

Conservation Management Plan Warangesda Aboriginal Mission & Station



The girls' dormitory and Warangesda water tank viewed from the northeast.

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For

Leeton Local Aboriginal Land Council

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1. Introduction

1.1 Outline of tasks required to be undertaken in brief

The Warangesda Aboriginal Mission and Station is inside Warangesda station, which is a privately owned pastoral and agricultural property situated near Darlington Point, approximately 35 kilometres south of Griffith in South Western New South Wales. It is part of the Murrumbidgee Shire Council local government area. Warangesda is rare in that it is one of only 10 missions established in NSW. It is unique in NSW, as it is the only mission or reserve site in NSW to contain a suite of original 19th century building ruins and archaeological relics. The Warangesda Aboriginal Mission and Station was included on the State Heritage Register in July 2010.

A Conservation Management Plan is required to guide the future management of the former Mission site.

The Conservation Management Plan is required to:

- Provide an understanding of all heritage items on the site (archaeological, built, cultural and indigenous) through investigation of its historical and geographical context, its history, fabric, research potential, and importance to the community
- Include a statement of significance based on the existing assessments undertaken for listing on the State Heritage Register.
- Develop a conservation policy, arising out of the statement of heritage significance, to guide current and future owners of the items on the continued and future use of the site and its ongoing maintenance. Constraints and opportunities are to be examined
- Recommend how the heritage items can best be managed bearing in mind those responsible and interested in its ongoing conservation. It is to include proposals to review the conservation management plan and maintenance requirements.
- Recommend and identify areas where interpretation could occur and provide guidelines for such future initiatives.

1.2 Definition of study area

The Warangesda Aboriginal Mission site is located close to Darlington Point within Lot 275 DP750908, “Warangesda, Darlington Point.

The site is within the Parish of Waddi, County of Boyd and within Murrumbidgee Shire.

A section of Lot 275 DP750908 has been defined as the curtilage of the State Heritage Register listing of the mission site. This includes two cemetery sites that were designated as Reserves for Graves when Lot 275 was created in 1923. These reserves are connected to the Sturt Highway by a Crown Road dedicated in 1923. The curtilage of the site is identified in **Figure 1.1** below.

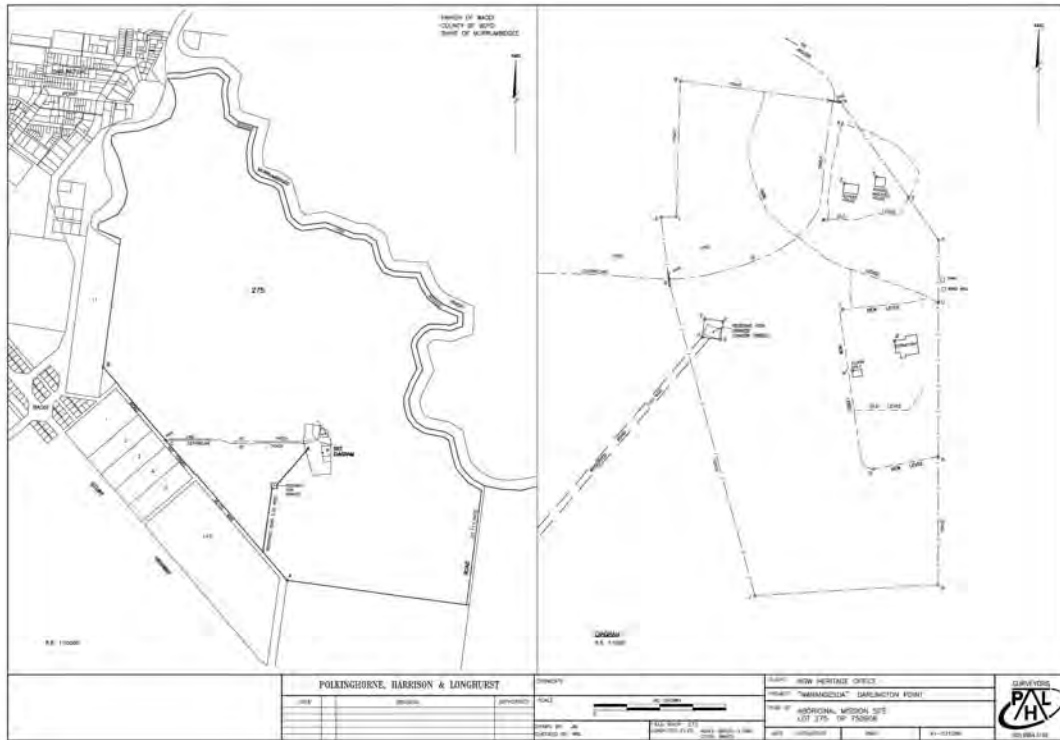


Figure 1.1: Identification of the curtilage of the State Heritage Register listing within Lot 275 DP750908. (PHL Surveyors for Heritage Branch, Office of Environment & Heritage)

1.3 Methodology

This CMP was prepared in accordance with a brief prepared by the Heritage Branch, Office of Environment & Heritage. Development of the CMP has been project managed by the Leeton Local Aboriginal Land Council (LALC). Consultation and investigations have been undertaken with local stakeholders and repositories, including:

- Griffith Aboriginal Land Council,
- Griffith Aboriginal Medical Service,
- Griffith Area Office, National Parks & Wildlife Service,
- Griffith Regional Library,
- Leeton & District Local Aboriginal Land Council,
- Waddi Housing & Advancement Corporation,
- Jeff King, Warangesda,
- Rohan King, Warangesda.

A facebook page was created to assist with gathering stories and information. This page can be viewed at:

Warangesda Aboriginal Mission and Station
<https://www.facebook.com/pages/Warangesda-Aboriginal-Mission-Station/736757123064257?ref=hl>

The CMP has been guided by:

- *NSW Heritage Manual, 1999*
- *The Burra Charter, 1999*
- *Assessing Heritage Significance, 2000*

- *Model Brief for the Preparation of a Conservation Management Plan*
- *A Suggested Table of Contents for a Conservation Management Plan that can be endorsed by the NSW Heritage Council*

1.4 Limitations

During investigation of the site the school building, teacher's house and dormitory were not entered as all appeared to be in a dangerous state.

1.5 Identification of authors

This report was written by Ray Christison BA (Hons.), heritage consultant of High Ground Consulting, Lithgow. The Thematic History was prepared by Dr. Naomi Parry, Leura, and building and site plans were drawn by Ian Laing of Ian Laing Drafting, Bowenfels.

1.6 Acknowledgements

This Conservation Management Plan has been prepared with the support and assistance of a number of persons, including:

- Auntie Heather Edwards,
- Gary Currey, Office of Environment & Heritage,
- Karen Davy, Leeton LALC,
- Debbie Hopwood, Waddi Housing & Advancement Corporation,
- Peter Kabaila, Black Mountain Projects.
- Rohan King, Warangesda,
- Tanya Koeneman, Senior Aboriginal Heritage Officer, Heritage Branch, Office of Environment & Heritage.

2. Documentary Evidence

2.1 Thematic History

2.1.1 Introduction – key themes

The site of Warangesda Mission and Aboriginal Station, on Wiradjuri country, is a place of deep significance in the history of Aboriginal communities in New South Wales. Intended by its founder, Reverend JB Gribble, as a refuge and place of safety for Aboriginal ‘waifs and strays’, it was one of only ten Aboriginal settlements in New South Wales that were truly the result of religious initiative. It was, however, an entirely artificial community, comprised of displaced Aboriginal people, drawn together by Gribble’s ministry and the pressures of closer settlement in the Riverina.

The missionary impulse was quickly lost, as sharp-eyed government officials became involved with Warangesda, defining what they called ‘the Aboriginal problem’, and testing new methods to deal with that problem. The Aborigines Protection Board’s practices of involuntarily separating Aboriginal children from their families, started at Warangesda’s Girls’ Dormitory. Warangesda girls were the first to be taken to Sydney to work as domestic servants, and their experience formed the basis of the Protection Board’s policies of compulsory apprenticeship for Aboriginal youths. Warangesda was the first place where adults who expressed dissent were expelled, until there were so few people left that the land, desired by desperate local farmers, was taken away.

Yet Warangesda was a home, for over 40 years. According to Peter Read, nine of ten Wiradjuri people have some family connection to Warangesda or Brungle.¹ These connections include the Bamblett, Glass, Murray and Edwards families, and legendary 20th century activists Bill Ferguson and Margaret Tucker (Liliardia, nee Clements).² Because the Aborigines Protection Board used it as a depot for cases of illness, infirmity and unemployment, Warangesda took in people from all over New South Wales, and it became a place where Aboriginal experience united in a common understanding. It was a crucible for the development of a sense of a specifically Aboriginal identity, tied less to country than to shared experience of the coercive practices of people, both religious and government, who offered themselves as protectors to Aboriginal people.

Warangesda has been well-served by writers. Peter Kabaila has given accounts

¹ Peter Read, *Wiradjuri: A Hundred Years War*, Canberra: ANU Press, 1994, p. 46; Kabaila’s assertion in the State Heritage Register listing that Warangesda has associations with the family of the late musician Jimmy Little is not strictly correct (see Office of Environment and Heritage, State Heritage Register, Warangesda Aboriginal Mission and Station, <http://www.environment.nsw.gov.au/heritageapp/ViewHeritageItemDetails.aspx?ID=5055095>, accessed 4 October 2014). Little was born in Darlington Point, at Police Paddock, NSW Aboriginal Land Council media releases, ‘Mission gets heritage listing’, 5 July 2010, <http://www.alc.org.au/newsroom/media-releases/warangesda-mission's-heriage-listing.aspx>, accessed 4 October 2014.

² Jack Horner, *Vote Ferguson for Aboriginal freedom: Bill Ferguson, fighter for Aboriginal freedom*, Sydney, Australia and New Zealand Book Company, 1974; Margaret Tucker, *If Everyone Cared: autobiography of Margaret Tucker*, Sydney, Ure Smith, 1977.

of the archaeology of the site and Beverley Gulumbali and Don Elphick have listed the staffing history and births and deaths on the station.³ Indigenous historian Philippa Scarlett's evocative account, drawn from the Manager's and Gribble's diaries, describes the culture of the Mission and Station, and the development of a specific Warangesda identity.⁴ Peter Read has described the broader history of the Wiradjuri.⁵ This history does not seek to repeat that information but traces the development of the community and the external forces that shaped it, and specifically, its buildings. It incorporates oral history and contemporary primary sources, including the annual reports of the Aborigines Protection Association and the Minutes and Reports of the Aborigines Protection Board, as well as Department of Public Instruction correspondence. A later section incorporates the perspective of the King family, who have been custodians of the land and the Mission site for almost 90 years.

2.1.2 Phases of Management

2.1.2.1 Foundation: JE Gribble's Warangesda Mission – Home of Mercies, 1880-1886

Peter Read has written in *A Hundred Years War* that life for the Wiradjuri of the Riverina was particularly tough in the 19th century, as large tracts of land were alienated by squatters and people were, by violence and aggression, driven from their land and dreaming places. Ceremonial grounds were abandoned and visiting anthropologists, such as RH Matthews, could only find 25 year old accounts. By the 1870s, dozens of displaced Murrumbidgee family groups had camped near the river at Darlington Point.⁶

Reverend JB Gribble, a Congregationalist Minister from Jerilderie, had been travelling up and down the Murrumbidgee River, sometimes working with Daniel Matthews, a missionary who had established himself on private property at Maloga in 1874. Gribble witnessed the precarious situation of the Aboriginal people of the Riverina, and thought The Point was 'the very *focus* of iniquity on the Murrumbidgee, so far as traffic in the blacks was concerned'.⁷ By 1878, Gribble had determined to do something for the 'present comfort and eternal good' of the Riverina Aborigines and in May 1879 he selected a portion of Crown Land near The Point for a Central Mission Station. He called it 'Warangesda', which was a hybridisation of the Wiradjuri word for home and the word Bethesda, for mercy.⁸ In that same year he published *A Plea for the Aborigines of New South Wales*, a pamphlet that set out his proposal and focused on the condition of women and girls, and particularly of 'half-castes', who Gribble saw as the evidence of immorality between white and black. Gribble and his wife

³ Kabaila, PR *Wiradjuri Places: The Murrumbidgee River Basin with a section on Ngunnawal country, Volume One*, Jamison Centre ACT: Black Mountain Projects, 1995[1998]; Elphick, Beverley Gulumbali and Don, *Camp of Mercy: an historical & biographical record of the Warangesda Aboriginal Mission/Station Darlington Point N.S.W 1880-1925*, [Revised edition]

⁴ Scarlett P, *Warangesda Daily Life and Events 1880-1924*, 1994, reproduced in *Indigenous Histories*, <http://indigenoushistories.com/warangesda/>, accessed 4 October 2014

⁵ Peter Read, *Wiradjuri: A Hundred Years War*.

⁶ Peter Read, *Wiradjuri: A Hundred Years War*, pp. 27-30

⁷ Gribble JB, "*Black But Comely:*" or, *Glimpses of Aboriginal Life in Australia*, (London: Morgan and Scott, 1884), pp. 42-43

⁸ Scarlett, *Warangesda Daily Life and Events*

were determined to save the 'endangered youth' by liberal application of education, the inculcation of habits of industry, and the Gospel.⁹

Matthews had already sought sponsorship from people in Sydney, who were receptive to tales of the ruin of Aboriginal communities of the interior because they had been confronted by the arrival of bands of destitute Aborigines in Manly and Circular Quay. As Read puts it:

By 1877 Matthews was winning both hearts and cheques. In 1878 he gained official [Church of England] support for Maloga, and from the Committee to Aid Maloga Mission rose the Aborigines Protection Association, which backed the fundraising and general publicity of the two stations.¹⁰

The Aborigines Protection Association was supported by the Governor and consisted of prominent clergymen, lawyers and members of Parliament. Its stated aim was to promote the 'Social, Moral, Religious, and Intellectual welfare of the Aboriginal Natives of the Colony of NSW and their descendants', which in reality meant stemming the sudden influx of Aboriginal people into Sydney and finding ways to encourage Aboriginal people to remain 'in their own districts'. The APA's first Annual Report highlighted what it said was the 'Aboriginal problem': the wretched dependency of the Colony's 'old blacks' and a rising population of people of mixed race:

Hundreds of young half-castes – the unmistakable tokens of the white man's sin – are now running wild in the interior, being destitute of all physical comfort, and sunk in the lowest moral degradation. The females, many of them mere girls, are ruthlessly ruined, and thereby forced into a course of utter depravity. And these unfortunate women have no protectors, and no open door of hope!¹¹

As Read says: 'there was always mileage in appeals to the sinister and the lugubrious.'¹²

The APA asked the government to grant it control over all the land reserves that had been set aside for Aborigines in NSW.¹³ Yet the Premier, Henry Parkes, did not approach the Aboriginal question with the same enthusiasm as he had approached the *Public Instruction Act 1880* and the *State Children's Relief Act 1881*. He made no legislation and granted no authority over land. He appointed an MP, George Thornton, as Protector of Aborigines. Thornton joined the Association and endorsed its goal to establish supervised settlements for ameliorative and benevolent work, but brought no real funds. The hope was that the APA could fund itself, by subscriptions.¹⁴

⁹ Gribble, John Brown, *A Plea for the Aborigines of New South Wales*, Jerilderie: Samuel Gill & Co, 1879

¹⁰ Read, *Wiradjuri: A Hundred Years War*, p.30

¹¹ Aborigines Protection Association, Annual Report, 1881, p.1

¹² Read, *Wiradjuri: A Hundred Years War*, pp.29-30

¹³ N Parry, "'Such a longing': black and white children in welfare in New South Wales and Tasmania, 1880-1940", PhD thesis, University of New South Wales Department of History, 2007.

¹⁴ JJ Fletcher states Thornton thought Aborigines incapable of improvement, but Goodall

For Gribble and Matthews the APA would become a cause of disappointment, a source of interference and, ultimately, a means to government takeover. In many ways Gribble was at odds with the government's perspective on charity. He had said in *Black But Comely* that he believed he had been sent by God to 'set up a place of refuge for those who were ready to perish.'¹⁵ His measures of success were dying declarations of faith.¹⁶ However, the government's aim was to encourage the destitute to become self-sufficient and industrious, not to support them in costly refuges. Administrators soon realised that Aboriginal people were not dying out, but were increasing in number. Warangesda became the testing ground for measures that would control this population growth, and ensure the rising generation fitted the vision of middle-class reformers for an independent Aboriginal community, that would become part of the underclass of domestic servants and farm labourers. In the process, the Mission station was lost.



Plate 2.1: Women & children photographed at Warangesda in the 1880s or 1890s.
(Howard Family collection)

acknowledges Thornton made positive recommendations about the utility of land grants, as he believed small-scale cultivation to be redemptive. JJ Fletcher, *Clean, Clad and Courteous: A history of Aboriginal Education in New South Wales*, Carlton: Jim Fletcher, 1989, pp. 53-54; H Goodall, *Invasion to Embassy: Land in Aboriginal Politics in New South Wales, 1770-1972*, St Leonards: Allen & Unwin/Black Books, 1996, pp.88-91.

¹⁵ Gribble, *Black But Comely*, p.43

¹⁶ Gribble, *Black But Comely*, pp.48-51

2.1.2.2 Construction during the Mission Years

When the Mission opened in March 1880, Gribble was optimistic. The Department of Public Instruction committed to pay him £90 a year as teacher, which must have felt like a strong endorsement, particularly since the residents of Darlington Point had been trying to get a school established at Waddai since 1877.¹⁷ In addition, as Scarlett describes it, Gribble had moved from the Congregational Church to the Church of England, helping draw funds to the Mission. He studied to enter the clergy, became a deacon in 1881 and from 1882 received a priests' salary. This arrangement continued until 1884, when the newly created Diocese of Riverina refused to take responsibility for the Mission and it became a secular institution.¹⁸

The school seems to have started in a small bark structure or tent. The Department of Public Instruction's Inspector at Hay, Mr Hicks, requested a three-roomed teacher's residence in July 1880, saying he expected a total enrolment of 50 pupils. However the Department was sceptical that the Mission would survive, and suggested Hicks look at installing a portable building. That September, Hicks again complained white children were attending school on the mission station and urged the establishment of a separate school at Waddai. On 25 October Gribble himself wrote to Department of Public Instruction:

Owing to the rapid increase of scholars to my school of both black and white I am at present greatly inconvenienced from want of a room. There are 42 on the roll with an average attendance of over 30 and our school room measures 20x12' [6 x 3.7 metres].

Gribble reported that he had 27 Aboriginal students and 15 white students but the Government Surveyor had not yet arrived. Hicks's response was that the numbers at the school were inflated by white children and to again urge the establishment of a school at Waddai for white children so 'Warangesda Aborigines Mission will no longer profit by the accidental circumstance which now favours it'.¹⁹ The matter appears to have been settled when the Lands Department granted Gribble a lease over 499 acres.²⁰

For all Gribble's zeal, he was mercurial. Not all the local Wiradjuri wanted to live in the Mission, and a camp of as many as 50 people developed a kilometre from the mission gates.²¹ He resigned as teacher on 31 December 1880, although his hastiness and failure to find his own replacement kept him in the role over the summer. Fortunately Mrs Gribble's cousin, William Carpenter, was prepared to join the Mission. Carpenter was 22 years old and single, and had been educated at Fort Street High School and Sydney Grammar. Inspector Hicks interviewed him and declared him of pleasing appearance, 'well-conducted, animated by right motives, fairly energetic'. Carpenter's appointment commenced on 29 March

¹⁷ Andrew West, *Darlington Point Public School 1882-1982*, pp. 15-18; State Records NSW, Warangesda Aboriginal School File, 1876-1939, 5/18018.2.

¹⁸ Scarlett, *Warangesda Daily Life and Events*.

¹⁹ State Records NSW, Warangesda Aboriginal School File, 5/18018.2.

²⁰ Horner J, *Vote Ferguson for Aboriginal freedom: Bill Ferguson, fighter for Aboriginal freedom*, Sydney, Australia and New Zealand Book Company, 1974, p.3.

²¹ Horner J, *Vote Ferguson for Aboriginal freedom*, p.3.

1881.²²



Plate 2.2: This photograph appears to show the original school tent and the slab-walled teacher's house erected by William Carpenter and mission residents.
(Howard Family collection)

Around that time Gribble took extended leave in Sydney, where he pursued more funds from the APA to better care for the 52 people living on the station. The School File, and accounts of diary written by Read and Scarlett, show he was losing heart, and patience. He had tried to get one girl admitted to the Biloela Reformatory, on Cockatoo Island, saying she was 'beyond my power of control':

The mother who is half-caste and thoroughly civilised desires to get her away to the reformatory. The girl is $\frac{3}{4}$ white and about the age of 15 years. I am of opinion that if she could be placed under the restraining influence of high walls and bolts and bars for a year or two she would be better for it and besides such an example would do much to check the nomadic habits on the station.²³

The trip to Sydney, however, recharged him. Although Gribble received advice to take the girl before a magistrate for committal, he took the girl into his own household on his return.²⁴

At this time, as the APA was constituted, it seems Gribble came to some arrangement to hand the management of the land control over to them. The APA promoted its habit of separating children from their families as the key to the amelioration of the condition of the Aborigines, and said the dormitory attracted Indigenous parents to the settlement.²⁵

The survey for a new school site was completed in February 1882, with two acres set aside for the school and a ten-acre reserve, although Hicks was still complaining about the presence of white children. Life was not easy on the

²² Warangesda Aboriginal School File.

²³ Warangesda Aboriginal School File.

²⁴ Warangesda Aboriginal School File; Read *A Hundred Years War*; Scarlett, *Warangesda Daily Life and Events*.

²⁵ APA, Annual Report, 1881, pp.3-4.

Mission, either. Three weeks earlier Carpenter had written to Hicks:

On Sunday I sent you a telegram about Mr Gribble well then now he is completely out of his mind and he will not allow me hold school at all, he ordered me off the premises in his mad fit and since then he will not allow the school to be opened. He is going away and until then I dare not venture near the camp.

Gribble did go away, to Manly, where he wrote to the Department of Public Instruction, to account for his actions. He was both contrite and despairing, saying that the paucity of food on the reserve and the conditions had frayed his nerves. The Station, superintended by George Bellinger, carried on until his return.

In *Black But Comely*, Gribble wrote that within two years he and the community had built a house for the missionaries, a school-house (which served as a church), two-roomed cottages for couples, a home for girls, a hut for single men, store-room, outbuildings and a school master's cottage.²⁶ The School File for Warangesda Aboriginal School makes it clear that the first 'school-house' was a tent.²⁷ Images collected by Peter Kabaila show that most early structures were rude constructions of slab and bark.²⁸

The Mission was organised around a square, with the church at its centre, near where the tank stands today. Isobel Edwards, who was born on the Mission in 1909 told an interviewer in 1985 'I think the fellow who had it built was trying to make the place look very English.'²⁹ The cottages for the residents faced the central courtyard, as did visitors arriving along the driveway, which would eventually grow to be an avenue of pepper trees. The school reserve was on the left of the courtyard, and the dormitory, staff residences and store-room were to the right.³⁰

On the 23 March Carpenter occupied a new three-roomed slab hut he had built for himself, with the assistance of station residents.³¹ He later described it:

The residence consists of a cottage of three rooms and kitchen, with outhouse built of slabs (red gum), sawn, iron hoop lined, and papered, properly floored and perfectly suitable for teachers' residence.

Gribble was still having heated arguments with residents, and tried to flog some, even as he travelled to Cootamundra and the Namoi to recruit more people. Food was also poor on the mission. There were periods without flour, meat or tea and the men had to be sent away to fish, but Gribble tracked and flogged escapees,

²⁶ Gribble, *Black But Comely*

²⁷ Warangesda Aboriginal School File

²⁸ Kabaila, *Wiradjuri Places*

²⁹ Interview with Mrs Isobel Edwards about life on the mission conducted on the 23rd October 1985, Collection of State Library of New South Wales

³⁰ Peter Rimas Kabaila, *Wiradjuri Places: The Murrumbidgee River Basin with a section on Ngunnawal country*, Volume One, Jamison Centre ACT: Black Mountain Projects, 1995[1998], p.117

³¹ Warangesda Aboriginal School File (Slab hut Teacher's Residence paid for and noted completed 26 June 1883, George Bellinger)

punishing them to make them stay.³² Despite the privations, Gribble began building the centrepiece of the Mission, the Church. It was erected in the courtyard and consecrated on 22 October 1882, which Gribble said ‘was indeed a red-letter day in our history’.³³

The existence of the Church seems to have had little effect on settling the community. In April 1883, according to Scarlett, and Peter Kabaila, the men of the Mission went on what Scarlett says was ‘effectively’ a strike.³⁴ They formed a deputation and went to Sydney to complain about Gribble. Scarlett states this action rebounded on them, but provides no further details. However, Scarlett’s work makes it clear that this action was the first in a long series of complaints, letter writing and direct action by Warangesda residents, in protest at the actions of staff, the conditions, expulsions, and the confinement of their daughters in the Dormitory.³⁵

On 1 June 1883 Warangesda was declared a Public School, and a school tent was erected. The next month the site for the Public School building was drawn out. However, the Department of Public Instruction held off their decision about the school building, as the Colonial Secretary Phillip Gidley King and the Police Superintendent Edmund Fosbery had visited Warangesda and Maloga and told the Government that Aboriginal children should be dispersed by being boarded out into family homes. Under the circumstances, the Department felt the ‘school tent’ was adequate or ‘one of Elford’s patent houses’ (Elford’s Patent Portable Houses) would suffice.³⁶

The effects of Gidley King and Fosbery’s 1882 visit were far slower to take hold than the Department of Public Instruction had predicted, but nonetheless, there was an immediate impact on the Missions. Their report was highly critical of Matthews, who they believed had discouraged the self-sufficiency of his mission residents by denying them the right to pasture horses or keep poultry. In their view Maloga was an ‘aboriginal asylum’.³⁷

Gidley King and Thornton complained mission residents were ‘chiefly half-castes or quadroons, some of whom are so fair as to be indistinguishable from Europeans’ and that while it was ‘only reasonable that the aborigines should be allowed to remain on their native soil and in their tribal districts in due security and comfort’, they believed ‘younger half-castes should be withdrawn from their midst and gradually absorbed into the general community’ either by being institutionalised or boarded out. Older children, ‘of useful age’, could be handed to people ‘willing to avail themselves of their services – the girls for domestic work, and the lads for farm or station employment.’ The commissioners assumed this would be a simple task, stating the children had few family ties and their mothers would ‘willingly part with them if assured that it would be for their benefit’.³⁸

³² Read, *Wiradjuri: A Hundred Years War*, p.37

³³ Gribble, *Black But Comely*, p.44

³⁴ Kabaila, in State Heritage Register, Warangesda Aboriginal Mission; Scarlett, *Warangesda Daily Life and Events*.

³⁵ Scarlett, *Warangesda Daily Life and Events*.

³⁶ Warangesda Aboriginal School File

³⁷ APA, Annual Report, Appendix A, Commissioners’ Report, pp.4-7

³⁸ *Ibid.*, pp.3-4

These ideas interested Matthews, who thought the Aborigines were morally weak, easily led and lazy.³⁹ Gribble, however, argued women had come to Warangesda to seek refuge from sexual abuse and avoid prostitution, and the Aborigines had 'a clear code of morals amongst themselves'. While he was not opposed to boarding children out, he worried that sending women and girls out to service would endanger their morals.⁴⁰

The commissioners thought stations showed promise as a means of improving 'the unsatisfactory condition of the race' but predicted, correctly, the APA would run out of subscriptions and require government support.⁴¹ They adapted the APA's idea of settlements, recommending a network of managed stations be established, using some of the 32 existing Aboriginal reserves, with schoolmasters, storekeepers and overseers to manage them. As Goodall has noted the reserve system was a partial recognition of Aboriginal demands for land - most places designated by the Department of Lands as Aboriginal reserves had been chosen because Aboriginal people valued them and refused to leave them - but reserves also functioned to contain Aborigines to specific places.⁴² Rights of occupancy were determined by skin colour, rather than kinship ties: the commissioners stated that 'half-castes' were not to be given the right to occupy these lands, and that 'younger half-castes' and 'quadroon children' should be withdrawn from the stations and 'gradually absorbed into the general community'.⁴³

In 1883 Henry Parkes resigned and Thornton was removed from his position as Protector of Aborigines, amid a scandal over the starvation of the Aboriginal people at the reserve at La Perouse.⁴⁴ The new Premier, Alexander Stuart, responded to Gidley King and Fosbery by creating a new organisation, the Aborigines Protection Board, of which they were the first two members. The Protection Board took charge of the money allocated by the government to Aboriginal affairs and resolved to educate the young, support the aged, sick and infirm and encouraging the able-bodied to become self-supporting.⁴⁵ The Board argued, paternalism was necessary:

From these evils nothing can protect them but some controlling power which can, not only offer them what is for their good, but constrain them to the acceptance of it, which can, not only warn them of dangers, but restrain them from falling into them.⁴⁶

From the outset the Board asked the government to place it *in loco parentis* over the Aborigines of the state, of all ages and sexes, 'in like manner as a parent has

³⁹ *Ibid.*, pp.6-7

⁴⁰ *Ibid.*, pp.5-6

⁴¹ *Ibid.*, pp.4-7

⁴² Heather Goodall reports persistent demands for land from Aboriginal people in the 1870s and 1880s, a period of land pressures owing to free selection. Prior to 1883 some 32 reserves were created, of which 28 were created in direct response to Aboriginal requests for land in areas of high pressure from white settlement. Goodall, *Invasion to Embassy*, pp.75-87.

⁴³ Aborigines Protection Association, Annual Reports, Appendix A, Commissioners' Report, p.4

⁴⁴ Fletcher, *Clean, Clad and Courteous*, p.56

⁴⁵ Fletcher, *Clean, Clad and Courteous*, pp.55-57

⁴⁶ APB Annual Report, 1883, p.2

the right to the control and custody of his children of tender years'. It also sought control of Aboriginal reserves and their personal property and to superintend any agreements Aboriginal people might make with others.⁴⁷ It would be 26 years before legislation was enacted to bring these demands into effect, but the Board's agenda was clear.⁴⁸



Plate 2.3: View south across the central square, possibly in the 1880s.
(Howard Family Collection)

The development of the Protection Board had little impact on Warangesda, or Gribble, in the beginning. Gribble wrote in 1884, 'what is now quite a township occupies the spot where four years ago we lay down under a forest tree', and the Board was content to support it.⁴⁹ In 1884 the Board stated in its Minutes that, although it controlled government money, the APA was the proper agency to run and administer the institutions. Schooling was no longer held in a tent, but in a proper weatherboard building. In July 1884 the new Warangesda Public School building was occupied and the Architect for Public Schools signed off on it on 7 October.⁵⁰

Gribble had also returned to Warangesda. He had fought so badly with the Mission residents that some had gone to Sydney to complain and he had a breakdown. He travelled to London, where distance inspired him to publish *Black But Comely* and come home. Yet he did not come home to an easier life. In August 1885 Gribble had finally had enough. Peter Read quotes his diary:

Very ill at ease this morning. Mad with myself and everyone else. My nerves are in an awful condition. Must leave this place. It is a certainty that I can't stand it. I am all unhinged again. Just as bad as before I went to England.⁵¹

Gribble left Warangesda. The APA was now directly responsible for the Mission.

⁴⁷ APB Annual Report, 1883, p.2

⁴⁸ Goodall, *Invasion to Embassy*, pp.89-90

⁴⁹ Gribble, *Black But Comely*, p.44

⁵⁰ Warangesda Aboriginal School File

⁵¹ Read, *Wiradjuri: A Hundred Years War*, p.39

A new era of management was to begin.

2.1.2.3 Warangesda Aboriginal Station: The Aborigines Protection Association, 1886-1897

After Gribble left the settlement, change was rapid. Stripped of its mission status, the place was now known as Warangesda Aboriginal Station. By March 1886 building works were taking place, and Carpenter wrote to the School Inspector to ask if he could use the school building as a church 'as there are great alterations taking place in the Mission and the Church is being used for other purposes.' The new school inspector, O'Byrne, thought the case was special as 'the children attending this school are blacks or half castes.' O'Byrne was less sympathetic when, six months later, Carpenter closed the school altogether owing to epidemics on the station, and docked Carpenter's pay.⁵²

William Carpenter suffered directly from the change in administration. In March 1887 Ardill wrote to the Minister for Public Instruction alleging Carpenter had issued 'a cruel beating' to a ten year old girl. The Protection Association staff, superintendent Thomas Wales and the overseer McAllister, and their wives, were all closely aligned with Ardill and said the girl had run to them, bruised and battered. At first Inspector O'Byrne sided with the girl, but after police informed him that the case had been dismissed in court developed the view that Wales and McAllister were trying to be rid of Carpenter so Wales' own daughter could take on the teacher's role. Carpenter did not deny he had hit the girl: he had dutifully fulfilled the responsibilities of a public school teacher and recorded four 'stripes' [blows with the cane] in his punishment book.

The girl herself defended the teacher, explaining that she had been given stripes as she had been caught having sexual relations with a 15 year old boy, which she said was a commonplace activity for girls of her age on the station. The community was also supportive of Carpenter. The Education Minister decided in June 1887 that he should take no further action: 'it is a remarkable fact that while the officers of the Association are not well received by the blacks, the teacher is very popular'.⁵³

Peter Read writes that it was the children that made Warangesda home for so many families, because they were schooled there and lived there, imagining it as their first home.⁵⁴ The teachers must bear much of the credit for this. Carpenter, in particular, appears to have been a man of conciliatory temperament, for he coped with Gribble's nerves and worked with Superintendent Wales throughout this dispute. When he closed the school to assist with the whitewashing of the dormitory O'Byrne reprimanded him for deferring to the superintendent. Still, O'Byrne agreed that Carpenter was the best-liked officer on the station.

O'Byrne did not, however, support the school. In September 1887 he reported that there were 5 boys and 19 girls enrolled and the school was 'a good weatherboard building lined throughout it is well-furnished and supplied with

⁵² Warangesda Aboriginal School File

⁵³ Warangesda Aboriginal School File

⁵⁴ Read, *Wiradjuri: A Hundred Years War*, p.38

all necessary working appliances.’ Although the residence was ‘a very inferior building, the surroundings of the school were neat and tidy and Carpenter’s organisation was ‘very fair’. The students, however, were ‘very unpunctual’:

Practically, no one seems to be responsible for the personal cleanliness of these children. The schoolmaster cannot be expected to use the comb on the children’s heads, and the black gins won’t.

Although the children were as ‘orderly and obedient’ as whites, O’Byrne thought they lacked ‘power of steady attention and concentration of thought’ and mumbled when they read:

I am strongly of the opinion that it is utopian to endeavour to get these people to act under the influence of Christian motives ... I estimate that the results of the school are indifferent, and the whole success of the Mission as failure ... this as an example:- there are 24 children on the books of the school, and out of 21 present only 6 were pure bred blacks. These people can come and go as they like, and the result is that the Mission is swarmed with half-castes. The Mission has been 8 years in operation and there is no one in that part of the country to say a good word for it. They have 2100 acres of the pick of the country and little or no work has been done on it. I was told by a resident that he would give £4 an acre cash for this land, so that capitalized that meant nearly £9,000. This property should nearly support blacks, but I am credibly informed that salaries amounting to nearly £600 a year are paid to Whites besides an unknown quantity for rations.

