

STAGE TWO

Eurobodalla Aboriginal Cultural Heritage Study



STORIES ABOUT THE EUROBODALLA BY ABORIGINAL PEOPLE

Prepared by

Susan Dale Donaldson
Environmental & Cultural Services

JULY 2006

Prepared for

The Eurobodalla Aboriginal Heritage Steering Committee

Eurobodalla Shire Council

Department of Environment and Conservation

Southern Rivers Catchment Management Authority

Local Aboriginal Land Councils

Elders Groups & Aboriginal Community Members

Warning: contains reference to people who have passed away.

*STAGE TWO EUROBODALLA
ABORIGINAL CULTURAL HERITAGE STUDY*

**STORIES ABOUT THE EUROBODALLA
BY ABORIGINAL PEOPLE**

PUBLIC REPORT

PREPARED FOR

THE EUROBODALLA ABORIGINAL HERITAGE STEERING COMMITTEE
EUROBODALLA SHIRE COUNCIL
DEPARTMENT OF ENVIRONMENT AND CONSERVATION
SOUTHERN RIVERS CATCHMENT MANAGEMENT AUTHORITY
LOCAL ABORIGINAL LAND COUNCILS
ELDERS GROUPS &
ABORIGINAL COMMUNITY MEMBERS

PREPARED BY

SUSAN DALE DONALDSON
ENVIRONMENTAL & CULTURAL SERVICES

JULY 2006

Warning: contains reference to people who have passed away.

© Eurobodalla Shire Council / NSW Department of Environment & Heritage / Susan Dale Donaldson of Environmental & Cultural Services.

Eurobodalla Shire Council
PO Box 99
Moruya, NSW, 2537.
Ph: 02 4474 1000
Fax: 02 4474 1234
www.esc.nsw.gov.au

Department of Environment & Conservation
NSW National Parks and Wildlife Services
Cultural Heritage Division
PO Box 1967
Hurstville NSW 2220
Ph: 1300 361 967
Fax: 02 9585 6555
www.npws.nsw.gov.au

Susan Dale Donaldson
Environmental & Cultural Services
Moruya, NSW, 2537.
Ph/ Fax: 02 4474 5899
susandaledonaldson@bigpond.com

TABLE OF CONTENTS

ACKNOWLEDGEMENTS.....	1
DISCLAIMER.....	1
1. INTRODUCTION	2
1.1 DEFINITIONS OF THE STUDY AREA.....	2
1.2 STUDY OUTLINE	3
1.3 METHODOLOGY.....	4
1.4 SUMMARY OF RESULTS	5
2 ABORIGINAL CULTURAL HERITAGE VALUES	9
2.1 PATHWAYS: Dreaming tracks and travelling routes.....	9
2.2 TOTEMIC SPECIES: The use of natural resources.....	12
3. PROFILE OF ABORIGINAL KNOWLEDGE HOLDERS	15
3.1 ALAN MONGTA	15
3.2 ALBERT 'BUDDA' SOLOMON	15
3.3 ALEX WALKER.....	16
3.4 BERYL BRIERLEY [NEE ANDY].....	16
3.5 CAROL MARGARET LARRITT [NEE STEWART]	17
3.6 DAVE TOUT.....	17
3.7 DORIS MOORE [NEE DAVIS].....	17
3.8 ELLA, MASON AND STEWART CLAN.....	18
3.9 GEORGINA 'COOPY' PARSONS	19
3.10 HARRIETT WALKER	20
3.11 JENNIFER STEWART	20
3.12 JOHN BRIERLEY	20
3.13 JOHN MUMBLER.....	21
3.14 JOHN PENDER	21
3.15 KEITH NYE	22
3.16 KEITH STEWART.....	22
3.17 LEONARD NYE	22
3.18 LESLIE KEITH SIMON	23
3.19 LINDA COLBURN [NEE MASON].....	23
3.20 LINDA MAY CRUSE.....	24
3.21 LIONEL MONGTA	24
3.22 MARGARET CARRIAGE [NEE CONNELL]	25
3.23 MARGARET HARRIS [NEE STEWART].	25
3.24 MARY DUROUX [NEE HOOKWIN].....	26
3.25 MAUREEN DAVIS	27
3.26 MAXINE KELLY	27
3.27 MERVYN CHARLES PENRITH.....	28
3.28 PAM FLANDERS [NEE THOMAS].....	28
3.29 RONALD MASON [SNR].....	28
3.30 SHIRLEY FOSTER [NEE BROWN]	29
3.31 SYMALENE ROSE NYE [NEE CARRIAGE].....	29
3.32 TERRY 'NIPPER' PARSONS	30
3.33 TOM DAVIS	30
3.34 PATRICIA 'TRISHA' ELLIS	31
3.35 VALERIE ANDY	32
3.36 VIOLET PARSONS	32
3.37 VIVIENNE MASON [NEE ELLA].....	33
3.38 WILLIAM DAVIS [JNR].....	33

4 PLACES OF ABORIGINAL CULTURAL HERITAGE IN THE EUROBODALLA	34
4.1 DURRAS / MURRAMARANG	34
4.2 EAST LYNNE	35
4.3 CLYDE MOUNTAIN / MONGA	36
4.4 NELLIGEN / RUNNYFORD/ BUCKENBOWRA.....	36
4.5 NORTHERN BATEMANS BAY	38
4.6 CULLENDULLA CREEK	39
4.7 THE CLYDE RIVER.....	42
4.8 BATEMANS BAY TOWNSHIP	42
4.9 CATALINA: HANGING ROCK	46
4.10 LILLI PILLI	49
4.11 MALUA BAY, ROSE DALE & GUERILLA BAY	50
4.12 MOGO / MOGO CREEK	50
4.13 TOMAKIN: BARLINGS BEACH / TOMAGA RIVER.....	51
4.14 BROULEE: LOOKOUT, BEACH & ISLAND	54
4.15 BENGELLO CREEK & BENGELLO BEACH	57
4.16 MORUYA: NORTH HEADS & GARLAND TOWN	58
4.17 MORUYA FARMS & SAWMILLS	62
4.18 MORUYA, TOWNSHIP	65
4.19 MORUYA-DEUA RIVER & RYANS CREEK	68
4.20 MORUYA: SOUTH HEADS	71
4.21 CONGO, BINGI BINGI & MULLIMBURRA	72
4.22 BENDEThERA	74
4.23 BERGALIA, COILA, TURLINJAH & TUROSS HEADS	75
4.24 COOPERS ISLAND & HORSE ISLAND	78
4.25 BLACKFELLOWS POINT, POTATO POINT & JAMISON POINT	80
4.26 BODALLA.....	84
4.27 TUROSS RIVER FARMS.....	86
4.28 NERRIGUNDAH & BELOWRA.....	90
4.29 WHITTAKERS CREEK, STONY CREEK, BROU LAKE & BROU BEACH	94
4.30 LAWLERS CREEK, MUMMUGA LAKE & DALMENY	97
4.31 NAROOMA, WAGONA INLET & BARANGUBA [MONTAGUE ISLAND]	100
4.32 GLASSHOUSE ROCKS / HANDKERCHIEF BEACH / NANGADGA LAKE	102
4.33 CORUNNA LAKE, FULLERS BEACH & BOGOLA HEAD.....	102
4.34 MYSTERY BAY, POOLES POINT, 1080 BEACH & TILBA LAKE	104
4.35 GULAGA [MOUNT DROMEDARY]	108
4.36 NAJANUKA [LITTLE DROMEDARY MT].....	109
4.37 TILBA TILBA / CENTRAL TILBA / TILBA BEACH	110
4.38 WALLAGA LAKE, WALLAGA BEACH & DIGNAMS CREEK	113
5 DISCUSSION OF HERITAGE VALUES.....	120
6 RECOMMENDATIONS AND OTHER ISSUES.....	124
7 REFERENCES CITED	128
APPENDIX ONE: SUMMARY BY LOCAL ABORIGINAL LAND COUNCIL REGIONS	129
APPENDIX TWO: SUMMARY OF FLORA AND FAUNA SPECIES IDENTIFIED.....	163
APPENDIX THREE: CONSULTATION SUMMARY.....	167
APPENDIX FOUR: INFORMATION AGREEMENT PROCEDURES & INSTRUCTIONS	171

CHARTS

CHART 1: NUMBER OF IDENTIFIED HERITAGE PLACES BY PRIMARY THEME	6
--	---

CHART 2: NUMBER OF IDENTIFIED HERITAGE PLACES BY TOTAL THEME	7
--	---

MAPS

MAP 1: PLACES OF ABORIGINAL HERITAGE VALUE WITHIN THE EUROBODALLA SHIRE	8
---	---

MAP 2: CULLENDULLA CREEK.....	40
-------------------------------	----

MAP 3: CATALINA AREA; HANGING ROCK.....	47
---	----

MAP 4: LILLI PILLI: 'CHAPMAN'S BEACH'	50
---	----

MAP 5: TOMAKIN: BARLINGS BEACH, ISLAND AND LOOKOUT.....	52
---	----

MAP 6: BROULEE ISLAND / LOOKOUT / BEACH.....	56
--	----

MAP 7: MORUYA / RYANS CREEK / MYNORA.....	70
---	----

MAP 8: COILA: 'BLACK HILL'	78
----------------------------------	----

MAP 9: POTATO POINT, BLACKFELLOWS POINT, JAMISON POINT.....	83
---	----

MAP 10: BODALLA, NERRIGUNDAH AND TUROSS RIVER	90
---	----

MAP 11: STONY CREEK / WHITTAKERS CREEK / BROU LAKE / BROU BEACH	94
---	----

MAP 12: LAWLERS CREEK / MUMMUGA LAKE.....	99
---	----

MAP 13: GLASSHOUSE ROCKS, NANGADGA LAKE, BOGOLA HEAD & CORUNNA LAKE.	103
---	-----

MAP 14: MYSTERY BAY / POOLES POINT / TILBA LAKE.....	107
--	-----

MAP 15: GULAGA [MT DROMEDARY], NAJANUKA [LITTLE DROMEDARY MT] & TILBA.	112
---	-----

MAP 16: WALLAGA LAKE, WALLAGA BEACH & DIGNAMS CREEK.....	119
--	-----

TABLES

SUMMARY OF HERITAGE PLACES IDENTIFIED BATEMANS BAY LALC AREA.....	129
---	-----

SUMMARY OF HERITAGE PLACES IDENTIFIED MOGO LALC AREA	137
--	-----

SUMMARY OF HERITAGE PLACES IDENTIFIED COBOWRA LALC AREA	142
---	-----

SUMMARY OF HERITAGE PLACES IDENTIFIED BODALLA LALC AREA.....	149
--	-----

SUMMARY OF HERITAGE PLACES IDENTIFIED WAGONGA LALC AREA.....	155
--	-----

SUMMARY OF HERITAGE PLACES IDENTIFIED MERRIMANS LALC AREA	158
---	-----

SUMMARY OF CONSULTATIONS / MEETINGS / FIELD TRIPS	167
---	-----

SUMMARY OF INFORMATION AGREEMENT INSTRUCTIONS	173
---	-----

ACKNOWLEDGEMENTS

The Natural Heritage Trust [NHT], the Southern Rivers Catchment Management Authority [SRCMA], the Eurobodalla Shire Council [ESC] and the Department of Environment and Conservation [DEC] each provided funding to support this project. The dedicated efforts of the Eurobodalla Aboriginal Heritage Steering Committee has kept the project on track and the field support offered by Local Aboriginal Land Councils [LALC] has ensured appropriate coverage and consultation.

I wish to acknowledge the Aboriginal people who participated in this project and to their ancestors who had the opportunity to pass stories onto them. This project does not intend to undermine or breach traditional Aboriginal Lore relating to the holding and passing on of information pertaining to places of Aboriginal cultural heritage. Aboriginal cultural heritage, including the physical, the intangible and the associated stories and mythologies belong to the Aboriginal community. I thank the Aboriginal community for sharing some of their stories with the wider community.

I also thank those who provided comments on previous drafts of this report. In particular the efforts of Trisha Ellis, Cherie Buchert, Georgina Parsons, Maureen Davis, Deb Lenson, Anita Brunhuber, Ron Nye, Rob McKinnon and Sue Wesson were most helpful. Heide Weber has done a fantastic job with the maps.

DISCLAIMER

Although extensive consultations took place for this project, a great deal of cultural information is not contained within this report, as a result of the traditional laws relating to the restriction of Aboriginal peoples' cultural knowledge. As such the author warns that this report should not be considered a complete documentation of all the places imbued with Aboriginal cultural significance across the Eurobodalla Shire; to many Aboriginal people the entire landscape is sacred, not just isolated campsites and dreaming tracks.

Additionally, it is apparent when reading the stories contained within that people have had different experiences at the same place, over time. I have not altered peoples' stories in order to create consistency. Variations in the description of each place, no matter how minor or elaborate, are found throughout the report.

1. INTRODUCTION

This project began in order to raise awareness of Aboriginal history and Aboriginal connections to the Eurobodalla Shire. The original idea to undertake an oral history project to trace Aboriginal peoples historic connections to the area has transformed into a study relating to places of heritage value to Aboriginal people. The two ideas have in many ways been merged as the methodology employed to investigate places of importance to the Aboriginal community is based on an oral history framework.

Scale, depth, time and context are all dimensions relevant to the investigation of places of Heritage value. Heritage values can be viewed on many scales; from the regional down to the family / clan scale. What is important at the family / clan level may not necessarily be of importance at the regional level. The reverse however is not entirely true; the condition or state of places of regional importance concern most Aboriginal people across the region. Within whichever scale a heritage place is considered, the value may vary in depth; some places being deeply significant, whilst other places are granted less value. Attributed values also vary over time, seasonal cycles and political and social contexts. No less value is attributed to a place as a result of it only being utilised once every decade or once every winter.

1.1 DEFINITIONS OF THE STUDY AREA

The study area is the Eurobodalla Shire, which extends from Durras and East Lynne in the north, to Dignams Creek and Wallaga Lake in the south. Westward the Shire extends to the Clyde Mountain in the north to Dampier Mountain and Belowra in the south.

Underlying the Eurobodalla Shire is an Aboriginal land tenure system present prior to European settlement of the area¹. Aboriginal people's links to the region, in the past as well as in the present can be described on a number of levels including tribal, sub-tribal, clan and linguistic.

The Yuin [Djuwin] tribal area extends from the Shoalhaven in the north, to the Victorian border in the south and west to the Great Dividing Range. Within the Yuin tribal area, thirteen [13] sub tribal groupings exist. The mythological basis to the Yuin tribal division is said to involve the mythical ancestor "Bundoola" who had thirteen [13] wives each representing the different tribal groups. Yuin tribal subgroups with traditional links to the region include the Walbanja, Bringa and Djirringanj².

On a more localised scale, a number of named clan groups existed within each tribal area. For instance, the *Turras* [Durras] group were recorded as occupying country to the general area to the north of the Clyde River; the *Currowan* group occupied the present day Currowan Creek area near Nelligen; the *Browley* [Broulee] group occupied land between Congo and Batemans Bay; the *Mullenderee* [Mullinderry] / *Moorooya* [Moruya] / *Duga* [Dooga] / *Gundaree* [Gundary] / *Mokondoora* [Mogendoura] group were variously recorded as occupying the Moruya and Deua River area; the *Kiyora* [Kiora] group west of Moruya; the *Burgali* [Bergalia] in the Congo and Bingi area; the *Terosse* [Tuross] group in the Tuross

¹ See Robinson 1844, Mathews 1902, Morris 1832, Oldrey 1842.

² See Howitt 1904 [1996]; Egloff, Peterson and Wesson [2005]. Note, the description of the Yuin tribal area can vary according to context, level of knowledge and personal orientations. Per comm Trisha Ellis 4.2.2006.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

area; the *Bowdally* [Bodalla] group in the Bergalia and Brou Lake areas; the *Wagunga* [Wagonga] and the *Noorama* [Narooma] people were identified in the Wagonga and Tilba areas; and the *Wollaga* [Wallaga] group as occupying the Tilba, Wallaga Lake and Narooma area³.

On a linguistic level, the Eurobodalla Shire is associated primarily with the *Dhurga* [Thoorga / Durga] language, with the *Djirringanj* language region extending into the study area in the south. These languages are dialects of a language that existed in a variety of forms including *Dhurga* [Thoorga/Durga], *Djirringanj*, *Thurumba* or *Mudthung* and *Tharawa*⁴.

Under the NSW Aboriginal Land Rights Act, there are 6 Local Aboriginal Land Councils [LALC] across the Eurobodalla Shire. Each one has participated in this project, offering field support and advice. From north to south the LALC area:

- Batemans Bay LALC
- Mogo LALC
- Cobowra [Moruya] LALC
- Bodalla LALC
- Wagonga [Narooma] LALC
- Merrimans [Wallaga Lake] LALC

1.2 STUDY OUTLINE

The Eurobodalla Aboriginal Heritage Study is a three-year, four stage project being undertaken in consultation with Aboriginal community members and organisations across the Eurobodalla region. The project aims to develop a better understanding of the Aboriginal cultural heritage in the Eurobodalla Shire with an aim to develop ways of better managing these values in the local planning processes.

The project objectives for the Eurobodalla Aboriginal Heritage Study are to collate the documentary and oral histories of Aboriginal people from the Eurobodalla; map sites of significance to Aboriginal people; develop strategies for conserving and restoring sites of Aboriginal significance and; develop and implement on-ground projects.

Stage 1 – Historical research & data audit - Completed [Goulding 2005]. Review of existing archival and current research material in order to identify Aboriginal places listed in the archives, and provide a context for the project.

Stage 2 – Field Work - Current stage this report. Undertake consultation and survey with Aboriginal communities and individuals to collect, document and map cultural heritage information.

Stage 3 – Aboriginal Values Report and Mapping – next stage. Combine stages one and two. Document, report and make information available to local Aboriginal communities and agencies as determined by agreed protocols.

Stage 4 – Future Planning Report – final stage. Investigate and recommend ways that the broad historic and contemporary Aboriginal heritage values arising from stages 1 –3 can be

³ S Wesson 2000: 131 – 147. Per comm. John Mumbler 24.5.2006.

⁴ Egloff, Peterson and Wesson [2005]: 17.

integrated into future cultural heritage management, land use planning and Environmental Impact Assessment [EIA] procedures.

1.3 METHODOLOGY

Under the direction of the Eurobodalla Aboriginal Heritage Steering Committee [‘the steering committee’], the fieldwork consultation process aimed to ensure a balance across gender, family and community groupings. Consultations took place over a period of 9 months between September 2005 and June 2006⁵. Consultation aims were achieved to a large extent, however a number of people did not wish to or were unable to participate in the project. Time and funding constraints also limited the number and extent of each consultation.

Advice was received from Local Aboriginal Land Councils and elders groups in regards to appropriate participants. Each of the 6 Local Aboriginal Land Councils offered field assistance aimed at supporting the community consultation process. Field officers made contact with likely participants; helped to brief participants on the project aims and objectives; and were present during most of the interviews. See *appendix three* for consultation records.

- Total of thirty-seven [37] individual interviews were undertaken with seventeen [17] Aboriginal men and twenty [20] Aboriginal women. Personal profiles of these people are found in section 3.
- One non-Aboriginal woman was interviewed, to assist in describing the study area during the early 1900s. Mrs Nell Greig [nee Gilmore] migrated to Moruya from Scotland in 1924, aged 11. Now 91, Nell grew up knowing many Aboriginal people in the Moruya area⁶.
- A group session was undertaken with the Ella, Stewart and Mason families at Mummuga Lake ‘Brou’. A further twenty-five [25] people participated on this occasion including Roslyn Ella Field, Karen Ella Bird, Sarah Puckendge, Marcia Ella Duncan, Carly Puckendge, Daniel Ella, Jackie Puckendge, Lauren Ella Duncan, Maddison Ella Duncan, Phil Duncan, Glen Ella, Julie Ella, Jessica Ella, Ron Mason, Sharon McKinnon, Alex Laughlan, Jessica Anderson, Rodney Ella, Amanda Wood, Teri Ella and Kevin Bird.
- NPWS Ranger Chris ‘Snappy’ Griffiths undertook consultations within the Merrimans and Wagonga LALC areas throughout 2005. Snappy consulted a number of people including Pam Flanders, Eddie Foster, Michael Darcy, John and Randall Mumbler, Lyn Thomas, Anne Thomas, Max Munroe, Eileen Morgan, Vivienne and Ronnie Mason, Glenis Kelly, Ken Campbell, Deanna Campbell, Alex Walker, Norman Patten, Sandra Patten, Wally Stewart, Lionel and Mary Mongta, Trisha Ellis and Dave Tout. The consultations undertaken by Griffiths have been incorporated into this report and are referenced as “*Griffiths’ consults*”.

As this stage of the Eurobodalla Aboriginal Heritage Study was based on consultation with and participation of Aboriginal community members, further investigation into ethnographic and other relevant research material was not undertaken. The data collected during the stage

⁵ A number of set backs occurred during this period including the deaths of a number of senior Aboriginal community members.

⁶ Due to the emphasis on interviewing Aboriginal community members with the available funding, other non-Aboriginal people were not interviewed.

one report was considered and utilised where necessary. It is the case that some of the data presented here contradicts that contained in the written records. I have not attempted to align the two bodies of data.

Information Agreements were designed to suit the purpose of this project. It was agreed that culturally restricted information would not be incorporated into the publicly available report. Aboriginal researchers and field workers were made available to assist with the collection of culturally restricted information recorded during this project. All culturally restricted information has been dealt with according to the contributor's instructions [for instance some information has been directly returned to the contributor, other details are held by Aboriginal Organisations], and not found in this report.

Regarding the non-restricted, publicly available information contained within this report, each informant provided instructions as to its future use. Some contributors requested that further permission be sought prior to their information being used in future publications, as outlined in *appendix four*.

As directed by the steering committee, the heritage value themes adopted in the first stage of the project by Goulding [2005] have been applied to the data collected during this stage of research. The heritage themes or categories are: traditional / cultural places, contact places, conflict, living [camping], work, resource collection, travelling routes, burial sites, religion, government, education, health, life events, recreation, segregation and land [ownership and occupancy].

During the period of reviewing the draft report, a number of people provided comments and additional information, although not all of them were formally interviewed. Most of the contributions during this period are contained in this report, as provided by the following people; Trisha Ellis, Doris Moore, Beryl Brierley, Georgina Parsons, Symalene Nye, Carol Larritt, Vivienne Mason, Ron Nye, Megan Patten, Vanessa Mason, Cherie Buchert, Gloria Carberry, Lillian Nye, Randall Mumbler, Tanya Parsons, Mariah Walker and Eric Naylor.

Consultation record proforma, information agreement, procedure for handling restricted / unrestricted information and other relevant methodological information can be found in *appendix four*.

1.4 SUMMARY OF RESULTS

The study identified two hundred and eighty seven [287] places within the Eurobodalla Shire of heritage value to the Aboriginal community. The depth of detail pertaining to each of the identified places varies. The study provides a snap shot of places of heritage values across the Eurobodalla Shire, rather than detailed descriptions of a few of those places. A more detailed analysis of places identified here, could potentially be done, at a later stage.

The places identified range from being highly significant to most Aboriginal people in the region, to other places, which are highly significant on a group/ family scale. Both of these perspectives are important and together form the basis of strong and enduring links to the landscape. Similar stories across time, family groups, gender and age grouping reveal a continuation of culturally based practises.

Over half of the places identified [by primary theme] relate to both work [27%] and resource collection [27%], whilst one fifth of the places identified relate to living and camping places

[18.5%]. Places imbued with mythological or spiritual significance are spread across the shire; many of which are not outlined in this investigation. The spiritual / mythological sites that have been outlined here make up over 7% of the total places identified. Burial sites, including both pre and post contact, make up 5% of the total places identified, as do places relating to recreation, many of which are also meeting places. Less than 2% of places identified relate to government policy, although this is not to say that government policy did not penetrate the lives of those interviewed. Less than 2% of places identified relate to places where conflict occurred and 1% of places identified relate to birth. No contact places were recorded, nor places relating to religion or health. Further investigations in these areas would no doubt reveal some associations within these themes.

Please refer to *appendix one* for a summary of heritage places identified.

CHART 1: NUMBER OF IDENTIFIED HERITAGE PLACES BY PRIMARY THEME

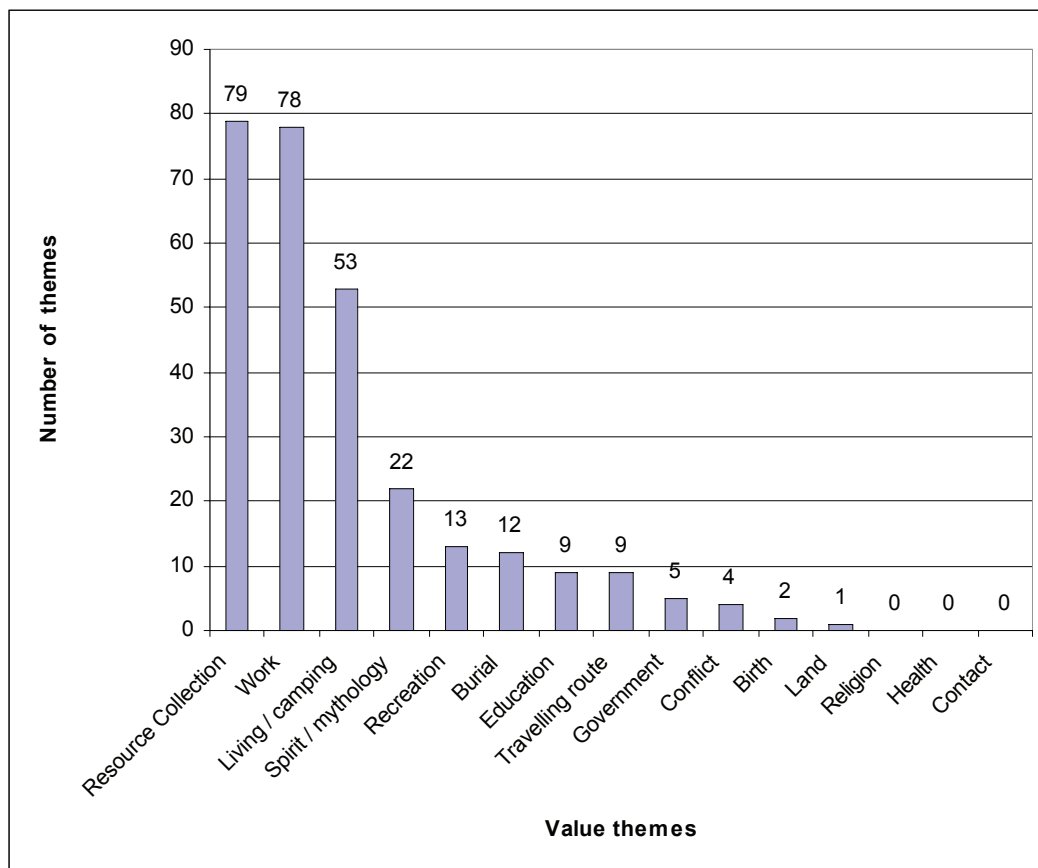
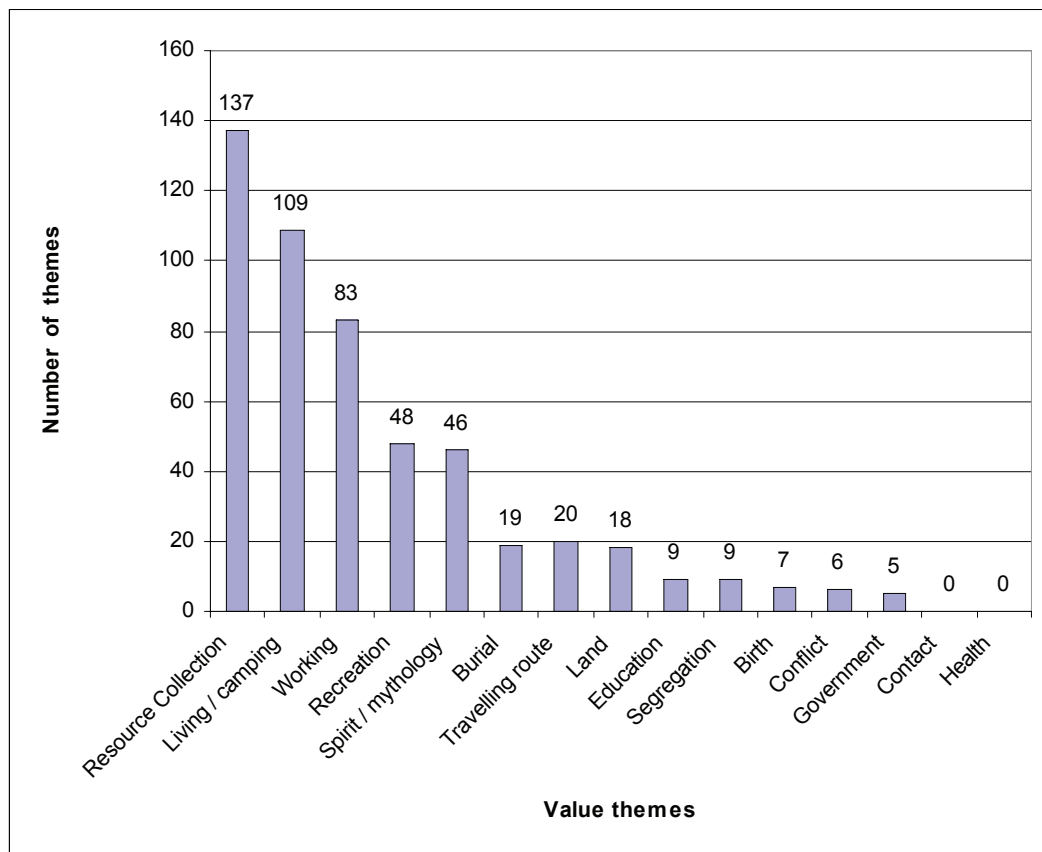


CHART 2: NUMBER OF IDENTIFIED HERITAGE PLACES BY TOTAL THEME



MAP 1: PLACES OF ABORIGINAL HERITAGE VALUE WITHIN THE EUROBODALLA SHIRE
See Appendix One for summary table and number cross-referencing



2. ABORIGINAL CULTURAL HERITAGE VALUES

2.1 PATHWAYS: Dreaming tracks and travelling routes.

"The Dreaming" or "Dreamtime"⁷, as it is called in English refers to the creative era when the landscape was given form by the activities of Spirit Beings, the spiritual ancestors of Aboriginal people today. In the southeast coastal region, the focal Creation Beings were *Biame* and his wife *Birrahgnooloo*, who gave form to waterways, landforms, animals [including totems], humans, power to 'clever people' and the overarching Aboriginal Lore⁸.

Rivers and valleys mark the route taken by Ancestral Dreaming beings. These routes are often called **Dreaming Tracks**. Along Dreaming tracks waterholes and mountains mark places where the ancestral beings camped and meet, for instance. These places are often referred to as 'sacred sites' and often relate to the availability of water and other natural resources. Some Dreamtime mythologies cover vast distances, traversing tribal and linguistic boundaries, whilst others are more localised and mark discrete territories. Through traditional ceremonies, usually involving songs, Aboriginal people describe, or retrace the routes travelled by spiritual beings in the Dreamtime past.

Aboriginal Lores relating to age, gender, intellectual capacity and genealogical position govern access to such knowledge. As explained by Aboriginal knowledge holder Lionel Mongta, '*...our traditional knowledge has survived for 60,000 years, we must pass it on to the right people...*'. As such, information pertaining to mythological significance associated with geographical features within the study area remains within the Aboriginal community and has not been detailed in this publicly available report.

However, with permission from the Aboriginal community some information relating to geographical features associated with the dreamtime past within the study area, can be named and the basic mythological description outlined.

Gulaga [Mt Dromedary], located immediately west of Tilba Tilba, is the place of ancestral origin for Yuin people. Gulaga itself symbolises the mother and provides a basis for Aboriginal spiritual identity, for both Aboriginal women and men. Gulaga had two sons; **Najanuka [Little Dromedary Mt]**, the youngest, and **Baranguba [Montague Island]** the eldest. Both sons lived with their mother, Gulaga. When it came time for the eldest son to leave home, he was sent to where he is today, as represented by Montague Island. When it was time for the youngest son to leave home, Gulaga did not want him to go as far away as his brother, so she let him go as far as where he is today, as represented by Little Dromedary Mountain. Baranguba has water blocking him from reuniting with his mother. This is the case because he did not listen to his mother when he should have. '*The moral to the story is always do what you are told*' [Violet Parsons 6.4.2006].

The mother Gulaga also had seven daughters. The seven sisters travelled to the north, away from their mother. When they reached **Bood-Jarn [Hanging Mountain]**, they turned and saw their mother in the distance to the south; they could also see their brothers, Baranguba and Najanuka. When they past Bood-Jarn [Hanging Mountain], they turned around and could

⁷ The term 'Dreaming' covers a range of interconnected concepts including Dreaming ancestors and their creative journeys [described here], religious laws, sacred designs and songs, and codes of social order.

⁸ Rose, James, Watson 2003: 21-22.

no longer see their mother. They cried as they walked along the Deua River and water holes were made from their dropping tears [Dave Tout 25.1.2005].

Travelling routes or walking tracks used by people are distinct, yet interrelated with the Dreaming tracks described above. Travelling routes exist along the entire length of the Eurobodalla Shire coastline, extending beyond the Shire boundary to the north and south. Such tracks also extend between the coast and inland creeks and ranges.

Although the purpose and existence of the travelling routes varies across time and place, they generally relate to food gathering, recreational activities, the ritual retracing of ancestral dreaming tracks [as described above] and meeting to maintain kinship connections, to fight, trade, undertake a ceremony or to exchange goods. Different sections of the coastal walking route were and continue to be used by Aboriginal people for different reasons at different times of the year. An individual's place of residents, their intentions, their tribal affiliations and more recently, their property access rights effect the usage of such tracks.

Over the course of this study, Aboriginal informants offered an historic and contemporary snap shot of the use of such walking tracks, as described below.

During the 1940s, Harriett Walker walked from **Wallaga Lake** to **Ulladulla** with her parents. The journey took longer than one month. They camped and fed on fresh seafood along the way. "...*We had plenty of food. ...We kept walking north, and stopped to camp whenever we needed a rest or to catch up with families camped along the way...*" Some of the places they camped include **Tuross**, in the bush on the point near where the Country Club is today; **Bingie**; **Garland town**, Moruya with the Davis, Duren and Brierley families, in their house on the flatlands, where Arthur Thomas dived for lobster at Moruya and exchanged it for tea and sugar; **Durras Lake**, in the bushes out of the wind. They were in no rush as there was no reason to return to Wallaga Lake in a hurry. When arriving at Ulladulla, they called upon the Narooma Taxi Driver, Stewart Arpa to pick them up and take them back to Wallaga Lake. They would trade lobsters, fish and bimbullas with Mr Arpa to cover the Taxi fare [Harriett Walker 11.4.2006].

During the 1950s Lionel Mongta walked from **Wallaga Lake** to **Pebbly Beach** with family. They fished, camped and collected bush tucker along the way. They walked along beaches and over headlands, at high tide, and around the headlands, at low tide. On another occasion, Lionel saw Ted 'Gubbo' Thomas in Sydney; he had walked there from Wallaga Lake [Lionel Mongta 2.1.2006].

Tracks link fishing, hunting and camping grounds between **Potato Point** and **Brou Lake**. In this area echidnas, rabbits, ducks, swans, prawns, pipis, mutton fish [abalone], salmon, bream and black fish can be caught whilst red ripe bush cherries, 'won-dharma' [small long 'maggot' plant, grey when ripe], blackberries and gum 'lolly' [sap from the black wattle tree] can be collected. Jennifer was told to take what she needed, eat until you are full, and leave what remained for the next visit or for another passer by [Jennifer Stewart 09.11.2005].

Les Simon recalls his Uncle Syd walking one Christmas from **Batemans Bay** to **Potato Point** along the beach and bush tracks. The family was camping there over the summer holidays [Les Simon 03.11.2005].

Pedro Point is along the travelling route linking **Moruya** to **Bingi Bingi** [Georgina Parsons 14.12.2005].

We would walk from 'the corner', Barlings Beach, **Tomakin** through 'little paddock', over the **Burrewarra Point** headland, **Guerilla Bay**, and onto **Rosedale**. We fished and collected abalones and lobsters [Tom Davis 18.12.2005].

As a child Keith Nye walked on many occasions from Barlings Beach, **Tomakin** to **Rosedale**, around the swamp, through paddocks, past 'Burre' Point. He and his father often swapped fish for butter or meat from Bill Sellick from Rosedale. In 1990 Keith Nye and his brother Andrew Nye walked from **Durras** to **Maloney's Beach** chasing 'patch mullet'. They walked over the scrubby headlands and along the beaches [Keith Nye 1.3.2006].

During the 1960s when camped at 'Chapman's Beach', located between **Wimbie** and **Circuits Beaches**, **Lilli Pilli**, Violet and her family would walk along the coast between Chapman's Beach and **Malua Bay**, collecting sea foods at Circuit Beach, Lilli Pilli Beach, **Mosquito Bay**, **Garden Bay**, and around Malua Head to Malua Bay, '*Uncle Joe Chapman and Syd would take the kids.*' [Violet Parsons 6.4.2006].

Traditional walking tracks linked all the campsites along the coast including **North Head**, **Batemans Bay** to **Cullendulla Creek** and **Corrigans Beach**. The Yuin Walbunja tribal area extended south from the Durras, northern Batemans Bay area to Wagonga Inlet, whilst the Murramarang tribe extended north from the Durras area to Bendalong Point. Tribes met at boundary points before passing through the next tribal area [Les Simon 3.11.2005].

In winter, Aboriginal people from **Cooma** would avoid the snow by travelling over **Gulaga [Mt Dromedary]** to the coast, and return in springtime when it warmed up [Beryl Brierley 19.12.2005].

The **Corn Trail** is the shortest way down the **Clyde Mountain**; Uncle Syd talked about the corn trail. There is another track along the north side of the Clyde River, linking **Shallow Crossing** to **Cullendulla Creek**, **Square Head** and **Yellow Rock**, **Batemans Bay** [Les Simon 3.11.2005].

The corn trail is linked in with traditional walking routes, pathways created in the dreamtime past, connecting places together via water ways and ridge lines [Trisha Ellis 4.2.2006].

The corn trail is a link between salt-water people and the 'inlanders'. **Bendethra** is linked into the Corn trail [Keith Nye 1.3.2006].

In the early 1980s William walked with his elders from **Nerrigundah** to **Bingi** and **Congo**. They called in to see relatives along the way, staying from anywhere between a few hours to a few weeks [William Davis 22.5.2006].

There are walking tracks, which follow the **Tuross River** and nearby ridges linking the coast to the mountain range. From **Bodalla** one track leads to **Belowra** following the path of the existing road that they made over the ancient travelling route. From Belowra the track heads to Cooma and onto Mt Kosciuszko, also along the present day road. At Mt Kosciuszko people would gather for the moth-hunting season, barter and undertake kinship / marriage exchanges. Another walking track links Gulaga [Mt Dromedary] to the Shoalhaven, via Nerrigundah and Wandella. This route also has links to Cooma and onto Mt Kosciuszko.

*‘.....Walking tracks are similar to the pathways created by Biamban / Biambee, the God.....Everything comes from Biambee, the lore and all, ...they talk to us today to give us lores and the language, place names.....it is all still going on, its not just in the past.....some walking tracks are more religious than every day bushwalking tracks, but they still get you from A to B....the tracks along the coast show you the easiest way to find food and a good place to camp. Other pathways lead you to ceremonial places, like the circular track starting at Mumbulla [Biamanga] Mt, to **Gulaga Mt, to Hanging Mt**, to Pigeon House Mt, to a place near Goulbourn, Cooma and eventually Mt Kosciuszko’ [John Mumbler 24.5.2006].*

Seasonal work was consistent with the traditional transient way of life for Aboriginal people. Entire families travelled up along the coast to main picking centres such as the Bodalla, Nerrigundah, Tuross River regions. Often families would hitch a ride with trucks on their way to the fish markets. One driver in particular, *‘Snowy Phantom* always picked up koori families waiting for a ride....he went past twice a week....he was part of our travelling culture....’ [Mary Duroux 29.5.2006].

2.2 TOTEMIC SPECIES: The use of natural resources.

Although the term **‘totem’** has Native American cultural origins, the functional reality of the practise exists in parts of Australia, including across the southeast coastal region. The term is used to describe the complex inter-relationship between people and the natural world, the two providing mutual benefits to each other through a spiritual, yet tangible inter-dependency.

There are a number of different forms or categories of totems including personal totems, gender totems, family or clan totems, tribal totems and totems relating to the specialised powers of ‘clever people’. Totems can stand for or represent an aspect of the natural world as well as provide kinship links between the people or group whom identify with a particular totem, as well as kinship links to the natural world⁹. Participants in this project spoke of protecting their totemic species, not eating or killing the species, and taking care of the habitat that sustains it.

King Merriman’s totem was the Pacific **Black Duck, Umbarra**. Pam Flanders acknowledges that there are different totems for different families, and that the Wallaga Lake Community ‘adopted’ Umbarra as a localised community totem because Merrimans Island is close by [Pam Flanders and Albert Solomon 11.4.2006].

So although the Black Duck can be a personal totem, for people such as Tanya Parsons, and a community totem for Wallaga Lake, it also considered a tribal totem for all Yuin people [Trisha Ellis 4.2.2006 / Tanya Parsons 5.6.2006]. The Black Duck has in many ways become an important element in the formation of an identity for contemporary Yuin people, who as a result of restrictive protectionist and assimilation policies of the past, may not have been informed of their personal or family totem¹⁰.

As described by Mariah Walker, many of the totems in this region are birds, and are passed onto succeeding generations. They are thus referred to as ‘family birds’. Mariah has inherited the **Plover** as her totem from her father Alex Walker [Mariah Walker 5.6.2006].

⁹ Rose, James and Watson 2003: 3.

¹⁰ Rose et al 2003: 43.

Trisha Ellis's personal totem is the **Crow**; Trisha's mother's personal totem was **Willy Wag Tail**; her grandmother's personal totem was the **Magpie**. Trisha's daughter's personal totem is the **Peewee**. The totem for the Moruya area is the **Black Swan**; *Gunyu* and tribal totem for Walbanja people is the **Sea Eagle**. Other personal totemic species, within the Yuin area, include the **Kookaburra**, **Pigeon**, and the **Mo Poke**. These totems are not passed down as such, but are personally identified and recognised [Trisha Ellis 4.2.2006].

Georgina Parson's '*bujangal*', or spiritual bird is the Sea Eagle. She is not permitted, in accordance with Aboriginal Lore, to eat the Sea Eagle. Other people are not permitted to eat the Black Swan, for example, if that is their totem [Georgina Parsons 14.12.2005].

Mary Duroux's family totem is the **Tawny Frogmouth Owl**, and her personal totem is the **Echidna**. The Tawny Frogmouth totem connects Mary to the Haddigaddi family. According to Mary, nearly all animals are totem species. From this perspective '*all birds need protection; one can't just care for one and not the other. Aboriginal people would never have run out of food because their totems were protected because people did not eat their own totem....*'. Mary also believes totemic species' habitats should be protected. For instance, '*...because black swans mates with one another for life, laying eggs in only one area, if that area were to be damaged, then they have no where to lay eggs and would die soon enough.*'. [Mary Duroux 6.2.2006].

The use and significance of a variety of **natural resources** across the Eurobodalla Shire has been documented during this project. Natural resources are used now and in the past as a food source, as a base for medicines, for altering the weather pattern, to construct shelters and shades and to make tools, for instance. Also documented were the restrictive Aboriginal lores governing access to traditional ecological knowledge, including that relating to the location, distribution, collection and preparation method of flora used for food and medicines. As with the spiritual significance of topographical features, outlined above, a number of 'bush tucker' and 'bush medicine' species can be briefly outlined in this report, however, the intricacies have been spared for those who have the traditional right to inherit such knowledge.

Several of the plant species identified as holding cultural value correlate with rare and endangered species such as the Pink wood, whilst others are known as weeds, such as the Inkweed [*Phytolacca*] and the Black Wattle. A number of non-native plants such as the prickly pear, are also attributed a cultural value. Such recent adaptations is evidence of an ever evolving and adaptable culture, a culture that has taken on many new challenges over the last 40,000 year, especially over the past two centuries.

In the **Bood-jarn [Hanging Mountain]** area, the **pink wood** trees are of medicinal value. The sap and bark are utilised for specific purposes and the bark was used to make canoes [Dave Tout 25.1.2006].

Tom Davis's uncle Thomas Henry Davis would pay '2 bob' for wattle grubs, found in the trunk of the **green wattle** [*Acacia Mearnsii*]. The kids would collect them for him. The kids would eat the sap – or gum from the wattle. '**Won-dharma**' vine grows on the hill at the old Batemans Bay Cemetery. It is a green bean full of seeds. It should be picked when it is green and left to ripen in a jar so that it turns clear and grey [Tom Davis 18.12.2005].

Throughout this report many places identified as significant camping sites, are camping sites due to their proximity to particular natural resources. The **Deua River [8 Mile]** and **McGregors Creek** area is used as a camping place, but is foremost a place to collect particular medicinal species not found elsewhere. **Ryans Creek** and the **Nelligen** area are also places where particular medicinal plant species grown. It is also thought that traditional medicines are better quality if made using species found in more remote bush locations [compared with the same species growing in more developed areas], like ink weed for instance [Trisha Ellis 29.5.2006].

Oysters, lobsters, 'conks', 'muttonfish', black periwinkles, cunjevoi, and other shellfish can be found in the Barlings Beach area. These foods were caught in the rocks at low tide, whilst at high tide people could go diving for fish. There were no fridges; the fish was always eaten fresh. Bush foods such as **yams, wattle gum, 'snot-gollions', 'sea eggs' [sea urchins]**, and **prickly pears** were also found. Wattle trees were everywhere, didn't have to go far to find some 'gum'. Symalene would clean and heat the **gum wattle** and set it like jelly. Families would fish for **black fish** and **breem** off Barlings Island at low tide. The fish would feed the families camped at Barlings Beach as well as be sold at garages and at the Sydney markets. The families were 'self employed' fisher people [Symalene Nye 15.11.2005].

Inkweed [Phytolacca] is used to make medicine. Although it gets pulled out like it is useless, it has a value. The leaves and flowers from the **'rib grass'** [plantago spp] are also used to make medicine. Mary's Uncle showed her how to make medicine from the **wattle**. The seeds are edible and the bark can be used to dye nets and tan leather [Mary Duroux 6.2.2006].

Throughout the bush in the Garland Town area, **native cherries, raspberries, yams, honey suckle, gooseberries, pig face** and **'gum'** from **wattle trees** were found. A **vine**, used for making lobster pots as well as **wattle bark** for **dying** fishing nets is also found in the area between Garland Town and north of the Moruya Quarry [Maureen Davis 19.12.2006].

Water is a natural resource, which, at certain places, in certain circumstances is respected and utilised for its healing qualities. People use to go to Bendethera to drink the water, which filters through limestone rocks. The water is thought to have healing qualities [Trisha Ellis 29.5.2006]. Likewise the water flowing from Gulaga [Mt Dromedary] is believed to provide health benefits [Dave Tout 29.5.2006].

Other species, such as the 'rain flower' described in Mary Duroux's recent publication, provide direct linkages between flora and the weather cycle. When the particular flower is picked, it will rain. Protection of this species is important to Mary, so only shares the details of the plants location with a selection of people. Mary questions what would happen if the broader community became aware of the flower's location, particularly in this time of drought, *'... would they protect it or pick it?'* [Mary Duroux 6.2.2006]. Similarly, for Symalene Nye, the sighting of 4 black cockatoos signals 4 days of rain [Symalene Nye 15.11.2005].

See *appendix two* for a summary of plants and animals noted throughout this report.

3. PROFILE OF ABORIGINAL KNOWLEDGE HOLDERS

The following chapter offers an outline of each Aboriginal Knowledge holder who contributed to the project. The group session held at Mummuga Lake is also described. See section 4 for the stories relating to particular places of importance to these people and to their community.

3.1 ALAN MONGTA

Alan Mongta was born in Nowra in 1938. Alan's mother and maternal grandfather were from Delegate, NSW. Alan's father and paternal grandmother were from Lake Tyers, Victoria. Alan's paternal grandfather was originally from India.

Alan followed his father around Victoria and NSW picking beans, hunting rabbits, and working in the sawmill and fishing industries. Alan lived and worked at Coopers Island, Nerrigundah, Cadgee, Potato Point, Bodalla, and Turlinjah, and attended school at Bodalla, whilst living with his parents at nearby Coopers Island. The base diet during this period was peas, corn, beans, rabbit; kangaroo tail soup and Kangaroo steak, along with government rations.

During Christmas holidays when the picking season came to an end, Alan and his family would camp at Potato Point with many other koori families. Alan still goes to the same little spot, although there are houses close by now. They would catch lobsters and abalone. Alan's uncles showed him some old carvings at Potato Point. They would also fish around Horse Island and Blackfellows Point. The kids would walk into Bodalla on a Saturday to see a film at the Bodalla Hall; Alan saw a Charlie Chaplin film there.

In 1956, aged 18 Alan worked at Dalmeny on the tuna boats and at the Dalmeny Sawmill. He would walk 10 miles to Coopers Island with his sleeper tools, in search of timber to make an 8-foot sleeper, which he would get 10 pounds, or 14 pounds if they were from stringy bark. The sleepers would be left where they were found and collected later using a horse drawn chain.

Alan continues to live in Bodalla today.

3.2 ALBERT 'BUDDA' SOLOMON

Albert Solomon was born in Orbost, Victoria, in 1945. His mother was Edna Parsons from Wallaga Lake, and his father Albie Solomon from Orbost. Edna's father was Bob Parsons from Wallaga Lake.

He picked seasonal vegetables around the Tuross River / Nerrigundah area, and in Moruya and Coopers Island. Albert Solomon remembers camping inside an empty silo at Coopers Island. In 1963, aged 18, Albert worked at the Stony Creek Sawmill. Albert currently resides at Wallaga Lake.

3.3 ALEX WALKER

Alex Walker was born in Berry in 1938. His father Reginald Walker, and paternal grandfather were both from Wallaga Lake. His mother was from Cooma.

Although living in Nowra and Sydney for a period of time, Alex has spent most of his life on the south coast and now lives once again at Wallaga Lake. Alex Walker is renowned as a worker on saw and spot mills across the shire including Davis's on Potato Point Rd, Nerrigundah, Stony Creek, Moruya and Dalmeny during the 1950s and 1960s. On weekends they went fishing in Stony Creek for eels, or Brou Beach to fish off the rocks, or went to Nerrigundah to pick peas and catch up with family.

Alex worked there cutting firewood at 'Whiffens', Jeff Bates' holiday house on Bridge Point, Akolele. Alex recalls the 'Cricket ground', nearby as a camping place for people visiting Wallaga Lake. The people that lived there played cricket, giving the place the name. In 1950 Alex himself camped there. The manager at the Wallaga Lake Reserve during the 1950s was hard on people, so many people camped at the Cricket ground, where they knew they could practice their culture and connect with family passing through the area.

The main area used by Alex and other people living at Wallaga Lake is the coastal strip between Bunga Head and Mystery Bay, Poole's Point, as well as Potato Point and Brou Lake. Alex recalls a lot of koori families camping at Tilba Lake throughout the 1950s.

Alex continues to reside at Wallaga Lake with his family.

