ID 101630) was listed on the Register of the National Estate which as of 2012, is no longer a statutory list. The Statement of Significance specified:

Since the 1940's Redfern and the Block has been seen by many as one of the bases for Aboriginal people in Sydney. It was one of the first pieces of land in urban Australia owned by Indigenous people when it was purchased for Indigenous housing in 1973 (*Department of Agriculture, Water, and the Environment 2020*).

2.2 Regional Archaeological Context

The following sections describe the nature of the known Aboriginal archaeology of the area, based upon a review of relevant archaeological reports and publications, and a search and review of previously recorded sites in statutory and non-statutory lists and registers. Summary descriptions of Aboriginal heritage site types found in the local area and discussed in this section are provided in Table 2.1.

Table 2.1 Aboriginal heritage site types found in the local area.

Site Type	Description
Shell Middens	Shell middens result from Aboriginal exploitation and consumption of shellfish, in marine, estuarine or freshwater contexts. Middens may also include faunal remains such as fish or mammal bone, stone artefacts, hearths, charcoal and, occasionally, burials. They are usually located on elevated dry ground close to the aquatic environment from which the shellfish has been exploited and where fresh water resources are available. Deeper, more compacted, midden sites are often found in areas containing the greatest diversity of resources, such as river estuaries and coastal lagoons.
Rock Shelters	A common site type in many parts of the country, rock shelters are naturally formed hollows or overhangs in a cliff, usually found in coastal, mountainous or hilly terrain. Rock shelters are often habitation sites, either transient or semi-permanent. Some rock shelters also contain examples of rock art, artefact scatters and/or middens.
Rock Art	Rock art can be found in shelters, overhangs and across flat rock formations. Techniques include painting, drawing, scratching, carving engraving, pitting, conjoining, abrading and the use of a range of binding agents and the use of natural pigments obtained from clays, charcoal and plants.
Artefacts	Objects such as stone tools, and associated flaked material, spears, manuports, grindstones, discarded stone flakes, modified glass or shell demonstrating evidence of use of the area by Aboriginal people.
Artefact Scatters	Also referred to as an Open Camp Site, an artefact scatter comprises a concentration of stone artefacts, but can also include culturally deposited charcoal, animal bone, shell and ochre. Scatters generally range in size from one square metre to larger areas and can contain from a few to thousands of artefacts, and may represent repeated or long-term use or occupation of a location.
Potential Archaeological Deposits (PAD)	An area where Aboriginal objects may occur below the ground surface. PADs may be associated with visible surface sites, but may also be identified in areas with no surface Aboriginal heritage objects. PADs are generally identified based on the likelihood that an area was used by Aboriginal people and has the potential to retain subsurface evidence of that occupation or use.
Hearth	A cultural deposit usually containing charcoal and sometimes marked by hearth stones. May also contain heat-treated stone fragments.
Burial	Pre- or post-contact burial of an Aboriginal person, which may occur outside of designated cemeteries and may or may not be marked by stone cairns/carvings/mounds, e.g. in caves or sand areas, along creek banks etc.

Aboriginal occupation of the greater Sydney region is likely to have spanned at least 20,000 years, although dates of more than 40,000 years have been proposed for artefacts found in gravels of the Cranebrook Terrace on the Nepean River (Nanson et al. 1987; Stockton 2009; Stockton and Holland 1974). Late Pleistocene occupation sites have been identified on the fringes of the Sydney basin and from rock shelter sites in adjoining areas. Dates obtained from these sites were 14,700 Before Present (BP) at Shaws Creek in the Blue Mountain foothills (Kohen et al. 1984), c.15,000-c.11,000 BP at on a levee near Pitt Town adjacent to the Hawkesbury River (Williams et al. 2012), c.11,000 BP at Loggers Shelter in Mangrove Creek (Attenbrow 1981, 2004), and c.20,000 BP at Burrill Lake on the South Coast (Lampert 1971). The majority of sites in the Sydney region, however, date to within the last 5,000 years, with some researchers proposing that occupation intensity increased from this period (Kohen 1986; McDonald 1994; McDonald and Rich 1993); although it has recently been argued that this is part of a longer trend in stepwise population growth and diversification of economic activity evident in south east Australia from the Early to Mid-Holocene (Williams 2013). This increase in sites may reflect an intensity of occupation that was influenced by rising sea levels, which stabilised approximately 6,500 years ago. Older occupation sites along the now submerged coastline would have been flooded, with subsequent occupation concentrating on and utilising resources along the current coastlines and in the changing ecological systems of the hinterland (Attenbrow 2010:55-56).

A study of the Sydney region reveals that Aboriginal sites are distributed across the whole range of physiographic units and environmental zones, although certain types of sites may be more frequently associated with certain parts of the landscape (for example, shelter sites are particularly common in areas of Hawkesbury Sandstone), and different parts of the landscape contain different resources, which may be seasonally available or highly localised (Koettig 1996). The land and water resources including estuaries and rivers *supplied a wide range of plants and animals from which they gained their foods and medicines as well as raw materials used to make their tools, weapons, shelters and body decorations* (Attenbrow 2010:37). Natural water resources were foci for Aboriginal occupation, providing fresh water, fish, eels, waterbirds and plant foods, in addition to terrestrial animals drawn to the water (Attenbrow 2010:70-71). The area that now comprises Waterloo was once covered by dense heath and scrub. Numerous creeks and pools lined with mangroves and areas of saltmarsh drained into Botany Bay, which was characterised by sand dunes, Banksia Scrub, and swampland. As an estuarine environment, an underlying soil profile of alluvial sand characterises this part of southern Sydney to the coast (AMBS 2017:8). Food resources of this environment included edible roots and tubers, fruits and nectar-bearing flowers, and the wetlands provided fish and shellfish, platypus and water birds (Karskens and Rogowsky 2004:14).

2.3 Local Archaeological Context

There have been a number of archaeological investigations undertaken in the vicinity of the study area. The information in the following sections is based on reports that have been registered with the AHIMS database, maintained by DPIE, and which are most relevant and informative to archaeological background of the current project.

In 2012, Biosis Research (Biosis) prepared an Archaeological report for Cultural Resources Management (CRM) for the proposed redevelopment of a building on the corner of Quay street and Ultimo road, Haymarket, located 1.9km north of the current study area. In 2011, Biosis previously prepared an Aboriginal heritage due diligence assessment of the proposed redevelopment site which recommended that if natural, intact topsoil was encountered that proposed works stop and that further archaeological assessment would be required. After the completion of the due diligence assessment, potential remnant deposits of natural topsoil were identified beneath historical archaeological deposits during salvage excavations undertaken by CRM. As such, CRM commissioned Biosis to prepare an Aboriginal archaeological assessment to determine whether Aboriginal objects were present. Archaeological test excavation was

undertaken in December 2010, which did not identify any Aboriginal objects. The tested remnant deposits were very shallow and contained European artefacts which proved that significant disturbance had occurred. On completion of the archaeological test excavation, a lithic artefact (AHIMS site #45-6-2987) was detected in a spoil heap that had come from the fill of a European post hole. The artefact was from a highly disturbed context and as such its archaeological significance was considered to be low (Biosis 2012a:1-23).

In 2012, Biosis prepared an Aboriginal Cultural Heritage Assessment (ACHA) for CRM for a proposed student accommodation development at 445-473 Wattle Street, Ultimo, located 2km north west of the current study area. Background research undertaken by Biosis determined that due to the close proximity to Blackwattle Creek, the project area would have once provided abundant natural resources for local Aboriginal people. Other archaeological investigations undertaken in the vicinity of the project area indicate that there is potential for Aboriginal cultural heritage to be present beneath urban development. A site visit was undertaken in June 2012 with Metropolitan LALC and representatives of the RAPs. The proposed development area comprised several single storey brick commercial buildings and concrete and asphalt surfaces. It was determined that despite the significant disturbance since European settlement, it was likely that substantial, and deep portions of alluvial soils remained below the European fill deposits. Biosis registered the project area with AHIMS as a PAD site and it was named AHIMS site #45-6-3064. The assessment concluded that if alluvial soils could be avoided by the construction, no further Aboriginal archaeological investigation or permits were required. However, if alluvial soils could not be avoided, it was recommended that archaeological test excavation be undertaken prior to any construction works taking place (Biosis 2012b: 1-36).

In 2010, Australian Museum and Business Services were commissioned by Euston Road to prepare an Aboriginal Archaeological Assessment for the proposed development of an area of land at 100-110 Euston Road, Alexandria, approximately 1.7km south west of the current study area. An archaeological survey undertaken with a representative of Metropolitan LALC did not identify any Aboriginal sites. The proposed development area had been significantly disturbed by cut and fill for the development of industrial units adjacent to the property. Majority of the natural surface had been concreted and where it had not, visibility was limited by dumped general refuse, a mound of soil from excavation and large amounts of leaf litter. Given the extensive disturbance and absence of natural land surface, it was considered unlikely for Aboriginal sites to remain. It was recommended if any Aboriginal objects were exposed during construction works that excavation or disturbance cease and the Cultural Heritage Division of DECCW (now DPIE) be informed (Australian Museum Business Services 2010b:1-25).

In 2006, Jo McDonald Cultural Heritage Management (CHM) was commissioned by Capital Insight on behalf of the University of Sydney to prepare a test excavation report. The test excavation was undertaken at the proposed Central Building Site, University of Sydney campus, located approximately 1.6km north west of the current study area. Test excavation had previously been undertaken by Jo McDonald CHM in 2005 at the Geology Lawn and Maze Green, which identified no areas with potential for intact archaeological deposits. Test excavation at the proposed Central Building Site was undertaken over five days with Metropolitan LALC. The site had been subject to asbestos decontamination works, and as a result a third of the site was stripped back to clay prior to test excavation being undertaken. A total of nine test pits were excavated at the proposed site area, and one silicified tuff flake was recovered. The proposed site area had been significantly disturbed and contained large amounts of demolition fill including bricks, mortar and pipes, as well as glass bottles, ceramic, metal, tiles and imported sand and clay. The report concluded that the artefact was of low archaeological significance due to the disturbed nature of its location. It was recommended that no further archaeological investigation was required, and that the client apply for an AHIP (Jo McDonald CHM 2006:1-18).

In 1984, Val Attenbrow was commissioned by Sydney City Council to undertake an archaeological investigation of St Peters Brick Pit, located approximately 3km south west of the current study area. In late 1983, shell material eroding out of the eastern rim of the St Peters brick pit was reported to NPWS and was identified as Aboriginal shell midden (Site # 45-6-1496). Council proposed to fill the pit area and use it for garbage disposal and landscape the area to form part of Sydney Park. As such, Attenbrow was consulted to determine the extent of the midden. Attenbrow conducted a series of investigations and detailed inspections of the shell material which concluded that it was not an Aboriginal shell midden but a natural shell bed. The species were small gastropods, which were not recognised as being eaten by Aboriginal people and they were smaller in size than the range generally recorded on Aboriginal shell middens. It was recommended that the site card for #45-6-1496 be updated to reflect the findings and that Council were not required to undertake protection of the shell materials under the Aboriginal relics section of the *National Parks and Wildlife Act 1974* (Attenbrow 1984:1-6).

2.3.1 Waterloo Station Tunnels and Station Excavation

AMBS undertook Aboriginal archaeological excavations within the current Waterloo Station study area in 2018 to investigate the site, recover Aboriginal artefacts, and offset impacts from the Sydney Metro tunnels and stations excavation. The excavations targeted intact soil profiles within the Waterloo Station project area, and comprised 54 1 x 1m test pits excavated over fifteen days across the Station project area. Soils assessed during excavation predominantly comprise a thick layer of loose white/grey sand topsoil (>20cm) over grey loose sand or yellow/brown loose sand, followed by natural dark brown coffee rock, a soil profile typical of those associated with the Botany sand sheet.

Soils inspected during excavations are representative of those found within the Botany sand sheet, and have experienced significant disturbance from past land clearance, construction and infrastructure installation within the study area. A total of 11 stone artefacts were recovered during the test excavation. Silcrete and quartz were the predominant raw material types, with only two artefacts identified as mudstone. All artefacts recovered were predominantly flakes, including a possible core flake and a possible backed blade. No more than three artefacts were identified in any single test pit, and artefacts were distributed across the site, with no significant clustering of artefact locations identified. Detailed analysis and reporting of the excavation has yet to be undertaken, but preliminary assessment has characterised the artefact assemblage as a low-density background scatter of stone artefacts, of types common in the region, in a highly disturbed context.

2.3.2 Aboriginal Heritage Information Management System

An extensive search of the AHIMS database was undertaken on 26 March 2020 (AHIMS client service ID #493868) which identified 45 previously recorded Aboriginal sites within the following coordinates: Datum: GDA94 Zone 56, Eastings: 330459- 336359, Northings: 6243712- 6251712. It is important to note that this number represents only those sites that have been identified and reported to DPIE, and that more are likely to be present across the landscape.

No Aboriginal heritage sites have previously been recorded on AHIMS within the study area or in the immediate vicinity. The search results are summarised in Figure 2.8 and Figure 2.9, and presented in Table 2.2.

Table 2.2 Aboriginal heritage sites previously recorded on AHIMS in the vicinity of the study area.

Site Type	Number of Sites Present	Percentage
Aboriginal Ceremony and Dreaming; Artefact; Shell	1	2.22%
Aboriginal Resource and Gathering	1	2.22%
Art; Artefact	1	2.22%
Burial; Aboriginal Ceremony and Dreaming; Artefact	1	2.22%
Hearth; Potential Archaeological Deposit (PAD)	1	2.22%
Shell; Burial	1	2.22%
Artefact; Potential Archaeological Deposit (PAD)	2	4.44%
Midden	2	4.44%
Open Camp Site	3	6.66%
Artefact	7	15.55%
Potential Archaeological Deposit (PAD)	25	55.55%
Total	45	100%

The most frequent site type previously recorded in the local area is PAD, followed by artefact. No AHIMS sites are located in the study area or within close proximity. AHIMS site #45-6-2597 is the closest site to the study area, located 250m north.

AHIMS site #45-6-2597 is a midden site located approximately 250m north of the current study area. The site is located in a park, 100m south of Redfern station and 50m from the nearest water source. The site was recorded by Metropolitan LALC and it was described as being in poor condition.

AHIMS site #45-6-2680 is a PAD site located approximately 1.5km north west of the current study area, on the corner of Broadway and Mountain Streets, Ultimo. The site was recorded by Archaeological and Heritage Management Solutions (AHMS) who described the site as having potential to retain artefacts within the remnant A horizon soils beneath the building footprint. An artefact scatter had been recovered during archaeological test excavation of an adjacent development site to the north.