O’Byrne said he was sending his report because people in Sydney did not know anything about the mission, and he thought it should be part of the State Children’s Relief Department. He said the Government should have full control over the children, and board them out. He said ‘if this cannot be done I believe they are purer and better running wild in the bush.’⁵⁵

The Aborigines Protection Association was livid. Its Secretary, George Edward Ardill, claimed that O’Byrne had spent no more than four hours on the station. According to the Association, the hostility of neighbours was purely prejudice, the Mission lands were not viable for any more than sheep raising, and the Mission had been ‘a decided success’. Ardill called for a full investigation into the Mission, and as a result, the Department of Public Instruction sought an opinion from the Inspector of Public Charities, Hugh Robinson, who could see value in the Mission as a means of weaning people off camp life, and as a support for women and children while men were away earning good wages as shearers. The members of the Aborigines Protection Board also gave their views. Gidley King said he saw the mission as integral to the benevolent support of a dying race, and that the mixture of white blood in the Warangesda community was ‘only the natural process by which the pure black Aboriginal disappears.’ Other Board members, including Fosbery and Richard Hill, argued against detaining Aboriginal people on Warangesda, or ejecting the adults, as had been urged by the Bishop of Hay. But, with the exception of one Board member, AM Hutchison, all seemed agreed that the Station should be used to care for the aged and ill, and

⁵⁵ Warangesda Aboriginal School File.

to educate the young to the point they could be sent out as domestic servants and station labourers.⁵⁶

Tragically, in November while the debate still swirled, poor dedicated William Carpenter died of a chill. He never knew that O'Byrne's scathing views would be ignored. His young wife received just three months' salary as compensation for her husband's death.

In 1888, George Claudius Nash arrived to take up the post of teacher. O'Byrne's criteria were:

The person selected should:- 1. Be a married man; 2. He need not have any very high attainments; 3. He must be extremely patient; 4. His sympathy with the blacks must be sufficiently strong to out [weigh] many unpleasantnesses that are inseparable from the position of schoolmaster at such a place; 5. He should, if possible, belong to the Church of England, and be imbued with a missionary spirit.

Nash walked headlong into conflict with Wales, who kept the children working in school hours, made them late for class, and 'lost' the keys to the schoolroom and book press. When Wales' 12 year old daughter Ada ran away from the school room, teacher Nash gave her two stripes, but she yelled her head off and provoked a riot. The Superintendent engaged in other acts of bastardry, letting livestock wander into the teacher's house and nailing fences against the walls of the church. Nash railed to his superiors:

Will the Aboriginal people submit to this? The people around are crying shame and term The Mission 'Wales' Home', and to external appearance the title is not misapplied.

This was the first clear indication that the people of Warangesda were chafing at the restrictions placed on them by the Aborigines Protection Association. Nash was on their side, writing to the Department to complain that Mrs Wales was taking children from the school to send them to service without his permission, but his pleas were ignored.⁵⁷

Ardill was behind these removals and had tacit approval from the Aborigines Protection Board. In May 1889 he reported that two girls, Jane Murphy and Tammy Heland, had been placed in service in the suburbs of Sydney 'in the custody of two well recommended ladies.' Ardill said this was 'a continuation of the usual plan of the Council' and that they had, with a view toward placing 'the elder girls of the Stations under a proper course of training for domestic service', appointed a Matron in charge of a Training Home at Warangesda.⁵⁸

The situation eased for Nash when Wales succumbed to the typhoid that was sweeping the station. The Protection Association's Annual Report recorded that FW Clarke, 'a practical farmer' had been appointed in his stead and that Mrs Bridall, the wife of the overseer, had been placed in charge of what the Council

⁵⁶ Warangesda Aboriginal School File

⁵⁷ Warangesda Aboriginal School File

⁵⁸ Warangesda Aboriginal School File

was then calling a 'Training Home'.

The Council took this as a trial effort, and a temporary arrangement, with a view to the extension of the scheme by the removal of the home nearer the city, and the withdrawal of a number of the half-caste girls between the ages of ten and fourteen years from the several stations and camp life, to be brought under distinct and special training for domestic service. Some of the girls have already been sent out to service, and reports have been received from their employers bearing testimony to their uniform and good behaviour, and willingness to learn and be useful.

The APA also asked the Minister for Lands to expand site by 250 acres and Mr GC Nash was considered an able teacher. With just 60 on the Mission, Warangesda seemed manageable.⁵⁹

The Protection Board was, however, increasingly frustrated with the state of affairs. During the debates about the Mission in 1887 Fosbery had highlighted the cost of the Missions. Its Annual Report of 1889 recorded that the cost of caring for the 265 people resident at the APA-controlled stations of Brewarrina, Cumeragunja and Warangesda was £3297, whereas the pool available to care for the 7264 people who resided elsewhere in NSW was just £9,200, including blankets. There were 71 adults and 35 children. By the early 1890s relations between the Aborigines Protection Board and the APA were severely strained. Creditors asked the Board to pay the APA's bills, its APA's subscriptions declined and questions were raised in Parliament about the starvation of Aborigines at the station it had established at Brewarrina in 1887.⁶⁰ The APA continued to promote the Mission as 'a great benefit to the aged, the sick, and the unprotected children, as well as providing a home and work for the men who wish to give up their camp life'. The dormitory 'helped to shelter otherwise unprotected girls and to train them as servants', although the Association argued it 'would be better quite away from the camps or the missions; then the children would be saved from the wandering habits of the older people'. Six religious services were being held a week and Clarke was trying to get land under crop and water tanks were installed at the school. But behind the scenes the APA was asking the Board to underwrite improvements on its stations and to pay the salaries of its officers and of secretary Ardill. The Board agreed to pay station managers, but refused to pay Ardill's salary and suggested the government take control of the APA and its assets.⁶¹

By the end of 1891, a year of severe flooding, the Mission had grown to 99 people, including 42 children. The Board reported that 130 Aboriginal people lived in the district, but most men worked on the reserve. The Board said the cost of running Warangesda, at £15 per head, was unsustainable. Clarke had managed to get only 75 acres under crop then had died, and the year had seen disastrous flooding. The 25 children in the school were described as 'listless and talkative. The peculiar disadvantages connected with the school are considered', and the Board complained about 'habits of intemperance' and the supply of alcohol by station hands. Gribble had come back for a visit, but had offended

⁵⁹ Aborigines Protection Association Annual Report 1890

⁶⁰ AWB Minutes, 4/7108, 22.1.1890, 19.2.1891, 26.3.1891, 3.9.1891, 22.9.1892.

⁶¹ AWB Minutes, 4/7108, 19.2.1891; 30.4.1891.

station residents by trying to take Albert Murray with him to Queensland.⁶²

Throughout this period the school carried on: it was the heart of the Mission. Nash does not seem to have had the charisma of Carpenter, but he believed in his students and even sent samples of their work to the Chicago. After asking to receive his certificate (and a pay rise), Nash had an episode of what he called 'brain fag', but returned after several month's leave. In May 1894 he again clashed with a superintendent, George Harris, who wrote to the Department of Public Instruction:

Mr Nash the teacher of the Public School Warangesda is in the habit of allowing the residents of the mission to use the school house for the purpose of dancing. Mr Nash is well aware of my objection to dancing, it not being permitted in the cottages of the residents.

Nash's rebuttal was that allowing dancing at the Mission on the Queen's Birthday had prevented station residents from adjourning to the hotel at Darlington Point. In this he was supported by the police constables, who had spent Christmas night trying to keep Aborigines out of the hotel. The Department of Public Instruction decided the school was a special case, owing to the nature of its students, and allowed Nash to continue. A new school was completed, papered and lined, by 21 December 1894, and EJ Cummings of Darlington Point presented an account for £13 and 15 shillings.

Scarlett notes that by this time the buildings, most of which had been humble structures built in the 1880s, were run down.⁶³ The conditions on the Mission were attracting negative attention from surrounding districts, including Narrandera, where the presence of a 'fullblood' population caused tension. In 1894 Narrandera's Hospital Board complained Warangesda people it treated were filthy.⁶⁴ The Board was increasingly using Warangesda as a depot for destitute Aboriginal people and children without guardians, which can only have led to local anxieties. Children were sometimes transferred over long distances, as in one case where children whose father had killed their mother were transferred from Tamworth, in New England, to Warangesda.⁶⁵

The Board was inching closer to taking control and Ardill was, consciously or unconsciously, the conduit. The first recorded instance of the APA's Secretary Ardill placing a girl in service on behalf of the Board was in April 1892.⁶⁶ He visited Board stations to escort girls to and from the Mission, and into service, or his own homes in Sydney and sorted out disputes girls had with their employers, and his staff took charge of children. In April 1895 he attended a Board meeting to share his designs for a "Dormitory for Girls" and a "Hut for Single Men".

⁶² Scarlett, *Warangesda Daily Life and Events*

⁶³ Scarlett, *Warangesda Daily Life and Events*.

⁶⁴ AWB Minutes, 4/7108, 16.4.1891, 14.5.1891; 19.7.1894; 4/7109, 14.12.1894

⁶⁵ AWB Minutes, 4/7108, 29.10.1891; Other transfers include a girl escorted by Police from Hay to Warangesda, AWB Minutes, 4/7108, 19.7.1894; In 1895 a Mossgiel man requested his sister and three nieces be sent to Warangesda, as he could not support them and local Aborigines were under pressure to move there. AWB Minutes, 4/7109, 12.12.1895; 4/7109, 13.2.1896. Five destitute children were sent from Obley to Warangesda in 1896. AWB Minutes, 4/7109, 13.2.1896.

⁶⁶ AWB Minutes, 4/7108, 14.4.1892

Meanwhile the Board established a local committee at the Point, which the manager, EW Pridham, called 'an Aboriginal Vigilance Committee' and began recommending that 'refractory inmates' who were able-bodied but refused to work should be deprived of rations or expelled. In its view, the tensions that were becoming evident on the mission could be defused by introducing sports.⁶⁷

Nevertheless, a campaign of building improvements began. Nash established an evening school, that appears to have been popular, at the beginning of 1896, just before he retired. His replacement was Laynton Shropshire, remembered by William Ferguson as 'the only decent teacher I ever had'.⁶⁸ The new practice of expelling dissenters caused Shropshire problems, as those expelled could no longer cross mission land to attend evening school. Shropshire argued this was a public school, so a road was necessary to secure their attendance but he was rebuffed. Sadly, Shropshire was short of room in his book press, so decided to destroy Old Records referring from 1881-1893, including admission registers, daily reports, rolls and lessons registers: a list of names that would have told many stories of the school.⁶⁹

A new dormitory building was erected in 1896 and in January of the following year, according to the Elphicks' diary extracts, a new Men's Hut was started.⁷⁰ On 14 April 1897, the Department of Public Instruction made application for a road to access the School. But in the same year, the Aborigines Protection Association was wound up. The administration of Warangesda, and of Cumeragunja and Brewarrina, passed to the Aborigines Protection Board.

The broader context of the 1890s had been severe drought and crippling depression that particularly afflicted rural communities. This had led to increasing numbers of Aboriginal people within New South Wales who were out of work and required care and attention.⁷¹ Many Aboriginal people were still in their first generation of contact with white settlers, and the Board accommodated traditional practices like birding on the Hay Plain and ceremony throughout the 1890s.⁷² The last 'wild' tribe of Aborigines only 'came in' in 1893, at 'Popilta' Station near Wentworth.⁷³ In the 1890s the Board held on to the hope that it might yet convert the Aboriginal people of New South Wales to a European-style peasantry. While it refused to grant land to any Aboriginal individuals or recognise independent farms, it provided grants of farming implements, vegetable seed, livestock, plough-horse harnesses and tents, fishing

⁶⁷ Annual Report, 1896; AWB Minutes 4/7109, 14.2.1895.

⁶⁸ Jack Horner, 'Ferguson, William (Bill) (1882-1950)', *Australian Dictionary of Biography*, National Centre of Biography, Australian National University, <http://adb.anu.edu.au/biography/ferguson-william-bill-6160>, accessed 4 October 2014

⁶⁹ Warangesda Aboriginal School File

⁷⁰ Beverley Gulumbali and Don Elphick, *Camp of Mercy : an historical & biographical record of the Warangesda Aboriginal Mission/Station Darlington Point N.S.W 1880-1925*, [Revised edition] Canberra, Gulumbali Aboriginal Research, 2004.

⁷¹ Goodall, *Invasion to Embassy*, p. 111

⁷² AWB Minutes, 4/7108, 1.6.1893; the bora was rationed at the behest of the local MP, JH Hassall. AWB Minutes, 4/7108, 1.2.1894, 31.5.1894.

⁷³ Parry, 'Such a longing', pp. 160-161. Rations were provided to a 'making young men' ceremony at Quambone 'mole', a bora on 'Goondabluie' Station and for ceremony at Mogil Mogil. AWB Minutes, 4/7108, 31.8.1893-12.10.1893; The Board provided rations for a corroboree of 300 at Wentworth. AWB Minutes, 4/7109, 14.3.1895.

equipment, boats and even tools for prospecting.⁷⁴ Children were induced to attend school by being given clothing, shoes, 'trousers and Crimean shirts'. The Board provided blankets and rations to women with dependent children, and the destitute, elderly and sick, although the infirm and elderly were sometimes shifted away from their own lands to other stations, or to asylums in the city.⁷⁵ The goal was to create self-sufficient communities.

By the time the Board took over the APA, the expense of supporting traditional lifestyles with rations and rail passes became too much to bear, and it was decided Aboriginal people should remain in their own districts.⁷⁶ However the expensive methods at Warangesda were no longer seen as a viable solution to 'the Aboriginal problem'. Warangesda would become the proving ground for new approaches. Yet, as Scarlett has pointed out, by this time the first generation of children had grown up at Warangesda, and a particular identity was forming, both on the station, and in the eyes of the station's neighbours.⁷⁷

2.1.2.4 Government management – the Aborigines Protection Board

When the Aborigines Protection Board took over the Protection Association's stations it acquired its staff and the APA's secretary, Ardill. Although Ardill had clashed with the Protection Board in the past, he had been sufficiently cooperative to receive a genuine welcome. At a time when most Board members were MPs who were disinterested in Aboriginal issues, he filled an important policy vacuum.⁷⁸

By this stage, the Board was forced to admit that the old predictions that Aboriginal people would die out and merge into the dominant population were wrong. Although 'full-bloods' were declining in number, 'half-castes' and those of lighter colouring, which the Board offensively called 'quadroon' and 'octoroon', were growing rapidly in number. As far as the Board was concerned, the time had come to concentrate Aboriginal populations onto reserves, and to constrain them to taking on a European lifestyle.

The answer the Board sought was a scheme of apprenticeship and domestic training, and although Board members always espoused these ideas, their carriage into policy and law has been attributed by many historians, including Inara Walden, Victoria Haskins and Naomi Parry, to the arrival of George Ardill on the Board.⁷⁹ Historian Stephen Gapps, a relative, says Ardill was 'a little man

⁷⁴ AWB Minutes, 4/7108, 3.11.1892; Goodall, *Invasion to Embassy*, p. 90; AWB Minutes, 4/7109, 6.1-27.2.1896.

⁷⁵ AWB Minutes, 4/7108, 25.9.1890-20.9.1894.

⁷⁶ Parry, 'Such a longing', p.161

⁷⁷ Scarlett, *Warangesda Daily Life and Events*

⁷⁸ Parry, 'Such a longing', p.163

⁷⁹ Parry, 'Such a longing'; Inara Walden, "'That Was Slavery Days': Aboriginal Domestic Servants in New South Wales in the Twentieth Century," *Labour History* 69, Special Issue, *Aboriginal Workers* (1995), Inara Walden, "'To Send Her to Service": Aboriginal Domestic Servants,' *Aboriginal Law Bulletin* 3.76 (1995), Inara Walden, "Aboriginal Women in Domestic Service in New South Wales, 1850-1969," Honours, UNSW, 1991.; Victoria Haskins, "'Could You See to the Return of My Daughter?": Fathers and Daughters under the New South Wales Aborigines Protection Board Child Removal Policy," *Australian Historical Studies* 34.121 (2003)

and apparently of unbounded faith', who spruiked his causes via 'religious auctions' on street corners.⁸⁰ Ardill's first involvement with Aboriginal people was as a member of the Petersham Congregational Christian Endeavour Society, which ministered to the reserve at La Perouse.⁸¹ He had begun donating to the APA in 1881, then joined and quickly rose to Secretary. While he was working with the Aborigines Protection Association he founded the Blue Ribbon Gospel Society, which became the Sydney Rescue Work Society, and the Societies for Providing Homes for Neglected Children and Preventing Cruelty to Children, which operated many institutions for women and children.⁸²

Ardills' charitable enterprises are important to the story of Warangesda, and Aboriginal children in New South Wales, because they shaped what the Board did during the crucial years of 1900 to 1915, when it laid down the policies of forcibly separating children from their parents, and consolidating populations of Aboriginal people onto reserves. The Warangesda Dormitory in this time became a place of compulsory confinement, and the model for the Cootamundra Training Home, which was itself shaped in the form of Ardill's institutions. He believed girls and women were reformed by labour, as 'The child of God must be useful.'⁸³ From 1897 until Ardill was forced to resign from the Board in 1915, the Annual Reports read like issues of Ardill's publicity newspaper *The Rescue*:

We specially care for the children. To rescue these from neglect and vicious surroundings and secure for them home-like care, education and religious training is a very pleasing and important department of our work.⁸⁴

By 1898, the Board had drafted a policy to apprentice girls from reserves.⁸⁵ The expected wage was 5s per week, and Ardill developed a 'form of application'. In 1900 the Board took several girls from Warangesda and placed them in situations found by Ardill, noting their performance 'with satisfaction'. Those same children would later complain they had not been paid and one of the girls was sent, mentally ill, to Parramatta Girls Industrial School.⁸⁶

On the Mission, now called Warangesda Aboriginal Station, the teacher, Shropshire, was still struggling to live in the residence Carpenter had built. A new residence was approved by the Department on 30 September 1898, 11 days

⁸⁰ S. Gapps, 'Mr Ardill's Scrapbook: Alternative Sources for Biography', *Public History Review*, 2, 1993, pp. 102-103.

⁸¹ AWB Minutes, 4/7108, 7-14.9.1893, 5.10.1893; Brett, "'We Have Grown to Love Her'", pp. 10-12

⁸² The institutions Ardill ran included the All Night Refuge, the Home of Hope for Fallen and Friendless Women (South Sydney Women's Hospital), Bethesda Home for Waiting Mothers, Discharged Prisoners' Mission, Jubilee Home for Domestic Servants, Commonwealth Street Mission, Roslyn Hall, Rockdale Babies' Home and Our Children's Home. For further information, see the Find & Connect web resource, <http://www.findandconnect.gov.au/nsw>.

⁸³ *The Rescue*, 28.2.1903, 21.1.1905, 1909-1910

⁸⁴ *The Rescue*, 6.12.1900, cited Parry, "'Shifting for Themselves'", p.38

⁸⁵ AWB Minutes, 4/7112, 21.4.1898, 26.5.1898; 4/7114, 7.12.1899, 11.1.1900

⁸⁶ Apprentices often claimed they had been working without pay. AWB Minutes, 4/7114, 26.4.1900; 30.8.1900; At least one girl would later be called an 'imbecile' and be placed in Parramatta Girls' Industrial School. AWB Minutes, 4/7114, 4.1.1900. The father of one of the girls complained bitterly about her treatment in service at Fairfield, as she was not paid, but the Board accepted the employer's explanation that the girl's earnings had been spent on clothing. AWB Minutes, 4/7114, 25.1.1900; 4/7114, 31.5.1900.

before a gale tore the roof and chimney off the old hut, making the new residence 'extremely necessary'.

The Board's funding was cut in 1902, resulting in further measures to reduce the number of Aborigines requiring support.⁸⁷ At that time Shropshire had qualified as police magistrate, and left the service. He was replaced by J Beatty, who brought a sick wife and employed his sister as sewing mistress in the dormitory, but appears never to have found his feet on the Mission.⁸⁸

The dormitory however, remained important to the Board's overall objectives. By 1906 the Board's Annual Report noted it was looking forward to new legislation which had been drafted by Ardill and a Board member, Robert Donaldson 'with a view of clothing the board with full power over the aboriginal population and the reserves set apart for their use'. The Board was entirely replaced in 1906, as the Board's Annual Report described how the 1896 dormitory had been demolished and recycled as stables for two horses, a cart shed and a machine shed. By that stage there was 51 acres under cultivation, and 13 horses, 75 cattle and 482 sheep. With a new manager installed, the Board stated it hoped the Station would become self-supporting.⁸⁹

By 1907 what the Board called the 'Girls' Training Home' was under the management of Emmeline Rutter, a former employee of Ardill. The Board reported that, at her suggestion, 'instructions were issued that all girls between the ages of 7 and 14 were to go into the home, otherwise the issue of rations was to be stopped.' The school was also under development.

The removal of Carpenter's 'old residence' from the north side of the schoolhouse removed shade from that side of the building, and necessitated the installation of a verandah. The teacher, Beatty, asked for permission to do this, 'supposing I found the 13 sheets of iron required', and received funds to buy some extra iron from the Department of Public Instruction.

The year 1908 brought disastrous floods, and the population surged to 99 adults and 90 children: in all, 157 people were on rations. The new manager, Allan Naylor, painted the roof of the manager's residence and dormitory with 'refrigerating paint' to keep the heat down, and the work of the station revolved around repairing fences, clearing flood drift, and installing an Alston 12-foot windmill, with a 30-foot tower. At the same time, reticulated water seems to have been added to much of the station: this was an unusual investment for any Aboriginal station. The butcher's shop, harness-room, stable and cart shed were all remodelled, a blacksmith's shop erected, and a new stove was installed in the dormitory 'which has proved of great value to the Matron teaching the children cooking.' Naylor reported that he hoped to crop 200 acres in the coming year.⁹⁰

This industry, however, obscured problems on the station. Naylor was both sexually and financially immoderate, and the teacher, Beatty, whose wife suffered a series of devastating miscarriages, also feuded with the local

⁸⁷ Goodall, *Invasion to Embassy*, p.117

⁸⁸ Warangesda Aboriginal School File

⁸⁹ Aborigines Protection Board Annual Report 1906

⁹⁰ Aborigines Protection Board Annual Report 1908

inspector. School numbers dropped and Beatty resigned in June. He was replaced by Balfour Morgan, who was not entitled to occupy the teacher's residence as he was unmarried and the school had been downgraded. The residence was converted to a workshop for children to learn manual trades, and Mr Morgan was obliged to live in the hotel at Darlington Point and cycle to school. Morgan professed to have developed an appetite for the work, but felt he had to resign for his health:

In regard to the impairment of my health I beg to state that for several weeks I arrived daily at the school almost exhausted through excessive heat, frequently with a headache, and the vitiated atmosphere inseparable from Aboriginal school rooms nauseated me causing vomiting and diarrhea (sic).⁹¹

He was talked out of it, although he never won the right to live on the station. Morgan was the last qualified male teacher to work at Warangesda.

2.1.2.5 Warangesda Station under the *Aborigines Protection Act*

The Aborigines Protection Board secured the passage of the *Aborigines Protection Act 1909*, which conferred the powers it had sought to take control of Aboriginal reserve lands and remove children for 'training', as well as to stop more people entering the reserves.⁹² Warangesda was in the Board's sights. It was sitting near its peak population, with 169 residents, of whom 106 were on rations. There were ten girls in the dormitory, although Miss Rutter had left her position after contracting eye problems, and 38 children on the school roll. Although manager Naylor had only managed to crop 135 acres the Board stated in its annual report that it was anticipating further progress.⁹³

Beneath the optimistic surface of the Board's report to government, there were deeper currents. The School File shows that Robert Donaldson and the Board's secretary, AE Pettitt, visited and that Donaldson spoke to Morgan about the low school attendance. He told superintendent Naylor to stop rations of any children 'who absented themselves from school without sufficient cause', recommended the school building be painted, lined and better ventilated, and acceded to Morgan's request that the vegetable garden be fenced with barbed wire, to stop food being stolen.⁹⁴ It seems that the school had lost the support of the station residents, and he was now an agent of Board coercion.

The following year, 1910, the Schoolhouse was repaired and painted. A new door was added at the eastern end of room to improve ventilation and spring roller blinds were put on the windows. A ventilation system was also installed, and the schoolhouse was rendered more comfortable. But what the Board reported the government as an improvement in the moral condition of the station owing to 'a considerable exodus of octoroons, most of whom are self supporting' was, to teacher Morgan, a halving of the number of children on the school roll. He wrote

⁹¹ Warangesda Aboriginal School File

⁹² Read, *Wiradjuri: A Hundred Years War*, p.56

⁹³ Aborigines Protection Board Annual Report 1909

⁹⁴ Warangesda Aboriginal School File

to the Department of Public Instruction in July saying he now only had 16 children, and blamed the losses on the Act. The Superintendent's reports confirmed that the majority of those leaving were families with children, who wanted to avoid putting their children in the dormitory.

The Department of Public Instruction's response was to question whether the teacher's salary was justified.⁹⁵ As the Board's minutes show, that August the manager was ordered to tell the parents they would be expelled under the provisions of the new Act if they did not place their daughters in the dormitory.⁹⁶

Expulsion was a terrible threat to Aboriginal family life, as if parents were rendered homeless it became easy for the Board or the State Children's Relief Department to declare the children were neglected and take them. Despite these threats, the situation at Warangesda does not seem to have improved. By the end of the year Morgan had left and the teacher was Miss Hill, a former employee of Ardill's who had come to Warangesda as a sewing teacher. The loss of a male teacher represented a significant downgrading of the school and there were no more serious investments of government money at Warangesda.

The Board was no longer particularly interested in the Station. In 1911 it opened its new Girls Training Home at Cootamundra. It was Ardill's creation, and he placed Emmeline Rutter in charge and appointed a female Home-Finder to tour reserves around New South Wales, sometimes with the State Children's Relief Department inspectors, and recommend children for removal for training or domestic service. The first girls sent to Cootamundra were the dormitory girls from Warangesda.⁹⁷ On the Station, numbers hovered in the 80s, although Christmas time saw a doubling of the population, as people caught up with family.⁹⁸ The Matron now inspected the cottages weekly and there were just 20 children in the school. Within a year the dormitory was closed.⁹⁹

The Board sacked Naylor, for inappropriate but unspecified conduct and poor accounting practices, in 1913, but under the subsequent manager, McAuslan, the Station erupted into rebellion. The year 1914 saw a total of 56 prosecutions of station residents for obscene language, assault, indecency, drunkenness, entering and remaining on the reserve, assaulting women, trespassing, and disorderly conduct and forty adults were 'sent off to employment'. The disputes appear to have started when the men went on strike for higher wages, and were promptly expelled. Although new huts were added, along with an 8,000 gallon tank and new water services that provided huts with their own taps, life was becoming harder on the reserve. The girls' dormitory was now closed and was converted to manager's residence, after a coat of paint and the addition of a verandah. The teacher reoccupied the residence and the old manager's residence was converted to a store-room. But there were just 65 people resident at Christmas, 17 children on the school roll and 10 attending.

An album of photographs deposited in the State Library of New South Wales by

⁹⁵ Warangesda Aboriginal School File

⁹⁶ Aborigines Welfare Board Minutes, 18.8.1910

⁹⁷ Parry, 'Such a longing'

⁹⁸ Scarlett, *Warangesda Daily Life and Events*.

⁹⁹ Aborigines Protection Board Annual Report, 1912

the Department of Youth and Community Services, dated by library staff as circa 1910, but possibly taken after the dormitory was converted to a homestead in 1912, provides an insight into life on Warangesda Station, and the conditions of the buildings at the time the *Protection Act* was introduced.

The tenor of life on the Station shifted markedly at the time of World War I, largely due to the passage of Amendments to the *Aborigines Protection Act 1909*. Donaldson, a Board member previously closely aligned with Ardill and a co-drafter of the Amendments, was now the Board's Inspector, and made his presence felt. The Board received complaints directly from station residents, but was dismissive of them, and the Home-Finder and State Children's Relief Board were regular visitors to the Station. An incident that illustrates the ways the new regime cut across the culture of the Warangesda residents was a request from the station manager to shoot the people's dogs. The Board understood the high value the community placed on their dogs, so said the manager should leave each cottage with one dog, so long as it was chained up.¹⁰⁰ At the same time the Local Committee was wound up. In 1916 the new manager, Mr GB Holmes, was supplied with a revolver and handcuffs by the Board.¹⁰¹ Holmes left the following year for Cumeragunja, and was replaced by a couple called O'Brien for a year before the Board moved the Cumeragunja manager, HS Trotman, to Warangesda. This was a disastrous move: Trotman had already been counselled for shooting at residents at Cumeragunja, and could hardly be expected to cope with Warangesda, which was riven by drought and struggling with increasingly angry residents.¹⁰²

Schooling was still going on at the reserve, but the teachers were now all female, and the emphasis was on cooking and laundry classes. By 1919 the Minutes of the Board show that it was struggling financially, as drought, government funding cuts and mandatory salary increases bit hard. It resolved to purge all people it considered capable of living independently from reserves and all people of less than half-caste, and began closing reserves all over New South Wales.

Mrs Isabel Edwards was interviewed at Darlington Point by Pam Young about life on the mission on the 23rd October 1985.¹⁰³ Mrs Edwards was born there in 1909 and remembered the mission had been 200 to 300 strong at its height, with 17 houses and quarters for single men. By the time she was at school there was little Aboriginal culture at the Mission, but the people knew who they were, and took no notice of the colour of people's skins: she herself had a Scottish mother who was deeply religious.

¹⁰⁰ Aborigines Welfare Board Minutes 1915; Warangesda Aboriginal School File

¹⁰¹ Aborigines Welfare Board Minutes 1915 and 1916, cited Elphick, *Camp of Mercy*, p.33

¹⁰² Aborigines Welfare Board Minutes, 1917-1919

¹⁰³ Interview with Mrs Isobel Edwards about life on the mission conducted on the 23rd October 1985, Collection of State Library of New South Wales.



Plate 2.4 Images of Warangesda Mission, circa 1910-1915. These photographs would have been taken by or for the Aborigines Protection Board.

(State Library of New South Wales, Photograph album of New South Wales Aboriginal reserves, ca. 1910 / presented by the Department of Youth and Community Services, Call number PXB 492, Digital Order Numbers a530617, a530618, a530619, a530620, a530621)

Mrs Edwards also remembered language being spoken:

We used to hear them talk it a bit – my grandfather mainly. The men used to have a talk and we would listen. My father could talk it fairly well, but not like grandfather – he was really good. I think it was the Wiradjuri language. Grandfather came from the Lachlan when he was a boy though – I remember he used to talk about that. But they let the language go – like the Italians at Griffith, they let their language go.

Mrs Edwards' memories of the Mission were positive. She said people camped down by the river during summer, and the teacher would take the children for swimming lessons.

According to Mrs Edwards, the mission started breaking up because:

Nasty managers used to be there, and they treated everyone else as kids, they tried to boss them around. People used to come down and try to take the children—it was as bad as America and the slaves!

She remembered quarterly visits from Inspector Donaldson and Board members, when children were removed '... they started taking any kids that were big enough. I remember the women crying because their kids were going away.'¹⁰⁴

The interviewer asked Isobel Edwards if the authorities had tried to take her away from her mother:

MRS EDWARDS: They did. They used to come and take the children from the dormitory, the matron used to let them, and get the children ready. When the dormitory didn't operate any more, Mr Donaldson, from the Aborigines Protection Board, and two other chaps would come down from Sydney every three months to see how the mission was going and what they were doing, and they decided they would take a few more children away – somebody's kids!

INTERVIEWER: Not just orphans?

MRS EDWARDS: No, they started taking any kids that were big enough. I remember the women crying because their kids were going away. Donaldson came to our home one day, while dad was at work - the men used to all work as there was work for all of them in that place - and he used to visit the houses to see that they were all kept properly and didn't knock them down or anything like that (they do now too) and he said "Have the children ready in the morning, Mrs Murray, by nine o'clock I am taking them away". She said "You're what?" He said "I'm taking your three oldest girls away in the morning ... Ilda, Isobel and Maryanne". Mum said "Why?" and he said "the dark people don't think as much of their children as white people!" Mum said "Well we do and you're not taking our kids". Well he told her to have them ready at nine o'clock and he told other women as well - Mrs Glass and Mrs Kirby. Then the men came home in the evening and mum was telling dad and I suppose the others told their husbands and dad said "I'll go over and see what Charlie and Jack are doing", so he went over to their places and they said "They're not taking

¹⁰⁴ Ibid.

our kids". They said "Well, how are we going to stop them?" Daid said "Well we won't go to work in the morning, we'll go up and get our orders and pretend we are going to where they sent us and come around the back of the house and stay home until old Donaldson comes". Well the next day Donaldson came to our home and he asked mum if she had the children ready, and she said "No, and you're not taking them". Then dad stepped out from the bedroom door with a double-barrelled shotgun he had and he said "You lay your hands on my kids Donaldson and you'll get this". Donaldson said "Put the gun away Murray, put the gun away". And dad said "You touch those kids and your brains will splatter that roof!" I know it's not a nice thing to say, but he had to frighten him somehow. Anyway, when dad stepped towards him old Donaldson went for his life. He went to Kirby's and Glass's and they said the same thing.

The forceful display worked, on this occasion, but Mrs Edwards knew of other girls from the Mission who were not so fortunate and were sent to the girls' home at Cootamundra at the age of 13 or 14, and were then sent out to work as 'apprentices' for 2/6 a week. As Mrs Edwards described the system, 'it was slavery, they made them do all the dirty jobs about the house, and in the home ... all the dirty work that had to be done - the kids did it. I think it was terrible taking the kids away and making them do that.'

The Education Minister, Thomas Mutch, visited Warangesda in March 1920, but it is not clear what he thought. However when Dr PL Quessy, the Principal Medical Officer, visited the station in August 1920 he issued a scathing assessment, saying the school was being conducted in 'a shed', and there was no good water supply or sanitation. Tenders were called for a school building, but never filled.¹⁰⁵ By March 1921 the teacher had been transferred to Cumeragunja, and Trotman was made teacher-manager. Isabel Edwards remembers him as particularly nasty.¹⁰⁶

The fate of the school and the station was sealed. In December 1922 the Secretary of the Board assured the Department of Education that he expected up to 12 pupils in the new year, and that closing the school was inadvisable, but just over six students turned up. The Department recommended the closure of the school, and the relocation of families to Moonahcullah or Darlington Point.¹⁰⁷

Meanwhile the Board Minutes show 'young idle half-caste youths' aged 17-20 were expelled from the mission. On the 13 January 1923, the Chief Inspector of Primary Schools ordered the Aboriginal Public School at Warangesda closed and all Departmental property removed. The Board's Minutes show it decided to close the station on the 17 October 1924. In December it notified the Education Department of its intention to relocate residents to other centres, and terminate Trotman's employment.

The residents of Warangesda were evicted. Most Warangesda families moved to The Point or the Narrandera Sandhills, and even as far as Erambie, in Cowra. The

¹⁰⁵ Warangesda Aboriginal School File

¹⁰⁶ Interview with Mrs Isobel Edwards about life on the mission conducted on the 23rd October 1985, Collection of State Library of New South Wales

¹⁰⁷ Warangesda Aboriginal School File

Aborigines Inland Mission had also developed a mission on the northern side of the river at Darlington Point, run by Retta Long, an old ally of Ardill's.¹⁰⁸

MRS EDWARDS: Well, it wasn't really a mission in the true sense of the word. A mission is where they have a chance to work as well as live. They only had houses over there – tin huts too, they weren't very nice at all. It had a bag church with a tin roof. A missionary was there, actually she was living in the town, and they ran cement and lime or something over the bags to make it waterproof ... it was that Australian Inland Mission ... I only remember the Longs running it.¹⁰⁹

Photographs held in the State Library of New South Wales show this Mission, a set of bark huts, no better than those Gribble had made in the 1880s when he was trying to get Aboriginal people away from The Point.



Plate 2.5: Bobby Peters at the time of the opening of the church building at Darlington Point, c. 1930 [Aborigines Inland Mission]; Bobby Peters' house, 1930s.
(State Library of New South Wales, Australian Indigenous Ministries pictorial material: pre 1960 photographs, Digital Order Number a731002 and a731003)

But the Warangesda communities-in-exile found their own way. Read had written that the Sandhills community, in particular, became a traditional extended family community, in a way Warangesda never had. The Bamblettts, Carrolls and Ingrams had learned at Warangesda how to build houses without irritating health inspectors, to avoid offering overt challenges without hanging their heads and to manage their own affairs. Gribble's 'waifs and strays' had become an independent community.¹¹⁰ What bound them was the shared history of 46 years of life at Warangesda Mission and Aboriginal Station.