3.4 BERYL BRIERLEY [NEE ANDY]

Beryl Brierley [nee Andy] was born in the Central Tilba area in 1932. Beryl's father was Ernest Andy and mother Winifred Bloxham. Ernest Andy's father was Robert Andy and his mother was Mary Ellen Andy [nee Piety]. They both worked in the Tilba area on various farms including Miller, Reeds and 'The Pines'.

Beryl spent her childhood in Tilba / Wallaga Lake region, attending Wallaga Lake School and venturing to Mystery Bay, Dignams Creek, Wallaga Lake and Tilba Lake. In 1948 Beryl moved to Moruya aged 16, and met her husband to be Ernie Brierley, marrying him 4 years later. The family have worked in the fishing industry all their lives, Ernie Brierley also worked on building the Moruya Airport. Ernie Brierley's mother was Catherine Duren and his father was Walter Brierley, a self-employed fisherman primarily working between Broulee and Bingie, living at Brierley's Homestead, adjacent to Moruya airport. In the mid 1960s the family lived on Broulee Island and collected lobsters and muttonfish.

Ernie and Beryl Brierley continue to live at Garland Town, on the hill at Moruya North heads.

3.5 CAROL MARGARET LARRITT [NEE STEWART]

Carol Margaret Larritt [nee Stewart] was born in Moruya in 1940. Her mother was Violet May Carriage, born in Batemans Bay. Her father was Arthur Stewart born in Tilba Tilba in 1920. Arthur Stewart's mother was Emily Walker, and father Christy Stewart. Christy Stewart's mother was Bessie Caine, and father Governor Stewart. Carol's maternal grandfather was Christopher Carriage from Araluen, and maternal grandmother Elsie May Pittman from Wallaga Lake. Carol is one of twelve children, of which the youngest three, Carol, Cecil and Jean are still alive. Carol married James Richard Larritt and had nine children, Wayne, Phoebe, Sandra, Carol, James, Barbara, Suzette, Robert [dec] and Tania [dec].

Carol spent most of her childhood years in Nowra where she attended school whilst her father worked in the sawmills. Carol followed her parents to Coopers Island to work picking peas and beans. One year Carol spent 6 months schooling in Nowra and 6 months schooling in Bodalla, whilst living on Coopers Island. During Christmas holidays Carol would camp at different places along the south coast, including Durras.

After spending time living with her Grandfather Christy Stewart in Surrey Hills Carol moved to Port Kembla, married Jim Larritt, and had her first child in 1957. During the early 1960s Carol and her husband lived in a permanent camp at Bengello Creek, north of the Moruya River, and did seasonal work in the Bodalla area. They had army tents set up, 10 people lived in each. There was a fresh water creek running into the beach there. They caught huge goannas, fished and collected 'food relief' from the police station.

Carol lives in Tomakin today.

3.6 DAVE TOUT

Dave Tout was born in 1946 and frequented the Moruya area during the 1960s, 1970s, and 1980s and returned to permanently reside in the 1990s. He spent time with people who have since passed away such as Percy Mumbler, Percy Davis and Joseph Chapman.

In 1960, aged 14 Dave worked on Murphy's farm, Moruya, with his grandfather. There were not enough beds, so the first person in slept the best. Hessian sheets divided family sleeping quarters. In 1968, Dave lived for a period of time with Joseph Chapman in Bodalla, and worked at Murphy's Mill down Red Rock behind Bodalla. Dave also worked cutting sleepers along the corn trail and picking at Spaulding's dairy farm in Tuross.

3.7 DORIS MOORE [NEE DAVIS]

Doris Moore [nee Davis] was born at Kalama Private Hospital, in Moruya in 1938. Doris's father was Walter Davis [Wally 'Jerry' Davis] born in 1906 and mother, Elizabeth Jane Brierley was born in Moruya in 1911. They were married in the late 1920s at the Moruya Catholic Church. Elizabeth's mother was Catherine Josephine Duren and her father was Walter Oswald Brierley. Catherine's mother was Jane Duren [nee Piety] who died at the Brierley's homestead, Moruya in 1947.

Doris spent her childhood living in the Garland Town area, north Moruya. Firstly on the flat near Brierley's Homestead and later at the Brierley's residence on the hill above Bali Hai. Doris recalls camping with her family including her grandfather Walter Oswald Brierley in the

sand dunes at Broulee when the Broulee Island was separated from the mainland. Her grandfather had a fishing trawler and worked out of Moruya.

During the 1940s Doris attended the one teacher Newstead School, then located on the south side of the Moruya River. Doris recalls rowing to School from Garland Town to Preddy's Wharf or the Manning's Wharf in the Anchorage. Doris went to Newstead School with the Parsons and Mongta families and her brothers Roy, Ted, Bob and sisters Agnes and Catherine. Her brother Jim and sister Jean also attended Newstead School, but before Doris's time. At 8 years of age, Doris undertook her Holy Communion and began attending the Convent School, near the Moruya Police Station.

In 1953, aged 15 Doris began to work at the Beashel's dairy farm in Bergalia, whilst Agnes, Doris's sister worked on the adjoining farm also owned by the Beashel family. Doris worked for the Beashel family for over two years, cooking, cleaning and general farmhand work. She was paid 3 pounds per week and loved to eat fresh cream, rhubarb and vegetables. In 1954, aged 16, Doris's family moved to Mantle Hill, Vulcan Street Moruya. When she was [almost] 18 Doris began working at Moruya's Adelaide Hotel.

Doris married in 1962, had six children and continues to reside in Moruya.

3.8 ELLA, MASON AND STEWART CLAN

Ronnie Mason, Vivienne Mason, Vanessa Mason and members of the Stewart / Ella families including Roslyn Ella Field, Karen Ella Bird, Sarah Puckendge, Marcia Ella Duncan, Carly Puckendge, Daniel Ella, Jackie Puckendge, Lauren Ella Duncan, Maddison Ella Duncan, Phil Duncan, Glen Ella, Julie Ella, Jessica Ella, Ron Mason, Sharon McKinnon, Alex Laughlan, Jessica Anderson, Rodney Ella, Amanda Wood, Teri Ella and Kevin Bird were interviewed at Mummuga Lake January 2006. The group camp at Brou / Mummuga Lake annually and have done so for at least six generations.

In the school holidays, the family would camp at Lavis' farm, Bodalla to pick peas and beans, and catch up with family. *'It was a working holiday: there were 10 of us, our mother and father could only afford to have a holiday this way. They would let us keep the money and we would spend it at the Red Rose Café in Moruya. Before that, we visited, I must have been carried, I recall being amidst the peas and being left at Bodalla at Nana Bella's, in old timber mill hut...'* Marcia Ella Duncan

"....when we are back in Sydney.....we say we are Yuin people, even though we have never permanently lived here, but we are proud of our connection to Yuin, might be part of the La Perouse mob, but we are black duck, Yuin people. 'I grew up at La pa, but I am Yuin from the South coast...." Jacqueline Puckendge.

3.9 GEORGINA 'COOPY' PARSONS

Georgina Parsons was born in the 'Batemans Bay bush hospital' in 1939. Georgina presumes she was born in the 'bush' in the Hanging Rock area [Catalina] where her family lived at the time of her birth. Her sister called her 'Coopy' because she had a black curl in the middle of her forehead, like a Kewpie doll. The name has remained ever since. Georgina's mother was Jessie Chapman and father George 'Bimmy' Parsons.

In 1921 when Jessie Chapman was 8 years old, government officials took her away from Wreck Bay where she was living with her family. She was taken to Cootamundra Girls Home; they cut her hair, so she looked like a boy. She lived in the home until she was 14 at which time the government had her do domestic work for white families. She made her way home, back down the coast, stopping with family along the way, meeting George Parsons in Nowra. She was pregnant at the time from her former 'white boss' and married George Parsons in 1937.

George Parsons was born behind the Eden wood chip mill, whilst George's father, Daniel Parsons was a Whaler from Eden, living for a period of time at 'Millards' camp in Milton. Jessie Chapman was born in Batemans Bay and died at Nerrigundah, whilst she was working there. Jessie Chapman's mother, Amy Hayes was from Lake Tyers, Victoria; Jessie's father was William Chapman born in Moruya. Amy Hayes and William Chapman married in Moruya on the 18.9.1895. Georgina's great great great grandfather was Paddy Haddigaddi; he was married to Sarah Haddigaddi and was shot in the Wallaga Lake area.

Georgina grew up along the coast including at places such as Hanging Rock and Catalina in the Batemans Bay area; Ryan's Creek and Pedro Point in the Moruya area, and Congo, Kelly's Lake, Meringo and Shelley Beach, where Georgina's father made a bush hut for his family. In 1952 aged 13, Georgina moved to Wallaga Lake with her family where she attended Wallaga Lake School. With her mother and father, Georgina travelled along the coast between Eden and Ulladulla, camping at 'main' campsites such as Bingi, Mystery Bay, Congo, and Tuross. Pickers and growers would transport the family on their way to the next farm.

The family worked in the seasonal farming industry as well as saw milling. They picked peas at Nerrigundah, tomatoes at Bingi and peas and beans in Moruya. In 1955 George Parsons worked at the Dignams Creek Sawmill and the family worked at a near by farm. Georgina recalls travelling from Nerrigundah to the Monarch Hotel, Moruya when she first turned 18. She was not served alcohol because she did not have an 'exemption certificate' or 'dog tag'. As a result of the prejudices experienced at the public bar, Georgina returned to Nerrigundah.

Georgina Parsons continues to live in Moruya with her extended family.

3.10 HARRIETT WALKER

Harriett Walker was born at Wallaga Lake in 1935 and has lived in the Wallaga Lake community her entire life. Her mother was Joyce Carter and father Arthur Thomas. Joyce Carter's father was Charlie Carter and Arthur Thomas's father was William Thomas. Of her grandparents, Harriett recalls them '*..moving along the coast, never stopping in one place much...*'.

With her sisters Pam Flanders and Valerie Andy, Harriett ventured around the Wallaga Lake area as a child. She recalls overnight trips across Wallaga Lake and up Dignams Creek. The family collected garlic from 'Garlic' [Snake] Island and used it to flavour steamed fish caught in Dignams Creek. During the 1940s, Harriett walked from Wallaga Lake to Ulladulla with her parents. The journey took longer than one month and is described in section 2 above. The family often walked between Wallaga Lake and Mystery Bay, camping at Poole's Point with little swags in wind breaks made from shrubs and trees.

Harriet worked picking in Bodalla and Coopers Island with her parents as well as housecleaning at 'Whiffens', Jeff Bates' holiday house on Bridge Point, Akolele. Harriett continues to live at Wallaga Lake with her sisters and extended family.

3.11 JENNIFER STEWART

Jennifer Stewart was born in Berry. Her father was Ossie Stewart and mother Doris May [Nee Chapman]. Her maternal grandmother was Merle Penrith and maternal grandfather James Chapman. James Chapman's father was Henry 'Harry' Chapman and his mother was Annie Bolloway.

Jennifer grew up in Batemans Bay, and travelled with her parents picking seasonal vegetables in the Bodalla, Tuross, and Nerrigundah area. She frequently camped at Brou Lake and Potato Point with other family members.

Jennifer continues to reside in the Batemans Bay area.

3.12 JOHN BRIERLEY

John Brierley was born in Moruya. He is the son of Ernie Brierley and Beryl [nee Andy] Brierley and grew up at Garland Town, Moruya; Broulee Island, Broulee, Mogo and Wallaga Lake. John is a self-employed fisherman. He has found his own work throughout his life, as did his father, and grandfather. His father, who was in turn educated by his father Walter Brierley, has passed knowledge of the land and sea onto John. John is teaching his son, Christopher Brierley the ways of the coast and waterways.

In 1955 John Brierley and his parents lived on the Broulee Island. John went to school from Broulee Island. They lived in a house on the northern side of the island amongst the trees. The family lived on fish caught by Ernie. John sees Broulee Island as part of his family's traditional area. Throughout his life, John has used the south coast waters as his fishing grounds; the primary place of importance for him being the Broulee and Moruya areas. He 'ranges' along the coast, depending on the season, weather and fish levels.

John continues to be based in Moruya working as a professional fisherman.

3.13 JOHN MUMBLER

John Mumbler was born in Singleton, NSW in 1939. His father was Eric 'Nugget' Mumbler and his mother, Helen Maude [nee Donovan]. Eric Mumbler's father was Harry Mumbler, born in the Bega / Wallaga Lake area. One of Harry's younger brothers was Percy Mumbler. Harry's father, John Mumbler's grandfather, was John 'Biamanga' Mumbler, born beside a creek [Bredbatoura] near Cobargo. Helen Donovan's mother was Agnes Donovan and her father was, possibly, Christopher 'Hackett' Stewart. During their life Agnes and Christopher relocated from Kempsey to Wallaga Lake.

John Mumbler's [Jnr] family call him Biamanga, in accordance with his genealogical link to Biamanga [Mumbulla] Mountain, situated between Quaama and Bega. It is John's understanding that the term Biamanga means 'unfinished canoe'. John's personal totem, given to him by his elders during a traditional ceremony, is the '*buddalema*' or yellow faced rock wallaby.

In the late 1940s and early 50s John visited the Gulaga / Mumbulla area with his elders who taught him about the spiritual significance of the mountains and his relationship to them. His father and three uncles handed down cultural information about the area to John, even though it was supposed to be passed onto the eldest son, John's elder brother, who has since passed away. *'The government did a good job breaking up our culture. We were the lucky ones; my father and his father could keep their stories going....the idea that the last ceremony around here was in the 1920s is bull..... ceremonies are still going on today.....Jack Campbell, Ted Thomas, Jeff Tungai and my uncle Percy Mumbler helped us through ceremony, and now we are helping the next lot.....'*

It was not until the 1970s that John finally came to reside in the Bodalla area, following both a career in the Aboriginal Legal Service, as a Liaison Officer and the call of his country. John currently resides in Bodalla and intends on staying for the remainder of his life.

3.14 JOHN PENDER

John was born in Sydney in 1949. He grew up in La Perouse and throughout his life has camped, fished and worked on the south coast. His father was Harold Charles Pender [dec] from Nowra and mother Elvie Pearl Page, who is currently living in Sydney.

Spending time on the road, following the fish along the coast was a way of life for John and his family. They camped at Mystery Bay, Wallaga Lake and Durras as well as other places. Families from Victoria and Sydney, meet up at Mystery Bay, annually. John brings his children to Mystery Bay on an annual basis to ensure that they have an opportunity to meet their relatives. John camped at Mystery Bay with his mother and father during the 1950s. His father fished and his mother was the camp cook, whilst John slept in a tomato box. The family moved around depending on where the fish were. *'Mystery holds power, power sitting in the land; you can almost hear the corroborees, singing in the bush. ...It comes to you when you are there. ...'*

John currently resides at Mummuga [Dalmeny] Lake, camping in a caravan in the bush.

3.15 KEITH NYE

Keith Nye was born in Milton in 1957. At the age of 4 moved to Mogo, Barlings beach area with his mother Symalene Nye [nee Carriage] and father Andrew Nye. He lived in a tin shack at 'the corner', the sheltered eastern end of Barlings Beach. When the Nye family moved to Sydney Street [Pacific Highway], Mogo, they continued to visit and camp here.

Keith attended Mogo Public School and Moruya High. After school and in school holidays Keith would walk to Barlings Beach, along what was a dirt road linking Mogo to the coast. He also went seasonal picking with his mother in the Moruya, Bodalla and Buckenbowra areas.

Keith is an avid camper. He takes his children to the places he was taken to as a child. Places regularly visited by Keith include Perriga's Flat, Batemans Bay; the Tomaga River; Handkerchief Bay, Nangadga Lake, Yellow Rock and from Durras to Maloney's Beach. Keith Nye has lived in the Mogo / Tomakin area virtually all of his life, and continues to live in Mogo with his extended family today.

3.16 KEITH STEWART

Keith Stewart was born in Nowra, in 1929. His father was Edward 'Teddy' Stewart, from Wallaga Lake, and mother Muriel Cooley. Edward performed in the Wallaga Lake Gum Leaf Band in Sydney. Edward's parents, Christy 'Muckens' Stewart and Emily Walker, had the last traditional wedding on Wallaga Lake Reserve. Corporal Governor Stewart had two sons Henry and Christy. Henry moved to Victoria, whilst 'Muckens' stayed at Wallaga Lake. The point near Wallaga Lake is named after him. Keith's grandparents on his mother's side come from Ulladulla and Nelligen.

Keith spent time with his grandparents; Muckens was a sleeper cutter. They lived on the north side of the Clyde River; moving from township to township wherever mills were. Gradually Keith's parents moved from Wallaga Lake to Sydney to ensure that their children had a good education. Keith attended La Perouse Public School and Daisyville High School.

Keith has been returning to the south coast annually for the past 70 years, visiting extended family on both his mothers and fathers side. Often, his father drove a truck, with all the kids in the back dangling their legs over the edge, down the coast on a Friday night, back to Sydney on a Sunday night. They would stop at places along the way including Cullendulla Creek to visit family camping there. Keith has camped in the Brou Lake and Mummuga Lake area annually for the past 50 years, any time of the year. '*..We call the whole lot Brou...*'. Sometimes Keith stays at Brou for a month at a time.

3.17 LEONARD NYE

Leonard Nye, Symalene Nye's son, grew up in the Mogo / Barlings Beach area. The family camped on the beach if there were a lot of fish around, taking out a rowing boat and nets to catch the fish. He recalls his father catching fish at midnight on low tide, trapping the fish in a hole on the ocean floor.

Leonard Nye, as well as his father and paternal grandfather used the high points in the sand dunes at Barlings Beach when searching for fish. A platform raised on a pole was once located at this high point to allow fisherman to watch for the fish swimming into the bay. The

job of the lookout keeper was to hand signal those in a boat in the bay, informing them of which direction the fish are and where they are travelling. Old people taught Leonard Nye the sign language.

Amidst the sand dunes at Barlings Beach, Leonard recalls collecting prickly pear, bush cherry, blackberries, red gooseberries, pig face for a snack, and chewing on Casuarina seeds to quench his thirst. Leonard recalls burning the grassland throughout the area in order to attract rabbits to the new growth.

Leonard continues to live in Mogo with his extended family.

3.18 LESLIE KEITH SIMON

Leslie Keith Simon was born in Sydney in 1956. Les's mother was Rosina Chapman, born in Batemans Bay, and his father Kevin Simon, from Foster. Rosina's mother was Muriel Chapman [nee Button] from Kempsey and her father was Joseph Chapman born in 1898 on Turlinjah Island [Fred's Island, within Tuross Lake]. Joseph Chapman's mother was Annie Bolloway, and his father was Henry [Harry] Chapman. Henry [Harry] Chapman's mother was Lucy Piety and his father Henry Richard Chapman, born Shannon View, Moruya. Lucy Piety's mother was Cissy Nambie, and her father was Richard Piety from Sussex, England. Henry Richard Chapman's mother was Sally Gunday [from the Gunday people in Moruya] and his father was Yathutbia. Annie Bolloway's father was Richard Bolloway from Blackfellows Point. Richard Bolloway's father was 'Tuross Joe'.

Les spent most of his childhood in Batemans Bay and Nerrigundah area. Until the age of six, Les lived in Harry Chapman's, his great grandfather's house, 'the Chapmans' House on the Old Princes Highway, Batemans Bay. He spent his childhood years venturing around the Batemans Bay area, walking, camping and fishing between Durras and Lilli Pilli. Christmas holidays were spent at 'Chapman's Beach', near Lilli Pilli, or at Potato Point, with a large gathering of family and friends. Les Simon's Uncle Syd walked one Christmas from Batemans Bay to Potato Point along the beaches and bush tracks.

In 1976, aged 20 he went to Sydney. During that time he found himself on stage in the Black Theatre production, '*Here comes the nigger*'. In 1981 he briefly returned to his childhood house, in Gregory St, Batemans Bay where his grandmother continued to live. A year later he found himself in Armidale playing football and met his wife Josie Aldridge. They married in 1982 and lived in Bega for 5 years where they had their three children Layton, Cheval Marree and Leslie Alec. They returned to Batemans Bay in 1987 where they continue to reside.

3.19 LINDA COLBURN [NEE MASON]

Linda Colburn [nee Mason] was born in Orbost, Victoria in 1934. Her mother was Trixie [nee Thomas] Mason and father Alexander Mason. Linda did not know her father as he died during World War Two.

In 1940, aged 6 Linda Colburn travelled from Orbost, Victoria, to Bodalla, NSW on the back of a fish truck. She was with her mother, brothers and sisters, they hitched a ride with a fish truck going to the Sydney markets, they had to sit in the back of the truck on boxes packed with fish. Upon arrival, the Mason family began to work and live at the Stanford's 'Wayne

Court' Eurobodalla Rd, Bodalla. The Mason family lived in a shed at the back of the property, and worked in the region picking seasonal vegetables.

During the 1940s Linda attended Bodalla School. A generation later Linda's children attended Bodalla School and today, Linda's grandchildren attend Bodalla School.

In 1951 Linda moved to 'Tyrone', a farm also owned by the Stanford family, with her husband Oliver Colburn, having her children there. Linda remained at Tyrone for a further 20 years. After her husband died, she moved to Nowra for about 20 years and in 1998 returned to Bodalla to assist in the rearing of her grandchildren. Linda continues to live in Bodalla and still to this day picks seasonal vegetables.

3.20 LINDA MAY CRUSE

Linda May Cruse was born in Nowra in 1936. Her father was Benjamin Cruse and her mother Lillian Sarah Pepper a Kurnai woman from Victoria. Benjamin's mother was Dolly Walker a Yuin woman and his father was an American Indian. In 1946 Linda attended Bodalla School when her family took up seasonal work along the Tuross River. In 1951 Linda worked at Macintosh's farm in Moruya, where she met her husband, Ted Davis [deceased], a Moruya man. In 1959 Linda moved to Port Kembla where her husband worked on the Port Kembla Wharves. He worked there for 40 years.

During the mid to late 1940s Linda and her family picked seasonal vegetables in the Bodalla / Tuross River region. They camped close to the farm where they worked; mainly on the riverbank, or in old houses and barns. Linda recalls the farmers *'treating us well....I'd swap all of my tomorrows for one yesterday...we had a great childhood....'*

Throughout her childhood Linda camped and fished with her parents at places including Mystery Bay, Potato Point, South Durras, Turlinjah and Brou Lake. Linda currently resides in Moruya with her family.

3.21 LIONEL MONGTA

Lionel Mongta was born in Orbost, Victoria, in 1936. Lionel would have been born at Tilba Tilba, but his mother, Zeta Andy had to go south when she was 6 months pregnant. Tragically, Lionel's mother was unable to care for him so Nurse Smith cared for Lionel during the first few years of his life. At the age of two Lionel's mother's sister, Lizzie Davis [nee Andy] took him to 'the Pines', a farm at Central Tilba, where he lived with his mother's family.

Zeta Andy was born at Potato Point and his father Les Mongta from East Gippsland. They married in Central Tilba in the early 1930s. Lionel's mother's father was Bob Andy, a well-known tracker and his maternal grandmother was Mary Ellen Piety, an Aboriginal midwife who worked at the Corkhill's farm in Tilba Tilba.

Lionel recalls camping along the Tuross River at the Lavis's farm, in the late 1940s picking peas and beans and fishing. Bob Andy, Lionel's grandfather also camped there, they were ploughmen, and every farm needed them. They used Clydesdale horses to pull the plough, Lionel remembers having the task of picking up the rocks behind them. They would drag the rocks in a sledge type frame made from a fork in a tree. To keep the kids interested in the job, Bob Andy would ask the kids to 'go and spear some fish for lunch', so after lunch the

kids would work again. Bob Andy told Lionel of how generations of Koori families camped at the same location.

In 1942 at the age of 6, Lionel moved to Moruya, to live with his grandmother's family the Brierley and Davis'. Throughout his childhood, Lionel travelled regularly between Garland Town and Central Tilba, schooling at Newstead when in Garland town and at Wallaga Lake School when living at Central Tilba. In 1946 Lionel and his brothers, Lyle [dec] and Wally [dec] attended Central Tilba School for two hours. Due to racial segregation the boys were forced to walk daily to the Aboriginal School at Wallaga Lake. It was in Moruya that Lionel first met his sleeper-cutting father; Lionel was 15 at the time.

Lionel often stayed with the Duren and Sutton families in Sydney. Throughout his life Lionel has camped and fished at many places along the coast including Poole's Point, Tilba Lake, Wallaga Lake, Jamison's Point, Brou Lake, Whittakers Creek, Corunna Lake, Potato Point and Blackfella's Point. Lionel continues to live in Bodalla with his wife Mary.

3.22 MARGARET CARRIAGE [NEE CONNELL]

Margaret Catherine Carriage [nee Connell] was born in Sydney in 1933. Her mother was Ursula Rose Connell [nee Brown] and father Ernest John Richard Connell. Ernest was born in Narooma and grew up in the Moruya area. He was an only child, with many cousins. Connell's Point, now called Mossy Point, was named after Margaret's father's family.

At aged 5 Margaret moved with her family to Port Kembla and in 1943 to Garland Town, Moruya to visit her father's cousin, Roy Davis. After a short time living at Garland Town, the family found picking work at Vic Macintosh's farm, Moruya. The family then relocated to Nerrigundah until 1947; Margaret and her brothers and sisters travelling daily to attend school in Bodalla. In 1948 the family moved to Black Hill, Coila Lake, living there for two years before moving to Coopers Island.

Throughout the 1990s the Connell family gathered monthly for family picnic days. *'.....we drew the name of a place out of a hat at the end of each picnic, and would go there the following month. We went to places like Shelley Beach, Broulee, Nelligen, NerrigundahThe Connell family has always stuck together. Nieces and nephews are like our sons and daughters, and all the cousins are like brothers and sisters.....'*

Margaret has lived in Mogo with her family since 1978.

3.23 MARGARET HARRIS [NEE STEWART]

Margaret Kathleen Mary Harris [nee Stewart] was born in Berry in 1951. Her father was Albert George 'Linky' Stewart [named after the jockey Lincoln Bar] and mother Leah Violet [nee Bond]. Margaret's paternal grandmother was Edith Pittman, born in Batemans Bay and her paternal grandfather was Leslie Stewart who lived in Batemans Bay. Margaret is one of eight children, fifth in line with four elder sisters.

Margaret left Berry at 8 months old, to live with her father's family in Bega where there was a sawmill and plenty of pea paddocks. Margaret attended Bega Public School and later lived at Stony Creek, Nerrigundah, and Moruya. At aged 15, 1966 the family moved to Kempsey, staying there until 1969, moving to Sydney, and then back to Moruya in 1982.

In 1960 when the family moved to Stony Creek to follow the sawmill work, Margaret attended Bodalla Public School. The family lived at Stony Creek, in sawmill workers accommodation for four years. In 1965 the family moved to Nerrigundah, which was to become, according to Margaret *'the best part of my life.....in the middle of nowhere'*. At Nerrigundah the family lived in the sawmill houses, as her father continued to work as a benchman. When at Nerrigundah, Margaret attended the one-room Nerrigundah School.

On weekends and during school holidays Margaret and her parents would go to Mystery Bay to camp with their extended family. They would travel there in a taxi Friday afternoon and be collected Sunday evening. They would hang a tarp between two trees and feed off the sea. They ate bimbulla sandwiches, curried or rissole muttonfish. They would also visit the Stewart family at Mummuga Lake.

In the late 1960s when the family moved to Moruya, they initially camped in a tent behind the present day Shell Depot, close to the Booth Mill. After being flooded out in mid 1960s, the family relocated to the mill house at 23 Hawdon St. The mill house was clad in rough sawn timber, painted with creosote. Margaret also recalls expeditions to Ryans Creek and Kiora in Moryua, collecting shellfish and swimming in the Moruya / Deua River. Margaret continues to live in Moruya today.

3.24 MARY DUROUX [NEE HOOKWIN]

Mary Kathleen Duroux [nee Hookwin] was born in Bega in 1934. Mary's mother died when Mary was 4 years old. Her family's totem is the Tawny Frogmouth owl, and her personal totem is the echidna. The Tawny Frogmouth totem connects Mary to the Haddigaddi family; Mary's maternal grandmother was Mariah Picalla, the daughter of Harry Picalla, whose traditional name was *'Bigalla'*. Harry married Sarah Haddigaddi; Sarah's mother was Lucy Haddigaddi from Wallaga Lake, the wife of Paddi Haddigaddi. Harry Picalla's mother [Mary's great, great grandmother] was Broulidgee of Narooma, buried at Brou Lake and his father was King Bemboka.

Mary attended Primary School at Wallaga Lake, Jaspers Brush, Terara, Bega and Bomaderry. Mary was at primary school in Bega when peace was declared for World War Two. At 14 years of age Mary finished Primary School in Bomaderry, and due to circumstances at the time, did not continue on to Nowra high school. Mary declined a Welfare traineeship to become a Welfare Officer, after becoming aware of what was required in the role during her weekend work in the Bomaderry Homes. Mary took up work as a housemaid, which she continued to rely on throughout her life when other work was unavailable. Mary also worked in Bega, Coopers Island, Stony Creek, Nerrigundah and Moruya picking seasonal vegetables and housekeeping.

During the 1950s, one of the places Mary did seasonal work was at Nerrigundah. Picking days at Nerrigundah were *'the best times of my life, together with friends and family you were always sharing a laugh...'*. Regular church services were held at the Nerrigundah Barn. The barn was also accommodation for the pickers. Mary also worked at Roley Lavis's dairy farm on the Tuross River, picking seasonal vegetables. Mary lived at Stony Creek when she was in her early 20s. When living at Stony Creek, Mary recalls collecting bimbullas from Dalmeny Lake. They would fill up a tin caddy and take them back to Stony Creek to Curry them up for

dinner. Mary also lived on Coopers Island with family. They were all picking beans whilst Mary also looked after the younger kids from time to time, as was common practise.

In 1963 Mary moved to Kempsey and became involved in Aboriginal community affairs. Mary returned to Moruya in 1989, where she continues to live today.

3.25 MAUREEN DAVIS

Maureen Davis was born in Moruya in 1952. Her mother, Amelia 'Millie' Ann Andy was born in Central Tilba in 1928 attended school at both Wallaga Lake and Turlinjah. Millie was the eldest child of Zeta Andy and Les Mongta. Zeta's mother was Mary Ellen Andy [nee Piety] and her father was Robert 'Gorry' Andy. Zeta was a midwife who delivered her grand daughter Millie. Millie's guardian was Mary Elizabeth Davis [nee Andy] and husband Edward (Gundy) Davis, 'Auntie Lizzie' to Maureen. Auntie Lizzie also took responsibility for Walter, Lionel and Lyle Mongta. Millie also spent much of her growing up years at Wallaga Lake with Ernest Andy and Winifred Bloxsom, Beryl Brierley's parents.

Maureen's father was Walter 'Roy' Davis, born in Sydney in 1927. He attended school at Newstead School and the Moruya Catholic School. Roy's father was Walter Davis and mother Elizabeth Jane Davis [nee Brierley], 'Nan and Pop' to Maureen. Roy was a fisherman, a saw miller, cedar cutter and a mechanic, growing up at Garland Town, Moruya.

Elizabeth Jane was born in Moruya and was known by her second name [different person to Jane Hickey (nee Brierley) who was Walter Brierley's sister]. Jane also attended Newstead Public School. Jane's father was Walter Brierley and mother Catherine Duren, 'Ma and Pa' to Maureen. Ma Brierley was the daughter of Jane Duren [nee Piety] and John Duren. Pa Brierley's father was Oswald Walter Brierley and mother Elisa Penrith daughter to Elizabeth Penrith [nee Mumbler] and William Penrith.

Maureen grew up in Moruya until the age of 14, around 1966 moving to Sydney. Maureen returned to Moruya at the age of 16 in 1968 and had 3 children Ursula, Craig and Paul. Later, Maureen had a further 3 children, Julie, Robert and Kerry. Maureen currently lives in Moruya with her extended family.

3.26 MAXINE KELLY

Maxine Kelly was born in Bega and attended Wallaga Lake School. Her maternal grandfather was Freddy Carter from Wallaga Lake. As a child, Maxine fished in a rowboat on Wallaga Lake with her grandfather. Her father-in-law was Ernest 'Boy' Andy, a milkman at Wallaga Lake. Maxine remembers working, milking cows for him. Maxine Kelly worked picking peas and beans at Bodalla and Nerrigundah areas and went to Baranguba [Montague Island] to collect scallops for the Bermagui fish market.

Maxine continues to reside at Wallaga Lake.

3.27 MERVYN CHARLES PENRITH

Mervyn Charles Penrith was born in Berry in 1941. He would have been born in Nowra, but his mother, being Aboriginal, was not permitted into the hospital there. He was named after his mother's two brothers, Mervyn and Charles Penrith. His mother was Ruby Penrith. Ruby Penrith's father was Bert Penrith, born on the banks of Dignams Creek, which runs into Wallaga Lake. Mervyn's father was Hector Stewart from Batemans Bay. Hector's father was Henry Stewart. Mervyn came to Wallaga Lake to live permanently in 1953, aged 12.

Mervyn's grandparents, and others from their generation, worked for the farmers at Tilba Tilba. During the 1950s and 1960s Mervyn regularly walked through Wallaga Lake in search of oysters, Mussels, bimbullas. His elders took him up Gulaga, and passed on the cultural significance of the place to him. Mervyn helped Ted Thomas and Percy Mumbler to protest against a Japanese company logging on Gulaga [and Biamanga] Mountains. The company was blowing up sacred rocks and knocking down sacred trees. Mervyn Penrith, Shirley Foster, Kevin Gilbert and Ronald McLeod took a signed petition to the Japanese Embassy in Canberra. The logging was stopped and the process to return the ownership of the two mountains back to Aboriginal people began. Mervyn was delighted to speak at the recent hand back of Gulaga and Biamanga Mountains to Aboriginal custodians.

Merv and his partner Shirley Foster frequently take their children, and grandchildren to camp and fish at Tilba Lake. They also go to Mystery Bay and 1080 Beach and teach their children and grandchildren about the significance of the land, including Gulaga, Baranguba and Najanuka. Mervyn and Shirley continue to reside at the Wallaga Lake Community.

3.28 PAM FLANDERS [NEE THOMAS]

Pam was born in 1944. Her mother was Joyce Carter and father Arthur Thomas. Joyce Carter's father was Charlie Carter and Arthur Thomas's father was William Thomas.

Pam remembers day trips in a wooden rowboat with her sister Harriett and mother and father across the Lake into Dignams Creek. The family would catch bream, flathead, mullet, black fish, oysters, bimbullas and black mussels. If their father intended on spearing fish, they would camp overnight to enable him to begin spearing at 4am. The bigger bream were always easier to catch at that time of the day.

Pam Flanders recalls fishing with lines and spears off Poole's Point and prawning in the Tilba Lake. They camped in the sheltered heathland, near a fresh waterhole. Pam remembers her mother making a boiled date pudding from swan eggs, collected near the Wallaga Lake 'Cricket ground'; one swan egg was equivalent to 6 chicken eggs. The family could eat swan eggs, because they were not the family's totem species.

Pam continues to reside at Wallaga Lake.

3.29 RONALD MASON [SNR]

Ronald 'Ronnie' Mason Senior was born in Orbost, Victoria in 1945. At the time his parents, Leo Ritchie and Trixie Thomas were on route to NSW. Ronnie's paternal grandfather, Herbert Ritchie comes from Taree, NSW; his paternal grandmother Mabel Simms, 'Nanna Bella', was from La Perouse. Ronnie's maternal grandfather was George Thomas and his

wife was Agnes Patterson. George Thomas was a Gunai man from East Gippsland, Victoria and Agnes was a Monaro woman from Delegate, NSW.

Nanna Bella brought Ronnie's father down the coast when he was a baby and spent years at Wallaga Lake. Nanna Bella was 102 when she died. She was always working for the Lavis family; she was still picking up pumpkins when she was 70. Ronnie's father went to school at Wallaga Mission. His parents were always travelling throughout VIC and NSW, often to the Bodalla area, looking for seasonal work, picking peas and beans.

Ronnie spent his early years at the Stanford's farm on the Tuross River, attending Bodalla School with his brothers and sisters. The family lived on the Stanford's farm in a shack on the Tuross River bank, '...a bark hut really..'. The family later lived in a tin and bark hut at Nerrigundah, built by Ronnie's father who was working at the Nerrigundah mill. They also lived on Coopers Island, picking. Ronnie's first job was when he was 15 years old working at Potato Point Mill. *'....I lasted one week. I then went to pick beans and peas and then worked on my brother-in-laws truck carting wood around, taking the timber to the mill....'*

Ronnie moved to Sydney, but always returned to the south coast for holidays. At Christmas they would go to Bodalla and pick peas, or camp at Potato Point, Jamison's Point, north side and south side of Brou Lake and Mummuga Lake where they continue to camp today. Ronnie and his wife Vivienne brought their kids back to Narooma to live in 1980. They continue to live and travel between La Perouse and the Narooma area.

3.30 SHIRLEY FOSTER [NEE BROWN]

Shirley Foster was born in a tent in Bega in 1934. Shirley's mother, Agnes Harrison was from Victoria and her father was Charlie Brown from Batemans Bay. Shirley travelled along the south coast with her father who worked in the sawmill industry. Shirley came to live at Wallaga Lake Village in 1947 at the age of 13.

Shirley attended Wallaga Lake School during the late 1940s. It was previously located at the bottom of the hill. According to Shirley, the teachers had a rough time, so they needed to be tough. Shirley recalls playing around Wallaga Lake, whilst the older people fished.

Shirley continues to reside at Wallaga Lake with her partner Mervyn Penrith.

3.31 SYMALENE ROSE NYE [NEE CARRIAGE]

Cymbelene Rose Carriage was born at the old Batemans Bay Hospital in 1930. When she was registering the birth of her children, she asked Government welfare officials to change the spelling of her name to Symalene, 'Sym' for short.

Her father, Stanley Carriage was born in Batemans Bay and worked at Perry's Sawmill in Bateman's Bay all his working life. He couldn't read or write, but he could pull his car apart and put it back together. Her mother, Stella Stewart was born at Tilba Tilba. Stella's mother was a Bolloway.

Sym attended the old Batemans Bay Public School and later the Batemans Bay Catholic Convent School. She caught the punt across the Clyde River to get to school. Growing up in

the Batemans Bay area; *‘.....there were no houses in the Surfside area then just a couple here and there connected by dirt tracks...’*.

Sym married in 1948 and lived along the coast, in particular at Meroo Lake, Womboyn, Connell's [Mossy] Point and 'the corner', Barlings Beach, Tomakin. Her husband was a professional fisherman selling the fish to the garages and markets. The family would always have a feed first. As there were no fridges, the fish had to be eaten fresh. Sym took her children to pick beans in the Moruya area. Sym admits that she was not a good picker, but it was good to be able to earn a bit of money, with your children and other family and friends by your side.

Symalene has 37 grandchildren and twice as many great grandchildren. 'I have enjoyed my life...up until now'. She currently lives in Mogo with her extended family and many friends.

3.32 TERRY 'NIPPER' PARSONS

Terry 'Nipper' Parsons was born in the old Batemans Bay hospital. Terry's father was Cyril Parsons. Cyril's father was George Parsons from Wallaga Lake and Moruya. He married Violet Thelma Governor and later Jessie Chapman. Terry's maternal grandfather was Thomas Henry Davis and his wife was Agnes Davis [nee Duran]. Thomas owned land in the industrial area in Batemans Bay.

Terry remembers living at Hanging Rock. The family collected seafood and natural resources all around the Batemans Bay area; at Cullendulla Creek, Square Head, Corrigans Beach, Surfside Beach, Long Beach, Burrewarra Point, Guerilla Bay and Rosedale. When living in Batemans Bay, Terry attended St Josephs Catholic School.

Cyril Parsons was a benchman in the sawmills, '...benchmen were hard to come by, so he always had work.... he cut the timber into the finished product....', says Terry of his father. Terry travelled around a lot as a child, following his father's work at various sawmills, including; Mitchell's sawmill in Batemans Bay, Ryan's sawmill in East Lynne, and the mills in Moruya, Stony Creek, Nerrigundah and Lawlers Creek, Narooma.

After he married, Terry Parsons moved to Narooma. 20 years later Terry returned to Batemans Bay and continues to live in the Batemans Bay area today.

3.33 TOM DAVIS

Tom Davis was raised by William and Gwendolyn Thomas as his mother died when he was young. Tom's maternal grandmother was a Duren. Tom spent his childhood venturing around the Batemans Bay area, including the Old Batemans Bay Racecourse and the Slaughter yards, hunting rabbits and collecting all kinds of bush foods. Tom Davis recalls fishing in Hanging Rock Creek with hand spears. They would catch prawns and camp on the flat, sheoak lined banks. Tom Davis's mother's brother, Tom's Uncle Thomas Henry Davis, would pay '2 bob' for wattle grubs, so the kids would collect them for him. They would also eat the sap – or gum.

At the age of 14 years and 10 months, Tom Davis began work at Mitchell's mill, now referred to as the 'top mill', south of Batemans Bay along the Princess Highway. Now aged 62 Tom continues to work at Mitchell's Mill, he is the oldest benchman there. Tom Davis's father and

grandfather both worked at Perry's Mill, Batemans Bay. From Tom's memory, *'....the men worked in the mills, the ladies picked vegetables on the farms,Mainly the Blackfellows worked at the mills, on the sanitary run, and on the roads because they had no education. They picked fruit until standards were set for pickers wages and accommodation, the farmers couldn't run their businesses if they paid people properly...'*

3.34 PATRICIA 'TRISHA' ELLIS

Patricia 'Trisha' Ellis was born in Sydney in 1957. Her mother was Patricia Ellis [nee Connell]. Her maternal grandfather was Amos Donovan from Kempsey and maternal grandmother was Ursula Rose Connell [nee Dixon] from Bowraville. Patricia Ellis was born at Port Kembla, adopted and raised by Ernest John Richard Connell 'Pop Connell'. Ursula's mother was Margaret Jane Dixon from Kempsey; Ursula was raised by her mother's sister, Myrtle Jane Dixon and her husband Thomas Patrick Brown. Amos Donovan's father was Steven Donovan, and his mother was Elizabeth Chapman, both from the Moruya area. Connell's Point, now Mossy Point was named after Trisha's grandfather Ernest John Richard Connell's family, his mother was Katherine Connell.

Trisha's mother came to 'Black Hill', near Coila Lake as a child with her parents Ursula Rose Connell and Ernest John Richard Connell. Their intentions were to visit family living in the area, however they stayed, living and working in the Turlinjah, Nerrigundah and Coila area. Trisha was conceived at Nerrigundah, whilst her parents and grandparents were living and working there stripping wattle bark, cutting sac choline and picking corn. Trisha, her mother, father and younger sister Gladys then lived for a period of time in a shed at Meringo, where the only means of cooking was a Kerosene heater. At the age of 3 Trisha and the family moved to a house in South Moruya and in 1962 to Bali Hai, (Garland Town), Moruya. Later, Trisha stayed with her grandmother Ursula Rose Connell on Coopers Island, Trisha caught the bus to Turlinjah School from there. Nan Connell spoke of two traditional '*bugeendge*' men known as 'Tally and Shorty' who knew the old ways. They travelled around and punished people who broke the law.

With her mother, grandmother and 'Pop Connell', Trisha fished all along the coast, collecting oysters and pipis, between the Aerodrome and Broulee, Malabar Lagoon, the Moruya Weir and north Moruya Heads when they lived at Bali Hai. The family also utilised Ryans Creek, The Anchorage, Yarragee, Pedro Swamp, Donald's Creek, Mc Gregors Creek, '8 Mile' and Kiora along the Deua River. In the school holidays and on weekends, Trisha recalls picnics and camping trips to Bingi Point with her Nan Connell, and Nan's sisters.

Until the age of 17, during the school holidays and sometimes after school, Trisha would 'go picking' with her mother and Nan. They would choose a row each and 'go for it'. They would be wet and itchy, their clothes heavy with mud. If the kids got caught having a feed of peas they would get 'hit with a clod of dirt'.

Trisha continues to live in the Moruya area with her extended family.

3.35 VALERIE ANDY

Valerie Andy was born in Orbost, Victoria, in 1933. Valerie's father was Syd Solomon from Orbost and her mother was Joyce Carter from Wallaga Lake. She was brought to Wallaga Lake as a young baby, and was raised by her mother and Arthur Thomas who was born at Wallaga Lake.

Throughout her life Valerie has fished in and around Wallaga Lake, cooking fish according to 'old black ways' on the Lake's edge on the hot coals. She has also caught echidnas and collected honey from native beehives found in the bush around Wallaga Lake. Arthur Thomas took Valerie and her sisters to Montague Island. They travelled in a canoe and caught groper, lobster and muttonfish. Arthur's father, Valerie's grandfather danced on the waters edge to bring in the fish. When the fish came to shore he would spear them.

Valerie has worked in the Bodalla area and on Coopers Island picking peas and beans and ploughing fields. They lived in a house on Coopers Island and collected swan eggs from the area. Valerie also worked at the Narooma Cannery for two years. Valerie Andy and her husband, Bob Andy worked at Haxstead, near Tilba Lake. Pam and Harriett's father, Arthur Thomas worked there also, milking cows, cleaning and building. Valerie has always lived at Wallaga Lake, as she does to this day.

3.36 VIOLET PARSONS

Violet Parsons was born at the old Batemans Bay Hospital in 1952. Her father, Robert Parsons was also born in Batemans Bay. Robert Parsons' father was George Parsons. Georgina Parsons and Robert Parsons are half siblings, their father being George Parsons. Violet's mother was Standlene Chapman [nee Button] from Kempsey.

Violet has spent most of her life in Batemans Bay, attending Batemans Bay Public School and later travelling daily from Batemans Bay to Moruya High School [on the bus allocated to the girls]. Violet lived at the 'Chapman's house', in Batemans Bay. Violet recalls a regular swimming place as being where the Hanging Rock Creek enters the Bay. The family regularly camped at Cullendulla Creek. They would fish, swim and collect Oysters.

During the 1960 and 1970s, during school holidays Uncle Henry and Joan Chapman would take Violet and her family to Nerrigundah in their car to pick peas and beans; the entire family squeezed into the car all the way to Nerrigundah. At Nerrigundah the family camped in a tent by the Tuross River close to whichever farm they were picking. They also lived in the wooden mill huts next to the Nerrigundah sawmill where her father, Robert Parsons, worked from time to time. The women and children would go on bush tucker collection expeditions. Violet saw these expeditions as teaching exercises as the family did not really need the extra food; they had jobs and money to buy food. They mainly grew [and picked] vegetables and purchased meat from the Bodalla Butchery.

Violet continues to live in the Batemans Bay area today.

3.37 VIVIENNE MASON [NEE ELLA]

Vivienne Mason's grandmother was Muriel Coolie. Muriel Coolie was from Nelligen and she married 'Ted' Edward Stewart who was born at Tilba Tilba. Ted's father was Christy Stewart and his mother Emily Walker. Emily Walker's father was Neddy Walker from Wallaga Lake. The Stewart family left the Tilba Tilba area following the timber industry to Annandale, Sydney, where they stayed.

Every year the families '*trek back to ancestral land...to maintain their connection*'. Vivienne recalls visiting Coopers Island as a kid in a black motorcar with her sister Jacqueline and her paternal grandmother, Nan Ella. Grandfather Stewart passed away when he was 50 years old. He always sang the name 'Tilba Tilba', that was his country and he died before he could take the family back. The family has camped and fished along the south coast. The Stewart family would often visit family at Mogo or 'Sunpatch', Tomakin.

Camping and or fishing places, important to this family include Durras, Jamisons and Blackfellows Point, Brou Lake, Mummuga Lake, Glasshouse Rocks, Corunna Lake, Cadgee, Tuross River, Mystery Bay, Fullers Beach, Handkerchief Beach, Wagonga Inlet, and Potato Point.

3.38 WILLIAM DAVIS [JNR]

William Davis Junior was born in Pambula in 1964. His father was William John Davis, born into the Eora clan, Sydney, and mother Mary 'Helen' Francis Andy, named after Granny Andy. Helen's mother was Winifred Bloxham and father Ernest Andy. William John Davis' mother was Angelina Frances Davis of Turlinjah. Angelina's father was Thomas Henry Davis of Batemans Bay. William Davis Jnr has nine brothers and sisters and one half brother. Percy Davis was Thomas Henry Davis's uncle.

William's parents met at Wallaga Lake and spent many years travelling along the coast in search of seasonal work and to meet up with family. Travelling with his parents William attending Jila, Mogo and Moruya Public Schools. In Moruya William Davis senior worked at Rodger Croker's Sawmill. During school holidays and on weekends, William remembers having family drop in and, if there were too many people, the overflow of people would camp at Ryans Creek, North Head, Moruya, Congo, and Bingie.

In the early 1980s William walked with his elders from Nerrigundah to Bingi and Congo. He often wondered why it took so long to travel from one place to the next, calling in to see relatives along the way; his family were messengers, passing on stories to other family members.

William lives in Batemans Bay today.

4 PLACES OF ABORIGINAL CULTURAL HERITAGE IN THE EUROBODALLA

4.1 DURRAS / MURRAMARANG

The Durras, Murramarang area contains places that were highly utilised during holiday periods throughout the mid to late 1900s. The area also contains well-documented pre contact archaeological remains, related to food gathering, preparation and consumption. The area continues to be utilised today, in much the same way as it has been in the past, that is, a sheltered place to camp, for families to gather, to access the coastal resources and undertake recreational activities.

The area contains a complex of places of Aboriginal cultural heritage value, in correlation with the diverse ecosystem within the area. Coastal waters, vegetated sand dunes, and the tidal creek and lake system. Beagle Bay contains North Durras Beach, Cookies Beach [South Durras], Mill Beach and Mill Point. Off the rocky headland of Mill Point, lies Wasp Island. Behind Durras Beach is the Durras Swamp and Durras Lake, which is currently closed off to the ocean waters.

Durras Lake was and is a place for Aboriginal families to gather, offering shelter from the coastal winds and summer sun. Durras Lake is a safe environment for children. Food such as 'lobsters caught from beach rocks and pipis collected from the beach sand is brought back to Durras Lake for preparation and consumption [03.11.2005 Les Simon].

Violet Parsons recalls day trips to Durras Lake throughout the 1970s. The family would camp where the Durras Caravan Park is presently located. The family would fish in Durras Lake, cook up the catch and play in the area for the remainder of the day. Generally, the men would go diving off a nearby headland, whilst the women watched the kids [Violet Parsons 6.4.2006].

Les Simon recalls undertaking a reburial of skeletal remains that emerged during development in the Durras area. In accordance with tradition, male members of the community undertook the reburial by accessing the area by boat. The reburial took place on the banks of Durras Lake [Les Simon 03.11.2005].

The area between **Cookies Beach** and **Mill Beach**, South Durras has been a highly utilised camping area throughout the past century. Families travelling along the coast know to camp here over night, especially during holiday periods. The collection of seafood would take place around the rocky headland surrounding **Mill Point**, as well as around **Wasp Island** and along Mill and Cookies Beach. **Durras Swamp**, immediately behind the present day Durras residential area was also utilised for its natural resources.

In the mid 1940s when Mary Duroux was living with her Aunt and Uncle in Batemans Bay, Mary went to South Durras to meet up with her extended family during the Christmas holidays. The family rented a house there and utilised the area where the present day Murramarang Resort is located, adjacent to Wasp Island. There were sand dunes for shelter, and plenty of prawns in the creek which ran out onto the beach at South Durras. Prawns were located by searching in the water with bare feet. Mary and other kids also collected pipis, shellfish and prawns, to eat and to sell to fishermen for bait. Fruit would be purchased with the income [Mary Duroux 6.2.2006].