AHIMS site #45-6-2822 is an artefact site located approximately 1.25km north west of the current study area. The site was recorded in 2012 by Jo McDonald CHM during a program of archaeological test excavation at the University of Sydney. The artefact is described as a silicified tuff flake of a weathered yellow colour with a brown stained proximal break. The artefact measures 20mm wide and 7mm thick and was located within a heavily disturbed A-horizon under approximately 50m of fill comprising building rubble and imported deposit.

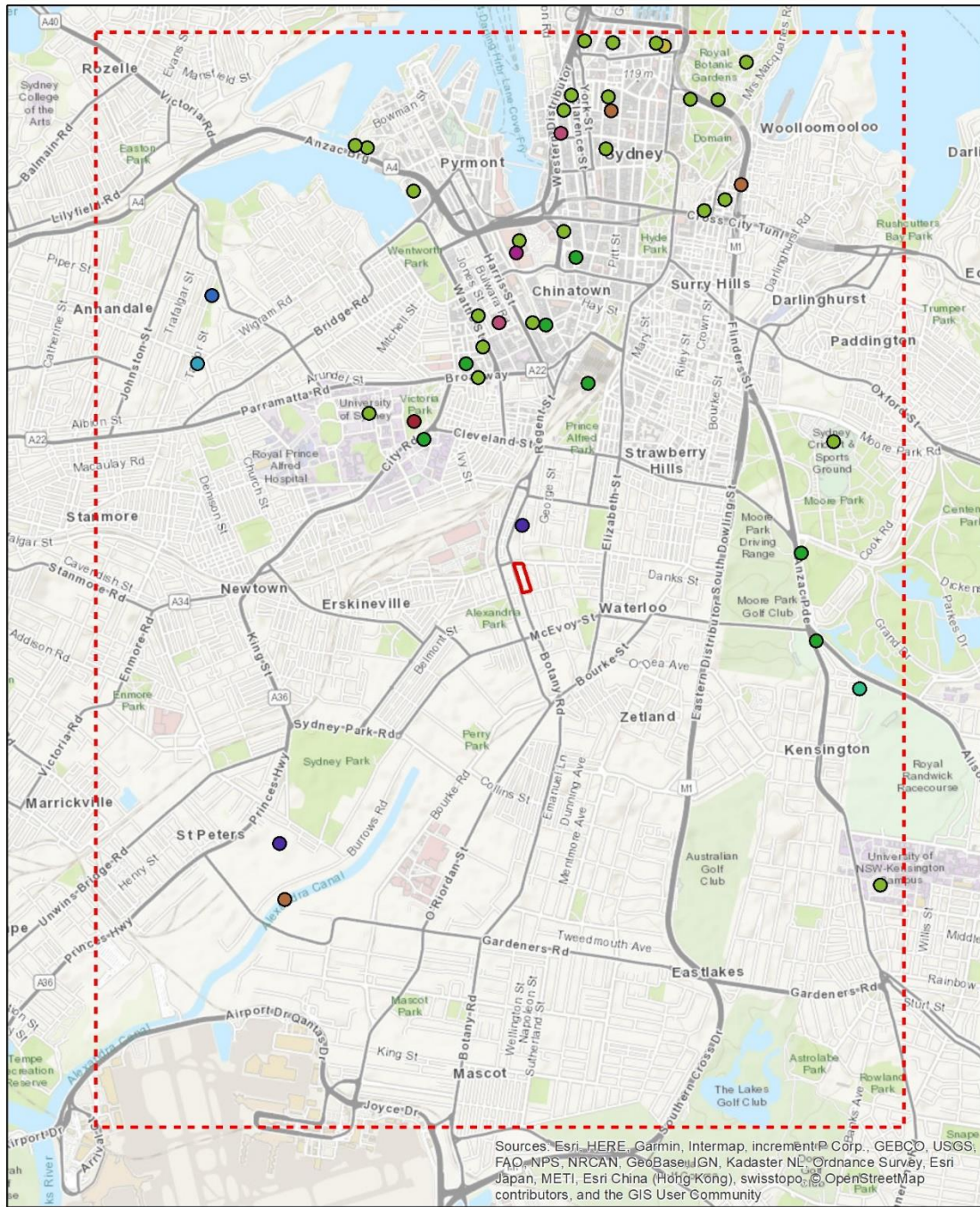
AHIMS site #45-6-2767 is a Resource and Gathering site located at Victoria Park approximately 1.35km north west of the current study area. The site comprises an Aboriginal Tent Embassy and was recorded in 2000 by a representative of the Department of Land and Water Conservation for NSW. The site card states “the site has become an important symbol for recognition of past and current injustices to Aboriginal people. It is a powerful and spiritual symbol”. It was recorded that the site is very important to contemporary Aboriginal people and that it had been well maintained. The recommendations section stated that it required immediate protection from being destroyed.

AHIMS site #45-6-2745 is an artefact site located at the University of Sydney 1.6km north west of the current study area. The site was recorded by Jo McDonald CHM in 2008 during an archaeological survey. The site was initially recorded as a PAD site however under an AHIP it was excavated, and one artefact was recovered. The artefact is a grey/pink glossy silcrete flake fragment and has a dimension of 16.5mm and weight of 0.8g.

AHIMS site #45-6-3654 is an artefact scatter site located at Central Station, at the southern end of Platform 12 between tracks 12-15, approximately 1.8km north east of the current study area. It was recorded during archaeological test excavations by Artefact in 2019. No details about the artefact were provided on the site card.

AHIMS site #45-6-3071 is a PAD site located at 445-473 Wattle Street, Ultimo located 2km north west of the current study area. It was recorded by Biosis in 2012 during an ACHA undertaken for CRM. The PAD site measures 107m length x 45m width and is occupied by three commercial buildings. Biosis determined that substantial and deep portions of alluvial soils were likely to be present across the entire PAD, beneath layers of historic fill.

AHIMS site #45-6-2663 is an artefact and PAD site located at 22-36 Mountain Street, Ultimo, approximately 1.8km north of the current study area. It was recorded in 2003 by Mary Dallas Consulting during a Historical Archaeological Excavation. The site comprises three isolated artefacts including a tuff flake, a yellow chert flaked piece and a piece of green flaked glass. It was recommended that the artefacts be fully recorded during salvage works and that the site form be updated.



- Study Area
- AHIMS Search Area

AHIMS sites

- Ceremony & Dreaming; Artefact; Shell
- Resource & Gathering
- Art; Artefact
- Artefact
- Artefact; PAD
- Burial; Ceremony & Dreaming; Artefact
- Hearth; PAD
- Midden
- Open Camp Site
- PAD
- Shell; Burial



Figure 2.8 Aboriginal heritage sites registered on the DPIE AHIMS database around the Waterloo Station area.

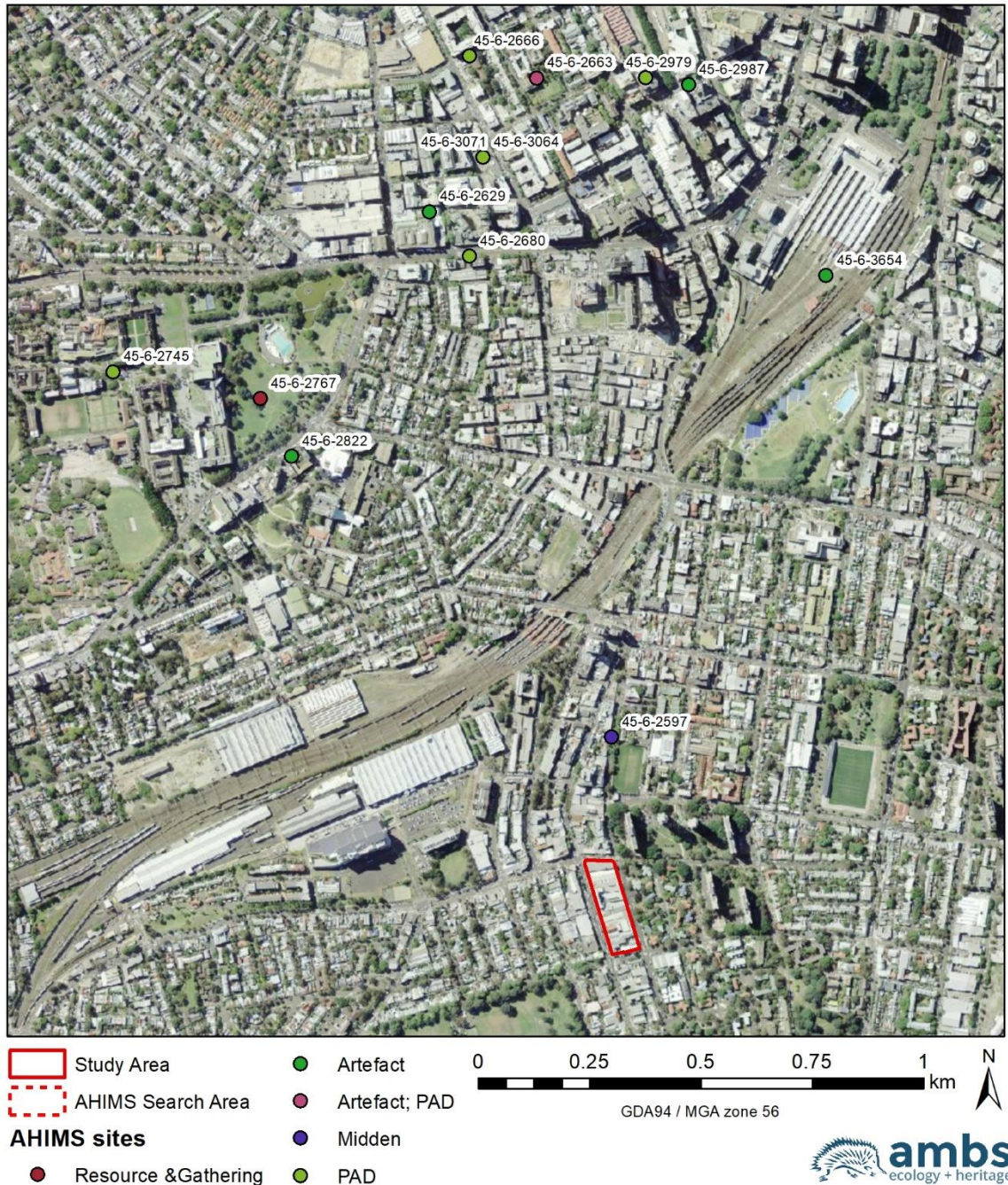


Figure 2.9 Registered AHIMS sites within the vicinity of the Waterloo Station area.

2.3.3 Archaeological Context Discussion

The most common site type previously recorded in the local area is PAD, followed by artefact. As demonstrated in Figure 2.8, previously recorded AHIMS sites in the local area are concentrated closer to water sources.

Sites associated with geological features such as stone quarry sites, axe grinding grooves, stone engravings/art and shelter sites, are highly unlikely to be present within the study area due to significant disturbance associated with urban development. However consistent with the geological formation of the Botany sand sheet, it is possible that Hawkesbury sandstone once existed in the study area. There are currently no previously recorded sites associated with geological features located in the Waterloo local area.

Midden and shell sites have mostly been recorded in close proximity to water. One midden site has previously been recorded in the vicinity of the study area and was identified in poor condition. If additional midden and/or shell sites occurred in the study area and its vicinity, it is unlikely they would still exist due to significant disturbance. Historic land clearing has resulted in the removal of all original native vegetation in the study area. As such, there is no potential for mature trees of an age suitable to retain evidence of Aboriginal cultural modification to survive in the study area. There are currently no previously recorded culturally modified trees located in the Sydney inner west area.

PAD and artefact are the most common site type in the Waterloo local area. Stone artefact sites may occur in all landform contexts throughout the study area, although water is often the defining characteristic in distribution patterns. From the body of research throughout the region and within the broader context, it is generally accepted that people tended to camp in proximity to water, with camping occurring more frequently the more permanent the water source. Although no bodies of water are located in close proximity to the study area, the natural ridge landform of the study area would have had potential to retain stone artefact sites. However, it is highly unlikely that these sites have survived due to the removal of topsoil, modification of the natural topography and subsurface disturbance associated with the construction of urban development and infrastructure.

3 Historic Heritage Context

3.1 Industrial Development of the Waterloo Area

In 1825, John Thomas Campbell was granted 185 acres which he called Mount Lachlan Estate, and which roughly comprises the modern suburb of Waterloo. In 1823, Governor Brisbane granted 1400 acres (566 hectares) to William Hutchinson which he called the Waterloo Estate, roughly the suburbs of Zetland, Alexandria and Rosebery. In 1825 and 1829 Daniel Cooper acquired the Waterloo and Lachlan Estates, a combined area of 1585 acres (642 ha), which he retained until 1853. At this time Waterloo was remote from the growing city and was considered a wilderness and a wasteland.

The English *Public Health Act 1848* was followed in the same year by an Act of the New South Wales Parliament which banned 'noxious industries' from the city. From the 1850s industries moved into Waterloo, Botany and Alexandria, where some noxious industries, such as wool washing and fell mongering, had already been established early in the century. From as early as 1815, the ready supply of water trapped by ponds and swamps in the Waterloo area attracted those industries that relied on large quantities of water, such as grain grinding, milling cloth, wool preparation, and tanning; Hinchcliffe's Woolwashing Establishment at Waterloo was established in 1848 to the south of the Waterloo Station site on Botany Road (Figure 3.1 and Figure 3.2).



Figure 3.1 *Old Botany Road continuation of Bourke St 1873*, which must be to the south of the study area. Unsigned watercolour dated '26 May, 73' from a series titled *Views of Sydney, 1862-1873* / Samuel Elyard (http://digital.sl.nsw.gov.au/delivery/DeliveryManagerServlet?dps_pid=FL650451&embedded=true&toOlbar=false).