2.1.2.6 Private management – the King Family, 1925 to 2014

When the Board closed Warangesda Station, the property was handed back to the Department of Lands, who decided to put the 1612 acre property out to a ballot for a Homestead Farm Lease. The ballot was conducted in June 1926. The level of interest set records: 3,949 applications were received from all over New South Wales and Victoria.¹¹¹

¹⁰⁸ *Our Aim*, Vol. XXXVIII, No. 5. 18 January 1945, Image of Darlington Point Church 1930

¹⁰⁹ Edwards, *ibid.*

¹¹⁰ *Ibid.*

¹¹¹ WARANGESDA MISSION. (1926, June 9). *The Sydney Morning Herald* (NSW:1842 - 1954),

Freeman's Journal reported that the sale attracted the attention of the firebrand Victorian Catholic Archbishop Daniel Mannix, and summarised his remarks on the sale of the last large holding in the Riverina:

As the farm has only been improved to the value of £915, it is no great prize. It is evidence, however, that the advice, 'Young man, go on the land,' is largely wasted because there is no land available for either the young or the old. The best of the country remains locked up, and squatterdom holds the key wherever the land is decently accessible.¹¹²

The ballot was won by Mr Stewart AL King, of Junee Reefs.¹¹³ The sale was confirmed by the Narrandera Land Board in August 1926.¹¹⁴ At first the land was given under an Occupational Conditional Purchase, with the requirement that King pay 2.5% of the capital value of the land, per annum. On 25 July 1927, the property was mortgaged to the Commonwealth Bank, and on 17 June 1933, the lease was converted to a Homestead Farm Grant. The plans of the Grant show the two cemeteries, which the Kings were expected to preserve.¹¹⁵

Perhaps misunderstanding the purpose of a ballot for the property, Isabel Edwards questioned the sale of the land:

They never sold it to [King] he balloted with a lot of others for it, and he won the ballot. He bought more land later ... Then they started all this mission thing going again, with land rights ... and they tried to get that land back off Geoff King. Anyway, there's ninety acres or something, that Queen Victoria granted to the aborigines there. Mr Gribble went over to London to see her. He had an audience with the Queen. He went to see her about land for the aboriginals and he was taking my grandfather with him. Grandfather said they got to the shipping office where they buy the tickets, and grandfather said to Mr Gribble, "Mr Gribble, how long is it before you see land?" He said "Three months, Jimmy". "Well", he said "don't buy me a ticket, because I'm not going!" That was in Sydney. So, grandfather didn't go to see the Queen. He was Jimmy Murray.

That same James Murray had written to *The Sydney Morning Herald* at the time of the ballot to complain about being removed from the Mission, alleging eviction by the Lang Government, which Murray said was 'indifferent as to where we live and is not likely to care much where we die'.¹¹⁶ Peter Read says local tradition has it that Jim Turner, who had accompanied Gribble on his journey to found Warangesda fifty years before, was the last to leave, and states Turner defended his home at gunpoint until at last the roof was pulled down on top of him.¹¹⁷ But

p.12.

¹¹² GOSSIP. (1926, June 17). *Freeman's Journal* (Sydney, NSW : 1850 - 1932), p.18.

¹¹³ GOSSIP. (1926, June 17). *Freeman's Journal* (Sydney, NSW : 1850 - 1932), p.18.

¹¹⁴ ON THE LAND. (1926, August 12). *The Gundagai Independent and Pastoral, Agricultural and Mining Advocate* (NSW : 1898 - 1928), p.2

¹¹⁵ Land Titles Office, State of New South Wales, Land Grant Register Book, Volume 4534 Folio 55, no 1931/1075.

¹¹⁶ WARANGESDA ABORIGINAL STATION. (1926, June 5). *The Sydney Morning Herald* (NSW : 1842 - 1954), p.9

¹¹⁷ Read, *Wiradjuri: A Hundred Years War*, pp.70-75

the land had never been granted by the Queen, and had never been set aside for Aboriginal people.

In September 2014, on two occasions, Naomi Parry spoke to Jeffrey King, the son of Stewart King, and the father of the current owner of the property, Rohan King.¹¹⁸ Jeffrey was born at Warangesda in 1942, and has lived there his entire life. He has clear memories of his family's early years on the property. Stewart King was just 24 years old and still living with his mother and father and siblings when he won the ballot for Warangesda Station, and the whole family, including grandparents, aunts and uncles, moved to the property with him – at the time, there was one Aboriginal man living on the site. Stewart King's father died on Warangesda and when Stewart married in 1940 or 1941, his mother, Jeffrey's grandmother, moved into a house in Darlington Point. Jeff King attended Darlington Point Public School, and Yanco Agricultural School. His two sisters went to Narrandera to finish their schooling.

When the King family arrived at Warangesda they put the Mission buildings to good use. King moved into the Dormitory, but reduced it in size by about a quarter, reusing materials elsewhere on the site.¹¹⁹ He lived there until 1957, when he built a new home for his family. By that stage the Dormitory/Homestead was in poor condition – Jeffrey remembers the doors continually had to be shortened because the walls were sinking into the floor – but it was rented out until 1974. The severe flooding of that year rendered the building uninhabitable, and it was turned into a hay shed.¹²⁰

The School was converted to a shearing shed, and enclosed and expanded. It remained in use until the 1970s or 1980s. The Teacher's Residence survived because it was useful as shearers' and farmhands' quarters. The Church was used as a general storage area until it fell down in the late 1970s. The remainder of it burned in the 1980s, but Jeff King reports that the bell is now at the Anglican Church in Darlington Point, and suspects that a number of fittings, furnishings and books from the Warangesda Church were also taken there. He says that, by the late 1940s, the only trace of the Aboriginal cottages were the shadows of the pit toilets, but is sure that one of the houses in Macleay Street, Darlington Point, was from the Mission.¹²¹

The majority of the buildings on the Mission Station survived, despite their fragile fabric and the harsh environment, because they were reused by the King family. The most destructive event of recent years was a tornado in 1999, which destroyed the restored Blacksmith's Shop and ruined the roofs of the Dormitory and the School. Within the last five years the chimney from the restored Teacher's Residence has been, in Jeff King's words, 'pinched', by persons unknown, and acacia seedlings are overrunning the existing ruins.¹²²

¹¹⁸ Personal communication with Jeffrey King (interviewed by Naomi Parry), 8 September 2013 and 16 September 2014.

¹¹⁹ Personal communication, Jeff King, 16 September 2014; This information is included in Kabaila, *Wiradjuri Places*; PR Kabaila, Warangesda : archaeological reconstruction of an Aboriginal mission, BA Hons Thesis, Department of Archaeology and Anthropology, ANU, 1993; Warangesda Aboriginal Mission Station, State Heritage Register.

¹²⁰ Personal communication, Jeff King, 16 September 2014.

¹²¹ Personal communication, Jeff King, 16 September 2014.

¹²² Personal communication, Jeff King, 16 September 2014.

The Kings have, over nearly 90 years, preserved the cemetery boundaries and the artefacts that lie within - although it was never made clear to the Kings that the cemetery was supposed to be preserved, they are aware that it is marked on the plans of the property. Jeff King stated that he was aware that previous publications had mentioned the possibility of the presence of a third cemetery, but had never seen any sign of it, and did not remember any talk within the family about it.¹²³

Jeff King reported that his relations with the local Aboriginal community have been, as he put it, 'pretty good'. The shared history of the community of Warangesda has, since the 1980s, resulted in efforts to preserve and recognise the Warangesda Aboriginal Mission and Station site. Clean up and restoration works, which have delayed some of the deterioration in the buildings and controlled the acacia, have been conducted by the National Parks and Wildlife Service and Landcare groups, although some of this work has been undone by tornados in 1999 and the recent theft of the chimney bricks from the Teacher's Residence. Peter Kabaila has documented the site at various stages since the 1990s, and assisted with progressing the listing of the site on the State Heritage Register.¹²⁴ The family members of former residents have held reunions at the site, and documented its buildings photographically. With the Heritage Listing of the site, the tangible history that survives is now linked to the history of that community.

2.2 Ability to Demonstrate

This section seeks to identify the elements of the Warangesda Aboriginal Mission site that can be directly related to various phases of its development and use.

Identifying the general phases of construction of physical elements assists in determining the way in which the built elements of property contribute to its cultural heritage significance. This also assists with decision-making regarding the management of these elements.

To simplify this analysis the various elements of the building have been linked to the periods of authority of those most actively involved in its construction, extension and modification. A more complete understanding of these phases can be obtained by referring to **Section 2.1 Thematic History**.

¹²³ Personal communication, Jeff King, 16 September 2014. The third cemetery is described by Kabaila, P., 2010 Warangesda Burials Briefing for GPR Survey, Griffith Office of DECCW; PR Kabaila, Warangesda : archaeological reconstruction of an Aboriginal mission, BA Hons Thesis, Department of Archaeology and Anthropology, ANU, 1993; Extensive searches for it have been inconclusive.

¹²⁴ Kabaila, *Wiradjuri Places*; PR Kabaila, Warangesda : archaeological reconstruction of an Aboriginal mission, BA Hons Thesis, Department of Archaeology and Anthropology, ANU, 1993; Warangesda Aboriginal Mission Station, State Heritage Register.

Warangesda Aboriginal Mission & Station – Conservation Management Plan

Property Element	Representative of Historical Phase			
	Warangesda Mission 1880-1886	Aborigines Protection Association 1886-1897	Aborigines Protection Board 1897-1924	Pastoral holding 1925-2014
School building				
Building stumps		X	X	X
Milled timber school room frame		X	X	X
Elliptical roof frame		X	X	X
School verandah structure			X	X
Cloak room board walls			X	X
Cloak room hooks			X	X
Four panelled school room door		X	X	X
Remnant school room windows		X	X	X
Galvanised roof vents		X	X	X
Corrugated iron roof cladding		X	X	X
Timber iron wall cladding		X	X	X
Convex profile verandah roof			X	X
Straight verandah roof cladding			X	X
Slatted verandah floor				X
Slatted catching pen floor				X
Boarded school room floor		X	X	X
Openings for counting pens				X
Sheep chutes				X
Shearing gear supporting structure				X
Shearing gear				X
Internal fences & gates				X
Wool bins				X
Alsynite window covers				X
Wool room ruins				X
Engine base & grinder				X
Steel gates & fencing				X
Teacher's House				
Building frame			X	X
Corrugated iron roof cladding			X	X
Guttering & downpipes				X
Brick surface drain				X
Clapboard wall cladding			X	X
Chimney opening			X	X
Northern verandah floor				X
Southern verandah floor				X
Front door (southern side)			X	X
Back door (northern side)			X	X
Double-hung windows			X	X
Chamfered board lining			X	X
Central support column & floor			X	X
Corrugated iron internal divider				X
Work bench & shelving (NE corner)				X
Stored items & general scatter				X
Timber doorway battens				X
Church site				
Low mound	X	X	X	X

Warangesda Aboriginal Mission & Station – Conservation Management Plan

Property Element	Representative of Historical Phase			
	Warangesda Mission 1880-1886	Aborigines Protection Association 1886-1897	Aborigines Protection Board 1897-1924	Pastoral holding 1925-2014
Windmill & water tank				X
Girls' Dormitory/Homestead				
Building stumps			X	X
Brick piers				X
Building frame			X	X
Corrugated iron roof cladding			X	X
Guttering & downpipes			X	X
Weatherboard wall cladding			X	X
Verandah structure – northern &			X	X
Verandah roof cladding			X	X
Verandah floor			X	X
Fibrolite balustrade cladding				X
Laundry structure				X
Laundry wall cladding				X
Concrete laundry tub & brick				X
Laundry copper base & flue				X
Central chimney & fireplaces			X	X
Kitchen chimney & fireplace			X	X
Remnant laundry window				X
Four paneled laundry door				X
Eastern verandah structure			X	X
Eastern verandah fibrolite				X
Internal doors			X	X
Remnant window framing &			X	X
Remnant steps & paving			X	X
Tree plantings			X	X
Stacked materials – southern				X
Perimeter fence				X
Mission Store				
Building stumps			X	X
Floor frame & floorboards			X	X
Building frame & cladding			X	X
Shelves			X	X
Picket & wire fence				X
Two cemeteries & Crown Road				
Small cemetery post & wire				X
Remnant corrugated fence		X	X	X
Small cemetery tree plantings		X	X	X
Decorative iron grave surround		X	X	X
Large cemetery post & wire				X
Peppercorn trees – large	X	X	X	X
Headstone – Mary Ann Hurst	X	X	X	X
Crown Road				X
Peppercorn Drive				
Peppercorn Drive alignment	X	X	X	X
Rows of peppercorn trees	X	X	X	X
Archaeological features				

Warangesda Aboriginal Mission & Station – Conservation Management Plan

Property Element	Representative of Historical Phase			
	Warangesda Mission 1880-1886	Aborigines Protection Association 1886-1897	Aborigines Protection Board 1897-1924	Pastoral holding 1925-2014
Levee – eastern boundary				X
Levee – Dormitory/Homestead				X
Levees – School site			X	X
Levee – shed site			X	X
Levee – Barn/hayshed site			X	X
Stumps - Barn/hayshed site			X	X
Post holes			X	X
Pits - various	X	X	X	X
King family bottle dump				X
Sheep dip – south east corner				X
Sheep dip – School/woolshed				X
Artefact scatter – north west	X	X	X	X

3. Physical Evidence

3.1 Introduction

The buildings of the Warangesda Aboriginal Mission were constructed between 1880 and 1923. Following purchase of the property in 1926 the King family modified the remaining buildings for other purposes.

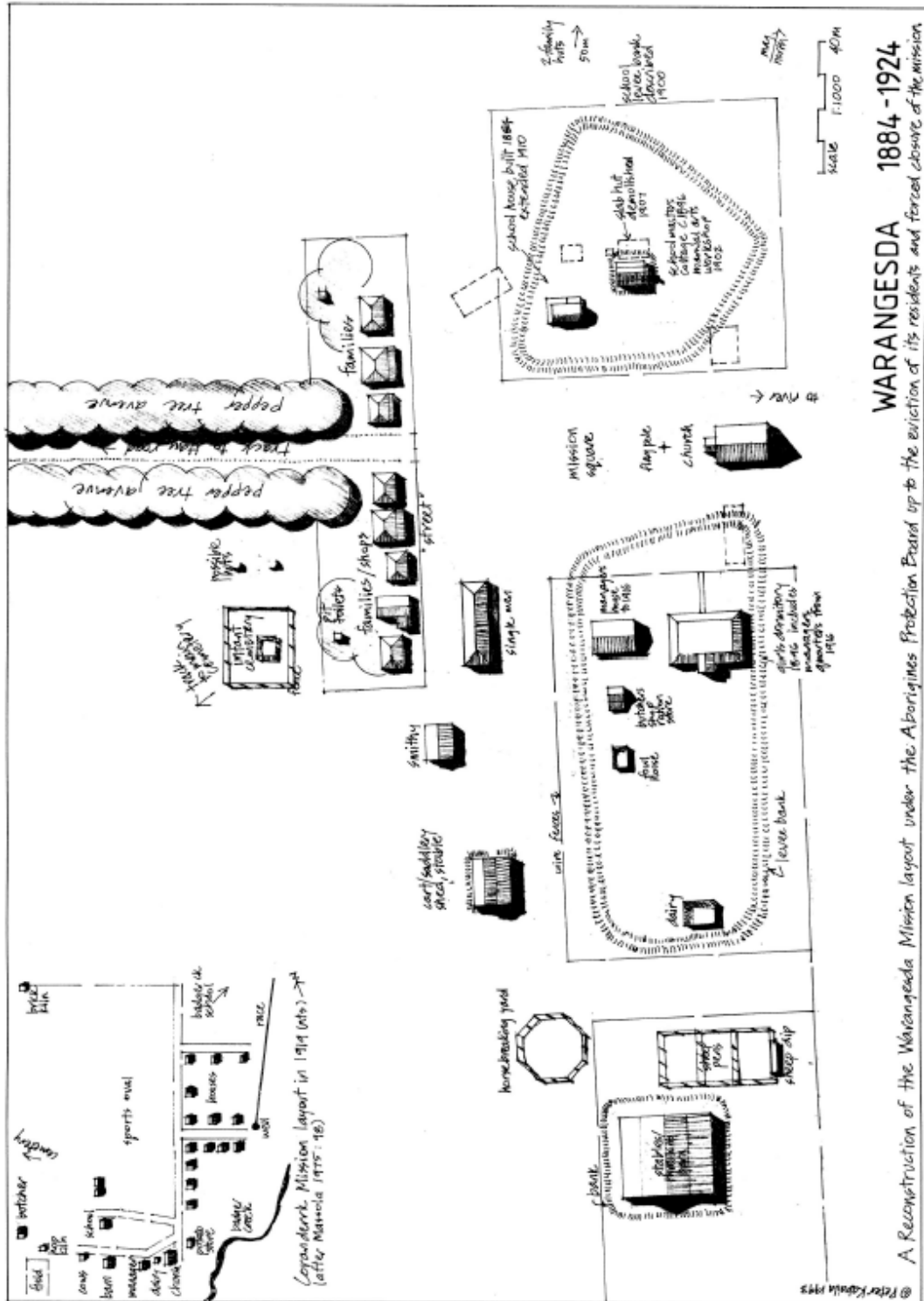


Figure 3.1: Plan of the Warangesda Mission 1884-1924. (Peter Kabaila 1993. Used with permission.)

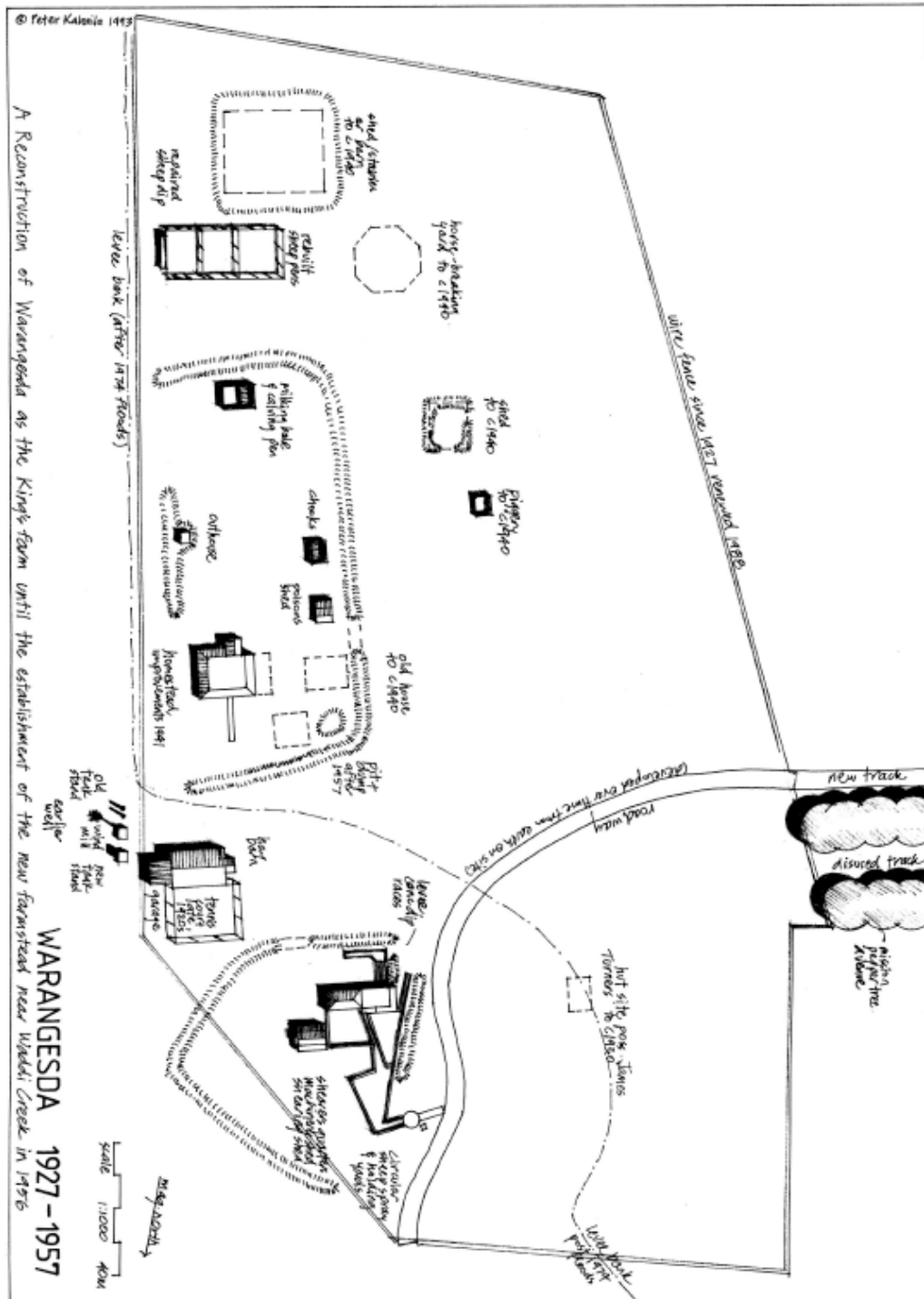


Figure 3.2: Plan of Warangesda Homestead Farm Area 1927-1957 showing buildings presumed to be present at that time. (Peter Kabaila 1993. Used with permission.)

Each of the remnant mission buildings and landscape features is described in this section. These are as follows:

- Warangesda School Building,
- Teacher's House,
- Church site,
- Water tank & windmill,
- Girls' Dormitory/Homestead,
- Mission store,
- Two cemeteries & crown road,
- Peppercorn drive.

The key elements of all structures have been identified and a brief assessment made of their condition. A key to descriptions of condition is included below:

Condition	Definition
Sound	Complete, stable and structurally intact. The element appears to be in a condition to sustain its current function for some time to come.
Fair condition for age	Displays a level of deterioration commensurate with the time it has been in use. Although not pristine it maintains a reasonable level of structural integrity.
Poor condition	Heavily weathered or deteriorated. This may mean element is close to failing or has become detached from other elements of the building.

3.2 Warangesda School Building

In 1880 a two acre block (Portion 137 Parish of Waddi) was separated from Aboriginal Reserve AR2684. This was dedicated as an “Aborigines School Site”.¹²⁵ Classes for up to 50 local children were originally held in a building constructed by J.B. Gribble. This structure served as a schoolroom and church. During 1882 classes were held in a tent. During 1884-1885 a weatherboard clad, timber lined building was constructed to operate as a school building. Regardless it appears that the tent was still in use during 1885.

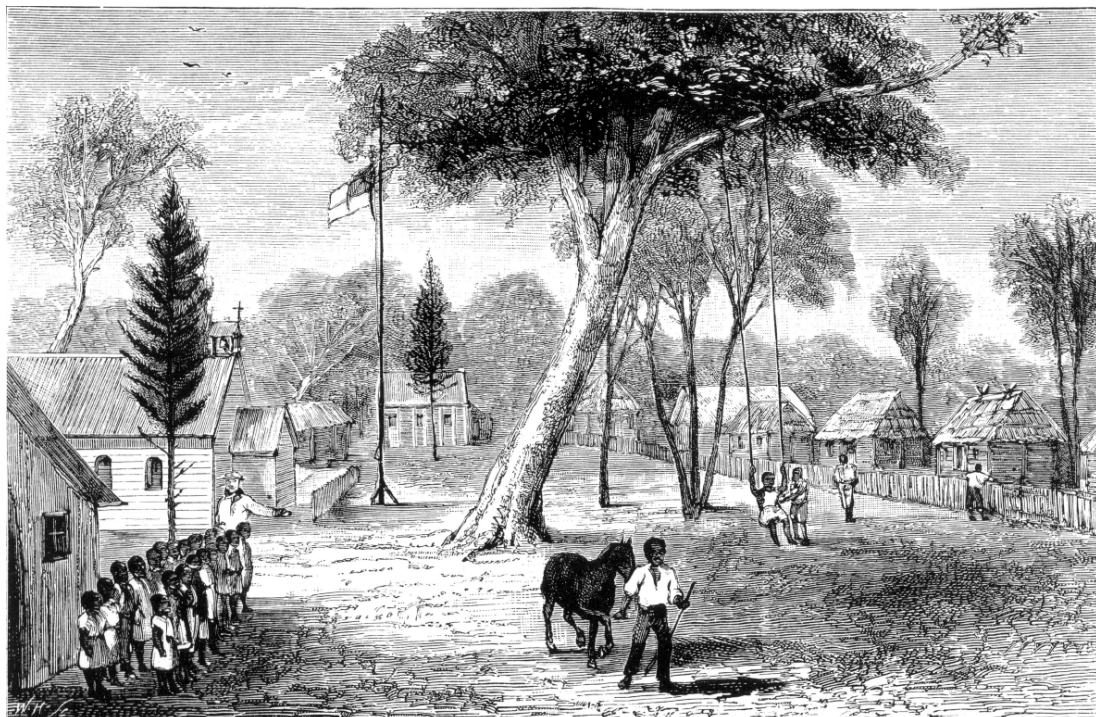


Figure 3.3: An 1880s representation of Warangesda showing the church (left centre) and what appears to be either the 1884 timber school or earlier school tent. (Waddi Housing & Advancement Corporation)

In December 1894 E.J. Cummings of Darlington Point was awarded a contract to build a standard New South Wales Government design “beehive” single-roomed school building on Warangesda. The most prominent feature of the building is an elliptical, corrugated iron clad roof. After numerous complaints regarding excessive heat within the school building a verandah was constructed on the

¹²⁵ Parish of Waddi, County of Boyd 1888 – LPMI [Online]

northern and western sides in 1907. Sections of the verandah feature a convex style corrugated iron roof. The entire verandah roof was clad in a mixture of recycled corrugated galvanised iron and new material purchased for the project.¹²⁶ The 1894 school building was still housing the mission school in the early 1920s. After the purchase of the property as Homestead Farm Area the school was converted into a shearing shed and a woolshed was constructed at its eastern end. The building was extensively damaged by wind storms in 1992 and 1999, and is currently in a very poor state of repair.



Plate 3.1: The Warangesda School building photographed from the northwest in 1993. A patch on the verandah roof indicates where the chimney was located. The large extension was a wool room for the woolshed. (Waddi Housing & Advancement Corporation)



Figure 3.4: A representation of the school as it may have looked after the verandah was added in 1907. A 1910 photograph shows a chimney located half way along the northern verandah. (Ian Laing 2014)

¹²⁶ Parry, N., 2014. Warangesda Timeline.



Plate 3.2: The northern side of the school.
(October 2013)



Plate 3.3: The western end of the school. (October 2013)



Plate 3.4: The former school viewed from the southeast. The ruins of a wool room are in the foreground.



Plate 3.5: Northwestern corner of the former school building.



Plate 3.6: The school viewed from the northeast.



Plate 3.7: Interior of the verandah looking east. The enclosed end contains an old cloak room.



Plate 3.8: Interior of the schoolroom/woolshed.



Plate 3.9: Galvanised vents inside the former catching pens.

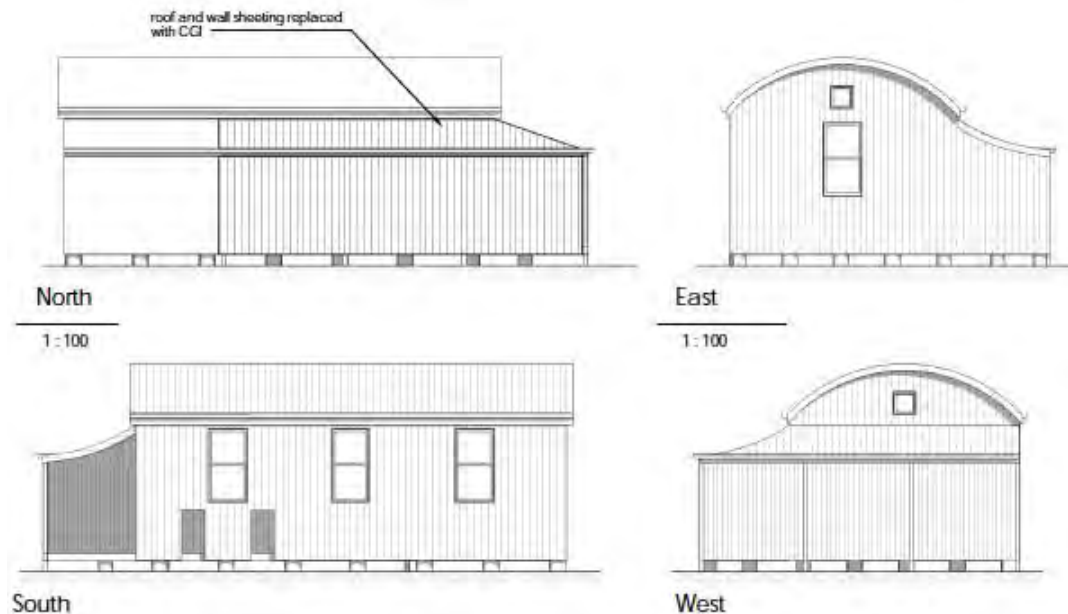


Figure 3.5: A representation of the school as modified to create a woolshed.
(Ian Laing 2014)

School building	
Building element	Condition
Building stumps	Appear to be generally sound.
Milled timber school room frame	Generally sound.
Elliptical roof frame	This frame has been heavily damaged & is incomplete.
School verandah structure	Generally intact or rebuilt.
Cloak room board walls	These walls are intact but have separated at the corner.
Cloak room hooks	Hooks are in place but broken.
Four panelled school room door	Generally complete. Infill panels have been damaged.
Remnant school room windows	All window frames have been damaged & are incomplete.
Galvanised roof vents	Complete but disconnected.
Corrugated iron roof cladding	Damage & displaced.
Corrugated iron wall cladding	Generally intact.
Convex profile verandah roof cladding – Sun Brand	Sections of original verandah roof cladding remain in place.
Straight verandah roof cladding	Generally sound.
Slatted verandah floor	Exposed sections of this floor are rotted & dangerous.
Slatted catching pen floor	Appears to be complete.
Boarded school room floor	Appears to be complete.
Openings for counting pens	Generally intact.
Sheep chutes	Heavily rotted.
Shearing gear supporting structure	Appears to be complete.
Shearing gear	Generally intact.
Internal fences & gates	Incomplete.
Wool bins	Weathered & incomplete.
Alsynite window covers	Heavily weathered
Wool room ruins	Remnants only in place.
Engine base & grinder	Complete.
Steel gates & fencing	Generally intact.

3.3 Teacher's House

In the early years of the Warangesda Aboriginal Mission a school teacher was accommodated in a tent erected on the block dedicated as a school site. By June 1882 the teacher had constructed a three-roomed cottage, which he described as follows:

The residence consists of a cottage of three rooms and kitchen, with outhouse built of slabs (red gum), sawn, iron hoop lined, and papered, properly floored and perfectly suitable for teachers' residence.

After reports that this residence was unsatisfactory a new two-roomed residence was constructed in 1898 and the slab-walled building was retained as a workshop.¹²⁷ The new building was constructed with weatherboard cladding on a milled timber frame. After the closure of the mission and its sale as a Homestead Farm Area the teacher's residence was converted into a shearers' quarters. In more recent decades it has been used as a workshop.

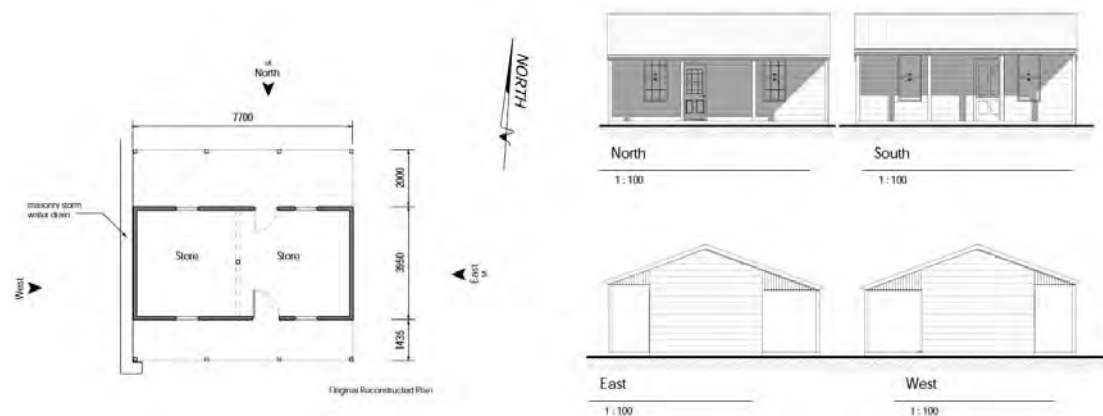


Figure 3.6: Plans and elevations of the 1898 school teacher's house in its current form. (Ian Laing 2014)



Plate 3.10: The 1898 teacher's house photographed in 2009 after conservation works. The bricks forming the chimney were subsequently stolen. (Heather Edwards collection)

¹²⁷ Parry, N., 2014. Warangesda Timeline.



Plate 3.11: The southern side of the 1898 teacher's house in October 2013.



Plate 3.12: The northern side of the 1898 teacher's house.



Plates 3.13 & 3.14: The 1898 teacher's house viewed from the east (left) and west (right). The cottage chimney has been removed.



Plates 3.15 & 3.16: Some conservation works have been undertaken on the building with new guttering & downpipes leading to brick drains.



Plates 3.17 & 3.18: Interior of the 1898 teacher's house showing original wall finishes & work bench installed in the northeast corner.



Plates 3.19 & 3.20: The front (left) & back (above) doors of the 1898 teacher's house.



Plate 3.21: Central wall of the 1898 teacher's house. The timber column appears to be original.

Teacher's House	
Building element	Condition
Building frame	Generally intact. There is evidence that the frame has shifted towards the west.
Corrugated iron roof cladding	This appears to be complete. Iron sheets are loose and should be secured.
Guttering & downpipes	These appear to be relatively new & are functional.
Brick surface drain	The brick surface drain is relatively new, however its northern end appears to have lifted.
Clapboard wall cladding	Generally intact although sections of the eastern wall are damaged & incomplete.
Chimney opening	Appears to be sound.
Northern verandah floor	Heavily weathered with broken & missing boards.
Southern verandah floor	Generally intact
Front door (southern side)	Appears to be intact
Back door (northern side)	Generally intact although a number of glazing bars & lights have been broken.
Double-hung windows	Window framing & sashes appears to be complete although much glass is broken. Northeastern window is missing.
Chamfered board lining	Appears to be sound & complete.
Central support column & floor divider	Appear to be sound & complete.
Corrugated iron internal divider	Generally complete.
Work bench & shelving (NE corner)	Appear to be intact.
Stored items & general artefact scatter	General scatter was not investigated in detail. Much appears to be related to workshop activity.
Timber doorway battens	Appear to be intact.

3.4 Church site

A church was built on Warangesda very soon after the establishment of a mission. Photographs indicate that this building was constructed using adzed slabs dropped between adzed timber uprights. This type of construction was common in the western Riverina from the 1850s onwards. At some time during the life of the mission the drop slabs were removed and the church was reclad in weatherboard. The church was located on a low rise, which is still discernible in the landscape. After the establishment of the Warangesda Homestead Farm Area it was converted into a hayshed. A bore and water tank are located adjacent to the church site.



Plate 3.22: The church site photographed in March 2014. The church was located to the left of the water tank.



Plate 3.23: The Warangesda Mission church photographed in the late 19th Century. (Howard family collection)



Plate 3.24: The church photographed in a partly ruinous state in about 2009. (Waddi Housing & Advancement Corporation)

Church site	
Building element	Condition
Low mound	The ground on this mound is compacted. There is little evidence of the church building.
Windmill & water tank	Appear to be intact.

3.5 Girls' Dormitory/Homestead

Available records indicate that a dormitory for girls was established at Warangesda in 1887. A new girls' dormitory building and hut for single men were designed by the Aborigines Protection Board in 1895. Construction of the dormitory commenced in June 1896.¹²⁸ Early photographs indicate that it was constructed with skillion roofs and large weatherboard clad fascias. The main entry, on the western side of the building was covered by a small gable-roofed portico. The dormitory is a timber-framed structure clad in clapboard and lined with chamfered boards. It is currently in a very fragile state and appears beyond repair.