Carol Larritt recalls setting up a large tent, amidst the tea tree near where the Murramarang Resort is now, during Christmas holidays. The families played in the swamp and beach and collected fruit from an orchard on top of the hill. They set up a shower by poking holes in the used milk tins. The Fuller family came to visit; '...they were packed to the gunnels of their lorry' [Carol Larritt 23.1.2006].

The Davis, Chapman and Walker families camped in the Durras Beach area on weekends and during school holidays up until the 1970s. Lobsters were caught from the rocks at the southern end of Cookies Beach. These families continue to use the area [Les Simons and William Davis 3.11.2005].

There is one special rock at South Durras. The Ella / Stewart family knows it as 'relatives rock'. Heaps of fish are always caught there. Nanny Stewart cooked damper in hot sand on South Durras beach [Glen Ella 5.1.2006].

We camped on the south end of Durras Beach with family from Nowra. It was mainly the Stewart family. My father's mother and 'granny Stewart' were sisters. It is a really good place for kids to play, really safe. Good fishing too [Linda Cruse 1.3.2006].

Once we were camped at Durras Beach with the Towers family. When we were setting up our camp, funny things started to happen, like a blue horse appeared and galloped up the beach. When we were making lunch, sticks began to drop onto our lunch, but there was no wind blowing. The sticks kept getting bigger. We packed up and dad said '*sounds like you were chased by the widjagnals [little strong men] who live in the cave on Durras Hill*' [Georgina Parsons 6.6.2006].

The Durras cave is well known to the Durras community. It is amidst the headland on Durras Beach, north of Durras Lake. There were engravings in the cave, but they have worn away by the sand and wind. The cave was still being used during the post contact period. It had a hole through the roof so that the smoke campfires could escape from the cave [Trisha Ellis 7.6.2006].

4.2 EAST LYNNE

One of many sawmills throughout the region where Aboriginal people worked. Many Aboriginal people undertook many tasks within the sawmill industry. From getting logs deep within the bushland, to packing and bench work. This is just one account of the mill, previously located in the East Lynne area. No doubt other such stories exist.

Ryan's Mill was at East Lynne. Cyril Parsons, Terry Parson's father worked there. Terry Parsons attended Benandarah School at the time. Cockwhy Creek Mill was west of East Lynne Store and was owned by Old Charlie Croker. Cyril worked there too [Terry Parsons 18.12.2005].

4.3 CLYDE MOUNTAIN / MONGA

As a kid Les Simon recalls visiting the **Monga** area to camp and fish [Les Simon 15.12.2005].

Violet Parsons recalls visiting her father and uncles working at the Monga Mill on the Clyde Mountain. Jim 'Jiggzy' Chapman, Costy Parsons, Robert Parsons, Cyril Parsons and Ted Stewart were there at the time. They lived up there whilst they worked and the kids visited them on the weekend. The kids would play around the bush [Violet Parsons 6.4.2006].

Dave worked cutting sleepers along the '**corn trail**' in the 1960s, living in huts along the way [Dave Tout 25.1.2006].

The corn trail is linked in with traditional walking routes, pathways created in the dreamtime past, connecting places together via water ways and ridge lines [Trisha Ellis 4.2.2006].

Keith Nye understands the corn trail as a link between the salt-water people and the 'inlanders'. Bendethera is linked into the Corn trail [Keith Nye 1.3.2006].

4.4 NELLIGEN / RUNNYFORD/ BUCKENBOWRA

Most of the contemporary connections Aboriginal people have to the Nelligen area relate to the sawmill industry. The area also offered abundant natural resources along the extent of the Clyde River; tributaries and surrounding bushland. Contributors described the **Nelligen Sawmill** & related housing as a focal point for Aboriginal connections to the area. Stories of hard work, good times and living off the land emerge from the following oral accounts.

In the 1950s, when Henry Chapman worked at the Nelligen sawmill. Jim 'Jiggzy' Chapman also worked at the mill, whilst Georgina Parsons, as a teenager, visited on the weekends to socialise and play cards. Syd Button and Noelene Cruse [Ossie and Linda Cruse's sister] worked there too. Accommodation for the families working at the sawmill consisted of 4 small huts on the south side of the mill [Georgina Parsons 15.12.2005].

As a child, Les Simon lived at 4 Cowper Street, Nelligen at **Henry and Joan Chapman's house**. Many Aboriginal sawmill workers lived there including Cyril and Bob Parsons, Henry and Joan Chapman and their kids Angela, Richard and Danny. Families would spear mullet in the **Nelligen Creek**, not far from the house. They would wear long trousers and jumpers to keep warm whilst diving. He recalls falling into the hot ashes at the Nelligen sawmill. He was rushed, in a pram all the way down the Clyde Mountain, to the old Batemans Bay Hospital. Other work in the Nelligen area included stripping wattle bark. The bark was used to dye fishnets, so as the fish couldn't see the nets under the water. The Aboriginal workers, whilst stripping wattle bark, ate the sap and the grubs found in the wattle trees. Joseph Chapman, Les Simon's maternal grandfather worked as a welder building the **Nelligen Bridge** [Les Simon 3.11.2006].

During the 1960s Violet recalls sneaking a ride on the Nelligen ferry to go and stay at Henry and Joan Chapman's house. They would swim and play in the Clyde River. Henry Chapman worked at the Nelligen sawmill [Violet Parsons 6.4.2006].

Aboriginal families throughout the region in living memory used the '**Nelligen Park**', now the Nelligen Caravan Park, on the Clyde River as a camping and meeting place. The site

provided good access to river resources. Georgina Parson's father talked about camping here when he was young. Georgina herself recalls Jimmy Little senior visiting and playing a few songs. '*..Barry, Ernie, Johnny Carriage, Owen and George Parsons, Vivienne and Wally Blakely also stayed here. They would walk up the river to spear fish...*' [Georgina Parsons 15.12.2005].

Violet Parsons recalls going to a Christmas Party at the Nelligen Park in 1970. Jimmy Little was there playing songs [Violet Parsons 6.4.2006].

The **Steam Packet Hotel** at Nelligen was frequented during the 1960s by Aboriginal adults who where not permitted, by law, into their own local public bars. If one travelled more than 6 miles, one was a verified traveller and could purchase alcohol lawfully, anywhere [Les Simon 15.12.2005].

In 1990 Georgina worked at the **Nelligen farm**, on the north side of the Clyde River, picking peas and beans. Her son Dean [dec], nephew Owen, and niece Stella accompanied her. They made their own camp and returned two seasons running [Georgina Parsons 15.12.2005].

The **Currowan Creek** Aboriginal Reserve, as described by Goulding [159: 2005], was gazetted in 1893. As a child, Margaret Jane Dixon, Trisha Ellis's great grandmother [mother's mother's mother] lived with her family for a time at Currowan Creek Aboriginal Reserve, near Shallow Crossing. The Brown family also lived here [Trisha Ellis 4.2. 2006].

There are old fish traps at **Runnyford**, on the main bend in the **Buckenbowra River**. Les recalls hiring a boat in Batemans Bay from Merv Innes and travelling up the Clyde and Buckenbowra Rivers to fish at Runnyford. They would check the ancient fish trap, located near the bridge, for a feed of fish. If there were no fish trapped, they would stun the mullet and eat the fish they caught on the riverbank near the Runnyford Bridge [Les Simon 15.12.2005].

Tom Davis caught the boat from Batemans Bay to work at the **Runnyford Mill** [Tom Davis 18.12.2005].

There is a well-known water hole on the Buckenbowra River, at Runnyford. It is a well used camping, fishing, and swimming area. Bass, mullet could be caught there. Keith Nye recalls going here regularly as a child and later as an adult. The area continues to be used by the Mogo Aboriginal community. This place is used more frequently now, compared with the past, as a result of access to 'the big pool', a swimming place on the Mogo Creek being restricted to private use only [Keith Nye 1.3.2006].

Since living in Mogo from 1978, Margaret knows 'the waterhole' on the Buckenbowra River, as a popular place to swim and meet family. The Buckenbowra River flows into the Clyde River [Margaret Carriage 31.5.2006].

A dreaming track connects Buckenbowra to McGregors Creek [Trisha Ellis 4.2.2006].

Farmer John Hanns had a cornfield on Buckenbowra Road. We picked there [Keith Nye 1.3.2006].

During the 1950s the boys, including myself Norman Russell, Leonard Nye, Keith Nye and Andrew Nye [Jnr] and others, would go out to Buckenbowra to catch rabbits for the CSIRO, and also for us to eat. There were about fourteen [14] of us in the 1963 Holden with hydromatic gears. We had to get out and push it up the hills [Ron Nye 29.5.2006].

Before my time the Campbell family lived at Buckenbowra, in the late 1800s [Georgina Parsons 7.6.2006].

4.5 NORTHERN BATEMANS BAY.

The area to the north of the Clyde River contains a number of culturally significant places. A high proportion of these places relate to living, camping and the collection of natural resources. Those places, which have not become privately owned, continue to be utilised by the Aboriginal community.

As a child during the 1960s, Violet Parsons ventured around **Long Beach**, Batemans Bay's **North Head**, and **Yellow Rock**, collecting seafood and other things [Violet Parsons 6.4.2006].

John Pender was only a baby [sleeping in a tomato box] when he first came to Long Beach to camp. They stayed with his mother's sister, Eileen Pittman. His father was fishing at the time. The women rowed the boats out with the nets to the men who netted the fish upon Willy 'Coolie' Stewarts commanding Cooee [John Pender 4.5.2006].

At **North Head** Les Simon was shown by his 'grand uncle', his grandfather's brother James Chapman, how to catch lobsters the traditional way using ones foot and hand. Les Simon last camped at North Head in 1985 [Les Simon 3.11.2005].

Terry Parsons and his father Cyril Parsons use to fish off the point at **Square Head**. This was our 'main fishing place' [Terry Parsons 18.12.2005].

Perriga's Flat, within Chain Bay, at Maloney's Beach continues to be a well-used, general camping area. It is well sheltered and a safe place for the kids. Access to the place was once quite direct, now one has to walk 3 km [Margaret Nye 15.11.2005].

Keith Nye camped at Perriga's Flat often during the 1960s and continues to take his children to the area today. Access is now an issue, as one needs to walk 3km to the campsite, so it is hard for older people to camp with younger members of the family, as is the traditional way. It is a safe beach for kids, no rips and it is private. Aboriginal families from Batemans Bay have always used the area as a place to camp [Keith Nye 1.3.2006].

Between the ages of 11-12, Georgina lived with her mother and father at Timbara Cres, **Surfside**. Her father George Parsons collected all kinds of seafood within Batemans Bay including mussels. He also made a lookout using driftwood collected within the Bay. He used the lookout to spot fish swimming into the Bay. He made a figurine out of fish bones. He placed it on the headland and made the kids believe it was a spirit man; the phosphorescence which glowed from within the figure made the kids run in fear [Georgina Parsons 15.12.2005].

Surfside, Long Beach was always a good place to find pipis [Terry Parsons 18.12.2005].

Keith Nye has camped and fished at Surfside throughout his life [Keith Nye 1.3.2006].

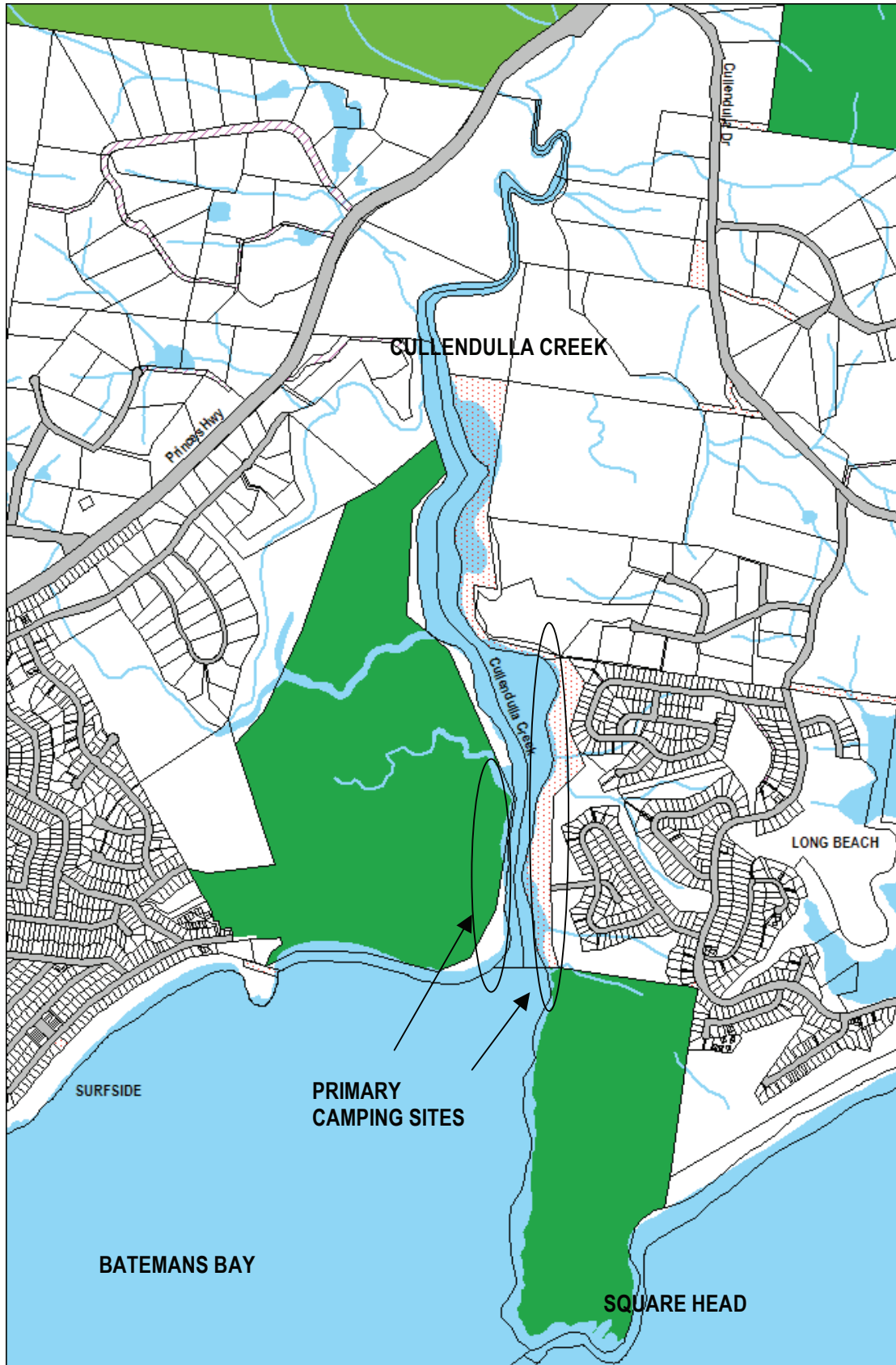
Holmes Mountain / Lookout, offers a view of the Clyde River, Gulaga [Mt Dromedary] to the south and Dittol [Pigeon House Mt], to the north. The mountain, rocky outcrop and carved trees in the vicinity are mythologically associated with Gulaga, Whittakers Creek, [the Two Sisters] and the Deua River, Moruya [Les Simon 3.11.2005].

4.6 CULLENDULLA CREEK

This study is not the first to find that Cullendulla Creek is a highly significant cultural area to the Aboriginal community. The following oral accounts provide a snap shot of how important this area is, in terms of it's use as a teaching place, camping place, natural resource collection place, and meeting place. Archaeological investigations reveal that this area has been utilised for thousands of years. The extensive exposed scattering of shell middens is evidence of this.

The creek extends north, away from the ocean into a mangrove, swampland ecosystem, and south into a sheltered part of Batemans Bay, between Surfside and Square Head / Long Beach.

MAP 2: CULLENDULLA CREEK



EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

During the 1940s Symalene Nye regularly visited Cullendulla Creek with her father, specifically for a 'good feed of oysters' [Symalene Nye 15.11.2005].

In the 1960s Les Simon recalls camping here with his great grandfather Harry Chapman. The Chapman and Davis extended families, including Percy Davis and Herbert Chapman and their friends camped here in school holidays and on weekends being 'fed by the ocean and the creek'. Families continue to gather here in school holidays and on weekends to fish, socialise and teach children about the land and water. Black fish, bream and flathead are caught on a fishing line, or in the past using a twinned reed line. Blue swimmers are speared; whilst mud oysters, lobsters, mud crabs, bimbullas, muttonfish and mussels are caught by hand at low tide. Sharks and stingrays often get trapped up the creek in low tide; the sharks are eaten. Generally whilst the adults are fishing, the children are collecting oysters, muttonfish and bimbullas [3.11.2005 Les Simons and William Davis].

The main camping site in this area stretches around the western shores of Cullendulla Creek. The Carriage, Chapman, McLeod and Stewart families utilised the Cullendulla Creek area, along with other families passing through. Georgina was told that her father camped here as a child, with his mother and father. Reg McLeod, Georgina's father's brother, leased land along Cullendulla Creek. He made a lookout using driftwood, so he could spot fish coming around the headland in the creek. We ate and sold the fish we caught.

Presently, only small, young bimbullas can be found. This is the result of over fishing in concentrated areas. Georgina was taught to leave the smaller shells for a few years. This is one of the best places along the coast to find bimbullas. Bimbullas and cunjevoi can be found throughout the area and are good, healthy foods. Oysters and mussels can be found in the mangroves on either side of the creek. The smaller oysters have been introduced, the large flat ones have always been found in Cullendulla Creek. Prawns are caught in the creek headwaters. Shellfish continue to be prepared and eaten in the location traditionally used to eat and prepare shellfish and other seafood; a shell midden marks the spot on the western side of the rocky point protruding into Surfside Beach [Georgina Parsons 15.12.2005].

Terry Parsons recalls fishing, from either side of Cullendulla Creek, with his father Cyril Parsons. They would find bimbullas through the sand with their feet; '....Cullendulla is the main fishing place..' [Terry Parsons 18.12.2005].

Violet and her family regularly camped at Cullendulla Creek in Christmas holidays. They would fish, swim, and collect Oysters. The main camping area was on the west side of the creek. It was easy to walk across the creek to access the eastern side of the creek. There was no real need to go too far up the creek into the mangroves, as plenty of food was collected in the headwater area. We would however, walk up the creek in low tide to collect mud crabs, take them back to camp to eat them [Violet Parsons 6.4.2006].

Trisha Ellis recalls collecting bimbullas at Surfside, near Cullendulla Creek with her mother, Patricia Ellis [Trisha Ellis 4.2.2006].

4.7 THE CLYDE RIVER

In the 1950s families use to paddle up the Clyde River to **fish** for bream, have a picnic, and return home in the afternoon. The main fishing site was between Batemans Bay and Nelligen, where a locust tree grows. You can get there by road, but we always took a boat [Jennifer Stewart. 9.11.2005].

Sydney Chapman once built a raft from 44 gallon drums, gum saplings and wire. He paddled around the Clyde River and fished [Tom Davis 18.12.2005].

Les once made a canoe from corrugated iron and paddled to **Barclay Island** [Budd Island] in the Clyde River, people lived there in houses at the time. The canoe was fashioned from second hand corrugated iron, bent and tied up at the edges; the nail holes were plugged with mangrove roots. It was a one-person canoe, with hands for paddles. On Barclay Island Les, Danny Chapman and Freddy Gill Jnr collected oysters and fish. Les Simon also recalls visiting a locust tree planted on the southern bank of the Clyde River. There was a house there too. Les and his father fished all day and returned to Batemans Bay to sleep [Les Simon 3.11.2005].

Many Aboriginal families lived in the North Batemans Bay, Surfside and Cullendulla Creek areas. There were only a few houses there then. We would walk all around the area with no shoes. People had to travel on the flat-bottomed '**Fairy dale**' **punt** to cross the Clyde River. Kids caught the punt to school. 'If the driver didn't see us, we'd have to wait till he came back....' [Symalene Nye 15.11.2005].

It was once a dirt road from Nowra, all the way down the coast, sealed only through the towns. There was always a line up at the Punt, over the Clyde River. Linda Cruse recalls riding on the ferry, backwards and forwards, across the river, until her father got to the front of the line and onto the ferry [Linda Cruse 1.3.2006].

During the 1950s the Fairy dale punt transported people, cars and freight across the Clyde River. Willy Thomas worked on the punt, Ted Thomas's brother, Agnes Tower's father [Les Simon 15.12.2005].

Georgina and the McLeod children caught the Fairy dale punt to school when they lived at Surfside. They purchased paddle pops from the Corner's store, north side of the river on their way to school [Georgina Parsons 15.12.2005].

4.8 BATEMANS BAY TOWNSHIP

The township of Batemans Bay has a combination of places of Aboriginal cultural heritage. It is a place full of natural resource, with recreational and employment opportunities. It is and has been a birthplace, a living place, a place to be educated and a place to rest in peace, for generations of Aboriginal families. The traditional links Aboriginal people have to the land and waters remain strong throughout the Batemans Bay area, despite the impact of settlement, segregation policies and the ongoing pressure related to residential and industrial development.

When Tom Davis's uncle returned from the war in 1945, he was jailed for going into the **Bayview Hotel** for a beer. '..... he was meant to be exempt from that law because he was a

soldier, but they jailed him anyway'. The Batemans Bay Picture Theatre owned by Ken Annette during the 1960s. '*...Aboriginal people were welcome.....there were no problems with colour. ...everyone 'mixed in' on a Saturday night ..*' [Tom Davis 18.12.2005].

In 1960 there were a number of Aboriginal women working in the shops in Batemans Bay. Mary Duroux worked in the kitchen in a café, whilst others worked at Arnott's haberdashery, in the hospital, in the Italian restaurant and in the fish and chips shop. Generally, the area was not as racist as towns in other areas [Mary Duroux 6.2.2006].

Symalene Nye's father, Stanley Carriage worked at **Perry's Sawmill** all his life [Symalene Nye 15.11.2005]. Tom Davis's father and grandfather also worked there [Tom Davis 18.12.2005].

Patricia Jean Ellis [dec] worked at the restaurant on the Pier [it was called Jamison's]. She was friends with Rose Simon and would often stay with Muriel Chapman [Trisha Ellis 1.6.2006].

Tom Davis has worked at **Mitchell's sawmill** since he was 14 years and 10 months old [he is now 62 and one month]. He is the oldest benchman in the mill. Kevin Simon, Syd Chapman, Joe Chapman, Tom Davis and William Davis Snr all worked at Mitchell's Sawmill. The mill is now referred to as the 'top mill', located south of Batemans Bay along the Princess highway [Tom Davis 18.12.2005].

Georgina Parsons recalls the 'Bergalia' boat docking in between Mitchell's and Perry's Mills, previously located on the banks of Batemans Bay. The boat came to collect timber to take to Sydney. There was a beach there then where the kids collected pipis and oysters. The area has since been filled in [Georgina Parsons 15.12.2005].

Many Aboriginal people worked at Ted Mitchell's sawmill in Batemans Bay including Joseph Chapman, Georgina Parson's father George Parsons, Les's father Kevin Simon 'Jiggzy' Chapman, Syd Chapman, Tom Davis, Terry Parsons and Gregory 'Megs' Parsons, Jim and Ray Chapman [Les Simon 15.12.2005].

Terry Parsons worked delivering timber from Mitchell's Mill 'all over'. His father, Cyril Parsons was a benchman, working at Mitchell's sawmill in Batemans Bay, amongst other places [Terry Parsons 18.12.2005].

Joseph Chapman worked in **Toby Davis's** Mill, located next to Perry's Mill. Toby purchased the mill off Mitchell. Joseph Chapman was a frixton driver, who drove the rollers that the logs sit on, they have to set the gauge according to the width of the timber [Les Simon 3.11.2005].

There was an **Aboriginal Reserve** in the vicinity of Batemans Bay High School. The Aboriginal people did not like living there. Instead they choose to camp close to the road near the caravan park and along Joes Creek [Tom Davis 18.12.2005].

The '**Burrawang**' Aboriginal fringe camp was situated between the Chapman's [now Shady Willows Caravan Park] and Stewart's [corner of Short and High Street] houses. It was surrounded by Burrawangs and was a camp for 'travelling blacks', because there was food and water nearby, in Hanging Rock Creek [Tom Davis 18.12.2005].

Percy Davis lived in a shack, clad with tin, bushes and wood, with a dirt floor. He used an old tree for a broom, lived by himself, had no kids, and played the violin [Violet Parsons 6.4.2006].

When in the Batemans Bay area, Percy Davis resided in a tent, which was permanently set up on the outskirts of Batemans Bay, 'in the bush'. Les Simons and William Davis remember chopping wood for Percy Davis and called him 'uncle square dancer'. Percy Davis was Tom Davis senior's cousin. Tom Davis senior was William Davis Jnrs grandfather [Les Simon and William Davis 03.11.2005].

Percy Davis always wore a white shirt and Andy Capp hat. He often stayed at a house in Murray Street, Batemans Bay. He played the violin; Patricia Ellis [Snr] played the harmonica and banjo, whilst Thelma Ellis played the piano accordion [Trisha Ellis 1.6.2006].

Thomas Henry Davis always had lots of visitors. Munns Hammond, a 'wild blackfella' who travelled along the coast, would stop a while; Jimmy Little's father, 'Coonkus' also stayed at the Davis's so did Percy Mumbler. Percy Mumbler could paint and draw really well [Tom Davis 18.12.2005].

Thomas 'Henry' Davis was William Davis's great grandfather [father's mother's father]. Percy Davis was Henry's uncle. In William's lifetime, this house was occupied by Willy Thomas, Henry had passed away [William Davis 22.5.2006].

Governor Stewart and Christy and Henry Stewart lived up the hill near the hospital [Jennifer Stewart. 9.11.2005].

The **Chapman's House** was located where Shady Willows Caravan Park is today [Tom Davis 18.12.2005].

Harry Chapman, Les Simon's great grandfather [mother's grandfather] was granted this land in 1912 and built himself a house. Harry lived in the house, with his wife Annie Chapman [nee Bolloway], their son and daughter-in-law, Joseph and Muriel Chapman, until Harry died in 1953. Annie died the following year. Joseph Chapman was a Christian minister. Everyone, including Ossie Cruse and his father Benjamin would drop in on their way past and stay a night or two. Les Simon's bother Kelvin, was born in a shed in the backyard, his grandfather, Joseph Chapman delivered him. Les also lived in this house, until the age of 6 [3.11.2005 Les Simon].

Jennifer Stewart 'had' her four children at/from this house. Jennifer recalls that it was a big house with loads of beds on the verandah that extended around the house. There were always lots of people having fun at Annie's house [9.11.2005 Jennifer Stewart].

During the 1960s Violet knew this house as Muriel and Joseph 'Pardy' Chapman's House. Violet lived here with her brothers and sisters. Her father would drop in to see the kids on his way past. Les Simon and Violet Parsons have the same grandfather, Joseph Chapman from Turlinjah. He was married to Muriel Chapman [nee button] from Kempsey. Joe's mother was Annie Bolloway who originally owned this house. They had fruit trees growing here [Violet Parsons 6.4.2006].

Food could always be sourced from the bush around the **Batemans Bay slaughter yards**, including snot gollions [Devil's Twine / Dodder / *Cassytha spp*], native cherries, raspberries, gooseberries, and darhma vine. The **Break wall** within Batemans Bay is a good place to find bimbullas and oysters. '....As kids, we would take the bimbullas home to eat and the oysters we would collect and eat on site [Tom Davis 18.12.2005].

The **Mc Leods Creek** swamp and wetland area, west of Batemans Bay was used for leisure and resource collection. Kids would play whilst collecting mud crabs and bream. In low tide one could walk through to the west side of the marsh, or swim across the channel in high tide. Uncle Ernie Parsons made spears from the mangroves there. He would catch bream from the creeks with his spear [Les Simon 3.11.2005].

In 1926 Jane Duren wrote a letter to King George V about the racial segregation and lack of educational services for her grandchildren attending **Batemans Bay Public School**, which was established in 1893 [Doris Moore 14.12.2005].

Symalene Nye attended the old Batemans Bay Public School until the age of 11 at which time she attended the **St Josephs Catholic School**, Batemans Bay [Symalene Nye 15.11.2005].

Violet has spent most of her life in Batemans Bay, attending Batemans Bay Public School [Violet Parsons 6.4.2006].

Terry Parsons attended St Josephs Catholic School [Terry Parsons 18.12.2005].

Mrs Symalene Nye [nee Carriage] was born at the old Batemans Bay Hospital in 1930 [Symalene Nye 15.11.2005].

Terry 'Nipper' Parsons was born in the old hospital, Batemans Bay [Terry Parsons 18.12.2005].

Violet Parsons was born in 1952, in the old Batemans Bay Hospital located in North Street, Batemans Bay. Her father, Robert Parsons was also born in Batemans Bay [Violet Parsons 6.4.2006].

Margaret's father Albert George 'Linky' Stewart and his brothers were born and raised in a house on 'Stewart's Corner', High Street, Batemans Bay [Margaret Harris 9.3.2006].

Georgina Parsons was born in the 'Batemans Bay bush hospital' in 1939. Georgina thinks they mean Hanging Rock where her family was living at the time of her birth [Georgina Parsons 14.12.2006].

Violet Parson's father Robert Parsons is buried at the Batemans Bay Catholic Cemetery [Les Simon 03.11.2005].

The Batemans Bay Protestant Cemetery, was the first cemetery in the Batemans Bay, and is located above Ryans Park, Batemans Bay. Ruth [Chapman] Thomas is buried there as is Georgina's young brother who died at birth. Georgina's father carried the 14-pound baby to the cemetery in a box [Georgina Parsons 15.12.2005].

Trisha Ellis's mother informed her that they had relative buried at the old cemetery on the hill above where McDonald's is now [Trisha Ellis 1.6.2006].

4.9 CATALINA: HANGING ROCK

The Catalina area contains of a complex of highly significant Aboriginal Heritage places. These places are, in the main, meeting, living and natural resource collection places, and together comprise some of the most important places for Aboriginal people throughout the region, at least over the past half a century. The focal point within this area is Hanging Rock Creek, named after the iconic, Hanging Rock. Closely linked to Hanging Rock Creek are the nearby Joe's Creek, Corrigans Beach and Observation Point. Together, these places formed the basis of social and economic life for Aboriginal families living in the area throughout the 1900s.

Hanging Rock itself was an ironstone pillar, said to have been as tall as a nearby power pole. The name evolved to describe how the rock towered or hung over the creek below. Once a sheoak tree grew out from around the rock, making the rock appear to hang out of the tree. Hanging Rock took on its own identity as a place of significance, primarily due to the social life that surrounded the site, which was widely recognised as a meeting place for Aboriginal people residing and passing through the area. Hanging Rock was removed by the Eurobodalla Shire Council in 1997 / 1998 to make way for traffic lights. The Aboriginal community has not emotionally recovered from the devastating effects caused when Hanging Rock was damaged. Large sections of the rock lay on the road verge on the banks of Hanging Rock Creek.

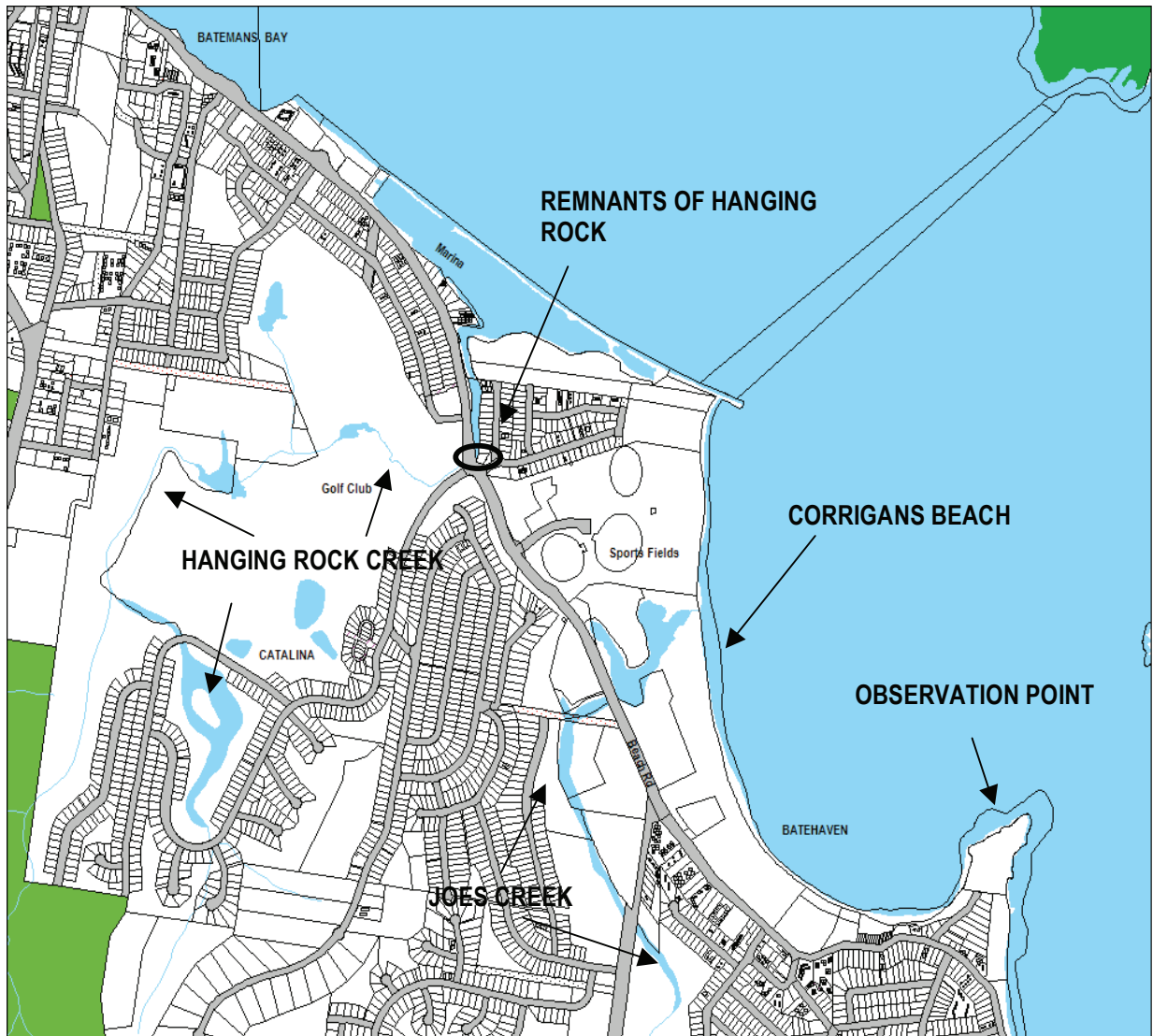
The general area where the Batemans Bay Library, the sports complex, the TAFE and University of Wollongong campus' are located is locally known as 'Hanging Rock', after this site.

Hanging Rock was previously standing on the banks of the **Hanging Rock Creek**. A Sheoak tree grew up and around the rock, it looked like the rock was hanging out of the tree. The tree died of natural causes 20 years ago. The Hanging Rock was as tall as a power pole; the council knocked it down because they thought it might fall over close to the traffic lights. The bush used to come down to the water here and boats once parked along Hanging Rock Creek, near Hanging Rock. People passing through the area would always camp at Hanging Rock, because there was a fresh water stream coming into the ocean there. It was the main meeting place. Mud Crabs were caught in Hanging Rock Creek. In the bush surrounding Hanging Rock Creek wallaby, kangaroo, black swans, rabbits, echidna, bush pigeons [wanga], eels [Gunyu], and other birds [budjarn] were caught for food [Jennifer Stewart. 9.11.2005].

Hanging Rock was on the eastern creek bank where the road now goes over the creek [Tom Davis 18.12.2005].

Harry Richard Chapman was born at Turlinjah Island and grew up at Mullendary Flats, Moruya. He travelled from Hanging Rock to Bairnsdale in Victoria in a Geebung boat. The Geebung boat came up the creek and tied up on Hanging Rock itself. They came to visit us. There was an Aboriginal Mission in the area of Hanging Rock [Les Simon 3.11.2005].

MAP 3: CATALINA AREA; HANGING ROCK.



Hanging Rock use to hang over the creek, it was red and tall. As far as Georgina is aware, Aboriginal elders did not give permission to destroy Hanging Rock. Georgina would like to see it 'put back together, made the way it was, maybe with concrete, that would be wonderful...' [Georgina Parsons 15.12.2005].

As a child Tom Davis remembers catching fish and prawns in Hanging Rock Creek with hand spears. Hanging Rock Creek was also a popular fishing spot for mullet. Kingfisher birds loved the area. He and his friends would camp on the flat, sheoak lined banks of Hanging Rock Creek. '....There is a **natural well** in the lower areas, we dug for fresh water and filled our buckets. Les Simon's father trapped two bream in Hanging Rock Creek. The Creek is very polluted now and it comes into the swampy area at the 7th Hole at the Catalina Golf Course....' [Tom Davis 18.12.2005].

At **Hanging Rock Creek**, Terry Parsons dug prawns up through the sand and speared them with mingo stick [*Xanthorrhoea spp*] spears [Terry Parsons 18.12.2005].

Violet recalls the place where the Hanging Rock Creek enters Batemans Bay, near where the Coach House Marina is today, as a common swimming location. It was a deep, tidal creek, going into the [now] Catalina golf course area [Violet Parsons 6.4.2006].

The Parsons family had a permanent camp set up amongst the sheoak trees. Initially the family lived in a tent and later in a tin shack. The sheoak trees once stretched from Hanging Rock Creek all the way through to Corrigans Beach. *'...we lived in an old shack – the walls were made from flattened kerosene tins. Paper was stuck on the inside of the walls for insulation. As kids we played around the rocks around Hanging Rock collecting bimbullas and oysters...it was a real meeting place, people were always dropping in, and it was a landmark. Hanging Rock Creek was an important feeding ground for the families living at Hanging Rock. Reg McLeod, my mother's brother, delivered blocks of ice to the camp located behind hanging rock. '* Amy and Noelene, Georgina's first cousins [her mother's brother, Herbie Chapman's daughters] now at Wreck Bay, lived nearby, down the hill from the Batemans Bay hospital. They always visited the Parsons at Hanging Rock [Georgina Parsons 15.12.2005].

Terry Parsons remembers living, not just camping, at Hanging Rock [Terry Parsons 18.12.2005].

Tom Davis remembers the Parsons having a square tent at Hanging Rock, with bits and pieces hanging off it [Tom Davis 18.12.2005].

The old Batemans Bay Racecourse was where the **Catalina Golf Course** is today and was once owned by publican Percy Bill. The area once consisted of sandy flats, being a habitat for ducks and rabbits. His Uncle Sydney would take his dogs and a 'bundy' [big stick] to hunt the rabbits, whilst Tom shot them with a shanghai. Tom Davis would watch the races from the hill, outside of the racetrack. It was the best view, and they would bet amongst themselves [Tom Davis 18.12.2005].

Violet recalls going with her Uncle Syd Chapman to what is now the Catalina Golf Course, to catch pigs and rabbits. They would collect the knuckles from the pig carcasses at the slaughter yards in order to play 'jacks' [Violet Parsons 6.4.2006].

Joes Creek was an important feeding ground for Aboriginal families residing in the Hanging Rock area. Mud Crabs were plentiful [Georgina Parsons 15.12.2005].

During school holidays, Margaret Harris's family camped amongst the sheoaks in the location where bird land is today. The family lived off the sea and sawmill work was close by. Across the road was [is] a caravan park, where they would have a shower. The Thomas and Chapman families were also there [Margaret Harris 9.3.2006].

With Les Simon's mother Rose Chapman, Doris frequented Joes Creek as a place to swim and meet other friends. This was in the 1950s [Doris Moore 31.5.2006].

The Pittman and Stewart families had a camp along Joe's Creek, amidst the sheoaks. The creek was diverted to build the Retirement village, the junction of Joes Creek and the Bay remains in the original location. Joe's Creek was once a flowing tidal creek. It is now stagnant due to the nearby rock wall construction and other developments in the area. At high tide it was too high to walk across Joe's Creek. Deep pools would form as good swimming places.

It was once a good place to fish, but not any more. Syd Parsons and Michael Davis saw an ochre clad Aboriginal spirit figure along Joes Creek, behind Batemans Bay high school [Violet Parsons 6.4.2006].

Amy Williams and Noeline Nunn [nee Chapman], now at Wreck Bay, talk of **Corrigans Beach** as an important birthing place. Jimmy Scott was born here. There used to be a dense covering of sheoaks to protect people from the wind [Les Simon. 15.12.2005].

Corrigans Beach is a 'good pipi beach' [Terry Parsons 18.12.2005].

An ochre pit is located at **Observation Point**, at the southern end of Corrigans Beach. Les recalls painting on boards as well as on family members throughout his childhood. Les knows of people who continue to collect ochre from this site [Les Simons 30.11.2005].

4.10 LILLI PILLI

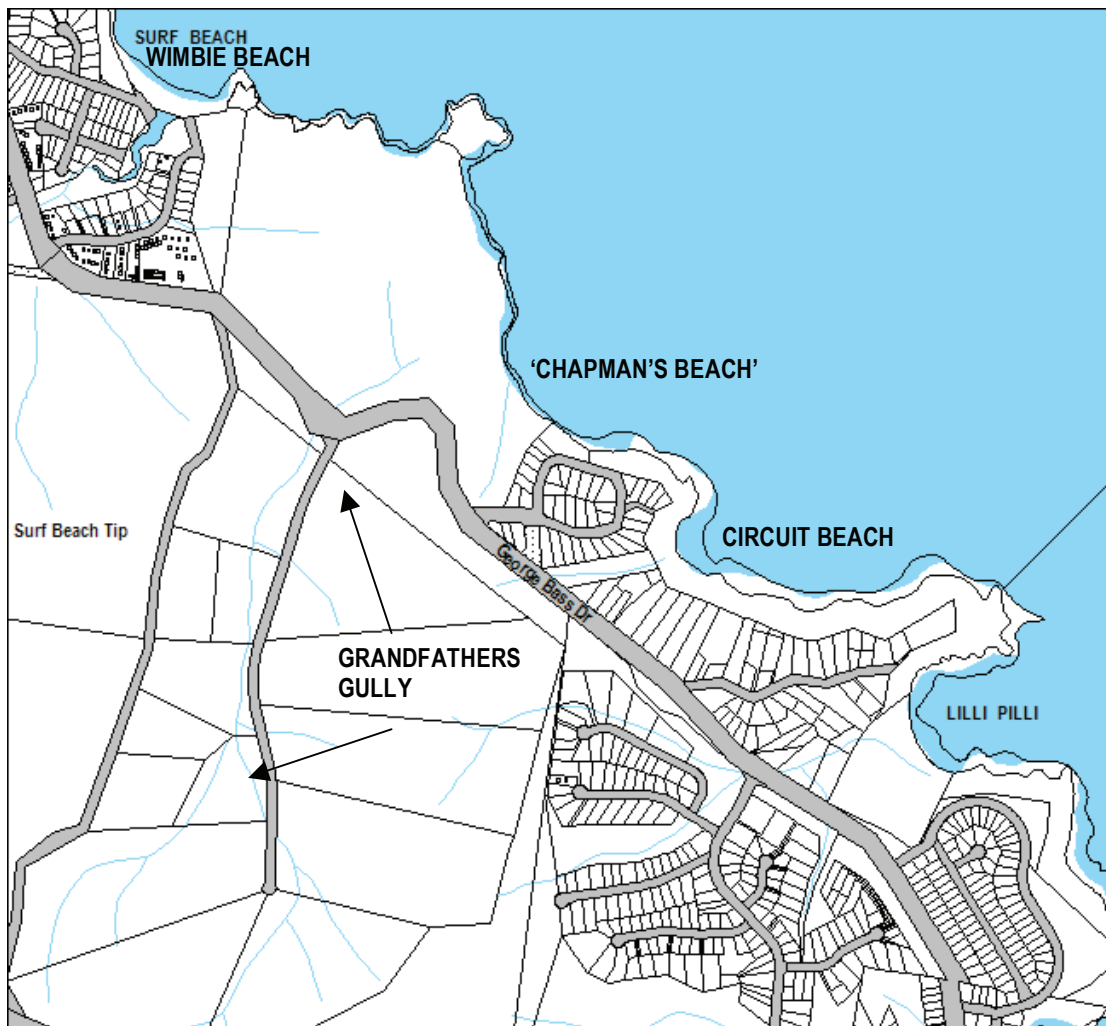
This area contains a number of interlinked places of cultural heritage value primarily related to camping and resource collection sites, as well as the associated teaching of the cultural practises being undertaken.

The unnamed beach located in Lilli Pilli, at the end of Grandfather's Gully, between Wimbie and Circuit Beaches, is known by the Chapman family as "**Chapman's Beach**", after Henry Richard Chapman, born at Shannon View, Moruya, in the late 1800s. It is a sheltered pebbly beach with a fresh water creek draining into the ocean from Grandfathers Gully. Used mainly throughout the 1960s and 70s as a camp, diving and food gathering took place. Les Simon used to bring his family here when his children were young. At low tide lobsters were accessible at the north end of the beach. Muttonfish were also collected as well as Native Cherries and won-dharma bush from the surrounding bush land. Garara sticks, for making spears are found in the **Circuit Beach** area.

There is an ochre quarry on the **unnamed headland** between Chapman's Beach and Circuit Beach. It can be seen from 'Chapmans' Beach, and is accessible at low tide from 'Chapmans' Beach or via the ridge from Denise Drive. As kids we would paint on boards and each other. Les recalls collecting lobsters at Lilli Pilli as a child [Les Simon 03.11.2005./ 30.11.2005]

Violet Parsons recalls camping at 'Chapman's Beach'. The family would wait for the tide to go out before venturing onto the rocks to catch lobsters and muttonfish. There was no need to dive for muttonfish; they were exposed on the rocks at low tide. The kids would get conks and muttonfish hiding beneath the seaweed. A feast was had on the rocks, where the food was collected. *'....We would always have a fire going before people went diving, so when they got out, they could get warm quickly. After having a fill of food at the beach, if there was any left they would take it home to share with family. There is a certain area for cooking and throwing away the shells, like the rubbish tip [ie Shell Middens].....lobsters are better boiled, so it was always good to take them home to cook, whereas Muttonfish and conks taste better when cooked on the hot coals'* [Violet Parsons 6.4.2006].

MAP 4: LILLI PILLI: 'CHAPMAN'S BEACH'.



4.11 MALUA BAY, ROSE DALE & GUERILLA BAY

Tom and his family walked from 'the corner', Barlings Beach, **Tomakin** through 'little paddock', over the **Burrewarra Point** headland, **Guerilla Bay**, and onto **Rosedale**. They fished and collected abalones and lobsters along the way [Tom Davis 18.12.2005].

As a child Keith Nye walked on many occasions from Barlings Beach, Tomakin to Rosedale, around the swamp, through paddocks, past 'Burre' Point. He and his father often swapped fish for butter or meat from Bill Sellick of Rosedale [Keith Nye 1.3.2006].

Cyril Parsons would take his family on day trips to 'Burre' Point, Guerilla Bay and Rosedale to fish off the rocks [Terry Parsons 18.12.2005].

4.12 MOGO / MOGO CREEK

The Nye family owned a house on the Princess Highway, Mogo, the house on the southern side of the service station. Keith Nye lived here with his mother and father, brothers and sisters. They all attended Mogo School and after school and in school holidays they would

walk to Barlings Beach, along what was a dirt road linking Mogo to the coast [Keith Nye 1.3.2006].

After working at Lavis' farm in Bodalla and Tomakin, Norman Russell worked picking peas and beans in Mogo, at Parker's farm. All the pickers at the time were Koori. This was in the early 1960s [Norman Russell 1.3.2006].

The Stewart family had special connections to the Mogo area as Aunty Ruth; Vivienne Mason's grandfather's sister lived there. The Stewart family would visit family there on their way from La Perouse, as they made their way camping and fishing through to Wallaga Lake [Vivienne Mason 5.1.2006].

4.13 TOMAKIN: BARLINGS BEACH / TOMAGA RIVER

The Tomakin area contains a number of important places for Aboriginal people; Barlings Beach, Barlings Island, Burri [Bevian] Swamp, Tomaga River and the surrounding bushland provide a resource rich, sheltered environment utilized by generations of Aboriginal families. The area continues to be utilised for family celebrations and as a base for fishing trips. As with other high points along the coast, Barlings Beach features a 'lookout', used to spot fish entering the Bay.

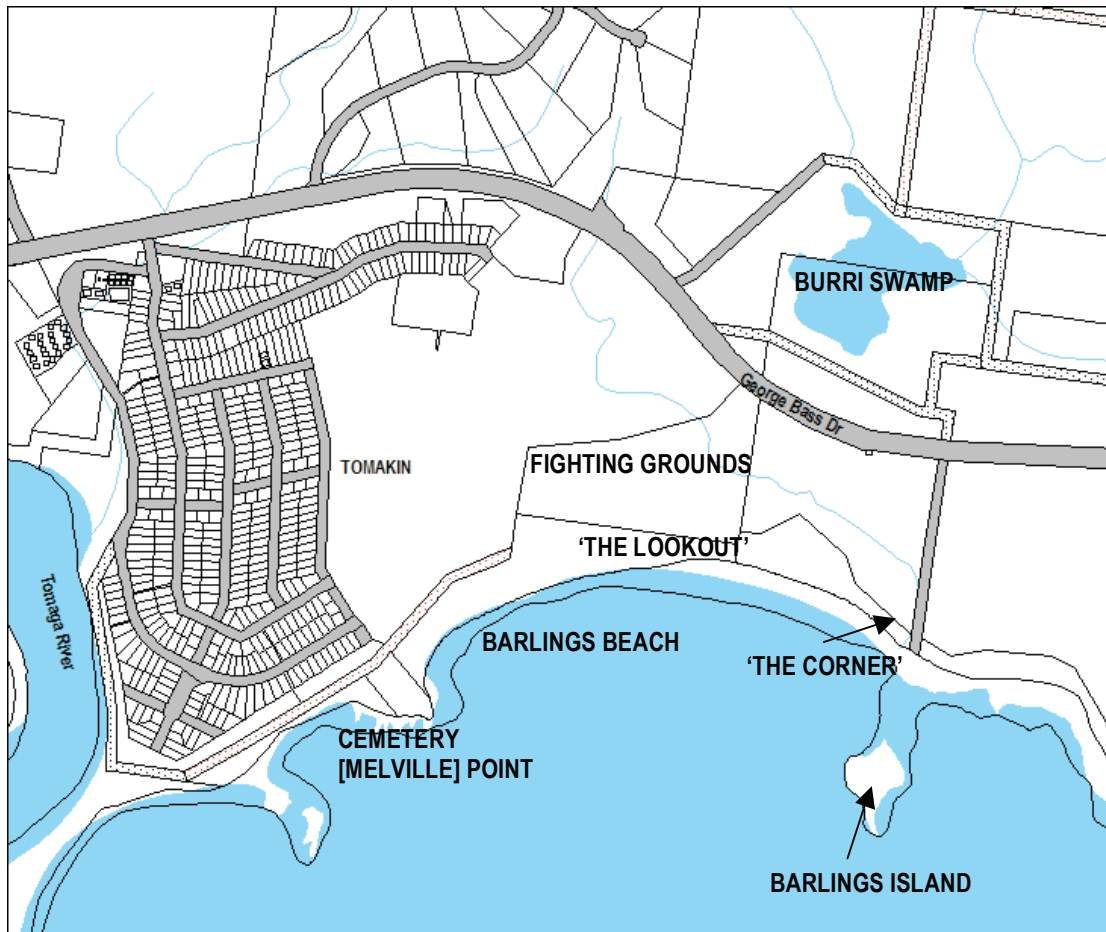
Throughout the 1960s Symalene Nye and her children lived at **'The Corner', Barlings Beach, Tomakin**. Symalene Nye's husband built a humpy under the hill, in the corner for his family in the sand dunes, using an old army tent, corrugated iron and blankets. A lot of families came to 'the corner' at Christmas time, including the Campbell family who stayed during the holidays and when they were passing through.