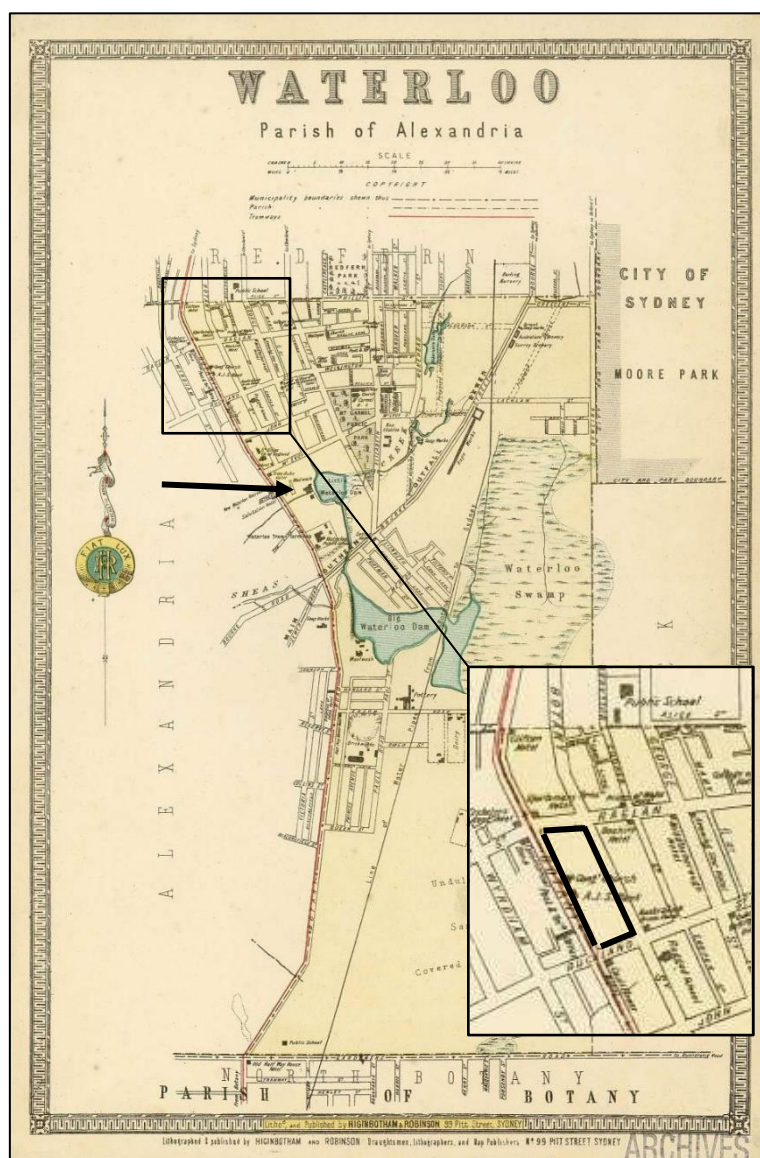


Figure 3.2 1890 Higginbotham & Robinson *Map of Waterloo, Parish of Alexandria* with inset detail. Note that the Congregational Church and AIS Bank are the only structures identified within the Waterloo Station site (boxed) Hinchcliffe's Woolwashing Establishment is arrowed (<http://nla.gov.au/nla.obj-229915919/view>), (AMBS, 2017: 18, Figure 3.6).

3.2 Development of Part of the Waterloo Estate

The locations of the earliest leases within the Waterloo Station site are unclear; however, land titles information does provide some information regarding some early lessees. The pattern of leases, the majority of which are 200 feet (61m) deep with frontages on Botany Road and Botany Street (renamed Cope Street in 1981), is described as extending from Raglan Street in the north to Buckland Street (later Wellington Street) in the south. Although later, the 1893 Sydney Water Plan shows the alignments of housing along Botany Road and Street, in particular, misaligned houses which appear to pre-date the formation of the roads (Figure 3.3). Archaeological investigations exposed evidence of early-mid nineteenth century occupation and activity within the Waterloo Station site. The stories of the individual leaseholders can be linked to the archaeological record following detailed artefact analysis and reporting, and would enhance the historic interpretation.

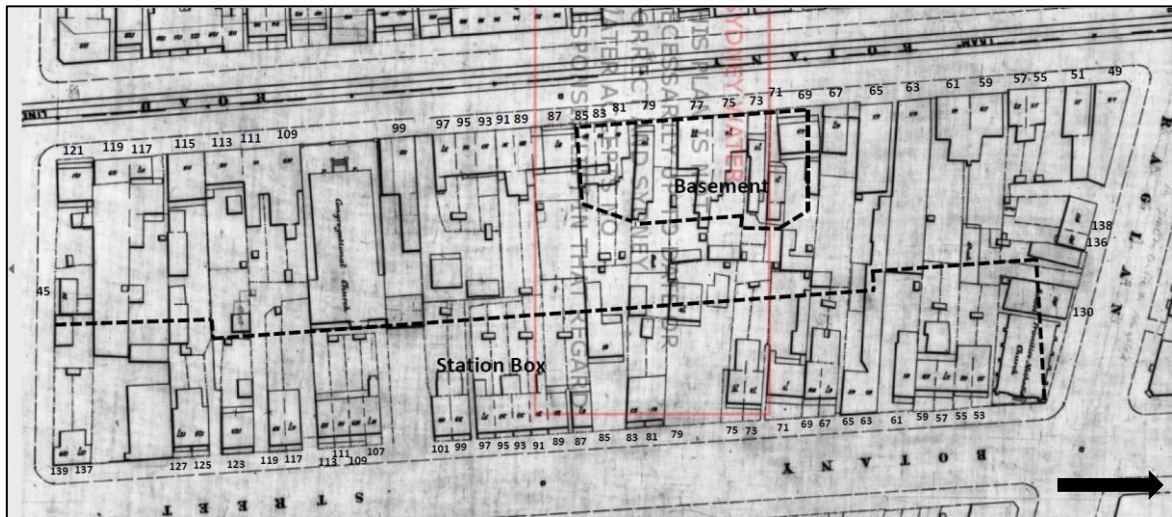


Figure 3.3 1893 Sydney Water plan DS927 showing the pattern of houses aligned along the street with the area of the Waterloo Station box outlined.

3.2.1 William Powell

From the 1850s Daniel Cooper sold 99-year leases on sections of his land; William Powell was one of those to receive a 99-year lease and it is possible that as he was a builder, he may also have been one of the speculative investors, building houses within his lease to maximise the return on the land. The following refer to the leases on the Waterloo Station site:

- a) 25 October 1855 to William Powell, Botany Road, carpenter, of 1 acre 2 roods, bounded on the south by Buckland Street 3 chains 8 links, on the east by Botany Street 4 chains 47 links, on the north by other land leased to Powell 3 chains 21 links and on the west by Botany Road 4 chains 98 links. For 99 years at a rent of £30 per annum (Old System Deed, No 554, Book 48).
- b) 1 April 1857 to William Powell, Waterloo Estate, carpenter, of 1 acre 2 roods 37 perches, bounded on the north by Raglan Street 3 chains 40 links, on the east by Botany Street 5 chains 49 links, on the south by 3 chains 21 links and on the west by Botany Road 5 chains 72 links. For 99 years at a rent of £51/8/0 per annum (Old System Deed, No 557, Book 48).

William Powell lived on Botany Street and retained some of the leased land but sub-leased most of it to numerous tenants for annual ground rentals of usually a few pounds per year.

William Powell was also active in forming Waterloo Municipality, proclaimed in 1860, briefly becoming Mayor of Waterloo. He was active in advocating for the improvement and maintenance of the streets bounding the block. In 1863, he moved that *Botany Street be kerbed and footpaths formed on the east side from Raglan Street to Buckland Street* (*Sydney Morning Herald*, 16 October 1863:3). In 1869, Powell built a terrace row of four brick houses, Banbury Terrace at 91-97 Botany Street (140-146 Cope Street) (*Sydney Morning Herald*, 7 October 1869:7). The terrace was advertised for sale in 1872:

BOTANY-STREET, WATERLOO.

FOUR 2-STORY BRICK HOUSES, each 4 rooms and washhouse, in Botany-street, having a frontage of about 48 feet, with a depth of about 90 feet, between Raglan and Buckland streets, and known as BANBURY-TERRACE. Title-Leasehold, about 83 years to run; ground rent, £6 4s per annum. RICHARDSON and WRENCH have received instructions to sell by public auction....The above property in Botany-street, Waterloo. A good paying small investment. The houses are in the centre of a populous locality, and always let (*Sydney Morning Herald*, 11 January 1872:7).

The houses were demolished in 1957.

3.2.2 John Smith Glover

In 1857, a 25 ft (7.6m) wide block extending between Botany Road to Botany Street is leased by John Smith Glover, a clerk and dealer was also one of William Powell's original sub-lessees at 59 Botany Road, a double-fronted brick grocer's shop and six room dwelling in the 1864 Sands Directory. Two attached timber and iron cottages at *53 and 55 Botany Street* were also within William Glover's lease. John Glover died in 1863 leaving his estate to his wife, Ann Glover and in 1865, William Glover, grocer appears in the Sands Directory at 59 Botany Road.

Following her husband's death in 1863, Ann initially traded as a grocer and later became one of the first female (speculative) builders in Australia trading as Mrs Glover & Sons. In 1873 and 1875, Ann Glover advertised for tenders for the stone foundations and brickwork for four houses on Botany Road, and in 1879, expanded her operations to Pitt Street, advertising for tenders for the stone foundations of two houses. The Glovers lived and worked on Botany Road until 1884 when the family moved to 95 Victoria Terrace on Pitt Street, Redfern.

3.2.3 Joseph Sawyer

In the 1860s, Joseph Sawyer, a cabinet-maker, carpenter, joiner, sub-leased 67–69 Botany Road and 71–79 Botany Street from William Powell. An attached pair of brick houses at 73-75 Botany Street, of which one was advertised for rent in 1875: *HOUSE, Four rooms and kitchen, 75 BOTANY STREET*, were also within Joseph Sawyer's lease, (SMH, 23 October, 1875: 16). In 1888 they were valued at £18 and were owned by Honora Burke. A timber and iron house at 73 Botany Road, also stood on Sawyer's land, and was valued in 1888 at £21. It remained unchanged into the 1950s.

Sawyer was married to Catherine Sawyer, a dress and mantle maker, in 1849, and by 1858, the couple had three daughters. In 1858, Sawyer is described as a *good looking, dark-complexioned young man, an Australian by birth, and with a certain rakish, je ne sais quoi. Don Giovanni tout ensemble, eminently calculated to make him a favourite with the weaker sex* (Bell's Life in Sydney and Sporting Reviewer, 1858:3). Sawyer made a good living, earning 13s per diem which was above the usual rate of carpenters' wages of 10s; however, he supplemented his income by working as a dress circle check taker at the Prince of Wales Theatre, on Castlereagh Street. He reportedly fathered a child with a Miss Eliza McCormack, of Castlereagh Street, with whom he took up residence, fathering several children. Sawyer's wife and children remained in Waterloo, living with his mother on Botany Road. The court ordered him to pay his wife maintenance of 30s weekly for 12 months, together with £2 2s court costs: this was the first case decided under an amended *Deserted Wives and Children's Act 1840* (amended 1858) (SMH, 13 April 1859:8).

3.3 Development from the Later Nineteenth Century

Redfern is noted as a working-class suburb during the 1860s, which extended over the following decade to Waterloo and Alexandria, which was the most rapidly growing area, with a population dominated by factory workers, labourers and unskilled workers (Fitzgerald 1987:18, 27). Fitzgerald also notes that Waterloo, with Redfern and Alexandria was a focus of the Sydney Health Board's investigations of 1876 into slum housing, which was characterised by over-crowding and poor sanitation. The layout of streets with an irregular pattern with laneways and culs-de-sac criss-crossing blocks, contributed to the development of slums during the latter part of the nineteenth century (Fitzgerald 1987:62). When stringent building codes were introduced to the city in the 1870s, areas such as Waterloo became more attractive. Building in Waterloo was often unregulated and of poor standard, constructed to maximise profits, such that despite a lower density population than the city, conditions were similar to those on the western outskirts of the city, due to the lack of facilities and services. However, the 1880s saw important changes to the

area with connections to the sewerage system, water reticulation and the construction of the Eveleigh Railway Workshops, which provided increased opportunities for employment. The Waterloo Station site had become densely populated with houses and commercial premises by the later nineteenth century. Certainly, By the end of the century, Waterloo had become populated by *larger scale industry, rows of terrace housing and areas of workers' cottages* (Karskens & Rogowsky 2004:57-60).

By the early twentieth century, Waterloo had become a lively retail centre, with Botany Road as Waterloo's main street for buying and selling during the first half of the twentieth century; however, Waterloo became synonymous with slum housing. Former Premier Jack Lang bemoaned the fact that *one had to travel through the slums of Waterloo and Redfern to reach Captain Cook's landing place*, while Waterloo Council's health officer reported that 500 of Waterloo's 2000 dwellings were unfit for habitation (*The Sydney Morning Herald*, 23 March 1938:23). Local member and NSW Premier Bill McKell believed that the issue of 99 year leases in Waterloo's was a cause of the poor quality housing. As founder of the NSW Housing Commission, Bill McKell was instrumental in the post-War reconstruction of Waterloo and Redfern, with the eastern side of Botany Street flattened and rebuilt with public housing. However, until the 1940s Waterloo's built environment changed remarkably little, compared with the extent of new constructions elsewhere. Waterloo became part of Sydney City Council in 1948 and the block was rezoned light industrial, such that during the 1950s the block's retail and residential function had all but disappeared.

3.4 Archaeological Context

Analysis of the archaeology and artefacts of the Waterloo Station box recovered during the excavations in 2018, is at an early stage: however, the features that were exposed demonstrate that there were at least two phases of occupation.

The houses shown on the 1893 Sydney Water plan were present, but with variations in the quality of construction. Some houses clearly demonstrated the lack of stringent building codes of the 1870s, as demonstrated in the foundations. Some houses had good quality sandstone blocks, while others had what appeared to be a collection of available sandstone blocks and bricks, some fragmentary and the foundations of one early house, 79 Botany Street, were finished with three inverted stoneware stout bottles, perhaps when stone or brick was in short supply (Figure 3.4). The variations demonstrate the activities of speculative builders taking advantage of the lack of building codes in the Waterloo area. Inverting bottles appears to have been a characteristic of the local area. One of the first features to be exposed was an area of inverted ceramic ink bottles, in some areas, early glass bottles had been inverted, in fact multiple versions of an artefact was an interesting aspect of the artefact assemblage (Figure 3.5 and Figure 3.6). The houses conformed with the layout shown on the 1893 Sydney Eater plan and initial analysis indicated that they dated to the 1860s, with some likely earlier, the 1870s and 1880s. Below the houses was an introduced levelling fill apparently to raise the level along Botany Street in preparation for constructing housing. Some evidence of activity was identified in this deposit; however, below which was natural white and yellow sands, which also had evidence of occupation and activity.

Features cut into the natural sands included pits, furrows/plough lines, possible hoe marks and post holes defining simple timber-framed structures as well as two wells lined with diamond frogged sandstock bricks (Figure 3.7 and Figure 3.8). Local tradition has it that there were market gardens in the local area, which may now be supported by the archaeology and may also be the earliest such evidence found in the Waterloo/Redfern area.

Within the fill of an interesting brick feature, which was likely to hold a copper, came a large collection of early French or Dutch kaolin smoking pipes (Figure 3.9). These features are likely to be no later than the mid-nineteenth century and probably earlier, which will be clarified following

analysis of the archaeology and artefacts; however, some houses clearly had a long history of occupation into the later nineteenth and early twentieth centuries (Figure 3.10 and Figure 3.11). The archaeological excavations of the Waterloo Station site will provide an insight into the early history and development of the local Waterloo area, that was not previously known.

It is likely that the Waterloo Station site will be identified as a state significant archaeological site based on the extent of new information revealed by the archaeological excavations.