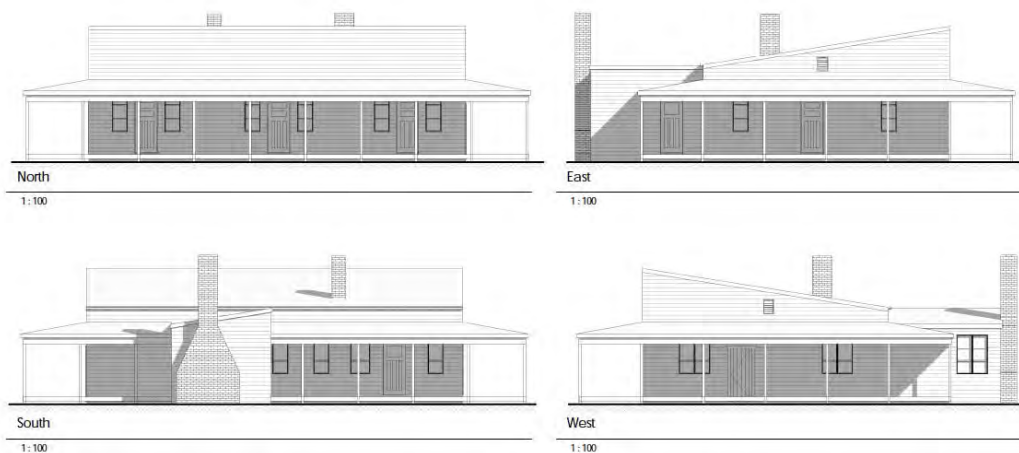


Figure 3.7: Elevations of the Warangesda Girls' Dormitory as it possibly appeared prior to conversion into a homestead. (Ian Laing 2014)

¹²⁸ Parry, N., 2014. Warangesda Timeline.

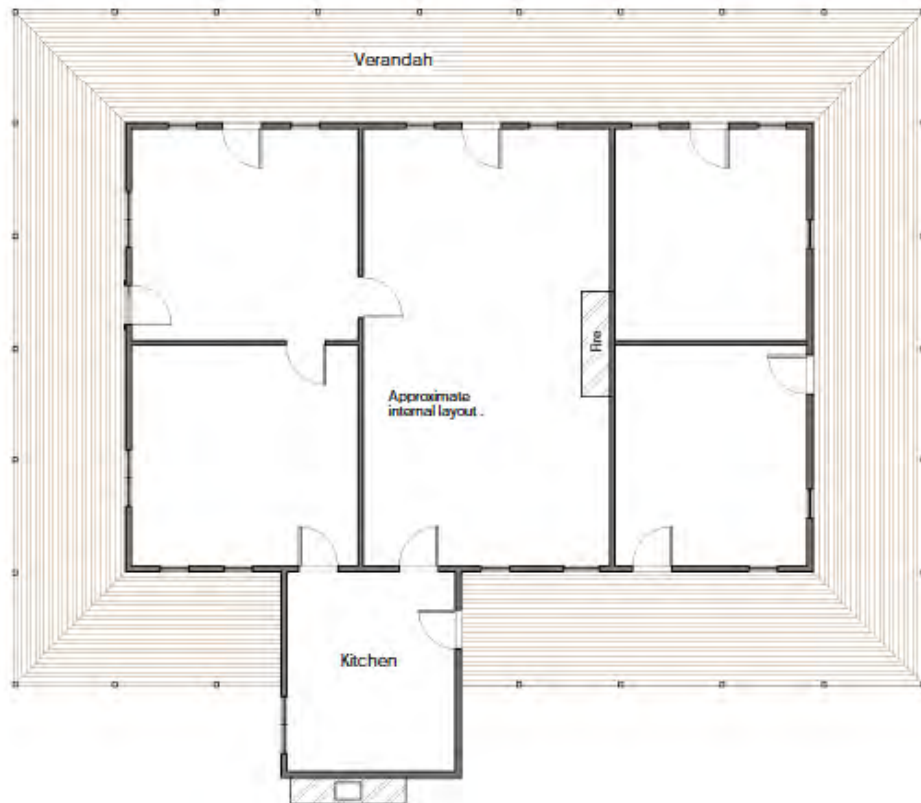


Figure 3.8: Conjectured plan of the former Girls' Dormitory in its original format circa 1896. (Ian Laing 2014)

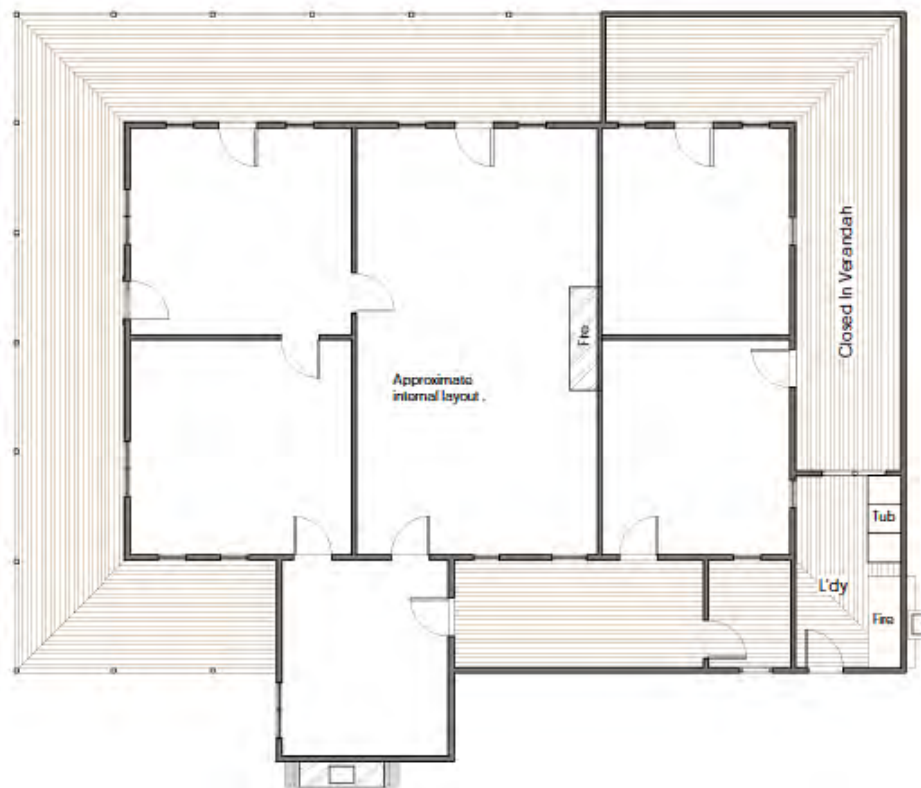


Figure 3.9: The former Girls' Dormitory converted into a homestead circa 1927. (Ian Laing 2014)



Plate 3.25: The western side of the former dormitory. This was the front of the building.



Plates 3.26 & 3.27: The northern & southern ends of the western side.



Plate 3.28: The northern side of the former dormitory.



Plate 3.29: The use of fibrolite cladding on the laundry at the eastern end of the building indicates that it was constructed after 1917.



Plate 3.30: The northwestern corner of the laundry.

Plate 3.31: The northwestern corner of the laundry.





Plate 3.32: The eastern side of the building. The nearest chimney serviced a kitchen.



Plates 3.33 & 3.34: The kitchen wing & enclosed verandah on the eastern side of the building.



Plate 3.35: The southern side of the building.



Plate 3.36: Remnant steps.



Plate 3.37: Row of trees located south of the former dormitory.

Girls' Dormitory/Homestead	
Building element	Condition
Building stumps	Appear to be generally intact.
Brick piers	Appear to be generally intact.
Building frame	The frame is heavily degraded with skillion roof framing in particularly poor condition.
Corrugated iron roof cladding	The roof cladding is incomplete & is providing almost no protection to the structure.
Guttering & downpipes	These appear to be almost nonexistent.
Weatherboard wall cladding	The western & southern façade cladding is in very poor condition. Wall cladding beneath the verandahs appears to be relatively intact.
Verandah structure – northern & western sides	Appears to be generally sound.
Verandah roof cladding	Generally intact.
Verandah floor	Incomplete & broken.
Fibrolite balustrade cladding	This material is bonded asbestos and represents a potential hazard. If burnt it will become friable and present a greater hazard.
Laundry structure	This is incomplete & in a state of collapse.
Laundry wall cladding	This material is bonded asbestos and represents a potential hazard. If burnt it will become friable and present a greater hazard.
Concrete laundry tub & brick stand	Appear to be intact.
Laundry copper base & flue	Appear to be generally intact.
Central chimney & fireplaces	Appear to be generally intact.
Kitchen chimney & fireplace	Appear to be generally intact.
Remnant laundry window	Incomplete with only one of two sashes intact.
Four paneled laundry door	Appears to be complete.
Eastern verandah structure	Appears to be generally complete.
Eastern verandah fibrolite cladding & lining	This material is bonded asbestos and represents a potential hazard. If burnt it will become friable and present a greater hazard.
Internal doors	Generally incomplete & in poor condition.
Remnant window framing	Generally incomplete & in poor condition.

Girls' Dormitory/Homestead	
Building element	Condition
& sashes	
Remnant steps & paving	Degraded but easily discernible.
Tree plantings	Appear to be in good condition.
Stacked materials – southern side	In poor condition.
Perimeter fence	Generally in poor condition.

3.6 Mission Store

The ruins of a building that functioned as a butcher shop and mission store are located south of the former girls' dormitory. The frame of this building has collapsed and is currently lying on the remains of the floor.



Plate 3.38: The former butcher shop and mission store photographed in 1993. (Heather Edwards collection)

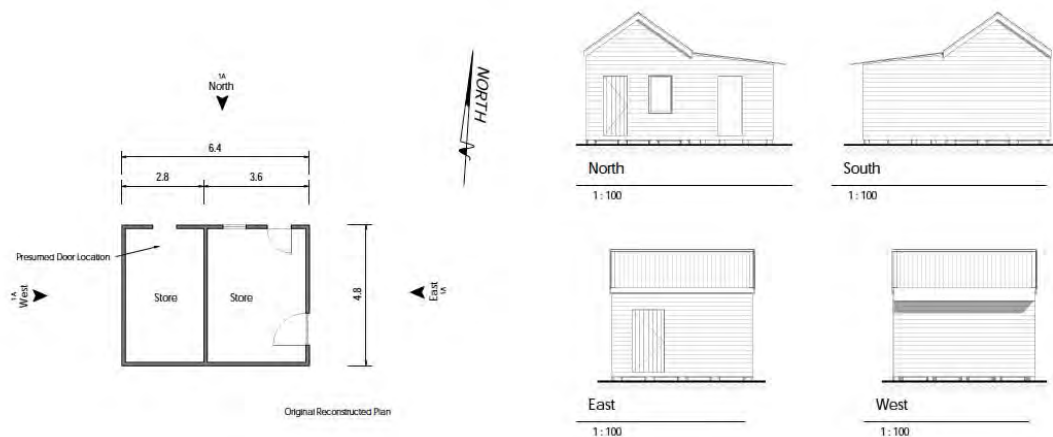


Figure 3.10: Conjectured plan & elevations of mission store based on site evidence. (Ian Laing 2014)



Plate 3.39: The mission store viewed from the east.



Plate 3.40: The mission store viewed from the west.



Plate 3.41: The mission store viewed from the south.



Plate 3.42: The mission store viewed from the north.



Plate 3.43: Remnant shelving is discernible within the ruin.

Mission Store	
Building element	Condition
Building stumps	Appear to be intact.
Floor frame & floorboards	Broken but generally complete.
Building frame & cladding	Collapsed & in poor condition.
Shelves	Collapsed but generally complete.
Picket & wire fence	Collapsed & incomplete.

3.7 Cemeteries & Crown road

Two dedicated cemeteries are located within the former mission site. These appear to have been used informally during the life of the mission as neither appears on parish maps until both were designated as Reserves for Graves in 1923. When these reserves were created a Crown Road was dedicated to connect them to what is now the Sturt Highway. The grave reserves and Crown Road were excluded from the Homestead Farm Area created in 1923.

There is oral history evidence obtained from three separate sources that a third burial ground was located on the northern side of the Peppercorn Drive leading to the mission. This has been described as the Warangesda Main Cemetery.¹²⁹ The identified location for this cemetery is within the boundary of the original Aboriginal Reserve AR2684 within which all of the Warangesda Mission buildings were located. If it was located here it seems odd that an additional two cemeteries would be located within the same area and that only these would have been dedicated as Crown Reserves in 1923.

In 2010 archaeologist Dr Peter Kabaila prepared a briefing paper for possible GPR surveys of the burial sites at Warangesda. He raised the following points regarding the possible third cemetery:

- Jeffrey King, who was born on the property in 1942, has no recollection of any evidence of a cemetery in the location identified. This was confirmed in conversations with Dr Naomi Parry in 2014.
- Two of the three oral history accounts identify the cemetery as being on the left hand side of the peppercorn drive. Dr Kabaila conjectured whether those identifying this location had confused it with the large marked cemetery located on the hill to the right of the peppercorn drive.

The area identified as the location of the third cemetery is located outside the curtilage boundary of the State Heritage Register Listing and is not covered by this CMP. Regardless it is suggested that further investigation of the site be undertaken to determine the accuracy of the oral history accounts. It is recommended that a ground penetrating radar (GPR) study be undertaken in accordance with the scope of works prepared by Dr Peter Kabaila in 2010. This scope of works is included as **Appendix G**.

There is no evidence that the Crown Road was ever used.

¹²⁹ National Parks & Wildlife Service, undated. Warangesda's Main Cemetery.



Plate 3.44: Small cemetery located south of the Mission Store.



Plate 3.45: One marked grave is located within the small cemetery. This cemetery is believed to have been for children.



Plate 3.46: The larger cemetery is on a rise located further south.



Plate 3.47: Headstone marking the grave of Mary Ann Hurst within the larger cemetery. This is the only headstone within the cemetery.



Plate 3.48: View west along the former peppercorn drive towards the possible location of a third cemetery.

Two cemeteries & Crown Road	
Feature	Condition
Small cemetery post & wire fence	Appears to be generally sound.
Small cemetery remnant corrugated iron fence	Appears to be complete.
Small cemetery tree plantings	Appear to be sound.
Decorative iron grave surround	Appears to be complete.
Large cemetery post & wire fence	Appears to be generally sound.
Peppercorn trees – large cemetery	Appear to be generally sound.
Headstone – Mary Ann Hurst	Excellent condition.
Crown Road	There is no evidence of this road in the landscape

3.8 Peppercorn drive

Warangesda Mission Station was approached along a drive leading from Darlington Point. This road has been identified by Peter Kabaila as a new road. The original entrance drive to the mission was located on the northern side of the surviving peppercorn trees and was marked by an avenue of peppercorns. Accordingly it was known as Peppercorn Drive. The new road continues to be the main access through Warangesda and is the main road to the mission site.



Plate 3.49: Remnant southern section of Peppercorn Drive looking towards the mission site.

Peppercorn Drive	
Feature	Condition
Peppercorn Drive alignment	This appears to be intact.
Rows of peppercorn trees	Trees are now only located along the northern side of the road. Surviving trees appear to be dying.

3.9 Archaeological remains, features & surface structures

The area contained within the SHR boundary includes a number of archaeological remains and features associated with the Warangesda Aboriginal Mission and Warangesda pastoral station. These features have been identified by Dr Peter Kabaila in archaeological surveys undertaken from 1993 onwards. A supplementary survey and review were undertaken by Ray Christison in October 2014.

Features identified on the site include:

- Levee banks;
 - Possibly associated with the mission,
 - Associated with the Homestead Farm Area,
- Pits possibly associated with drop toilets,
- Artefact scatter associated with former dwellings,
- Remnant posts,
- Sheep dip.

All features identify past uses of the SHR curtilage.



Plate 3.50: Levee forming the eastern boundary of the SHR curtilage. The former girls' dormitory is in the centre of the photograph. This levee was constructed in 1974.



Plate 3.51: Section of levee enclosing the site of a former barn or hayshed. This was identified by Dr Peter Kabaila as having been constructed circa 1900.



Plate 3.52: Site of a sheep dip.

Archaeological features	
Feature	Condition as at October 2014
Levee – eastern boundary of SHR curtilage	Sound. This appears to have been repaired & has a high degree of integrity.
Levee – Girl's dormitory/homestead	Sound. Appears to be generally complete.
Levees – School site	Poor condition. These appear as shadows in the landscape.
Levee – shed site	Poor condition. Barely discernible.
Levee – Barn/hayshed site	Fair condition for age. Easily discernible.
Stumps - Barn/hayshed site	Fair condition for age.
Post holes	Barely discernible.
Pits - various	Fair to poor condition.
King family bottle dump	Barely discernible.
Sheep dip – south east corner	Poor condition.
Sheep dip – School/woolshed	Poor condition.
Artefact scatter – north west corner	This has been disturbed by recent earthworks.

Most of the area included within the SHR curtilage has been identified as having high archaeological potential with two areas noted as having moderate archaeological potential.

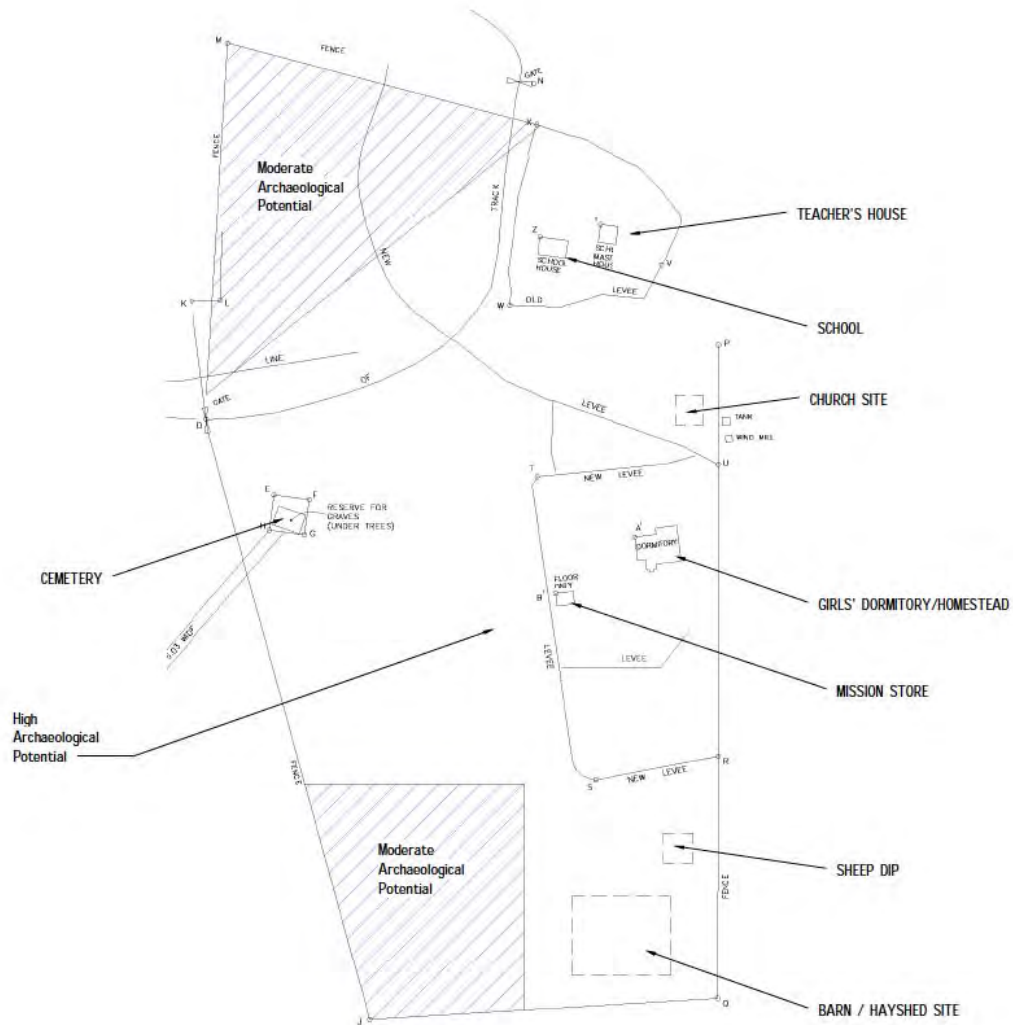


Figure 3.12: Archaeological zoning plan. (Ian Laing 2014)

4. Assessment of Cultural Significance

4.1 Comparative analysis

This comparative analysis makes a basic comparison between the Warangesda Aboriginal Mission and Station and the following places:

- Aboriginal Mission site listed on the NSW State Heritage Register,
- Mission and fringe dweller sites located in the Riverina.

4.1.1 Places on the NSW State Heritage Register

The following Aboriginal Mission and fringe dweller sites are currently listed on the NSW State Heritage Register:

- Blacks Camp, Wellington SHR 5056670
- Blacktown Native Institution SHR 5051312
- Brewarrina Aboriginal Mission Site, Brewarrina SHR 5053415
- Burra Bee Dee (Forked Mountain) Mission, Coonabarabran SHR 5054965
- Ulgundahi Island, Clarence River SHR 5055412
- Warangesda Aboriginal Mission and Station SHR 5055095
- Wellington Convict and Mission Site – Maynggu Ganai SHR 5051556

The significance of these places has been assessed as follows:

Blacks Camp, Wellington

Blacks Camp is the earliest remembered Aboriginal camp in the Wellington area. The former camp site is part of a sequence of post contact Aboriginal settlements in Wellington, where Wiradjuri People lived segregated from the town's people. The site has the potential, through archaeological relics and deposits, to provide information and insight into the demographics, living conditions, social organisation and cultural practices of Aboriginal people living in the Wellington area in the 19th and early 20th Centuries. Blacks Camp is significant to the Aboriginal community because the site tells part of the story of what became of the Wiradjuri People following the arrival of non-Aboriginal settlers in the Wellington Valley and the loss of Wiradjuri traditional lands. The former camp site is also significant to the local Aboriginal community as an Aboriginal burial ground and for its two traditional Aboriginal sites (a scarred tree and shell midden).¹³⁰

Blacktown Native Institution

The Blacktown Native Institution is a site of State significance because of its combination of historical, social and archaeological values. The Blacktown Native Institution played a key role in the history of colonial assimilation policies and race relations. The site is notable for the range of associations it possesses with prominent colonial figures including: Governor Macquarie, Governor Brisbane, Samuel Marsden, William Walker and Sydney Burdekin. The Blacktown Native Institution site is valued by the contemporary Aboriginal community and the wider Australian community as a landmark in the history of

¹³⁰ Blacks Camp, Wellington. Online

cross-cultural engagement in Australia. For Aboriginal people in particular, it represents a key historical site symbolising dispossession and child removal. The site is also important to the Sydney Maori community as an early tangible link with colonial history of trans-Tasman cultural relations and with the history of children removed by missionaries. The Blacktown Native Institution is a rare site reflecting early 19th century missionary activity. The site has the potential to reveal evidence, that may not be available from other sources, about the lives of the children who lived at the school and the customs and management of the earliest Aboriginal school in the colony. The site also has the potential to contain archaeological evidence relating to later phases of land use, including the period the property was owned by Sydney Burdekin. In addition, the site may contain evidence of Aboriginal camps which may provide information about how Aboriginal people, accustomed to a traditional way of life, responded to the changes prompted by colonisation.¹³¹

Brewarrina Aboriginal Mission Site

The Brewarrina Aboriginal Mission was the oldest institutional-type community in the state that was still managed in 1965. Brewarrina Mission was the first institution formally established by the Aborigines Protection Board as part of its policy to segregate Aboriginal people. Over the years, the Brewarrina Mission was used to house other Aboriginal people from Tibooburra, Angledool, Goodooga and Culgoa to form the reserve which operated between 1886 - 1966 and was one of the longest running reserve stations in NSW. During the reserve period many Aboriginal people died and were buried in the reserve cemetery. The cemetery is no longer used by the community its integrity is held high within the values of the Aboriginal people. The entire site of Brewarrina Mission including its cemetery is a significant place to the many Aboriginal tribes including Ngemba and Murrawarri tribe as a 'place of belonging'. The place retains its high integrity in its cultural, spiritual, social and historical values to many Aboriginal people across NSW.¹³²

Burra Bee Dee Mission

Burra Bee Dee Mission and Forky Mountain is of State significance as it maintains and continues to show the historical process and activities and is a place of occupancy of Aboriginal people from the district. The site is associated to a significant historical phase of NSW as it was land granted to an Aboriginal woman, Mary Jane Cain in the early 1900's by Queen Victoria and gazetted in 1911 as an Aboriginal Reserve. The area is able to demonstrate the strong associations to past customs and provides an understanding of cultural practices that were undertaken. The site of Burra Bee Dee mission, the cemetery and Forky Mountain is associated to the Gamilaraay people as a significant place as it is the original site of occupation for many Aboriginal people, it is associated to the memory of Mary Jane Cain and it is a place of cultural, spiritual, historical and social values.¹³³

Ulgundahi Island, Clarence River

Ulgundahi Island and its surrounding waters is highly significant to the cultural, social, spiritual and heritage values of the Yaegl people and other Aboriginal people who have a strong association with the island. Ulgundahi Island was gazetted as an Aboriginal Reserve in 1904 and became home to most of the local Aborigines living in camps scattered about the fringes of Maclean and Lower Clarence Region including Southgate, Ashby, Lawrence and Ulmarra. Being one

¹³¹ Blacktown Native Institution. Online

¹³² Brewarrina Aboriginal Mission Site. Online

¹³³ Burra Bee Dee Mission. Online

of many Mission sites across NSW, its social significance relates to the associations with the Aboriginal Protection Board removing Aboriginal people from local towns and cities in an attempt to abolish all traces of Aboriginality. Today the island and its significance to the cultural and heritage values remains strong for the Yaegl people and other Aboriginal people who have an association with the island. The island continues to be utilised by the Yaegl community for uses such as educational tours and organic farming.¹³⁴

Wellington Convict and Mission Site – Maynggu Ganai (Wellington Valley Mission)

Wellington Convict and Mission Site - Maynggu Ganai is a rare cultural landscape with extensive archaeological evidence of the second colonial outpost established on the frontier west of the Blue Mountains. It was established in the 1820's as a convict agricultural station and by 1827 had become a destination for educated or middle class convicts or "specials". The place was the centre of ongoing first contact between the Wiradjuri and the British settlers. The contact between the two cultures and the way each subsequently evolved is part of the physical history of the place. Occurring on the frontier of the colony the settlement made possible subsequent pastoral expansion. It has the potential to provide rare physical evidence of the way of life at a remote rural convict settlement. The place has very high potential to reveal new information about an inland convict agricultural station; providing material for comparative analysis of later sites. The convict station later became the first inland Aboriginal mission in Australia and is an early example of the forced institutionalisation of Aboriginal children. The place is of high social and cultural significance to the Wellington Wiradjuri in particular the descendants of those associated with the Mission. The place has social significance for its role as the original Wellington settlement and it plays an important role in defining the cultural identity of the town of Wellington.¹³⁵

Of the former Aboriginal Mission sites listed on the NSW State Heritage Register Warangesda is alone in having surviving buildings with direct association to the period in which it was an Aboriginal Mission. The Manager's House, two dwellings and the Forked Mountain School formerly on the Burra Bee Dee site survive but were removed to another property in the 1950s. Under the ownership of the King family Warangesda Mission Station buildings were adapted to support the functions of a pastoral enterprise. The King family's custodianship of these structures has ensured their survival in place. The presence of these buildings sets Warangesda apart from other similar sites. Warangesda is also documented as the place at which removal of children was first undertaken. The dormitory system adopted at Warangesda to separate children from their parents was also adapted to other places. This became the basis of a system of institutions across New South Wales.

4.1.2 Mission and fringe dweller sites in the Murrumbidgee Basin

During the 1990s archaeologist Peter Kabaila published three books detailing recording of fringe dweller and mission sites along three of New South Wales' major inland rivers, The Murrumbidgee, The Lachlan and The Macquarie. These

¹³⁴ Ulgundahi Island, Clarence River. Online

¹³⁵ Wellington Convict and Mission Site – Maynggu Ganai [Online]

<http://www.environment.nsw.gov.au/heritageapp/ViewHeritageItemDetails.aspx?ID=5051556>

books catalogue much of the recorded knowledge of these sites, including information on Warangesda Aboriginal Mission and Station. Sites on the Murrumbidgee River considered relevant for comparison with Warangesda are:

Brungle Station

Peter Kabaila assessed the cultural heritage significance of this site as follows;

The social value of this site is evident in the present day occupation of the site by descendents of the Brungle mission, and their strong ties to Brungle. The Brungle Station site contains material evidence which includes trees and a scatter of domestic fragments over the former hut sites, the water source at the creek, remains of the mission dump, an extensive archaeological complex on the mission administration area, and a well documented collection of 19th century traditional Aboriginal artefacts and photographs, presently lodged with several museums. Brungle's 1955-notified Aboriginal cemetery is on the Register of the National Estate.¹³⁶

Despite its significance the place is not included on the State Heritage Inventory.

Grong Grong Mission

Peter Kabaila assessed the cultural heritage significance of this site as follows;

Grong Grong reserve is a small site which is representative of farmlets occupied by Aboriginal families in the 1880s to 1920s period. A number of years ago the Narranderra Aboriginal Land Council attempted, but was unable to buy the site from the government. The reserve has been closed for three to four generations and memory of it is now fading. It is seldom visited. Present land use as crown reserve adjacent to private rural lease is likely to prevent destruction of the site and heritage listing may further assist in recognition of the value of the site. Surface survey of evidence of pre-European land used of the river country is warranted.¹³⁷

Despite its significance the place is not included on the State Heritage Inventory.

Woolscour Reserve

Peter Kabaila assessed the cultural heritage significance of this site as follows;

A number of Aboriginal households lived on Woolscour reserve until they could move into self-built houses on blocks at Hill 60. ... The site is mainly of significance as part of the context of Aboriginal housing in Narranderra. The Woolscour reserve is an example of a transient settlement and although it has little material evidence, it is important as part of the progression of Aboriginal settlement sites in the Narranderra district.¹³⁸

Despite its significance the place is not included on the State Heritage Inventory.

Narranderra Sandhills

Peter Kabaila assessed the cultural heritage significance of this site as follows;

The Sandhills is highly significant as the largest, and one of the last Aboriginal family settlements, as opposed to the government-run reserves, in the Murrumbidgee Valley. Every Aboriginal family in the Narranderra district has a connection with the Sandhills.¹³⁹

Despite its significance the place is not included on the State Heritage Inventory.

¹³⁶ Kabaila, P., 1995. *Wiradjuri Places Vol.1 The Murrumbidgee River Basin*. p.90

¹³⁷ Kabaila, P., 1995. *Wiradjuri Places Vol.1 The Murrumbidgee River Basin*. p.103

¹³⁸ Kabaila, P., 1995. *Wiradjuri Places Vol.1 The Murrumbidgee River Basin*. p.104

¹³⁹ Kabaila, P., 1995. *Wiradjuri Places Vol.1 The Murrumbidgee River Basin*. p.117

Darlington Point Police Reserve

This reserve was visited during site investigations undertaken for the preparation of this CMP. It currently hosts the Darlington Point Museum.

Peter Kabaila assessed the cultural heritage significance of this site as follows;

Darlington Point police reserve is significant as a gathering place for Aboriginal people affected by the closure of Warangesda Mission. Its material evidence includes the riverside location, household refuse scatter, hut cladding fragments, part of the church floor, and parts of the nearby police post. The reserve settlement is well remembered by Aboriginal families in Darlington Point, who have a strong connection with it.¹⁴⁰

When inspected in 2014 the only significant remains in this precinct were the former police station and lockup. Both structures were in a derelict state. Despite its significance the place is not included on the State Heritage Inventory. Further recording and investigation of this precinct is required.

Griffith Town Camps

Peter Kabaila described the cultural heritage significance to the town camps and fringe dweller sites around the irrigation settlements of Griffith. As follows:

The various Griffith Town Camps, Frogs Hollow March, and Three Ways illustrate the progression of Aboriginal settlements within the Griffith township following the influx of Aboriginal fruit pickers in the 1940s. These places are significant for the major part that they have played in the Wiradjuri resettlement of the Riverina region and as an example of government management policies of assimilation.¹⁴¹

Frog Hollow and Three Ways Mission have been included on the Griffith LEP 2014 as Aboriginal Places of Heritage Significance¹⁴².

Like most places listed on the State Heritage Register identified Aboriginal mission and fringe dweller sites identified within the basin of the Murrumbidgee River survive as archaeological sites only. Warangesda's unique legacy of standing structures sets it apart from all other sites. Warangesda also has particular place in the story of the Wiradjuri people and is held in very high regard by people all over New South Wales for this reason.

4.2 Statement of Significance

NSW Heritage Assessment Criteria

Criterion (a)	An item is important in the course, or pattern, of NSW's cultural or natural history (or the cultural or natural history of the local area).
Criterion (b)	An item has strong or special association with the life or works of a person, or group of persons, of importance in NSW's cultural or natural history (or the cultural or natural history of the local area).
Criterion (c)	An item is important in demonstrating aesthetic characteristics and/or a high degree of creative or technical achievement in NSW (or the local area).
Criterion (d)	An item has a strong or special association with a particular community or cultural group in NSW (or the local area) for social, cultural or spiritual reasons.
Criterion (e)	An item has potential to yield information that will contribute to an understanding of NSW's cultural or natural history (or the cultural or natural history of the local area).
Criterion (f)	An item possesses uncommon, rare or endangered aspects of NSW's cultural or

¹⁴⁰ Kabaila, P., 1995. *Wiradjuri Places Vol.1 The Murrumbidgee River Basin*. p.144

¹⁴¹ Kabaila, P., 1995. *Wiradjuri Places Vol.1 The Murrumbidgee River Basin*. p.151

¹⁴² Griffith Local Environmental Plan 2014 Heritage Schedule [Online]

	natural history (or the cultural or natural history of the local area).
Criterion (g)	An item is important in demonstrating the principal characteristics of a class of NSW's <ul style="list-style-type: none"> • Cultural or natural places; or • Cultural or natural environments (or a class of the local area's <ul style="list-style-type: none"> • Cultural or natural places; or • Cultural or natural environments.)

The following Statement of Significance has been adopted from the 2009 SHR Listing for Warangesda Aboriginal Mission and Station:

The Warangesda mission site contains a rare suite of Aboriginal Mission and Station building ruins and archaeological relics which demonstrate the evolving pattern of Aboriginal cultural history and the Aboriginal land rights struggle. The remains at this place provide a unique insight into the planning and development of a Christian mission and Aboriginal station in late 19th and early 20th century NSW. Warangesda is historically important for its institutionalisation of Indigenous Australians, of generational change and adaptation of that group. It is also the site of early political activism, including an Aboriginal community strike in 1883.

The place has historic significance for its role in the founding or growth of other Aboriginal communities. The people forced out of Warangesda founded communities at Narrandera (communities at the Sandhills and Hill 60); at Darlington Point (communities at the Reserve and then in the town). It also added to communities such as Wattle Hill in Leeton, Three Ways Reserve in Griffith and Erambie Reserve at Cowra.

Warangesda is highly significant to the Aboriginal communities of Narrandera, Darling Point and Cowra whom have a demonstrated cultural affiliation with the place. Warangesda Mission has outstanding social significance as a heartland for some important Aboriginal family networks in south-eastern Australia, including the Bamblett, Howell, Atkinson, Kirby, Murray, Charles, Little and Perry families. It is highly significant to the thousands of Warangesda Aboriginal descendants.

The historic Aboriginal occupation of Warangesda was characterised by a relatively self sufficient Aboriginal community that participated in the economic maintenance of the wider community by the provision of labour to local agriculture. The people also maintained a culturally distinct Aboriginal lifestyle firmly based on the maintenance of family connections over the wider region.

Warangesda is rare in that it is one of only 10 missions established in NSW. It is unique in NSW, as it is the only mission or reserve site in NSW to contain a suite of original 19th century building ruins and archaeological relics.