An unnamed fresh water creek flows into Barlings Beach here. Symalene used to sit on the creek bank to wash clothes, before boiling them in rinso. Passers by would admire her clean washing hang along 8-gauge wire. A peach tree and an apple tree continue to grow at the site where the family lived. A tin shack was built on the side of the tent. Within the tent there was a stone and cast iron chimney for cooking and a sandy floor. Symalene would cook apple pies, and rabbits – stewed, braised, stuffed and baked. She would salt smaller fish such as little mullet and Taylor. Symalene was pregnant with her daughters Judy [dec] and Gloria, now 44 years old, whilst living there.

The site provided good access to the beach, especially for the 2-Tonne fishing truck owned by Symalene's husband. His family were fishermen from Mossy Point. As a kid Leonard Nye recalls chewing on Casuarina seeds to quench his thirst and bush cherries. When Symalene moved to Mogo, the Russell family from Bodalla moved into the campsite, continuing to use the area in much the same way as the Nye family [Symalene Nye 15.11.2005].

As a child Lillian Nye travelled with her mother, Symalene and father between Barlings Beach and Meroo, to the north following the fish seasons. Spring and summer would be spent at Barlings Beach, whilst autumn and winter the family lived at Meroo [Lillian Nye 2.6.2006].

MAP 5: TOMAKIN: BARLINGS BEACH, ISLAND AND LOOKOUT



There were always people camped at 'Sunpatch' [name initially given to the Tomakin residential area]. Carol recalls collecting 'snot-gollions' from Barlings beach. People travelling through used the area. They would walk around the rocks at low tide and collect food for the day [Carol Larritt 23.1.2006].

'.....We lived in a tin shack in 'the corner', the sheltered northern end of Barlings Beach. I was 4 years old. Later when we moved into Mogo, we continued to visit and camp there. When we lived here, there was no need to go too far afield, we had everything we needed right there.....' [Keith Nye 1.3.2006].

"....Andrew Nye senior, his three son's Andrew Nye Junior, William Thomas Nye and Ronald Benjamine Nye and their families travelled from Meroo to Barlings Beach in their two -tonne truck and a 16-foot fibreglass converted sailing vessel, refitted as a fishing boat. The Nye family, the fishing nets and all their gear came down. In 1961 Symalene and Uncle Andrew 'Andy' Nye moved to Mogo. Uncle Andy owned the house next to the garage as well as the vacant block next door. Our family moved to Mogo in 1962. Later the same year the Russell family moved into the house next door to Uncle Andy's vacant block. My father, William Thomas Nye was Andrew Nye senior's brother. I am named after their other brother, my Uncle Ronald Ben Nye. The fibreglass boat is still being used today by Craig Nye and Andrew Nye Junior's son, Andrew Nye [Junior]. The beach and the township there was known as Barlings Beach, the whole area was then known as 'Sunpatch' and now it is

Tomakin....The area known as Mossy Point was called Connell's Point, after the Connell family, my grandparents owned a house there...." [Ron Nye 30.5.2006].

The Stewart family would visit family at Sunpatch on their way down the coast from La Perouse. 'Sun patch' was in the north corner at Barlings Beach at the back of Mogo [Vivienne Mason 5.1.2006].

John continues to fish all along the coast, as his father did. The Brierley's main 'fishing grounds' are between Barlings Beach to the Moruya River [John Brierley 3.5.2006].

Symalene has walked *around* **Barlings Island**, but never gone onto the island because it is a place of significance to Aboriginal men. Symalene was told that girls were not to go on top of the island. Symalene Nye has informed Tammie Nye, her granddaughter, the same rule. The family was permitted to fish for black fish and bream around Barlings Island at low tide, travelling in rowing boats with nets [Symalene Nye 15.11.2005].

'Dad caught fish at low tide near Barlings Island in a deep hole that would naturally trap all the fish as the tide ran out;, black fish and bream would get stuck, he'd take a kero light at midnight and easy bring home 3 – 4 boxes without any trouble' [Leonard Nye 15.11.2005].

In accordance with traditional Aboriginal lore, camping on Barlings Island is not permitted. It is the place of origin of the Black Swan, or Lady Merrima who became recognised as a queen for the area. When living at Barlings Beach, Keith recalls fishing around Barlings Island. The older men would carry the boys across the channel so they could fish out on the rocks [Keith Nye 1.3.2006].

Leonard Nye, as well as his father and paternal grandfather used the high point in the sand dunes along Barlings Beach as a **lookout**, when spotting fish within Broulee Bay, between Melville Point and Barlings Island. A platform raised on a pole was once located at this high point to allow fishermen to watch for the fish in Broulee Bay. The job of the look out keeper was to hand signal those in a boat in the bay, informing them of which direction the fish are and where they are travelling. Old people taught Leonard Nye the sign language. Bream and whiting are harder to see, as they didn't school up like other fish. In the sand dunes at Barlings Beach, Leonard recalls collecting prickly pear, blackberries, red gooseberries and pig face in the area for a snack [Leonard Nye 23.11.2005].

We had a pole and a ladder, as a look out in the middle of the beach, on a high point. From there we could see where the fish were [Keith Nye 1.3.2006].

The grassland behind Barlings Beach, between the Caravan Park and Red Hill Parade was also used as an airstrip. Leonard Nye recalls 'Arty Erne' landing his plane there. *'He would spot the fish for dad, sometimes he couldn't land, so he'd drop a message inside a sunshine milk tin out the window of the plane to let dad know where the fish were. ...'* In the late 1960s Leonard burnt the grassland in order to attract rabbits to the new growth. He had to wait until a northerly wind, so that the fire would burn towards the beach. At that time he and 6 other people, caught 156 pairs of rabbits and sold them to the CSIRO [Leonard Nye 13.11.2005].

From **Cemetery [Melville] Point**, fisherman would 'lookout' for fish to the south, within Broulee Bay. When there was a sighting, the trawling nets, which were stored at 'the corner', would be taken out in a rowboat [Leonard Nye 13.11.2005].

George Brown and his family had a fishing camp mid way along Barlings Beach near a fresh water lagoon [**Burri Swamp**]. A lot of Aboriginal people from Wreck Bay moved into the Barlings Beach area [Trisha Ellis 4.2.2006].

'The big pool' on **Mogo Creek** was a regularly used camping, fishing and swimming place for Koori people [Keith Nye 1.3.2006].

'The waterhole' on the Mogo Creek, near Mogo, was well used by Koori children. If wagging school for the day, the kids would hitch a ride to Mogo, swim for the day, then return home when the bus from Moruya arrived to Batemans Bay [Violet Parsons 6.4.2006].

'The swimming hole' was on Mogo Creek, 600 yards before the **Tomaga River** junction. It was tidal there. We made canoes from corrugated iron, shaped around and when the creek was flooded we would paddle from Mogo to Tomakin, down the Mogo Creek and Tomaga River [Ron Nye and Norman Russell 29.5.2006].

A now deceased man informed Keith Nye of a Bora ring along the Tomakin River. He was told it was documented in 'old history reports held at the Shire Council' [Keith Nye 1.3.2006].

Carol heard of a traditional Aboriginal fighting ground in Tomakin, where the Braidwood and Moruya / Tomakin tribes met and fought. The fighting round is near the open paddocks, behind Barlings Beach [Carol Larritt 23.1.2006].

4.14 BROULEE: LOOKOUT, BEACH & ISLAND

The Broulee Beach and Broulee Island area has a similar complex of cultural heritage values to Barlings Beach immediately to the north. Here we see a number of sheltered camping places combined with an array of easily accessible natural resources from the ocean and nearby landscape.

In the 1940s Doris camped with her family, including her grandfather Walter Oswald Brierley in the sand dunes at **Broulee Beach**. Her grandfather had a fishing trawler and worked out of Moruya. Doris recalls having Christmas dinner at Broulee Beach, under the Broulee Lookout; near the present day surf club, with her great grandmother [her mother's mother's mother] Jane Duren [nee Piety], her sister Jean and brother-in-law Jack Squires [Doris Moore 14.12.2005].

John Brierley sees the waterways as sacred. Broulee Beach, being the primary place of significance for him and his family. The access tracks that John used to get into Broulee Beach, decades ago, have all been covered by the changing sand dunes and vegetation. In his lifetime, John has seen two 'easterly gales', strong enough to wash past the location of the present day beach front houses, at Broulee Beach. One strong swell from an easterly gale reached beyond the Broulee Beach Surf Club [John Brierley 3.5.2006].

The Brierley family were the main ones fishing at Broulee [and the Nye's at Barlings]. We all fished with rowboats and nets [Leonard Nye 15.11.2005].

Ernie Brierley and his family camped at Broulee Beach, or 'Little Beach', Candalagan, whilst the Nye family camped at Barlings Beach. Keith's father and Ernie Brierley communicated by

way of smoke signalling: as the fish swam past Broulee Ernie would send up smoke to inform Mr Nye of their presence [Keith Nye 1.3.2006].

Cunjevoi Soup was made by Auntie Lizzie Davis (Andy). She collected the cunjevoi around the rocks in surrounding areas of Broulee, Bingi, Congo and other local areas [Maureen Davis 8.6.2006].

The **Broulee Lookout** has regularly been used throughout the 19th century, and most likely before that, as a look out to spot schools of fish and warn swimmer of approaching sharks. Walter Brierley used the lookout in the early 1900s and was used later by his son Ernie Brierley in the mid 1900s to direct boats at south Broulee Beach or 'Shark Bay' to the location of fish etc. The site was also used as a holiday camping place, particularly boxing days during the mid 1950s by the Holmes, Squires, Brierley and Davis families. Children could swim in south Broulee Beach, whilst being watched by adults from the lookout. This lookout continues to be used today by many koori people including John Brierley, Ernie Brierley's eldest son [Beryl Brierley and Doris Moore 19.12.2005].

John Brierley has used the Broulee Lookout to spot fish since he was a child, working with his father. The location of Broulee lookout, today, is slightly east of the lookout used 50 years ago. This change was caused by a land slip. The lookout is used in the first instance, before the days fishing begins, as a point of information. It is used to spot fish, assess the weather, assess the seas, communicate with fishermen on the beach, and to meet other fishermen also at the site. From Broulee Lookout, one can see all the way to Binge [officially known as Mullumburra] [John Brierley 3.5.2006].

Maureen remembers having family gatherings on Boxing Day at Broulee Lookout. The family would spend the day at the beach swimming and playing on the beach with her cousins. [Maureen Davis 8.6.2006].

Beryl Brierley remembers how in the mid 1940s **Broulee Island** was not joined to the mainland. In the 1960s Beryl and her family lived on Broulee Island and caught lobsters, muttonfish and other fish. Fresh water can be collected running off the hill on the island. Aggressive bees nest on the island, providing fresh honey. There is an Aboriginal person buried on top of the hill on Broulee Island. There are also certain places on the island that Aboriginal Lore forbids people to go [Beryl Brierley 19.12.2005].

In 1955 John Brierley and his parents lived on Broulee Island. John went to Moruya Public School from Broulee Island, each day. They lived in a house on the northern side of Broulee Island amongst the trees. The family lived on fish caught by Ernie Brierley. John sees Broulee Island as part of his family's traditional area [John Brierley 3.5.2006].

In the 1940s when Doris Moore camped with her family in the sand dunes at Broulee Beach, Broulee Island was separated from the mainland. Once when on Broulee Island, the seas were so rough that Doris refused to return home in the boat; she caught a ride in a truck instead [Doris Moore 14.12.2005].

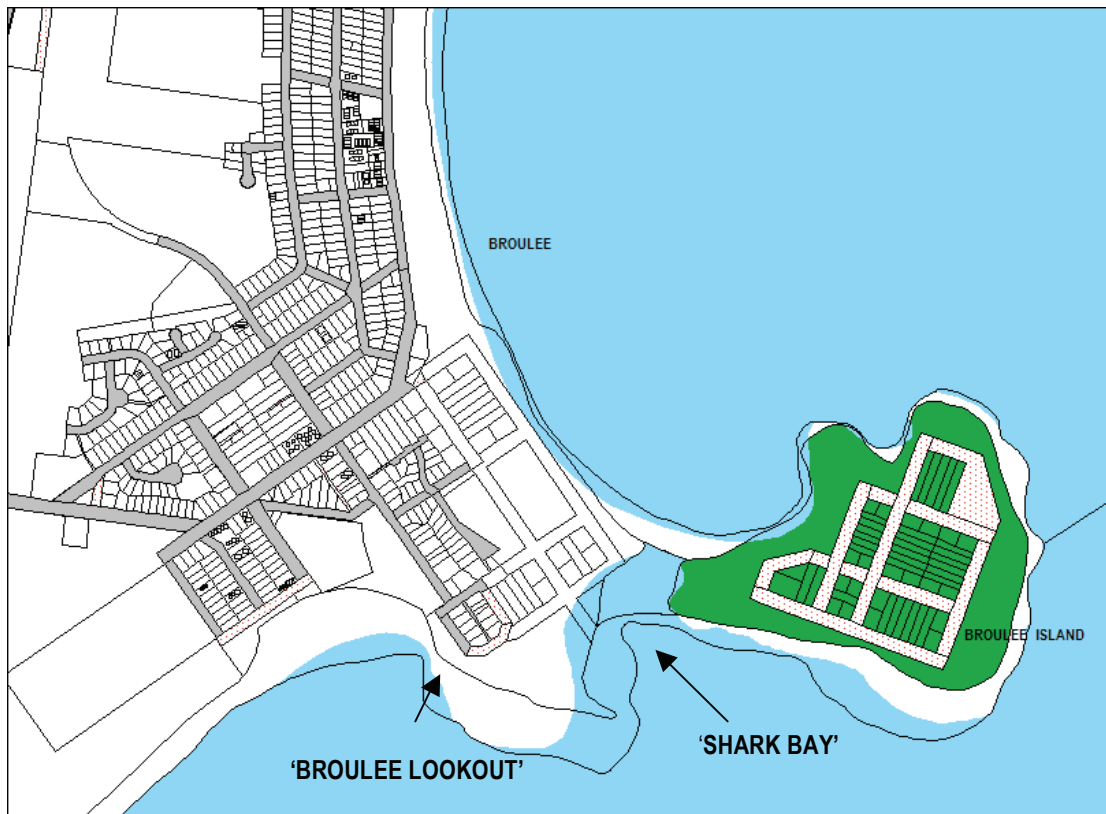
There is a good view of Broulee Island from Melville Point. Walter Brierley lived at Broulee Island for a while [Leonard Nye 13.11.2005].

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

In 1971, six of Ursula Rose Connell's seven children had babies. The day after five of the babies were christened, the family gathered for a picnic at Broulee; '*... we were all fishing and the tide came in and cut off Broulee Island ... Shirley and Cheryl were meant to wait to be carried through the gap. Pop was on his way to get them, when they got washed out into **Shark Bay**...my sister Lillian was washed out trying to rescue them. That is when mum fainted. There were babies everywhere. David appeared after diving for fish and taught Cheryl how to float. Shirley was flown to Canberra HospitalTerry and Red were also hospitalised with exhaustion.....I don't think we had lunch that day....*' [Margaret Carriage 31.5.2006].

The Ellis and Connell families often had picnics and fished around Broulee Island. On one occasion David Nye rescued Trisha's sister Shirley and cousin Cheryl from drowning when they tried to return to the mainland from Broulee Island. Trisha's mother, Patricia Jean Ellis [nee Connell], named the people buried on Broulee Island and said that they were relatives [Trisha Ellis 4.2.2006].

MAP 6: BROULEE ISLAND / LOOKOUT / BEACH



4.15 BENGELLO CREEK & BENGELLO BEACH

The Bengello Creek and Bengello Beach area is interconnected with the areas of social-ecological value to the north and south. The Creek itself holds spiritual significance as well as providing foods and natural resources for the families who have lived there. The area continues to be used today in much the same way as it has over the past century and beyond.

In January 1962 when Carol Larritt and her family were camping at **Bengello Creek** Carol Larritt Jnr was born in Moruya. They camped there to be close to seasonal work [at Bodalla] and family. The Holmes and Cruse families were also camped at Bengello at the time. They had army tents set up, 10 people living in each. The fresh water Bengello Creek ran into the beach there. They caught huge goannas and collected 'food relief' from the police station. Fishing was good, pipis, muttonfish, oysters, lobsters and other fish. They would walk into Moruya via the Aerodrome with food vouchers for food supplies like flour to make damper, potatoes, fairy margarine and sunshine milk powder. They would have curried pipis and rice, muttonfish rissoles, boiled battered or fried, boiled lobster and oyster patties [Carol Larritt 23.1.2006].

Beryl Brierley recalls Casey Brierley, Bill Holmes and their family living on Bengello Creek, located between Broulee and the Moruya Airport. The Campbell family also camped there, as there was plenty of good bushfood and seafood in the area [Beryl Brierley 19.12.2005].

The Bengello Creek has spiritual value and there are midden grounds throughout the area. John sees middens as sacred sites in that they are and were places to meet with family to eat shellfish. '*.....Going to places with family to fish and have lunch is part of our culture.....*'. John knows of spirits in the Bengello Creek area. They were living along the Bengello Creek in order to access the fresh water from the creek, from the beach right up to the horse farm, west of George Bass Drive [John Brierley 3.5.2006].

Ernie Brierley's sister Cassie Holmes and her husband William 'Bill' Holmes, son William 'Gu' Holmes Jnr, and daughter-in-law Esme Glover lived on Bengello Creek throughout the 1950s. They had a vehicle and often drove into town. Maureen recalls the area as being a good source of many bush tucker plants [Maureen Davis 5.5.2006].

During the 1970s Georgina and her brothers went to Bengello Creek to spear eels. They made their own spears, as taught to them by their father [Georgina Parsons 6.6.2006].

When living at Garland Town, Trisha and her mother and grandmother would fish between the aerodrome and Broulee, along **Bengello Beach** collecting oysters and pipis [Trisha Ellis 4.2.2006].

John Brierley knows Bengello Beach, to the north of the Moruya River, as 'Moruya Beach'. The Brierley family have always collected pipis from the Moruya Beach, the women and children collecting pipis whilst the men went fishing. There is good fishing on this beach in mullet season when the community come together to pull in the nets. This was the way it was. Now if people help pull in the nets, they might get fined [John Brierley 3.5.2006].

The road to Broulee once ran along Bengello Beach. We would go to the beach to collect pipis, always eating them on the beach, leaving our shells there. Some times we would sleep

there, or walk home before dark. Black and white families camped there. Good access to the river too [Marg Harris 9.3.2006].

During the 1950s, after doing chores on a Saturday, Maureen and her brothers and sisters would go to Moruya Beach [Bengello Beach], and walk along to Broulee. At this time, the coastal road ran along the beach. Later, this road was washed away in a big sea. Maureen recalls days on the beach with her mother, Beryl Brierley and all the kids, waiting to help the men as they brought in the fishing nets. The kids would clean out the seaweed caught within the net and help put the fish into baskets. They would take fish home to feed the family, sell fish on the beach to passers by or put the fish on the back of the truck to be taken away, presumably to a market or shop. If there were no truck, they would row the fish back to Brierley's ramp, on the Moruya River at Brierley's Homestead near the airport. They had a griller rack permanently located in the sand dunes, not far from where the airport wind sock was originally located. They would cook up their catch here [Maureen Davis 5.5.2006].

The area between North Moruya Heads and Broulee are places used for collecting bush resources William remembers the time when the army sought his family's advice on traditional Aboriginal survival techniques. Ernie Brierley and others showed them traditional skills through using the bush in the Bengello Creek area. William was shown family burial sites in the area between Broulee and the Moruya Airport [William Davis Jnr 22.5.2006].

4.16 MORUYA: NORTH HEADS & GARLAND TOWN

Cultural heritage values attributed to the North Moruya Heads and Garland Town area combine pre-contact values such as burial sites and ceremonial [bora] grounds through to post contact uses relating to residential, self-determination, recreation, teaching and resource collection themes. Social, cultural and economic links between Moruya North Heads and coastal lands further to the south were more so evident during the 1950s, however, camping, resource collection and the identified living areas continue to be used and highly valued today.

Ernie Brierley worked on building the **Moruya Airport**. The runway was once further to the north. Bob Davis speaks of Aboriginal dancing rings in the area, as well as spirits in the bush talking. Mussels could be found on the break wall [Beryl Brierley 19.12.2005].

There are four pre-European burials in this area just up from the aerodrome [Trisha Ellis 1.6.2006].

Uncle Louie Duren spoke of a burial site in the Moruya airport area [Maureen Davis 5.5.2006].

Doris Moore remembers seeing bora rings, now covered by the present day run way. As a child she would walk from Garland Town to Moruya North Heads, Bengello Beach and onto Broulee, through the bush and sand dunes in the aerodrome area. They would collect pipis on the beach, cook them and continue walking. If they were lucky they could get a ride back to Garland Town with the fishing truck [Doris Moore 14.12.2005].

There was an Aboriginal camp on the flats adjacent to the airport. There were many walking tracks throughout the area and a lot of Aboriginal camps, especially at Christmas time. The

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

Campbell and Parsons families camped there, as well as families who passed through with seasonal picking and fishing work [Beryl Brierley 19.12.2005].

The **Moruya River** is not only sacred due to the source of fish, but also due to the connection it provides to the land and the ocean [John Brierley 3.5.2006].

Carol and her family camped at Moruya North Heads with the Brierley family. The two families fished off the Moruya Beach [Carol Larritt 23.1.2006].

Trisha and her mother would often fish, and collect mussels and pipis at Moruya North Head [Trisha Ellis 4.2.2006].

Ted Davis [dec], Doris Moore's brother worked building up the break wall [in the river] and the bar [at the river mouth], from the Moruya granite quarry [Doris Moore 14.12.2005].

During the 1940s Catherine Josephine Duren and Walter Oswald Brierley owned the house known as '**Brierley's Homestead**' on the Moruya River Flats, adjacent to the airport, **Garland Town**. There is now a boat ramp in the area. At aged 16, Beryl relocated to Moruya from Tilba after meeting her husband to be Ernie Brierley. Ernie Brierley, the son of Catherine and Walter grew up here before moving to the house on the hill above the flats in 1965.

Fishing boats could be pulled up onto the river flats close to the house, for maintenance. The Brierley and Davis families fished along the Moruya River from here. Fresh water could be found under the surface in this area, as the tide rises, the fresh water level rose, making it easier to collect water. The Brierley family would drown the lobsters in fresh water. Walter Brierley handed the fishing business to Ernie, Peter, John and his grandsons

Beryl Brierley recalls large 'gatherings' of people at Brierley's Homestead. Jimmy Little Senior 'Coonkus' camped here as he passed through town, and was always singing or dancing, and would paint up and do corroborees; he was a good storyteller and dancer. Ernie's brother Peter Brierley and his wife Beryl Ashby continued to live in the house when Ernie and Beryl moved to the hill. In 1974 when Peter died, Beryl Ashby continued to live here with 6 young children. The council condemned the house, shifted the family into Moruya and knocked the house down [Beryl Brierley 19.12.2006].

During the 1940s Doris Moore lived on the flatland adjacent to the 'Brierley's Homestead'. She lived there with her mother, Elizabeth Jane Brierley [Ernie Brierley's sister] and father Walter Davis [Wally 'Jerry' Davis]. They had a fresh water spring and well. Doris recalls rowing to school, from Garland Town to Newstead [Doris Moore 14.12.2005].

Between 1952 and 1966 Maureen remembers Uncle Peter Brierley and his wife Aunty Beryl Ashby lived with their children at Brierley's Homestead, on the flat lands closest the airport. It was also the home of Maureen's great grandparents, Walter Brierley and Catherine Duren and their 5 children Jane, Katherine, Ernie, William and Peter. Maureen remembers having family gatherings at the homestead especially on Christmas Day and the Queens Birthday [Maureen Davis 19.12.2005].

Valerie Andy remembers visiting her sister-in-law Beryl Brierley, Helena and Veronica at Garland Town, Moruya in the 1950s [Valerie Andy 20.12.2005].

In 1942 at the age of 6, Lionel moved to Moruya, to live with the Brierley family, his grandmother's family. Throughout his childhood, Lionel regularly travelled between Garland Town and Central Tilba, schooling at Newstead, Moruya Heads when in Garland town and at Wallaga Lake when at Central Tilba [Lionel Mongta 2.1.2006].

Roy Davis learnt his mechanic skills from the vehicles at the **Garland Town Army Barracks**, Garland Town. When the quarry closed down for the second time, Maureen recalls how the new Australians who lived at the barracks moved away from the area. Aboriginal families including the Scotts moved into the barracks [Maureen Davis 19.12.2005].

Tom Davis senior, William's Uncle, served in World War Two. Standalene Chapman was a 'wax' nurse in the army, during World War Two [William Davis / Georgina Parsons 31.5.2006].

During the war, a bus would travel between Moruya township and the Garland Town Army Barracks to transport the air force. The Davis, Brierley and Burches families needed a pass to get home, as the security was tight along North Head Road [Beryl Brierley 19.12.2006].

Doris Moore remembers playing in the bunkers, near the present day Moruya Racecourse. The bunkers were used to store ammunition during the war. From time to time the army doctor would visit the Brierley's, if kids were sick, for instance [Doris Moore 31.5.2006].

In 1962 Trisha and her family moved to **Bali Hai**, Garland Town, Moruya. She recalls the Jessop, Payne and Connell family being there at the time. The kids all caught a bus from Garland Town into Moruya to go to school. Her brother Wayne was born at Bali Hai. The Brierley family lived on the hill. The Brierleys were professional fishermen, selling fish for a living, where as Trisha's Pop Connell caught fish to feed his family [Trisha Ellis 4.2.2006].

Doris's mother and father, Elizabeth Jane Brierley and Walter 'Wally' Davis purchased the '**house on the Garland Town hill**', allowing the family to move from the flatlands below. Doris's parents added more and more to the house to make more room for the growing family. Doris lived on the hill in Garland Town until 1954, aged 16, when she moved with her parents to Mantle Hill, Moruya. At that time, Roy Davis, her brother, Maureen Davis's father, moved into the house with his children. In 1964, after Roy moved to Mantle Hill, Ernie and Beryl Brierley moved into the hill where they continue to reside today [Doris Moore 19.12.2006].

'.....We have lived here, on the hill in Garland town since 1965, when we moved from Brierley's homestead, on the flat land below.... Elizabeth Jane Davis [nee Brierley, Ernie Brierley's sister] lived with us.....' [Beryl Brierley 19.12.2006].

Until the age of 10 Maureen lived at Garland Town, on the hill, presently occupied by Aunt Beryl and Uncle Ernie Brierley. Maureen lived here with her parents and siblings; Ronald, Douglas, Robyn; Lyle; Paul and Colleen. Mandy was the last child born in 1962. For 3 years after moving to Mantle Hill in 1962, six months of each year [over the spring and summer months] Maureen and the family would return to live at Garland Town. In the mid 1960s, Uncle Ernie, Aunt Beryl Brierley [nee Andy] and their family moved to the hill, and are still there today.

Prior to Maureen and her family living here it was the home of her grandparents Walter Davis and Jane Davis [nee Brierley] and their children Roy, Jim, Jean, Ted, Bob, Agnes, Doris, Catherine, Yvonne and Paulette. It was told by both Nan and Pop that they rebuilt the house and made extensions to the veranda, lounge room and added extra bedrooms to accommodate their large family [Maureen Davis 19.12.2005].

As a child Trisha recalls going ferreting in the **Malabar Lagoon** area. Her father would use the ferrets to trap rabbits. They found grinding grooves and shell middens in the area. Trisha's Pop Connell also netted fish in the lagoon. Trisha held one end of the net while her Pop walked the other end across [Trisha Ellis 4.2.2006].

Maureen sees 'the swamp', adjacent to Bali Hai, Garland Town, as being a 'vital' connection to her and her family. On weekends her mum 'Millie' would gather the washing and carry it down to the swamp where there was a copper permanently set up at the swamp edge. At the end of washing the copper was refilled with clean water from the swamp and boiled for bathing the kids. This was a continued practice following on from how Maureen's grandparents lived. Water was also carried on the shoulders from the swamp by a yolk made of wood with two very large drums attached [or they were 44 gallon drums that were taken by truck to the swamp edge and water bucket in by hand then driven back to the house]. The water was then used for boiling and tanning the nets in or for cooking lobster.

Maureen's Auntie Lizzie played a major part in Maureen and her older brother's earliest years. As kids they were taught how to hunt specific foods around the swamp edge such as turtle and turtle eggs, and shown how to identify animal's footprints. They were also taught about the different variety of foods around the bush and what was edible [Maureen Davis 19.12.2005].

Maureen Davis recalls her father Roy collecting parts of the mangrove plants from '**ghost gully**', the wetland along North Head Road, immediately west of Garland Town. Roy would shape the Mangroves into boomerangs using broken glass. He burnt animal figures, koalas, kangaroos and kookaburras into the surface. The area has been home to a hawk for many years as well as to 'duligal' spirit beings. Beryl Brierley also remembers there being bellbirds, whip birds and lyrebirds in the area [Maureen Davis and Beryl Brierley 19.12.2005].

Pa Brierley owned an oyster lease along the north side of the Moruya River at 'Ghost Gully'. Maureen and her family would go there on a regular basis to do some fishing. They would take a loaf of bread and knife to open the oyster's and have them with bread [Maureen Davis 8.6.2006].

Trisha remembers fishing at the **Moruya Weir** with her Pop Connell, Ernest John Richard Connell. He exploded detonators to stun the fish. The fish floated to the top and were really easy to collect from the boat [Trisha Ellis 4.2.2006].

Nell Greig's father, Mr Gilmore opened the **Moruya Granite Quarry**, to supply granite for the Moruya break wall, which seemed like it was going to go all the way to New Zealand. Walter Brierley, Henry and Peter Duren and Ted and Bob Davis worked for Mr Gilmore in building the break wall using the granite from the quarry [Nell Greig 19.12.2005].

Roy Davis worked driving the train transporting granite from the Moruya quarry to the rock wall and two of his brothers Ted and Bob worked on building the Break Walls at Moruya

Heads. In 1928 Walter Davis worked at the Quarry as a 'quarryman', whilst Walter Brierley worked as a 'Crane Dogman' [Maureen Davis 19.12.2005].

Doris's father Walter 'Jerry' Davis worked at the Moruya quarry when it reopened. Doris remembers 'ferreting' with Ernie above the quarry and playing around the two submerged boats; one was near the quarry wharf, which has since rusted away, the other one was at the **Moruya Weir**, it is still there today [Doris Moore 14.12.2005].

The Quarry Wharf opposite the Moruya Granite Quarry was used to load granite going to Sydney. Ernie Brierley also used the Quarry Wharf to unload fish; he also tied up his boat, the 'Camilla I' here [Beryl Brierley 19.12.2005].

There is rock art in a cave at **Larry's Mountain**. Trisha's Nan told her of this site [Trisha Ellis 4.2.2006].

As told to Dave by Percy Mumbler and his sister Mavis Mumbler there are ancient walking tracks linking the coast to the mountains. One such track passes through Shallow Crossing, Clyde River, linking Bendethra and Larry's mountain to the Monga and Araluen areas [Dave Tout 25.1.2006].

4.17 MORUYA FARMS & SAWMILLS.

Like the Bodalla and Nerrigundah areas, Moruya had a widespread seasonal farm industry. The picture emerging from the oral recollections presented here is that of an Aboriginal labour force supporting the development and ongoing success of the seasonal vegetable industry. At the beginning of the 1900s, most if not all of the seasonal pickers were Aboriginal, until other 'cheap labour' forces immigrated to the region.

"When picking was 'on', Moruya was a 'blackout'. ...all the workers went to Prices Café, the Adelaide Hotel and to the banks of the Moruya River, at the park. You needed licence papers, a 'dog tag', to be exempt from the law. You gave up rights under the Aboriginal Protection Board. I was 19, so this was in 1962....." [Tom Davis 18.12.2005].

Ken McKay's farm was behind the Pearly Shells. Until the age of 17, during the school holidays and sometimes after school, Trisha would 'go picking' with her mother and Nan. With the income, the kids would buy new clothes. They would choose a row each and 'go for it'. They would be wet and itchy, their clothes heavy with mud. If the kids got caught having a feed of peas they would get 'hit with a clod of dirt'. You would meet people from all over, including Wallaga Lake, and learn stories about the land, whilst picking. Pop Connell was a 'bagger'. He would collect the bags from paddocks, tally them up, stitch and label them. The pickers would mark their personal initials onto each bag with mud, so that the bagger would know how many bags each picker had produced [Trisha Ellis 4.2.2006].

A French man by the name of **Diont** owned a farm along North Head Road, Moruya [Georgina Parsons 14.12.2005].

Linda Colburn camped on Diont's farm, Moruya, to pick for a week or two. She was with her twin sisters; they would hitch a ride from Bodalla, and return when the work had been complete [Linda Colburn 11.5.2006].

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

Albert Solomon picked peas at **Palmers** farm on the Moruya River. Loutitt's farm near the aerodrome grew sac choline. **Turner** and **Reed** also had farms in Moruya [Albert Solomon 11.4.2006]

Turner's paddocks were near the sewerage plant in Moruya [Trisha Ellis 1.6.2006].

Symalene took her children to pick beans at Moruya farms, whilst living at Mogo. *'I wasn't a real good picker, but made a bit of money. I took my kids along...'* [Symalene Nye 15.11.2005].

Dave recalls working on **Murphy's** farm in Moruya as a 14 year old with his grandfather. There were not enough beds, so first in best slept. Dave recalls Patsy and her mother [Trisha's mother and grandmother], also working there. Hessian sheets divided family sleeping quarters [Dave Tout].

Along Ryans Creek, South Head Road, **Norm Macintosh** owned a farm where peas, corn, potatoes and beans were picked. In 1951, aged 15, Linda Cruse met her husband to be Ted Davis at this farm. He was paddock boss and loaded beans onto the truck [Linda Cruse 1.3.2006].

In 1943 the Connell family worked picking peas at Macintosh's farm, Moruya South Heads. Ernest John Richard Connell, Margaret's father knew Mr Macintosh from when he was young. During the 1960's Margaret returned to work in the Moruya area picking for Vic Macintosh, Ted Hunt, Brian Loutitt, Jimmy Turner and Ken McKay. Margaret was told that 'Moruya' means *'Place of Black Swan'* [Margaret Carriage 31.5.2006].

The Aboriginal workers, picking peas and beans at Macintosh's farm would camp behind **'Toughwood'**, the Gilmore's house, close to the farm [Nell Greig 19.12.2005].

Georgina lived at the Macintosh's farm where her parents worked. She recalls swimming from Macintosh's farm to Ryans Creek. At the time they lived at Macintosh's farm in wooden houses devoted to the pickers [Georgina Parsons 14.12.2005].

Ziegler had a farm near the Moruya industrial area. Margaret and her family cut sac-choline here with a machete [Marg Harris 9.3.2006].

Our family picked at **Ted Hunt's** farm along Mountain View Rd, Moruya. Margaret's sister Phyllis was *'the quickest picker.....we made pillows by stuffing grass into old seeds bags...'*. [Marg Harris 9.3.2006].

Mr Hunt had paddocks at Yarragee and Kiora [Trisha Ellis 1.6.2006].

Mary Duroux views the contribution her community made to the **sawmill** industry, for instance, as self determined and motivated people gaining employment without training and support. *'....people started at the bottom and worked their way to the top.....'* Margaret Harris's father for instance began working in the sawmill industry as a stacker in the yards, working his way to becoming a well sought after benchman selecting, measuring and sorting logs. *'.....there was the Manager who, in those days, was never an Aboriginal person. Below the manager were the benchman, then the sawyer, the docker, the tailor and the contractor who loaded the logs onto the trucks and delivered them. There was also the feller and the*

snigger out in the bush as well as the team of a few men at remote spot mills. There were never any women in the mills either; we were usually doing seasonal picking work at farms nearby the sawmills. The men worked on the farms on the weekends, but the women never worked in the mills.' [Mary Duroux 6.2.2006].

Booth's sawmill was located near the present day Shell Depot, Campbell St, Moruya. As a child Margaret Harris and her family camped in a tent close to the Booth Mill, where Margaret's father was employed. After being flooded out in mid 1960s, the family relocated to the sawmill house at **23 Hawdon St**. The mill house was clad in rough sawn timber and painted with creosote. Margaret recalls the Davis, Brierley, Stewart and Connell families living in Moruya during the 1960s [Margaret Harris 9.3.2006].

Ray Fitzgerald's sawmill was located opposite the Moruya Golf Course, east side of the highway along South Head Road. In 1953 at the age of 14 Georgina Parson's lived in a paddock close to Ray Fitzgerald's Mill. Her father worked at Fitzgerald's sawmill at the time. Rawley, a Chinaman in a blue truck, delivered tins of Sulphur and ointment 'out of town' [Georgina Parsons 14.12.2005]

Maureen's father Roy Davis worked at Ray Fitzgerald's sawmill located next to the Shell Depot on the South side of Moruya opposite the Golf Course. There were many Aboriginal men employed there at the time [Maureen Davis 8.6.2006].

Crokers sawmill was originally located in the vicinity of the '**old Moruya Caravan Park**', east of the Moruya Town Wharf. It was later relocated to the vicinity of the **Moruya Bus Depot** [Margaret Harris 9.3.2006].

Doris's father Wally 'Jerry' Davis worked at the Crokers sawmill in Moruya. He always wore a white shirt to work; most people thought he had an office job. He moved to Stony Creek when the Crokers shut down. Two sawmills were owned by Croker [one of which relocated to near the Moruya rubbish tip] and the other was owned by Ray Smith [which subsequently was taken over by Fitzgerald] [Doris Moore 14.12.2005].

William Davis Snr worked at Roger Croker's Sawmill in Moruya [William Davis Jnr 22.5.2006].

Ray Smith's sawmill was once owned by Croker. It was located opposite the town Wharf in Moruya on the South side of the river. Maureen's grandfather Walter Davis was employed here for a number of years. Croker's sawmill was later moved to the back of Moruya near the Waste Disposal Dump. Crokers sawmill used to be managed by Ray Smith. Maureen's father Roy Davis worked at this sawmill during the 1960s when Ray Fitzgerald was the manager. There were many Aboriginal men employed here including Danny Parsons; William Davis Snr; Basil Andy and Terry Connell [Maureen Davis 19.12.2005].

4.18 MORUYA, TOWNSHIP

The riverside township of Moruya contains a combination of interrelated places of Aboriginal cultural heritage. Burial grounds throughout the area have a date range between pre-contact to early contact to the present day. The ceremonial grounds documented remain in people's memories, and have in most part been destroyed during the course of the growth of the area. The collection of natural resources took place throughout the 1900s and continues to the present day. Moruya is a place associated with both recreational and employment opportunities, and a place to be educated for generations of Aboriginal families. Despite the impact of settlement and the ongoing pressure related to residential and industrial development, Aboriginal people continue to maintain their connections to the Moruya area in a variety of ways including participating in family gatherings and making regular camping and fishing trips to places previously used by their ancestors.

Interlinked to the Moruya township area is Ryans Creek and the Moruya / Deua River. Each has been detailed separately below. A map detailing the main places is shown at the end of this section below.

As told to Trisha Ellis by her Nan Connell of two interlinked *Ka parie* or ceremonial grounds in the Moruya area [Trisha Ellis 4.2.2006].

Nell was told how Aboriginal families would camp at the **Moruya Lagoon** and spear eels and fish. The Moruya Lagoon was located in the vicinity of the present day Gundary Oval. The Aboriginal camp extended to the hill where the Church of England is now [Nell Greig 19.12.2006].

The **Moruya Town Wharf** was used to unload fish and other goods. It was used by the Brierley and Davis families, when shopping, they would come to town in a boat from Garland town, docking here to load up their goods. Ernie Brierley would refuel his boat here, as fuel would not be delivered to Garland town or the Quarry Wharf [Maureen Davis 19.12.2005].

Doris recalls Moruya's **Rotary Park** as a meeting place for Aboriginal families passing through Moruya. The park once extended further east, where the present day Moruya Swimming Pool is located and west to the old wooden bridge [which was located immediately west of the present day Moruya River Bridge]. The Circus would be held where the swimming pool is now. Doris entered the public pool once with her cousins Shirley Bell, Veronica, Helen and Shirley Andy. Doris did not return a second time because she preferred swimming in salt water. Next to the swimming pool was the main Moruya Wharf; Steam Ships would travel up the Moruya River to this point [Doris Moore 14.12.2005].

Georgina recalls people sleeping on the grass in Rotary Park. There was a May Pole, a large slippery dip and fig trees. The fig trees were there when the first bridge over the Moruya River was built. 'Everyone just knew to meet there...old ghosts, the ancestors walk around this area through to Ryans Creek' [Georgina Parsons 14.12.2005].

The Moruya Mardi Gras was an event not to be missed. It was an annual event to raise monies to go towards the building of the new Bridge and Swimming Pool. Pop Davis had built a special 'Tandem' bike for himself that he used to ride to work. He would give it a fresh paint job 'Fire Engine Red' with silver handle bars rims, streamers, and air horn and enter it in the Mardi Gras. This bicycle is still with the family today and is known as the 'Moruya Special'.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

Another year there was a float entered by the fishermen called the '*Garland Town Mermaids*'. The float was made up of fishnets and burrawang leaves and the participants on the float were several of the daughters and cousins relating to the Brierley family. During the 1960s the family would meet over at the park opposite the Adelaide Hotel and spend the whole day together. This was a meeting place for Kooris travelling north or south and many of which were our aunts, uncles and cousins [Maureen Davis 8.6.2006].

Margaret often saw **Percy Davis** busking in Moruya. He wore a white suit and played a violin. Margaret's father Leslie Stewart served in World War Two [Marg Harris 9.3.2006].

Maureen attended St Mary's Star of the Sea, **Catholic School Moruya**, from kindergarten to year 6. To get to and from school Maureen her brothers, sisters and cousins would travel on the school bus from Garland Town to Moruya each day. Her family paid for the school fees through trading fish. Racism did exist in Moruya, but it was not until Maureen was older that she understood why certain things happened the way they did. For instance, during certain lessons, all the koori students would be given 6 pence and sent to the shop to buy lollies. Although not known at the time, this was during the teaching of social studies [Maureen Davis 5.5.2006].

During the 1950s Georgina and her family would get a ride from Nerrigundah to Moruya in Cardon's red truck to shop. They would go to **Price's Café** Moruya for hamburgers and milk shakes. Price's was located where the Chinese Restaurant is today. They also visited **Nader** who owned the dress shop. He would allow them to get clothes on 'book up', paying for the clothes at a later date [Georgina Parsons 14.12.2005].

Whilst attending Moruya High School during the early 1980s, William took on work at a number of organisations including Price's Café in Moruya [William Davis 22.5.2006].

Price's Café was the most popular shop for koori people throughout the 1950s and 60s. Maureen used the Café as a meeting place because the owners were friendly [Maureen Davis 5.5.2006].

On Saturday's during the 50s and 60s Linda, friends and family would catch a ride from Bodalla with Freddy Constable into Moruya to see a picture, at the **Fiesta Picture Theatre**. He had a truck with a tarp [Linda Colburn 11.5.2006].

Maureen remembers attending Saturday matinees and having to sit in the front stalls, in the far left corner, they were called 'The Pictures' then. She recalls koori people being served last during the intermission, and having to miss the beginning of the second half of the film. One day her father took her, the older children and Aunts to see the movie 'South Sea Island'. Her father ensured that they all sat in the top stand, we were all very nervous because this was never done before. However, he achieved what he set out to do [Maureen Davis 5.5.2006].

George Parsons, Georgina Parson's father would ride his white horse to the **Adelaide Hotel** from Fitzgerald's Mill, Moruya South Head Road. The publican, Victor Turner would feed the horse and allow 'Bimmy in for a charge', even though he was not allowed to drink from the bar being Aboriginal [Georgina Parsons 14.12.2005].

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

When Doris was close to 18 years old, she began working at the Adelaide Hotel, then owned by Maude and George Mc Ivor who were good to Aboriginal people. Doris worked there on and off for the next 16 years. Any time she returned to Moruya, they would offer her a job straight away [Doris Moore 19.12.2005].

Georgina recalls travelling from Nerrigundah to the **Monarch Hotel**, when she first turned 18. She was not served alcohol because she did not have an 'exemption certificate' or 'dog tag', being Aboriginal. As a result of the prejudice she experienced at the public bar, she returned to Nerrigundah [Georgina Parsons 14.12.2005].

In 1954 Doris moved with her family from the hill, Garland Town, to '**Mantle Hill**' at the southern end of **Vulcan Street, Moruya**. Walter Davis and Elizabeth Jane, Doris's parents had lived in the house since the 1950s. Following the death of her mother 'Millie' in 1962 Maureen and her family had moved from Garland Town to Mantle Hill to live with their grandparents 'Nan and Pop' Walter and Jane Davis [nee Brierley] and other family members. One of Roy's daughters, Maureen recalls hunting rabbits, and collecting blackberries, mushrooms and yams in the area. The house remains at the far south-eastern side of the road [Doris Moore 14.12.2005 and Maureen Davis 19.12.2005].

Georgina lived in **Maunsell St, Moruya** during the 1950s. She was taken to hospital to give birth to her son Robert [dec] from this house. Cyril and Doreen Parsons, Georgina's brother and sister – in- law also lived there with them [Georgina Parsons 14.12.2005].

Pop Connell had a huge vegetable garden at his house, at the southern end of Maunsell Street, Moruya. Trisha recalls catching rabbits and kangaroos in the area between Maunsell Street and the abattoirs [Trisha Ellis 4.2.2006].

Les Simon's great, great, great grandmother [his mother's father's, father's father's mother] was '**Sally Gundry**', from the Gundry tribe. Sally was Henry Richard Chapman's mother [Les Simon 3.11.2005].

My mother's father was Amos Donovan, his father was Steven Donovan; and his mother was Elizabeth Chapman. Our family relates back to Rosa Bolloway, Sally Gundry and Nimebur of Broulee [Trisha Ellis 1.6.2006].

The **Moruya Cemetery** is a very important place for Linda Cruse and the Davis family. Ted Davis [Linda's husband] is buried with his eldest brother Roy Davis [Maureen's father]. Generations of family members are buried here [Linda Cruse 1.3.2006].

In 1918 Richard Piety was buried at the Moruya Cemetery, as was Walter Brierley in 1956. Maureen's mother and father are buried here; Millie died in 1962 and Roy died in 1972 [Maureen Davis 19.12.2005].

Margaret's father is buried at the Moruya Cemetery [Margaret Harris 9.3.2006].

A number of Trisha Ellis's relatives are buried at the Moruya Cemetery including her mother, grandparents, aunts and uncles, as well as great aunts and uncles. Trisha's Nan and Pop Connell both relate to Richard Piety who is buried at the **Old Moruya Cemetery**, Glenduart [Trisha Ellis 1.6.2006].

4.19 MORUYA-DEUA RIVER & RYANS CREEK

The Moruya - Deua River has a rich combination of value themes associated with the spiritual and economic importance the Aboriginal community places on the area. The Ryans Creek area is documented as being highly significant prior to contact, through to early contact to the present day. Pre-contact and early contact usage and associated values have been documented at Ryans Creek, but not further investigated during the course of this study. Cultural heritage themes relating to the early contact period involve burial sites, a ceremonial ground and a possible massacre site. Aboriginal families visiting Moruya to work in the seasonal farm industry throughout the mid 1900s would camp at Ryans Creek and collect an abundance of natural resources from the creek, river, riverbanks, and nearby bushland. The area continues to be valued today for its natural resources and as a place to camp and teach cultural practises.

The Moruya River becomes the Deua River on the western side of the Moruya River Bridge. At low tide one can cross the **Moruya River**. It is thought that *Moruya* is the name for this shallow crossing [Mary Duroux 6.2.2006].

The **Black Swans** [mythologically] meet at the Moruya River [Jennifer Stewart 09.11.2005].

Gulaga [Mt Dromedary], the mythological mother mountain had seven daughters. They left their mother to travel north and upon passing **Bood-jarn [Hanging Mountain]**, they turned around to look for their mother, but could no longer see her. They cried as they continued walking north making seven rock pools along the **Deua River**. The seven rock pools along the Deua River hold fertility and medicinal powers [Dave Tout 25.1.2006].

Trisha Ellis was told that a number of Aboriginal camps existed in the **Kiora** area, along the Deua River. Trisha's grandfather Pop Connell netted fish in the Kiora area, near where one can walk across at low tide. Trisha held one end of the net while her Pop walked the other end across [Trisha Ellis 4.2.2006].

There is an intertribal fighting ground [between Aboriginal tribes from Braidwood and Moruya] in the Kiora area, west of Moruya. The area accords with the Aboriginal inter tribal 'Kiora Barnyard battle' [Goulding 2003: 33].

During the 1960s Margaret, her siblings and the 'Kelly kids', would, after they had completed their cleaning jobs, spend the day at Kiora on the Deua River. They would take sausages, damper, collect various foods from the bush, swim and eat. The sausages would be buried in the sand until it was lunchtime, when they would light a fire, and stay out of the water for one hour after eating. The bridge that is there now was there then [Marg Harris 9.3.2006].

An old "*bugeendge*" lived in the **Yarragee** area. Trisha's mother showed Trisha lots of Aboriginal sites at Yarragee, they are still there today [Trisha Ellis 4.2.2006].

Trisha Ellis and her family regularly camped at **8 Mile** along the Deua River. 8 Mile had a good swimming hole. The family collected, and continue to collect bush medicines along the Deua River, including sarsaparilla and bloodwood. Trisha's Nan showed her how to process the native tobacco (not the introduced plant). There are lemon trees and passionfruit vines all along the Deua River. The area is seen as a teaching ground [Trisha Ellis 4.2.2006].

Ursula Connell, Trish Ellis's maternal grandmother, told her that 'birthing pools' existed along **Donald's Creek**. Trisha and her mother visited the birthing pools. There are also important caves in the area, but they are too difficult to get to [Trisha Ellis 4.2.2006].

There are Bora Grounds and spiritually imbued Stone formations in the **McGregors Creek** area. The *dulagarl* walks around here at night. The Connell family camped here, just up from Burrumbella, on an annual basis. Sometimes there was up to 60 people. Trisha was told that this area is part of the Brinja tribal area and also a part of the dreaming track connected to Buckenbowra [Trisha Ellis 4.2.2006].

During the 1950s Georgina Parsons camped at **Ryans Creek** with her parents when they were doing seasonal work at the nearby Macintosh farm. They would swim across Ryans Creek from the farm. Pickers working at the Macintoshs would regularly visit Ryans Creek to collect mussels and go for a swim.*old ghosts, the ancestors walk around this area through to Ryans Creek*'. Georgina was told that her ancestors walked across the Moruya River in the vicinity of Ryans Creek, before the River was dredged.

There are naturally occurring and man made fish traps located in an inlet draining into the Moruya River in the Ryans Creek vicinity. Mullet would get trapped when the tide goes out. The fish were very easy to catch here. Foods found in the Ryans Creek area includes: flat head, bream, black fish, sting rays, eels, sharks, oysters, bimbullas, leather jackets, mud and mangrove crabs, gum from the wattle, rabbits, parrots, black swans, jerry wonga. Oysters were gathered on the large round boulders protruding from within Ryans Creek. The mud crabs would hide within the mangroves. The area is still used today as a place to collect bush foods, fishing and collecting shellfish, camping and meet family [Georgina Parsons 14.12.2005].

During school holidays and on weekends, William remembers having family drop in and, if there were too many people, large gatherings would take place at Ryans Creek, North Head, Moruya, Congo, and Bingi [William Davis Jnr 22.5.2006].