Figure 3.4 Houses at 53–59 Botany Street illustrating variations in the quality of the foundations (left). Detail of the stout bottles forming part of the foundations for 79 Botany Street.



Figure 3.5 The inverted stoneware ink storage bottles feature at 71 Botany Street was made up of 109 bottles and was 670mm x 3080mm (left) and was part of an internal space. One of the makers marks on an ink bottle – Stephens, Aldersgate London (c.1860s-1880s).



Figure 3.6 A sample of a group of tea-pot warmers recovered from a pit (top). A group of small earthenware lidded pots from a pit cut into the natural sands (bottom).



Figure 3.7 View east of features beneath 85 Botany Street one of the wells, furrows/plough lines and post holes defining a structure beyond. Inset is a selection of artefacts from one of the smaller pits which includes early nineteenth century kaolin smoking pipes and a fragment of a 1840-1860 Mocha ware bowl with earthworm decoration in blue, brown and green.



Figure 3.8 A series of post holes associated with the houses at 53–55 Botany Street.



Figure 3.9 Brick feature of unknown function. Four different frogs identified from the group of kaolin smoking pipes identified in the fill. Pipes are likely French or Dutch, there is some similarities in the makers marks with the pipe assemblage from First Government House.



Figure 3.10 A selection of small artefacts from a cess pit at House 101 Botany St (left) and an underfloor deposit in the front room at 59 Botany St (right).

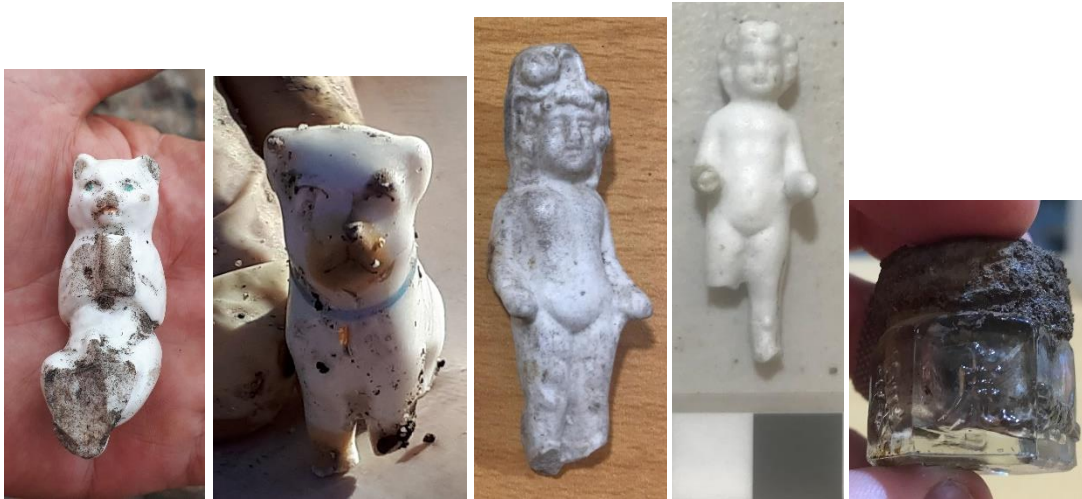


Figure 3.11 A selection of small items from underfloor deposits: cat, dog, figurine/toy, pudding doll, jar embossed with Chinese characters.

4 Aboriginal Heritage Interpretation Context

Publicly accessible signage, artwork and interpretation in the Waterloo local area have been reviewed and are presented in the following section.

4.1 Aboriginal Interpretive Signage

Council has established signs in Redfern Park and Redfern Reconciliation Park welcoming people with the words *Bujari gamarruwa* (good day) - *Welcome to Reconciliation/Redfern Park* - *You are on Gadigal Country* (as seen in Figure 4.1-Figure 4.2). An interpretation sign is located at Redfern Park displaying brief information about the original environmental of the local area, how it was used by Gadigal people and how it changed following European settlement (Figure 4.3-Figure 4.4).



Figure 4.1 Public sign in Redfern Reconciliation Park (source: City of Sydney Twitter).



Figure 4.2 Public sign in Redfern Park (source: Digeeducator, Facebook).



Figure 4.3 Interpretive sign at Redfern Park (source: Dideducator, Facebook).



Figure 4.4 Close up of text on interpretive sign (source: Dideducator, Facebook).

4.2 Aboriginal Public Artwork and Installations

4.2.1 Bibles & Bullets

Bibles & Bullets is a sculptural installation created by artist Fiona Foley in 2008 and located in Redfern Park. It is an interactive installation which includes a playscape for young children, a fountain and water play environment and a skate park for older children. The fountain and water play environment titled *Lotus Line* features stainless steel and bronze lotus flowers emerging from the ground, representing the *strength of the colonised cultural to survive* (City of Sydney Council 2020). It features two inscriptions, one with a quote from Keating's 1992 speech in Redfern Park (previously quoted in Section 2.1) and the other inscription commemorates artist Michael Riley with text written by Aboriginal curator, writer, artist and activist, Djon Mundine OAM. The following was written about Riley and is inscribed at the Lotus Line installation:

"I found that I wanted to tell storied and get stories from Aboriginal people"
Michael was born in 1960 in Dubbo. Aboriginal people of Michael's generation thrived both in numbers, vocal visibility and artistic achievement. His generation was a line of sophisticated people who fell between, in Michael's own words, the 'Trad Ab and the Rad Ab' but who developed into worldly art practitioners and stylish urbane personalities. His quiet, seemingly aloof demeanour actually belied a deep thinking person of extreme warmth, humour and generosity. Michael's poignant, insightful frames and landscapes express the universal search for an historic spirituality. Initially there was the 'dreaming', but if this is lost, what replaces this guiding core of our lives? The relationship (and attendant issues) to some degree, go beyond questions of indigeneity alone. Equally he is loved and missed. 'Aboriginal spirituality is still there within the land even if the surface has been changed there's still a sense of beauty and spirituality there' (City of Sydney Council 2020).



Figure 4.5 The Bibles and Bullets installation featuring the Lotus Line with inscriptions on the pavement (source: City of Sydney Council).

4.2.2 *You are on Gadigal land*

The *You are on Gadigal land* mural, located on 101-115 William Street, Darlinghurst was created by Sydney Aboriginal artist Jason Wing in collaboration with First Nations creative producers Dennis Golding and Lucy Simpson for Australian Design Centre (ADC) (Figure 4.6). The curved lines represent the geographical formations of Sydney land and water as well as the paths formed by Gadigal people before European incursion. The word *bangawarra* means make, create or do in the Eora language (Sydney Barani 2013).

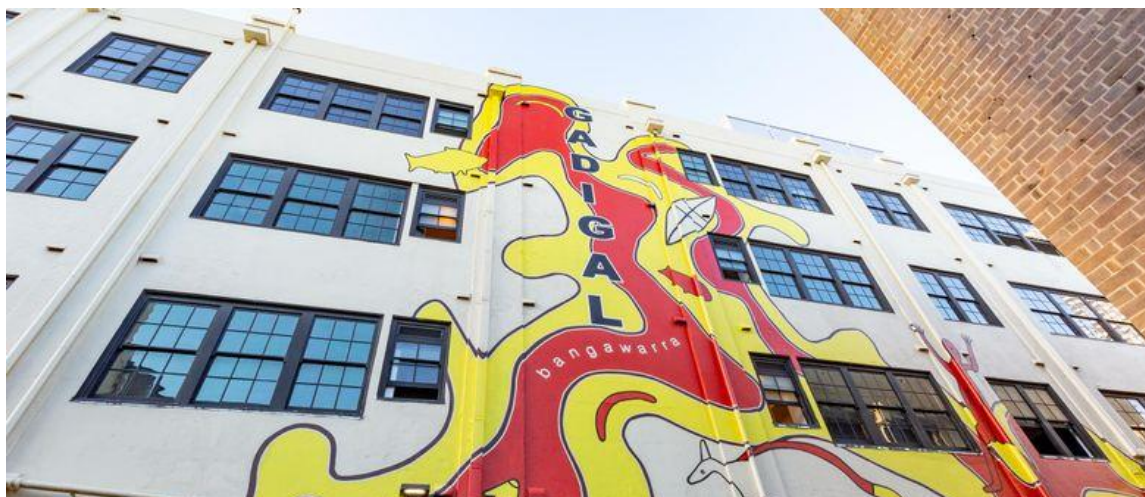


Figure 4.6 *You are on Gadigal land* (source: Sydney Barani).

4.2.3 *Artwork on Cope Street, Redfern*

Artwork by Aboriginal artist Adam Hill is displayed on the exterior of 27 Cope Street, Redfern (Figure 4.7). The building was acquired by the Indigenous Land Corporation in 2005 to house recording studios and the Gadigal Information Service office, and officially opened in 2008 (Sydney Barani 2013). The building occupies the original location of Radio Redfern which served as *the voice of the Aboriginal community in Sydney, and played a vital role in coordinating political protests*

against the Bicentennial celebrations in 1988 and Aboriginal deaths in custody in the early 1990s (Sydney Barani 2013).



Figure 4.7 Aboriginal artwork by Adam Hill on the exterior of 27 Cope Street, Redfern (source: Sydney Barani).

4.2.4 Mission Boy Dreams

In 2005, Wyanga Aboriginal Aged Care was relocated to a former hardware shop at 35 Cope Street, Redfern. *Mission boy dreams*, an etching by Wiradjuri artist Roy Kennedy, was recreated on the southern wall of the aged care facility. The mural was painted by Danny Strachan and the original black ink was changed to red (as depicted in Figure 4.8 and Figure 4.9). The mural reflects Kennedy's memories of the Warangesda Mission in the Riverina where his family is from (Sydney Barani 2013). Inscribed at the right extent of the mural is a direct quote from Kennedy:

From as far back as I can remember, I've always wondered when we would have our own home and 70 years on I'm still wondering (Scarlett and Kennedy 2009:45).



Figure 4.8 *Mission boy dreams* located at 35 Cope Street, Redfern (source: Sydney Barani).



Figure 4.9 Original etching of *Mission Boy Dreams* by Roy Kennedy (source: Art Gallery NSW).

4.2.5 *United We Stand Divided We Fail the Future*

Located at Hugo and Vine Street Reserve, 2-40 Hugo Street, Redfern, this artwork is a collaboration piece by Bundjalung artist Bronwyn Bancroft and Architect Dale Jones- Evans. The artwork is named *United We Stand Divided We Fail The Future* and displays multi-coloured custodian forms, representing the spirits of the land who protect the people of today (City of Sydney Council 2020). This artwork was installed in 2008 and is part of Council’s public art program.

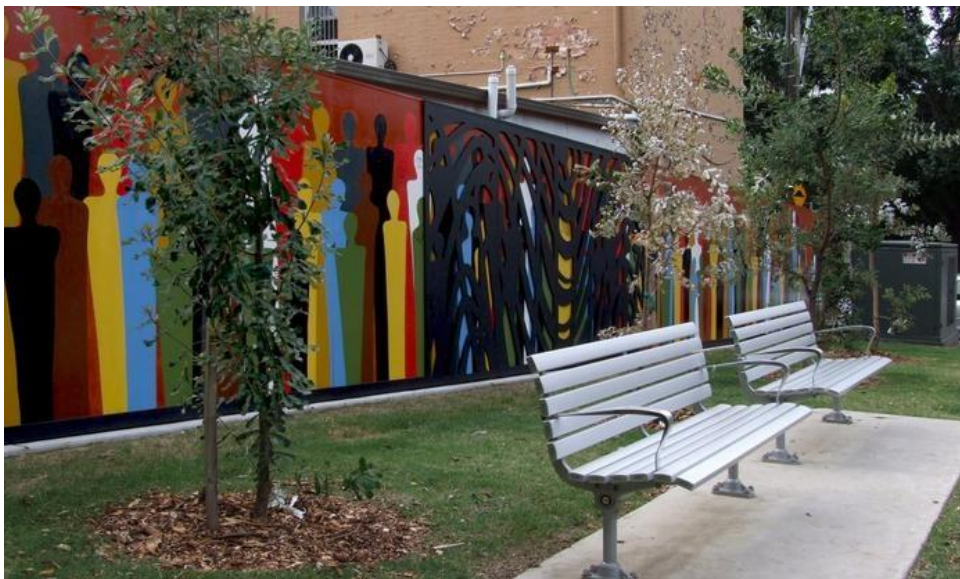


Figure 4.10 *United We Stand, Divided We Fail the Future*- Bronwyn Bancroft and Dale Jones Evans (source: City of Sydney Council).

4.2.6 *Always Was Always Will be*

Always was always will be was a temporary artwork installed on the T2 building at 1-5 Flinders Street from 22 September - 20 November 2012. The artwork was created by Reko Rennie, an interdisciplinary artist exploring his Aboriginal identity through contemporary mediums (Artlink Magazine 2020). True to his style, Rennie combined traditional symbols with contemporary techniques:

In this work, I used the geometric diamonds, referencing my associations to north-western New South Wales and the traditional markings of the Kamilaroi people (Rennie cited in City of Sydney Council 2012)

The artwork was installed as part of Council's Streetware Temporary Art Program which began in 2010 and is an ongoing program of temporary street art commissions (City of Sydney Council 2020).



Figure 4.11 *Always Was Always Will Be* at 1-5 Flinders Street (source: City of Sydney Council).

4.2.7 *Welcome to Redfern*

Rennie also created the *Welcome to Redfern* mural located on Caroline Street, Redfern in collaboration with local young Aboriginal artists from the Tribal Warrior program. The artwork spans an entire terrace house and serves as a *landmark and monument to the neighbourhood's Aboriginal history, activism, community and culture* (SBS 2017). The artwork on the side of the building depicts Pemulwuy hunting in a canoe and is based on the historical engraving by Samuel John Neele titled *Pimbloy: Native of New Holland in a canoe of that country*, from 'The Narrative of a Voyage of Discovery Performed in H.M Vessel Lady Nelson, 1803-1804' by James Grant (ABC 2013).



Figure 4.12 *Welcome to Redfern* mural (Source: NITV)



Figure 4.13 Pemulwuy hunting in a canoe (Source: ABC).

4.2.8 40,000 Years

The *40,000 Years* mural located on Lawson Street, opposite Redfern Station, was painted in 1983 by artist Carol Ruff, a team of artists and local community members (Figure 4.14). The mural represents the importance of Redfern as a living and meeting place for Aboriginal and Torres Strait Islander People (Sydney Barani 2013). The title of the mural originates from a song by Aboriginal musician Joe Geia from his 1988 album *Yil Lull*, which is a tribute to Aboriginal people’s continuous presence and cultural connection to country (Sydney Barani 2013). In 2013, Redfern Station Community Group (RSCG) established a community garden and two new murals at Gibbons Street and Redfern Station Platform 10. In 2018, RSCG began restoring the *40,000 years* mural in hopes that the mural will *live on as a profound symbol of an ancient and living culture* (The South Sydney Herald 2013) (Figure 4.15).