The place is significant for its association with the last great inter-group burbung (initiation) in Wiradjuri country which was held at or near Warangesda in the 1870s.

The Warangesda Mission girl's dormitory is notable because it became the prototype for the Aborigines Protection (later Welfare) Board of NSW Cootamundra Aboriginal Girls Home. The Cootamundra Home is highly significant because it was the central destination for Aboriginal girls across the whole of NSW who were removed from their families for training (the "stolen generations").

Warangesda is associated with the missionary Reverend John Brown Gribble an important historical figure who, with his wife, built the Warangesda mission with the help of Aboriginal people in the 1879 to 1884 period. Other significant associations include Aboriginal descendants of Warangesda well-known in the history and cultural life of NSW such as political activist William Ferguson, country musician Jimmy Little, folk singer Kaleena Briggs and artist Roy Kennedy (1934 -) who has a series of works with a Warangesda theme..

The archaeological remains and relics on the site at Warangesda and from Warangesda provide an excellent example of the many phases of development at an Aboriginal settlement site from 1880 to the present day. Warangesda contains burials in at least two cemetery sites (an infant cemetery and an adults' cemetery).

In 2009, Warangesda Mission contained a highly intact school teacher's cottage, ruins of the school house, girls dormitory and ration shed. Highly significant movable objects from Warangesda include pre-European stone artefacts and mission artefacts in collections at the Anglican Church, Darlington Point; Pioneer Park Museum, Griffith; and The Museum of Australia, Canberra. Some manuscripts from Warangesda are in the National Library of Australia manuscripts collection.¹⁴³

Criterion	Significance	Reasons
Historical significance Criterion (a)	State	The Warangesda mission site contains a rare suite of Aboriginal Mission and Station building ruins and archaeological relics which demonstrate the evolving pattern of Aboriginal cultural history and the Aboriginal land rights struggle. The remains at this place provide a unique insight into the planning and development of a Christian mission and Aboriginal station in late 19th and early 20th century NSW. Warangesda is historically important for its institutionalisation of Indigenous Australians, of generational change and adaptation of that group. It is also the site of early political activism, including an Aboriginal community strike in 1883. The place has historic significance for its role in the founding or growth of other Aboriginal communities. The people forced out of Warangesda founded communities at Narrandera (communities at the Sandhills and Hill 60); at Darlington Point (communities at the Reserve and then in the town). It also added to communities such as Wattle Hill in Leeton, Three Ways Reserve in Griffith and Erambie Reserve at Cowra. The historic Aboriginal occupation of Warangesda was characterised by a relatively self sufficient Aboriginal community that participated in the economic maintenance of the wider community by the provision of labour to local agriculture. The people also maintained a culturally distinct Aboriginal lifestyle firmly based on the maintenance of family connections over the wider region.
Historical association significance Criterion (b)	State	The place is significant for its association with the last great inter-group burbung (initiation) in Wiradjuri country which was held at or near Warangesda in the 1870s. Warangesda is associated with the missionary Reverend John Brown Gribble an important historical figure who, with his wife, built the Warangesda mission with the help

¹⁴³ Warangesda Aboriginal Mission and Station. Online.

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		of Aboriginal people in the 1879 to 1884 period. Other significant associations include Aboriginal descendants of Warangesda well-known in the history and cultural life of NSW such as political activist William Ferguson, country musician Jimmy Little, folk singer Kaleena Briggs and artist Roy Kennedy (1934 -) who has a series of works with a Warangesda theme.
Aesthetic significance Criterion (c)	State	The Warangesda Mission girl's dormitory is notable because it became the prototype for the Aborigines Protection (later Welfare) Board of NSW Cootamundra Aboriginal Girls Home. The Cootamundra Home is highly significant because it was the central destination for Aboriginal girls across the whole of NSW who were removed from their families for training (the "stolen generations"). Historian Peter Read estimates that 300 girls were sent to service from Warangesda before 1909.
Social significance Criterion (d)	State	Warangesda is highly significant to the Aboriginal communities of Narrandera, Darlington Point and Cowra whom have a demonstrated cultural affiliation with the place. Warangesda Mission has outstanding social significance as a heartland for some important Aboriginal family networks in south-eastern Australia, including the Bamblett, Howell, Atkinson, Kirby, Murray, Charles, Little and Perry families. It is highly significant to the thousands of Warangesda Aboriginal descendants. This place is important to the Aboriginal community for social, cultural and spiritual reasons. The Wiradjuri people of central and western NSW, which includes descendants of people who were born in Warangesda Station prior to forced removal, have consistently and persistently asserted their cultural affiliation to the place. The site has outstanding social significance as a heartland for important Aboriginal family networks in south-eastern Australia, including the Bamblett, Howell, Atkinson, Kirby, Murray, Charles, Little and Perry families. It is highly significant to the thousands of Warangesda Aboriginal descendants. It is also significant to the local descendant community at Darlington Point, who have maintained strong links with the mission site to the present day. The site has high social significance for its role in the founding or growth of other Aboriginal communities. The diaspora from Warangesda founded communities at Narrandera (communities at the Sandhills and Hill 60); at Darlington Point (communities at the Reserve and then in the town). It also added to communities such as Wattle Hill in Leeton, Three Ways Reserve in Griffith and Erambie Reserve at Cowra.
Technical/ Research significance Criterion (e)	State	The archaeological remains and relics on the site at Warangesda and from Warangesda provide an excellent example of the many phases of development at an Aboriginal settlement site from 1880 to the present day. Warangesda contains burials in at least two cemetery sites (an infant cemetery and an adults' cemetery). The place has yielded evidence of prehistoric occupation in the form of stone artefacts. The place has potential to yield further information that will contribute to an understanding of NSW's Aboriginal cultural history. The archaeological research potential and educational value of the mission site (including its buildings, ruins, earthworks, cemeteries, farming artefacts, sites of former

		buildings and tree plantings) is extremely high. The place has in the past been used as a burial site.
Rarity Criterion (f)	State	Warangesda is rare in that it is one of only 10 missions established in NSW. It is unique in NSW, as it is the only mission or reserve site in NSW to contain a suite of original 19th century building ruins and archaeological relics.
Representativeness Criterion (g)	State	The place is important in demonstrating the principal characteristics of both Aboriginal missions and Aboriginal Stations (managed reserves) of NSW. Building ruins and archaeological relics at Warangesda provide an outstanding example of an Aboriginal mission settlement site.
Integrity Criterion (h)	The place has been impacted upon by storms, fire and agricultural activities. Only four buildings remain and these are in a ruinous state. There is considerable amount of archaeology on the site and it is possible to understand all phases of development. Remaining ruins include the school teacher's cottage, the school house, girls dormitory and ration shed in their near-original setting. Other relics include mission-period earthworks, tree plantings and well-documented archaeological sites of former buildings.	

4.3 Gradings of significance

The grading of significance of each element of the property has been assessed in accordance with its integrity, interpretations of its relationship to the identified historic themes, and its relationship with other features.

Gradings of significance have been assessed using NSW Heritage Office criteria contained in the NSW Heritage Manual update Assessing Heritage Significance. According to this publication;

‘Different components of a place make a different relative contribution to its heritage value. Loss of integrity or condition may diminish significance’¹⁴⁴.

The Western Australia State Heritage Office defines integrity as follows:

Integrity is a measure of the likely long-term viability or sustainability of the values identified, or the ability of the place to restore itself or be restored, and the time frame for any restorative process.¹⁴⁵

Gradings of significance reflect the relative contribution of an item or its components to the significance of the whole. The NSW Heritage Manual update Assessing Heritage Significance identifies gradings of significance as follows:

¹⁴⁴ NSW Heritage Office, 2001. Assessing heritage significance. p.11

¹⁴⁵ State Heritage Office Western Australia. The Assessment Criteria for Cultural Heritage Significance.

Gradings of Significance

Grading	Justification	Status
Exceptional	Rare or outstanding item of local or State significance. High degree of intactness. Item can be interpreted relatively easily.	Fulfils criteria for local or State listing.
High	High degree of original fabric. Demonstrates a key element of the item's significance. Alterations do not detract from significance.	Fulfils criteria for local or State listing.
Moderate	Altered or modified elements. Elements with little heritage value, but which will contribute to the overall significance of the item.	Fulfils criteria for local or State listing.
Little	Alterations detract from significance. Difficult to interpret.	Does not fulfil criteria for local or State listing.
Intrusive	Damaging to the item's heritage significance.	Does not fulfil criteria for local or State listing.

Gradings of significance of the elements of Warangesda SHR area have been determined in accordance with the following criteria:

- Original elements were generally regarded to have an exceptional or high grading of significance depending on condition and integrity.
- Gradings of significance of elements that have been compromised by ongoing modifications, storm damage, weathering or vandalism have been allocated according to the condition and integrity of each element.
- More recent elements or elements that have been heavily compromised have been identified as having little significance.

Warangesda Aboriginal Mission	Grading of Significance				
	Exceptional	High	Moderate	Little	Intrusive
School Building					
Building stumps			X		
Milled timber school room frame		X			
Elliptical roof frame				X	
School verandah structure		X			
Cloak room board walls		X			
Cloak room hooks		X			
Four panelled school room door			X		
Remnant school room windows			X		
Galvanised roof vents			X		
Corrugated iron roof cladding				X	
Corrugated iron wall cladding			X		
Convex profile verandah roof cladding – Sun Brand		X			
Straight verandah roof			X		

Warangesda Aboriginal Mission	Grading of Significance				
	Exceptional	High	Moderate	Little	Intrusive
cladding					
Slatted verandah floor			X		
Slatted catching pen floor			X		
Boarded school room floor		X			
Openings for counting pens			X		
Sheep chutes				X	
Shearing gear supporting structure			X		
Shearing gear			X		
Internal fences & gates				X	
Wool bins			X		
Alsynite window covers				X	
Wool room ruins				X	
Engine base & grinder			X		
Steel gates & fencing				X	
Teacher's House					
Building frame		X			
Corrugated iron roof cladding		X			
Guttering & downpipes				X	
Brick surface drain				X	
Clapboard wall cladding		X			
Chimney opening				X	
Northern verandah floor				X	
Southern verandah floor				X	
Front door (southern side)		X			
Back door (northern side)			X		
Double-hung windows			X		
Chamfered board lining		X			
Central support column & floor divider		X			
Corrugated iron internal divider			X		
Work bench & shelving (NE corner)			X		
Stored items & general scatter				X	
Timber doorway battens					X
Church site					
Low mound				X	
Windmill & water tank				X	
Girls' Dormitory/Homestead					
Building stumps			X		
Brick piers			X		
Building frame				X	
Corrugated iron roof cladding				X	
Guttering & downpipes				X	
Weatherboard wall cladding			X		
Verandah structure – northern			X		

Warangesda Aboriginal Mission	Grading of Significance				
	Exceptional	High	Moderate	Little	Intrusive
& western sides					
Verandah roof cladding				X	
Verandah floor			X		
Fibrolite balustrade cladding				X	
Laundry structure				X	
Laundry wall cladding				X	
Concrete laundry tub & brick stand			X		
Laundry copper base & flue			X		
Central chimney & fireplaces			X		
Kitchen chimney & fireplace			X		
Remnant laundry window				X	
Four paneled laundry door			X		
Eastern verandah structure			X		
Eastern verandah fibrolite cladding & lining				X	
Internal doors			X		
Remnant window framing & sashes				X	
Remnant steps & paving				X	
Tree plantings		X			
Stacked materials – southern side					X
Perimeter fence					X
Mission Store					
Building stumps		X			
Floor frame & floorboards			X		
Building frame & cladding				X	
Shelves			X		
Picket & wire fence					X
Two cemeteries & Crown Road					
Small cemetery post & wire fence				X	
Small cemetery remnant corrugated iron fence			X		
Small cemetery tree plantings			X		
Decorative iron grave surround		X			
Large cemetery post & wire fence				X	
Peppercorn trees – large cemetery			X		
Headstone – Mary Ann Hurst	X				
Crown Road				X	
Peppercorn Drive					
Peppercorn Drive alignment		X			
Rows of peppercorn trees		X			
Archaeological features					
Levee – eastern boundary of			X		

Warangesda Aboriginal Mission	Grading of Significance				
	Exceptional	High	Moderate	Little	Intrusive
SHR curtilage					
Levee – Girl's dormitory/homestead			X		
Levees – School site			X		
Levee – shed site			X		
Levee – Barn/hayshed site			X		
Stumps - Barn/hayshed site		X			
Post holes		X			
Pits - various		X			
King family bottle dump			X		
Sheep dip – south east corner			X		
Sheep dip – School/woolshed			X		
Artefact scatter – north west corner				X	

5. Constraints and opportunities

5.1 Constraints and opportunities arising from statement of significance

The Warangesda Aboriginal Mission and Station is listed on the NSW State Heritage Register. The place has been assessed as having state historical, historical association, social and technical/research significance, representativeness and rarity.

State Heritage significance places specific obligations on the owners of the property, including the following:

- **Approval to alter the property**
Certain types of works require approval from the Heritage Council of NSW. A series of standard exemptions is available under the NSW Heritage Act. Recommended standard exemptions are listed in **Appendix B** of this Conservation Management Plan. Works not listed in the Conservation Management Plan that go beyond maintenance will require separate approval.
- **Minimum standards of maintenance and repair**
The NSW Heritage Act requires that items listed on the NSW Heritage Register be maintained to a reasonable standard. This is a legal obligation placed on the owners of a listed property.
- **Sale of the property**
A Section 167 certificate is required to accompany the sale of a property listed on the NSW State Heritage Register.

Benefits of State Heritage Register listing include:

Funding for conservation works

Funding is available to private owners of properties listed on the State Heritage Register. This funding is in the form of either a two-year interest free loan, or a loan repayable with indexation on sale or transfer. Grants and loans are capped at \$50,000 per heritage item. The minimum total project cost is \$20,000 and the minimum grant or loan available is \$10,000.

5.2 Statutory and non-statutory listings

The site is currently listed on the State Heritage Register. Refer to **Section 5.1** for a description of the obligations and benefits associated with this listing.

5.3 Responsibility for management

An opportunity exists to identify an organisation that will take responsibility for management of the following aspects of the implementation this Conservation Management Plan:

- Management of public access to the site.
- Ongoing works designed to stabilise and conserve the buildings on site.

To facilitate this a Memorandum of Understanding should be prepared between a designated community organisation and the property owners.

5.3.1 Access to the site

The SHR Listed site is located within the privately owned Warangesda Station and is under the control of the owner Rohan King. The cultural significance of the place has created an expectation that it should be available for visitation and also for use as a place of learning.

Visitation to the site is permitted only through the goodwill of the King family who are under no specific obligation to provide access. The property owners are also responsible for the safety of persons visiting the site and are responsible for providing public liability cover for all visitors. There are currently no arrangements to identify persons visiting the site or for ensuring their safety.

It appears to be highly desirable for arrangements to be made to identify a local organisation that can:

- Provide a point of liaison between the King family and the region's Aboriginal community,
- Act as a point of contact for persons wishing to visit the site,
- Arrange public liability cover for persons visiting the site and for any events organised on the site.

5.3.2 Conservation of structures

The maintenance of the surviving structures within the SHR Listing Curtilage is currently the sole responsibility of the King family. To facilitate the conservation of these buildings a local organisation should take responsibility for the following:

- Preparation of repair and maintenance schedules that will ensure the conservation of the structures.
- Seek funding for major conservation and reconstruction works.
- Project management of conservation and reconstruction works.
- Planning and management of maintenance and weed control activities.

All conservation activities should be undertaken in consultation with the property owners.

5.3.3 Communication

The requirements of this Conservation Management Plan must be clearly communicated to all persons involved in the management of the Warangesda Aboriginal Mission and Station.

5.3.4 Road access

The official access to the SHR Listing curtilage is currently marked by a Crown Road connecting the two cemetery reserves to the Sturt Highway. This road exists on paper only and all vehicles seeking to enter the site currently use the Peppercorn Drive or the road past the Warangesda homestead. The opportunity

exists to abolish the existing Crown Road and have Peppercorn Drive dedicated as a Crown Road providing permanent access to the former mission site. This option should be pursued as soon as possible by all responsible parties to ensure ongoing access to the site.

6. Development of conservation policy

Conservation policies are required to guide the ongoing management of the cultural heritage significance of the place, including its fabric and setting.

Warangesda Aboriginal Mission and Station is unique. This uniqueness is largely derived from the fact that, alone among all identified Aboriginal Mission sites in New South Wales, Warangesda retains structures associated with the story of the mission. It is essential that the remains of these structures be conserved. Given the fragility of the structures this will require an active regime of maintenance and partial reconstruction.

The policies in **Section 7** of this Conservation Management Plan have been developed to ensure that the cultural heritage values of the place and its fabric are managed in a way that is consistent with a NSW State Heritage Register listing of the place. Policies were developed after review of appropriate planning documents and discussions with stakeholders.

In development of conservation policies the following issues have been considered:

- The need to protect the remaining fabric of the site that is considered to have exceptional or high gradings of significance.
- The need to ensure areas with high or moderate archaeological potential are not disturbed.
- The requirement to create a collaborative management regime to ensure that the place is appropriately cared for and all stakeholder groups included.
- Management of access and visitation to minimise negative impacts on the place.
- Management of the setting of the place.
- The possible future need for services and amenities such as lighting and toilet facilities.

7. Conservation policies and guidelines

7.1 Definitions

The following Burra Charter (**Appendix A**) definitions apply to terms used in these conservation policies and guidelines:

7.1.1 *Place* means site, area land landscape, building or other work, group of buildings or other works, and may include components, contents, spaces and views.

7.1.2 *Cultural significance* means aesthetic, historic, scientific social or spiritual value for past, present or future generations.

7.1.3 *Fabric* means all the physical material of the *place* including components, fixtures, contents, and objects.

7.1.4 *Conservation* means all the processes of looking after a *place* so as to retain its *cultural significance*

7.1.5 *Maintenance* means the continuous protective care of the *fabric* and *setting* of a *place*, and is to be distinguished from repair. Repair involves *restoration* or *reconstruction*.

7.1.6 *Preservation* means maintaining the *fabric* of a *place* in its existing state and retarding deterioration.

7.1.7 *Restoration* means returning the existing *fabric* of a *place* to a known earlier state by removing accretions or by reassembling existing components without the introduction of new material.

7.1.8 *Reconstruction* means returning a *place* to a known earlier state and is distinguished from *restoration* by the introduction of new material into the *fabric*.

7.1.9 *Adaptation* means modifying a *place* to suit the existing use or proposed use.

7.1.10 *Use* means the functions of a place, as well as the activities and practices that may occur at the *place*.

7.1.11 *Compatible use* means a *use* which respects the *cultural significance* of a *place*. Such use involves no, or minimal, impact on *cultural significance*.

7.1.12 *Setting* means the area around a *place*, which may include the visual catchment.

7.1.13 *Related place* means a *place* that contributes to the *cultural significance* of another place.

7.1.14 *Related object* means an object that contributes to the *cultural significance* of a *place* but is not at the place.

7.1.15 *Associations* means the special connections that exist between people and a *place*.

7.1.16 *Meanings* denote what a *place* signifies, indicates, evokes or expresses.

7.1.17 *Interpretation* means all the ways of presenting the *cultural significance* of a *place*.

7.2 Policies

The following conservation policies provide principles for the ongoing management of the Warangesda Aboriginal Mission and Station.

7.2.1 Fabric

Significant fabric of the buildings and landscape should be conserved in the following ways:

- **Fabric with exceptional or high gradings of significance** - The *fabric* of the buildings and landscape identified as having exceptional or high gradings of significance (refer to **Section 4.3**) must be *conserved* and should not be damaged or interfered with.
- **Fabric with moderate grading of significance** - The *fabric* of the buildings and landscape identified as having a moderate grading of significance (refer to **Section 4.3**) should be conserved but may be replaced or modified in accordance with the requirements of **Section 7.4**.
- **Fabric with little or intrusive gradings of significance** - The *fabric* of the buildings and landscape identified as having little or intrusive gradings of significance (refer to **Section 4.3**) should be conserved but may be replaced
- **New work** - Any new work must not damage, or interfere with, existing *fabric* considered to have exceptional or high gradings of significance.
- **Areas with high or moderate archaeological potential** – Areas of the *place* and its *setting* that are considered to have high or moderate archaeological potential must not be disturbed without relevant approvals under the Heritage Act 1977.

The Heritage Council of NSW **Standard Exemptions for Works Requiring Heritage Council Approval** were applied to Warangesda Aboriginal Mission and Station on 5 September 2008. These are included as **Appendix B** to this document.

7.2.2 Management of the precinct

The King family are currently responsible for the management of the former Aboriginal Mission site and its surviving structures. As indicated in **Section 5.3** it is considered highly desirable to establish a Memorandum of Understanding between the King family and a designated local community organisation to ensure the responsibility for management is shared between the King family and the community.

This Memorandum of Understanding should cover the following issues:

- Liaison between the King family and the region's Aboriginal community,
- Protocols for managing visitation to the site,
- Development of a cyclical maintenance program for the property in consultation with all stakeholders, including ensuring ongoing inspection of the condition of all buildings and ongoing environmental management.
- Preparation of repair and maintenance schedules that will ensure the conservation of the structures.
- Seeking funding for major conservation and reconstruction works.
- Project management of conservation and reconstruction works.
- Planning and management of maintenance and weed control activities.

7.2.3 Access

The issue of management of access was canvassed in **Section 5.3.1**. Protocols must be developed to ensure access to the site is controlled and that all access takes place with the permission of the owners.

A risk assessment of the buildings and site should be undertaken. This should focus on the safety of public access and potential threats to the significant fabric of the buildings.

Visitors to Warangesda should be documented and required to sign a simple induction form identifying appropriate behaviours. A sample induction form is included as **Appendix F**.

7.2.4 Setting

The setting of the place should be conserved in the following ways:

- Preserving the significant fabric of the buildings and landscape features.
- Maintaining visual links between these places.

7.2.5 Installation of services & amenities

Increasing visitation may require the installation of basic services such as a composting toilet and amenities in the form of a picnic shelter or covered seating. Such a building could serve as an outdoor educational centre. An electricity supply for lighting or other purposes could be provided by a solar panel array mounted onto the roof of any new structure.

Any new structures or services must be located within areas of moderate archaeological potential identified in **Section 3.9**.

7.2.6 Management of archaeological features

Where possible all present archaeological features should be retained in situ and future works planned to ensure minimal disturbance to the site. The following general principles should apply to management of archaeological features:

- If future are undertaken in areas of high archaeological potential (refer to **Section 3.9**), the appropriate excavation permit should be obtained

under Section 60 of the NSW Heritage Act 1977 prior to the commencement of those works.

- In those areas with moderate archaeological potential (refer to **Section 3.9**), works involving ground disturbance should be monitored by a qualified archaeologist and resources made available for adequate recording. The monitoring program should apply during the initial stages of construction, including during bulk excavation works and the digging of service, footing and pier trenches.
- Where possible all present archaeological features should be retained in situ and future works planned to ensure minimal disturbance to the site.
- It is highly unlikely that any Aboriginal artefacts or deposits likely to contain Aboriginal artefacts will be identified during archaeological investigation or otherwise. If this occurs it will be reported to the Director General of the Office of Environment & Heritage (National Parks & Wildlife Service) and the relevant permits should be obtained under section 91 of the National Parks and Wildlife Service Act 1974.

7.2.7 Approvals

This Conservation Management Plan provides guidance for management of the precinct and makes specific recommendations regarding works. Regardless of this additional approvals will be required in the following circumstances:

- Specific works covered by Standard Exemptions For Works Requiring Heritage Council Approval. (refer to Appendix B),
- New construction,
- Modification of existing structures,
- Works that involve ground disturbance.

A decision making flowchart is included as **Appendix D**.

7.2.8 Documentation of changes

All changes to the precinct, including *restoration*, *reconstruction* or *adaptation*, are to be fully documented in accordance with the requirements of the Burra Charter.

7.2.9 Review of the Conservation Management Plan

This Conservation Management Plan must be reviewed by a heritage professional in five years. The review should include:

- Assessment of the condition of the buildings, ruins and landscape features.
- Assessment of any remedial works undertaken in accordance with the recommendations of this Conservation Management Plan.
- Assessment of the adequacy of policies and guidelines for management of the place.
- Identification of the need for new management approaches in the light of changed circumstances.

7.3 Recommendations regarding management of fabric

7.3.1 School building

This building is the oldest surviving structure on site. It has lost its roof and is in poor condition although the walls appear to be generally sound. It is recommended that a works program be prepared to stabilise the building and prevent further deterioration. This would involve:

- Stabilisation of walls and reconstruction of the roof,
- Replacement or over-cladding of most slatted floors. Representative samples of slatted floors should be retained in place.
- Securing the building by enclosing all openings to the former school room.

Works must be undertaken in accordance with the requirements of the Burra Charter and the NSW Heritage Branch Maintenance Series.

School building	
Building element	Recommendation
Building stumps	Must be conserved in place.
Milled timber school room frame	Must be conserved.
Elliptical roof frame	Intact elements should be re-used or kept in storage for use as templates for a new roof structure.
School verandah structure	Should be conserved. Must be stabilised to ensure safety of access.
Cloak room board walls	Must be conserved in place.
Cloak room hooks	Must be conserved in place.
Four panelled school room door	Must be conserved.
Remnant school room windows	Should be conserved if practical. May be replaced to facilitate securing the building.
Galvanised roof vents	Must be conserved. Should be set onto a reconstructed roof.
Corrugated iron roof cladding	Intact roof cladding should be conserved & re-used. A reconstructed roof may be clad in recycled corrugated galvanised iron.
Corrugated iron wall cladding	Intact roof cladding should be conserved & re-used.
Convex profile verandah roof cladding – Sun Brand	Must be conserved in place.
Straight verandah roof cladding	Should be conserved in place.
Slatted verandah floor	Should be replaced with floorboards or over-clad with floor sheeting to provide safe access. A representative section of the slatted floor should be retained in place.
Slatted catching pen floor	Should be replaced with floorboards or over-clad with floor sheeting to provide safe access. A representative section of the slatted floor should be retained in place.
Boarded school room floor	Should be made safe for access as part of a

School building	
Building element	Recommendation
	reconstruction project. Repairs to be undertaken in accordance with NSW Heritage Branch Maintenance Series 5.4 Repair of Tongue & Groove Floorboards.
Openings for counting pens	Must be conserved. May be closed in using a method that preserves the integrity of the opening.
Sheep chutes	May be retained or removed as required.
Shearing gear supporting structure	Must be conserved in place.
Shearing gear	Must be conserved in place.
Internal fences & gates	A representative selection of these must be kept in place.
Wool bins	A representative selection of these must be kept in place.
Alsynite window covers	May be retained or replaced with new material as required.
Wool room ruins	Should be retained in place.
Engine base & grinder	Should be conserved in place.
Steel gates & fencing	May be retained in place.

7.3.2 Teacher's House

This building is the most intact building on the site. It should be secured and cleaned to assist with interpreting the story of Warangesda. Works must be undertaken in accordance with the requirements of the Burra Charter and the NSW Heritage Branch Maintenance Series.

Teacher's House	
Building element	Recommendation
Building frame	Must be conserved in place.
Corrugated iron roof cladding	Ensure roof cladding is secure. Replace broken or rotted battens as required.
Guttering & downpipes	Ensure guttering & downpipes are functional & direct water away from the building.
Brick surface drain	Ensure this directs water away from the building.
Clapboard wall cladding	Must be conserved in place.
Chimney opening	Enclose in a manner that clearly identifies the presence of the chimney opening.
Northern verandah floor	Repair to provide safe access. NSW Heritage Branch Maintenance Series 5.3 Patching Old Floorboards.
Southern verandah floor	Repair to provide safe access. NSW Heritage Branch Maintenance Series 5.4 Repair of Tongue & Groove Floorboards.
Front door (southern side)	Conserve in place.
Back door (northern side)	Conserve in place. Repairs to glazing may be undertaken.
Double-hung windows	Repair complete windows. Missing or failed windows to be replaced with four light double hung windows of identical design.
Chamfered board lining	Conserve in place. Retain current surface finish.
Central support column & floor divider	Conserve in place.
Corrugated iron internal	A representative section of this should be retained in

Teacher's House	
Building element	Recommendation
divider	place.
Work bench & shelving (NE corner)	Conserve in place.
Stored items & general artefact scatter	These items should be cleared & stored elsewhere on the property.
Timber doorway battens	Remove as part of general repairs to the building.

7.3.3 Church site

The former function of this site should be interpreted. It may be an appropriate location for story boards describing the history of Warangesda Mission and Warangesda Station.

Church site	
Building element	Recommendation
Low mound	Should be conserved & interpreted.
Windmill & water tank	Should be conserved in place.

7.3.4 Girls' Dormitory/Homestead

This is the most significant building on the site yet it is currently the most dangerous and fragile. It is recommended that two options be considered for this building:

1. The structure be stabilised and made safe. This could include reconstruction of the roof to provide cover for the building. Potentially dangerous sections should be removed and the site securely fenced to restrict access. The story of the building should be interpreted from within the former garden. A weed control program should be developed to minimise weed growth and fire risk.
2. The building be either partially or wholly reconstructed and interpreted. The aim of such reconstruction should be to stabilise the building and ensure its survival without allowing access to the interior. The process of reconstruction could be managed as an extension of the stabilisation process identified above.

Girls' Dormitory/Homestead	
Building element	Recommendation
Building stumps	Must be conserved in place.
Brick piers	Must be conserved in place.
Building frame	Building frame should be stabilised & the roof reconstructed to provide shelter for the building.
Corrugated iron roof cladding	Loose sheets of iron should be removed to minimise risk.
Guttering & downpipes	May be retained or replaced as required.
Weatherboard wall cladding	Must be conserved in place.
Verandah structure – northern & western sides	Must be conserved. This should be maintained to protect the weatherboard wall structure & cladding.
Verandah roof cladding	Should be recurred in place.
Verandah floor	Should be conserved if practical.
Fibrolite balustrade	Remove & dispose of in accordance with WorkCover

Girls' Dormitory/Homestead	
Building element	Recommendation
cladding	guidelines for handling asbestos.
Laundry structure	This structure may be retained or removed as required.
Laundry wall cladding	Remove & dispose of in accordance with WorkCover guidelines for handling asbestos.
Concrete laundry tub & brick stand	Must be conserved in place.
Laundry copper base & flue	Must be conserved in place.
Central chimney & fireplaces	Must be conserved in place.
Kitchen chimney & fireplace	Must be conserved in place.
Remnant laundry window	Should be stored within the building.
Four paneled laundry door	Should be conserved. May be re-used within the former School Building.
Eastern verandah structure	Should be conserved in place.
Eastern verandah fibrolite cladding & lining	Remove & dispose of in accordance with WorkCover guidelines for handling asbestos.
Internal doors	Should be retained in place.
Remnant window framing & sashes	Should be retained in place.
Remnant steps & paving	Must be conserved in place.
Tree plantings	Should be maintained in place.
Stacked materials – southern side	Should be removed.
Perimeter fence	Ensure this fence is sound & prohibits entry of straying cattle.

7.3.5 Mission Store

The footprint of this building must be conserved and the building interpreted. Ideally the floor structure and stumps should be conserved in place.

Mission Store	
Building element	Recommendation
Building stumps	Must be conserved in place.
Floor frame & floorboards	Should be conserved in place.
Building frame & cladding	May be retained or removed as required.
Shelves	Should be conserved in place.
Picket & wire fence	Ensure this fence is sound & prohibits entry of straying cattle.

7.3.6 Two cemeteries & Crown Road

The cemeteries provide an important link to the former mission and must be conserved. The redundant Crown Road should be abolished.

Two cemeteries & Crown Road	
Building element	Recommendation
Small cemetery post & wire fence	Ensure this fence is sound & prohibits entry of straying cattle.

Two cemeteries & Crown Road	
Building element	Recommendation
Small cemetery remnant corrugated iron fence	Should be conserved in place.
Small cemetery tree plantings	Should be maintained in place.
Decorative iron grave surround	Must be conserved in place.
Large cemetery post & wire fence	Ensure this fence is sound & prohibits entry of straying cattle.
Peppercorn trees – large cemetery	Should be maintained in place.
Headstone – Mary Ann Hurst	Must be conserved in place.
Crown Road	This road should be abolished and a new Crown Road dedicated along the alignment of Peppercorn Drive.

7.3.6 Peppercorn Drive

The alignment of Peppercorn Drive should be dedicated as a Crown Road to provide a clearly designated access to the SHR listed area. The surviving rows of peppercorn trees should be maintained in place. Dead or dying trees could be replaced with new plantings.

Peppercorn Drive	
Building element	Recommendation
Peppercorn Drive alignment	Should be maintained in place. This alignment should be dedicated as a Crown Road to provide access to the SHR listing precinct (mission site).
Rows of peppercorn trees	Should be maintained in place. Dead or dying trees could be replaced with new plantings.

7.4 Conservation Action Plan

The following is a summary of conservation actions identified in **Sections 7.2** and **7.3**, and **Section 8** of this CMP.

Conservation Action			
Action		Description	Agency responsible for action
No.	Action		
1.	Identify peak organisation for implementation of CMP	Identify a peak community organisation that will manage the implementation of this CMP.	Leeton & District LALC.
2.	Implement Memorandum of Understanding	Prepare & implement a Memorandum of Understanding between the property owners & peak organisation regarding management of the SHR curtilage.	Leeton & District LALC in partnership with peak organisation.
3.	Formalise road access	Abolish the existing Crown Road & gazette new Crown Road on the route of Peppercorn Drive.	Peak organisation.
4.	Develop visitation protocols	Identify agency responsible for managing visitation to the site.	Peak organisation in partnership with Waddi Housing & Advancement Corporation.
5.	Prepare risk assessments	Risk assessments should be prepared for visitation to all structures & sites.	Peak organisation.
6.	Manage insurance cover	Ensure all visitors to the site are adequately protected by public liability insurance.	Peak organisation.
7.	Plan conservation works	Plan works for stabilisation & conservation of all structures in accordance with recommendations contained in Section 7.3 . This should include identification of works & budgets required.	Peak organisation.
8.	Seek funding	Seek funding for stabilisation, conservation & interpretation works.	Peak organisation.
9.	Manage works	Manage ongoing conservation, reconstruction and maintenance works.	Peak organisation.

8. Interpretation

This section provides a brief outline of potential interpretation strategies that could be applied to the Warangesda Aboriginal Mission and Station. Such strategies should include:

- Develop a logo specific to the Board of Management and interpretation of the site,
- Development of escorted tours of the site,
- Design and installation of on-site interpretive signage,
- Erection of a new shelter structure to host interpretive and educational activities.
- Development of a web site and use of social media to share stories of Warangesda.

8.1 Interpretation themes

The following interpretation themes should be used to guide the development of information sharing activities:

1. The country of the Wiradjuri.
2. The role of Warangesda as a place of gathering for Aboriginal people.
3. The drift from mission to place of control.
4. Removal of children and its impact on families.
5. Warangesda's role as a pastoral station.

8.2 Need for guided interpretation

The remains of the Warangesda Aboriginal Mission and station are fragile. It is considered that, to protect the cultural heritage of the place, visitation must be controlled and supervised. Unmanaged visitation could open opportunities for wilful or inadvertent destruction of the few physical remains of the mission, or souveniring of artefacts.

Interpretation should be planned to ensure that visitors obtain quality information on Warangesda through interaction with trained volunteer guides or paid guides. Appropriately trained guides could provide supervision of visitors.

Interpretation planning should also establish a series of “pathways” through the mission site that encourage visitors to follow established tracks. These tracks could be designed to provide clear views of, but avoid traversing, archaeological sites and ruins.

8.3 Site based interpretations

Robust, well-designed signage should be developed to assist with providing an understanding of the story of Warangesda. Such signs could be designed to speak to each of the interpretive themes identified in **Section 8.1**. National Parks and Wildlife standard signage is quite appropriate for use in outdoor and isolated settings such as Warangesda.