There was always people camping at Ryans Creek, in Moruya, Jim [James] Larritt, Carol's son lived there in a humpy for a long time. He will be 44 this year [Carol Larritt 23.1.2006].

Doris' youngest sister Paulette and her husband Pat, come here to collect oysters when visiting family in Moruya [Doris Moore 14.12.2005].

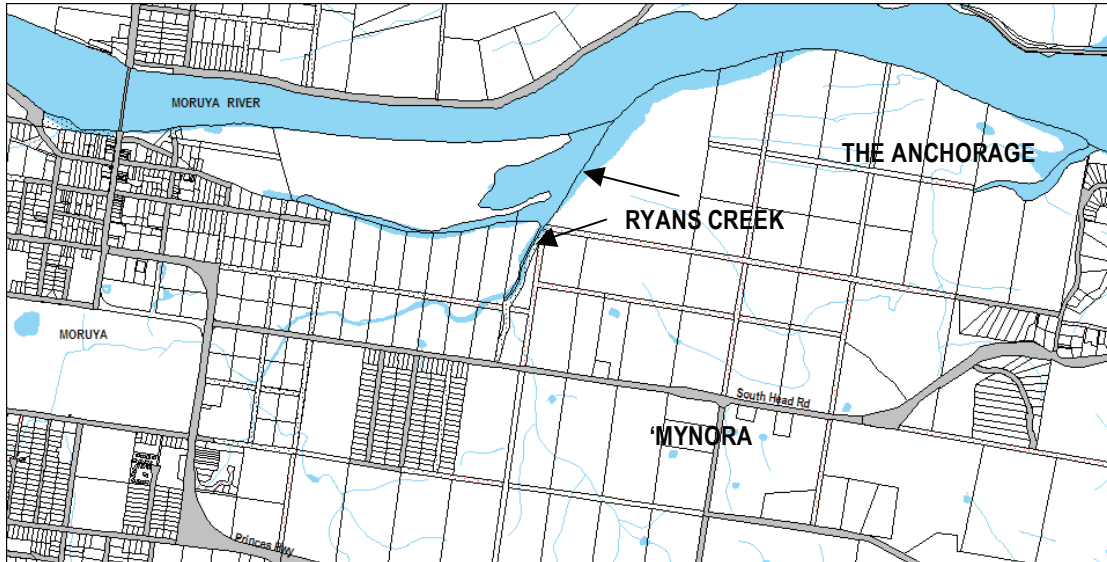
During the 1960s, Margaret and her brothers and sisters would collect shellfish from Ryans Creek. Margaret almost drowned in the tidal rock pool; she sank in quick sand as the tide was rising. Even today, when Margaret's sister visits, they take some bread and vinegar to Ryans Creek and collect oysters to make an oyster sandwich. They collected 'gum' from the 'gum tree', or wattle tree, *'there is nothing like the taste of gum..'* [Margaret Harris 9.3.2006].

Trisha's grandmother was told of ceremonial sites in the Ryan's Creek area. Pop Connell, Ernest John Richard Connell would net the creek at low tide and be able to feed his family for a week. Trisha recalls camping in the Ryan's Creek area. Her mother's sister, Margaret, lived in a house on the hill. The kids would run up the hill to visit her. Trisha recalls trapping rabbits between Ryans Creek and Spinnaker Place. Trisha recalls collecting bush medicines throughout this area for her grandmother [Trisha Ellis 4.2.2006 /14.06.2006].

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

In 1925 when Nell first arrived to Australia, aged 11, her and her sister went looking for the burial ground of two Aboriginal people said to located on 'Nelly Mylott's Flat', **Mynora**, along Moruya South Head Road. Tea tree once grew all through the area. The sisters did not find the burial site nor any skeletal remains [Nell Greig 19.12.2006]¹¹.

MAP 7: MORUYA / RYANS CREEK / MYNORA



¹¹ It is likely that this burial is that of Coorall, the father of Kian, reported in the Moruya Examiner [26.1.1888] as being buried at Mynora. See Goulding 2003: 160, referred to as 'Mynora burial'.

4.20 MORUYA: SOUTH HEADS

Cultural heritage values attributed to the Moruya South Heads area relate to resource collection, education and living / camping. As with the entire coastline, Moruya South Heads is part of a coastal travelling route as discussed in section 2.1 above.

Trisha Ellis's Pop Connell collected a number of different types of shellfish in **The Anchorage** amidst the mangroves, including oysters and crabs [Trisha Ellis 4.2.2006].

The Loutitt's opened the first quarry in 'The Anchorage'. They had a pole up a tree to communicate messages to cargo boats. Large Boats could safely anchor here and load granite for the Moruya Break wall or to be taken to Sydney [Nell Greig 19.12.2005].

As told to Dave by Percy Mumbler, conflict between settlers and local Aboriginal people took place in the early 1900s in the vicinity of the swamp to the west of The Anchorage and Spinnaker Place, Moruya [Dave Tout 25.1.2006].

In the mid 1940s Doris recalls rowing from Garland Town to **Preddys Wharf** to get to school at Newstead. Sometimes they would tie their boat up at **Mannings Wharf**, in the Anchorage. It was further to walk to school from Mannings compared to Preddys wharf. When they wanted to row through the break wall, an adult, would have to row for them. Doris's brothers, Ted and Bob Davis worked building up the break wall. 'The Bar' is at the River Mouth and 'The Break wall', is located in the river. Mr and Mrs Gilmore, Nell Greig's mother and father, lived above Preddy's Wharf on the opposite side of the Moruya River. If Doris and her sisters were waiting for their ride [usually Ernie Brierley in a row boat], they would collect oysters off the break wall or go to the Gilmore's house for some fruit and water [Doris Moore 14.12.2005].

Peter Duren lived in a house above Preddy's Wharf. He communicated with the Brierley's on the hill in Garland town, from his house, using a mirror reflecting the sun's rays [Maureen Davis 14.12.2005].

Veronica and Peter Duren worked for the Gilmore's at their '**Tough wood**' farm, above Preddy's Wharf. This is the house in which Nell Greig grew up. Preddy's Wharf was used to load fish and goods. During the Depression in the 1930s, Nell recalls how Aboriginal families camped in the Preddys Wharf area. The Stewart kids taught Nell how to catch rabbits, 'get em into the hole...they killed them for me, and oysters and fish too'. Nell recalls seeing a 'Koori wedding', involving the Campbell and Stewart families. The wedding party rowed from Preddys Wharf to Moruya along the Moruya River. Nell recalls Jane Duren fishing at Preddys Wharf and how she would sing '*a broken down squatter like me...what hope for a broken down squatter like me.....*'. Nell recalls Walter Brierley's stepbrother, Jack Brierley doing an Aboriginal 'corroboree' in exchange for the Gilmore's performance of the Highland fling [Nell Greig 19.12.2005].

In 1929 Nell Greig went to **Newstead School**, Moruya South Heads, with Jane and Cassie Brierley. Cassie had the same birthday as Nell. Mrs Macintosh was the schoolteacher during the 1930s. When the Newstead School moved to Gundary, Moruya [where it is today on the corner of Evans and Campbell streets as a girl guides hall], Jane Brierley moved to Wallaga Lake. [Nell Greig 19.12.2006].

In 1944 Doris Moore attended the one teacher Newstead School. Mrs Macintosh taught there between 1937 – 1960. Doris went to Newstead School with the Parsons and Mongta families and her brothers Roy, Ted, Bob and sisters Agnes and Catherine. Her brother Jim and sister Jean also attended Newstead School, but before Doris's time. Jane Duren's children attended Newstead School. A generation later, Jane Duren wrote a letter to King George V about the lack of educational services for her grand children attending Batemans Bay Public School [Doris Moore 14.12.2005].

In 1942 Lionel Mongta began school at Newstead, Moruya. Lionel's experience of schooling here was mostly good, because it was 'a mixed school without stigma' [Lionel Mongta 2.1.2006].

According to Georgina Parsons, the **Shelley Beach** area is and was 'all Koori ground'. Georgina lived at Shelley Beach with her father. He made a bush hut with a blanket for a roof; the walls were made from stretched chaff or corn bags stitched together. The corn bags were also stitched together to make doonas. Her father dived for muttonfish, lobster, and mussels, off **Toragy Point**. He caught the fish to feed his family and made damper in hot sand. One butcher sold the family 'mutton flaps' from the lamb's ribs. Bush foods found in the area included: broad leaf bush for medicine, sarsaparilla, blue grass, which came out once a year. The powder from the inside is boiled up and used for medicine, ink weed for sores. The climbing wild raspberry was also collected. Georgina recalls swimming and camping at the **Quandalo Lagoon** behind Shelley Beach. There once lived a giant octopus in a hole there. The 'Gornju' [ghost = gunj], with red eyes lives in the lagoon area, he scared Georgina's son Norman and son-in-law Jason one night. There are shell middens on **Quandalo Island**. Georgina was shown them as a kid [Georgina Parsons 14.12.2005].

Toragy Point is used as a lookout point by the Brierley family, with a view to the south over 'Pedro Beach'. John knows Dolphin Beach, south of the Moruya River as 'Pedro Beach' [John Brierley 3.5.2006].

Pedro Point is along the travelling route linking Moruya to Binge. There is an anchor off the headland. Georgina camped here with her parents and has camped here with her children. The families collected muttonfish, lobsters, periwinkles, conks, and salmon. Georgina's daughter Jeanie was chased by a bull ray, she was carrying muttonfish at the time; the bull ray came up onto the cunjevoi after the muttonfish, forcing Jeanie onto the rocks [Georgina Parsons 14.12.2005].

The Pedro Swamp area is full of food and medicinal species, including the wattle, which has up to 20 different possible uses, and old mans beard. This area is significant for woman. There is a tree from which three coolamons [wooden carrying bowl] were cut. 'The area has everything from birds to reeds...' [Trisha Ellis 4.2.2006].

4.21 CONGO, BINGI BINGI & MULLIMBURRA

Camping, travelling, 'feeding off the sea', teaching and meeting family are the dominant cultural heritage values to emerge in the Congo, Bingi Bingi and Mullumburra areas. This was to be expected given the archeological evidence relating to the past usage of the area. This section of coastline continues to be highly valued, as an area where cultural practices can be maintained in a relatively undeveloped environment.

Trisha's grandmother, Ursula Connell said that the section between Congo and Bingi is part of a traditional dreaming track. Trisha was shown a pre-European burial site, an ochre quarry, shell middens and a natural fish trap at Congo [Trisha Ellis 4.2.2006].

Georgina recalls camping with her father on the flat ground at **North Congo**, by the **Congo Creek**. She remembers a 'wild tribe' of Kooris camped there also. Charlie 'Cronjee' Parsons, Georgina's uncle [her father's brother], lived with them. More recently, in 2005 Georgina camped here with some kids from Canberra, teaching them about the land [Georgina Parsons 14.12.2005].

There are 'old time feeding grounds' or shell middens located at **South Congo**, along Congo Creek. The area continues to be a well used camping and fishing area, for both black and white. Georgina recalls camping here with her mother and father in the 1940s. Little mullet were found in Congo Creek. The boys would use three pronged spears made from garara tree found at **Pedro Hill**. The Stewarts, Chapmans, Percy Davis, Parsons, and Carriages have all camped here from time to time. Georgina has brought her children here to teach them how to live off the land, '*.....like a culture camp to pass on stories to the next generation...*' [Georgina Parsons 14.12.2005].

Trisha recalls seeing Aunty Alice Kearns and her husband Reggie, living in a wooden hut on the road to Congo. They drove a FJ Holden, Alice always travelled in the back seat and threw lollies to the kids as she passed by. Granny Tungai was a clever woman and had possession of ganeena beetles. She kept them in a small dilly bag and used the beetles for magical purposes. Trisha was told that Granny Tungai had no one to pass the *ganeenas* on to so she hid them in a hollow log [Trisha Ellis 4.2.2006].

During the 1940s and again in the 1950s Georgina camped with her family in the vicinity of **Kellys Lake**, in the bush behind **Meringo Beach**. The family collected all kinds of seafood as well as food from the surrounding bush. Kangaroos came towards Kelly's Lake and were easy to catch. Eels would be caught in the Lake. Stories and cultural teachings would take place at this campsite. The camping site is to the south of the most southerly residence. A freshwater creek leads to the ocean at this campsite. There were no fences when Georgina and other members of the Parsons family camped here. The men caught kangaroos between here and Congo. Later as a teenager, she camped here with friends who worked together at Nerrigundah. They camped here to access fresh seafoods, after living in the bush, away from the ocean. The Parsons, Brierley, Chapman and Davis families also frequented a campsite in the **Grey Rocks** area, in order to dive and spear fish [Georgina Parsons 14.12.2005].

The sheltered campsite at **Meringo** is located along a tidal creek. Fresh water was carried in to the area from neighbouring lagoons and creeks. The Parsons and Brierley families know the Island immediately east of Meringo as Shark Island, although it is not named on the map [Georgina Parsons 14.12.2005].

Trisha has never camped at Meringo Beach; she was told people got killed there; they were driven off the cliffs into the water below. Trisha, her mother, father and younger sister Gladys lived for a period of time in a shed at Meringo, where the only means of cooking was a kerosene heater. In 1960 at the age of 3 Trisha and the family moved from here to south Moruya and then onto Bali Hai, (Garland town), Moruya [Trisha Ellis 4.2.2006].

Georgina visited **Bingi Bingi** often when living at the **Manero** farm, Meringo picking tomatoes for the Hughes family. The main camping area at Bingi is close by a shell midden on the flat, sheltered heath land to the southwest of Bingi Point. She collected purple berries to make medicine for sores and small yams from a pink flowering plant. Information pertaining to these plants is confidential. From Meringo the family would walk to Mullumburra where George Parsons would dive for muttonfish and lobster. They also walked from Meringo to Moruya, along the beach to go to the picture theatre [Georgina Parsons 6.6.2006].

Trisha recalls picnics at Bingi Bingi Point with her Nan Connell, and her Nan's sisters during school holidays or on the weekends. They camped on the northern side of the point, sheltered from the southerly winds. Trisha and her family ate kangaroo, lobster and collected fish in the naturally occurring fish traps. Trisha was told that people, generations before her camped here, was shown all the bush foods and medicines and told dreaming stories for the area by her Nan Connell. She was told about the Dreaming track between Bingi Bingi Point and Congo, and how it was used:

"....'Bingi' is a Dhurga word meaning stomach. When repeated as in Bingi Bingi Point it indicates abundance and therefore is interpreted to mean an abundance of food is available in this area. The Bingi-Congo walking track forms part of the Dreaming Track utilised by the Brinja-Yuin people prior to European development. The walking track (as did the Dreaming Track) brings you in close proximity to shell middens, stone quarries, napping sites, campsites and fresh water sources. There were also beacon sites for sending smoke signals, areas abundant in a particular foods and lookouts traditionally used for spotting schools of fish and visitors (wanted or unwanted) to the area. The Dreaming Track although used as a highway had a much deeper spiritual significance to the Aboriginal people in that it was, and still is believed, that the Spirit Ancestors of the people created the Dreaming Track in the journey of creation across the land." [Trisha Ellis 4.2.2006].

Dad told us that the middens are where the Blackfellows ate their seafood a long time ago [Linda Cruse 1.3.2006].

Bingi Bingi is '....the biggest camping and eating place.... mainly at Christmas time...' [Les Simon 03.11.2005].

It is John's belief that the place now known as Mullumburra is actually called Bingi and the place they call Bingi should actually be called Manero. That's what he was told by his grandfather [John Brierley 3.5.2006].

4.22 BENDEThERA

An interesting area combining places valued in the pre to early contact period; a burial site, a Dreaming track and a ceremonial cave. The Bendethera area was not visited during the course of this investigation.

As told to Les Simons by a local non-Aboriginal man, two Aboriginal leaders who resided at Wallaga Lake were selected to guide a settler party to gold deposits in the Bendethera area. After leading the party to the gold, the two men died of 'natural causes'. It is believed the two Aboriginal men were shot and buried in the **Bendethera** area [Les Simon 03.11.2005].

As told to Dave Tout by Percy Mumbler and his sister Mavis Mumbler there are ceremonial caves containing art at Bendethra. There are also ancient walking tracks linking the coast to the mountains. One such track passing through Shallow Crossing, Clyde River, linking Bendethera and Larrys Mountain and to the Monga and Araluen areas [Dave Tout 25.1.2006].

Trisha Ellis' family talked about a ceremonial cave where the old people communicated with their ancestors. People use to go to Bendethera to drink the water, which filtered through limestone rocks. The water is thought to have healing qualities. '**Ginn's Cave**' is near Bendethera, as recorded in the Moruya Examiner in the 1890s [Trisha Ellis 29.5 / 4.2.2006].

4.23 BERGALIA, COILA, TURLINJAH & TUROSS HEAD

The Bergalia, Coila, Turlinjah and Tuross Head areas hold a variety of cultural heritage values for Aboriginal people, both past and present. Work related places, camping and living places, recreation and birthplaces as well as ancient ceremonial places. There was an Aboriginal Reserve set aside for William Benson in 1880 in the Turlinjah area. During this time Aboriginal children attended Turlinjah Public School. The area was still being used into the 1940s. It is believed that 'Black Hill', north of Coila Lake, is a place of early conflict between European settlers and the local Aboriginal residence. Oral accounts of the 'Black Hill' area describe a number of scenarios including a potential massacre and a mass burial of people struck by Yellow Fever. The area holds a high level of significance to Aboriginal people today; some of whose ancestors lived in the area.

Nell recalls Peter and Veronica Duren working at the **Bergalia Dairy farm** during the 1940s. Peter would be up at 4 am milking the cows, whilst Veronica was a housemaid. During the war, a German Spy also worked there, he mapped the area and recorded a number of Aboriginal place names. Ronnie Chesher brought the map home from Papa New Guinea after the German spy was captured. The old map is now at the Moruya Historical Society Museum. Nell was told the area around **Bergalia House** was where Aboriginal corroborees were once held [Nell Greig 19.12.2005].

During the mid 1950s Doris Moore worked at Kevin and Phyllis Beashel's farm, Bergalia, whilst Agnes, Doris's sister worked on the adjoining farm owned by Frank and Mona Beashel. Doris worked for the Beashel family for over two years between the ages of 15 – 17, cooking, cleaning and general farmhand work. She was paid 3 pounds / week and loved to eat fresh cream, rhubarb and vegetables. She learnt to ride a horse and recalls making purchases at the Bergalia Store, close by the highway [Doris Moore, 14.12.2005].

Trisha's mother liked to collect resources from behind Bergalia. She was told of how Aboriginal families camped in the Bergalia and Turlinjah area. Turlinjah, south of the Smarts Bridge, an Aboriginal camp was located. It was called **William Benson Reserve**. He was given the land for the term of his natural life in appreciation of his service to the local non-Aboriginal family. Later the remnants of the Moruya people (13) were placed there until Wallaga Lake Reserve was gazetted in 1891 [Trisha Ellis 4.2.2006].

Joseph Chapman was born on **Turlinjah Island** in 1898. Joseph Chapman was Les Simon's maternal grandfather. Joseph Chapman's mother was Annie Bolloway, and father Henry [Harry] Chapman. Families were moved from the Batemans Bay, Mogo and Moruya area to

the **Turlinjah Reserve**. Land at Turlinjah was granted to Henry Richard Chapman, the son of 'Sally Gundry' [Les Simon 30.11.2005].

During her life Amelia 'Millie' Anne Andy, born in Tilba in 1928, spent time at Turlinjah, as recorded in census records. During the late 1940s Maureen's father Walter 'Roy' Davis and paternal grandfather, Walter 'Wally' Davis worked cutting cedar in the Turlinjah area [Maureen Davis 19.12.2005].

Alan Mongta lived in a bark hut at Turlinjah with his parents in the 1940s. His father cut sleepers along Western Boundary road, when the picking season at Coopers Island had finished. The hut at Turlinjah was on its own, not part of an Aboriginal camp. Alan's father built the hut from stringy bark and off cuts from the mill. Lionel Mongta's father was in the area too. You can still see the old nail in a tree, on the highway at Turlinjah where a post box once hung for the bread delivery [Alan Mongta 25.11.2005].

There were always koori families camped at Turlinjah, north of the bridge, east of the highway. Linda remembers the children playing in the mud; making mud cakes and decorating the cakes with the gold pieces found within the mud [Linda Cruse 1.3.2006].

In the early 1960s Trisha attended **Turlinjah School** when living at Coopers Island. She caught the bus into Turlinjah daily; her Nan and Aunties would take her to the bus stop by the highway [Trisha Ellis 4.2.2006].

Lionel Mongta recalls an Aboriginal camp being located behind the Turlinjah School during the 1940s [Lionel Mongta 2.1.2006].

In 1930, before Linda was born, her parents lived next to **Coila Creek** in a shack, near where the service station is today. Her father fished on Coila Lake. He sold the fish he caught here and also fed the family. They camped for a while with a Chinese man. When there was no fish at Coila Lake, Benjamin, with the assistance of the Chinese man, would carry his boat over the headland to Tuross Lake in search of fish. The Chinaman once said to Linda's sister Noelene, who was 4 at the time, 'better you laugh than cry' [Linda Cruse 1.3.2006].

Coila Lake is part of our traditional fishing grounds, especially for prawning [Vivienne Mason 5.1.2006].

The Connell family moved from the Nerrigundah area to Black Hill, on the north side of Coila Lake. The family lived in an old house that Ernest Connell 'fixed up' and worked at Coopers Island picking seasonal vegetables. Margaret remembers fishing and prawning in Coila Lake and walking to Bingi through the bush and across the paddocks. The Connell family lived here for two years from 1948, before moving to Coopers Island where they continued to work [Margaret Carriage 31.5.2006].

There is a bora ground south west of Coila Lake. Trisha's Nan was told that the flat lands around Coila Lake were associated with men's ceremonies, and that women are not permitted to enter / use the area. Women are to stay in the **Black Hill** area, on either side of the rise, in mountains. Black Hill is the rise immediately north of Coila Lake [Trisha Ellis 4.2.2006].

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

Trisha's mother Patricia Connell came to Black Hill as a child with her parents Ursula Rose Connell and Ernest John Richard Connell 'Pop Connell'. Their intentions were to visit family living in the area, however they stayed, living and working in the Turlinjah, Nerrigundah and Coila area. They lived in a house on Black Hill. Trisha recalls Pop Connell being a hard workingman trapping rabbits amongst other things. Trisha often went trapping with him. He sold the meat at the Butchers and the pelts elsewhere. He also shot kangaroos, to feed his family. Old people used fish traps in the area [Trisha Ellis 4.2.2006].

Les was informed that a burial site exists in the Coila Lake area [Les Simon 30.11.2005].

It is believed that conflict between Aboriginal people and European settlers took place in a gully, north of Coila Lake. It is thought that an associated burial ground also exists. Spirits are sometimes seen and heard when one passes through the area [Trisha Ellis 4.2.2006].

A burial site, possibly for Aboriginal people, who died of Yellow Fever in the late 1800s, is located north of Coila Lake. Spirits are often seen in the area. Ted Thomas knew about this site and told Dave about it [Dave Tout 25.1.2006].

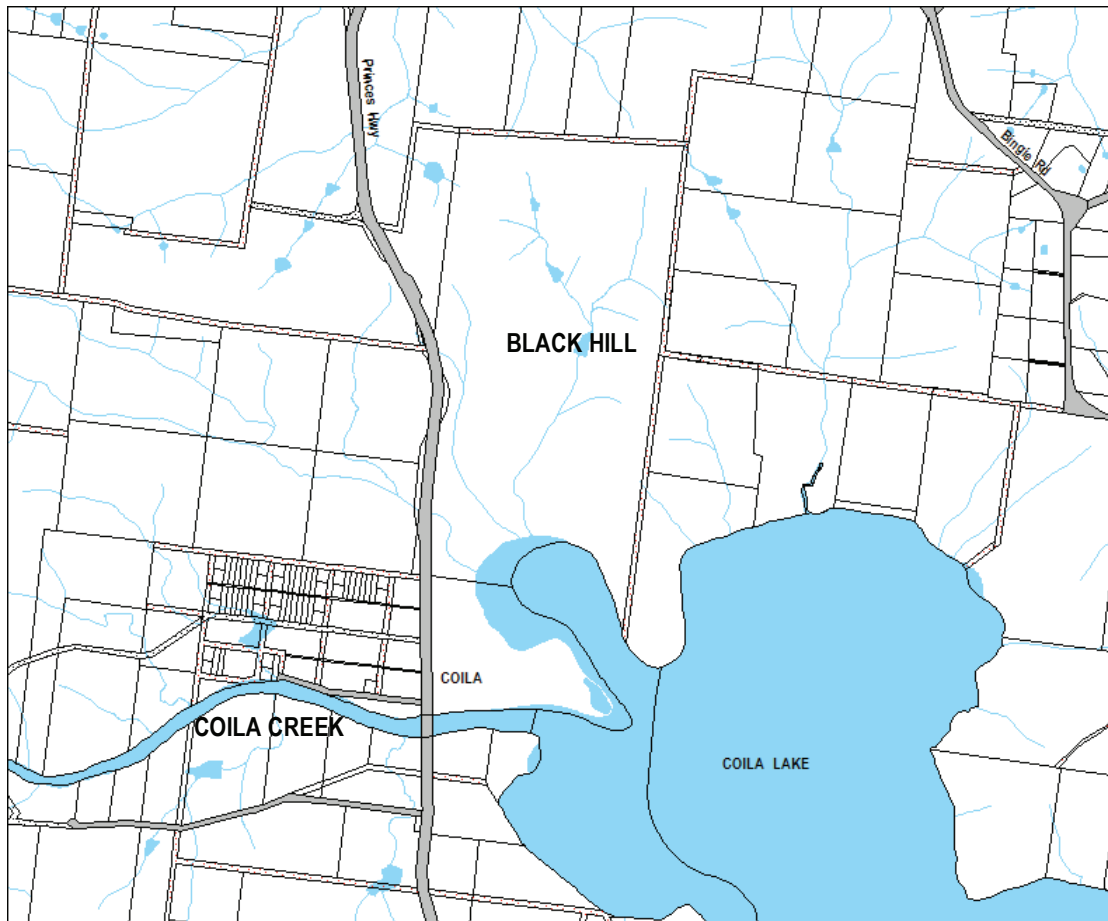
Lionel knows of Bora rings located in the Tuross area. The area is within farmland now [Lionel Mongta 2.1.2006].

Ronnie's father and eldest brother taught Darryl, Ronald and Glen how to make spears out of the garara stick; they have been spearing in the **Tuross River**, there are good shallow sections there [Vivienne Mason 1.6.2006].

'The whole of Tuross is an Aboriginal site....' [Trisha Ellis 1.6.2006].

The Spaulding family had a dairy farm at Tuross Heads. Dave lived and worked here whilst other families who worked on the farm camped on Horse Island [Dave Tout 25.1.2006].

MAP 8: COILA: 'BLACK HILL'.



4.24 COOPERS ISLAND & HORSE ISLAND

Coopers Island was one of a number of primary places Aboriginal families worked in the seasonal farm industry. The first oral account takes us back to the 1930s; the latest is around the 1950s. Horse Island is of significance due to the presence of ceremonial burial trees and archaeological evidence indicating the area was used to consume shellfish. The area offers a variety of ecological zones supporting an abundance of natural resources from swans to shellfish.

In the late 1930s Valerie Andy's grandmother took her to **Coopers Island** when her sister Harriett Walker was only small. They stayed on the farm in a house with their Pop, Arthur Thomas, whilst they picked peas and beans. They collected swan eggs from around Coopers Island; *'...two swans eggs each was plenty; they were big eggs...'* [Valerie Andy 20.12.2005].

Coopers Island was named after Ernie and Arthur Cooper who owned a farm there. Alan Mongta lived with his mother, father, brothers and sisters at Coopers Island during the bean-picking season during the 1940s. Later in life Alan would walk the 10 miles from Bodalla to Coopers Island with his sleeper tools, in search of timber to make and sell 8-foot sleepers. He would get 10 pounds for each sleeper [or 14 pounds if they were stringy bark]. They cut the sleepers with a broad axe, sledgehammer, and wedges and cross cut saw. Gunpowder was also used to split the logs. At aged 17 Alan was injured, an axe to his right leg which was

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

stitched up by Dr Bannon. The sleepers would be left where they were found and collected later by a horse drawn chain [Alan Mongta 25.11.2005].

During the 1940s, Mary Duroux lived on Coopers Island with family. They were all picking beans whilst Mary also looked after the younger kids from time to time, as was common practise. There were lots of families there then. *'.....we would go to the pictures in Moruya on a Saturday night...'* [Mary Duroux 6.2.2006].

During the 1940s Carol Larritt's parents, Violet May Carriage and Arthur Stewart picked peas and beans at Coopers Island and Bodalla. One year Carol spent 6 months schooling in Nowra and 6 months schooling in Bodalla, whilst living on Coopers Island with her parents [Carol Larritt 23.1.2006].

Vivienne recalls visiting Coopers Island as a child in a black motorcar with her sister Jacqueline and her paternal grandmother, Nan Ella [Vivienne Mason 5.1.2006].

'...In the early 1950s I came to Coopers Island with my parents. They picked beans and peas for 'old coopy', and I went to Bodalla School. We lived in the cow bails. The Jerrinja mob from Nowra, the Campbell and Carpenter, and the Connell families lived there too. About 100 koori people were staying in cow bails, family groups in each bail. The workers, got paid wages and bought their own staple foods. We were there for two years..... At one stage there were 100s of Italian workers who lived in tents at Coopers Island. They work daylight to dark and getting virtually no money, they would eat bread and water, pouring the water on the bread. They were all single blokes, and couldn't speak English.It was good to spear bream at Coopers Island. I teach my grandchildren how to make and use spears, and tell them how to survive, where to catch and cook abalones, how to share food and prepare medicines. The boys are taught how to fish, and the girls are taught how to make a good and safe fire.....' [Ronnie Mason 5.1.2006].

Ursula Rose Connell, Trisha's grandmother, worked on Coopers Island doing seasonal work. Trisha stayed with her on Coopers Island when her younger sister Kerry was being born [Trisha Ellis 4.2.2006].

Harriett remembers walking to Coopers Island from Wallaga Lake, with her sisters Valerie Andy, Pam Flanders and her mother and father, to work picking peas and beans. Arthur Thomas use to catch prawns in the Tuross River, when they were living on Coopers Island. Arthur always got the job of sewing the seeds he was never a picker [Harriett Walker 11.4.2006].

Albert Solomon remembers camping inside an empty silo at Coopers Island. The Solomon family camped in one, and Alan Mongta and his family camped in the other. The Tungai's also camped in the silo's [Albert Solomon 11.4.2006].

*'.....There are old **Aboriginal carvings** and **marked trees** on **Horse Island**, we were told not to touch them. There is an airstrip and houses on Horse Island now.good fishing too.....'* [Alan Mongta 25.11.2005].

There is a marked tree near a grave on Horse Island. It has four lines engraved in it to show the number of people buried in the nearby grave [John Mumbler 24.5.2006].

Regular trips to Horse Island are made by the Stewart / Ella / Mason families when camped at Mummuga Lake. '*...It is a good place to catch flat head, and is safe and sheltered for the kids.....the kids hang off the bridge, they love it... went there last year....*' [Vivienne Mason 5.1.2006].

'....Horse Island Bridge was where I had my first fishing experience, I dropped my line in....' [Vanessa Mason 5.1.2006].

There is a shell midden line about one metre down from the top of the bank. Aboriginal people have been using the Horse Island area for thousands of years [Trisha Ellis 1.6.2006].

4.25 BLACKFELLOWS POINT, POTATO POINT & JAMISON POINT

Within this area a combination of complementary post and precontact places of Aboriginal Heritage exist. Traditional camping and fishing places, mythologically significant places, burial places and the well-known work places associated with the seasonal farm and sawmill industries.

Adjacent ecological zones were used in combination with each other; each zone offering an array of specific natural resources. For instance Brou Lake, Brou Beach, Whittakers Creek, Jamison Point and the surrounding bushland areas; were used by people living at Stony Creek, Brou Lake and Potato Point.

During the 1940s Linda Cruse and her family camped at **Blackfellows Point** on the weekends if not picking seasonal vegetables at Cadgee and other farms along the Tuross River. Tuross could be seen across the inlet from where they camped. Linda's father Ben Cruse loved lobsters, when he ate them he left only the shell [Linda Cruse 1.3.2006].

A scull was once found at Blackfellows Point. There was also an Aboriginal Reserve on the north side of the point, on the south of Tuross Lake. It belonged to Richard Bolloway. The Yuin Women's Lore Council meets here. We have all congregated at Blackfellows Point four times, four years running [Trisha Ellis 7.6.2006].

There is a traditional campsite next to fresh water spring amidst marshlands at Blackfellows Point. When the tide is high the fresh water rises, when the tide is low, the fresh water subsides. The Parsons, Davis, Andy and Brierley families camped here on their way walking from Wallaga Lake to Bodalla and beyond [Lionel Mongta 2.1.2006].

'....there is a camping spot in the sand dunes at Blackfellows Point, our family has used it throughout our lives. for a camp we just pulled driftwood together as a shelter, and slept on the beachMark rolled onto the fire here..' [Glen Ella 5.1.2006].

Margaret and her family camped at Blackfellows Point, where the caravan park is today. They often walked to Tuross for supplies or around to Mummuga Lake to visit Stewart family members who were camped there [Marg Harris 9.3.2006].

The main Christmas camping area was at **Potato Point**. Les Simon's great grandmother [his mother's father's mother], Annie Bolloway, the daughter of Richard Bolloway was from the Potato Point / Blackfella point area. They built humpies from bent over saplings, clad in bark, no roof in summer, more like a wind break with a sandy floor. 3 people would fit in each one.

They caught salmon, lobster, abalone, bimbulas, mussels and conks [Les Simon 03.11.2005].

Jennifer Stewart walked or rode on horse and cart from Bodalla to Potato Point with her sisters and brothers. With other families such as Bella and Percy Mumbler, they would fish, camp and walk between Potato Point and Brou Lake. Fish were caught off the beach with hand lines, and lobsters were caught from within the rocks. At night the children would be told stories about ancestral spirit beings and get scared thinking that the rats and possums were 'dulagal' or hairy men [Jennifer Stewart 09.11.2005].

During Christmas holidays when the picking season came to an end, Alan Mongta and his family would camp at Potato Point with many other koori families. Alan still goes to the same little spot, although there are houses close by now. They would collect lobsters and abalone. Alan's uncles showed him some old **Aboriginal carvings** at Potato Point [Alan Mongta 25.11.2005].

"..... My early memories at Potato Point are of the fellas diving for and shucking abs, whilst the women and kids did the cooking. The process was headed by Nan Stewart and mum, who were sitting on the rocks directing the production line, it was all very ordered, '...those ones need to be bashed, those ones needed cleaning, you need to go diving', they'd say. The abs were always shucked on the rocks where they were caught, Nan Stewart would tell us to do it this way 'you can't eat mutton ears if they are not shucked on the rocks..'. She would count how many people, how many abs, 'that's it now...'. There is a ritual of catching and eating abs; it is directed by the women....". Marcia Ella Duncan 5.1.2006.

On weekends in the 1950s when living at Nerrigundah Ronnie would fish and collect mutton, lobsters, all the rich stuff, bimbullas and oysters at Potato Point. His father and mother also collected shellfish, lobsters and muttonfish off the rocks at Potato Point, Narooma inlet, Mystery Bay, Glasshouse Rocks, and Dalmeny. There are fresh water springs at Potato Point. There is no need to bring in water. Ronnie Mason has always returned to the south coast for holidays and extended stays. At Christmas they would camp at Potato Point, Jamisons Point, north side and south side of Brou Lake and at Mummuga Lake [Ronnie Mason 5.1.2006].

Linda and her parents camped at Potato Point. Linda's father fished, whilst her mother looked after kids. Linda's Uncle Isaac, her father's brother, lived along the Potato Point Road for many years [Linda Cruse 1.3.2006].

During school holidays Violet and her family would go to Potato Point to camp with the extended family. Jim Turner would collect the family at the end of the holiday period in a cattle truck to return them to work on his farm in Moruya [Violet Parsons 6.4.2006].

'.....Nan told stories about aunties at Potato Point. She told me that two of her sister-in-laws, jumped into rocks in their bloomers, and pulled out bags of lobsters....' People use to camp along **Potato Creek**, it runs into the southern end of Potato Point Beach [Vivienne Mason 5.1.2006].

The **Potato Point Lookout**, on Potato Point Headland, has always been used to spot fish to the north and to the south. In Lionel's lifetime, Walter Brierley and his son Peter came here and used the lookout to spot fish. Lionel recalls them whistling instructions from the lookout

to the boat below. *"..... A long whistle meant 'go',a short whistle meant 'stop' and two whistles meant 'get ready'..."*. [Lionel Mongta 2.1.2006].

The **Potato Point Sawmill** was previously located on the Potato Point Headland. There was a flying fox to send timber to the boats docked at the wharf located on the southern end of Potato Point Beach. When the sawmill was operational, there were Aboriginal camps all along the headland, adjacent to the mill [Lionel Mongta 2.1.2006].

There was a sawmill along Potato Point Road. Issac Cruse worked there. He was married to Georgina's cousin Violet [Georgina Parsons 6.6.2006].

My grandfather, Edward Stewart worked at the old Potato Point Sawmill. It was located at the southern end of Potato Point Beach, under the headland [Vivienne Mason 1.6.2006].

Robert Parsons worked in the Potato Point sawmill run by Norm Houce [Violet Parsons 6.4.2006].

In 1960 Ronnie Mason took up his first job, aged 15. He worked at Potato Point Sawmill. *'.../ lasted one week. I then went to pick beans and peas and then worked on my brother-in-laws truck carting wood around, taking the timber to the mill, the Mongtas did the same sort of work.....'* [Ronnie Mason 5.1.2006].

Potato Point Farm, was previously located in the vicinity of the present day Borang and Deragui Street, Potato Point. Bob Andy once worked here to plough the farm. Lionel's mother Zita Andy was born here [Lionel Mongta 2.1.2006].

Potato Point Creek runs off **Lake Brunderee** and into Potato Point Beach. Walter Brierley took Lionel Montga to the lake and creek in the 1940s for prawning and to collect bream, oysters and bimbullas [Lionel Mongta 2.1.2006].

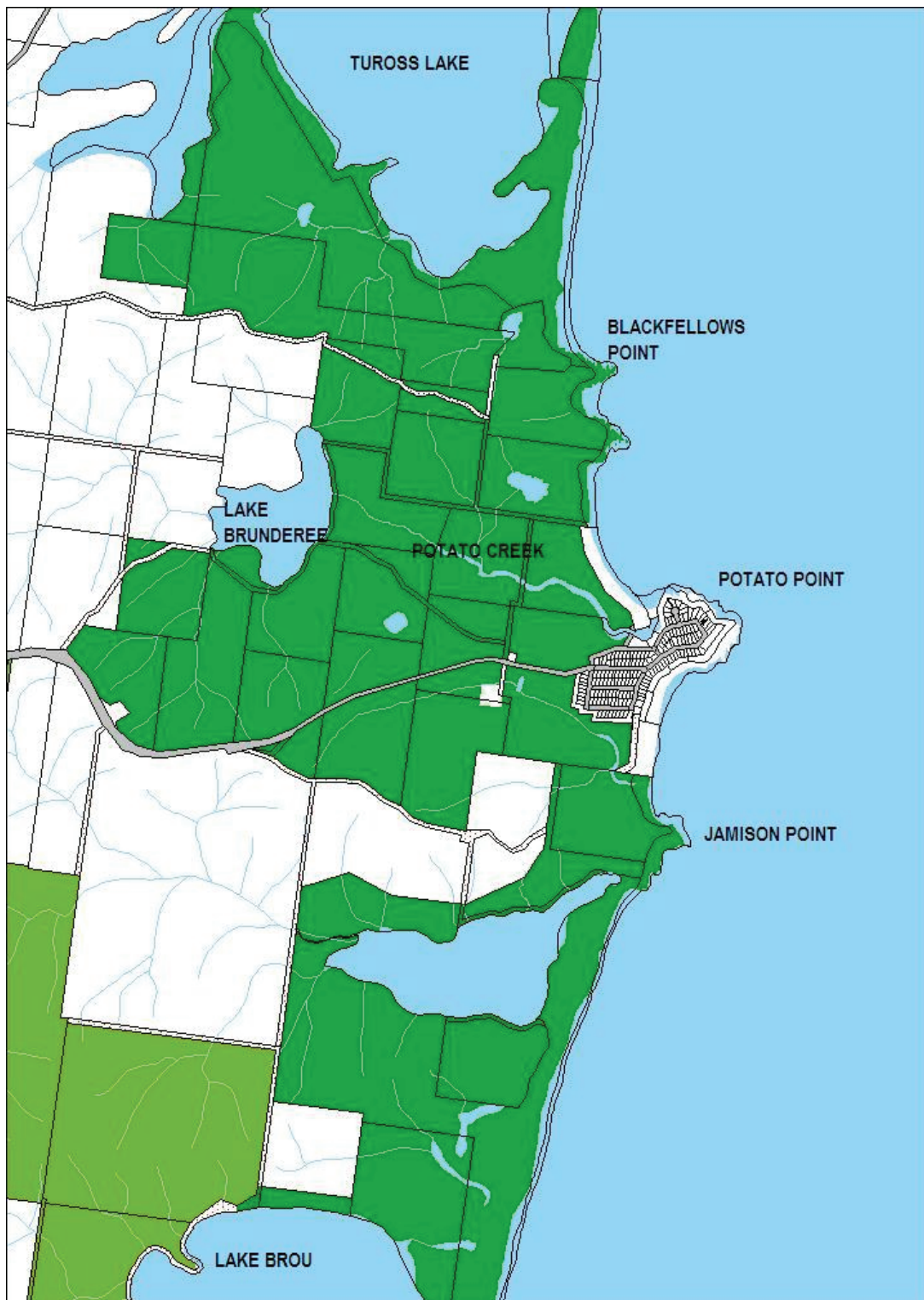
Jamison Point offers a well-sheltered camping area. Issac Cruse, Jack Chapman and the children of Crongee Parsons used the site throughout the 1950s. There is a scattering of artefacts and a burial site near by. Lionel came here with his grandparents, but did not camp. He was told of the spiritual significance of the place and that Yams and Burrawangs could be collected. Good fishing grounds are all around [Lionel Mongta 2.1.2006].

Fishing trips to Jamison Point, often take place by the families camping at Mummuga Lake. From Mummuga Lake they walk along Brou Beach until they reach Jamison Point. Usually day trips, *'....take all the kids, a big mob of us, cook damper in the sand, walk in the sand along the coast for good diving at Jamison Point...even mum would get the lobsters, in water knee deep, abalone on the rocks, exposed at low tide, easy picking. We never sold them, just got enough for the families. It was good fishing all around here...'* [Ronnie Mason 5.1.2006].

In the sand dunes behind Jamison Point was another good camping spot, our family has used throughout our lives [Glen Ella 5.1.2006].

'.....first we camped at Jamison Point, million kids packed into the back of the Ute, with one piece of canvas to cover us, we would find some tin to sleep on. ..we had no tents.....the babies slept in the back of the car, kids near the fire.....' [Jackie Puckendge 5.1.2005].

MAP 9: POTATO POINT, BLACKFELLOWS POINT, JAMISON POINT.



4.26 BODALLA

The Bodalla Township and surrounding area have played a major role in the lives of the present day generation of Aboriginal families across the region. Families travelled from near and far to work picking peas, beans and sac choline. Itinerant camps were established along the Tuross River and on the farms along Eurobodalla Road. Oral accounts reveal that in the main, the seasonal farming workforce consisted of Aboriginal people; men, women and children. Picking work was hard work, but paid off because a lot of time was spent amongst one's family. Often the men would work at nearby sawmill, whilst the women and children picked. Many of the picker's children attended Bodalla Public School; picking families continue to attend Bodalla Public School today.

The area, generally referred to as either 'Bodalla', 'the back of Bodalla' or Nerrigundah', refers to the region between Bodalla and Nerrigundah, with a focus on the Tuross River. Each of these areas has been detailed below, beginning with the Bodalla Township.

Cemetery Hill, in Bodalla is not far from the Emmott's farm, along the Eurobodalla Road. Linda's husband Oliver Colburn is buried here. There is also another cemetery in Bodalla. Both continue to be used. The cemetery at Nerrigundah is not used any more [Linda Colburn 11.5.2006].

Muriel Chapman, Les Simon's maternal grandmother worked opening and selling scallops for **Bobby Baxter** of Bodalla [Les Simon 3.11.2005].

The Bodalla '**Borangs**' or pig farm was behind the Bodalla Church behind Bodalla. '*....I was amongst the boys, my sisters grew up and I was left behind. We do not have access to the pig farm any more, but there is good fishing there.*' [Marcia Ella Duncan 5.1.2006].

The **Bodalla Pound Yards** were located on Princess Highway opposite the police station. Wandering stock including horses, cattle and goats would be collected by the authorities and kept here. The police would charge people a fee to collect their stock. This was the location where one would wait for a ride when hitch hiking [Lionel Mongta 2.1.2006].

On Saturdays after being paid from picking work Jennifer Stewart recalls catching a bus, driven by Dudley Murphy, into **Bodalla Hall** to see a film for 5 cents. Dances would also be held in the hall. She would book a taxi, driven by Vinni Dixon, as transport back to Lavis's farm [Jennifer Stewart 09.11.2005].

On a Saturday the kids would walk into Bodalla from the Potato Point camp to see a picture at the Bodalla Hall. Alan recalls seeing a Charlie Chapman film there [Alan Mongta 25.11.2005].

Linda Colburn began attending **Bodalla School** in 1940, when her family first moved from Orbost, Victoria, to Bodalla, to work seasonal farming. Linda travelled daily to Bodalla School from Wayne Court. During the 1950s when Linda and her husband moved to 'Tyrone', the farm adjacent to Wayne Court, also owned by the Stanford family, Linda's children attended Bodalla School. Today, Linda's grandchildren attend Bodalla School [Linda Colburn 11.5.2006].

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

In 1945 Alan Mongta attended Bodalla School, whilst living with his mother, father, brothers and sisters at nearby Coopers Island. The Carriage, Cruse, Mason, Brown and Parsons families also attended Bodalla School. 'We all got on with the white people, we were not much trouble' [Alan Mongta 25.11.2005].

Terry Parsons and his brothers and sisters went to Bodalla School during the 1960s [Terry Parsons 18.12.2005].

Ronnie Mason went to Bodalla School with his brothers and sisters during the 1950s [Ronnie Mason 5.1.2006].

Patricia Ellis [nee Connell] and her sisters rode their pushbikes from Reedy Creek, a Tributary off the Tuross River, to Bodalla School along Nerrigundah Road or they caught the mail truck [Trisha Ellis 4.2.2006].

Linda Cruse's brother was taught by Mrs Nappfly at Bodalla Public School. Mrs Nappfly also taught Ben Cruse, Linda's father, years earlier at Batemans Bay High School. Linda thought that Bodalla School was a very good school for both black and white kids. The kids and teachers were all friends. Linda attended Bodalla School until 4th class, and then on and off until 6th class. During the war years, trenches were dug in the schoolyards, in case of a bombing raid. Often, the kids would have to participate in a practise drill, all gathering in the trenches [Linda Cruse 1.3.2006].

Nanna Bella [Mable Simms] would scratch our heads to put us to sleep and sew corn bags together, all layered to keep us warm. Ronnie's father got rabbits for her, Nanna Bella told us about the '*duligarls*', the funny fella, and the '*gornjers*', '*don't go there...*' she'd say. She was a wise and tricky woman. She told us about walking around the area when there were no cars. She lived in Bodalla [Ronnie Mason 5.1.2006].

During the 1960s Dave Tout lived for a period with **Joseph Chapman**, at his house in Bodalla. Joseph could speak Dhurga and taught Dave some of the language [Dave Tout 25.1.2006].

Les Chapman once lived in what is now the Bodalla LALC office. He worked at the Aboriginal Legal Service and his boss was Eddie Bloxham [John Mumbler 24.5.2006].

Les Chapman lived in Bodalla, where the Bodalla Local Aboriginal Land Council office is today. Les delivered the timber from Nerrigundah Mill [Georgina Parsons 6.6.2006].

4.27 TUROSS RIVER FARMS

King Henry granted land to Richard Bolloway, south of the Tuross River, from Potato Point to Dalmeny and west to Nerrigundah. King Henry granted land to Henry Chapman, north of the Tuross River, from Bingi west to Nerrigundah [Les Simon 3.11.2005].

Harriett Walker remembers her father, Arthur Thomas catching prawns in the **Tuross River**, when they were living on Coopers Island picking peas and beans. Harriet and her sister Pam worked picking along the Tuross River [Harriett Walker 11.4.2006].

Families living / working at Stony Creek would make weekends trip to fish along the Tuross River. Crayfish was plentiful in the 1950s [Pam Flanders 11.4.2006].

In 1940, the Mason family, like many other families began a career in **seasonal vegetable picking**. Aged 6 Linda Colburn [nee Mason] travelled from Orbost, Victoria, to Bodalla, NSW on the back of a fish truck. She was with her mother, brothers and sisters, they hitched a ride with the fish truck which was on route to the Sydney markets, they had to sit in the back of the truck on boxes packed with fish. Upon arrival, the Mason family began to work and live at 'Wayne Court' Eurobodalla Road, Bodalla. *'.....The property was owned by the Stanfords and was about the 6th or 7th farm along Eurobodalla Road. ..and grew peas and beans ...'*

The Mason's lived in a shed at the back of the property, Linda's stepfather, Leo [Ronnie Mason's father], was also with them. Linda travelled daily to Bodalla School from Wayne Court. As a young girl weekends were mostly spent picking, clearing blackberries and ferns and working on other jobs around the farm. Linda and her sister would walk, ride or hitch a ride with a passer by, in order to get to a farm for picking work. Wallabies, possums, rabbits, and pigeons would be collected for dinner. The family also ate a lot of fresh vegetables, picked from local farms.

Linda moved to Stanford's, 'Tyrone' property in 1951 with her husband Oliver Colburn. Oliver worked on the property. Linda had and raised her children on this farm, each of them attending Bodalla School, as Linda did. On days when her kids were at school, Linda would work picking on whichever farm had vegetables to pick, whilst Oliver worked around the farm. Linda and her family lived here for 20 years. When her husband passed away, Linda's son John began to work here, before Linda moved to Nowra. Linda has since returned to Bodalla, helping to raise her grandchildren. This year [2006], Linda and Ivy Trindell worked picking beans at John Taylor's farm, previously owned by Ken Richards. It is the farm before Tally Ho.

Linda's son John Colburn currently owns the farm between Peter Connelly's [previously **Murphy** brothers] and Dudley Murphy's, along the Eurobodalla Rd. He did have peas and beans growing but now has pigs and cattle. Linda continues to live in Bodalla and pick seasonal vegetables.

From Linda's memory, the farms located between Bodalla and Nerrigundah, along the Eurobodalla Road, were owned [or are owned] by the following families. The Emmotts' [on both side of the road], Billy Constable [and Eden Motby across the Road], the Bodalla Company, Keith Lavis's, Peter Lavis [previously owned by Garth Lavis, Peter's father, and before that Roley Lavis, Peter's grandfather], 'Wayne Court' and 'Tyrone' across the Road owned by the Stanfords, John Richards [previously Ken Richards, 'Tally Ho' owned by Eddie

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

Lavis, Lawlers, Commander Smith, Connelly brothers, Peter Connelly [previously the Murphy brothers, John Colburn [previously Diont, Dudley Murphy at Cadgee and then a few more before Nerrigundah [Linda Colburn 11.5.2006].