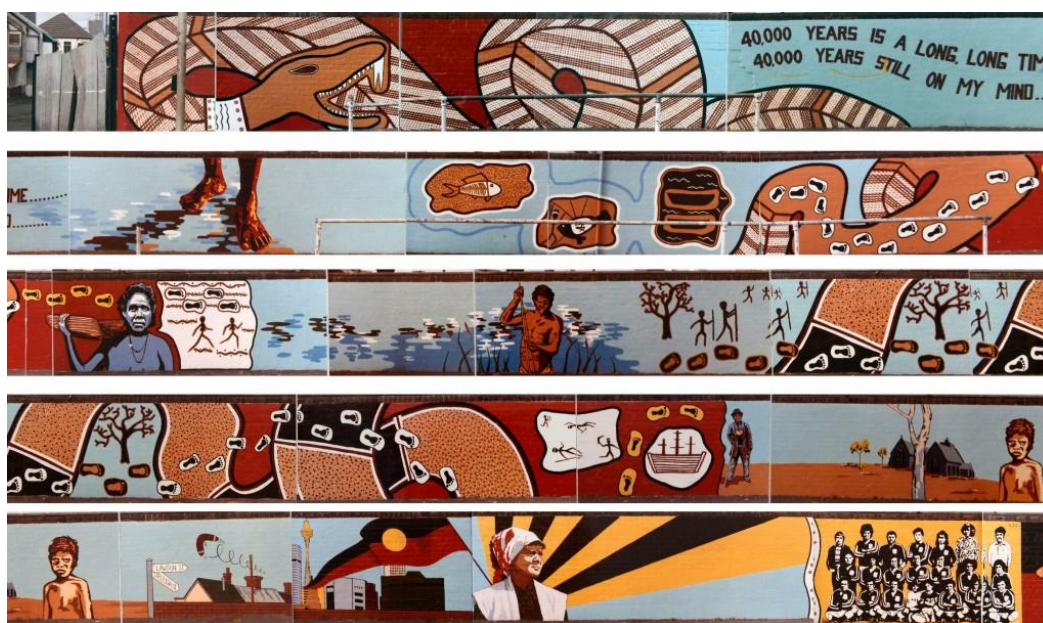


Figure 4.14 The original *40,000 years* mural located on Lawson Street (source: The South Sydney Herald).



Figure 4.15 A restored section of the *40,000 years* mural (source: Timeout).

4.3 Aboriginal Commemorative Plaques

Several commemorative plaques have been established throughout the City of Sydney LGA honouring the Gadigal people. A plaque commemorating the Gadigal people was established as part of the *Memory Lines* sculpture at Little Pier Park, Darling Harbour in 2004, as seen below (see Figure 4.16 and Figure 4.17):

*This is the traditional land of the Cadigal People
A favourite gathering place where
fish, water birds, mud eels and oysters were found in abundance
We respect those elders both living and ancestral*

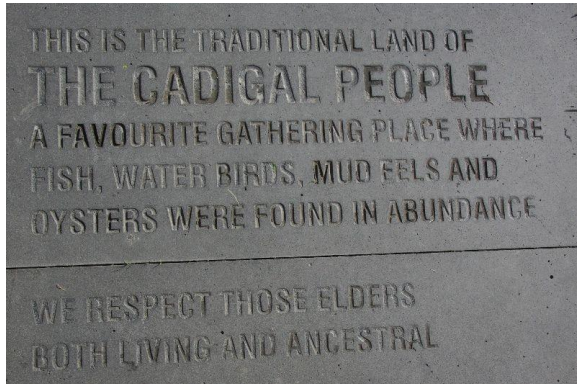


Figure 4.16 Commemorative plaque recognising the Gadigal people at Littler Pier Park, Darling Harbour (source: Monument Australia).



Figure 4.17 Memory Lines at Little Pier Park (source: Monument Australia).

Several plaques have been established at schools, hospitals and churches in the Sydney CBD local area acknowledging the Gadigal people. A plaque has been established at the western door of St James Church, 173 King Street honouring the Gadigal people with the following text:

Please remember the Cadigal Clan in your prayers, who were the traditional owners of the ground on which this church stands, and the Indigenous people of this country who have honoured this land as sacred for thousands of years.

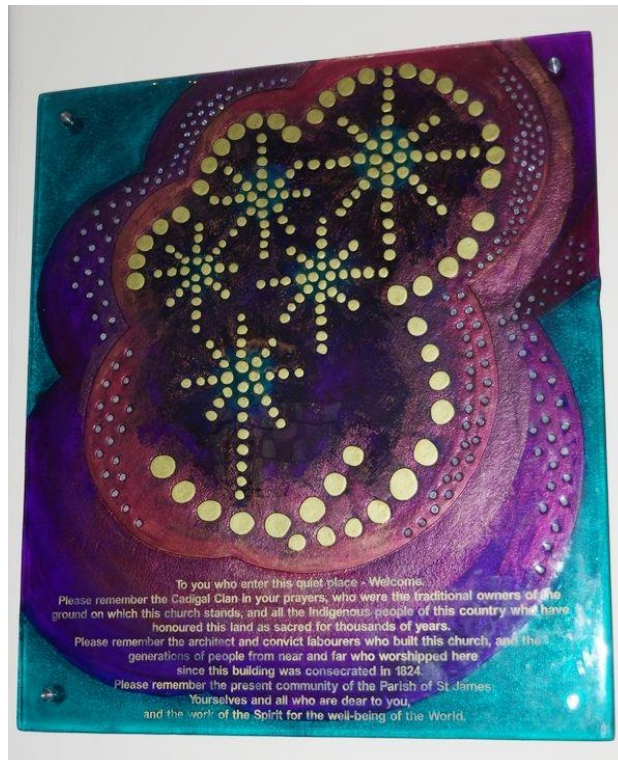


Figure 4.18 Memorial plaque remembering the Gadigal people (source: Monument Australia).

A plaque has been established in association with *Yinimadyemi Thou didst let fall* installation in Hyde Park South. It pays tribute to the Aboriginal and Torres Strait Islander people who served in

the nation's military (City of Sydney Council 2020). This installation is part of Council's 'City Art' program detailed further in Section 4.4.

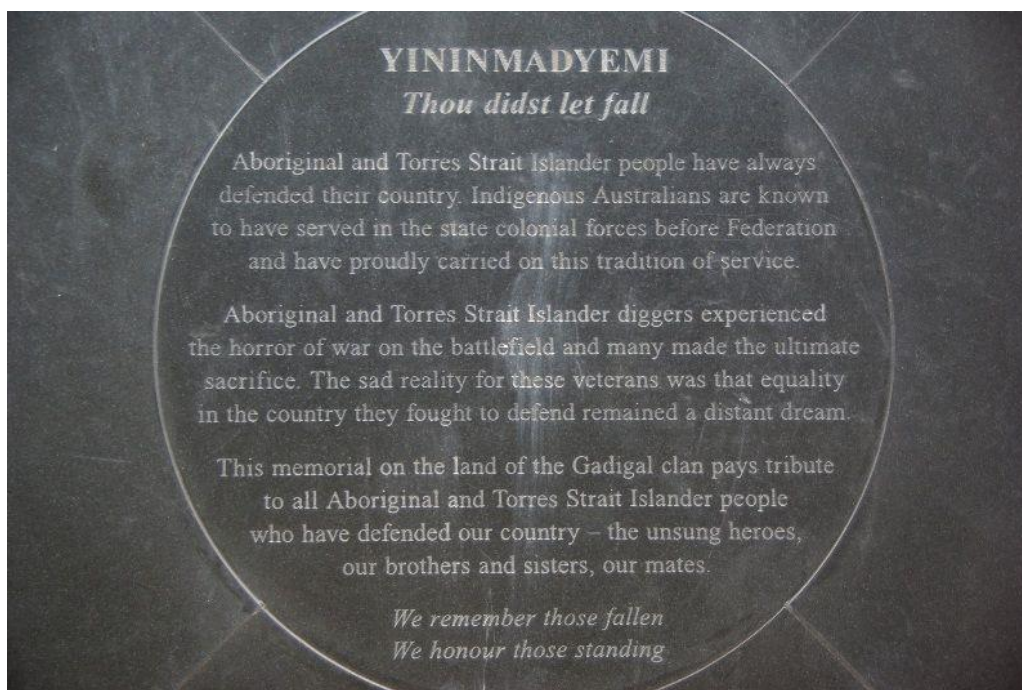


Figure 4.19 *Yininmadyemi Thou didst let fall* plaque in Hyde Park South (source: Monument Australia).

4.4 Discussion

A review of the public interpretation and throughout Waterloo has identified the following approaches used in public spaces in the local area, and provides context for the development of appropriate interpretation at the Waterloo Station site.

- *Public interpretation*

Public interpretation in the Waterloo local area is limited and mostly displayed as welcome signs and associated with public artwork. Council have incorporated traditional language on park signs as seen in Redfern Park and Redfern Reconciliation park with the *Bujari gamarruwa* welcome signs. An interpretation sign is displayed at Redfern park, briefly describing Aboriginal occupation prior to and following European settlement. An interpretation sign is located at Redfern Park displaying brief information about the original environmental on the local area, how it was used by the Gadigal people and how it changed following European settlement. The majority of public interpretation in the Waterloo local area does not address the Australian Heritage Commission's historical themes identified in Table 6.1 such as Aboriginal occupation prior to and following European settlement how Aboriginal people used the environment for shelter and food, and how they utilised natural resources. The Waterloo local area is rich with Aboriginal history and as such there are opportunities to establish interpretation signs addressing these historical themes.

- *Public Artwork*

Public artwork in the Waterloo local area is representative of historical themes outlined in Section 0, Table 6.1 and depicts Aboriginal occupation prior to and following European settlement. Majority of the artwork has been created by Aboriginal artists and/or in collaboration with the Aboriginal community. *City Art*, Council's public art program *plays a crucial role in developing opportunities for artists to reflect on contemporary life and present innovative ideas to challenge and delight our citizens and visitors* (City of Sydney Council 2020). Public Aboriginal artwork part of this program has been established through the projects *The Eora Journey: Recognition in the Public Domain* and the *Streetware Temporary Art Program*. The Eora Journey project *addresses the need*

for better recognition of Aboriginal and Torres Strait Islander culture and heritage, identified during consultations with the community about Sustainable Sydney 2030. The major public art projects (including *Welcome to Redfern* and *Yininmadyemi Thou didst let fall*) are located in the City of Sydney LGA and were created by Aboriginal and Torres Strait Islander artists. *Always was, always will be* by Reko Rennie was the third installation of Council's Streetware Temporary Art Program which aims to *revitalise the City's laneways and public spaces and support emerging artists in Sydney's creative community* (City of Sydney Council 2020). Consistent with current public Aboriginal artwork in the Waterloo local area, artwork at Waterloo station should be undertaken in collaboration with the local Aboriginal community and address historical themes outlined in Table 6.1.

- *Plaques and Memorials*

Plaques and memorials throughout the City of Sydney LGA are associated with public art installations and located at various establishments including hospitals, churches and schools. They acknowledge the traditional custodians of the land, the Gadigal people and remind people that they are on Gadigal land. Council's public art program features an array of non-Aboriginal plaques associated with war memorials and the First Fleet. One Aboriginal plaque is featured in Hyde Park associated with the *Yininmadyemi Thou didst let fall* installation.

5 Historic Heritage Interpretation Context

The choice of interpretation media would be constrained by considerations of safety and security, and should be hardy and easily repairable. The following describes the options for interpretive media. The following examples have been used to demonstrate the use of different materials and visual concepts and their specific usage in the local environment. Interpretation of the Waterloo Station Site can take inspiration from these examples of integrating the interpretation into the feel of the local area and use of new and extant features within the display of interpretative media.

5.1 Interpretation Signage

Interpretative signage can take a variety of forms, ranging from a single image transferred onto a vertical surface, to a standalone sign with a combination of text, images, maps or other graphics. The aim of interpretative signs is to capture particular aspects that have interest to the local and wider public. Interpretative signs should balance images and text such that the text is not dominant but adds meaning to the images.

Links to informative websites would also enhance the learning experience

The fabric of the signs should respond to the layout, landscape and character of the site selected for interpretation. Suitable fabrics are stone, timber, marine grade stainless steel and/or bronze and enamelled metal.

Appropriate acknowledgment of the source of images can invite further investigation of the rich collection of historic photographs held by the local resources.

5.2 Interpretation Integrated with the Landscape

The content and locations for interpretive media should reflect the place they seek to explain. The choice of interpretive media influences how important themes and stories can be communicated to, and experienced by the community. A variety of media can be used to appeal to different audiences, including children and non-English speakers, and to encourage people to explore and appreciate the history and cultural significance of a local area. A variety of media can also be used to create various layers of messages and meanings, presenting different cultural perspectives or levels of complexity.

Interpretative signage may be designed to be experiential, to give a sense of a place or a story rather than an explicit retelling of the site's history. The approach for this form of interpretation would be to integrate landscape design with appropriate words and/or images to convey a story or theme. Integrating objects and text within a landscape can convey a story in a simple but meaningful way, as demonstrated below (Figure 5.1 – Figure 5.5).



Figure 5.1 Interpretation in Carmichael Park Pymont at street level, left, and from above, right. The simple placement of worked and unworked blocks of sandstone refers to the use of Pymont sandstone in the construction of many Sydney buildings from the 1850s until the 1880s, including the Sydney GPO (J Lindbergh 2016).



Figure 5.2 Interpretation in Knoll Park, Pymont, of the CSR sugar mill which occupied the area now known as Jackson's Landing until the post-WWII period. The text is *Two liquids from sugar cane. One clear and sharp filtered through black charcoal, the other viscous, luscious and dark brown once soared in large tanks atop distillery hill* (J Lindbergh 2016).



Figure 5.3 Interpretative element at the State Library of Victoria on Swanston Street Melbourne creates a point of interest (J Lindbergh 2016).