Signage developed by High Ground Consulting on behalf of the Burra Bee Dee Elders Group for the Burra Bee Dee Mission at Coonabarabran could be referred to as a useful guide for the development of in-situ interpretations at Warangesda. Examples of these signs are included below.

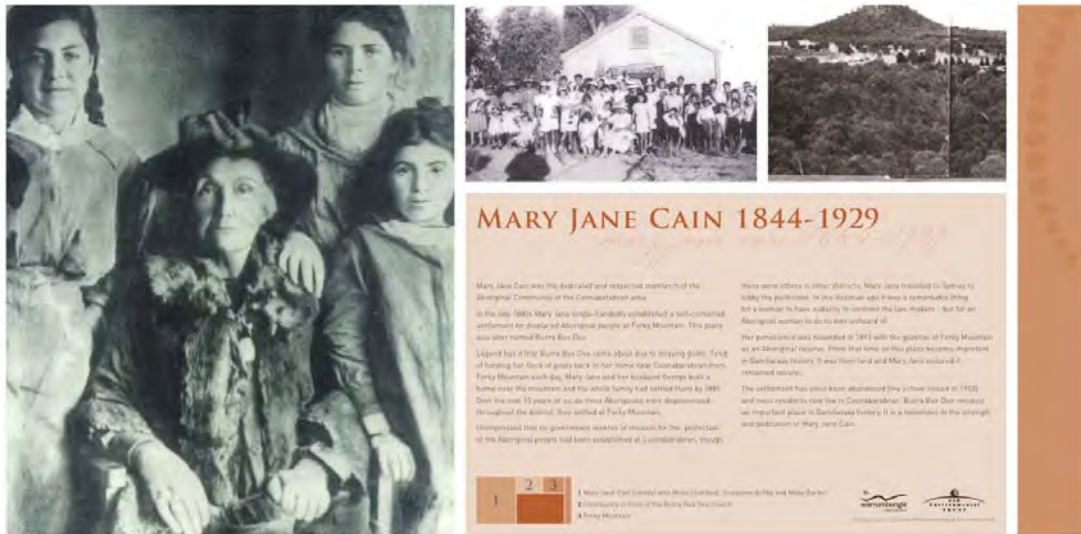


Figure 8.1: Interpretive sign telling the story of Mary Jane Cain, founder of Burra Bee Dee. (High Ground Consulting for Burra Bee Dee Elders Group)



Figure 8.2: Interpretive describing the row of government houses on Burra Bee Dee, and their occupants. (High Ground Consulting for Burra Bee Dee Elders Group)

8.4 Internet and social media

The steering committee for the development of this Conservation Management Plan identified a number of opportunities for interpretation using new media. These included establishment of:

- A web page,
- A facebook page.

These should be used as mediums for the following activities:

- Sharing stories of Warangesda,
- Gathering information about families with a connection to the place,
- Ensuring the significance of the place is widely understood.

High Ground Consulting has created a facebook page, which was greeted with great enthusiasm. At the time of writing the page had 364 followers. The address of this page is:

<https://www.facebook.com/pages/Warangesda-Aboriginal-Mission-Station/736757123064257?ref=hl>

It is essential that stakeholder organisations take responsibility to administer the facebook page to ensure a positive flow of information about Warangesda into the future.

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THE BURRA CHARTER

The Australia ICOMOS Charter for
Places of Cultural Significance 2013



Australia ICOMOS Incorporated
International Council on Monuments and Sites

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The Australian National Committee of ICOMOS (Australia ICOMOS) was formed in 1976. It elects an Executive Committee of 15 members, which is responsible for carrying out national programs and participating in decisions of ICOMOS as an international organisation. It provides expert advice as required by ICOMOS, especially in its relationship with the World Heritage Committee. Australia ICOMOS acts as a national and international link between public authorities, institutions and individuals involved in the study and conservation of all places of cultural significance. Australia ICOMOS members participate in a range of conservation activities including site visits, training, conferences and meetings.

Revision of the Burra Charter

The Burra Charter was first adopted in 1979 at the historic South Australian mining town of Burra. Minor revisions were made in 1981 and 1988, with more substantial changes in 1999.

Following a review this version was adopted by Australia ICOMOS in October 2013.

The review process included replacement of the 1988 Guidelines to the Burra Charter with Practice Notes which are available at: australia.icomos.org

Australia ICOMOS documents are periodically reviewed and we welcome any comments.

Citing the Burra Charter

The full reference is *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance, 2013*. Initial textual references should be in the form of the *Australia ICOMOS Burra Charter, 2013* and later references in the short form (*Burra Charter*).

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The Burra Charter consists of the Preamble, Articles, Explanatory Notes and the flow chart.

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The Burra Charter

(The Australia ICOMOS Charter for Places of Cultural Significance, 2013)

Preamble

Considering the International Charter for the Conservation and Restoration of Monuments and Sites (Venice 1964), and the Resolutions of the 5th General Assembly of the International Council on Monuments and Sites (ICOMOS) (Moscow 1978), the Burra Charter was adopted by Australia ICOMOS (the Australian National Committee of ICOMOS) on 19 August 1979 at Burra, South Australia. Revisions were adopted on 23 February 1981, 23 April 1988, 26 November 1999 and 31 October 2013.

The Burra Charter provides guidance for the conservation and management of places of cultural significance (cultural heritage places), and is based on the knowledge and experience of Australia ICOMOS members.

Conservation is an integral part of the management of places of cultural significance and is an ongoing responsibility.

Who is the Charter for?

The Charter sets a standard of practice for those who provide advice, make decisions about, or undertake works to places of cultural significance, including owners, managers and custodians.

Using the Charter

The Charter should be read as a whole. Many articles are interdependent.

The Charter consists of:

- Definitions Article 1
- Conservation Principles Articles 2–13
- Conservation Processes Articles 14–25
- Conservation Practices Articles 26–34
- The Burra Charter Process flow chart.

The key concepts are included in the Conservation Principles section and these are further developed in the Conservation Processes and Conservation Practice sections. The flow chart explains the Burra Charter Process (Article 6) and is an integral part of

the Charter. Explanatory Notes also form part of the Charter.

The Charter is self-contained, but aspects of its use and application are further explained, in a series of Australia ICOMOS Practice Notes, in *The Illustrated Burra Charter*, and in other guiding documents available from the Australia ICOMOS web site: australia.icomos.org.

What places does the Charter apply to?

The Charter can be applied to all types of places of cultural significance including natural, Indigenous and historic places with cultural values.

The standards of other organisations may also be relevant. These include the *Australian Natural Heritage Charter*, *Ask First: a guide to respecting Indigenous heritage places and values* and *Significance 2.0: a guide to assessing the significance of collections*.

National and international charters and other doctrine may be relevant. See australia.icomos.org.

Why conserve?

Places of cultural significance enrich people's lives, often providing a deep and inspirational sense of connection to community and landscape, to the past and to lived experiences. They are historical records, that are important expressions of Australian identity and experience. Places of cultural significance reflect the diversity of our communities, telling us about who we are and the past that has formed us and the Australian landscape. They are irreplaceable and precious.

These places of cultural significance must be conserved for present and future generations in accordance with the principle of inter-generational equity.

The Burra Charter advocates a cautious approach to change: do as much as necessary to care for the place and to make it useable, but otherwise change it as little as possible so that its cultural significance is retained.

Articles

Article 1. Definitions

For the purposes of this Charter:

- 1.1 *Place* means a geographically defined area. It may include elements, objects, spaces and views. Place may have tangible and intangible dimensions.
- 1.2 *Cultural significance* means aesthetic, historic, scientific, social or spiritual value for past, present or future generations.

Cultural significance is embodied in the *place* itself, its *fabric*, *setting*, *use*, *associations*, *meanings*, *records*, *related places* and *related objects*.

Places may have a range of values for different individuals or groups.
- 1.3 *Fabric* means all the physical material of the *place* including elements, fixtures, contents and objects.
- 1.4 *Conservation* means all the processes of looking after a *place* so as to retain its *cultural significance*.
- 1.5 *Maintenance* means the continuous protective care of a *place*, and its *setting*.

Maintenance is to be distinguished from repair which involves *restoration* or *reconstruction*.
- 1.6 *Preservation* means maintaining a *place* in its existing state and retarding deterioration.
- 1.7 *Restoration* means returning a *place* to a known earlier state by removing accretions or by reassembling existing elements without the introduction of new material.
- 1.8 *Reconstruction* means returning a *place* to a known earlier state and is distinguished from *restoration* by the introduction of new material.
- 1.9 *Adaptation* means changing a *place* to suit the existing *use* or a proposed use.
- 1.10 *Use* means the functions of a *place*, including the activities and traditional and customary practices that may occur at the place or are dependent on the place.

Explanatory Notes

Place has a broad scope and includes natural and cultural features. Place can be large or small: for example, a memorial, a tree, an individual building or group of buildings, the location of an historical event, an urban area or town, a cultural landscape, a garden, an industrial plant, a shipwreck, a site with in situ remains, a stone arrangement, a road or travel route, a community meeting place, a site with spiritual or religious connections.

The term cultural significance is synonymous with cultural heritage significance and cultural heritage value.

Cultural significance may change over time and with use.

Understanding of cultural significance may change as a result of new information.

Fabric includes building interiors and sub-surface remains, as well as excavated material.

Natural elements of a place may also constitute fabric. For example the rocks that signify a Dreaming place.

Fabric may define spaces and views and these may be part of the significance of the place.

See also Article 14.

Examples of protective care include:

- maintenance – regular inspection and cleaning of a place, e.g. mowing and pruning in a garden;
- repair involving restoration – returning dislodged or relocated fabric to its original location e.g. loose roof gutters on a building or displaced rocks in a stone bora ring;
- repair involving reconstruction – replacing decayed fabric with new fabric

It is recognised that all places and their elements change over time at varying rates.

New material may include recycled material salvaged from other places. This should not be to the detriment of any place of cultural significance.

Use includes for example cultural practices commonly associated with Indigenous peoples such as ceremonies, hunting and fishing, and fulfillment of traditional obligations. Exercising a right of access may be a use.

Articles

- 1.11 *Compatible use* means a *use* which respects the *cultural significance* of a *place*. Such a use involves no, or minimal, impact on cultural significance.
- 1.12 *Setting* means the immediate and extended environment of a *place* that is part of or contributes to its *cultural significance* and distinctive character.
- 1.13 *Related place* means a *place* that contributes to the *cultural significance* of another place.
- 1.14 *Related object* means an object that contributes to the *cultural significance* of a *place* but is not at the place.
- 1.15 *Associations* mean the connections that exist between people and a *place*.
- 1.16 *Meanings* denote what a *place* signifies, indicates, evokes or expresses to people.
- 1.17 *Interpretation* means all the ways of presenting the *cultural significance* of a *place*.

Conservation Principles

Article 2. Conservation and management

- 2.1 *Places of cultural significance* should be conserved.
- 2.2 The aim of *conservation* is to retain the *cultural significance* of a *place*.
- 2.3 *Conservation* is an integral part of good management of *places of cultural significance*.
- 2.4 *Places of cultural significance* should be safeguarded and not put at risk or left in a vulnerable state.

Article 3. Cautious approach

- 3.1 *Conservation* is based on a respect for the existing *fabric, use, associations* and *meanings*. It requires a cautious approach of changing as much as necessary but as little as possible.
- 3.2 Changes to a *place* should not distort the physical or other evidence it provides, nor be based on conjecture.

Article 4. Knowledge, skills and techniques

- 4.1 *Conservation* should make use of all the knowledge, skills and disciplines which can contribute to the study and care of the *place*.

Explanatory Notes

Setting may include: structures, spaces, land, water and sky; the visual setting including views to and from the place, and along a cultural route; and other sensory aspects of the setting such as smells and sounds. Setting may also include historical and contemporary relationships, such as use and activities, social and spiritual practices, and relationships with other places, both tangible and intangible.

Objects at a place are encompassed by the definition of place, and may or may not contribute to its cultural significance.

Associations may include social or spiritual values and cultural responsibilities for a place.

Meanings generally relate to intangible dimensions such as symbolic qualities and memories.

Interpretation may be a combination of the treatment of the fabric (e.g. maintenance, restoration, reconstruction); the use of and activities at the place; and the use of introduced explanatory material.

The traces of additions, alterations and earlier treatments to the fabric of a place are evidence of its history and uses which may be part of its significance. Conservation action should assist and not impede their understanding.

Articles

4.2 Traditional techniques and materials are preferred for the *conservation* of significant *fabric*. In some circumstances modern techniques and materials which offer substantial conservation benefits may be appropriate.

Article 5. Values

5.1 *Conservation* of a *place* should identify and take into consideration all aspects of cultural and natural significance without unwarranted emphasis on any one value at the expense of others.

5.2 Relative degrees of *cultural significance* may lead to different *conservation* actions at a place.

Article 6. Burra Charter Process

6.1 The *cultural significance* of a *place* and other issues affecting its future are best understood by a sequence of collecting and analysing information before making decisions. Understanding cultural significance comes first, then development of policy and finally management of the place in accordance with the policy. This is the Burra Charter Process.

6.2 Policy for managing a *place* must be based on an understanding of its *cultural significance*.

6.3 Policy development should also include consideration of other factors affecting the future of a *place* such as the owner's needs, resources, external constraints and its physical condition.

6.4 In developing an effective policy, different ways to retain *cultural significance* and address other factors may need to be explored.

6.5 Changes in circumstances, or new information or perspectives, may require reiteration of part or all of the Burra Charter Process.

Article 7. Use

7.1 Where the *use* of a *place* is of *cultural significance* it should be retained.

7.2 A *place* should have a *compatible use*.

Explanatory Notes

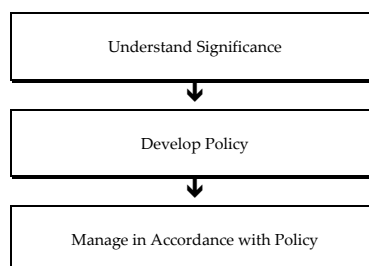
The use of modern materials and techniques must be supported by firm scientific evidence or by a body of experience.

Conservation of places with natural significance is explained in the Australian Natural Heritage Charter. This Charter defines natural significance to mean the importance of ecosystems, biodiversity and geodiversity for their existence value or for present or future generations, in terms of their scientific, social, aesthetic and life-support value.

In some cultures, natural and cultural values are indivisible.

A cautious approach is needed, as understanding of cultural significance may change. This article should not be used to justify actions which do not retain cultural significance.

The Burra Charter Process, or sequence of investigations, decisions and actions, is illustrated below and in more detail in the accompanying flow chart which forms part of the Charter.



Options considered may include a range of uses and changes (e.g. adaptation) to a place.

The policy should identify a use or combination of uses or constraints on uses that retain the cultural significance of the place. New use of a place should involve minimal change to significant fabric and use; should respect associations and meanings; and where appropriate should provide for continuation of activities and practices which contribute to the cultural significance of the place.

Articles

Article 8. Setting

Conservation requires the retention of an appropriate *setting*. This includes retention of the visual and sensory setting, as well as the retention of spiritual and other cultural relationships that contribute to the *cultural significance* of the *place*.

New construction, demolition, intrusions or other changes which would adversely affect the setting or relationships are not appropriate.

Article 9. Location

- 9.1 The physical location of a *place* is part of its *cultural significance*. A building, work or other element of a place should remain in its historical location. Relocation is generally unacceptable unless this is the sole practical means of ensuring its survival.
- 9.2 Some buildings, works or other elements of *places* were designed to be readily removable or already have a history of relocation. Provided such buildings, works or other elements do not have significant links with their present location, removal may be appropriate.
- 9.3 If any building, work or other element is moved, it should be moved to an appropriate location and given an appropriate *use*. Such action should not be to the detriment of any *place* of *cultural significance*.

Article 10. Contents

Contents, fixtures and objects which contribute to the *cultural significance* of a *place* should be retained at that place. Their removal is unacceptable unless it is: the sole means of ensuring their security and *preservation*; on a temporary basis for treatment or exhibition; for cultural reasons; for health and safety; or to protect the place. Such contents, fixtures and objects should be returned where circumstances permit and it is culturally appropriate.

Article 11. Related places and objects

The contribution which *related places* and *related objects* make to the *cultural significance* of the *place* should be retained.

Article 12. Participation

Conservation, *interpretation* and management of a *place* should provide for the participation of people for whom the place has significant *associations* and *meanings*, or who have social, spiritual or other cultural responsibilities for the place.

Article 13. Co-existence of cultural values

Co-existence of cultural values should always be recognised, respected and encouraged. This is especially important in cases where they conflict.

Explanatory Notes

Setting is explained in Article 1.12.

For example, the repatriation (returning) of an object or element to a place may be important to Indigenous cultures, and may be essential to the retention of its cultural significance.

Article 28 covers the circumstances where significant fabric might be disturbed, for example, during archaeological excavation.

Article 33 deals with significant fabric that has been removed from a place.

For some places, conflicting cultural values may affect policy development and management decisions. In Article 13, the term cultural values refers to those beliefs which are important to a cultural group, including but not limited to political, religious, spiritual and moral beliefs. This is broader than values associated with cultural significance.

Conservation Processes

Article 14. Conservation processes

Conservation may, according to circumstance, include the processes of: retention or reintroduction of a *use*; retention of *associations* and *meanings*; *maintenance*, *preservation*, *restoration*, *reconstruction*, *adaptation* and *interpretation*; and will commonly include a combination of more than one of these. Conservation may also include retention of the contribution that *related places* and *related objects* make to the *cultural significance* of a *place*.

Article 15. Change

15.1 Change may be necessary to retain *cultural significance*, but is undesirable where it reduces cultural significance. The amount of change to a *place* and its *use* should be guided by the *cultural significance* of the place and its appropriate *interpretation*.

15.2 Changes which reduce *cultural significance* should be reversible, and be reversed when circumstances permit.

15.3 Demolition of significant *fabric* of a *place* is generally not acceptable. However, in some cases minor demolition may be appropriate as part of *conservation*. Removed significant fabric should be reinstated when circumstances permit.

15.4 The contributions of all aspects of *cultural significance* of a *place* should be respected. If a place includes *fabric*, *uses*, *associations* or *meanings* of different periods, or different aspects of cultural significance, emphasising or interpreting one period or aspect at the expense of another can only be justified when what is left out, removed or diminished is of slight cultural significance and that which is emphasised or interpreted is of much greater cultural significance.

Article 16. Maintenance

Maintenance is fundamental to *conservation*. Maintenance should be undertaken where *fabric* is of *cultural significance* and its maintenance is necessary to retain that *cultural significance*.

Article 17. Preservation

Preservation is appropriate where the existing *fabric* or its condition constitutes evidence of *cultural significance*, or where insufficient evidence is available to allow other *conservation* processes to be carried out.

Conservation normally seeks to slow deterioration unless the significance of the place dictates otherwise. There may be circumstances where no action is required to achieve conservation.

When change is being considered, including for a temporary use, a range of options should be explored to seek the option which minimises any reduction to its cultural significance.

It may be appropriate to change a place where this reflects a change in cultural meanings or practices at the place, but the significance of the place should always be respected.

Reversible changes should be considered temporary. Non-reversible change should only be used as a last resort and should not prevent future conservation action.

Maintaining a place may be important to the fulfilment of traditional laws and customs in some Indigenous communities and other cultural groups.

Preservation protects fabric without obscuring evidence of its construction and use. The process should always be applied:

- where the evidence of the fabric is of such significance that it should not be altered; or
- where insufficient investigation has been carried out to permit policy decisions to be taken in accord with Articles 26 to 28.

New work (e.g. stabilisation) may be carried out in association with preservation when its purpose is the physical protection of the fabric and when it is consistent with Article 22.

Articles

Article 18. Restoration and reconstruction

Restoration and *reconstruction* should reveal culturally significant aspects of the *place*.

Article 19. Restoration

Restoration is appropriate only if there is sufficient evidence of an earlier state of the *fabric*.

Article 20. Reconstruction

20.1 *Reconstruction* is appropriate only where a *place* is incomplete through damage or alteration, and only where there is sufficient evidence to reproduce an earlier state of the *fabric*. In some cases, reconstruction may also be appropriate as part of a *use* or practice that retains the *cultural significance* of the place.

20.2 *Reconstruction* should be identifiable on close inspection or through additional *interpretation*.

Article 21. Adaptation

21.1 *Adaptation* is acceptable only where the adaptation has minimal impact on the *cultural significance* of the *place*.

21.2 *Adaptation* should involve minimal change to significant *fabric*, achieved only after considering alternatives.

Article 22. New work

22.1 New work such as additions or other changes to the *place* may be acceptable where it respects and does not distort or obscure the *cultural significance* of the place, or detract from its *interpretation* and appreciation.

22.2 New work should be readily identifiable as such, but must respect and have minimal impact on the *cultural significance* of the *place*.

Article 23. Retaining or reintroducing use

Retaining, modifying or reintroducing a significant *use* may be appropriate and preferred forms of *conservation*.

Article 24. Retaining associations and meanings

24.1 Significant *associations* between people and a *place* should be respected, retained and not obscured. Opportunities for the *interpretation*, commemoration and celebration of these associations should be investigated and implemented.

24.2 Significant *meanings*, including spiritual values, of a *place* should be respected. Opportunities for the continuation or revival of these meanings should be investigated and implemented.

Explanatory Notes

Places with social or spiritual value may warrant reconstruction, even though very little may remain (e.g. only building footings or tree stumps following fire, flood or storm). The requirement for sufficient evidence to reproduce an earlier state still applies.

Adaptation may involve additions to the place, the introduction of new services, or a new use, or changes to safeguard the place. Adaptation of a place for a new use is often referred to as 'adaptive re-use' and should be consistent with Article 7.2.

New work should respect the significance of a place through consideration of its siting, bulk, form, scale, character, colour, texture and material. Imitation should generally be avoided.

New work should be consistent with Articles 3, 5, 8, 15, 21 and 22.1.

These may require changes to significant fabric but they should be minimised. In some cases, continuing a significant use, activity or practice may involve substantial new work.

For many places associations will be linked to aspects of use, including activities and practices.

Some associations and meanings may not be apparent and will require research.

Articles

Article 25. Interpretation

The *cultural significance* of many *places* is not readily apparent, and should be explained by *interpretation*. Interpretation should enhance understanding and engagement, and be culturally appropriate.

Conservation Practice

Article 26. Applying the Burra Charter Process

- 26.1 Work on a *place* should be preceded by studies to understand the place which should include analysis of physical, documentary, oral and other evidence, drawing on appropriate knowledge, skills and disciplines.
- 26.2 Written statements of *cultural significance* and policy for the *place* should be prepared, justified and accompanied by supporting evidence. The statements of significance and policy should be incorporated into a management plan for the place.
- 26.3 Groups and individuals with *associations* with the *place* as well as those involved in its management should be provided with opportunities to contribute to and participate in identifying and understanding the *cultural significance* of the place. Where appropriate they should also have opportunities to participate in its *conservation* and management.
- 26.4 Statements of *cultural significance* and policy for the *place* should be periodically reviewed, and actions and their consequences monitored to ensure continuing appropriateness and effectiveness.

Article 27. Managing change

- 27.1 The impact of proposed changes, including incremental changes, on the *cultural significance* of a *place* should be assessed with reference to the statement of significance and the policy for managing the place. It may be necessary to modify proposed changes to better retain cultural significance.
- 27.2 Existing *fabric*, *use*, *associations* and *meanings* should be adequately recorded before and after any changes are made to the *place*.

Article 28. Disturbance of fabric

- 28.1 Disturbance of significant *fabric* for study, or to obtain evidence, should be minimised. Study of a *place* by any disturbance of the fabric, including archaeological excavation, should only be undertaken to provide data essential for decisions on the *conservation* of the place, or to obtain important evidence about to be lost or made inaccessible.

Explanatory Notes

In some circumstances any form of interpretation may be culturally inappropriate.

The results of studies should be kept up to date, regularly reviewed and revised as necessary.

Policy should address all relevant issues, e.g. use, interpretation, management and change.

A management plan is a useful document for recording the Burra Charter Process, i.e. the steps in planning for and managing a place of cultural significance (Article 6.1 and flow chart). Such plans are often called conservation management plans and sometimes have other names.

The management plan may deal with other matters related to the management of the place.

Monitor actions taken in case there are also unintended consequences.

Articles

28.2 Investigation of a *place* which requires disturbance of the *fabric*, apart from that necessary to make decisions, may be appropriate provided that it is consistent with the policy for the place. Such investigation should be based on important research questions which have potential to substantially add to knowledge, which cannot be answered in other ways and which minimises disturbance of significant fabric.

Article 29. Responsibility

The organisations and individuals responsible for management and decisions should be named and specific responsibility taken for each decision.

Article 30. Direction, supervision and implementation

Competent direction and supervision should be maintained at all stages, and any changes should be implemented by people with appropriate knowledge and skills.

Article 31. Keeping a log

New evidence may come to light while implementing policy or a plan for a *place*. Other factors may arise and require new decisions. A log of new evidence and additional decisions should be kept.

Article 32. Records

32.1 The records associated with the *conservation* of a *place* should be placed in a permanent archive and made publicly available, subject to requirements of security and privacy, and where this is culturally appropriate.

32.2 Records about the history of a *place* should be protected and made publicly available, subject to requirements of security and privacy, and where this is culturally appropriate.

Article 33. Removed fabric

Significant *fabric* which has been removed from a *place* including contents, fixtures and objects, should be catalogued, and protected in accordance with its *cultural significance*.

Where possible and culturally appropriate, removed significant fabric including contents, fixtures and objects, should be kept at the place.

Article 34. Resources

Adequate resources should be provided for *conservation*.

Words in italics are defined in Article 1.

Explanatory Notes

New decisions should respect and have minimal impact on the cultural significance of the place.

The best conservation often involves the least work and can be inexpensive.

The Burra Charter Process

Steps in planning for and managing a place of cultural significance

The Burra Charter should be read as a whole.

Key articles relevant to each step are shown in the boxes. Article 6 summarises the Burra Charter Process.



HERITAGE INFORMATION SERIES

STANDARD EXEMPTIONS FOR WORKS REQUIRING HERITAGE COUNCIL APPROVAL

Heritage Council



of New South Wales

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INTRODUCTION

In NSW important items of our environmental heritage are listed on the State Heritage Register. Any changes to those items should respect and retain those qualities and characteristics that make the heritage place special.

Any major works proposed for **State Heritage Register items** therefore need to be assessed and approved by the Heritage Council to ensure that the heritage significance of the item will not be adversely affected.

However, the assessment process can waste the time and resources of both the owner and the Heritage Council if the works are only minor in nature and will have minimal impact on the heritage significance of the place. The Heritage Act allows the Minister for Planning, on the recommendation of the Heritage Council, **to grant exemptions for certain activities** which would otherwise require approval under the NSW Heritage Act.

There are two types of exemptions which can apply to a heritage item listed on the State Heritage Register:

1. **standard exemptions** for all items on the State Heritage Register. Typical activities that are exempted include building maintenance, minor repairs, alterations to certain interiors or areas and change of use.
2. **site specific exemptions** for a particular heritage item can be approved by the Minister on the recommendation of the Heritage Council.

These guidelines have been prepared to inform owners and managers of heritage items listed on the State Heritage Register about the standard exemptions. They also explain how to develop site specific exemptions for a heritage item.

The State Heritage Register

Heritage places and items of particular importance to the people of New South Wales are listed on the State Heritage Register. The Register was created in April 1999 by amendments to the *Heritage Act 1977*.

The key to listing on the State Heritage Register is the level of significance. Only those heritage items which are of **state significance in NSW** are listed on the State Heritage Register.

To check whether an item is listed on the register, check the online heritage database on the homepage of the Heritage Branch, Department of Planning:

www.heritage.nsw.gov.au

This online database lists all statutorily protected items in NSW. It may be accessed from the homepage, via the Listings tab, then Heritage databases.

WHY HAVE STANDARD EXEMPTIONS?

The standard exemptions apply to all items listed on the State Heritage Register. These exemptions came into force on 5 September, 2008. They replace all previous standard exemptions.

The current exemptions replace those gazetted on 4 April 2006 and as amended 28 April 2006. They relate to a broad range of minor development and will result in a more streamlined approval process.

The purpose of the standard exemptions is to clarify for owners, the Heritage Branch and local councils what kind of maintenance and minor works can be undertaken without needing Heritage Council approval. This ensures that owners are not required to make unnecessary applications for minor maintenance and repair.

The Heritage Council has prepared guidelines to help owners and managers to interpret and apply the standard exemptions. Those guidelines were first published in 2004 and have been incorporated into this document.

HOW WILL EXEMPTIONS ALREADY IN PLACE BE AFFECTED BY THE NEW STANDARD EXEMPTIONS?

1. **Standard Exemptions:** The new standard exemptions replace all existing standard exemptions.
2. **Site Specific Exemptions:** Some heritage items have site specific exemptions for works other than those in the standard list. Site specific exemptions will continue to remain in force.

WHAT OTHER APPROVALS ARE NECESSARY TO DO WORK ON A HERITAGE ITEM?

The exemptions only reduce the need to obtain approval from the Heritage Council, under section 60 of the Heritage Act, to carry out works to a heritage item listed on the State Heritage Register. You should check with your local council for information on additional development and building approvals, and with the Heritage Branch for other approvals which may be required under the Heritage Act, such as an Excavation Permit.

HOW TO RELATE THE STANDARD EXEMPTION CLAUSES TO YOUR HERITAGE ITEM

The standard exemption clauses can be grouped under two headings:

- maintenance and repairs;
- alterations.

Clauses have been kept as concise as possible to avoid ambiguities. The terminology used is consistent with the Australia ICOMOS *Burra Charter*. Australia ICOMOS is the Australian Chapter of International Council on Monuments and Sites, a UNESCO-affiliated international organisation of conservation specialists. The *Burra Charter* is a nationally accepted standard for assessing and managing change to heritage items.

Before you develop firm proposals for changes to the heritage item, take the following actions:

- [1.] Check the boundaries of the item to which the State Heritage Register listing applies;
- [2.] Check the exemptions which apply to your heritage item;
- [3.] Read these explanatory notes to ensure that the work you propose is exempted, and check if prior Heritage Council notification and endorsement is required before the works are commenced;
- [4.] If the work is not exempted, apply to the Heritage Council for approval under section 60 of the Heritage Act;
- [5.] Check with the local council concerning other approvals that may be required;
- [6.] Check with the Heritage Branch if the work you propose involves the disturbance of relics more than 50 years old.

SCHEDULE OF STANDARD EXEMPTIONS

HERITAGE ACT, 1977

NOTICE OF ORDER UNDER SECTION 57(2) OF THE HERITAGE ACT, 1977

I, the Minister for Planning, pursuant to subsection 57(2) of the Heritage Act 1977, on the recommendation of the Heritage Council of New South Wales, do by this Order:

- 1. revoke the Schedule of Exemptions to subsection 57(1) of the Heritage Act made under subsection 57(2) and published in the Government Gazette on 22 February 2008; and**
- 2. grant standard exemptions from subsection 57(1) of the Heritage Act 1977, described in the Schedule attached.**

**FRANK SARTOR
Minister for Planning
Sydney, 11 July 2008**

SCHEDULE OF EXEMPTIONS TO SUBSECTION 57(1) OF THE

HERITAGE ACT 1977

MADE UNDER SUBSECTION 57(2)

GENERAL CONDITIONS

1. These general conditions apply to all of the following Exemptions.
2. Anything done pursuant to the following Exemptions must be carried out in accordance with relevant Guidelines issued by the Heritage Branch including *“The Maintenance of Heritage Assets: A Practical Guide” 1998, “Movable Heritage Principles” 2000 and “The Heritage Council Policy on Managing Change to Heritage Items”*.
3. The following Standard Exemptions do not apply to anything affecting objects, places, items or sites of heritage significance to Aboriginal people or which affect traditional access by Aboriginal people.
4. The Director, and Managers employed by the Heritage Branch,- Department of Planning; the Executive Director, Tenant and Asset Management Services, employed by the Sydney Harbour Foreshore Authority; the Executive Director Culture & Heritage employed by the Department of Environment and Climate Change and the General Manager, Sustainability employed by the Sydney Water Corporation may perform any of the functions of the Director-General of the Department of Planning (Director-General) under these exemptions.

The authorisation to the Executive Director, Tenant and Asset Management Services of the Sydney Harbour Foreshore Authority is restricted to land for which it is the delegated approval body under section 169 of the Heritage Act, and the preparation and submission of information required to demonstrate that compliance with the criteria contained in these exemptions is satisfied, must not be carried out by the Executive Director, Tenant and Asset Management Services.

The authorisation to the Executive Director Culture & Heritage of the Department of Environment and Climate Change is restricted to land for which it is the delegated approval body under section 169 of the Heritage Act, and the preparation and submission of information required to demonstrate that compliance with the criteria contained in these exemptions is satisfied, must not be carried out by the Executive Director Culture & Heritage.

The authorisation to the General Manager, Sustainability employed by the Sydney Water Corporation is restricted to land for which it is the delegated approval body under section 169 of the Heritage Act, and the preparation and submission of information required to demonstrate that compliance with the criteria contained in these exemptions is

satisfied, must not be carried out by the General Manager, Sustainability.

5. In these Exemptions, words shall be given the same meaning as in the *Heritage Act 1977* (“the Act”) unless the contrary intention appears from the context of the exemption.
6. Anything done pursuant to the following Exemptions must be specified, supervised and carried out by people with knowledge, skills and experience appropriate to the work.

Guidelines

In addition to the above guidelines listed in paragraph two, the Heritage Council adopted further guidelines on 7 April 2004 (revised 2009) for use in interpreting and applying the standard exemptions.

If it is unclear whether proposed development satisfies the requirements of these exemptions, an application will be required under section 60 of the Heritage Act.

STANDARD EXEMPTION 1: MAINTENANCE AND CLEANING

1. The following maintenance and cleaning does not require approval under subsection 57(1) of the Act:

- (a) the maintenance of an item to retain its condition or operation without the removal of or damage to the existing fabric or the introduction of new materials;
- (b) cleaning including the removal of surface deposits, organic growths or graffiti by the use of low pressure water (less than 100 psi at the surface being cleaned) and neutral detergents and mild brushing and scrubbing.

NOTE 1: Traditional finishes such as oils and waxes must continue to be used for timber surfaces rather than modern alternative protective coatings such as polyurethane or acrylic which may seal the surface and can cause damage.

NOTE 2: Surface patina which has developed on the fabric may be an important part of the item's significance and if so needs to be preserved during maintenance and cleaning.

Guidelines

Maintenance is distinguished from repairs, restoration and reconstruction as it does not involve the removal of or damage to existing fabric or the introduction of new materials. It is a continuing process of protective care. Typical maintenance activity includes:

- *the removal of vegetation and litter from gutters and drainage systems;*
- *resecuring and tightening fixings of loose elements of building fabric;*
- *lubricating equipment and services which have moving parts;*
- *the application of protective coatings such as limewash, polish, oils and waxes to surfaces which have previously had such coatings applied; and*
- *cleaning by the removal of surface deposits using methods other than aggressive mechanical or chemical techniques such as high pressure, high temperature or strong solvents which may affect the substrate.*

This standard exemption applies to the maintenance of all types of heritage items including buildings, works, landscapes, cemeteries and movable heritage. Reference should be made to other relevant standard exemptions (#12, 14 and 17) for particular types of items.

STANDARD EXEMPTION 2: REPAIRS

1. 1. Repair to an item which is of the type described in (a) or (b) below does not require approval under subsection 57(1) of the Act:

- (a) the replacement of services such as cabling, plumbing, wiring and fire services that uses existing service routes, cavities or voids or replaces existing surface mounted services and does not involve damage to or the removal of significant fabric;
- (b) the repair (such as refixing and patching) or the replacement of missing, damaged or deteriorated fabric that is beyond further maintenance, which matches the existing fabric in appearance, material and method of affixing and does not involve damage to or the removal of significant fabric.

NOTE 1: Repairs must be based on the principle of doing as little as possible and only as much as is necessary to retain and protect the element. Therefore replacement must only occur as a last resort where the major part of an element has decayed beyond further maintenance.