'.....When we were picking at the Stanfords farm along the Tuross River, the kids went to school on a bus; my parents and older siblings picked all day. We camped on the farm in a shack on the riverbank, a bark hut really, next to the Stanfords property. There were two bark huts, for the two families there at the time; Jeff Tungai and Ronnie's mum and dad'. Ronnie recalls catching eels from the Tuross River, his father taught him how to spear fish. [Ronnie Mason 5.1.2006].

Alan Mongta picked peas and beans with his mother and father on the Stanfords farm in Bodalla. The Stanfords ended up with Alan's father's sleeper tools, including a left-handed axe [Alan Mongta].

During the mid to late 1940s Linda Cruse and her family picked at the Stanfords', Ma and Pa Lavis, their son Bob Lavis, the Lawlers, Commander Smiths, Les Curtis and De Hont's farms. They camped close to the farm where they were working on, mainly on the riverbank, or in old houses and barns. Linda recalls the farmers 'treating us well'. In winter when the picking season was slow, Linda's father Ben Cruse would trap rabbits at Commander Smith's farm. He would sell the pelts and feed his family with the meat [Linda Cruse 1.3.2006].

In the mid 1940s the Connell family relocated from Moruya to Nerrigundah, living in a barn and working at 'Thistle wood' farm owned by **Commander Smith**. When the bean season came to an end, everyone went home, but they stayed and did contract work cutting sac choline. *'.....We fixed up an old house on Commander Smith's other farm and lived there until 1947. I went to Bodalla School, each day on the mail bus. The kids always helped to pick if they were not at school; there were seven of us. I almost cut my finger off whilst piling up the sac choline stalks on **Richard's** dairy farm.'* [Margaret Carriage 31.5.2006].

Valerie worked at Bodalla farms up and down the Tuross River picking peas and beans and ploughing fields during the 1950s [Valerie Andy 20.12.2005].

Albert Solomon picked peas at the Cardon's, Diont's, and the three Lavis farms during the 1950s [Albert Solomon 11.4.2006].

Maxine Kelly worked picking peas and beans on farms along the Tuross River during the 1960s [Maxine Kelly 11.4.2006].

In the 1960s when Terry Parsons lived at Nerrigundah he remembers weekend bean picking trips to Bodalla. *'....Farm trucks from Bodalla would come and collect the women. Dudley Murphy drove the school, pickers and mail bus all in one. He would pick everyone up at 6.30 am and return at 6 pm...'* [Terry Parsons 18.12.2005].

One of the larger farm related campsites in the Tuross River area, was located on **Roley Lavis's** farm, *'...on the south of the Tuross River, where the river bends to create a headland ...'*. The area was out of the wind with good access to fresh water and fish. The camping area used during the height of the picking season and possibly prior to European settlement of the area. According to Lionel Mongta, the Walbunja tribal group traditionally lived here, their tribal area extending to Batemans Bay in the north to Dry River in the south. Lionel was

told of how his great grandmother, Kitty Sutton was speared in the leg because her mother [Mrs Hunt] left her promised tribal husband for a white man, who was the Cobb and Co coach driver travelling to Nerrigundah past their camp at Lavis's on the Tuross River.

Lionel recalls camping here in the late 1940s picking peas and beans and fishing. Bob Andy, Lionel's grandfather and Dick Piety II also camped there, they were ploughmen, every farm needed them. They used Clydesdale horses to pull the plough, Lionel remembers having the task of picking up the rocks behind them. They would drag the rocks in a sledge type frame made from a fork in a tree. To keep the kids interested in the job, Bob Andy would ask the kids to 'go and spear some fish for lunch', so after lunch the kids would work again. Bob Andy told Lionel of how generations of Koori families camped at the same location.

Ronnie's paternal grandmother '**Nanna Bella**', Mabel Simms spent years at Wallaga Lake and Bodalla. When we went to Lavis's farm picking peas, Nana Bella would always be there. Nanna Bella was still working on Lavis' farm when she was 70, picking up pumpkins [Ronnie Mason 5.1.2006].

Also on Roley Lavis's farm, was **Percy Mumbler's** camping place. Located in the bush on the hill, above Lavis's farm, Percy had a well-established '*gunjar*' [humpy] and lived there with his family. It was more like a bark hut with a wooden frame and a dirt floor, which would be swept with dogwood leaves. Cooking was done on a fire located outside under a skillion roof. The Lavis's were happy to have some one camping on their farm because it meant they would always have a labour force. Percy Mumbler's totem was also the black duck [Lionel Mongta 1.2.2006].

John Mumbler's uncle Percy Mumbler lived on a hill behind Bodalla. Percy Mumbler's mother Rose Carpenter was married to Biamanga, the namesake of John Mumbler. The Mumbler's mainly worked at Roley Lavis's farm in Bodalla. Durga was their language, the language from here. The language from the Manero is Ngarigal [25.11.2005 Alan Mongta].

During the 1950s Mary worked at Roley Lavis's dairy farm picking seasonal vegetables. Roley Lavis lived there with his sons. Mary recalls playing rounders and music by the campfire [Mary Duroux 6.2.2006].

Norman Russell picked on Lavis's farm [Norman Russell 1.3.2006]

In the 1950s Jennifer Stewart 'grew up' on **Keith Lavis'** farm. Jennifer helped her mother pick beans, corn and peas here. If the crops were low, Jennifer would accompany her mother to neighbouring farms for crop picking work, always returning to the Lavis's who were good to her family; they were paid for the work they did. The men worked on the farm during the weekends, whilst sawing throughout the week. Jennifer recalls how all the pickers were Aboriginal, whilst only about three quarters of the saw miller workers were Aboriginal [Jennifer Stewart 09.11.2005].

In 1958 with baby Wayne and husband, Carol Larritt picked peas and beans at Lavis's farm for one season. In 1963 they returned to pick in Bodalla with five kids when son Jimmy [Djunga / Octopus > all arms and legs] was a baby [Carol Larritt 23.1.2006].

'.....When I was in primary school we camped at Lavis' farm, Bodalla in the school holidays and picked peas and beans, and caught up with family. It was a working holiday: there were

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

10 of us, our mother and father could only afford to have a holiday this way. They would let us keep the money and we would spend it at the Red Rose Café in Moruya. Before that, we visited, I must have been carried, I recall being amidst the peas and being left at Bodalla at Nana Bella's, in old timber mill hut.' [Marcia Ella Duncan 5.1.2006].

Eddie Lavis had the farm at **Tally Ho**, two farms up the river from the Stanfords. Linda picked here as a young girl and later as a married woman [Linda Colburn 11.5.2006].

With her family, Linda camped on the side of the Tuross River near the **Tally Ho Hall**. The Tally Ho Hall was where Linda's sister had her 21st birthday party. Teddy Davis and his brother Bob doubled on a bike from Moruya to Tally Ho for the party. *'.....The water was fresh, it is now polluted. The Bates lived nearby at the Post Office. We swam in the Tuross River. We purchased meat from the Bodalla butcher and fresh milk from the dairy farms. Mum cooked damper and we always had fresh peas, corn and beans. If we were hard up we were served a pot of peas.....'* [Linda Cruse 1.3.2006].

".....Percy 'Bim' Mumbler, had a camp on top of a hill in Nerrigundah. He lived with Uncle Ernie Silver from Grafton. They talked about corroborees. The 'Blue Hole', near Lavis's they got ochre.....we dived for it, blue, greens greys, red and orange as well. We use to paint ourselves; Bim and Ernie showed us that. Bim spent a lot of time in that area....." [Ronnie Mason 5.1.2006].

The 'Blue Pool' was a favourite swimming place, friends and families were always gathering there [Alex Walker 11.4.2006].

"The Nerrigundah caves are near Cardon's property, the 'duligarts' roll rocks, boulders down the mountains, along side the river, the rocks were on the top of the mountain ready to be rolled down. We were not allowed to eat fish at the night time, no cooking after dark, because the duligarl might attack kids. Still today we cook and clean up before it gets dark. Once near Cardon's up the Tuross River, we were hunting with dogs and came across big caves, we found fossil fish there, fixed into the rock [Ronnie Mason 5.1.2006].

Diont's Farm located on the Tuross River behind the Weir. They grew potatoes, peas, beans, and corn [Lionel Mongta 2.1.2006].

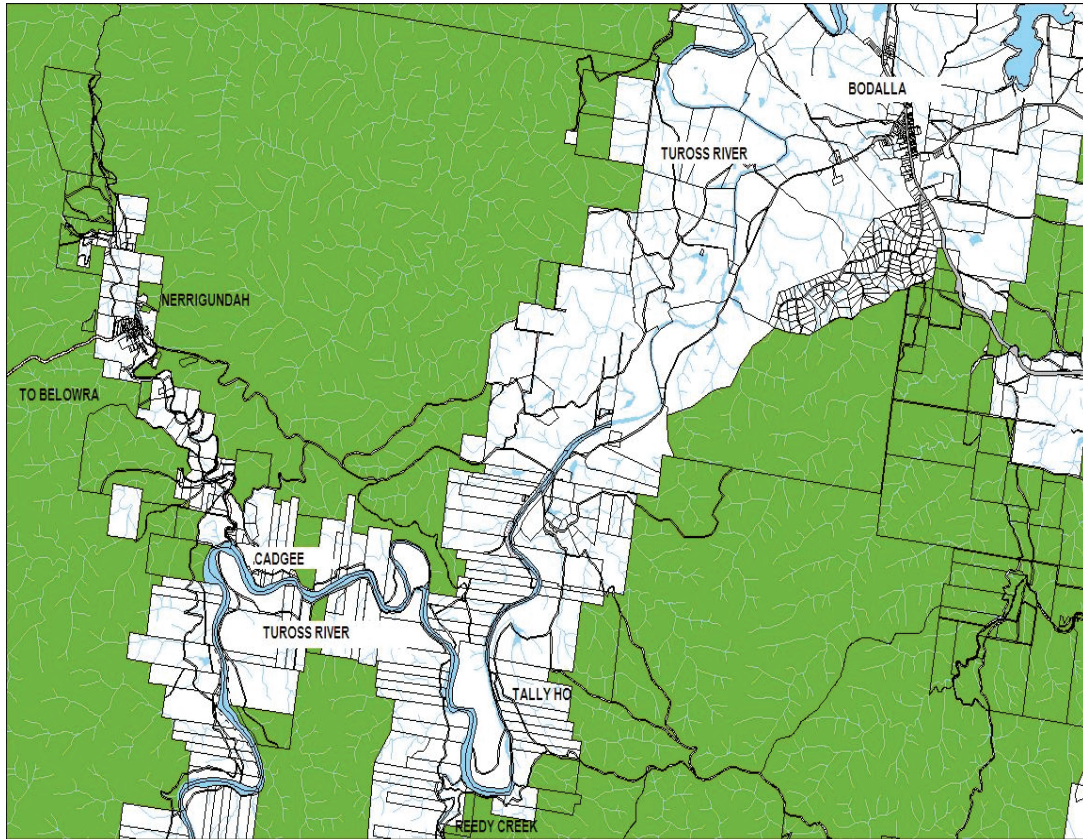
In the late 1950s Trisha's mother and father went to **Reedy Creek** to visit Ursula Rose Connell who lived in a house at 'horse shoe bend' on Reedy Creek, between Bodalla and Nerrigundah. There was the 'Bolloway's track' from Reedy Creek to Nerrigundah. Patricia Ellis [nee Connell] and her sisters rode their pushbikes from Reedy Creek to School along Nerrigundah Road or they caught the mail truck. Trisha's Nan worked at **Murphy's** farm along Red Rock Road. She had a double bed there. 'Currawang' was a well known swimming hole. Her mother and father showed Patricia Connell around the area [Trisha Ellis 4.2.2006].

In 1968 Dave Tout worked at **Murphy's Sawmill** down Red Rock at the back of Bodalla. **Reedy Creek** was used by Koori families living and working at the nearby Murphy's farm [Dave Tout 25.1.2006].

In 1946 when Linda was 10, her father Ben Cruse worked picking at Lyle Egan's farm, Cadgee. The family camped behind the Cadgee School; the school was not operational at

the time. Linda could catch the bus to Bodalla School from there. In winter when there was no picking, Ben Cruse would cut sleeper logs, taking them to Nowra in his sleeper truck to be 'passed'. A lot of pickers lived here and washed near the Cadgee Bridge. The river has since diminished due to farming [Linda Cruse 1.3.2006].

MAP 10: BODALLA, NERRIGUNDAH AND TUROSS RIVER



4.28 NERRIGUNDAH & BELOWRA

The **Nerrigundah Sawmill** was located on the southern side of the township, and close by was the sawmill housing, for the workers and their families. There was only one sawmill in Nerrigundah. Lionel recalls the Bodalla school bus picking up the kids from the mill early in the morning and stopping to collect kids all the way along Eurobodalla Road, at the various farms where they stayed [Lionel Mongta 2.1.2006].

In 1974 Donney Wellington worked pushing logs through the Nerrigundah Sawmill. Danny Chapman was a benchman; his father Henry Chapman was a chipper. They all lived in the Nerrigundah Mill houses [Stephen Deck [NPWS] 16.3.2006].

Harry Palmer purchased the Nerrigundah Sawmill from Rex Crawford when George Parsons worked here with his family [Georgina Parsons 6.6.2006].

Throughout his childhood Les Simon stayed with his extended family at the **Nerrigundah Sawmill Houses**, during Christmas school holidays, whilst his grandfather and granduncles worked at the Nerrigundah sawmill. Later, Les himself worked in the Nerrigundah Sawmill between 1974 and 1975. At the time Les was in training and playing for first grade Rugby with Batemans Bay. On a Thursday night he travelled with the manager of the Nerrigundah

mill, Tommy Dunn, to Batemans Bay for training; he would play a game on Sunday and return to Nerrigundah with Tommy on Monday to start work [Les Simon 30.11.2005].

As a young child in the 1960s Jennifer Stewart lived in the Nerrigundah Sawmill House with her uncles, her mother's brothers; 'Jiggzy' James Jnr Chapman and brothers Henry Chapman, Jo Chapman and Syd Chapman who worked at the Nerrigundah Mill. Jennifer's brothers worked at the mill for fifteen [15] years [whilst the women worked picking crops on nearby farms]. The workers, both Aboriginal and non-Aboriginal, occupied the mill house which has since been knocked down, [or maybe burnt down]. The mill and the old church have also been destroyed [Jennifer Stewart. 09.11.2005].

Terry Parsons lived in the old mill cottages at Nerrigundah when he was about 10 years old. His father Cyril worked in the mill, whilst his kids went to Bodalla School. He bet on the races and brought groceries with his winnings. There were fifteen [15] cottages and 1 sawmill. On weekends they would go bean picking. Farm trucks from Bodalla would come and collect the women. Dudley Murphy drove the school, pickers and mail bus all in one. He would pick everyone up at 6.30 am and return at 6 pm [Terry Parsons 18.12.2005].

'.....During the 1950s we had a hut at Nerrigundah, a tin and bark hut that my father built when he was working at the mil. There was 1 mill and 1 shop at the time. I was still going to school. We would get picked up in a blitz wagon; an old army truck owned by Lyle Egan, he would also pick up the groceries. Egan also did the bus run. We were at Nerrigundah for a few years, I then moved around the place, getting on to be a teenager, chasing the girls up the river. ...At Nerrigundah, we ate Kangaroos, rabbits, echidnas, fish, beans and other greens. My father taught me how to catch possums. 10 –15 young blokes with older ones would go out hunting. We would poke eels out of the river from under the logs, poke the spear in and chase them out. When the goanna climbed up the trees, some of the big blokes, like my brother Sonny or one of the Montga boys would spear the goanna's out of the tree, we'd be down the bottom waiting with dogs to catch the goanna when it dropped. We had good hunting dogs, beagle hounds and grey hounds. The Beagles would chase the rabbits out of the blackberries, out of the holes and the greyhounds would bring them back live.

Mongta's Stewart, Sutton mob, Solomon, Parsons families were also at the mills in Nerrigundah. Chock Noble was an initiated man, from Wallaga Lake, he was a 'full blood'. He travelled with us, we had a truck, the Mongta's had a car. We would pack up the kids and dogs and go to wherever the work was. We were paid wages, paid by the bag, they had bully beef that we could buy....." [Ronnie Mason 5.1.2006].

In the 1950s Violet lived in the wooden mill huts next to the Nerrigundah sawmill where her father, Robert Parsons, worked from time to time. Harry Palmer managed the mill at the time. Generally, both Aboriginal and non-Aboriginal men worked at the mill, whilst only Aboriginal people, both men and women were employed as pickers. It was in the holidays, when the mills closed down, that the men joined the women and children in the pea paddocks [Violet Parsons 6.4.2006].

In 1965 Margaret's family moved to Nerrigundah, which was to become, *'the best part of my life...in the middle of nowhere'*. At Nerrigundah the family lived in the sawmill houses, as her father worked as a benchman. Ray Gum managed the mill then. Margaret attended the one-roomed **Nerrigundah School**. *'.....Mr Stewart O'Toole was a very good teacher, he provided*

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

the kids with a lot of freedom.he wore shoes with no socks, his trousers were tied up with string and he smoked in the classroom....' [Margaret Harris 9.3.2006].

The Nerrigundah shop was owned by the Hennessey family. The first farm from the shop was owned by Roy O'Toole and his father Ewey owned the next one. The next farm was owned by the Cardons, the next by the Dihont and the next by the Murphy family. We worked at each of these farms picking, living in sheds and barns along the way [Georgina Parsons 6.6.2006].

There use to be a **gold mine** past Nerrigundah. Percy Mumbler was known as 'Yellow Boy', because he found gold wherever he went [Lionel Mongta 2.1.2006].

'...People went fossicking at Nerrigundah, after it rained, there were good-sized gold nuggets on the streets. You could get a pound for the larger ones and a few shillings for the smaller ones. Peter Hennessey, a red bearded man, would buy them from us.....People passed through Nerrigundah and Tin Pot on their way through to Belowra.Only some of them returned, the others probably died out there.' [Margaret Harris 9.3.2006].

William Thomas had two golden false teeth. He collected the gold in the clay gutters after the rain [Terry Parsons 18.12.2005].

Linda picked seasonal vegetables on the **Nerrigundah farms** as a teenager [Linda Colburn 11.5.2006].

Ursula Rose Connell and Ernest John Richard Connell lived and worked at Nerrigundah, during the 1950s and 1960s. They had a contract to strip wattle bark. They also cut sac choline and picked corn under contract with local farmers. The whole family lived and worked there. Trisha herself was later conceived at Nerrigundah. Years later she too picked at Nerrigundah with her mother and Nan [Trisha Ellis 4.2.2006].

".....When camping here at 'Brou' [Mummuga Lake], we make day trips to Nerrigundah, and we all go. The women decide what is happening each day, and the whole camp goes..." [Maricia Ella Duncan 5.1.2006].

Alan Mongta picked peas, corn and beans with his mother and father at Nerrigundah. As a child Alan mainly ate peas, corn, beans, rabbit, kangaroo tail soup and kangaroo steak, along with government rations. Alan's Aunty Bella and Uncle Jabba Stewart showed him how to collect wattle gum, echidna, turtles and kangaroos in the Nerrigundah area [Alan Mongta 25.11.2005].

Georgina Parson's mother, Jessie Chapman was born in Batemans Bay and died at Nerrigundah, whilst she was working there [Georgina Parsons 14.12.2005].

During the 1950s, one of the places Mary did seasonal work was at Nerrigundah. Picking days at Nerrigundah were *'the best times of my life, together with friends and family you were always sharing a laugh...'* Regular church services were held at the **Nerrigundah Barn**. The barn also served as accommodation for the pickers [Mary Duroux 6.2.2006].

Norman Russell picked in the Nerrigundah area [Norman Russell 1.3.2006].

Maxine Kelly worked picking peas and beans at Nerrigundah [Maxine Kelly 11.4.2006].

In the 1960s and 1970s, during school holidays Uncle Henry and Joan Chapman would take Violet and her family to Nerrigundah in their car to pick peas and beans; the entire family squeezed into the car all the way to Nerrigundah. The first bag the kids picked was to feed the family, the rest was for their own pocket money, which they would spend at the Batemans Bay carnival located in the Catholic School grounds.

At Nerrigundah the family camped in a tent by the Tuross River close to whichever farm they were picking at [often at **Kenny Riches**]. Every Monday the women and children would cart the dirty washing down to the Tuross River to wash and boil it clean. A boiling pot remained permanently stationed by the River. They would cart the clean wet washing home to hang dry.

Violet remembers bush tucker collection expeditions with her mother and Muriel Chapman, Les Simon's mother. Violet would walk next to the women as they pushed prams carrying Les Simon, Danny Chapman, and Rita Parsons. The group would collect a variety of bush tucker including raspberries, wild cherries, gum, wondarma [apple berry], snot-gollions [clear berry], as well as yabbies from the creek. They didn't take much home; rather they ate it along the way. Violet saw these expeditions as teaching exercises as the family did not really need the extra food; they had jobs and money to buy food. They mainly grew [and picked] vegetables and purchased meat from the Bodalla Butchery. The last time Violet worked picking at Nerrigundah was in 1975 [Violet Parsons 6.4.2006].

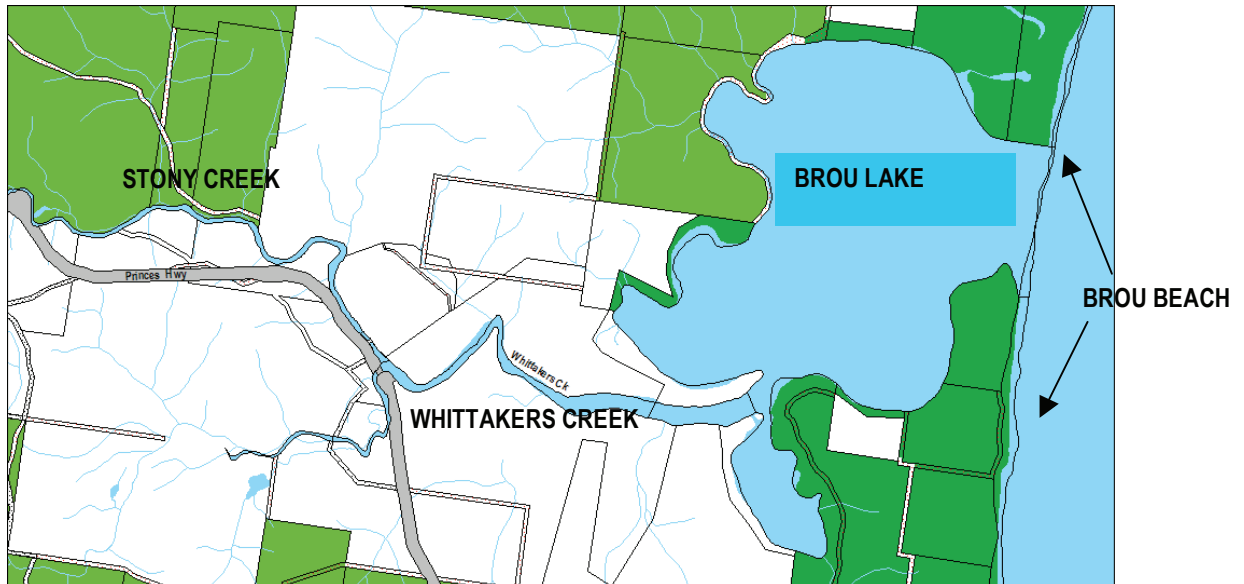
Gundy Davis and his father-in-law Bob Andy drove cattle between **Belowra** to Bodalla and knew the area well. Lionel was shown a **traditional stone quarry** where stones for knives, axes and spearheads were sourced and made. As a kid, Lionel travelled with his uncle Gundy out to Belowra [Lionel Mongta 2.1.2006].

Trisha's mother and Nan told her that the Belowra area was good for gathering food and medicines. The resources there are not found on the coast [Trisha Ellis 4.2.2006].

4.29 WHITTAKERS CREEK, STONY CREEK, BROU LAKE & BROU BEACH

The area encompassing Brou Lake and Mummuga Lake is often referred to as 'Brou'. Mummuga Lake is also referred to as 'Dalmeny Lake', as it immediately north of the Dalmeny Township. The oral accounts below speak for themselves.

MAP 11: STONY CREEK / WHITTAKERS CREEK / BROU LAKE / BROU BEACH



Alex Walker recalls the Aboriginal workers from Stony Creek Sawmill fishing off the rocks at **Brou Beach** in the 1940s [Alex Walker 11.4.2006].

Now and in the past when camping at Brou or Mummuga Lake Ronnie Mason and his family go to Brou Beach to collect pipis. *'...About 30 years ago a drought dried up Brou Lake, and made the lake smelly and the wind blew the stench into the camp. The area was also polluted from the Brou tip. We were worried about eating the fish. We moved camp to Mummuga Lake after that. The water at Mummuga is cleaner, the kids can learn how to swim and drive a boat...'* [Ronnie Mason 5.1.2006].

Mary Duroux's great, great grandmother, 'Broulidgee of Narooma', is a buried at **Brou Lake**. Broulidgee was married to king Bemboka. Their son was Picalla who married Sarah Haddigaddi. Sarah's mother was Lucy Haddigaddi from Wallaga Lake, the wife of Paddy. Broulidgee was buried in Ulladulla and then later taken back to Brou Lake to be reburied. When Mary was at this burial site she noticed a scarlet honeyeater flapping nearby [Mary Duroux 6.2.2006]

Granny Tungai used to sit in a chair carved from granite. It was located on the northern side of Brou Lake with a clear view to Montague Island. Granny Tungai would sit in the chair and call in Dolphins, sending messages through them to the men on Montague Island [Dave Tout 7.6.2006].

Les recalls catching blue swimmer crabs from Brou Lake when camping at Potato Point in the 1960s. A real teaching place, it is a safe place [Les Simon 3.11.2005].

'.....Nanny Stewart told us where we couldn't go in the Brou Lake area. We listened to her, most of the time. Once at Brou we went where she told us not to go; north of Brou near the burial site. When we buried our mum, Viv brought dirt from Brou Lake to scatter on her grave.' [Roselyn Ella Field 5.1.2006].

".....Traditional fishing places include Brou Lake for prawning. South of Brou, near Mummuga Head they found a burial site, right where Nanny and Billy McLeod said '....no don't go there'. Three or four places, we were told not to go, we were not always told the reasons why. If we asked questions, we would get into trouble.....and would find the duligal. The reasons why the camp shifted from South Brou to Mummuga Lake:it was not just the easterly winds that blew us off the beach, something didn't like us camping there [maybe because of burials]. On north Brou a drought dried up the lake. The lake got stinky, so we moved to here, to Mummuga where we are now. North and south were eerie, we felt 'old lads' [spirits]. It is better here, maybe we were told to move. ..." [Vivienne Mason 5.1.2006].

'.....I recall camping on the south side of Brou Lake, prawning, fishing, 30 years ago, I was 15. The next year they closed that area to camping, so we went to the north side of Brou Lake. That area was too exposed to the north-easterly winds.' [Glen Ella 5.1.2006].

On the north side of Brou Lake, Vanessa Mason recalls her Uncle Keith driving her right up to an ancestral spirit being: *'....Mum there are red eyes up there, it was just standing there, I faced it, it was nearly as tall as me, it wasn't scared, it wasn't shy.....'* [Vanessa Mason 5.1.2006].

When Margaret Harris lived at Stony Creek, she would walk to Brou Lake to have a feed. There was banana Passionfruit growing at Brou Lake. On the weekends, they would check their lobster pots left at Brou Lake. They had a bark shelter there for protection during the hot summer days [Marg Harris 9.3.2006].

There are burial sites, a women's ceremonial site and tools in the Brou Lake area [Trisha Ellis 1.6.2006].

Along **Whittakers Creek**, near the **'Two Sisters'**, mullet [Murra] were speared using traditional spears [Jennifer Stewart 09.11.2005].

'.....There were two sisters from Jerrinja country, Nowra. They were promised to be married but for whatever reason left their marriage arrangements and began walking south with their dog. Their elders sent someone after them asking the two sisters to return to their own country to marry. They did not return and were punished. They were turned into stones, as was their dog, at the place where they are today, south of Whittakers Creek.' Percy Mumbler told John Mumbler this story [John Mumbler 24.5.2006].

The **'Two sisters'** at Brou Lake link the coastal people to the Manero people. The two sisters [mythologically] married and lived in both places [Alan Mongta 25.11.2005].

Trisha went fishing for blackfish with her mother at Whittakers Creek. She was shown the **Two Sisters**, the rock site, and told the associated story. *'.....there was a big camp of Jeringa people camped at Kianga near Bodalla. The Jeringa people had travelled from the Crookhaven Heads area, East Nowra and were heading south for the annual corroboree that was to be held in Bega.. two young warriors from the Monaroo tribe, crept into the camp*

and stole away with two of the young women. These two women had a pet dog who followed along faithfully.When the Jeringa men returned from their hunting expedition they were angered to learn of the passing events, the women who had been stolen were promised from birth to a tribal Elder (as was the way of our people then) and such an act was unlawful.The Jeringa men caught up with the Monaroo men, the two women and the dog, at what is now known as "Whittakers Creek". The two men were speared dead, the two women and their dog were turned to stone. They stand to this day, a reminder to others of the penalties imposed for breaking our lores....' [Trisha Ellis 1.6.2006].

When camping at Brou Lake, Ronnie Mason and his family utilised the area in and around Whittakers Creek; *'.....all this area is significantWhittakers Creek comes into Brou Lake, we use all that area for fishing and looking around.'* [Ronnie Mason 5.1.2006].

Lionel's grandfather took him to the Whittakers Creek area when he was a child. Lionel continues to fish in Whittakers Creek with his sons. He needs to get a key for the locked gate [Lionel Mongta 2.1.2006].

Georgina Parsons camped here as a child and remembers netting the creek for mullet to feed to family [Georgina Parsons 6.6.2006].

Lionel Mongta worked at the **Stony Creek Sawmill** before he was married. His brother Lyle worked here for 3 years. **Stony Creek** itself provided a good source of tailor and trout fish [Lionel Mongta 2.1.2006].

Mary lived at the Stony Creek Sawmill accommodation when she was in her early 20s. Mary's cousin Phyllis Arnold was also there at the time. Phyllis Arnold's father, Albert Stewart worked at the mill. When living at Stony Creek, Mary recalls collecting bimbullas from Dalmeny [Mummuga] Lake. They would fill up a tin caddy and take them back to Stony Creek to Curry them for dinner. They would also get abalone off the rocks at the point at Dalmeny [**Mummuga Head**] [Mary Duroux 6.2.2006].

In 1960 the family moved to Stony Creek, following sawmill work. When they were there Margaret began at Bodalla Public School. The family lived at Stony Creek, west of the highway in sawmill workers accommodation for four years. At Stony Creek Margaret recalls hunting kangaroos if there was no fish around. The kids would make Shanghais for the job. There were always fruit trees to feed off, apples, nectarines and peaches. Margaret recalls eating bush foods such as yams, with a pink flower. They swam in creeks and made canoes out of corrugated iron; plugging any holes with tar, melted on the road on a hot day. Margaret's Uncle, her father's brother, Alfred Stewart, was also living and working at Stony Creek. Her cousins were there too [Margaret Harris 9.3.2006].

'.....Koori people liked working at Stony Creek for Davis and Herbert because they paid proper wages.I almost cut off my hand here.....' Alex lived at the sawmill houses, not far from the mill. On weekends they went fishing in Stony Creek for eels. From Stony Creek working families would go to Nerrigundah for the weekend to pick peas and catch up with their families living out there [Alex Walker 11.4.2006].

Albert Solomon worked at the Stony Creek Sawmill in 1963, when he was 18. *'.....the sawmill houses were packed.Ben Brown and the Stewart boys were there, so was Ian and Stewart Hoskins and Neville Thomas, Harriett's brother.....'* [Albert Solomon 11.4.2006].

Pam Flanders remembers spearing fish in Stony Creek before she was married. This was around 1960 [Pam Flanders 11.4.2006].

Terry Parsons father, Cyril Parsons was a benchman; he worked at Stony Creek [Terry Parsons 18.12.2005].

4.30 LAWLERS CREEK, MUMMUGA LAKE & DALMENY

As noted above the area encompassing Brou Lake and Mummuga Lake is often referred to as 'Brou'. Mummuga Lake is also referred to as 'Dalmeny Lake', as it is immediately north of the Dalmeny Township.

When camping at Mummuga Lake, Ronnie Mason and his family utilised the area in and around **Lawlers Creek**, *'.....all this area is significant..... Lawlers Creek comes into Mummuga Lake.....we used all that area for fishing and to look around.....'* [Ronnie Mason 5.1.2006].

Alex Walker and Max Munroe worked at the **Lawlers Creek Sawmill** [Chris Griffiths' consults 16.3.2006].

The Lawlers Creek Sawmill was owned by Mitchell; it is still there today. Violet Parsons' father Robert Parsons worked there [Violet Parsons 6.4.2006].

Terry Parsons' father, Cyril Parsons was a benchman; he worked Lawlers Creek Sawmill [Terry Parsons 18.12.2005].

*".....I first came to **Mummuga Lake** when I was a kid, we came here, right here, and across over near the point and to another place on the other south side of Brou. All the black fellas had there own little areas, we walk from here to Jamison Point, fishing, day trips, take all the kids, a big mob of us. Four generations of my family camping here, there were five up until recently. Great grand kids coming tomorrow, we will teach them about this place. Kevin Mason, my brother still spears fish here at Mummuga. Bush tucker, eat a lot of gee bungs, raspberries, lilli pilli, more women's work, plenty of medicine. Mum would eat red clay for her blood pressure. She would swim out and get swan eggs from nests in the swamps around here, and parrots, she was well known. She never worried about money, she sent us into town, into Bodalla through the bush around the river, for a bag of flour, salt, sugar, that's all she wanted. We could fill up containers from Tuross River, get water and wash, take water to Mummuga....."* Ronnie Mason 5.1.2006.

".....six generations of our family have camped here, at Brou. This is a traditional fishing place and teaching ground, to teach young kids about bush plants, medicine, fire safety, cooking, boating. Key survival skills, training and story telling about our old people. Teaching them about the environment and to respect the land. Boys go with Ronnie to catch abs and collect firewood. Teach kids how to look after the wood, make sure they take the rubbish away. We have access to wild resources for cultural purposes and we are all reared on abs, periwinkles and pipis....." [Vivienne Mason 5.1.2006].

".....one year Uncle Norm drove a big truck from Sydney to 'Brou' [Mummuga Lake]. We were all in the back and the piddle bucket whet flying. They were special memories. Even

today, camping here is a time for the extended family to get together, renew family and cultural bonds. We talk about 'coming home', when we return to Brou...."
[Jacqueline Puckendge 5.1.2006].

".....I am 24-years-old, I am Jacqueline's daughter. I see this place [Mummuga Lake] as a teaching place, for culture and family. 'This is home, this place is steeped in cultural identity and beliefs...' [Carly Puckendge 5.1.2006].

".....children from the next generation are now coming here. My mum and her brothers and sisters and all their kids and grandkids, we are continuing that. When our mum died, we vowed to continue this. We only come once or twice each year, but it grounds our kids here. We have to take responsibility to teach our kids about what it means to be Aboriginal, their culture, it doesn't always just happen. It takes an effort. Bodalla Land Council owns this place, it is one of the last places still accessible. We want this place protected, for our culture....for the old fella [spirit] and burial site. Once we were fishing, ... sitting on bank, three of us, Vivienne said don't turn around, get into boat. ...the kids said'....what is staring at us...?' We were near the burial site. I was determined to return to see the 'the old man', the spirit man. I did not go on shore; I have never touched foot on the 'old fella on the point'. I have respect for places that are forbidden... This place is specialit sings to us, not just particular trees, the entire place. There is a real 'ambiance' here....." [Marcia Ella Duncan 5.1.2006].

".....When we come to 'Brou', we establish a reconnection with our ancestors. I learnt language or isolated words rather. I knew some words, I did not know at the time how important that was. My grounding in Aboriginal culture and language was from here..... Not just because of ancestral birthplaces are here, but also because we regularly came here. Even now when I pass Trunkenabella Bridge, I feel like I am home....." [Roslyn Ella Field 5.1.2006].

Carol Larritt camped with the 'La Pa' [La Perouse] mob at Mummuga Lake and caught loads of fish [Carol Larritt 23.1.2006].

When living at Stony Creek, Mary recalls collecting bimbullas from Dalmeny [Mummuga] Lake. They would fill up a tin caddy and take them back to Stony Creek to Curry them up for dinner. They would also get abalone off the rocks at the point at Dalmeny [Mary Duroux 6.2.2006].

John Pender currently resides in the bush, on the banks of Mummuga Lake. He lives off fish including snapper, tailor, mullet, dew fish, barracouta, bimbullas [used for bait] and oysters. He trades fish for rides into Narooma and for other needed services. He gives fish away if he can't eat all that he catches [John Pender 4.5.2006].

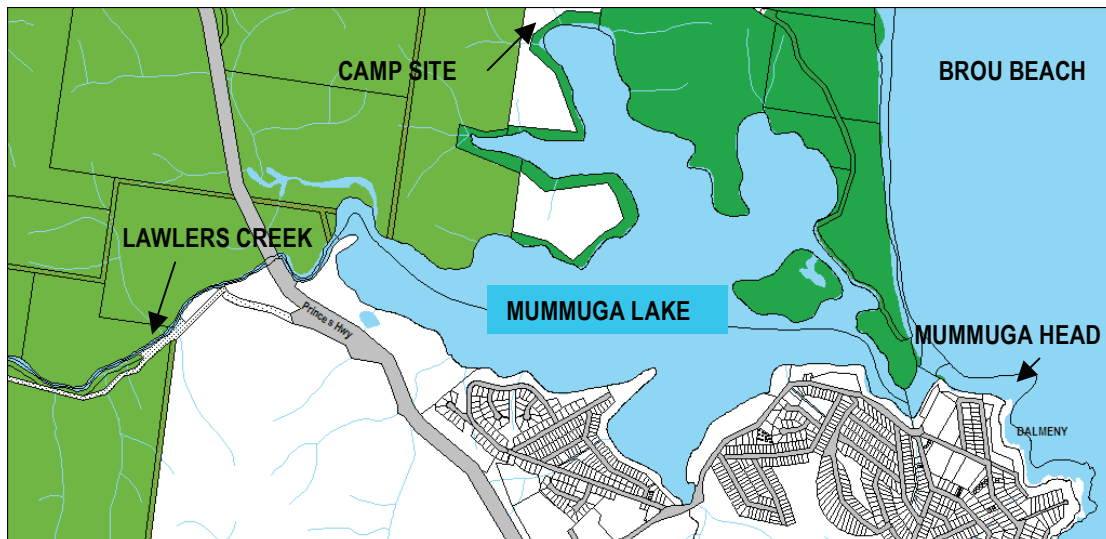
Margaret recalls visiting the Stewarts, her father's family, at Mummuga Lake over the summer holidays. They live in La Perouse. If camping, Margaret and her family bring water from Stony Creek in a kerosene drum. They would catch bimbullas and swim all day. They would visit the Dalmeny tip [previously located behind the present day tennis courts], to collect pumpkins and an array of reusable items. Margaret Harris recalls a chair moulded into the rocks at **Mummuga Head**, Dalmeny. Margaret heard that an old koori lady use to sit amidst the rocks and call in the dolphins. The dolphins would then bring in the fish and the men would catch them [Marg Harris 9.3.2006].

Ronnie Mason has memories of his father and mother collecting shellfish, lobsters and muttonfish off the rocks at **Dalmeny**. '.....Mum would also get gunyu swan eggs, wongas [pigeons], possums, and kangaroos. Our hunting dogs would chase the kangaroos for us. Rabbiting mainly around Brou Lake and Dalmeny when there were no houses. At Dalmeny we would go swimming and surfing, no houses there then. There were campsites, coming into Dalmeny, on the left hand side, now toilet blocks and picnic areas, a big camp was there, get oysters and bimbullas. Dad made spears out of garara sticks; you can get them around Narooma and Dalmeny. Stocks are dwindling and my son Darryl makes them now, still...' [Ronnie Mason 5.1.2006].

In 1956, aged 18 Alan worked at Dalmeny on the tuna boats and at the **Dalmeny Sawmill**. He lived in Dalmeny in a bush hut that he built from mill off cuts [Alan Mongta 25.11.2005].

Robert Parsons worked in the Dalmeny Sawmill, previously located in the south-eastern corner of the Pacific highway and Dalmeny Road junction [Violet Parsons 6.4.2006].

MAP 12: LAWLERS CREEK / MUMMUGA LAKE



4.31 NAROOMA, WAGONGA INLET & BARANGUBA [MONTAGUE ISLAND]

Like the Clyde and Moruya Rivers, Wagonga Inlet continues to be a focal point for Aboriginal people's connection to the area. It is used as a meeting place, a teaching place, a resource collection place and as a camping place. A number of pre-contact places have also been documented as well as mythological associations and present day connections relating to Baranguba [Montague Island]. The spirituality of the land remains, as does Aboriginal perceptions of the landscape.

Many places around **Wagonga Inlet** are significant to Aboriginal people including the '**Old Wharf**' at the end of Wagonga Picnic Area Road, used for day picnics, oyster, scallop and fishing; '**Shell Point**' mainly day use and '**Paradise Point**' used for picnics and women's gatherings to collect bush medicine and foods. Wagonga Local Aboriginal Land Council owns land at Paradise Point [Chris Griffiths' consultation 16.3.2006 / Vanessa Mason 22.5.2006].

There was a road from Nerrigundah to Wagonga Inlet, coming out at the old wharf. '*.....On our way from Nerrigundah to Wallaga Lake to go to a dance, we would stop for a feed of bimbullas at the old wharf. I was about 17 years old, so around 1946 ...*' [Georgina Parsons 6.6.2006].

Megan Patten recalls going to Wagonga Inlet, off **McMillian Drive**, with her grandparents. She was taught about traditional uses for the Mangrove. The family still lives in the McMillian Drive area today and utilise the resources in the vicinity [Megan Patten 29.5.2006].

There are ancient fish traps around **Lewis Island**, near the footbridge. There are shell middens along each side of Wagonga Inlet. My son found a grinding stone under the water at **Ringlands Point**, opposite Taylor's Wharf. Governor Stewart, the two brothers Henry and Christy Stewart lived in the Wagonga Inlet area [Vivienne Mason 1.6.2006].

Forsters Bay in Wagonga Inlet is a traditional fishing place where oysters and bimbullas are collected [Vivienne Mason 5.1.2006].

Valerie Andy worked at the **Narooma Cannery**, Forsters Bay for two years during the mid 1950s [Valerie Andy 20.12.2005].

Many koori people were working at the Narooma Cannery, at the end of Forsters Bay, including Bruce Ella and Lionel Mongta. Bream, flathead, salmon and kingfish were caught and canned here [Chris Griffiths' consults 16.3.2006].

Lionel's great grandmother, Mrs Hunt from Braidwood, Mary Ellen Piety's maternal grandmother is buried at the **Narooma Cemetery** above Narooma Beach. Mrs Hunt was married to Dick Piety I [Lionel Mongta 2.1.2006].

As a child Ted Thomas and others camped on the **Narooma Flatlands**. In the area of **Bill Smyth Oval**, Narooma, there is a scarred tree and ochre quarry [Chris Griffiths' consults 16.3.2006].

There is an ochre quarry above the oval, looking over the Narooma flats. There are shell middens there too. Before my time there were koori people living all around the hills

overlooking the flatlands. The old Koori people use to have foot races there, they raced for money [Vivienne Mason 1.6.2006].

Bar Beach, Narooma is another traditional Aboriginal place to fish; annual gatherings are held there. There is a **burial** at Bar Beach, near the quarry on top of that hill. There is a cut out in the cliff there. *".....I was fishing with Wendy and Doug with six hand lines along Bar Beach. We heard a scream coming from up the hill. The scream came closer, closer towards us, then from under the ground. We grabbed the lines and buckets and got into the car. I have never been so scarred in all my life. A friend's father lives in a house on the hill, near the burial ground. He has seen old black fellas walking through his yard....."* [Vivienne Mason 5.1.2006].

There is a male restricted area on **Baranguba [Montague Island]**. Merv has been to Montague Island for fishing and for ceremonial purposes, whilst Shirley Foster, his wife recognises that the island is 'not my place' and as such has not been there. Young male initiates are taken to the Baranguba for ceremonial purposes. Merv himself was initiated into the ways of Aboriginal Lore on Baranguba. The island is a place to teach young men cultural business. As Merv noted *'.....women can't go there, they might get sick if they do, or we could make them get sick.....'* Merv has memories of his grandparents paddling to Baranguba in a canoe. Merv goes there now in a speed boat and was never permitted to go onto the island as a child [Mervyn Penrith 11.4.2006]

The northern end of Baranguba is restricted to men only. Women are permitted to go to the southern end of the island [Pam Flanders 11.4.2006].

Arthur Thomas took Valerie and her sisters to Baranguba [Montague Island] for lunch. They travelled there in a canoe. They caught a groper, lobsters and some muttonfish. They saw a wobby gong and left it alone. Valerie remembers Arthur's grandfather dancing on the water's edge to bring in the fish. When the fish came to shore he speared them [Valerie Andy 20.12.2005].

There are fresh water springs on Montague Island. There is no need to take water over there [Ronnie Mason 5.1.2006].

The Wagonga people use to go over to Baranguba each year to collect muttonbird eggs. According to an old newspaper article, one time when the men and boys were returning, they had their canoes all tied together, a huge wave came and drowned the lot. All the women and children were waiting on the headland for them to return, but they didn't [Vivienne Mason 1.6.2006].

Baranguba is associated with Gulaga and Nadjanuka; Baranguba being Gulaga's eldest son. Many koori people know this story, although not many koori people have actually been to the Island [Chris Griffiths' consults 16.3.2006].

'...The whole of Montague Island is sacred. Women should not go there..' [John Mumbler 24.5.2006].

4.32 GLASSHOUSE ROCKS / HANDKERCHIEF BEACH / NANGADGA LAKE

*‘.....**Glasshouse Rocks** is another significant, traditional fishing area. We can’t get in there now because the main access is privately owned. We can walk a few kilometres, but that is a problem for our older teachers who have issues with old age. We want to be able to fish and dive there, not just our family but other families as well..... [Vivienne Mason 5.1.2006].*

‘.....Last year, Glen, Ronnie and Viv were at Glasshouse teaching Marcia and Madison how to catch and prepare abs, the proper way. Culture is an ever-evolving thing. No longer are we looking for vines for fishing nets, they are made; bark canoes are now power boats.....but the practice stays the same..... [Phil Duncan 5.1.2006].

There are exposed shell middens all along **Handkerchief Beach** and around the headland. Our family has always gone here to fish and around to **Nangadga Lake** to prawn. When I was about 16, I remember going to Nangadga Lake with Ronnie’s family. The boys walked through the water with spears, not making one ripple. Nanna Bella was sitting on the lake’s edge with the fire going, they were throwing the mullet to her and she cooked them straight away. I will never forget that, they were so good at what they were doing. Ronnie’s father and eldest brother taught Darryl, Ronald and Glen how to make spears out of the garara stick; they have also been spearing at Nangadga [Vivienne Mason 1.6.2006].

Keith Nye has camped and fished at Handkerchief Beach and Nangadga Lake; throughout his entire life [Keith Nye 1.3.2006].

4.33 CORUNNA LAKE, FULLERS BEACH & BOGOLA HEAD

*“.....**Corunna Lake** is one of our traditional prawning places. Nan Stewart told me that Christy Stewart and Emily Walker said that old Bates gave them land at Corunna so they could farm vegetables. They had 17 kids and needed to feed their family. Corunna Lake is not so good for camping. We fish there until 2 am, then leave because an ‘old fella’ lives there....” [Vivienne Mason 5.1.2006].*

Families living at Wallaga Lake use Corunna Lake for camping over summer. Their extended families join them [Lionel Mongta 2.1.2006].

Carol Larritt’s father Arthur Stewart was born in Tilba Tilba in 1920 and worked at the **Corunna Lake Sawmills** [Carol Larritt 23.1.2006].

The ‘Honeysuckle’ camp is in the sheltered easterly shores of Corunna Lake, behind Loaders Beach. The nearby Nargal Lake is fresh, whilst Corunna Lake is salty. The area is a teaching place for families to pass on traditional ecological knowledge to younger generations. Families diving off **Corunna Point** and fish off **Loaders Beach** [Chris Griffiths’ consultations 16.3.2006].

Traditional fishing areas include **Fullers Beach** for collecting muttonfish off the rocks [Vivienne Mason 5.1.2006].

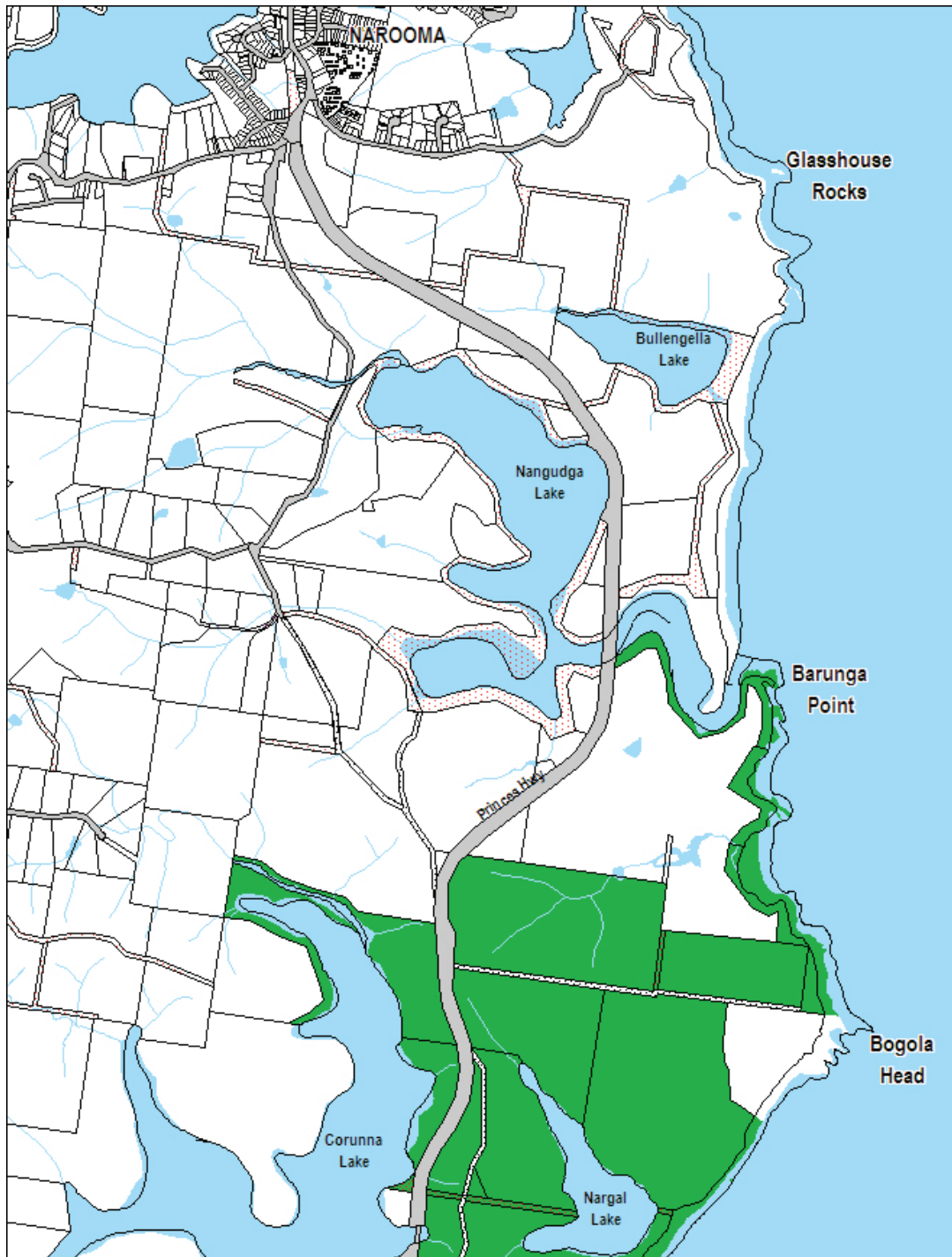
There are burial sites on Fullers Beach. **Bogola Head**, is also known as ‘Fullers’, and continues to be used for fishing and diving. Nargal Lake is fresh water. Wagonga Local

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

Aboriginal Land Council has land here. Mason family often comes here [Chris Griffiths' consultation 16.3.2006].