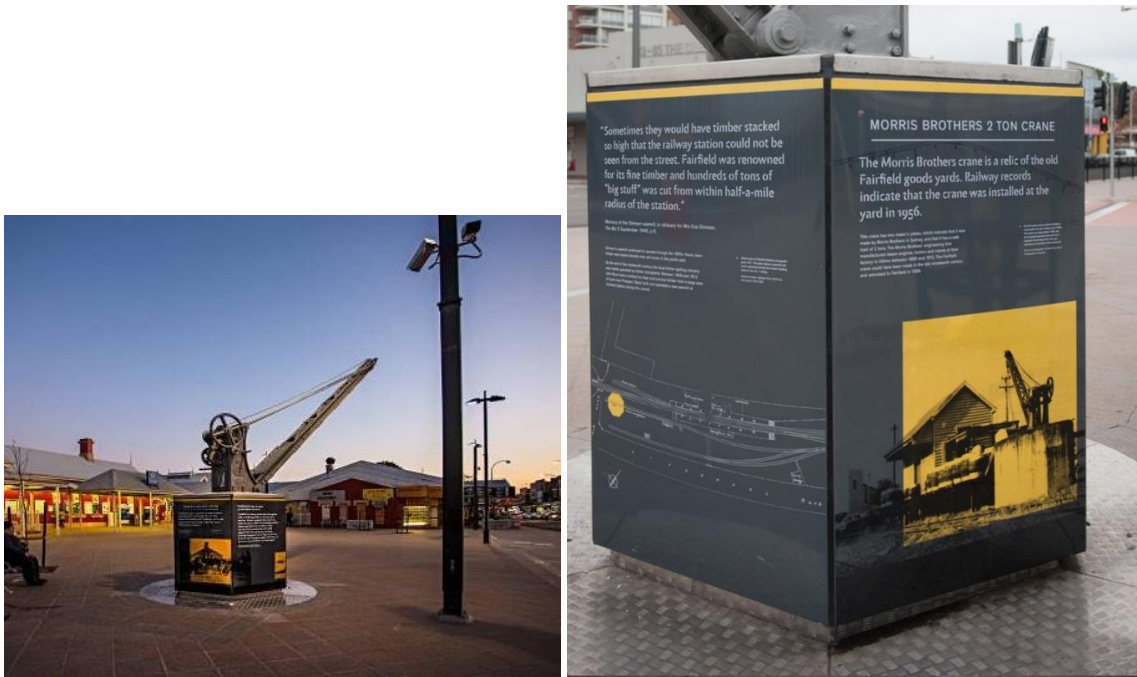


Figure 5.4 Interpretation of the Morris Crane at the Fairfield Transport Interchange combines traditional signage with an interpreted industrial landscape (J Lindbergh 2014).



Figure 5.5 Complex stories were simplified for the interpretation along the Inner West Light Rail (J Lindbergh 2014).

5.3 Interpreting Historical Archaeology

The physical evidence of past activities is a valuable resource that is embodied in the fabric, setting, history and broader environment of an item, place or archaeological site. The archaeological resource of any site is finite and has the potential to provide insights into everyday life that may not be available from any other resource. Archaeological resources may also provide evidence that will enhance the historical record and as such make a contribution to an understanding of the history, the landscape, settlement patterns and occupations of a local community. As noted in the Heritage Council 2009 publication *Assessing Significance for Historical Archaeological Sites and 'Relics'*:

Archaeological remains have an ability to demonstrate how a site was used, what processes occurred, how work was undertaken and the scale of an industrial practice or other historic occupation. They can demonstrate the principal characteristics of a place or process that may be rare or common. A site may best demonstrate these aspects at the time of excavation. It may also be possible to explain the nature of the site and demonstrate past practices via public interpretation either before, during, or after excavation (2009:13).

Historical archaeological excavations of the Waterloo Station box on Botany Street (now Cope Street) exposed extensive structural remains and artefacts. The extensive artefact assemblage recovered from the site has the potential to reveal information regarding population densities, occupations, class and gender that have not previously been available from other sources. Artefacts, plans and photographs can be used to convey meaningful stories about the daily lives and activities of the early to late nineteenth Waterloo community to the present-day community.

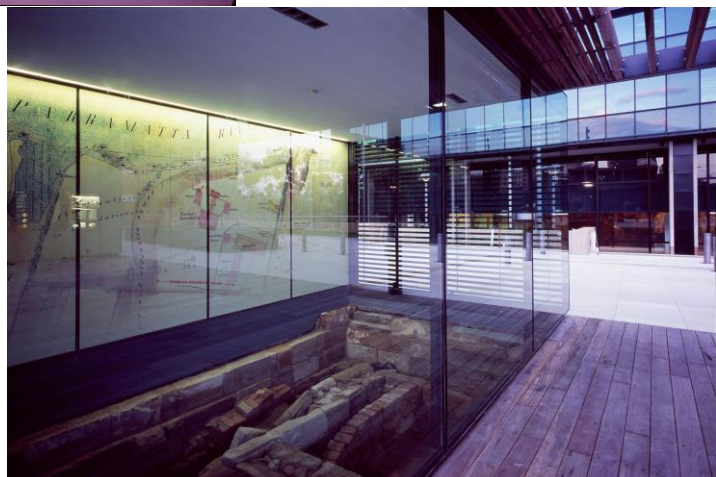




Figure 5.6 A series of images of the *Heritage Courtyard, Parramatta Justice Precinct, including the Courtyard Pavilions*: aerial of the courtyard with in situ walls (top) and pavilion with interpretation of in situ walls and images (middle) and cases containing artefacts in the Building foyer (<https://www.batesmart.com/bates-smart/projects/sectors/civic/courtyard-pavilions-parramatta-justice-precinct/>)



Figure 5.7 The design for the heritage interpretation of the 141–149 Bathurst Street () Sydney site for the foyer of 209 Castlereagh Street combining plans, photographs, text and artefacts (Deus Design for AMBS 2014).

6 Key Interpretive Themes and Messages

Heritage places contribute to an understanding and character of a community by providing tangible evidence of its history and identity. At times of change, they help to preserve a connection to the past, and can provide a point of reference for interpreting the past to future generations. The aim of interpreting is to communicate the significance of a heritage item, through the identification of key themes and storylines that will convey a meaningful understanding of the history and Aboriginal heritage values.

6.1 Interpretation Themes

The Australian Heritage Commission has developed a Thematic Framework to allow understanding of the heritage significance of a place. Themes applicable to the Waterloo Station site which provide opportunities to address the heritage of the Waterloo local area are listed below.

Table 6.1 Historical Themes

National Theme	State Theme	Local Theme	Related heritage items, places, and archaeological sites in the local area
2.Peopling Australia	Living as Australia's Earliest Inhabitants	Aboriginal occupation prior to European Contact and settlement.	Aboriginal archaeological sites are present across the Waterloo local area and can be used as examples to illustrate the Aboriginal occupation and use of the area prior to European contact. For example, stone artefact sites such as those excavated at the Sydney Metro Waterloo site demonstrate Aboriginal stone tool use in the Waterloo area.
		Aboriginal occupation following European Contact and settlement.	Colonisation had a detrimental impact on the Gadigal people and their land, and their traditional life was forever changed. They were severely affected by the smallpox epidemic, they had been displaced due to land grants, and their access to food, water, timber and stone became increasingly scarce. This is represented by the interpretation sign at Redfern Park and public artwork in the Waterloo local area.
	Adapting to diverse environments	Aboriginal employment in the late 19 th and early 20 th century.	In the late 1800s to the early 1900s, Aboriginal people from around the state came to work, live and connect with community and family members, particularly in Redfern. The heritage listed Eveleigh Railway Workshops were the largest employer of Aboriginal people.
		Late twentieth century Aboriginal activities in the Waterloo/Redfern	The 1970s in Redfern saw a significant progression of the Indigenous rights movement. It was during this decade that services such as the Aboriginal Legal Service, the Aboriginal Medical Service, Murawina (childcare service), the Aboriginal Housing Company (AHC), Radio Redfern and Redfern Black Theatre were established.
		Early nineteenth century European occupation and adaptation	Evidence of early nineteenth century European buildings and agricultural activities has been revealed by archaeology. Simple timber framed cottages were established at a time when

National Theme	State Theme	Local Theme	Related heritage items, places, and archaeological sites in the local area
			Waterloo was on the outskirts of settlement. By the mid-nineteenth century more substantial housing was being constructed; some well-built, while others the work of speculative builders of poor workmanship, demonstrative of the lack of building codes in an area that was already identified as a slum, an attribution that continued through to the post WWII years. However, many of the residents evidently had aspirations of gentility, as demonstrated by the quality of many of the objects recovered during the archaeological excavations.
3. Developing local, regional and national economies	Agriculture	Market gardens	Archaeological excavations have revealed evidence of early occupation in simple buildings and agriculture, which may be the earliest such evidence found in the Waterloo/Redfern area.
	Industry	Activities associated with the manufacture, production and distribution of goods.	Early industrial development of Waterloo focused around the ponds and swamps for woolwashing, fellmongering, wool preparation and tanning such as Hinchcliffe's Woolwashing Establishment on Botany Road to the south of the Waterloo Station site. However, the Waterloo Station site was occupied by shops, cottage and light industries and residences from the mid-nineteenth century.
			Establishment of the Eveleigh Railway Workshops to service the Metropolitan and rural railway network and providing regular employment for the increasing local population
4. Building settlements, towns and cities	Land tenure	Activities and processes for identifying forms of ownership and occupancy of land and water, both Aboriginal and non-Aboriginal	From 1855 leases within the Waterloo Station site begin to define the settlement and urban development of the suburban block. However, archaeological excavations revealed that although some houses were well built with good sandstone foundations, others were poorly constructed, presumably by speculative builders attracted by the lack of Building Codes for the area.
	Towns, suburbs and villages	Activities associated with creating, planning and managing urban functions, landscapes and lifestyles in towns, suburbs and villages	The population living within the Waterloo Station site establish various businesses and shops to cater to the local community. A regular layout and pride in the area is demonstrated when William Powell moved for Botany Street to be provided with kerbs in 1863.
	Utilities	Activities associated with the provision of services, especially on a communal basis	The 1880s saw water reticulated to the Waterloo Station site and sewerage laid on, making it a more desirable place to live; however, the area was always described as a slum.

Interpretation themes have already been established for the Waterloo Station, incorporating flora of the local area such as the formation of Sydney sandstone, the sand dune system around Botany Basin and the wetland system. There is opportunity to incorporate local Aboriginal heritage themes

into the flora and fauna or wetlands themes of the Station interpretation, however care must be taken that this does not reinforce the misguided view that Aboriginal heritage is solely part of “prehistory”.

Given the complex and significant Aboriginal history of the Redfern and Waterloo area following contact with Europeans, establishment of Sydney, and during the nineteenth and twentieth centuries, it is also appropriate to incorporate themes, images and stories addressing the more recent or modern Aboriginal community and experience in the local area. Such design decisions may be more appropriate for use in the wider Waterloo precinct development, and should be developed in detailed consultation with the local Aboriginal community.

6.2 Audience

Waterloo Station provides an opportunity to display interpretive signage and artwork to great effect. Waterloo Station will provide a well-used public space used by members of the local community on a daily and/or weekly basis and as such interpretation and artwork ensures maximum exposure of Aboriginal heritage information to both local residents and visitors to the area.

The heritage interpretation should target both present and future residents, workers, and visitors to the local area. Interpretation has proven to strengthen and sustain relationships between the community and its heritage and provide economic and social benefits (NSW Heritage Office 2005:4).

6.3 Interpretative Media

6.3.1 Interpretation Signage and Artwork

The two types of interpretation proposed (signage and artwork) can cater to different audiences. The interpretive signage provides an opportunity to attract residents and members of the public who have time to stop and read. If the artwork is placed in a high-traffic area, it can be easily observed and attract the attention of an in-transit audience that is passing by the location.

Interpretive signage can take a variety of forms, ranging from a single image transferred onto a vertical surface, to a standalone sign with a combination of text, images, maps or other graphics:

- Interpretation signage should be situated strategically in accessible areas with less foot traffic, where people can comfortably stop and read. Selected less-trafficked areas should, however, not be inaccessible, hidden, or rarely accessed by the public, and should be freely accessible .
- Interpretation signs should endeavour to capture particular aspects that have interest to the local and wider public.
- The designs of the interpretation signage should respond to the layout, landscape and recreational character of the site selected for interpretation. Suitable fabrics that could be considered include stone, timber, marine grade stainless steel and/or bronze.
- Interpretation should acknowledge the traditional owners of the Waterloo area, the Gadigal people.
- Interpretation could address Aboriginal occupation of the area both prior to and following European contact and settlement.
- Interpretation could depict how Aboriginal people used natural resources for their everyday life. This could include providing descriptions and imagery of site types in the local area (midden and artefacts sites).
- Interpretation could detail how Aboriginal people utilised natural resources (native plants, estuarine resources, stone and wood material etc).

- Interpretation should acknowledge the European occupation of the area from the early nineteenth century and the results of the archaeological investigations. Evidence of early adaptation and management of the landscape simple housing and agriculture.

Artwork can also take a variety of forms, ranging in size depending on the location:

- Artwork should be situated strategically in areas of heavy foot traffic, where it is visible but can catch the attention of passers-by.
- Artwork should complement the Waterloo Station architecture and be suitably sized to be experienced in the busy public spaces where people are focused on moving through the area.
- Artwork should endeavour to depict themes specific to the Waterloo local area.
- Artwork could provide an opportunity to address the modern Aboriginal community and include aspects of the community that are not directly associated with the traditional owners of the Waterloo local area. As defined in the *Guidelines, Aboriginal people's cultural and heritage may not always be confined to traditional country. Many Aboriginal people may also have connections through relocation and removal from traditional country* (NSW Heritage Office 2005:9).
- Artwork could acknowledge both the Aboriginal community of the past and present and include contemporary artwork.
- It is preferable that an Aboriginal artist be commissioned for the artwork.

The interpretation strategy should target both present and future residents, workers, and visitors to the local area. Interpretation has proven to strengthen and sustain relationships between the community and its heritage and provide economic and social benefits (NSW Heritage Office 2005:4). A tourism visitor summary of the City of Sydney LGA revealed that for 2018/2019, 26,899,218 international visitors and 16,364,014 domestic visitors stayed overnight in the area (City of Sydney 2020). Language statistics for 2016, showed that 54.9% of local residents were born overseas and 41.3% of local residents spoke a language other than English at home, with the dominant language being Mandarin. Approximately 75,000 people of the 125,000 working residents who live in the City of Sydney LGA also work there and an additional 427,000 workers who live outside the City of Sydney LGA commute to the city every day (City of Sydney 2020). The City of Sydney LGA comprises Sydney's largest communities of Aboriginal and Torres Strait Island people.

6.3.2 Online Exhibition

Online applications of heritage interpretation, particularly online exhibitions, play a significant role in advancing historical documentation of sites and artefacts, as well as facilitating their digital preservation and conservation. Online exhibitions that are interactive have the potential to generate an increase in public interest in historic archaeological excavations and allow for a non-destructive appreciation of artefacts. The online heritage interpretation of the Waterloo Station would provide a means of conveying a sense of place and connection with the past for a local community that would not otherwise be available.

An example of the use of an online exhibition in conjunction with displays of artefacts can be seen at Rokin Metro Station in Amsterdam, uncovered during archaeological excavations between 2003 and 2012 for a large infrastructure project to create a new North/South metro line (Department of Archaeology, Monuments and Archaeology (MenA), 2020: <https://belowthesurface.amsterdam/en>). Approximately 9,500 artefacts are displayed in cabinets between the escalators at the north and south entrances to the platforms, forming part of the commissioned artwork for the station (Figure 6.1).