NOTE 2: Any new materials used for repair must not exacerbate the decay of existing fabric due to chemical incompatibility, obscure existing fabric or limit access to existing fabric for future maintenance.

NOTE 3: Repair must maximise protection and retention of fabric and include the conservation of existing detailing, such as vents, capping, chimneys, carving, decoration or glazing.

Guidelines

This standard exemption is not intended to allow the cumulative replacement of large amounts or a high proportion of the fabric of an item. If replacement of large amounts of fabric is necessary, an application will be required to be submitted under s. 60 of the Heritage Act. If there is uncertainty about whether the proposed extent of repair is exempt from approval, advice should be sought from the Heritage Branch, Department of Planning.

Repairs should have detailed specifications and carried out by licensed tradespeople with experience in the conservation of heritage buildings. It is essential that the composition of elements of the fabric such renders, mortars, timber species and metal types remain the same to assist with matching appearance and avoiding chemical incompatibility.

Repair may involve reconstruction which means returning an item to a known earlier state. This may involve the use of new or recycled materials.

Reconstruction must satisfy a four-part test to qualify for exemption from approval:

- 1. The nature of the earlier state being reconstructed must be known. Where there is conjecture about the earlier state of the fabric or where it is proposed to change the appearance, material or method of fixing of the fabric an application under s.60 of the Heritage Act will be required.*
- 2. The replacement fabric must be matching in appearance and method of fixing. The use of salvaged or recycled fabric can be a valuable resource in matching appearance in preference to the use of new fabric which may appear obtrusive. However the damage to other heritage buildings by the salvaging of fabric for reuse is unacceptable. Salvaged materials must be judiciously sourced so as not to encourage secondary damage to other heritage resources. The use of artificial ageing techniques to assist the matching of new with original fabric is only advocated where there is an obtrusive mismatch of materials which negatively impacts on the heritage significance of the item. Ideally, new and original fabric should be subtly discernable on close examination to assist interpretation of the history of change to the building.*
- 3. The fabric being replaced must be beyond further maintenance. The replacement of fabric may only occur where fabric is missing or it is so damaged or deteriorated that it is beyond further maintenance. In many cases the judgement about the level of deterioration and the effectiveness of further maintenance will require the advice of a person who is suitably experienced in similar heritage conservation projects. If it is unclear that the fabric is beyond further maintenance, its replacement will require the submission of an application under s. 60 of the Heritage Act.*
- 4. Significant fabric must not be damaged or removed. In all cases of repair, the damage or removal of significant fabric is not permitted without approval. Significant fabric is that which contributes to the heritage significance of the item. The identification of the level of significance of fabric will usually require the advice of a person who is suitably experienced in similar heritage conservation projects. The damage or removal of significant fabric will require the submission of an application under s. 60 of the Heritage Act.*

New material used in repairs should where possible be date stamped in a location which is not conspicuous but is legible on close examination. Archival recording of removed and replacement fabric is advocated and should be used in interpretive displays where practicable.

STANDARD EXEMPTION 3: PAINTING

1. **Painting does not require approval under subsection 57(1) of the Act if the painting:**
 - (a) **does not involve the disturbance or removal of earlier paint layers other than that which has failed by chalking, flaking, peeling or blistering;**
 - (b) **involves over-coating with an appropriate surface as an isolating layer to provide a means of protection for significant earlier layers or to provide a stable basis for repainting; and**
 - (c) **employs the same colour scheme and paint type as an earlier scheme if they are appropriate to the substrate and do not endanger the survival of earlier paint layers.**
2. **Painting which employs a different colour scheme and paint type from an earlier scheme does not require approval under subsection 57(1) of the Act, provided that:**
 - (a) **the Director-General is satisfied that the proposed colour scheme, paint type, details of surface preparation and paint removal will not adversely affect the heritage significance of the item; and**
 - (b) **the person proposing to undertake the painting has received a notice advising that the Director-General is satisfied.**
3. **A person proposing to undertake repainting of the kind described in paragraph 2 must write to the Director-General and describe the proposed colour scheme, paint type, details of surface preparation and paint removal involved in the repainting. If the Director-General is satisfied that the proposed development meets the criteria set out in paragraph 2(a) the Director-General shall notify the applicant.**

NOTE: Preference should be given to the re-establishment of historically significant paint schemes of the item that are appropriate to the significance of the building.

Guidelines

Painting of surfaces which have not previously been painted such as face brickwork, stone, concrete or galvanised iron is likely to adversely affect the heritage significance of the item and is not exempt from approval under this standard exemption. Likewise, the stripping of paint coatings which were intended to be protective may expose the substrate to damage and cause the loss of the historical record and significance of the building. In cases where surface preparation has revealed significant historic paint layers, repainting should facilitate the interpretation of the evolution of the building by displaying appropriately located sample patches of historic paint schemes. This

information should also be examined if it is proposed to recreate earlier finishes or paint schemes.

Paint removal of failed layers to achieve a stable base for repainting is exempt from approval but intervention should be minimised to avoid the loss of the significant historical record. Where old paint layers are sound they should be left undisturbed. The removal of paint with a high content of lead or other hazardous materials requires considerable care and use of experienced tradespeople as its disturbance can create health hazards. If the removal of such paint layers will adversely affect the heritage significance of the item, an application will be required under section 60 of the Heritage Act.

Reference should be made to The Maintenance Series, NSW Heritage Branch, particularly Information Sheets 6.2 Removing Paint from Old Buildings, 7.2 Paint Finishes and 7.3 Basic Limewash which are available online at www.heritage.nsw.gov.au.

STANDARD EXEMPTION 4: EXCAVATION

- 1. Excavation or disturbance of land of the kind specified below does not require approval under subsection 57(1) of the Act, provided that the Director-General is satisfied that the criteria in (a), (b) or (c) have been met and the person proposing to undertake the excavation or disturbance of land has received a notice advising that the Director-General is satisfied that:**
 - (a) an archaeological assessment, zoning plan or management plan has been prepared in accordance with Guidelines published by the Heritage Council of NSW which indicates that any relics in the land are unlikely to have State or local heritage significance; or**
 - (b) the excavation or disturbance of land will have a minor impact on archaeological relics including the testing of land to verify the existence of relics without destroying or removing them; or**
 - (c) a statement describing the proposed excavation demonstrates that evidence relating to the history or nature of the site, such as its level of disturbance, indicates that the site has little or no archaeological research potential.**

- 2. Excavation or disturbance of land of the kind specified below does not require approval under subsection 57(1) of the Act:**
 - (a) the excavation or disturbance of land is for the purpose of exposing underground utility services infrastructure which occurs within an existing service trench and will not affect any other relics;**
 - (b) the excavation or disturbance of land is to carry out inspections or emergency maintenance or repair on underground utility services and due care is taken to avoid effects on any other relics;**
 - (c) the excavation or disturbance of land is to maintain, repair, or replace underground utility services to buildings which will not affect any other relics;**
 - (d) the excavation or disturbance of land is to maintain or repair the foundations of an existing building which will not affect any associated relics;**
 - (e) the excavation or disturbance of land is to expose survey marks for use in conducting a land survey**

- 3. A person proposing to excavate or disturb land in the manner described in paragraph 1 must write to the Director-General and describe the proposed excavation or disturbance of land and set out why it satisfies the criteria set out in paragraph 1. If the Director-General is satisfied that the proposed development meets the criteria set out in paragraph 1 (a), (b) or (c) the Director-General shall notify the applicant.**

NOTE 1: Any excavation with the potential to affect Aboriginal objects must be referred to the Director-General of the Department of Environment and Climate Change.

NOTE 2: If any Aboriginal objects are discovered on the site, excavation or disturbance is to cease and the Department of Environment and Climate Change is to be informed in accordance with section 91 of the National Parks and Wildlife Act, 1974.

NOTE 3: This exemption does not allow the removal of State significant relics.

NOTE 4: Where substantial intact archaeological relics of State or local significance, not identified in the archaeological assessment, zoning plan, management plan or statement required by this exemption, are unexpectedly discovered during excavation, work must cease in the affected area and the Heritage Council must be notified in writing in accordance with section 146 of the Act. Depending on the nature of the discovery, additional assessment and possibly an excavation permit may be required prior to the recommencement of excavation in the affected area.

NOTE 5: Archaeological research potential of a site is the extent to which further study of relics which are likely to be found is expected to contribute to improved knowledge about NSW history which is not demonstrated by other sites or archaeological resources.

STANDARD EXEMPTION 5: RESTORATION

- 1. Restoration of an item by returning significant fabric to a known earlier location without the introduction of new material does not require approval under subsection 57(1) of the Act.**
- 2. The following restoration does not require approval under subsection 57(1) of the Act, provided that the Director-General is satisfied that the criteria in (a) have been met and the person proposing to undertake the restoration has received a notice advising that the Director-General is satisfied:**
 - (a) the restoration of an item without the introduction of new material (except for fixings) to reveal a known earlier configuration by removing accretions or reassembling existing components which does not adversely affect the heritage significance of the item.**
- 3. A person proposing to undertake restoration of the kind described in paragraph 2 must write to the Director-General and set out why there is a need for restoration to be undertaken and the proposed material and method of restoration. If the Director-General is satisfied that the proposed development meets the criteria set out in paragraph 2(a), the Director-General shall notify the applicant.**

Guidelines

Restoration in accordance with clause 1 of this standard exemption does not involve the removal of fabric and only relates to the return of fabric which has been removed to storage or has been dislodged from its original location.

STANDARD EXEMPTION 6: DEVELOPMENT ENDORSED BY THE HERITAGE COUNCIL OR DIRECTOR-GENERAL

- 1. Minor development specifically identified as exempt development which does not materially impact on heritage significance, by a conservation policy or strategy within a conservation management plan which has been endorsed by the Heritage Council of NSW or by a conservation management strategy endorsed by the Director-General does not require approval under subsection 57(1) of the Act.**
- 2. A person proposing to do anything of the kind described in paragraph 1 must write to the Director-General and describe the proposed development. If the Director-General is satisfied that the proposed development meets the criteria set out in paragraph 1, the Director-General shall notify the applicant.**

Guidelines

This standard exemption does not exempt development that is consistent with a conservation policy or strategy contained in an endorsed conservation management plan or interim conservation management strategy other than development that is specifically identified as exempt development in that conservation plan or strategy.

STANDARD EXEMPTION 7: MINOR ACTIVITIES WITH LITTLE OR NO ADVERSE IMPACT ON HERITAGE SIGNIFICANCE

- 1. Anything which in the opinion of the Director-General is of a minor nature and will have little or no adverse impact on the heritage significance of the item does not require approval under subsection 57(1) of the Act.**
- 2. A person proposing to do anything of the kind described in paragraph 1 must write to the Director-General and describe the proposed activity. If the Director-General is satisfied that the proposed activity meets the criteria set out in paragraph 1, the Director-General shall notify the applicant.**

Guidelines

This standard exemption has the potential to relate to a wide range of minor development. In determining whether a proposed development is minor the Director may have regard to the context of the particular heritage item such as its size and setting. For instance a development may be considered to be minor in the context of Prospect Reservoir's 1200ha curtilage whereas a similar proposal affecting an item on a smaller site may not be considered to be minor.

In order to assess whether a proposal has an adverse affect on heritage significance it is necessary to submit a clear and concise statement of the item's heritage significance and an assessment of whether a proposal impacts on that significance.

STANDARD EXEMPTION 8: NON-SIGNIFICANT FABRIC

1. The following development does not require approval under subsection 57(1) of the Act, provided that the Director-General is satisfied that the criteria in (a) have been met and the person proposing to undertake the development has received a notice advising that the Director-General is satisfied:
 - (a) the alteration of a building involving the construction or installation of new fabric or services or the removal of building fabric which will not adversely affect the heritage significance of the item.
2. A person proposing to do anything of the kind described in paragraph 1 must write to the Director-General and describe the proposed development. If the Director-General is satisfied that the proposed development meets the criteria set out in paragraph 1(a), the Director-General shall notify the applicant.

Guidelines

In order to assess the level of significance of fabric it is necessary to submit a clear and concise statement of the item's heritage significance and to grade the fabric of the place in accordance with its association with or impact on that significance. It may not always be concluded that more recent fabric is of less or no heritage significance.

STANDARD EXEMPTION 9: CHANGE OF USE

1. The change of use of an item or its curtilage or the commencement of an additional or temporary use does not require approval under subsection 57(1) of the Act, provided that the Director-General is satisfied that the criteria in (a) and (b) have been met and the person proposing to undertake the change of use has received a notice advising that the Director-General is satisfied:
 - (a) the use does not involve the alteration of the fabric, layout or setting of the item or the carrying out of development other than that permitted by other standard or site specific exemptions; and
 - (b) the use does not involve the cessation of the primary use for which the building was erected, a later significant use or the loss of significant associations with the item by current users;
2. A person proposing to change the use of an item or its curtilage or to commence an additional or temporary use of an item or its curtilage in the manner described in paragraph 1 must write to the Director-General and describe the changes proposed. If the Director-General is satisfied that the proposed development meets the criteria set out in paragraph 1(a) and (b), the Director-General shall notify the applicant.

Guidelines

For the purposes of this standard exemption any change of use which is inconsistent with specific conditions of any previous approval or consent such as hours of operation or nature of conduct of an activity requires approval under section 57(1) or the modification of an approval under section 65A of the Heritage Act.

STANDARD EXEMPTION 10: NEW BUILDINGS

1. **Subdivision under the *Strata Scheme (Freehold Development) Act* or *Strata Scheme (Leasehold Development) Act* of the interior of a building that has been constructed since the listing of the item on the State Heritage Register or the publication of an interim heritage order in the Gazette which applies to the land does not require approval under subsection 57(1) of the Act.**
2. **Alteration to the interior of a building which has been constructed since the listing of the item on the State Heritage Register or the publication of an interim heritage order in the Gazette which applies to the land does not require approval under subsection 57(1) of the Act.**

Guidelines

Subdivision to which clause 1 of this standard exemption applies must not subdivide the curtilage of the exterior of a building other than approved car spaces. A strata plan which otherwise proposes the subdivision of the curtilage of a heritage item requires approval under section 57(1) of the Heritage Act.

For the purposes of clause 2 of this standard exemption, alterations to the interior of a building:

- *do not include internal alterations to additions to buildings which existed prior to the listing of the site on the State Heritage Register or publication of the interim heritage order;*
- *must not affect the external appearance of the building such as by balcony enclosure or window screening; and*
- *must not be inconsistent with any specific conditions of a previous approval.*

Such alterations require approval under section 57(1) of the Heritage Act.

STANDARD EXEMPTION 11: TEMPORARY STRUCTURES

- 1. The erection of temporary structures does not require approval under subsection 57(1) of the Act, provided that the Director-General is satisfied that the criteria in (a) and (b) have been met and the person proposing to erect the structure has received a notice advising that the Director-General is satisfied:**
 - (a) the structure will be erected within and used for a maximum period of 4 weeks after which it will be removed within a period of 2 days and not erected again within a period of 6 months; and**
 - (b) the structure is not to be located where it could damage or endanger significant fabric including landscape or archaeological features of its curtilage or obstruct significant views of and from heritage items.**
- 2. A person proposing to erect a structure of the kind described in paragraph 1 must write to the Director-General and set out the nature of the structure, the use for the structure and how long it will remain in place and the next occasion on which it is anticipated that the structure will be erected. If the Director-General is satisfied that the proposed development meets the criteria set out in paragraphs 1(a) and 1(b) the Director-General shall notify the applicant.**

Guidelines

The cumulative impact of the multiple use of this standard exemption will be considered by the Director in the assessment of the simultaneous construction of a number of temporary structures or a succession of temporary structures which may have a prolonged adverse impact on heritage significance of the item.

STANDARD EXEMPTION 12: LANDSCAPE MAINTENANCE

1. **Landscape maintenance which is of the type described below does not require approval under subsection 57(1) of the Act:**
 - (a) **weeding, watering, mowing, top-dressing, pest control and fertilizing necessary for the continued health of plants, without damage or major alterations to layout, contours, plant species or other significant landscape features;**
 - (b) **pruning (to control size, improve shape, flowering or fruiting and the removal of diseased, dead or dangerous material), not exceeding 10% of the canopy of a tree within a period of 2 years;**
 - (c) **pruning (to control size, improve shape, flowering or fruiting and the removal of diseased, dead or dangerous material) between 10% and 30% of the canopy of a tree within a period of 2 years;**
 - (d) **removal of dead or dying trees which are to be replaced by trees of the same species in the same location; or**
 - (e) **tree surgery by a qualified arborist, horticulturist or tree surgeon necessary for the health of those plants.**

2. **A person proposing to undertake landscape maintenance in the manner described in paragraph 1(b) 1(c) or 1(d) must write to the Director-General and describe the maintenance proposed and provide certification by a qualified or experienced arborist, horticulturist or tree surgeon that the maintenance is necessary for the tree's health or for public safety. If the Director-General is satisfied that the proposed maintenance meets these criteria, the Director-General shall notify the applicant.**

NOTE 1: In relation to cemeteries, landscape features include monuments, grave markers, grave surrounds, fencing, path edging and the like.

NOTE 2: Other standard exemptions may apply to landscape maintenance such as #4 Excavation and #6 Development endorsed by the Heritage Council; and #7 Minor works with no adverse heritage impact.

Guidelines

Landscape features and gardens can be of heritage significance in their own right. They are often vital to the curtilage of a heritage item and fundamental to the setting of other (eg; built or archaeological) heritage items and important to the appreciation of their heritage significance. Landscape setting is by its nature evolving and often requires more regular maintenance than other elements of heritage fabric. Horticultural advice may be required to ensure a regime of maintenance appropriate to the retention of the heritage significance of a place.

General advice about landscape maintenance is provided by The Maintenance of Heritage Assets: A Practical Guide Information Sheet 9.1 Heritage Gardens and Grounds, printed versions available from the Heritage Branch, Department of Planning.

General advice about heritage gardens is also available on the Heritage Branch website at: http://www.heritage.nsw.gov.au/06_subnav_10.htm and at: www.gardenhistorysociety.org.au.

STANDARD EXEMPTION 13: SIGNAGE

1. The erection of signage which is of the types described in (a) or (b) below does not require approval under subsection 57(1) of the Act:
 - (a) temporary signage which is located behind or on the glass surface of a shop window which is not internally illuminated or flashing and is to be removed within eight weeks; or
 - (b) a real estate sign indicating that the place is for auction, sale or letting and related particulars and which is removed within 10 days of the sale or letting of the place;
2. The erection of signage which is of the types described in (a) or (b) below does not require approval under subsection 57(1) of the Act, provided that the Director-General is satisfied that the criteria in (a) and (b) respectively have been met and the person proposing to erect it has received a notice advising that the Director-General is satisfied:
 - (a) the erection of non-illuminated signage for the sole purpose of providing information to assist in the interpretation of the heritage significance of the item and which will not adversely affect significant fabric including landscape or archaeological features of its curtilage or obstruct significant views of and from heritage items; or
 - (b) signage which is in the form of a flag or banner associated with a building used for a purpose which requires such form of promotion such as a theatre or gallery, which is displayed for a maximum period of eight weeks and which will not adversely affect significant fabric including landscape or archaeological features of its curtilage;
3. A person proposing to erect signage of the kind described in paragraph 2 must write to the Director-General and describe the nature and purpose of the advertising or signage. If the Director-General is satisfied that the proposed development meets the criteria set out in paragraph 2(a) or 2(b), the Director-General shall notify the applicant.
4. Signage of the kind described in paragraphs 1 and 2 must:
 - (a) not conceal or involve the removal of signage which has an integral relationship with the significance of the item;
 - (b) be located and be of a suitable size so as not to obscure or damage significant fabric of the item;
 - (c) be able to be later removed without causing damage to the significant fabric of the item; and
 - (d) reuse existing fixing points or insert fixings within existing joints without damage to adjacent masonry.

Guidelines

In addition to the requirements of clause 4 of the standard exemptions, signage may be controlled by development control plans or signage policies prepared by the relevant local council. The operation of the standard exemptions do not affect the requirements for consent by local councils or the need to satisfy any signage policies which may have been adopted by them.

Additional forms of signage not addressed by this standard exemption may not require approval under section 57(1) of the Heritage Act if they satisfy the requirements of other standard exemptions such as Standard Exemption 7 (Minor Activities with no Adverse Impact on Heritage Significance) or Standard Exemption 8 (Non-significant Fabric).

Signage in accordance with clause 2(a) of the standard exemption for the purpose of assisting the interpretation of heritage significance:

- requires approval under section 57(1) of the Heritage Act if additional information is provided which is unrelated to heritage interpretation such as commercial promotion or sponsorship; and*
- must be in accordance with Interpreting Heritage Places and Items published by the Heritage Council and available online.*

STANDARD EXEMPTION 14: BURIAL SITES AND CEMETERIES

1. Development on land within a burial site or cemetery which is of the type described in (a), (b) or (c) below does not require approval under subsection 57(1) of the Act:

- (a) the creation of a new grave;
- (b) the erection of monuments or grave markers in a place of consistent character, including materials, size and form, which will not be in conflict with the character of the place; or
- (c) an excavation or disturbance of land for the purpose of carrying out conservation or repair of monuments or grave markers;

provided that there will be no disturbance to human remains, to relics in the form of grave goods, associated landscape features or to a place of Aboriginal heritage significance.

2. A person proposing to carry out development in the manner described in paragraph 1(b) or (c) must write to the Director-General and describe the development proposed. If the Director-General is satisfied that the proposed development meets the criteria set out in paragraph 1, the Director-General shall notify the applicant.

3. This exemption does not apply to the erection of above-ground chambers, columbaria or vaults, or the designation of additional areas to be used as a burial place.

NOTE 1: Other standard exemptions apply to the maintenance, cleaning and repair of burial sites and cemeteries.

Guidelines

In addition to burial remains and artefacts, above ground cemetery elements may include headstones, footstones and other burial markers or monuments and associated elements such as grave kerbing, iron grave railings, grave furniture, enclosures and plantings. It is important that cemeteries listed on the State Heritage Register have a conservation policy or conservation management plan endorsed by the Heritage Council and that it records the history and significant fabric of the place with policies for conservation, relocation and the erection of new monuments and grave markers.

Additional advice about the management of heritage cemeteries is provided in:

- *Cemeteries: Guidelines for their Care and Conservation, Heritage Council of NSW and Department of Planning, 1992;*
- *Skeletal Remains, NSW Heritage Council, 1998;*
- *Guidelines for Cemetery Conservation, National Trust of Australia (NSW), 2002.*

STANDARD EXEMPTION 15: COMPLIANCE WITH MINIMUM STANDARDS AND ORDERS

1. Development which is required for the purpose of compliance with the minimum standards set out in Part 3 of the *Heritage Regulation 1999* or an order issued under either:
 - (a) section 120 of the *Heritage Act 1977* regarding minimum standards of maintenance and repair; or
 - (b) section 121S of the *Environmental Planning and Assessment Act 1979* regarding an order which is consistent with a submission by the Heritage Council under subsection 121S(6) of that Act;does not require approval under subsection 57(1) of the Act.

Guidelines

This standard exemption is intended to facilitate and expedite compliance with orders and minimum standards of maintenance and repair.

The Minimum Standards of Maintenance and Repair replaced the “wilful neglect” provisions of the Heritage Act in 1999. The minimum standards are contained in Part 3 of the Heritage Regulation 2005 and are reproduced in the Heritage Information Series published by the Heritage Branch, Department of Planning. The minimum standards only apply to items listed on the State Heritage Register and relate to:

- *weather protection;*
- *fire prevention and protection;*
- *security; and*
- *essential maintenance and repair to prevent serious or irreparable damage.*

Maintenance and repair which exceed the minimum standards in the Regulation may be exempt from approval under other standard exemptions (refer to #1 and #2).

Orders under s.121S(6) of the EP&A Act are those given by a council or other consent authority in relation to an item listed on the State Heritage Register, land to which an interim heritage order applies or a heritage item listed under an environmental planning instrument. Orders must not be given in relation to items listed on the State Heritage Register or land to which an interim heritage order relates unless the consent authority has given notice of it to the Heritage Council and considered any submission made by it.

STANDARD EXEMPTION 16: SAFETY AND SECURITY

1. The following development does not require approval under subsection 57(1) of the Act, provided that the Director-General is satisfied that the criteria in (a) or (b) have been met and the person proposing to undertake the development has received a notice advising that the Director-General is satisfied:
 - (a) the erection of temporary security fencing, scaffolding, hoardings or surveillance systems to prevent unauthorised access or secure public safety which will not adversely affect significant fabric of the item including landscape or archaeological features of its curtilage; or
 - (b) development, including emergency stabilisation, necessary to secure safety where a building or work or part of a building or work has been irreparably damaged or destabilised and poses a safety risk to its users or the public.
2. A person proposing to undertake development of the kind described in paragraph 1 must write to the Director-General and describe the development and, if it is of the kind set out in 1(b), provide certification from a structural engineer having experience with heritage items confirming the necessity for the development with regard to the criteria set out in 1(b) and any adverse impact on significant fabric. If the Director-General is satisfied that the proposed development meets the criteria set out in paragraph 1(a) or (b), the Director-General shall notify the applicant.

Guidelines

Development exempt under this standard exemption must be for the temporary or emergency securing of safety for users or the public. Permanent upgrading of site or building security may be exempt under other standard exemptions such as #7 (Minor Activities with little or no Adverse Impact on Heritage Significance) or #8 (Non-significant Fabric). Development described in 1(b) of this exemption is intended to apply in circumstances where there has been damage caused by a sudden change in circumstances of the building such as a catastrophic event, rather than safety risks which may arise from ongoing neglect of maintenance.

Emergency maintenance and repairs such as required following a storm event may be exempt under other standard exemptions such as #1 (Maintenance and Cleaning) and #2 (Repairs). More intrusive means of upgrading security which may damage significant fabric will require the submission of an application under section 60 of the Heritage Act.

Development in accordance with this exemption must be undertaken with minimal intervention to significant fabric.

STANDARD EXEMPTION 17: MOVABLE HERITAGE ITEMS

1. The temporary relocation of movable heritage items, including contents, fixtures and objects, to ensure their security, maintenance and preservation, for conservation or exhibition, to ensure health or safety, the need for a controlled environment for those heritage items, or to protect the place, and which are to be returned to their present location within six months, does not require approval under subsection 57(1) of the Act.
2. A person proposing to relocate a movable heritage item as set out in paragraph 1 must advise the Director-General in writing of the proposed location and the reasons for its relocation. If the Director-General is satisfied that the temporary relocation meets the criteria set out in paragraph 1 the Director-General shall notify the applicant.

Guidelines

Movable heritage items or objects which are listed on the State Heritage Register must be specifically referred to in the gazetted listing. Unless specifically listed, the movable content of buildings such as furniture, paintings and other decoration is not movable heritage for the purposes of the Heritage Act which triggers approval requirements to “move, damage or destroy it”.

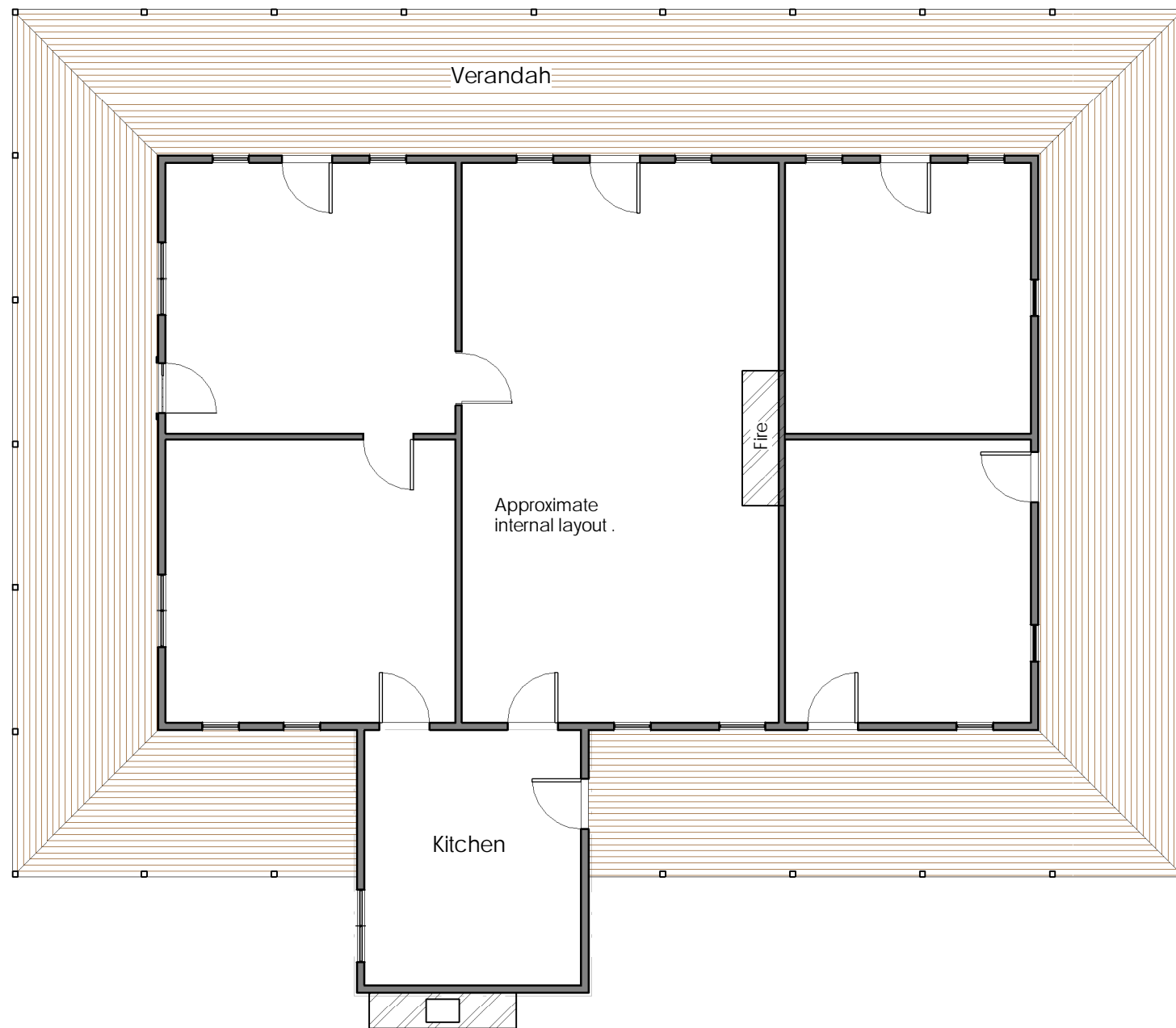
The permanent relocation of an item of movable heritage such as listed ships or railway rolling stock will require the submission of an application under section 60 of the Heritage Act.