There was a camp at Bogola Head, under the honey suckle. People would camp here on their way back to Wallaga Lake [Beryl Brierley 12.5.2006].

MAP 13: GLASSHOUSE ROCKS, NANGADGA LAKE, BOGOLA HEAD & CORUNNA LAKE.



4.34 MYSTERY BAY, POOLES POINT, 1080 BEACH & TILBA LAKE

As evidenced by the archaeological remains throughout the area, it is likely that the area was utilised well before the arrival of Europeans. Located between the community centres of Narooma and Wallaga Lake, the area has been highly utilised by the Aboriginal community over the past century. Tilba Lake was popularly used as a camping base during the 1950s and 60s; families' fishing in Tilba Lake, around Pooles Point to the north and along Wallaga Beach to the south. Mystery Bay continues to be a highly valued place to camp, initially due to its proximity to a fresh water source and seafoods, as well as providing shelter from the wind and sun. Today a government-supplied tap has replaced the fresh water source, and fishing has its limitations. However, the need to unite with family, to maintain cultural connections with the land and sea, and teach younger generations traditional fishing techniques, for instance, remains strong.

Beryl Brierley, born in the Tilba area, has memories of camping and fishing at **Mystery Bay** throughout the 1940s. *'.....people from Wallaga Lake always collected **white clay** along the creek. The place has been covered over by the road now. Everyone painted their wood fire chimneys with the white clay, everyone was proud of their white chimneys. There was a fresh water **spring** where the houses are now. It is probably in someone's back yard.....'* [Beryl Brierley 12.5.2006].

'...Traditionally, Mystery Bay was the place to find muttonfish. Nan Stewart cooked muttonfish on the beach at Mystery Bay.Once I saw the rocks in water light up,the surface and the rocks under the water were luminous...' [Vivienne Mason 5.1.2006].

For the residents of Wallaga Lake, Mystery Bay is one of the main camping and fishing places. Sisters Harriett and Pam often walked with their parents between Wallaga Lake and Mystery Bay. Harriett's mother once found a skeleton on the point at Mystery Bay. So the families choose to camp in the bush, closer to where the houses are now. Harriet remembers her grandparents fishing and camping here, and also at a place between Bunga Head and Mystery Bay. There was a fresh water spring flowing onto Mystery Bay, near where the campground is today. Pam recalls collecting abalone here [Pam Flanders and Harriett Walker 11.4.2006].

Lionel Mongta recalls the Andy, Parsons, Davis, Noble and Carter families camping at Mystery Bay. The Noble family had tribal markings on their bodies. Fresh water once flowed onto the beach. There is also a man made well on the north side of the campsite. This campsite was good all year around, so people could stay for months at a time. Fish would be fried with butter bartered, in exchange for snapper, from the Thompson's farm. Percy Davis's brother, 'Uby' camped at the most easterly end of Mystery Bay. 'Uby' travelled between Tilba Tilba Lake and Mystery Bay depending on the availability of fish. If bream were plentiful at Tilba Lake he would camp there. If snapper were on at Mystery Bay he would camp there.

Lionel spent much of his childhood with his Uncle Gundy [Ted] Davis. Gundy was married to Lionel's mother's sister Lizzy [nee Andy] Davis. In the 1940s Gundy Davis worked at Mystery Bay fishing with hand lines and hauling in fishing boats up the slips. Lionel was taught traditional hunting and gathering skills by Gundy Davis. He was shown the ancient **fish traps** at Mystery Bay, located immediately off the point, amidst the rocks. During the war, Lionel regularly collected fish from the fish traps. Gundy Davis's totem was the sandpiper, now his descendants hold the same totem.

Lionel's grandfather, Bob Andy worked as a tracker in search of the gold missing from Mystery Bay from off Le Mont Young's boat which was sailing from Bermagui to Sydney. The story, as told to Lionel, was that the boat anchored in the Bay in search of water, a smaller rowboat came ashore. The smaller rowboat was found with spears, and bullet holes but without people [alive or dead] or gold [Lionel Mongta 2.1.2006].

".....Dad always took us here to fish and camp. There were a lot of Aboriginal families living at Mystery over summer. They picked up the river when the work was on. I was last there 20 years ago. We camped on the beach just south of the Mystery Bay.where fresh water came onto the Beach ..." [Linda Cruse 1.3.2006].

It is mainly the Solomon family from Victoria who camp at Mystery Bay today. Ted Thomas used the traditional fish traps at Boat Harbour Point when he was a child [Chris Griffiths' consultations 16.3.2006].

John camped at Mystery Bay with his mother and father during the 1950s. His father fished and his mother was the camp cook. John slept in a tomato box. The family moved around depending on where the fish are. John's mother and aunties Mavis Longbottom [nee Page] and Lola Ryan [nee Page], made shell trinkets 'they were shell workers'. The kids collected shells from Mystery Bay for them to use. John's mother would come here to catch up with her family; the Moores, Masons and Mongtas.

John was recently sitting on the rocks at Mystery Bay with his 70-year-old uncle [Keith 'Hooks' Page]. His uncle had sat in the precise location as a 12 year old, in the 1940s. John sees him and his family as having 'visiting rights' to Mystery Bay. His contact with Mystery Bay keeps on going, although it is a bit harder to stay there for more than a week due to the camping fees. Christmas 2005, New Years Day was a scorcher, reaching 43 degrees. John described how all the campers, elders and kids, came onto the beach to cool down. All of those koori people have an affinity with that place, as a meeting place for families that have been moved or have relocated to distant towns and cities. Families from Victoria and Sydney, meet up at Mystery Bay, annually. John has brought his children to Mystery Bay to ensure that they meet their relatives. *'.....Mystery holds power, power sitting in the land, you can almost hear the corroborees, singing in the bush. ...it comes to you when you are there. ...'* [John Pender 4.5.2006].

On weekends and during school holidays Margaret and her parents went to Mystery Bay to camp with their extended family. They would travel there in a taxi Friday afternoon and return Sunday evening. They would hang a tarp between two trees and feed off the sea. They ate bimbulla sandwiches, and curried or rissole muttonfish [Marg Harris 9.3.2006].

People residing at Wallaga Lake also used **1080 Beach**, also known as **Tilba Beach** during the 1950s and 1960s as a summer camping area. It was not a long walk from Wallaga Lake. Pam Flanders recalls fishing for flat head, prawning and collecting blackberries here. The area is seen as a teaching place where traditional ecological knowledge can be passed onto the younger generations. Families from other areas would meet here with Wallaga Lake families. **The Tilba Lake** was once open, but is currently closed to the ocean [Chris Griffiths 16.3.2006].

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

Lionel recalls there being a spring fed fresh water creek at the northern end of the beach however, weeds presently choke the creek and the water is not running [Lionel Mongta 2.1.2006].

Throughout the 1960s and 1970s Merv Penrith and Shirley Foster frequently took their kids to camp at Tilba Lake, Mystery Bay and 1080 Beach. They slept in a tent and fished on the beach and in the lake. They took fresh water to Tilba Lake from Wallaga Lake. *'I have been through a lore that is 1000s of years old, if I can't fish in Tilba Lake, there'd be hell to pay, I need to fish...'* [Mervyn Penrith 11.4.2006].

With her family and friends, Beryl would camp at Tilba Lake in the school holidays, when people did not have to work all day long. The usual camp was under the fig tree, now covered by sand dunes. The sand is creeping towards the lake. There were always plenty of prawns and fish in the Tilba Lake. We slept in 'woggas', with canvas and corn bags sewn together like blankets to keep the dew off, like a fly over a tent. When camping at Tilba Lake, we always went to Tilba Beach [1080 Beach] and around the rocks to Mystery Bay for lobster and muttonfish. We usually returned to Tilba Lake to camp. *'I crave our natural foods...I try to eat fresh food when ever I can....'* [Beryl Brierley 12.5.2006].

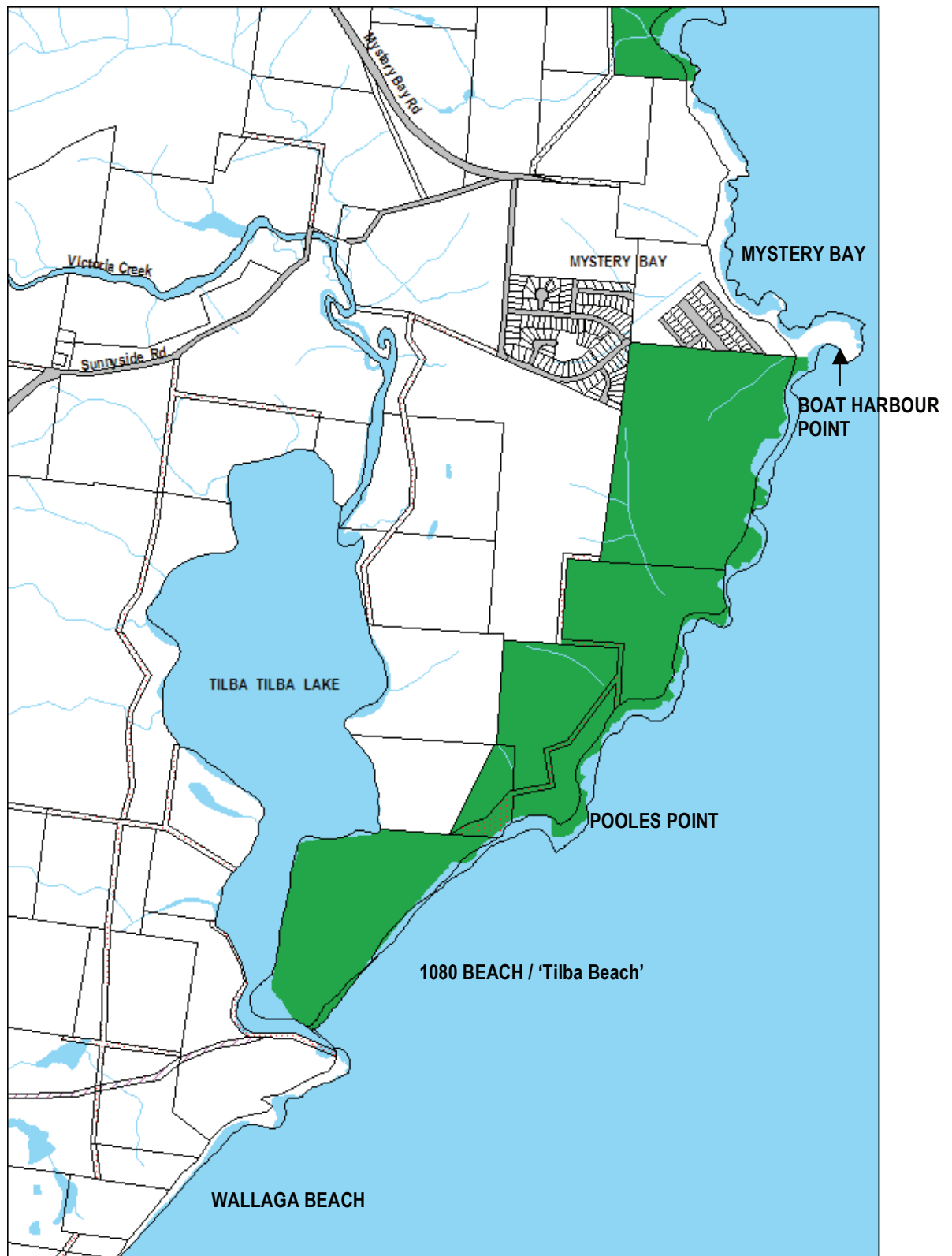
Pam Flanders and Harriet Walker recall prawning in the Tilba Lake. They camped in the sheltered heath land, near a fresh waterhole. Alex Walker recalls a lot of koori families camping there throughout the 1950s [Alex Walker and Pam Flanders 11.4.2006].

During the war years, a well-used camp was established and used by the Wallaga Lake mob. When camping at Tilba Lake, if night fishing was on at Poole's Point, those fishing would camp over night at Pooles point, returning back to the main camp the following morning. Lionel recalls camping here over the summer holidays when the picking work was at a stand still [Lionel Mongta 2.1.2006].

Jeff Bates owned **Haxstead** farm, near Tilba Lake. Bob Andy and Valerie Andy worked there. Pam and Harriett's father, Arthur Thomas worked here also, milking cows, cleaning and building [Pam Flanders 11.4.2006].

Pam Flanders and Harriet Walker have memories of fishing with lines and spears off **Pooles Point**, a rocky point close to Tilba Lake. This area is commonly used by residence of Wallaga Lake for day trips, as it is a short walk from Wallaga Lake along the Wallaga Beach. Harriett recalls camping at Poole's Point with her grandparents. They took a little swag each and made wind breaks from the shrubs and trees in the area. There was running fresh water near Poole's Point [Pam Flanders and Harriett Walker 11.4.2006].

MAP 14: MYSTERY BAY / POOLES POINT / TILBA LAKE



4.35 GULAGA [MOUNT DROMEDARY]

Gulaga [Mount Dromedary], Najanuka [Little Dromedary Mountain], in the Tilba area and Baranguba [Montague Island] to the north off the coast at Narooma, remain deeply precious to the Aboriginal community across the south –east coast. These places are interlinked and together hold a great deal of cultural history, they offer a link between the Dreamtime past and the spirituality of the land in the present; they are places on which personal and group identities are based; and they provide a place to take refuge, rest and reflect.

Violet Parsons' elders told her the mythical Dreamtime story relating to **Gulaga, Najanuka** and **Baranguba**. Gulaga is the mother mountain. She has two sons, Najanuka and Baranguba. Baranguba did not listen to his mother when he should have and has forevermore water blocking him from getting back to his mother. Baranguba is Montague Island. Najanuka was made to stay close by his mother and is now represented by Little Dromedary Mountain, not far from Gulaga. The moral to the story, they said is '*always do what you are told*' [Violet Parsons 6.4.2006].

Elders took Mervyn Penrith up Mount Gulaga; they told him about the cultural significance of the mountain; that there are women and men's places on Gulaga. In accordance with Aboriginal Lore, men are not permitted to go into the women's places, and women not permitted to go into the men's places. A man and a woman can be seen in the topographical form of the mountain. The woman is lying in a north to south direction on the south side of the mountain, whilst the man is lying in a south to northeasterly position towards the northern side of the mountain. Their two heads meet at the top of the mountain.

In 1979 Mervyn helped Ted Thomas and Percy Davis to protest against a Japanese company logging on Gulaga [and Biamanga] Mountain. The company was blowing up sacred rocks and knocking down sacred trees. Mervyn Penrith, his partner Shirley Foster, Kevin Gilbert and Ronald McLeod took a signed petition to the Japanese Embassy in Canberra. The logging was stopped and the process to return the ownership of the two mountains back to Aboriginal people began. Merv was an official guest at the May 2006 ceremony, when the land title to Gulaga was handed back to its original owners; the Aboriginal custodians [Mervyn Penrith 11.4.2006].

Valerie Andy has seen Wallaga Lake from Gulaga Mountain, where she ventured with her husband. Over the years however, she has 'stayed away from that place' [Valerie Andy 20.12.2005].

Eddie Foster recalls walking up Gulaga Mountain; '....it took a long time to get back down....'. [Eddie Foster 11.4.2006].

'.....From Wallaga Lake, in the early hours of the morning, before the sun has risen, you can see the lights of the spiritual ancestors walking up the side of Gulaga mountain. These are the spirits of the men who were walking up Gulaga to get ready for a ceremony; they had lights, firelights to show them the way.....it is like a ceremonial walking track.....' [John Mumbler 24.5.2006].

When Beryl Brierley was a young child, elder Uncle Gundy took her sisters, brothers and cousins onto Gulaga Mountain. Beryl was too young to participate but heard they hid in the bush and waited until the Lyre birds did their mating dances. They were taught about the

plants on the mountain. Gulaga is like a weather clock, you can read what the weather is doing or about to do by looking at the mountain. The mountain behaves differently at different times of the day and year.

The Police use to chase Aboriginal people with guns, as a sport; the Aboriginal people being chased knew where the old walking tracks were over Gulaga and took refuge there. In wintertime, Aboriginal people from Cooma would avoid the snow by travelling over Gulaga to the coast, and return in springtime when it warmed up [Beryl Brierley 19.12.2005].

Pam Flanders remembers day trips, up one side of the mountain, and having a look out over Wallaga Lake and Merrimans Island [Pam Flanders 11.4.2006].

Harriett Walker believes that, in accordance with traditional Aboriginal lore, camping is not permitted on Gulaga. Harriett knows that Gulaga has a men's ridge and a women's ridge [Harriett Walker 11.4.2006].

Mt Dromedary was traditionally known as *Duligal*, people then started to call it *Gulaga*. In the early 1900s when the police came to Wallaga Lake to take the children away to institutions, families ran away, and hid on Gulaga Mountain [Georgina Parsons 31.5.2006].

'....old people like 'Bim' Percy Mumbler, Ernie Silver, Chock Noble, Munns Hammond told us not to go up Gulaga. These men would know about Gulaga. They told us blokes stories for the place when we all lived at Lavis's farm.....' [Ronnie Mason 5.1.2006].

The stem from the 'Garrara' tree can be collected from around Gulaga and used for making spears. The 'Mingo' grass tree was also used to make spears. The resin and stem was used by Ted Thomas who sold them by the bag to people making shellac. Percy Mumbler and Jeff Tungai collected eels from the fresh water creeks running off Gulaga. Jeff Tungai's wife Martha [nee Andy] was born on Gulaga [Chris Griffiths' consultation 16.3.2006].

A walking track links Gulaga to the Shoalhaven, via Nerrigundah and Wandella. This route also has links to Bodalla [Tuross River] and Mt Kosciuszko via Cooma [John Mumbler 25.11.2005].

4.36 NAJANUKA [LITTLE DROMEDARY MT]

Violet Parsons' elders told her the mythical Dreamtime story relating to Gulaga, **Najanuka** and Baranguba. See above [Violet Parsons 6.4.2006].

According to Merv Penrith, **Najanuka** [Little Dromedary Mt] is a sacred mountain. Merv himself has never been up the mountain; he has shown respect for the mountain by staying away from it. Merv was always told not to go there. He recalls other boys sneaking up onto the mountain to collect bird's eggs; they would get a hiding when they returned to Wallaga Lake. Shirley Foster remembers the whitest eagle having a nest up there. It ranged between Gulaga and Najanuka, nesting at Najanuka [Merv Penrith and Shirley Foster 11.4.2006].

Najanuka is associated with the 'finch men', as described by Percy Mumbler and Jeff Tungai. During the last century men would collect pigeon eggs from the mountain [Anne Thomas and Michael Darcey: Chris Griffiths 16.3.2006].

Valerie Andy has hunted in the Najanuka area [Valerie Andy 20.12.2005].

Harriett has not been to the top of Najanuka as she was too scared. She has however collected raspberries and Lilli Pillis from the lower slopes of the mountain. People collected birds from nests located in the sides of the mountains [Harriett Walker 11.4.2006].

Uncle Gundy took Beryl Brierley's sisters and brother to Najanuka when they reached a certain age. They saw an 8-coiled carpet snake. Beryl was too young to go with them [Beryl Brierley 19.12.2005].

4.37 TILBA TILBA / CENTRAL TILBA

The Tilba Tilba and Central Tilba area is in close proximity to the Wallaga Lake community. Many Aboriginal people's stories about Tilba relate to employment in the agricultural industry and the presence of Gulaga Mountain to the west of the village. Unfortunately, unlike other public schools across the shire, Central Tilba School would not, for a period of time at least, allow Aboriginal students to attend, as described below.

Vivienne Mason's grandfather Edward 'Ted' Stewart was born at **Tilba Tilba**. He married Muriel Coolie from Nelligen. Ted's father was Christy Stewart and mother Emily Walker. Emily Walker's father was Neddy Walker from Wallaga Lake. The Stewart family left the Tilba Tilba area following the timber industry to Annandale, Sydney, where they stayed. Every year the families '*trek back to ancestral land...to maintain their connection*'. Grandfather Stewart passed away when he was 50 years old. He always sang the name 'Tilba Tilba', that was his country and he died before he could take the family back [Vivienne Mason 5.1.2006].

Billy Thomas was working for the Bates family in Tilba Tilba [Valerie Andy 20.12.2005].

The rocks behind Tilba were home to wild goats. During the 1960s at Christmas time Ted Thomas and Percy Mumbler would shoot a few goats for Christmas dinner back at Wallaga Lake. Someone would dress up as Santa and give toys to all the kids. Eileen Morgan once said that the gold lost during the Mystery Bay saga was hidden in the rocks behind Tilba or at the bottom of Wallaga Lake 'in a pickle jar' [Chris Griffiths' consult].

During World War Two when Mary was 5 years old, she walked to Tilba Tilba from Wallaga Lake with her Aunt to do some shopping. Mary had one penny and her aunt told her to save it, 'put it in the bank', rather than spend it. Mary slotted the money into a hole in the side of the bank! [Mary Duroux 6.2.2006].

Aboriginal people worked in the **Central Tilba Cheese Factory** [Chris Griffiths' consults 16.3.2006].

Valerie Andy and her family have always shopped at **Pam's Store** in Tilba Tilba [Valerie Andy 20.12.2005].

Residence of Wallaga Lake would regularly, and continue to visit Tilba Tilba to shop at Pam's Store and drink at the **Dromedary Hotel**, Central Tilba. Glenis Kelly remembers dances at the **Central Tilba Hall**. The usual travelling route between Tilba and Wallaga was through the corn paddock. The **Tilba Tilba Sports Ground** was located at the Mystery Bay

Velodrome and was well used by both Aboriginal and non-Aboriginal families. Lionel Mongta played football there. [Chris Griffiths' consults 16.3.2006].

Beryl Brierley's father, Ernest Andy and his brother Robert 'Bob' Andy played in the **Wallaga Lake Football** team. They were never beaten. Beryl recalls seeing them play at the Tilba Tilba Football field [Beryl Brierley 12.5.2006].

Beryl's mother tried to enrol her children into the **Central Tilba Public School**. *'.....They said we were not allowed. I did not know until years later that they were prejudice against Aboriginal people, kids and all. We were well known in the area, the Andy family, but the kids had to go to Wallaga Lake every day for school, all the Aboriginal kids went to Wallaga Lake School...'* [Beryl Brierley 19.12.2005].

In 1946 Lionel and his brothers, Lyle [dec] and Wally [dec] attended Central Tilba Public School for *two hours*. On that day the manager of Wallaga Lake complained to the principal of Central Tilba School because he did not wish for his own children to be attending school with 'three back kids'. The boys then made the daily walk from Central Tilba, where they lived, to Wallaga Lake School, to be schooled with other Aboriginal children. The three brothers attended Wallaga Lake School for the next two years [Lionel Mongta 2.1.2006].

As a child Lionel lived on the veranda of the **Thomson's** wooden farmhouse. He lived there with Ted and Lizzie Davis; Lizzie made butter, whilst Ted worked as a farm hand for Mr Thompson [Lionel Mongta 2.1.2006].

Many families from Wallaga Lake worked in the Tilba area for the **Bates** and **Diblon** families, including Albert Solomon, Lionel Mongta and Ted Thomas. People would work chipping bracken fern and milking cows. Tilba was not seen as a racist town, the Bates family in particular showed good will to Aboriginal people [Chris Griffiths' consults 16.3.2006].

Beryl Brierley was born in the vicinity of **Millers** farm, Central Tilba in 1932, her grandfather Robert Andy worked here clearing the paddocks, cutting bracken for cow pastures. Beryl's eldest sister Patricia Andy was born at the base of Gulaga Mountain. In the school holidays, Beryl and her brothers and sisters would walk to Mystery Bay and Tilba Lake to go prawning and collecting muttonfish. White clay would be collected from Mystery Bay and used for painting fences and fireplaces. Beryl recalls walking with her sister-in-law Valerie Andy [who was married to Bob Andy, Beryl's brother], from Tilba to Bermagui to go to the pictures [Beryl Brierley 19.12.2005].

Lionel's maternal grandfather was Bob Andy, a well-known tracker and his maternal grandmother was Mary Ellen Piety, an Aboriginal midwife who worked at the **Corkhill's** farm in Tilba Tilba. Mary Ellen was trained as a midwife by Mrs Corkhill, a nurse who never saw winter. She spent the Tilba winter in England and the English winter in Tilba. Later in life Mary Ellen lived at Wallaga Lake [Lionel Mongta 1.2.2006].

Miller's was at the base of Gulaga Mountain. Robert Andy, Beryl Brierley's grandfather, worked there cutting bracken [Beryl Brierley 19.12.2005].

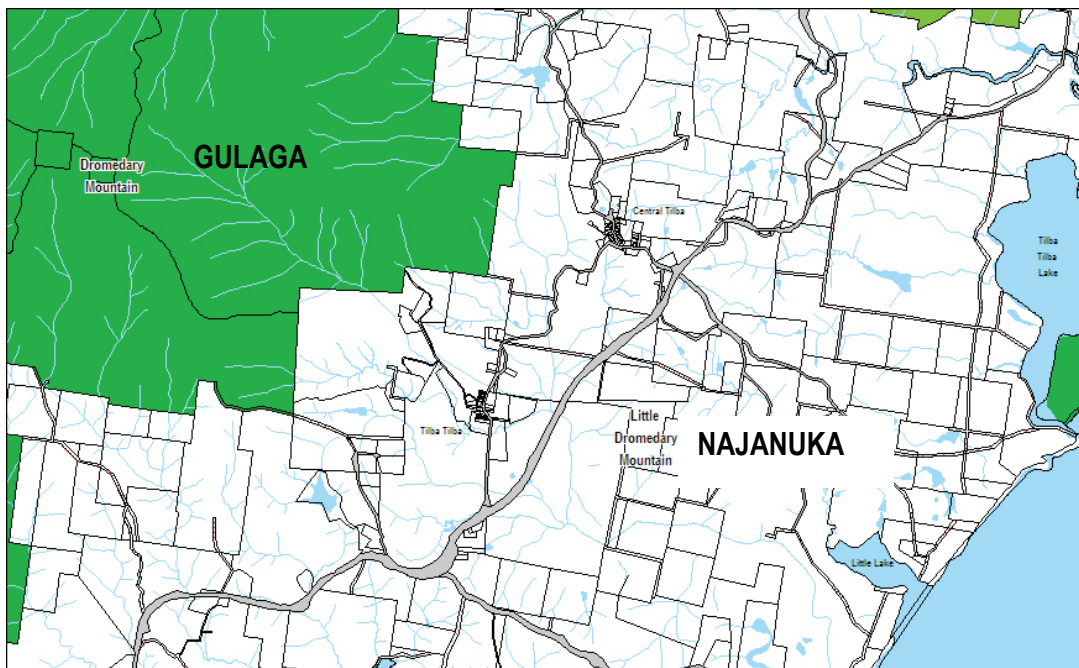
Amelia 'Millie' Andy was born at Central Tilba in 1928; delivered by her grandmother Mary Ellen Andy [nee Piety]. Her place of birth was pointed out to Maureen by a close family

member who said that her mother Millie was born on a women's site in the local area [Maureen Davis 15.12.2005].

'The Pines' was 'home base' for Beryl as a child. From here she followed her 'gran' Mary Ellen Piety to different farms, picking and doing odd jobs. They would do half a day on one farm and walk to another farm in the Tilba area to work in the afternoon. Mary Ellen worked until she was 80, picking all around the Tilba area. Throughout the mid 1900s Elizabeth Andy 'Lizzie' worked at **Reeds**, whilst Lizzie's brother, Beryl's father Ernest Andy worked next door at **McCall**. Both farms were in Tilba. In the 1940s Beryl Brierley worked at the Dromedary Hotel, Central Tilba [Beryl Brierley 12.5.2006].

In 1939 Lionel Mongta moved from Victoria to Central Tilba with his aunt [mother's sister] Lizzie Andy. They lived and worked at 'The Pines' dairy farm. The family lived off a combination of bush and farm food. Lionel's brother Wally was born at 'The Pines', as was Jenny Parsons and Marie Andy [Lionel Mongta 1.2.2006].

MAP 15: GULAGA [MT DROMEDARY], NAJANUKA [LITTLE DROMEDARY MT] & TILBA.



4.38 WALLAGA LAKE, WALLAGA BEACH & DIGNAMS CREEK

This area has a rich post contact history, particularly since the establishment of the Wallaga Lake Reserve in 1891, located on the northern side of Wallaga Lake. Part of the Wallaga Lake Reserve is now known as the Wallaga Lake Village and is owned by the Aboriginal community. Archaeological investigations reveal that the area was also used prior to the arrival of European settlers. The array of ecological zones, including Dignams Creek, Wallaga Lake, Wallaga Beach and the surrounding bushlands, have supplied a diversity of natural resources to the Aboriginal community, both to the residents of Wallaga Lake community and itinerant travellers.

Harry Bates, Jeff Bates's father, gave land to koori people. The land included the **Wallaga Lake Reserve** and the present day Akolele Township. The Akolele portion of the reserve was sold in 1949 by the Aborigines Protection Board to the dismay of the Aboriginal residents of Wallaga Lake. The land title to the Wallaga Lake community remains in the hands of Koori people [Pam Flanders and Harriett Walker 11.4.2006].

Echidnas can be caught in the Wallaga Lake Village area. Native beehives can be found in the bush around Wallaga Lake. Valerie Andy once had a pet named 'PC'. It was a possum combined with a cat, it was white with short paws. The National Museum of Australia came to take photos of it [Valerie Andy 20.12.2005].

In the 1950s many men from Wallaga Lake were collected and taken to work on the construction of the Warragamba Dam south west of Sydney. It took 12 years to build [1948 – 1960]. Male members from the Carter, Hoskin, Andy, Thomas and Parson families were sent. Georgina's father, George Parsons and her uncles, Bob and Crongee, were amongst the men who participated in this work. Georgina stayed at Wallaga Lake with her mother whilst her father was away [Georgina Parsons 6.6.2006].

Maureen's mother Millie grew up in the Tilba and Wallaga Lake area under the care of Mrs. Edward Andy (Aunty Lizzie), Ernest Andy and Winifred Bloxsom, and went to school at Wallaga Lake in 1935. The western spur of the Wallaga Lake community is known by some as 'Granny Andy' Point after Mary Ellen [nee Andy]. As a child Maureen recalls a trip to Wallaga Lake to visit with some family. Upon entry, Maureen's parents had to visit the Manager's station to seek permission to visit, getting approval to stay with family they had to sign the visitor's book. In 1973 Maureen stayed with Aunty Val Andy [nee Solomon] and Uncle Bob Andy for several weeks [Maureen Davis 15.12.2005].

Ronnie's paternal grandmother 'Nanna Bella' Mabel Simms spent years at Wallaga Lake, she was 102 when she died. She brought Ronnie's father down the coast when he was new born; Ronnie's father went to school at Wallaga Lake. His grandparents from Orbost would visit the Thomas family at Wallaga Lake, travelling in a horse and cart. Ronnie's mother Trixie Thomas was 'guggada', 'fixed up' by the feather foot, the clever fellas. *"....They put a bowenge into her, they caught her near Mucken's Point near Mosquito Point, the lad walked passed and mum fell over. They got old 'Gunarl' Rosy Mumbler, to pull out her heal it fixed her up. This business was much stronger than any bush medicine; she was fixed up by a traditional healer, mum's mother was traditional with her medicine too."* [Ronnie Mason 5.1.2006].

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

During the 1960s Ted Thomas ploughed a patch of land in the Wallaga Lake community, opposite the present day preschool and established a vegetable garden. His project was not economically viable because there were 'too many two legged bandicoots eating the vegetables' [Chris Griffiths' consults 16.3.2006].

The area where Wallaga Lake community is today was previously known as 'Tilba Tilba'. In the early 1900s when the police came to Wallaga Lake to take the children away to institutions, families ran away, and hid on Gulaga Mountain [Georgina Parsons 31.5.2006]

At Christmas time, a cattle truck would take family from Batemans Bay to Wallaga Lake to visit family. Violet Parsons recalls Uncle Jim playing the violin. They had to get permission from the manager before entering the mission. They would camp with family living at the mission and collect bimbullas, Mussels, and oysters from Wallaga Lake. They usually brought the food back to the mission to eat [Violet Parsons 6.4.2006].

John Pender camped at Wallaga Lake, Muckens Point, with his parents. They were visiting Alan and Grace Mongta and their kids. Throughout the 1980s John brought his children to Wallaga Lake to meet family, including Les Mongta, Lionel's father. They fished and collected oysters at Wallaga Lake [John Pender 4.5.2006].

Dick Piety II worked for WRC Bates at his dairy farm on Mosquito Point, Wallaga Lake. If a lot of ducks were caught, Dick would barter them for fresh butter [Lionel Mongta 2.1.2006].

In 1939 Mary Duroux lived at Mosquito Point, above Wallaga Lake. She went fishing with her Aunt Emma off Mosquito Point. She also went fishing with her Uncle Charlie on the mission boat. They rowed from one end of Wallaga Lake to the other and they took plenty of fish home to feed the family. Uncle Charlie had a flower and vegetable garden. The Manager's wife brought people to the garden [Mary Duroux 6.2.2006].

Patricia Ellis [nee Connell] and her partner Cecil Leon lived in a black Austin 1800 at Mosquito Point, Wallaga Lake. Patricia Connell collected bimbullas from Wallaga Lake. Patricia Connell took Trisha to visit Ruby Penrith, Merv Penrith's mother at Wallaga Lake. Ruby gave Trisha a locket. Trisha was told that Wallaga Lake was on a dreaming track linking certain places and that people should not camp there [Trisha Ellis 4.2.2006].

Shirley Foster attended **Wallaga Lake School** during the late 1940s. It was previously located at the bottom of the hill, where Albert Solomon's house is today. According to Shirley, the teachers had a rough time, so they needed to be tough [Shirley Foster 11.4.2006].

In 1952 at aged 13, Georgina left Batemans Bay for Wallaga Lake with her family. Georgina attended Wallaga Lake School until she was 14. Norton was the manager at the time. With her mother and father, she travelled up and down the coast between Eden and Ulladulla [Georgina Parsons. 14.12.2005].

The Wallaga Lake School was where Albert Solomon's house is now located, down the hill on the east side of the Wallaga Lake community [Valerie Andy 20.12.2005].

Mary attended Primary School at Wallaga Lake, as well as Jaspers Brush, Terara, Bega and Bomaderry [Mary Duroux 6.2.2006].

Ernest Robert Andy 'Bob' and Val Solomon permanently camped on the outskirts of the Wallaga Lake Mission in a tent. Bob would hunt rabbits by setting traps all around the community. Throughout her life Valerie Andy has fished in and around Wallaga Lake. With her father and Auntie Liz Davis, she recalls fishing in a boat close to the bridge, they stayed in the boat. They cooked the fish according to 'old black ways' on the Lake's edge in the hot coals [Valerie Andy 20.12.2005].

Mervyn Penrith's maternal grandfather, Bert Penrith was 103 when he died and is buried in the **Wallaga Lake Cemetery**. Charlie Adjuri, the father of Mary Adjuri, Merv Penrith's great grandfather, is also buried at Wallaga Lake Cemetery. Burnum Burnum was born over the hill in the bush at Wallaga Lake Mission, and is now buried in the Wallaga Lake Cemetery. Burnum Burnum was Merv Penrith's first cousin as Burnum Burnum's father Charlie Penrith and Merv's mother Ruby Penrith were brother and sister [Merv Penrith 11.4.2006].

'...I was told by my father and uncles that I had to live close to the Wallaga Lake Cemetery, so that three spirit fellas there could talk to me ...I can talk to them and they teach me. Wallaga Lake is and was a very spiritual place before the community was established there. It was a place for ceremony. I visit the Wallaga Cemetery often. My son Randall lives at Wallaga Lake now.....' [John Mumbler 24.5.2006].

There are several family members of the Andy family buried at Wallaga Lake Cemetery including Robert "Gorry" Andy and Katherine Mary Andy [Maureen Davis 8.6.2006].

The **Umbarra [Black Duck] Cultural Centre** is located to the east of the Wallaga Lake Community and is used by local Aboriginal people as a meeting, teaching and learning place. The Point on which the cultural center is situated is known as 'Granny's Point' and is owned by Aboriginal people. There are walking tracks linking the cultural centre to the nearby community. The cultural centre is also a place for economic enterprise linked to nearby sacred sites, including Gulaga and Biamanga Mountains. The wider community, both locals and tourists frequent the cultural centre as a place to learn about local Aboriginal culture, primarily by people who reside at Wallaga Lake community [Eric Naylor, Sonya Naylor, Alison Walker and Yuin Kelly 22.5.2006].

There is a regularly used short cut track from Wallaga Lake community to the **Wallaga Lake Bridge**. It runs along the northern banks of Wallaga Lake and continues to be the primary route from the community to the lake [Chris Griffiths' consults 16.3.2006].

Beryl's grandfather, Robert Andy, worked building the bridge over Wallaga Lake. The same bridge is there today [Beryl Brierley 19.12.2005].

Since Wallaga Lake has been closed to the ocean, the lake has acquired algae and seafood stocks have dramatically reduced. The mullet cannot get in or out and the octopus [djunga] stocks have gone. Kids have not been swimming around the bridge, as was common in the past. The lake's value in terms of a source of recreation and resource collection has been reduced; families are finding it hard to entertain their children [Mariah Walker 5.6.2006].

The Wallaga Lake Aboriginal community people continue to fish and gather seafoods from within and around Wallaga Lake. Harriett Walker and her sister Pam Flanders, Alex Walker, Albert Solomon and Maxine Kelly have all fished in Wallaga Lake from the shore or in a boat.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

Alex remembers spearing fish in the Lake [Pam Flanders, Harriett Walker, Alex Walker, Albert Solomon and Maxine Kelly 11.4.2006].

At the northern end of **Wallaga Beach**, '.....near the Hoyer's dairy farm, there is a **burial** site. We use to go there fishing, until Deanna Campbell kid's [son: *Brett Parsons*] found a skull. The area is not fenced off; the burial site is out in the open.....[Mervyn Penrith 11.4.2006]

Twenty years ago Deanna Campbell [nee Parsons] children found bones and skulls on the Wallaga Beach [Chris Griffiths' consultations 16.3.2006].

There are burial sites along the hill between Wallaga Lake and Umbarra Cultural Centre [Maria Walker 20.12.2005].

During the life of King Merriman [dec 1904] a battle took place between the Lake Tyers and Wallaga Lake people. As the women and children hid, King Merriman waited on what is now **Merrimans Island**. A Black Duck came to inform him of the approaching invaders. Merrimans either turned into a whirly wind to escape the battle, or the battle was fought and won by the Wallaga Lake mob, the Lake Tyers mob returning home to the south [Chris Griffiths' consults 16.3.2006].

King Merriman once lived on Merrimans Island. When a tribal fight was taking place between the Wallaga Lake people and the Lake Tyers [VIC] people, Merriman was put on the island to ensure his safety. The island has his name because he lived there. People from Lake Tyers now live at Wallaga Lake [Mervyn Penrith 11.4.2006].

Merrimans Island is a good place to find oysters and mussels. King Merriman once lived on the island, giving the island its name or alternatively giving the man the name of the island he was living on. King Merriman's totem was the black duck, *umbarra*. Pam Flanders acknowledges that there are different totems for different families, and that the Wallaga Lake Community 'adopted' Umbarra as it's local community totem because Merrimans Island is close by [Pam Flanders and Albert Solomon 11.4.2006].

King Merriman's totem was the black duck. Lionel is not permitted, under traditional Aboriginal lore to eat the black duck as that is his totem also. The same is rule is applied to his son's and daughters [Lionel Mongta 2.1.2006].

Pam remembers day trips in a wooden rowboat with her sister Harriett and mother and father across Wallaga Lake into **Dignams Creek**. The family would catch bream, flathead, mullet, black fish, oysters, bimbullas and black mussels. If their father intended on spearing fish, they would camp overnight along Dignams Creek to enable him to begin spearing at 4 am. The bigger bream was always easier to catch at that time of the day [Pam Flanders 11.4.2006].

Mervyn Penrith's mother, Ruby Penrith was born on Mosquito Point, Wallaga Lake. Ruby Penrith's father, Bert Penrith, born on the banks of Dignams Creek [Mervyn Penrith 11.4.2006]

Beryl recalls fishing along Dignams Creek. Her father had a spear and would always find bream, mullet, flathead and black fish. They usually went on day trips from Wallaga Lake,

hiring a rowboat. When they did camp along Dignams Creek, they would take the boat right up the creek [but not as far as the Creek / Highway crossing]. They had a special camping place, where they felt comfortable to camp. *“.....Other places did not feel right, the land will ‘stone’ you if you camp in the wrong place, places where there might be a burial or something bad happened there.....”* [Beryl Brierley 12.5.2006].

In 1955 George Parsons worked at the **Dignams Creek Sawmill**. The Andy and Parsons families built a new house out of wood from the mill timber. They lived close to the sawmill along Dignams Creek. Around the same time, the family worked picking at a **farm at Dignams Creek**. Norton, the manager of Wallaga Lake Mission, would transport the Aboriginal workers from Wallaga Lake to the farm at Dignams Creek, seasonally. One day after weeks of rain, there were loads of beans to be picked. That day, Shorty and Tally, two bugeendge ‘clever men’, appeared looking for a man. They chased him, however he was not actually ‘caught’, but returned to his hometown and died an old man [Georgina Parsons 14.12.2005].

Alex Walker worked on spot mills including one at Dignams Creek in the 1970s [Alex Walker 11.4.2006].

Snake Island or ‘Garlic Island’ marks the point where Wallaga Lake turns into Dignams Creek. Pam and Harriett recall collecting garlic off the island, using it to flavour steamed fish caught in Dignams Creek [Pam Flanders and Harriett Walker 11.4.2006].

William Chapman, Georgina’s maternal grandfather lived on Snake Island in 1914 [Georgina Parsons 6.6.2006].

Harriett Walker worked house cleaning at **‘Whiffens’**, Jeff Bates’ holiday house on Bridge Point, **Akolele**. Alex Walker also worked there cutting firewood and gardening [Harriett Walker and Alex Walker 11.4.2006].

Jimmy’s Point is mythologically linked to Gulaga. At low tide, there is a cave that opens up through to Gulaga [Trisha Ellis 4.2.2006].

When camping at Tilba Lake, we always went to Jimmy’s Point, returning to Tilba Lake to camp [Beryl Brierley 12.5.2006].

The **‘Cricket Ground’**, was used in the pre and post-contact eras as a living area. The Cricket ground is in the Merriwonga Creek area, north of Wallaga Lake, behind Wallaga Beach. The Wallaga Lake Aboriginal cricket team used the site throughout the 1900s, giving the site its name. It is a sheltered area with a fresh water source [from Merriwonga Creek]. During the mission years, a number of people who were banned from residing / entering Wallaga Lake, would camp at the Cricket Ground. During the 1950s ‘Bamboo’ Munns Hammond, Shirley Foster’s grandfather from Omeo was camped at the Cricket Ground when visiting family at Wallaga Lake Mission. ‘Bamboo’ always wore a straw hat, travelled with three black dogs and never accepted a ride, he walking from Lake Tyers, Victoria to Wallaga Lake [Chris Griffiths’ consults 16.3.2006].

“.....The ‘Cricket ground’, was a holiday time camp, it was not a permanent campsite; no one permanently lived there all year around.‘older people’ camped there..... On the

beach side of the 'cricket ground' there is a burial site, a skull was found and put back in the place it was found." [Mervyn Penrith 11.4.2006].

In 1939 Mary Duroux recalls going to the cricket ground to visit family who were camped there. It is located at the northern entrance to Wallaga Lake and is accessible at low tide. The people camping there played cricket from time to time. People living at Wallaga Lake Mission used the area as a private place away from government view. Older people would spear fish, whilst the younger ones would play cricket and football [Mary Duroux 6.2.2006].

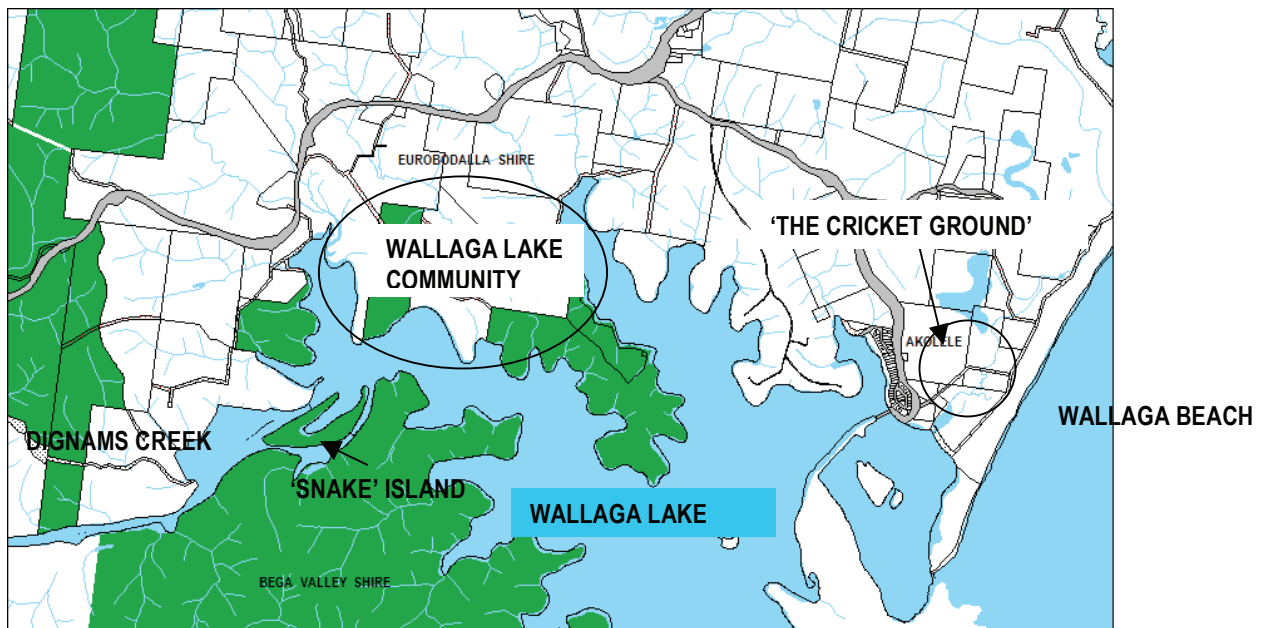
Valerie has memories of people camping at the Cricket ground and was told people camped there for generations before her. Her own grandparents camped there. There is fresh water entering the area from the west and good beach access. Valerie played in the area as a kid [Valerie Andy 20.12.2005].

Beryl Brierley was told that the area on the flat, north of Wallaga Lake known as the 'Cricket Ground', was where two tribes met and fought [Beryl Brierley 19.12.2005].

Alex Walker remembers the 'Cricket ground' as a camping place for people visiting family residing at Wallaga Lake community. The people that lived there played cricket, giving the place the name. In 1950 Alex himself camped there. The Picalla's lived there. Les Mongta, Lionel Mongta's father from Orbost, also camped there with his wife Emily Mongta. The manager at the Wallaga Lake Reserve during the 1950s was hard on people; so many people camped at the Cricket ground, where they knew they could stay. There was fresh water entering the Cricket ground. The lake and nearby rocks were good for collecting foods. There were loads of people camped under the trees during school holidays. There was a good road into the cricket ground, with a bridge over the watercourse. The farmer has since pulled down the bridge, so people cannot get into the area. The rocky causeway, which also allows access, has also been removed [Alex Walker 11.4.2006].

Pam remembers her mother, Joyce Carter, making a boiled date pudding from swan eggs collected from the Cricket Ground area. One swan egg was equivalent to 6 chicken eggs. We could eat swan eggs because the swan was not our family's totem [Pam Flanders 11.4.2006].

MAP 16: WALLAGA LAKE, WALLAGA BEACH & DIGNAMS CREEK



5 DISCUSSION OF HERITAGE VALUES

The oral histories outlined above reveal a community, which has held onto culturally based practises whilst participating in local developments. The impact of the various government policies on the lives of local Aboriginal families is evident. From segregation, which saw Aboriginal people moved off their traditional lands, to integration and the White Australia Policy where Aboriginal people were forced to adopt the European - Australian way of life by being removed from their traditional family life and placed in distant government institutions. Participants in this project spoke of being fearful of asking questions about their traditional culture, in a climate where traditional languages and ceremonies were forbidden. As such the cultural knowledge that has survived, is precious to those who hold it.

‘..... Aboriginal culture mightn’t be as strong as it once was.....The government separated the people from their culture; it was illegal to speak Aboriginal language/s. Aboriginal people got killed for a sport and no one blinked an eye..... Australia has a lot to answer for...racism leaves scares; the denial of services was offensive...but often the poor blacks and the poor whites were in the same boat. We have gotten through that period now...The biggest majority of people around here are ok. At least we still have our traditional ceremonies...’
[John Mumbler 24.5.2006].

RESOURCE COLLECTION

Identified resource collection places make up over 25% of the total number of places identified. Of these, over 90% relate to the coastal ecosystem, including tidal creeks and nearby lagoons. 10% of resource collection places are found within 20km of the coast in native bush lands. This theme was discussed to varying levels with different people. Fishing and hunting areas were openly discussed whereas as locations where prized medicinal plants are found was restricted and in the main not shared with this project. General information was provided as forms the basis of these statistics.

Fishing, considered by some as a recreational activity, is for many Aboriginal people across the shire, a means to feed families and reconnect with traditional lands. Each of the documented fishing sites has been included in the resource collection theme, rather than the recreation theme below.

Resource collection places are closely related to living and camping places, as well as teaching and work places. Where families camped, they make use of nearby natural resources. Where families worked, they make use of nearby natural resources; and where natural resources are being collected, elders pass on traditional ecological knowledge to the next generation, teaching them how to collect, prepare and cook / make, the food, medicine or object.

WORK

The next most dominant value theme arising out of this investigation relates to places of work. This theme is closely tied into other themes such as living and camping, resource collection, recreation and travelling. Over 25% of places identified relate primarily to employment throughout the 1900s when the shire was booming with agricultural development. The Tilba Tilba, Bodalla, Nerrigundah and Moruya areas, amongst other places employed a great proportion of Aboriginal workers. The Aboriginal labour force

supported the development and ongoing success of the seasonal vegetable industry across the Eurobodalla Shire. At the beginning of the 1900s, most if not all of the seasonal pickers were Aboriginal, until other 'cheap labour' forces immigrated to the region. Seasonal farming work remained in keeping with the traditional transient, family orientated lifestyle maintained by many Aboriginal families. This type of work encouraged the maintenance of kinship links and ensured cultural links to the land were maintained.

The Aboriginal community were, and continue to be, involved in the sawmill industry; which in the main employed the male members of the community. Families gathered at camps adjacent to sawmills, from East Lynne in the north of the shire, through to Dignams Creek in the south. Most often the female members of the family found work at nearby farms, where children could also participate.