The 'Below the Surface' website is interactive with detailed information on the excavations and the artefacts on display at Rokin, as well as an additional approximately 190 artefacts recovered from the excavations. Website visitors can zoom in and/or select individual artefacts to view details about the artefact; name and use, provenance and date (Figure 6.2)

The website also details the processes of the archaeological excavations, artefact analysis and the creation of the displays within Rokin Station.

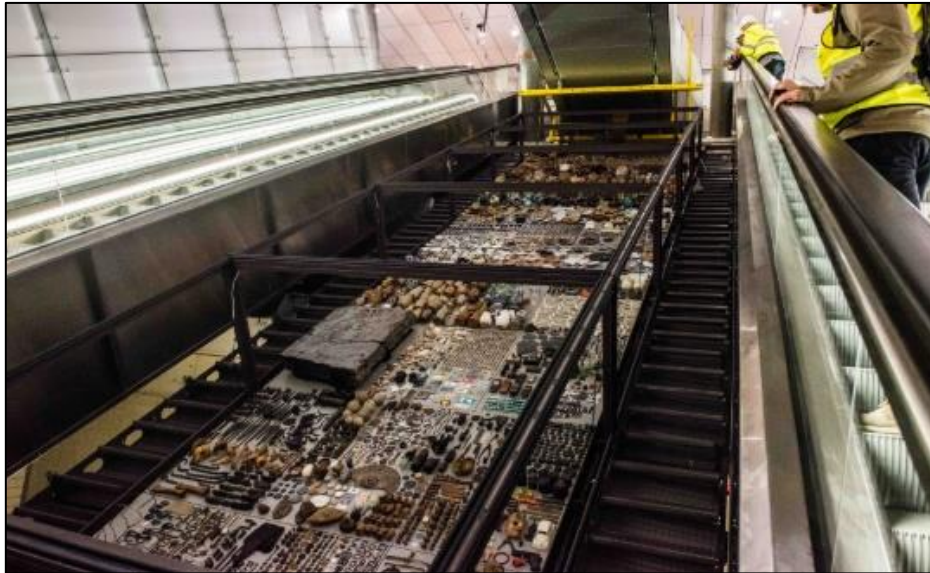


Figure 6.1 Photograph of display of artefacts between escalators at Rokin Station, Amsterdam (Source: <https://belowthesurface.amsterdam/en>).



Figure 6.2 Images from the interactive displays at Rokin station on the Amsterdam North/South metro link website. The arrowed IM Farina's Eau de Cologne perfume bottle in the inset has also been recovered from archaeological excavations in Sydney including Waterloo.

6.4 Key Stories and Images

As defined in the *Guidelines*, 'heritage interpretation is a means of sharing Aboriginal history and culture with locals, other communities, new citizens and visitors, as well as passing on the knowledge of Aboriginal history and culture to new generations' (NSW Heritage Office 2005:4). As such, the history and cultural of local Aboriginal people, as first owners of the land, should be acknowledged and explored at the Waterloo station site. Suggestions for images and text for

interpretive signage at the station site are detailed below in Table 6.2. The imagery provided are demonstrative only of the type that could be used for the interpretation.

Limited historic imagery depicting the Aboriginal people of the Waterloo area and their environment exists, and while suggested images are provided in the table below, it may be more appropriate to source contemporary graphic design or artwork to illustrate the proposed themes and text.

Table 6.2 Suggested interpretation images and text.



Image	Suggested Text
<p>(contemporary graphic design or artwork may be appropriate to illustrate this theme, due to the lack of available historic imagery relevant to this theme)</p>  <p>Figure 6.3 “A night scene in the neighbourhood of Sydney” by Edward Dayes, ca. 1797 (source: National Library of Australia).</p>  <p>Figure 6.4 Example photograph of Eastern Suburbs Banksia Scrub, an indication of the natural vegetation of the Waterloo area prior to European settlement (source: https://www.centennialparklands.com.au/stories/2019/why-the-eastern-suburbs-banksia-scrub-is-important).</p>	<p><i>Gadigal land prior to European settlement</i></p> <p>Aboriginal people have lived in this area for thousands of years. Evidence of their presence and activities survives in the local area through midden and artefact sites. The Traditional Owners of the Waterloo area are the Gadigal people.</p> <p>The area that now comprises Waterloo was once covered by dense heath and scrub. Numerous creeks and pools lined with mangroves and areas of saltmarsh drained into Botany Bay, which was characterised by sand dunes, Banksia Scrub, and swampland. As an estuarine environment, an underlying soil profile of alluvial sand characterises this part of southern Sydney to the coast.</p>

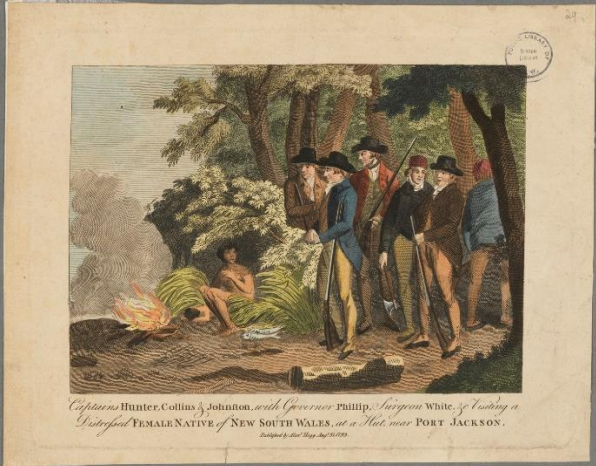

Image	Suggested Text
 <p data-bbox="295 600 758 638"><i>Captains Hunter, Collins & Johnston, with Governor Phillip, Surgeon White, &c Visiting a Distressed Female Native of New South Wales, at a Hut near PORT JACKSON.</i></p>	<p data-bbox="906 203 1278 259">Aboriginal life in Waterloo following European settlement</p> <p data-bbox="906 293 1369 584">As Europeans began to acquire land grants and formalise their occupation on Gadigal land, the Gadigal people became displaced as access to resources such as food, water, timber and stone, became increasingly limited. The smallpox epidemic of 1789 led to a drastic decline of the Aboriginal population. The Gadigal suffered the worst of the epidemic, with their population decreasing from around 50-60 to 3 people.</p>
	<p data-bbox="906 869 1326 925">Aboriginal occupation in the 19th and 20th century</p> <p data-bbox="906 958 1369 1305">The Aboriginal population of Sydney increased in the late 19th and early 20th century as Aboriginal people arrived from around the state to work, live and connect with community and family members, particularly in Redfern. Construction of the Eveleigh Railway Station (now Redfern station) and Eveleigh Railway Workshops attracted a large population that needed to be housed locally in Redfern and Waterloo. The Eveleigh railway workshops were the biggest employer of Aboriginal people in Sydney.</p>

Image	Suggested Text
 <p data-bbox="226 660 869 739">Figure 6.7 Example photograph <i>Launch of International Year of World's Indigenous People at Redfern Park, 10 December 1992</i> (source: National Archives of Australia A6135, K24/12/92/9).</p>	<p data-bbox="906 208 1257 264">A meeting place for the Aboriginal Community</p> <p data-bbox="906 293 1372 1198">The Waterloo and Redfern areas continue to hold great significance to the Aboriginal community. Redfern Park and Oval in particular has long been a central meeting place for the Aboriginal community. The area was once <i>a biodiverse wetland that connected to the Tank Stream and a meeting place which included a corroboree ground</i> (NSW Government Office of Environment & Heritage listing). It was here that Aboriginal people (along with non-Aboriginal supporters) gathered for the Australia/Invasion Day 1988 Long March of Freedom, Justice, and Hope, and where Prime Minister Paul Keating in 1992 gave a speech that recognised the <i>dispossession, violence and prejudice perpetrated against Aboriginal and Torres Strait Islander people</i> (City of Sydney Council 2020). Annually, survival/invasion day events still take place, commemorating Aboriginal people's perspective on colonisation. Aboriginal rugby league players and supporters <i>consider playing at Redfern Oval as special, because Redfern was 'their place', whether they were visiting or it was their home ground</i> (NSW Government Office of Environment & Heritage listing). Redfern Park and Oval serves not only as a place of activism and sporting events, but a place for socialising and family connection (NSW Government Office of Environment & Heritage listing).</p>
 <p data-bbox="226 1137 861 1216">Figure 6.8 Example photograph <i>The CEC Patten Ron Merritt Redfern All Blacks Memorial team at Redfern Oval for the 2004 Koori Knockout</i> (source: https://www.sydneybarani.com.au/sites/koori-knockout/).</p>	<p data-bbox="906 1279 1149 1305">Aboriginal Archaeology</p> <p data-bbox="906 1337 1372 1478">Excavations for the construction of the Waterloo Metro Station in 2018 exposed evidence of the past Aboriginal use of the area, beneath modern offices and warehouses that once filled the site.</p> <p data-bbox="906 1512 1372 1653">A small number of Aboriginal stone tools were recovered directly underneath buried historic building foundations and archaeology, demonstrating the rich and complex use of the place.</p> <p data-bbox="906 1686 1372 1888">Members of the local Aboriginal community participated in the archaeological excavations at the station, working alongside archaeologists to recover the evidence of their forebears lives in the area, and providing invaluable cultural knowledge and archaeological skills.</p>
 <p data-bbox="226 1742 885 1821">Figure 6.9 A broken silcrete backed blade recovered during 2018 archaeological test excavations at Waterloo for the Sydney Metro project (source: AMBS).</p>	

Image	Suggested Text
	
<p>Figure 6.10 Example photograph of the archaeological test excavation undertaken by AMBS and representatives of the local Aboriginal community (source: AMBS).</p>	
	
<p>Figure 6.11 Example photograph of the archaeological test excavation undertaken by AMBS and representatives of the local Aboriginal community (source: AMBS).</p>	

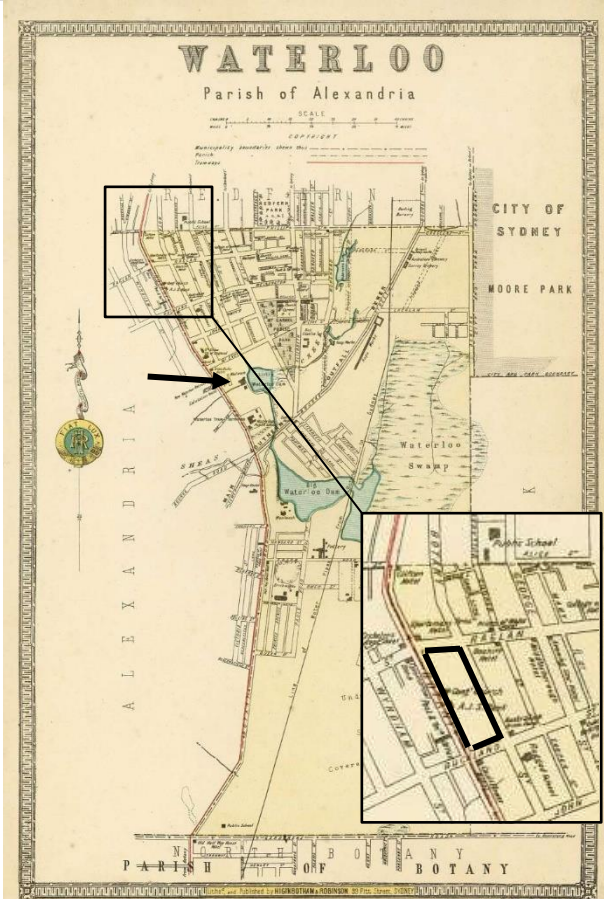
Image	Suggested Text
	<p>Industrial Development of Waterloo</p> <p>In the early nineteenth century the Waterloo area become home to many industrial enterprises. Industries such as woolwashing and fellmongering, which required large quantities of water were centred around the ponds and swamps of Waterloo. Hinchcliffe's Woolwashing Establishment was located just to the south of Waterloo Station.</p> <p>Waterloo was designated as a slum in the 1860s, characterised by overcrowding with poorly constructed housing and sewerage facilities. However, from the 1880s the area was still home to a population dominated by the working classes. Initially attracted to the area by the provision of water, sewerage, and the establishment of the Eveleigh Railway Workshops.</p>

Figure 6.12 1890 Higinbotham & Robinson Map of Waterloo, Parish of Alexandria, showing the location of the Waterloo Estate and Hinchcliffe's Woolwashing Establishment (arrowed).

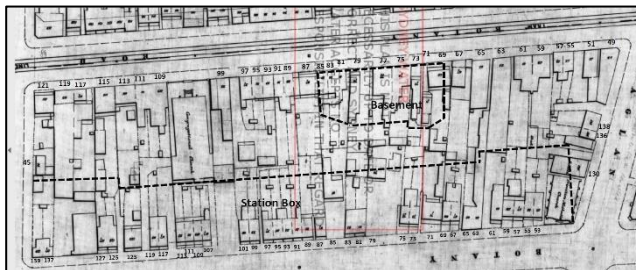

	<p>Development of the Waterloo Estate</p> <p>The 1893 Sydney Water Plan of the Waterloo Station site. shows the layout of houses along Botany Street (now Cope Street) with earlier houses shown as off-set from the alignment of the street. The earliest lease on the Waterloo Station site was to William Powell in 1855, who issued a number of sub leases. Among the lessees were John Smith Glover, whose widow Ann became one of Australia's first female speculative builders, and Joseph Sawyer, a local Don Juan, whose wife Catherine, was the first wife to be awarded weekly maintenance of 30s under the amended <i>Deserted Wives and Children's Act 1840</i> (amended 1858).</p>
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Figure 6.13 1893 Sydney Water Plan DS927 annotated with former lot numbers and the area occupied by the Waterloo Station box

Image	Suggested Text
	<p>The 2018 archaeological excavations of the Waterloo Station site yielded interesting structural features and an extraordinary quantity of artefacts, many of which have not been seen in local excavations. In addition, multiple versions of the same artefact have also been recovered. These collections could be formed into one or more, large wall panels within the station to provide a meaningful interpretation of the historical occupation and activities of the site.</p> <p>Of particular interest is the pavement made up of inverted stoneware ink storage bottles.</p>

6.5 Opportunities for Interpretation

The proposed locations and content for heritage interpretive displays have not been finalised: however it is likely that the interpretation of the historical archaeology will be restricted to the unpaved concourse of the new Metro Station (Figure 6.14). Opportunities for Aboriginal heritage are likely to include some form of interpretation in the over-station development (being developed separately to this HIP). Currently proposed locations for interpretation at the Station are shown in Figure 6.15 and Figure 6.16.

As noted previously, the historical archaeological excavations yielded an exceptional artefact assemblage, of which some should be included in the site interpretation. There is a need for heritage interpretation plans to detail and further develop concepts to include the archaeological finds from archaeological excavations. As such, it may be appropriate that artefacts and artefact assemblages could be displayed within publicly accessible spaces within the Metro Quarter that would also be secured against damage. A relevant example of such displays for consideration are included in Section 5.3.