Additional advice regarding movable heritage is provided by:

- *Objects in Their Place: An Introduction to Movable Heritage, NSW Heritage Council, 1999; and*
- *Movable Heritage Principles, NSW Heritage Council and Ministry for the Arts, 1999.*

END

1B
North



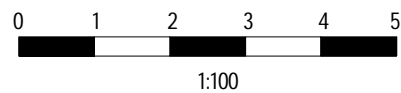
1B
West

East
1B

South
1B

Plan

1 : 100



Drawing Sheets	
No.	Name
1A	Plan - 1896
1B	Elevations - 1896
2A	Plan - 1927
2B	Elevations - 1927
3A	Photo Reference

Reference: Warangesda
Conservation
Management Strategy

Drawing : Dormitory
Plan - 1896

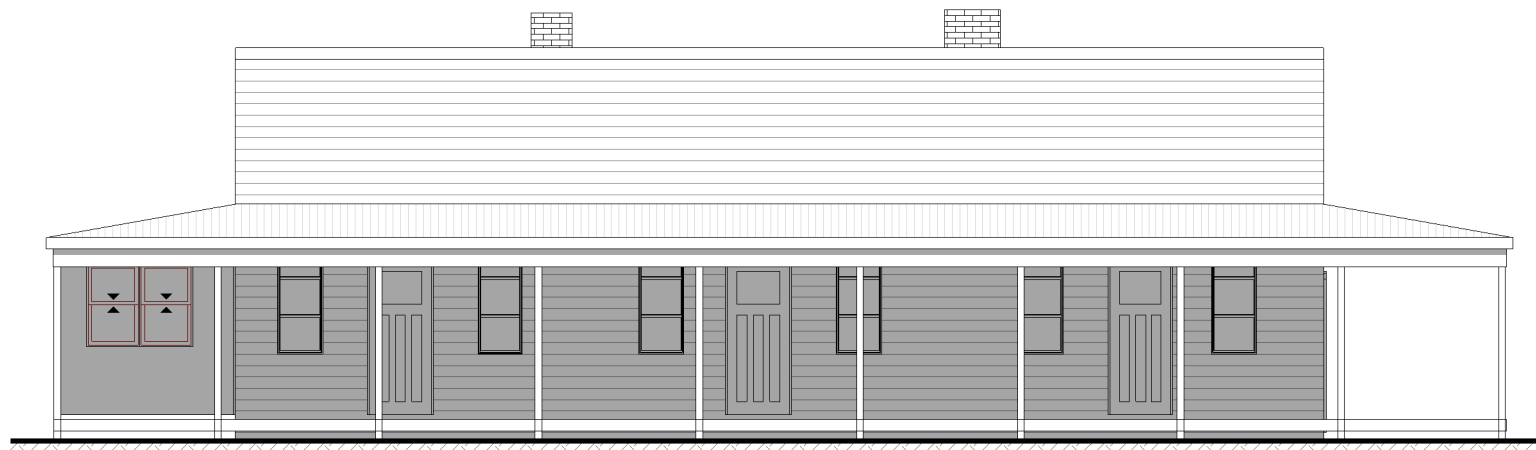
Project :
"Warangesda"
Aboriginal Mission
Darlington Point

Consultant :
R Christison
High Ground Consulting
116 Hassans Walls Rd Lithgow 2790
63531812

Drafting :
Ian Laing Drafting
41 McKanes Falls Rd., Bowenfels NSW 2795
M: 0418493793 E: ILDrafting@bigpond.com

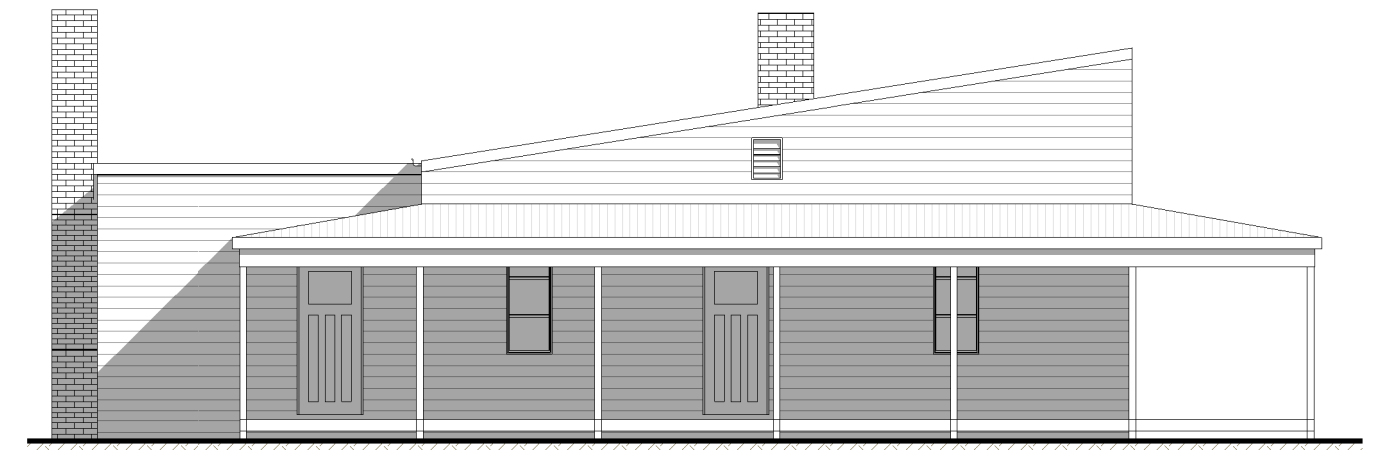
DATE : 12.11.14 SCALE : 1 : 100

Dwg No : WAR-01 REV: A SHEET : 1A A3



North

1 : 100



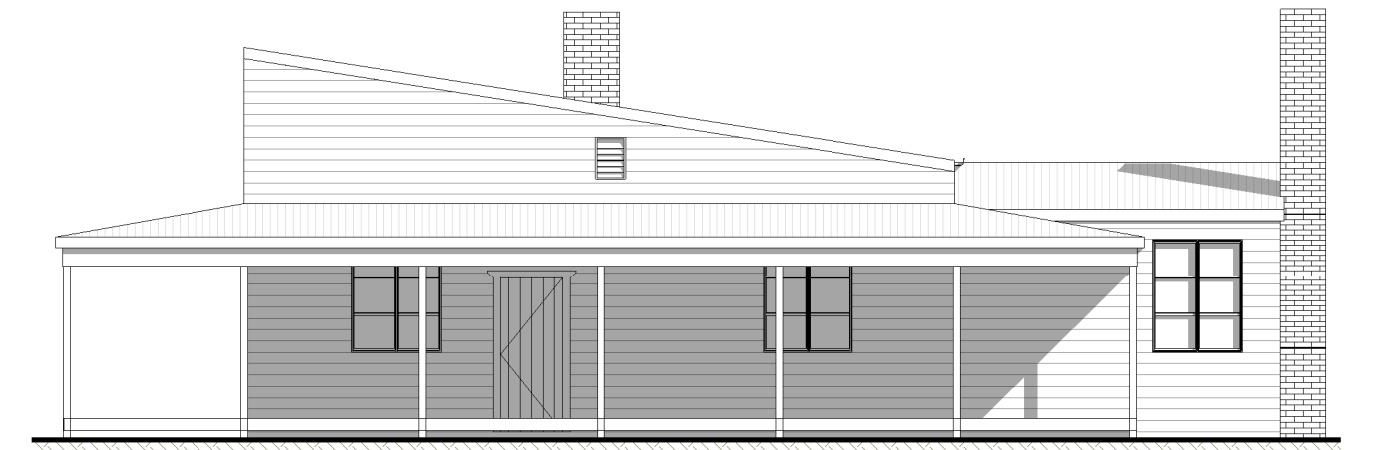
East

1 : 100



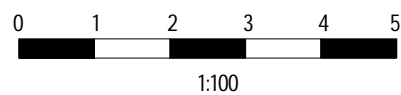
South

1 : 100



West

1 : 100



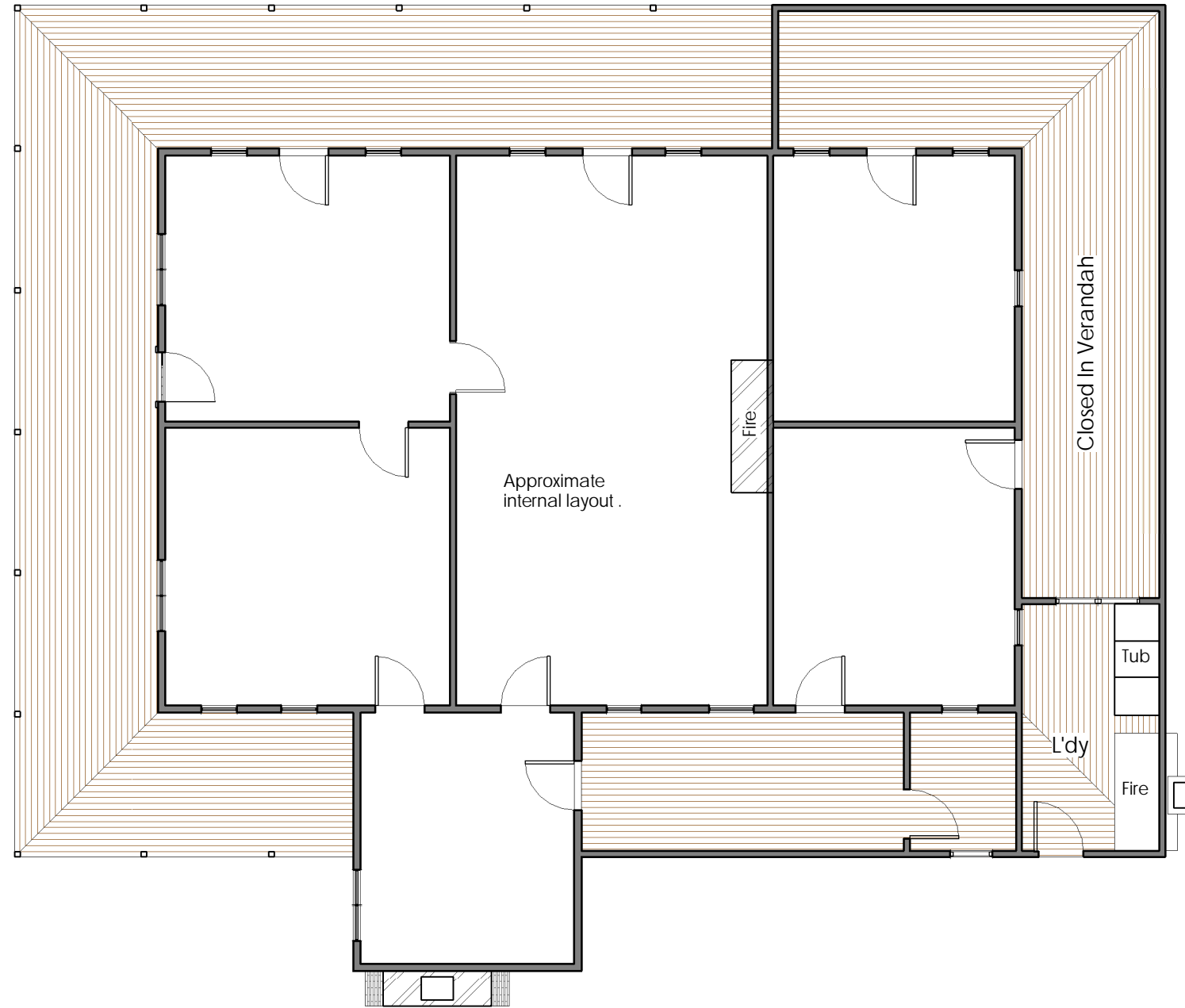
Reference: Warangesda
Conservation
Management Strategy

Drawing : Dormitory Elevations - 1896			
Project : "Warangesda" Aboriginal Mission Darlington Point			
Consultant : R Christison High Ground Consulting 116 Hassans Walls Rd Lithgow 2790 63531812			
Drafting : Ian Laing Drafting 41 McKanes Falls Rd., Bowenfels NSW 2795 M: 0418493793 E: ILDrafting@bigpond.com			
DATE : 12.11.14	SCALE : 1 : 100		
Dwg No : WAR-01	REV: A	SHEET : 1B	A3

2B
North.

2B
West.

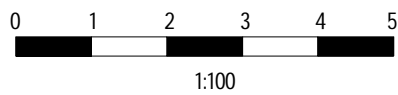
East.
2B



South.
2B

Plan

1 : 100



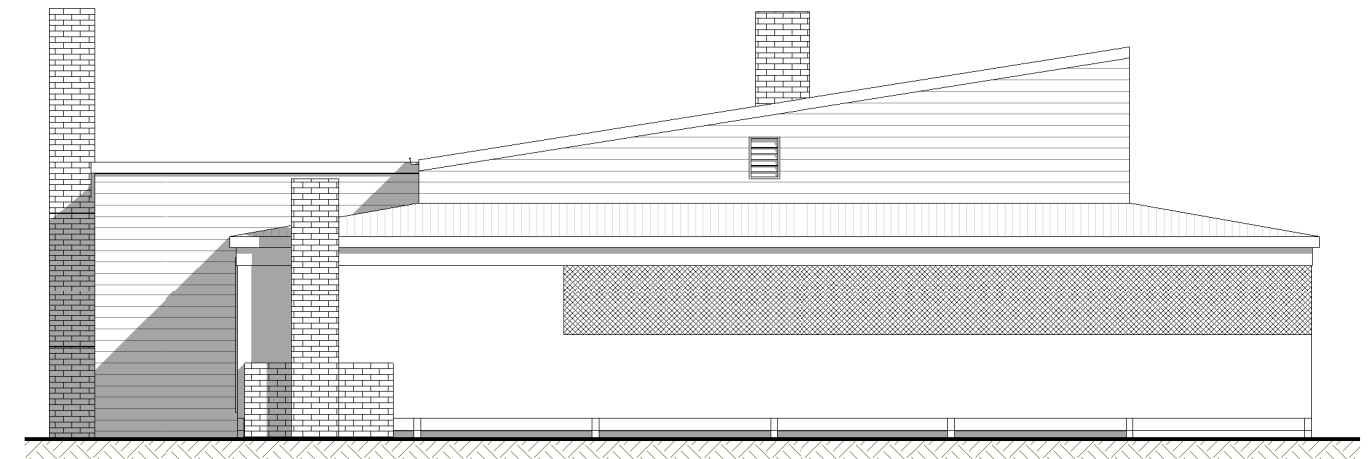
Reference: Warangesda
Conservation
Management Strategy

Drawing : Dormitory Plan - 1927			
Project : "Warangesda" Aboriginal Mission Darlington Point			
Consultant : R Christison High Ground Consulting 116 Hassans Walls Rd Lithgow 2790 63531812			
Drafting : Ian Laing Drafting 41 McKanes Falls Rd., Bowenfels NSW 2795 M: 0418493793 E: ILDrafting@bigpond.com			
DATE : 12.11.14	SCALE : 1 : 100		
Dwg No : WAR-01	REV: A	SHEET : 2A	A3



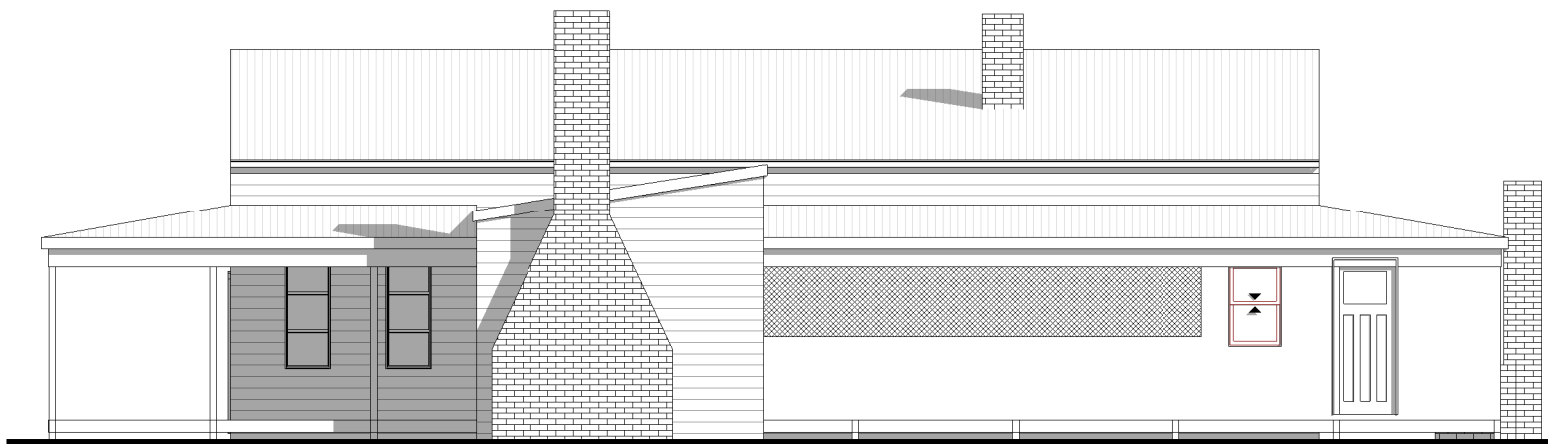
North

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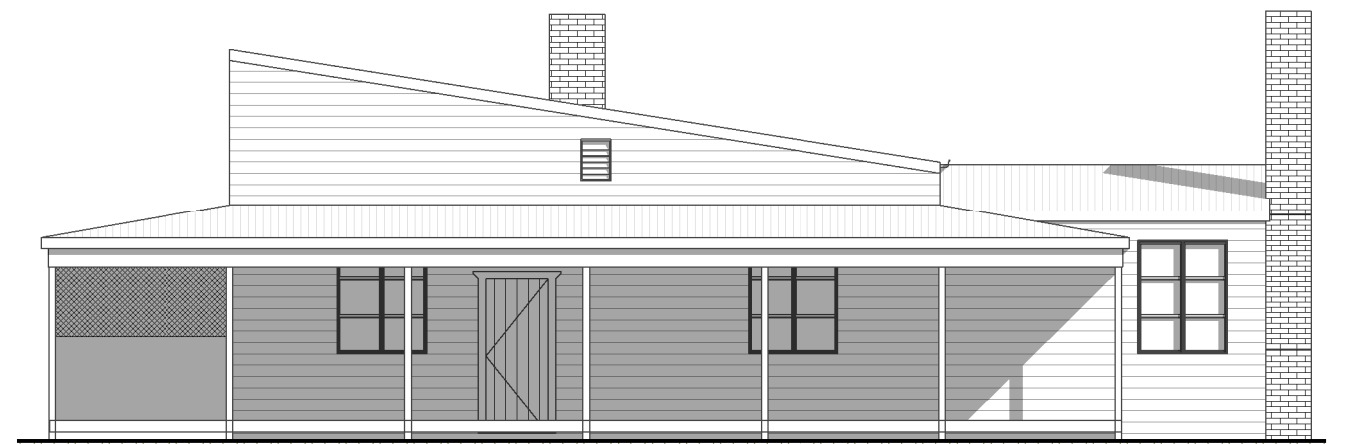
East

1 : 100



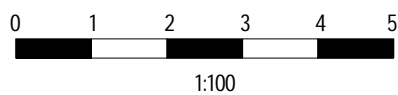
South

1 : 100



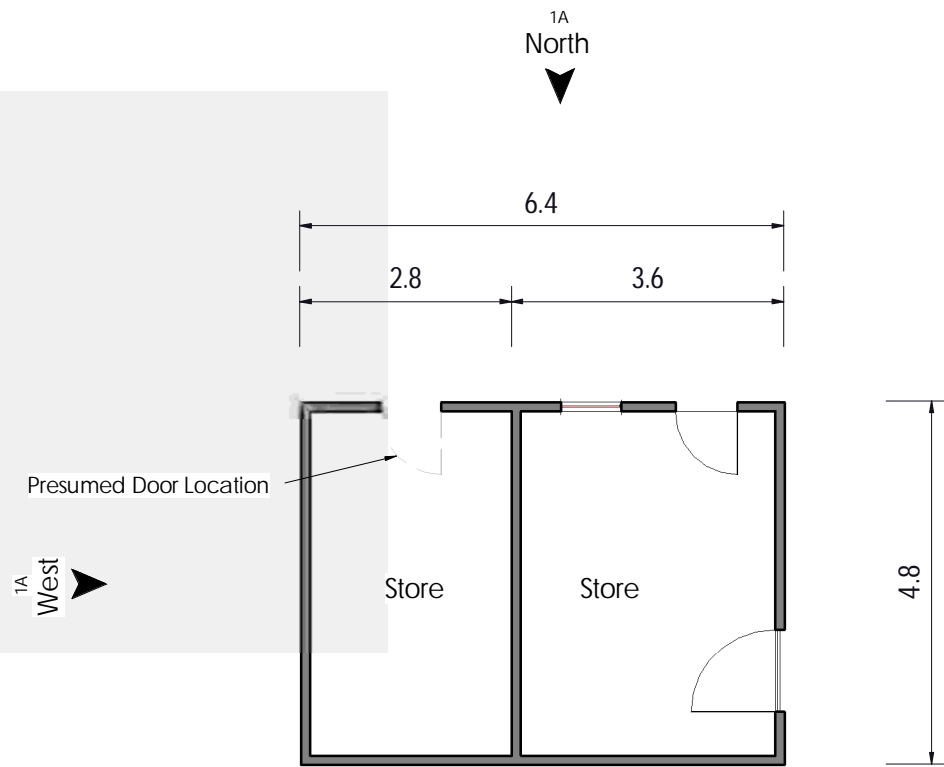
West

1 : 100



Reference: Warangesda
Conservation
Management Strategy

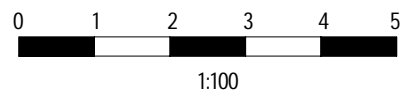
Drawing : Dormitory Elevations - 1927			
Project : "Warangesda" Aboriginal Mission Darlington Point			
Consultant : R Christison High Ground Consulting 116 Hassans Walls Rd Lithgow 2790 63531812			
Drafting : Ian Laing Drafting 41 McKanes Falls Rd., Bowenfels NSW 2795 M: 0418493793 E: ILDrafting@bigpond.com			
DATE : 12.11.14	SCALE : 1 : 100		
Dwg No : WAR-01	REV: A	SHEET : 2B	A3



Original Reconstructed Plan

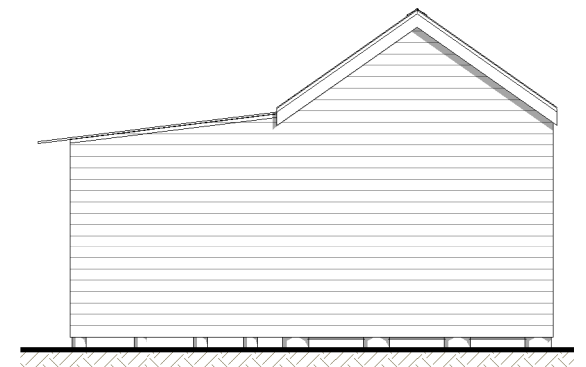
Plan

1 : 100



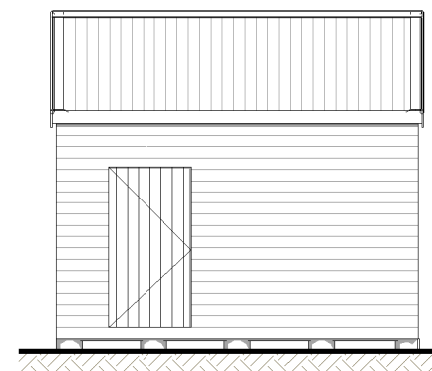
North

1 : 100



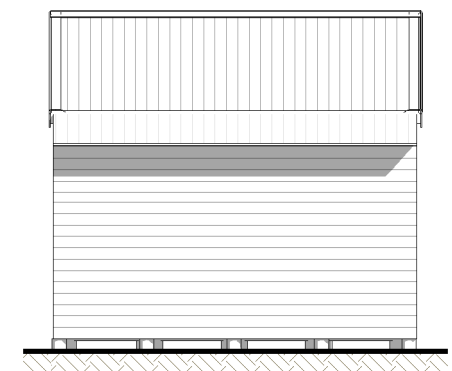
South

1 : 100



East

1 : 100



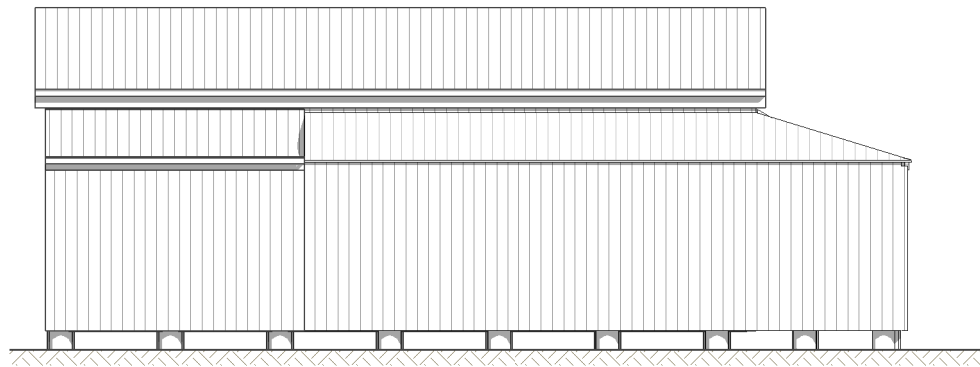
West

1 : 100

Drawing Sheets	
No.	Name
1A	Plan
2A	Photo Reference

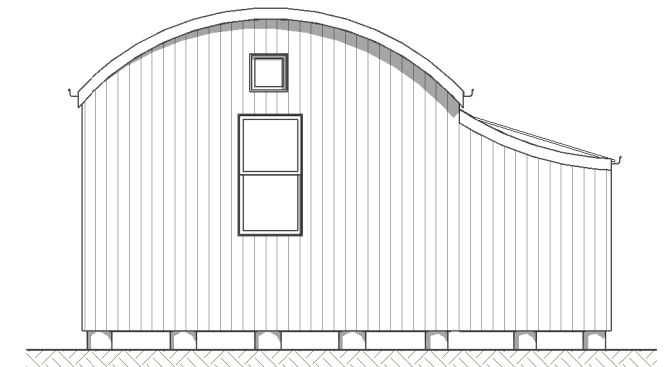
Reference: Warangesda Conservation Management Strategy

Drawing : Store Plan			
Project : "Warangesda" Aboriginal Mission Darlington Point			
Client :			
Consultant : R Christison High Ground Consulting 116 Hassans Walls Rd Lithgow 2790 63531812			
Drafting : Ian Laing Drafting 41 McKanes Falls Rd., Bowenfels NSW 2795 M: 0418493793 E: ILDrafting@bigpond.com			
DATE : 10.2.14	SCALE : 1 : 100		
Dwg No : WAR-04	REV: A	SHEET : 1A	A3



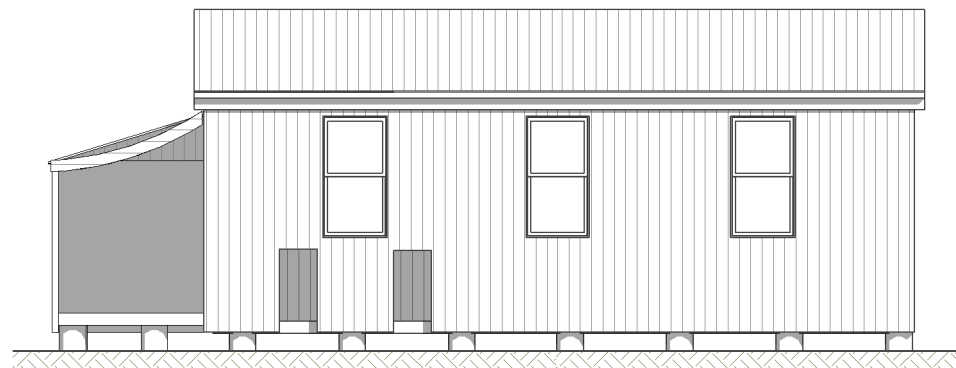
North

1 : 100



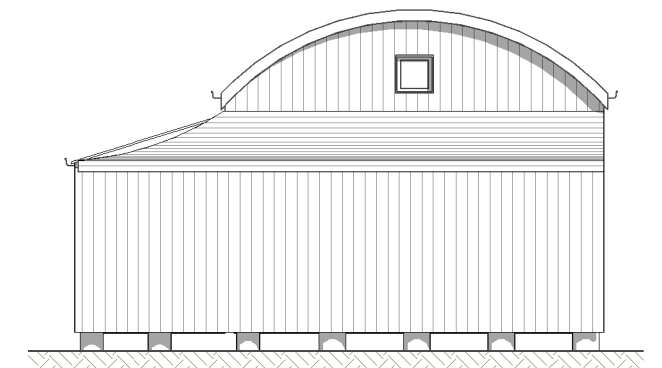
East

1 : 100



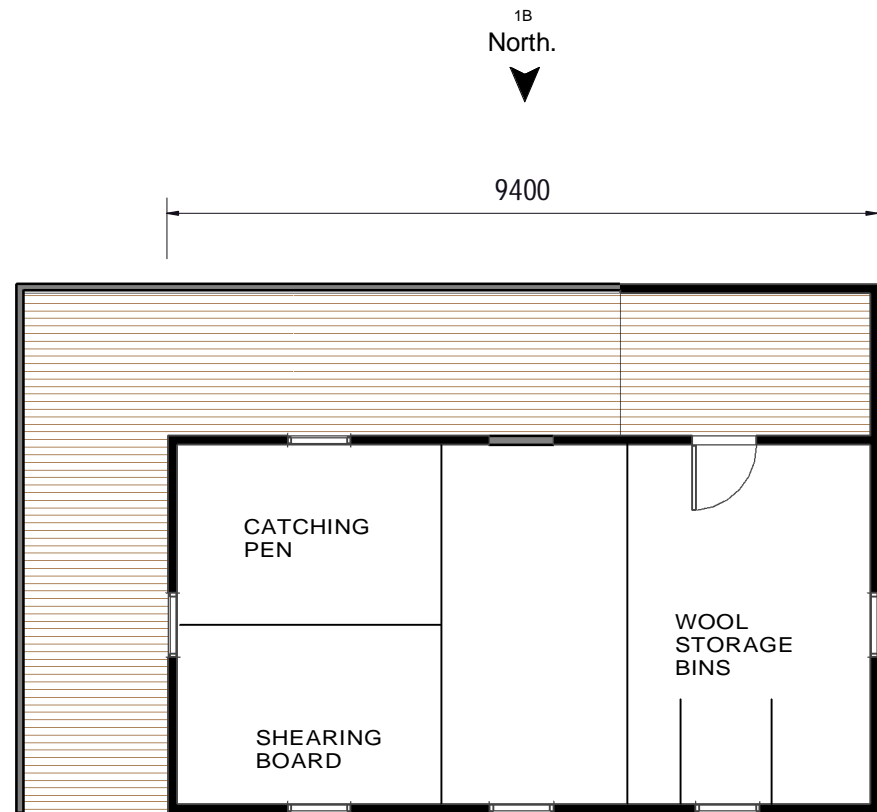
South

1 : 100



West

1 : 100



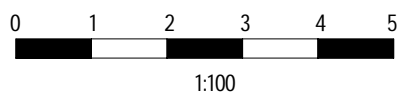
East.
1B

Plan

1 : 100

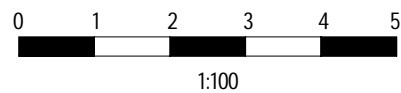
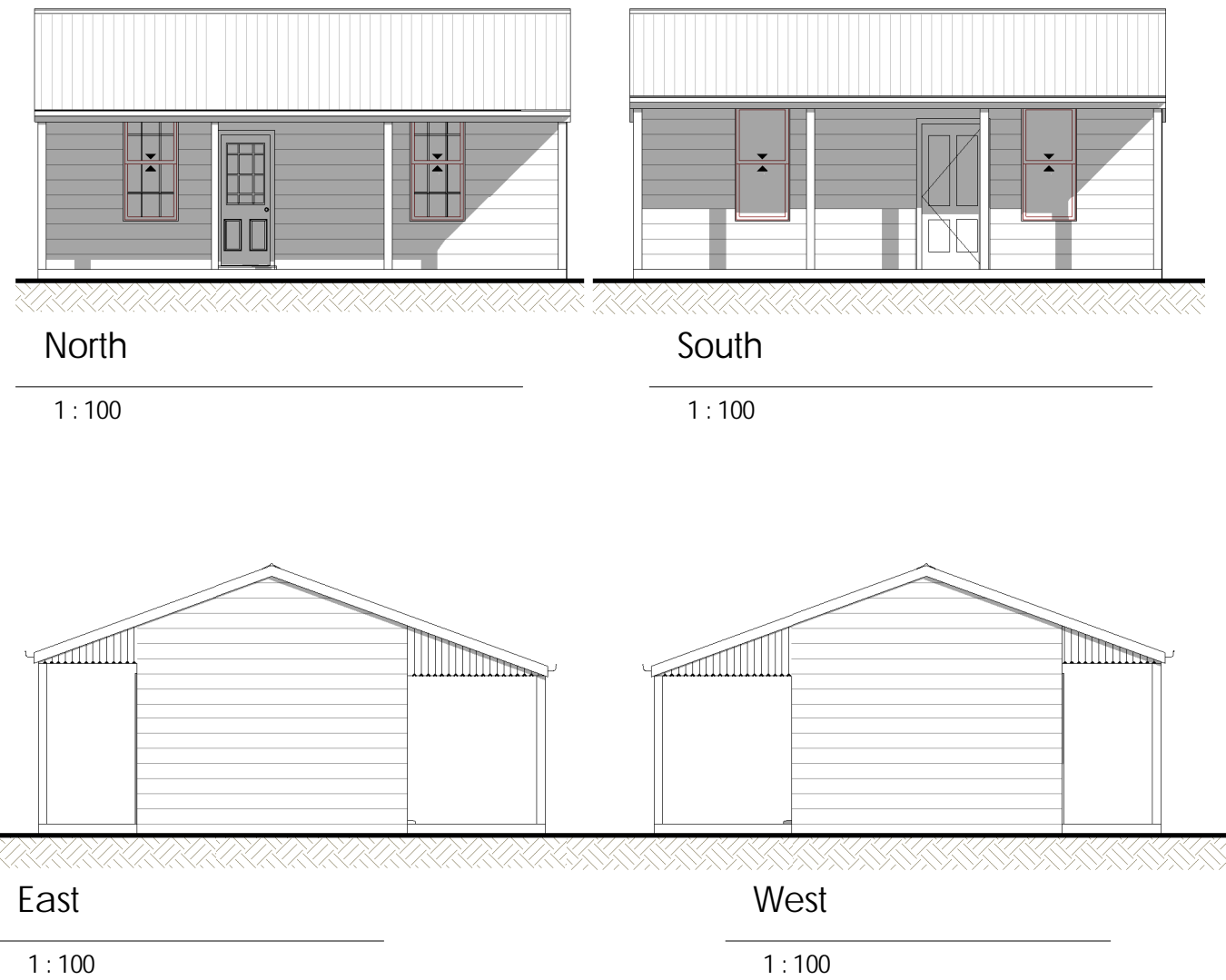
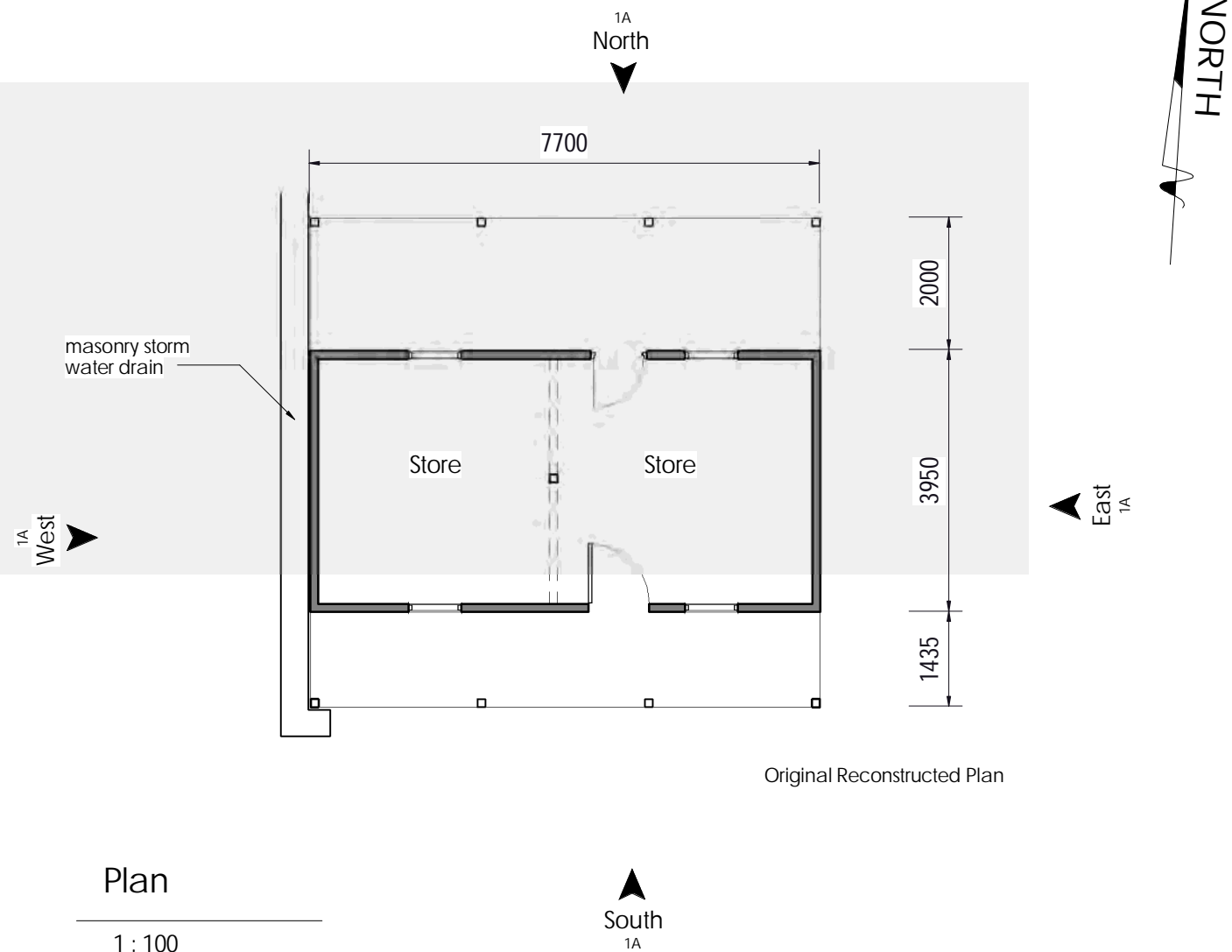
South.
1B

Reconstructed Plan
of Woolshed
Conversion



Reference: Warangesda
Conservation
Management Strategy

Drawing : School House Plan 1926			
Project : "Warangesda" Aboriginal Mission Darlington Point			
Client :			
Consultant : R Christison High Ground Consulting 116 Hassans Walls Rd Lithgow 2790 63531812			
Drafting : Ian Laing Drafting 41 McKanes Falls Rd., Bowenfels NSW 2795 M: 0418493793 E: ILDrafting@bigpond.com			
DATE : 10.2.14	SCALE : 1 : 100		
Dwg No : WAR-02	REV: A	SHEET : 1B	A3



Drawing Sheets	
No.	Name
1A	Plan
2A	Photo Reference

Reference: Warangesda Conservation Management Strategy

Drawing : School Teachers House Plan			
Project : "Warangesda" Aboriginal Mission Darlington Point			
Client :			
Consultant : R Christison High Ground Consulting 116 Hassans Walls Rd Lithgow 2790 63531812			
Drafting : Ian Laing Drafting 41 McKanes Falls Rd., Bowenfels NSW 2795 M: 0418493793 E: ILDrafting@bigpond.com			
DATE : 10.2.14	SCALE : 1 : 100		
Dwg No : WAR-04	REV: A	SHEET : 1A	A3

Works proposed



Are works listed in Standard Exemptions?

Yes



Write to Director of Heritage Branch, OEH seeking approval

No



Is new construction proposed?

Yes

No



Will existing structures be modified?

Yes



Prepare Statement of Heritage Impact



No

Submit development application to Murrumbidgee Shire Council



Do works involve ground disturbance?

Yes



Obtain s.60 approval from NSW Heritage Council



Warangesda Aboriginal Mission & Station
Visitor Induction

All visitors to Warangesda Aboriginal Mission & Station must agree to the following.

As a visitor to Warangesda Aboriginal Mission & Station I agree to abide by the following rules:

1. I will obey the instructions of the property owner and tour guides.
2. I will respect the story and traditions of the Wiradjuri people, traditional custodians of this country.
3. I will not enter any building or enclosed area.
4. I will not interfere with any structure or attempt to souvenir any objects located on the site.
5. I will not endanger myself or any other person while on Warangesda

----- / /
Signature

Visitor details

NAME:

ADDRESS:

CONTACT NO:

NOTE:

Warangesda Aboriginal Mission & Station is located on private property. The rights of the property owner are reserved under the Inclosed Lands Protection Act 1901.

Footwear:

Sensible enclosed footwear should be worn on site.