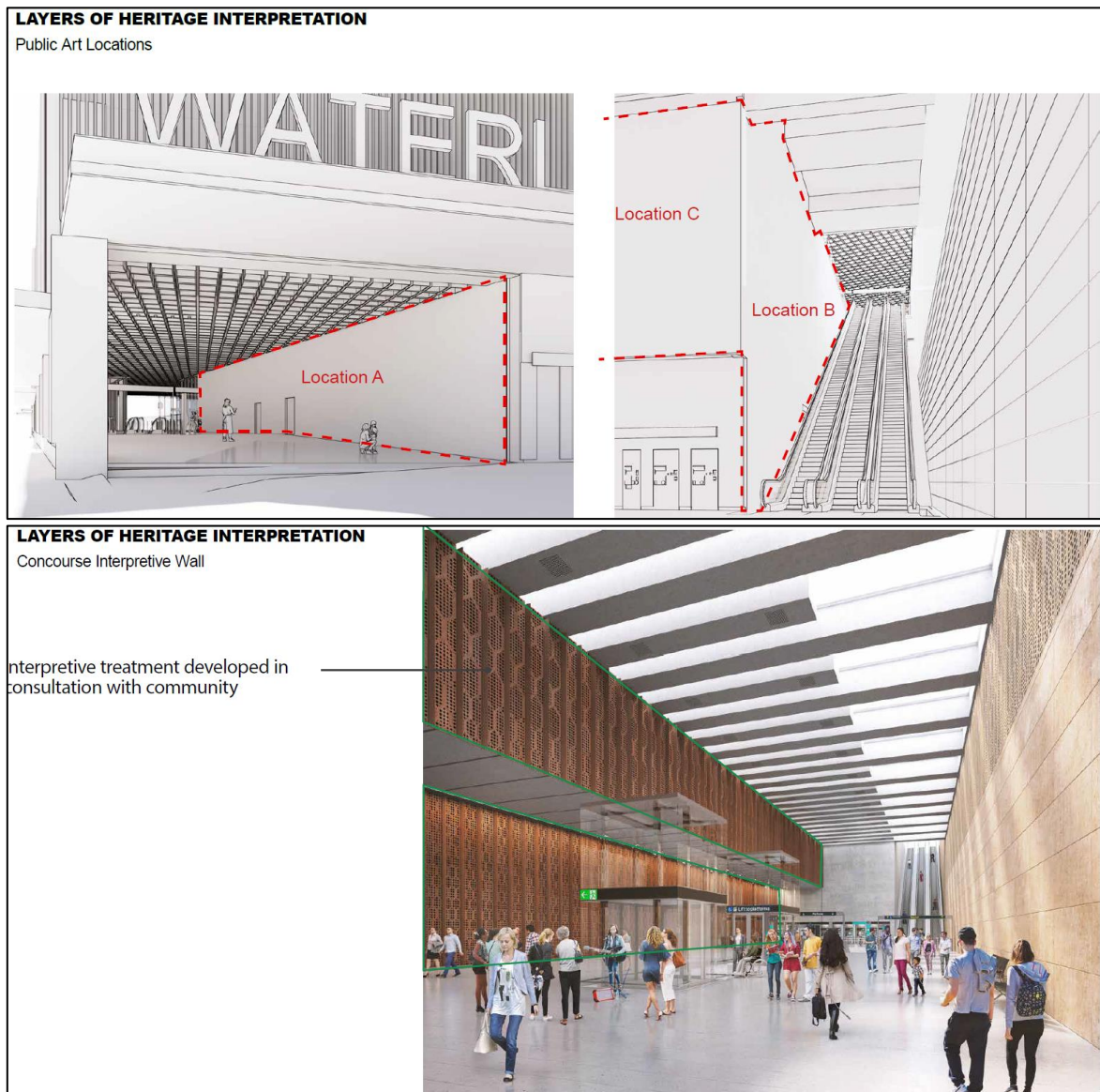


Figure 6.14 Preliminary design suggestions for areas where heritage interpretation may be included (Presentation to HWG pages 29 and 30).

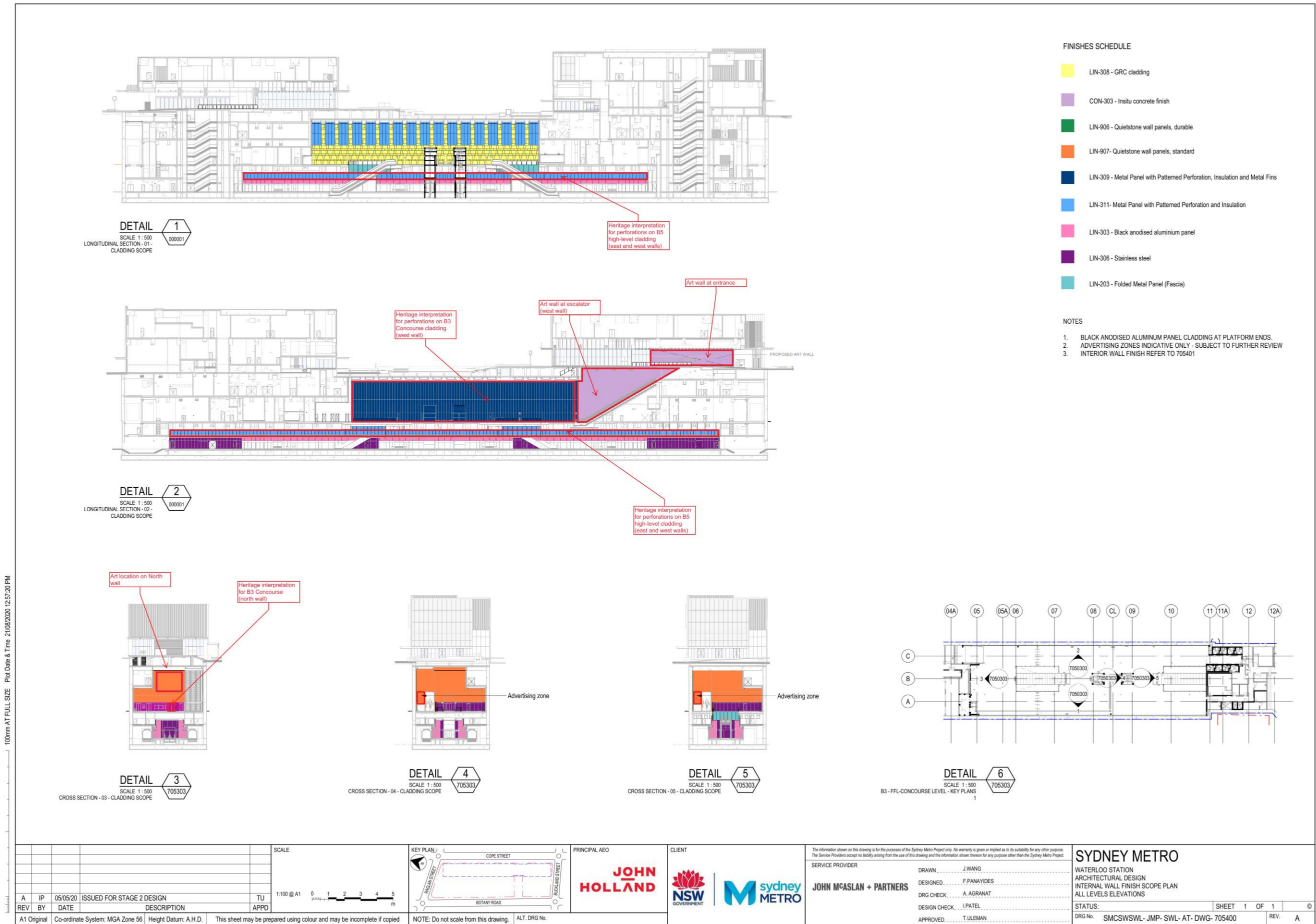


Figure 6.15 Station elevations showing proposed interpretation installation locations.

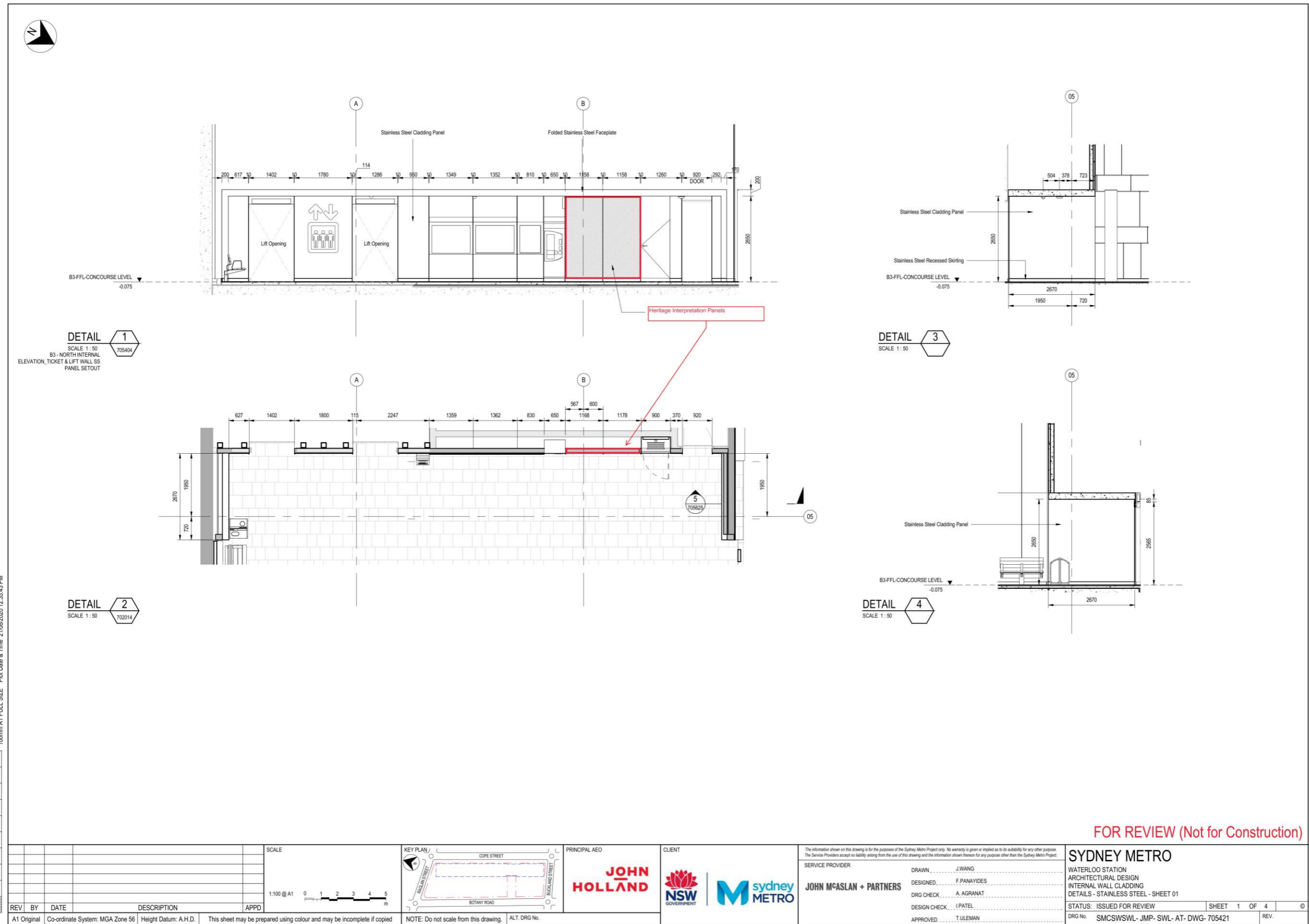


Figure 6.16 Station elevations showing proposed interpretation installation locations.

7 Conclusion

The aim of heritage interpretation is to communicate the significance of a heritage item, through the identification of key themes and storylines that will convey a meaningful understanding of the history, and Aboriginal and historic heritage values. The background review and analysis of existing information on the Aboriginal heritage values and archaeology of the local area, consultation with the local Aboriginal Community, and the application of the Australian Heritage Commission Thematic Framework have contributed to an understanding of the interpretation that should be shared at the Waterloo station site. Interpretation should seek to address the Thematic Framework in Table 6.1, and be guided by the key stories and images discussed in Table 6.2, and should be portrayed through interpretive signage and artwork.

Through these types of interpretation, the history and culture of the local Aboriginal people, both the current Aboriginal residents of the Waterloo local area and the Traditional Owners of the land, should be acknowledged and explored. Interpretation signs should be situated strategically in areas with less foot traffic, where people can comfortably stop and read. Interpretative signage should acknowledge the Gadigal people, describe their occupation prior to and following European Contact and settlement, and how they utilised the land and natural resources. Artwork should be situated strategically in areas of heavy foot traffic, where it is visible but can catch the attention of passers-by.

Consideration should be given to the inclusion of stone artefacts archaeologically excavated from the Waterloo Metro Station site into the station as a design motif or interpretative treatment. The distinctive shape of the stone tool presented in Figure 6.9 may provide a suitable motif for inclusion in the featured concourse interpretive wall, as a representation of the depth of Aboriginal history and archaeology in the area. Any Aboriginal heritage interpretation presented using artwork or design should be supported by an interpretive plaque describing its heritage context, presented either separately or incorporated within the location of the historic heritage interpretation.

The installation of Aboriginal heritage interpretation and artwork at the Waterloo Station site will ensure that Aboriginal history and culture is shared with locals, other communities, new citizens and visitors, and passed onto new generations.

Heritage places contribute to the understanding and character of a community by providing tangible evidence of its history and identity. At times of change, they help to preserve a connection to the past, and can provide a point of reference for interpreting the past to future generations. The Waterloo Station project represents a substantial change to the local and heritage environments. Article 15 of the Charter refers to managing Change, which should be guided by the cultural significance of the place and its appropriate interpretation. Heritage interpretation does not mitigate or justify the removal or other adverse impacts on significant fabric. However, heritage interpretation provides a means for a community to retain contact with its past.

Ongoing consultation with Sydney Metro and the project design team has resulted in the decision to utilise the 1893 Sydney Water Plan (Figure 6.13) as the interpretative image for the historical history of the site. This plan enables the development of the Waterloo estate to be displayed with 'highlights' of the archaeological works depicted with reference to the 1893 plan. The highlights will include details of the historical archaeological excavations presenting interesting artefacts and features cross referencing these to the Sydney Water Plan. As the artefact analysis and post excavation reporting is still ongoing refinement and finalisation of the highlights to be displayed on the Sydney Water Plan will be undertaken following the completion of the post excavation artefact analysis and reporting, and consultation with the Heritage Council of NSW

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