The participation of Aboriginal families in the fishing industry is found in varying intensities the length of the coastline. From catching fish to feed a family, to trading fish for butter and bread and hauling in tonnes of fish and selling at a marketable value. Each of these endeavours allowed Aboriginal families to remain close to their traditional waterways and adjacent lands, and maintain elements of traditional customary practises. Throughout this project, participants consistently identified as 'ocean people', 'fish eating people', with primary natural resource collection taking place along watercourses and gullies, and less emphasis on inland bushlands.

LIVING / CAMPING

Fewer than 20% of places identified relate to camping places and places where people lived. Living places throughout the 1900s primarily focused around employment opportunities, people following seasonal picking work, the seasonal variations relating to fish stocks and the call for labor in the sawmill industry. Additionally, many people spoke of weekends and holiday periods where more traditional camping sites were utilised such as Bingi Bingi, Potato Point, Mystery Bay and Cullendulla Creek. On these occasions, large family gatherings would eventuate and cultural practices relating to resource collection, teaching and travelling along the coast would take place. Family get-togethers, no matter how big or small, continue to be a primary avenue for the transmission of cultural knowledge and the maintenance of spiritual links to the land.

SPIRITUAL / MYTHOLOGICAL

Identified heritage places within the study area relating to traditional and or more contemporary forms of Aboriginal spirituality cover just under 8% of the total places identified. Many more sacred / spiritual places exist across the shire, but have not been shared with this investigation. To many Aboriginal people, the entire landscape is imbued with a spirituality, which is intertwined with them as custodians of the land. A river can be seen as a brother and a mountain a mother; kinship ties link people to people and people to the land.

As outlined in section 3, the few publicly available stories shared with this project relate to Gulaga [Mt Dromedary], Najanuka [Little Dromedary Mt], Baranguba [Montague Island] and Bood-Jarn [Hanging Mountain].

Other places within this theme relate to ancient ceremonial grounds, also known as bora rings, as well as places where Aboriginal families simply know not to go due to the feeling or

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

messages they received from the spiritual ancestors within the land. Such places usually relate to gender restricted areas and burial sites, for instance.

RECREATION

Heritage places identified in relation to recreation are also closely linked to resource collection. As noted above, fishing places are not included in this theme, although I am sure many Aboriginal people today *enjoy* fishing, it appears that overall fishing continues to be primarily a means to gain sustenance, ie food.

This theme, more so than any other, is intertwined with traditionally non-Aboriginal activities, such as going to the picture theatre and the local swimming pool. As a consequence, an interrelated theme is segregation and conflict, relating to racist government and societal attitudes.

BURIAL

A number of unnamed burial sites have been documented relating to the early contact period as well as prior to the point of contact. In some instances, burial sites also relate to places where conflict took place. This theme covers town cemeteries, and traditional Aboriginal burial sites, both pre and post contact.

CONFLICT

Four places primarily identified with the conflict theme have been documented during this investigation. Two places relate to intertribal fighting grounds and two relate to conflict between Aboriginal people and European settlers.

TRAVELLING ROUTES

This is an interesting theme, with the possibility of being interpreted from a number of perspectives. The term 'travelling route' can be used to denote the pathways created in the dreamtime past [referred to in section three as Dreaming Tracks]; or regularly used pathways to get from here to there in search of food / family; and in a more general sense, the movement of people up and down the coast.

The primary travelling route documented exists the entire length of the coastline, on which families walked from campsite to campsite, from fresh water source to fresh water source, collecting seafoods and reuniting with kin. This track, in part, continues to be used today for much the same purpose, however, many sections are inaccessible or are linked by formed roads, which are easier and quicker to use.

EDUCATION

Most of the experiences relating to education were positive and describe schools where everyone was 'mixed together'. Others spoke of segregation and racism, where Aboriginal children were not permitted to enroll into the public school system.

Traditional teaching places are not classified under this theme as they primarily related to resource collection places.

GOVERNMENT

This theme was documented more so in the written records or as a sub theme under living places [in relation to Government Reservations]. This theme was not always linked to particular places, but more generally to periods of time such as the era of segregation and assimilation.

BIRTH

The place of one's birth [and or conception] is imbued with a personal level of significance. Many female informants related to time and place according to which baby they were carrying and where that child was born.

LAND OWNERSHIP

Places relating to this theme, overall, relate to eighteen [18] portions of land held under freehold ownership by Aboriginal people. A number of these are held by Aboriginal organizations, such is the case for Gulaga National Park [held by Wagonga LALC and Merrimans LALC on behalf of Aboriginal Owners]. Aboriginal families hold other lands privately. Generally, particular details have not been revealed here.

RELIGION

This theme relates to non-Aboriginal forms of religion, rather than the Aboriginal religious beliefs considered under the mythology and spirituality theme. No places were recorded under this theme. No doubt, places do exist and are significant to the Aboriginal community.

HEALTH

No places were recorded under this theme. In many ways, the recreation, resource collection and aspects of spiritual / mythological themes contribute to the health and well being of the Aboriginal community.

CONTACT

No places were recorded under this theme. Goulding [2003] has extensively documented accounts relating to points of initial contact within the study area, during stage one of this project.

6 RECOMMENDATIONS AND OTHER ISSUES

RECOMMENDATIONS

The following recommendations are for the Eurobodalla Aboriginal Heritage Steering Committee, including the Eurobodalla Shire Council, the Department of Environment and Conservation, the Southern Rivers Catchment Management Authority, Local Aboriginal Land Councils and the Aboriginal community, to consider. In the first instance, each recommendation requires further discussion and negotiation with the Steering Committee, landholders, the Aboriginal community and other relevant parties.

Additionally, not all of the recommendations below are directly applicable to the future stages of the Eurobodalla Aboriginal Heritage Study. However; because they have arisen during the extensive consultations with the Aboriginal community, they are presented here as they have the potential to become separate projects. Furthermore, broad consultations with the Aboriginal community, in relation to each of these recommendations, have not taken place within the scope of this project.

RECOMMENDATION ONE: Aboriginal participation in land management and planning.

It is recommended that Aboriginal people be encouraged to participate in land management projects, particularly in locations where cultural connections are being or could be maintained. Suggested locations identified during this project include Hanging Rock, Catalina; Joes Creek, Catalina; Grandfathers Gully, Lilli Pilli; Ryans Creek, Moruya; Brou Lake; 1080 Beach; and Wallaga Lake. See recommendations two through to eight.

It is also recommended that Aboriginal people participate in the future planning relating to developments within the Eurobodalla Shire, as envisaged in stages three [mapping] and four [planning] of this project.

RECOMMENDATION TWO: Place # 34 Hanging Rock, Catalina.

Hanging Rock was a focal point for the Aboriginal community throughout the 1900s. The area was valued as a meeting, living and natural resource collection place. In 1997 / 1998 the Eurobodalla Shire Council removed the Hanging Rock to make way for traffic lights. The Aboriginal community has not emotionally recovered from the devastating effects caused when Hanging Rock was damaged. Large sections of the rock lay on the road verge on the banks of Hanging Rock Creek.

It is recommended that the site be rehabilitated as much as is possible, in order to restore it to its original state. It has been suggested that a red / brown concrete mix could be used to fix sections of the pillar together.

It is also recommended that interpretive signage be erected in the Hanging Rock area, describing the heritage value of the site and the surrounding area, to the Aboriginal community.

RECOMMENDATION THREE: Place # 37 Joes Creek, Catalina.

Joes Creek is valued by the Aboriginal community as a meeting and natural resource collection place. The water quality of Joes Creek, Catalina is said to be adversely effected by nearby developments and the closure of the headwaters. The area is not being used as a swimming/meeting place, as was the traditional way, and fishing is not being undertaken as a result of reduced fish stocks [said to be attributed to the closure of the headwaters].

It is recommended that the quality of the water be tested and improved if required, by opening up the headwaters of the creek.

RECOMMENDATION FOUR: Place # 84 Grandfathers Gully to 'Chapmans Beach', Lilli Pili.

The Grandfathers Gully creek line runs into the ocean between Wimbie and Circuit Beaches, at a beach locally known as 'Chapmans Beach'. Chapmans Beach continues to be utilised by Aboriginal families because of the natural resources in the area, including fresh water. The water quality of Grandfathers Gully appears to be adversely effected by nearby developments and recent bush revegetation aimed at controlling erosion has blocked vehicular access to the traditional camping area.

It is recommended that the water quality of the creek be tested and restored if required. It is also recommended that a social impact assessment of the newly planted vegetation be carried out. Depending upon the outcome of such a study, a second phase of planting [and replanting] could take place, allowing for minimal and controlled vehicular access.

RECOMMENDATION FIVE: Place # 152 Ryans Creek area, Moruya.

The Ryans Creek area is valued by the Aboriginal community as a meeting, teaching, camping and resource collection place. This area continues to be utilised by Aboriginal families today. The bush land in the vicinity of Ryans Creek is rich in natural bush foods and medicines. Some, but not all of the natural resources continue to be found in the area.

It is recommended that native bush foods be promoted in the area between Ryans Creek and the Moruya Riverside Park. See appendix two for a summary of native bush foods and medicines identified in the study area, and in particular in the Ryans Creek area.

It is further recommended that interpretive signage be erected in the Moruya Riverside Park, to describe the Aboriginal heritage attributes of the area.

RECOMMENDATION SIX: Place # 186 Brou Lake.

The water quality of Brou Lake is said to be adversely impacted upon by the nearby rubbish tip. As a result, fish stocks within Brou Lake are known to make people unwell.

It is recommended that the water quality of the lake be tested and restored if required, to ensure a sustainable fish supply in the area.

RECOMMENDATION SEVEN: Place # 240 1080 Beach.

There was a spring fed fresh water creek at the northern end of 1080 Beach, south of Pooles Point however, weeds presently choke the creek and the water is not running. It is recommended that the environmental weeds in the creek line be eradicated, in the hope that the spring water may be useable for people utilising the area.

RECOMMENDATION EIGHT: Place # 274 Wallaga Lake.

The Wallaga Lake is highly valued by the Aboriginal community as a meeting and resource collection place. Fish stocks are in decline and algae has built up across the lake. This situation has negative social and health impacts on the Aboriginal community of Wallaga Lake. People are eating less fish and not utilising the Lake as a meeting / gathering place, as is the traditional way. It has been suggested that the environmental health of the lake would improve if the headwaters were opened up.

It is recommended that the state of the Wallaga Lake be assessed and appropriate measures taken to improve the quality of the waterway.

RECOMMENDATION NINE: 'CULTURE CAMPING'.

Camping close to a variety of accessible natural resources, in a sheltered, safe environment, provides Aboriginal families with the opportunity to undertake an array of cultural activities and maintain traditional connections to the land and waterways. As evidenced throughout this report, different families frequent different locations, as would have been the case a century ago when clan and tribal boundaries defined land use patterns.

As the number of accessible, culturally appropriate, camping and day use places continues to decline the rates of utilisation of the accessible places continues to increase, highlighting, amongst other things, the need for broad scale planning and management of key areas.

It is recommended that camping and or day use, at a number of traditionally utilised areas, be discussed with the aim of formalising arrangements to ensure that Aboriginal families can continue to undertake a variety of cultural activities.

RECOMMENDATION TEN: Access to places of heritage value.

Access to a variety of natural resources, provides Aboriginal families with the opportunity to undertake cultural activities and maintain traditional connections to the land and waterways. Presently, a number of areas utilised by Aboriginal people up until the recent past, have become inaccessible. Unlike the places identified in recommendation nine above, the places here are generally used throughout any given day; not usually for over night camping.

It is recommended that a number of locations be assessed in terms of access issues, with a view to negotiate formal access arrangements to enable Aboriginal people to maintain the cultural practises particular to each of the areas.

RECOMMENDATION ELEVEN: Images into Eurobodalla Aboriginal Heritage Study.

It is recommended that community consultations be undertaken for the inclusion of contemporary photos of local Aboriginal people, as well as flora and fauna species discussed throughout this report, in the Eurobodalla Aboriginal Heritage Study.

RECOMMENDATION TWELVE: Recognition of place name origins.

It is recommended that the Aboriginal origins of place names across the study area, be given formal recognition. For instance, the township of Durras was named after the *Turras* Aboriginal group who occupied country to the general area to the north of the Clyde River; and the township of Broulee was named after the *Browley* Aboriginal group who occupied land between Congo and Batemans Bay. See section 1.1 for further details.

RECOMMENDATION THIRTEEN: Identification and protection of tangible heritage site

Tangible sites relating to material traces of past use, as identified during this investigation should be cross-referenced with DEC databases, to ensure immediate protection is afforded. It is likely a number of the sites identified are already recorded and protected by DEC.

OTHER ISSUES RAISED

During the course of consultations with the Aboriginal community, a number of other issues were raised in relation to Aboriginal peoples use and connections to the study area. The following items are not necessarily the consultant's recommendations, they have however been brought to my attention.

ISSUE ONE

It has been requested that existing records relating to Aboriginal peoples associations to the Eurobodalla Shire, held by the Eurobodalla Shire Council, Churches and Historical societies are made available to the Aboriginal community, if requested.

ISSUE TWO

It has been requested that a similar project to this one be carried out for the younger generation of Aboriginal people across the Eurobodalla Shire, the 15 – 30 year olds.

ISSUE THREE

It has been requested that camping be permitted on Broulee Island [Place # 75] for cultural purposes.

ISSUE FOUR

It has been requested that the road past the airport be named 'Walter Brierley Drive' and the nearby boat ramp 'Brierley's Boat Ramp' [See place #79-81].

ISSUE FIVE

It has been requested that the involvement of Aboriginal people from the Eurobodalla Shire in World War One and World War Two be researched and highlighted.

7 REFERENCES CITED

Costermans, L [2002] Native Trees and Shrubs of Southeastern Australia. Reed: New Holland.

Cruse, Stewart and Norman [2005] Mutton Fish: The Surviving Culture of Aboriginal People and Abalone on the South Coast of NSW, Aboriginal Studies Press.

Eades, D K [1976] The Dharawal and Dhurga Languages of the NSW Coast, Australian Institute of Aboriginal Studies, Canberra.

Egloff B, Peterson N and Wesson S [2001] Biamanga National Park and Gulaga National Aboriginal Owners Research Report, Report to the Office of the Registrar, Aboriginal Land Rights Act 1983 (AIATSIS).

Goulding, M and Waters, K [2005] Eurobodalla Aboriginal Cultural Heritage Study [stage one], South Coast NSW, NPWS and ESC.

Hale H 1846 [1968] Ethnography and Philology, Lea and Blanchard, Philadelphia [re-issued by The Gregg Press, Ridgewood, New York.

Hardwick, RJ [2001] Nature's Larder: A field Guide to the Native Food Plants of the NSW South Coast, Homosapien Books, NSW.

Howitt 1904 [1996] The Native Tribes of South –East Australia, Macmillan & Co London.

Mathews R H [1902] The Thoorga Language, Queensland Geographical Journal, Vol 17, pp 49 – 73.

Renwick and the Wreck Bay Community [2000] Geebung and snake whistles: Koori people and plants of Wreck Bay, Aboriginal Studies Press.

Rose D, James D and Watson C [2003] Indigenous Kinship with the Natural World in NSW, NSW NPWS.

Slater, Slater and Slater [1995] The Slater field guide to Australian Birds. Lansdowne, NSW.

Wesson S [2000] An Historical Atlas of the Aborigines of Eastern Victoria and Far South-eastern New South Wales, Monash Publications in Geography and Environmental Science # 53, Monash University, Melbourne.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

APPENDIX ONE: SUMMARY BY LOCAL ABORIGINAL LAND COUNCIL REGIONS					
EUROBODALLA ABORIGINAL HERITAGE STUDY 2006: SUMMARY OF HERITAGE PLACES IDENTIFIED BATEMANS BAY LALC AREA					
PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Batemans Bay, Hotel: Bayview.	1	Mid 1900s to present day.	Meeting, Segregation	Batemans Bay. PRIVATE.	Tom Davis 18.12.2005.
Batemans Bay, 'Burrawang camp'.	2	Mid 1900s.	Living place	LOT 388 End Gregory St, Batemans Bay. 2447900 / 6043450. ESC.	Tom Davis 18.12.2005.
Batemans Bay, Cemetery, Catholic [Old].	3	1908	Burial	LOT 1 Located on a hill between Beach Rd and Commercial Lane. 56 0244568 / 6044615. PRIVATE	Les Simon 03.11.2005. <i>Goulding 2005 # 104</i>
Batemans Bay, Cemetery, Catholic [new]	4	1950s.	Burial	LOT 7020. Batemans Bay. ESC.	Les Simon 03.11.2005.
Batemans Bay, Cemetery Protestant [Old].	5	Early 1900s.	Burial	LOT 10 Located on hill above Ryans Park, Beach Rd, Batemans Bay. 0244998 / 6044585. ESC	Georgina Parsons 15.12.2005.
Batemans, Bay, Chapman's [Annie and Harry] House.	6	Throughout 1910 to 1950s	Living place Meeting	Previously located on the Old Princess Highway. Now 'Shady Willows' Caravan Park. 56 025 356 / 6043819. PRIVATE	Les Simons 03.11.2005, 9.11.2005 Jennifer Stewart. Tom Davis 18.12.2005, Violet Parsons 6.4.2006. <i>Goulding 2005 # 25</i>
Batemans Bay, break wall.	7	1950s to present day.	Resources	Within Batemans Bay. TIDAL ZONE.	Tom Davis 18.12.2005.
Batemans Bay, Davis's [Henry] house.	8	Mid 1900s	Living Meeting	Russell Lane, Batemans Bay. 'ING Sheet Metal' presently on the site. 560244728 6043619. PRIVATE.	Bill Davis and Les Simons 03.11.2005. Tom Davis 18.12.2005.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Batemans Bay, Davis's [Percy] camp.	9	Mid 1900s	Living place	Previously located in Gregory Street, Batemans Bay. The Boral cement plant is now situated on the premises. 56 0244770/ 6043526. PRIVATE	Per Les Simon and Bill Davis 03.11.2005. Tom Davis 18.12.2005. Violet Parsons 6.4.2006.
Batemans Bay, Holmes Lookout.	10	Pre contact to present.	Mythological:	3km west of Batemans Bay accessible via the Kings Highway and Rotary Drive. NP.	Les Simon 3.11.2005.
Batemans Bay, [Old] Hospital.	11	1930 to 1950	Birth	Location of the present day 'Blandford, North Street Batemans Bay. PRIVATE.	Sym Nye 15.11.2005. Terry Parsons 18.12.2005. Violet Parsons 6.4.2006.
Batemans Bay, Long Beach.	12	Mid 1900s.	Resource, Living Travelling route,	CROWN LAND	Violet Parsons 6.4.2006.. John Pender 4.5.2006. Terry Parsons 18.12.2005.
Batemans Bay, McLeods Creek Swamp.	13	Mid 1900s	Resource, Recreation	Southwest of Batemans Bay bridge. TIDAL ZONE.	Les Simon 3.11.2005.
Batemans Bay, North Head.	14	1960s to 1980s.	Camping, Resource Teaching	Oaky Beach immediately north of North Head. NP	Les Simon 03.11.2005.
Batemans Bay, Observation Head.	15	1960s.	Resource	Located in the westerly facing cliff face of Observation Head, southern end of Corrigans Beach. 4223150 / 0247316. CROWN / TIDAL.	Les Simons 30.11.2005.
Batemans Bay, Perriga's flat, Maloney's Beach.	16	Traditional to ongoing.	Resource, Camping, Teaching, Recreation	Near Maloney's Beach. NP.	Keith Nye 1.3.2006. Margaret Nye 15.11.2005.
Batemans Bay picture theatre.	17	1950s.	Recreation	Batemans Bay. PRIVATE.	Tom Davis 18.12.2005.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Batemans Bay, Sawmill: Perry.	18	Throughout the 1900s.	Work, Self Determination	Once located at the present day 25 Beach Road, Batemans Bay. PRIVATE.	Sym Nye 15.11.2005. Tom Davis 18.12.2005.
Batemans Bay, Sawmill: Mitchell [Ted].	19	Throughout the 1900s.	Work, Self Determination	Previously located on Beach Road Batemans Bay. 245460 / 6044299. PRIVATE	Terry Parsons 18.12.2005. Tom Davis 18.12.2005. Les Simon 15.12.2005. Georgina Parsons 15.12.2005.
Batemans Bay, Sawmill: Davis	20	Throughout the 1900s.	Work, determination	South Batemans Bay. PRIVATE.	Les Simon 3.11.2005.
Bateman's Bay Reserve	21	Early 1900s.	Government Segregation	Batemans Bay Highschool, Batehaven. DEPT EDUC.	Tom Davis 18.12.2005. <i>Goulding 2005 # 13.</i>
Batemans Bay, School [High], midden and scarred tree.	22	Pre contact to early post contact period.	Resource remains	Within the grounds of Batemens Bay High School, on the banks of Joes Creek. The burnt scar tree is located on top of the midden. The site is being damaged through the grazing of alpacas on and around the midden. 56 0246244 / 6042635. DEPT EDUC.	Les Simon 30.11.2005.
Batemans Bay School [Old] Batemans Bay.	23	Late 1800s through to mid 1900s.	Education, Segregation	Location of the present day Batemans Bay CWA hall, Beach Road, Batemans Bay. PRIVATE.	Sym Nye 15.11.2005. Violet Parsons 6.4.2006. Doris Moore 14.12.2005. <i>Goulding 2005 # 90</i>
Batemans Bay, School [St Josephs Catholic].	24	Mid 1950s.	Education,	PRIVATE.	Sym Nye 15.11.2005. Terry Parsons 18.12.2005.
Batemans Bay, Slaughter Yards.	25	Mid 1900s.	Resource,	At the end of Pacific Street, Batemans Bay, next to the Batemans Bay Scout Hall. CROWN LAND.	Tom Davis 18.12.2005.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Batemans Bay, Square Head.	26	Mid 1950s	Resource, Recreation	North Batemans Bay. NP.	Terry Parsons 18.12.2005.
Batemans Bay, Stewart Camp.	27	Early 1900	Living	-	Jennifer Stewart. 9.11.2005. <i>Goulding 2005 #100</i>
Batemans Bay, Surfside.	28	Likely pre contact to present day.	Living, Recreation Resource,	0245981 / 6045143. CROWN LAND.	Georgina Parsons 15.12.2005. Terry Parsons 18.12.2005.
Batemans Bay, township.	29	Mid 1900s to present day.	Work Self Determination	VARIOUS TENURE TYPES	Mary Duroux 6.2.2006.
Batemans Bay, Yellow Rock	30	Ongoing.	Resource, Travel route, Living,	North Head, Batemans Bay.NP	Keith Nye 1.3.2006.
Buckenbowra	31	Pre contact to ongoing.	Travelling, Mythological	PRIVATE	Trisha Ellis, Ron Nye
Buckenbowra farm: HANNS [JOHN],	32	Mid 1900s	Working Living	PRIVATE	Keith Nye
Catalina, Corrigans Beach.	33	Ongoing	Camping, Resource.	0246667 / 6042378. CROWN LAND, PRIVATE. TIDAL.	Les Simon. 15.12.2005.. Terry Parsons 18.12.2005.
Catalina, Hanging Rock.	34	Throughout the 1900s.	Camping, Resource Meeting, Birth, Travelling route.	Hanging Rock was on the edge of the Hanging Rock Creek. A Sheoak tree grew up and around the rock. Remnants of the rocky outcrop known, as 'Hanging rock' is located on the eastern verge of Beach Road, close to the Catlin Ave intersection, Catalina. The general area where the Batemans Bay library, the sports complex, the TAFE and University of Wollongong campus' are located is locally known as 'Hanging Rock', after this site. PRIVATE / ESC	Jennifer Stewart. 9.11.2005. Sym Nye 15.11.2005. Tom Davis 18.12.2005. Les Simon 3.11.2005. <i>Goulding 2005 # 66</i>

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Catalina, Hanging Rock Creek.	35	Throughout the 1900s.	Resource, Recreation	Located in Catalina, entering Batemans Bay in the vicinity of the break wall. In most part located within the Catalina Golf Course. PRIVATE / TIDAL.	Tom Davis 18.12.2005. Terry Parsons 18.12.2005. Violet Parsons 6.4.2006.
Catalina, Hanging Rock, Parsons's Camp.	36	Early to mid 1900s	Living, Birth, Self Determination.	Located amongst the Sheoaks between hanging rock and the Bay at 0246413 / 6043499. CROWN LANDS / ESC.	Georgina Parsons 15.12.2005. Terry Parsons 18.12.2005. <i>Goulding 2005 # 86</i>
Catalina, Joes Creek.	37	Mid 1900s to ongoing.	Resource Recreation.	TIDAL.	Violet Parsons 6.4.2006.
Catalina, Joes Creek, Camp.	38	Likely pre contact use through to the 1900s.	Living.	Near where Joes Creek enters Batemans Bay, near Bird land. CROWN LAND.	Georgina Parsons 15.12.2005. Violet Parsons 6.4.2006. Open up Joe's creek [with machinery] to enable it to flush clean.
Catalina, Old racecourse area.	39	Mid 1900s.	Resource.	Now Catalina Golf Course. PRIVATE.	Violet Parsons 6.4.2006. . Marg Harris 9.3.2006.
Clyde River, Barclay Island.	40	Ongoing	Resource, Recreation	CROWN.	Les Simon 3.11.2005.
Clyde River Crossing, 'Fairy Dale' Punt, Batemans Bay	41	1950s	Travelling route	Previously located immediately west of the current Clyde River bridge at Batemans Bay. CROWN.	. Sym Nye 15.11.2005, Les Simon 15.12.2005.. Georgina Parsons 15.12.2005.. Linda Cruse 1.3.2006.
Clyde River [Bunuru]	42	Pre contact times to present day.	Resource Recreation	TIDAL.	Jennifer Stewart. 09.11.2005. Tom Davis 18.12.2005. Les Simon 3.11.2005. Trisha Ellis 4.2.2006.
Corn Trail	43	Pre contact times to 1900s.	Travel	Clyde Mountain to coast. NP.	Dave Tout 25.1.2006. <i>Goulding 2005 #71</i>

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Coastline: Durras to Wallaga Lake [and beyond].	44	Pre contact times to present day.	Travelling route Resource collection Camping	VARIOUS TENURE TYPES.	See section 2.1. <i>Goulding 2005 # 26</i>
Cullendulla Creek Camp.	45	Pre contact to present day.	Resource Living Recreation Meeting Teaching	Located between Surfside and Long Beach. Most western campsite along northern bank [access via undeveloped private property] at 024 7543/ 6046476. Campsite along northern bank [access via pumping station] at 56 0247590 / 6046056. Most easterly campsite, 'main camp', along northern bank [access via pumping station and 200m walking track]: 56 0247554 / 6045832. Most easterly campsite, 'main camp', along southern bank [access via private property] at 56 0247450/60 45832. PRIVATE / CROWN / NP	Sym Nye 15.11.2005. Les Simon 03.11.2005.. 03.11.2005 Les Simons and Bill Davis. Georgina Parsons 15.12.2005. Terry Parsons 18.12.2005. Tom Davis 18.12.2005, Violet Parsons 6.4.2006. <i>Goulding 2005 #102</i>
Currowan Creek Reserve, Currowan.	46	Early 1900s.	Government Self determination Living Workforce Resource.	Located along the northern banks of Currowan Creek [a tributary flowing into the Clyde River]. Access via River Road at 0243206 / 6061294. 12km from the Kings Highway / River Rd.	Trisha Ellis 4.2. 2006. <i>Goulding 2005 # 3</i>
Durras Beach camp.	47	Pre contact to present day.	Camping Resource Recreation Trade, Teaching	Located in the sheltered lowlands between what is now Dilkera Street and the boat ramp at the southern end of Cookies Beach. GPS northern extent: 56 0255050 / 6050116. GPS southern extent: 56 0255585 / 6049779. CROWN LAND / NP	Carol Larritt 23.1.2006. Mary Duroux 6.2.2006. Les Simons and Bill Davis 03.11.2005. . Glen Ella 5.1.2006.Linda Cruse 1.3.2006.
Durras Beach Cave	48	Pre contact to early contact period.	Ceremonial	On the headland on Durras Beach, north of Durras Lake. NP	Trisha Ellis 7.6.2006. Georgina Parsons 6.6.2006

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Durras Lake.	49	Pre contact to 1970s.	Camping, Resource, Recreation.	Located along the eastern shores of Durras Lake, in the sheltered health zone between what is now the boat ramp and the caravan park. 56 0255076/ 6052011. CROWN / NP	03.11.2005 Les Simons and Bill Davis. Violet Parsons 6.4.2006.
Durras Lake burial site.	50	Pre contact	Burial	Located on the western shores of Durras Lake [boat access]. NP.	Les Simon 03.11.2005.
East Lynne, Sawmill: Croker.	51	1900s.	Work, Self determination	PRIVATE	Terry Parsons 18.12.2005.
Monga	52	1960s	Work Self Determination	7645000 / 6059250. NP.	Les Simon 15.12.2005. Violet Parsons 6.4.2006.
'Nelligen Park'	53	Throughout 1900s.	Living place, Fishing Recreation,	Located on the Neate Park peninsular, northern Nelligen. Now a Caravan Park. 0240564 / 6051591. PRIVATE.	Georgina Parsons 15.12.2005. Violet Parsons 6.4.2006.
Nelligen Sawmill & houses	54	Early 1900s.	Work Self Determination Living	The Nelligen Sawmill was previously located in the vicinity of 10 Reid street, Nelligen at: 0240686 / 6051276. PRIVATE.	Georgina Parsons 15.12.2005. Les Simon 3.11.2006 / 15.1.2005.
Nelligen farm – Clyde River.	55	Throughout the 1900s > Ongoing.	Work Resource Living	The farm located on the east side of the Clyde River, accessible via East Lynne. PRIVATE.	Georgina Parsons 15.12.2005.
Nelligen Bridge	56	Early 1900s	Work	Clyde River.	Les Simon 3.11.2005.
Nelligen Creek	57	Early 1900s.	Resource Recreation	Nelligen Creek. WATER WAY.	Les Simon 3.11.2006.
Nelligen, Henry and Joan Chapman's house.	58	Mid 1900s.	Living	4 Cowper Street, Nelligen. 0240822 / 6051382. PRIVATE.	Violet Parsons 6.4.2006. Les Simon 3.11.2006.
Nelligen, Steam Packet Hotel.	59	1960s	Meeting. Segregation	Located on the banks of the Clyde River at Nelligen. 241234 / 6052890. PRIVATE	Les Simon 15.12.2005.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Runnyford, Buckenbowra River, fish traps.	60	Pre contact to mid 1900s.	Resource, Recreation Camping.	In the vicinity of Runnyford Bridge 238190 /6044370. NP.	Les Simon 15.12.2005.
Runnyford, Buckenbowra River, 'The Water hole'.	61	Mid 1900s.	Living, Resource Recreation,	Junction of Mulliderry Creek and Buckenbowra River, Runnyford. PRIVATE.	Keith Nye 1.3.2006. Ron Nye 26.6.2006.
Runnyford Sawmill.	62	Mid 1900s	Working, Self determination	Runnyford area. PRIVATE.	Tom Davis 18.12.2005.
Runnyford Farm: White.	63	Mid 1900s	Working, Self determination	PRIVATE	Tom Davis 18.12.2005.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

EUROBODALLA ABORIGINAL HERITAGE STUDY 2006: SUMMARY OF HERITAGE PLACES IDENTIFIED MOGO LALC AREA					
PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Barlings Beach, Tomakin.	64	Mid 1900s to present day.	Resource, Work Self determination Living, Recreation Trade.	TIDAL, ESC.	Sym Nye 15.11.2005. John Brierley 3.5.2006.
Barlings Beach, 'the corner' campsite. 'Sun patch'.	65	1960s.	Living, Resource Teaching, Recreation, Meeting,	Situated at the eastern end of Barlings Beach, sheltered by Barlings Island and the hill rising above into the headland. DUNAL AREA.	Sym Nye 15.11.2005. . Carol Larritt 23.1.2006.. Les Simon 3.11.2005. Keith Nye 1.3.2006. Vivienne Mason 5.1.2006.
Barlings Beach, 'the look out'.	66	Mid 1900s.	Resource Related. Meeting	Hill situated mid way along Barlings Beach within the sand dunes. Access along the southern and eastern boundary of Barlings Beach Caravan Park. 56 0247250 / 631441. ESC.	23.11.2005 Leonard Nye. Keith Nye 1.3.2006.
Barlings Beach, Melville Point, 'cemetery point' Tomakin, Lookout.	67	Ongoing.	Resource, Meeting	The western end of Barlings Beach. 0740825 / 5992154. ESC	Leonard Nye 13.11.2005.
Barlings Island, Tomakin	68	Pre contact to present day.	Mythological Resource Recreation	Eastern end of Barlings Beach. TIDAL AREA.	Sym Nye 15.11.2005. Leonard Nye 15.11.2005. Keith Nye 1.3.2006.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Barling's paddock / airstrip, Tomakin.	69	Pre contact to 1960s.	Resource	Grasslands between Red Hill Parade and the Barlings Beach Caravan Park, Tomakin. 55 0740825 / 5992154. PRIVATE, ESC.	Leonard Nye 13.11.2005.
Bengello Creek	70		Resource, Living Spiritual, Meeting Birth,	Mid way between Moruya North Heads and Broulee. The Bengello Creek catchment area extends east from Pollwombra Mountain, encompassing Waldrons Swamp, west of George Bass Dve. ESC	Carol Larritt 23.1.2006. Beryl Brierley 19.12.2005. John Brierley 3.5.2006. Maureen Davis 5.5.2006. William Davis Jnr 22.5.2006.
Bengello [Moruya] Beach	71	Pre contact to present day.	Resource, Teaching, Recreation, Travelling	The beach extending between Moruya North Ehads and Broulee. ESC	Trisha Ellis 4.2.2006. John Brierley 3.5.2006. Maureen Davis 5.5.2006.
Broulee Camp	72	1950s	Living, Resource	In the health land / sand dunes opposite what is now Broulee store. ESC.	Leonard Nye 15.11.2005. Doris Moore 14.12.2005. John Brierley 3.5.2006. Keith Nye 1.3.2006. <i>Goulding 2005 # 2</i>
Broulee Lookout, Broulee.	73	Likely pre contact, to present day.	Resource, Meeting	LOT 7006 ESC.	Beryl Brierley and Doris Moore 19.12.2005. John Brierley 3.5.2006. Maureen Davis 5.5.2006
Broulee, Shark Bay.	74	Ongoing.	Recreation	TIDAL AREA	Marg Cariage
Broulee Island, Broulee.	75	Precontact to present day.	Living, Spiritual Burial, Resource	NP.	Beryl Brierley 19.12.2005. Trisha Ellis 4.2.2006. John Brierley 3.5.2006. <i>Goulding 2005 #93</i>
Burrewarra 'Burri' Point, Guerilla Bay.	76	Mid 1900s.	Resource, Teaching	Guerilla Bay. Birthing [Burri = Baby]. ESC, DEPT LANDS.	Terry Parsons 18.12.2005. Trisha Ellis 7.6.2006
Garland Town. Moruya, Army Barracks.	77	Mid 1900s.	Work, Recreation Living.	PRIVATE	Beryl Brierley 19.12.2006.. Maureen Davis 19.12.2005.. Nell Greig 19.12.2006.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Garland Town, Bali Hai.	78	Mid 1900s.	Living, Resource Birth	PRIVATE.	Trisha Ellis 4.2.2006.
Garland Town, Brierley's Homestead.	79	1940 – 1970s.	Living, Resource Meeting.	Previously located on the flat lands, adjacent to the Moruya Aerodrome. ESC.	Beryl Brierley 19.12.2006. Nell Greig Doris Moore 14.12.2005. Tom Davis 18.12.2005. . Valerie Andy 20.12.2005.Lionel Mongta 2.1.2006.
Garland Town, Brierley's house on the hill.	80	1950s to present day.	Living, Meeting, land ownership.	PRIVATE.	Doris Moore 19.12.2006.. Beryl Brierley 19.12.2006. Maureen Davis 19.12.2005. <i>Goulding 2005 #63</i>
Garland Town. 'the swamp'.	81	Early to mid 1900s.	Resource.	PRIVATE	Trisha Ellis 4.2.2006. Maureen Davis 19.12.2005.
Larry's Mountain	82	Pre contact to early contact period.	Ceremonial, Travelling	-	Trisha Ellis 4.2.2006. Dave Tout 25.1.2006.
Lilli Pilli, Circuit Beach.	83	Pre contact to present day.	Resource	TIDAL ZONE	Les Simon 3.11.2005.
Lilli Pilli. – Grandfathers Gully to unnamed beach known as 'Chapman's Beach'	84	1970s to present day.	Living place, Resource Meeting.	The unnamed beach between Wimbie and Circuit Beaches, at the end of Grandfather's Gully Road, Lilli Pilli. Access via George Bass Drive adjacent to the Denise Road intersection. Campsite located at 56 0248755 / 6038289. ESC / TIDAL ZONE.	Les Simons 03.11.2005./ 30.11.2005. Violet Parsons 6.4.2006.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Lilli Pilli – cliff face ochre pit.	85	Probable pre contact use to present day.	Resource collection.	Ochre pit located in the cliff face immediately below Denise Drive, Lilli Pilli. 56 0248705 / 6038112. TIDAL ZONE	Les Simons 03.11.2005./ 30.11.2005.
Lilli Pilli beach	86	Probable pre contact use to present day	Resource	TIDAL ZONE	Les Simon 3.11.2005.
Mogo	87	Mid 1900s to present day.	Living, Meeting	VARIOUS	Vivienne Mason 5.1.2006. Keith Nye 1.3.2006. <i>Goulding 2005 #61</i>
Mogo, farm.	88	1950s	Work, Living Self Determination.	PRIVATE	Norman Russell 1.3.2006.
Mogo Creek /Tomaga River, 'the big pool'.	89	Throughout 1900s	Resource, Recreation Meeting.	TIDAL / WATERWAY	Keith Nye 1.3.2006. Violet Parsons 6.4.2006.
Moruya Airport	90	Pre contact to mid 1950s.	Resource, Burial Ceremonial.	North Head, Moruya. ESC.	Beryl Brierley 19.12.2005. Maureen Davis 5.5.2006. Doris Moore 14.12.2005.
Moruya Farm: Dionts.	91	Living. 1950 – 1970s	Work,	Located along North Head RD, before Weir, west of the Malabar Lagoon. PRIVATE	Georgina Parsons 14.12.2005. Linda Colburn 11.5.2006.
Moruya, farm: Loutitt	92	Living. 1950 – 1970s	Work,	Near the airport. PRIVATE	Albert Solomon 11.4.2006
Moruya Farm: Turner.	93	Living. 1950 – 1970s	Work,	Located on the 'Moruya straight', east of the highway. PRIVATE	Georgina Parsons 14.12.2005. Linda Colburn 11.5.2006.
Moruya farm: Reed.	94	Living. 1950 – 1970s	Work,	Near the now Bay Removal, 1633 Princess Highway Moruya. PRIVATE	Keith Nye 1.3.2006.
Moruya River, break wall and bar.	95	On going.	Resource, Work	TIDAL	Doris Moore 14.12.2005. John Brierley 3.5.2006. <i>Goulding 2005 #62</i>

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Moruya, North Heads.	96	1900s to present.	Living, Meeting, Resource, burial.	ESC	Carol Larritt 23.1.2006. Trisha Ellis 4.2.2006. Marg Harris 9.3.2006. Beryl Brierley 19.12.2005. William Davis 22.5.2006.
Moruya, Mangroves.	97	1960s.	Resource, Spiritual	Mangrove Patch dissected by the North Head Rd, east of the Moruya Quarry at 0491342, 3762160. ESC / INTERTIDAL	Maureen Davis 19.12.2005. Beryl Brierley
Moruya, Weir. Malabar Lagoon.	98	1960s.	Resource	WATERWAY.	Trisha Ellis 4.2.2006.
Moruya Quarry.	99	1940s.	Work,	North Head Drive, Moruya. STATE OF NSW.	'Doris Moore 14.12.2005. Maureen Davis 19.12.2005. Nell Greig 19.12.2005. Beryl Brierley 19.12.2005.
Mossy [Connell] Point.	100	Late 1800s	Land, Named place	VARIOUS	Trisha Ellis 4.2.2006.
Rosedale	101	Ongoing.	Resource, Teaching Travelling	VARIOUS	Terry Parsons 18.12.2005.
Tomaga River, Bora ground.	102	Pre to early contact period	Ceremonial, land ownership.	PRIVATE	Keith Nye 1.3.2006.
Tomakin, tribal fighting ground	103	Pre to early contact period.	Conflict.	PRIVATE	Carol Larritt 23.1.2006.
Tomakin Swamp,	104	Early 1900s.	Resource, Living.	North of George Bass Dve, Tomakin. PRIVATE	Sym Nye, Trisha Ellis 4.2.2006.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

EUROBODALLA ABORIGINAL HERITAGE STUDY 2006: SUMMARY OF HERITAGE PLACES IDENTIFIED COBOWRA LALC AREA						
PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS	
BERGALIA DAIRY FARM: Beashel's.	105	1950s.	Work, Living.	PRIVATE	Nell Greig 19.12.2005. Doris Moore, 14.12.2005.	
BERGALIA NOGURULA HOUSE	106	Early contact period.	Ceremonial,	PRIVATE	Nell Greig 19.12.2005.	
Bendethera burial.	107	Early 1900s.	Burial, Conflict	NP	Les Simons 03.11.2005	
Bendethra, 'Gin's caves'.	108	Post contact to early contact period.	Ceremonial Travelling route	NP	Trisha Ellis 4.2.2006. Dave Tout	
Bingi Bingi	109	Pre contact to present day.	Resource, Meeting Living, Travelling Teaching, Spiritual.	Midden and campsite: 0243541 / 6010611. NP	'Les Simons 03.11.2005. Georgina Parsons Trisha Ellis 4.2.2006.. Linda Cruse 1.3.2006 John Brierley 3.5.2006. <i>Goulding 2005 #8.</i>	
Bood-Jarn Hanging Mountain, Moruya.	110	Pre contact to present day.	Spiritual, Resource Travelling, Teaching,	West of Moruya. NP	Dave Tout 25.1.2006.	
Coila Lake	111	Early 1900s to present.	Resource, Living, Ceremonial.	WATERWAY	Vivienne Mason 5.1.2006. .Linda Cruse 1.3.2006. Trisha Ellis 4.2.2006.	
Coila Lake, Bora Ground.	112	Pre to early contact period.	Ceremonial.	Southwest side of Coila Lake. PRIVATE	Trisha Ellis 1.6.2006.Lionel Mongta 2.1.2006.	
Coila Lake.Black Hill,	113	Early 1900s.	Living, Resource.	The hill north of Coila Creek PRIVATE	Trisha Ellis 4.2.2006.	
Coila, Black Hill conflict site.	114	Early contact period.	Conflict, Burial Spiritual.	Located north of Coila Lake. PRIVATE	Trisha Ellis 4.2.2006.. Les Simon 30.11.2005. Dave Tout 25.1.2006.	

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Congo, North.	115	Probable pre contact to present day	Living, Teaching Resource, Travel Spiritual,	NP	Georgina Parsons 14.12.2005. <i>Goulding 2005</i> #78.
Congo, South.	116	Probable pre contact to present day.	Living, Teaching Resource, Travel Spiritual,	NP	Georgina Parsons 14.12.2005. Trisha Ellis 4.2.2006. . Maureen Davis 5.5.2006.
Congo Creek	117	Probable pre contact to present day.	Resource,	NP / WATERWAY	Georgina Parsons 14.12.2005.
Donalds Creek, Moruya.	118	Precontact to present day.	Spiritual, Birth Ceremonial,	WATERWAY	Trisha Ellis 4.2.2006.
Deua River, 8 Mile, Moruya	119	Throughout the 1900s to present day.	Resource, Living Recreation, Teaching,	Deua River to the bridge at Moruya Township. Moruya River from the bridge to ocean. WATERWAY	Trisha Ellis 4.2.2006.
Deua River, Kiora, Moruya.	120	1900s to present day.	Resource collection, Meeting, recreation,	PRIVATE	Trisha Ellis 4.2.2006. Marg Harris 9.3.2006.
Deua River, Kiora, Intertribal battle.	121	Precontact to early contact.	Conflict, Burial	West of Moruya, Kiora area. PRIVATE	Umbarra / <i>Goulding 2005</i> :33
Deua River, Yarragee.	122	1900s to present day	Recreation, Resource Spiritual.	WATERWAY	Trisha Ellis 4.2.2006.
Gundry, Moruya.	123	Late 1800s.	Named place.	Gundry = tribal name. VARIOUS TENURE TYPES THROUGHOUT MORUYA.	Les Simon 3.11.2005.
McGregors Creek.	124	Pre contact to present	Living, Ceremonial Spiritual, Travelling.	WATERWAY	Trisha Ellis 4.2.2006.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Meringo, campsite, fishing grounds.	125	Throughout 1900s.	Living, Resource Travelling, conflict	Southern camping site: 0243239 / 6013610. Northern camp site GPS: 0243768 / 6011972. NP.	Georgina Parsons 14.12.2005. . Trisha Ellis 4.2.2006.
Meringo Beach Kelly's Lake.	126	Throughout 1900s.	Living, Teaching Resource,	Southern extent of Kelly's Lake: 0243752 / 6011024. NP	Georgina Parsons 14.12.2005
Moruya Cemetery	127	Throughout the 1900s to present day.	Burial,	Dwyers Creek Rd, Moruya. ESC	Linda Cruse 1.3.2006.. Maureen Davis 19.12.2005.. Marg Harris 9.3.2006.
Moruya, Murphy's farm.	128	1950 – 70s.	Working, Meeting Resource,	PRIVATE	Sym Nye 15.11.2005. Georgina Parsons 14.12.2005. Tom Davis 18.12.2005.
Moruya, Ken Mackay.	129	1950 – 70s	Working, Meeting Resource,	PRIVATE	Trisha Ellis 4.2.2006.
Moruya farm: Fitzgerald.	130	1950 – 70s.	Working, Meeting, Resource,	Previously located opposite the Moruya Golf Course, east side of the highway. PRIVATE	Georgina Parsons 14.12.2005. Maureen Davis 19.12.2005.
Moruya, farm: Machintosh.	131	1950 – 70s.	Working, Meeting Resource,	Ryans Creek South Head Road. PRIVATE	Linda Cruse 1.3.2006. Nell Greig 19.12.2005. . Georgina Parsons 14.12.2005. <i>Goulding 2005 #67.</i>
Moruya farm: Ziegler.	132	1950 – 70s	Working, Meeting Resource,	Moruya industrial area. PRIVATE	Marg Harris 9.3.2006.
Moruya farm: Ted Hunt.	133	1950 – 70s	Working, Meeting Resource,	Mountain View Rd, Moruya. PRIVATE.	Marg Harris 9.3.2006. Georgina Parsons 14.12.2005.
Moruya farm: Turnbull.	134	1950 – 70s.	Working, Meeting Resource,	PRIVATE	Trisha Ellis 4.2.2006.
Moruya, Hotel: Adelaide.	135	Mid 1900 to present	Working, Meeting	PRIVATE	Georgina Parsons 14.12.2005. Doris Moore 19.12.2005. Nell Greig 19.12.2005.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Moruya, Hotel: Monarch	136	Mid 1900s to present.	Working, Meeting,	PRIVATE	Georgina Parsons 14.12.2005.
Moruya, Ceremonial grounds.	137	Pre to early contact period	Ceremonial, Spiritual,	Moruya Golf Course and TAFE areas. ESC/ DEPT EDUC.	Trisha Ellis 4.2.2006.
Moruya Lagoon.	138	Pre to early contact period.	Resources, Living,	Gundry Oval area. ESC	Nell Greig 19.12.2006. <i>Goulding 2005 #65.</i>
Moruya, Mantle Hill.	139	1950 - 1970	Living, Resource,	PRIVATE	Doris Moore 14.12.2005. Maureen Davis 19.12.2005.
Moruya, Maunsell St.	140	1950 - 1970	Living, Resource,	The wooden fibro house remains, 33 Maunsell St, Moruya, 0237557, 6022304. PRIVATE	Georgina Parsons 14.12.2005. Trisha Ellis 4.2.2006.
Moruya, Mynora	141	Early contact period.	Burial	East of Moruya. PRIVATE.	<i>Goulding 2005 #6.</i> Nell Greig 19.12.2006.
Moruya, Naders.	142	1950s	Work, Trade Recreation,	PRIVATE	Georgina Parsons 15.12.2005.
Moruya, Newstead School.	143	1900 - 1950	Education.	Previously located on the western banks of Newstead Pond, Moruya South Heads. 0241879 / 6021588. PRIVATE.	Doris Moore 14.12.2005. Lionel Mongta 2.1.2006. Nell Greig 19.12.2006.
Moruya, Pedro Point,	144	Ongoing.	Travelling, Living Resource.	Pedro Point: 0243754 / 6019805. NP	Georgina Parsons 14.12.2005.
Moruya, Pedro Swamp.	145	Ongoing	Resource, Ceremonial.	NP / PRIVATE	Trisha Ellis 4.2.2006.
Moruya, Price's Café.	146	1950 – 1970.	Recreation, Meeting.	Located where the Chinese Restaurant in now. PRIVATE	Georgina Parsons 14.12.2005. Maureen Davis 5.5.2006.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Moruya, picture theatre. 'Fiesta'.	148	1940 - 1970	Recreation, Meeting Segregation,	PRIVATE	Linda Colburn 11.5.2006. Maureen Davis 5.5.2006.
Moruya River [see also Deua above]	149	Pre contact to ongoing	Resource, Spiritual,	WATERWAY	Mary Duroux 6.2.2006. Jennifer Stewart 09.11.2005.
Moruya, Rotary Park.	150	Throughout 1900s to present day.	Recreation.	Southern side of Moruya River 0236674 / 6022283. ESC.	Doris Moore 14.12.2005. Georgina Parsons 14.12.2005. Marg Harris 9.3.2006.
Moruya RSL	151	Early 1900s.	Work.	PRIVATE	Marg Harris 9.3.2006.
Moruya, Ryans Creek area.	152	Pre –contact to present day.	Living, Resource Teaching, ceremonial, burial.	Campsite: 0237509 / 6022288. Campsite: 0238497 / 6022337. Fish trap: 0238336 / 6022304. ESC to Ryans Creek.	Georgina Parsons 14.12.2005. Trisha Ellis 4.2.2006. Carol Larritt 23.1.2006. Doris Moore 14.12.2005. Marg Harris 9.3.2006.
Moruya Sawmill, Crokers.	153	Throughout 1900s to present day	Work, Self Determination, Meeting	PRIVATE	Mary Duroux 6.2.2006. Doris Moore 14.12.2005.
Moruya sawmill: RAY SMITH.	154	Mid 1900s	Work	Previously located near the Moruya tip. PRIVATE.	Maureen Davis 19.12.2005.
Moruya, sawmill, Ray Fitzgerald.	155	Mid 1900s	Work	PRIVATE	Georgina Parsons 14.12.2005.
Moruya sawmill: Booth.	156	Mid 1900s	Work	PRIVATE	Margaret Harris 9.3.2006.
Moruya School: Catholic.	157	Late 1900s	Education Segregation	PRIVATE	Maureen Davis 5.5.2006. Doris Moore 14.12.2005.
Moruya, conflict site.	158	Early contact period.	Conflict, Burial.	East of Moruya. PRIVATE	Dave Tout 25.1.2006. Trisha Ellis
Moruya Swimming Pool.	159	1950 to present.	Recreation, Conflict Segregation,	ESC	Doris Moore 14.12.2005. Maureen Davis 5.5.2006.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Moruya, Shelley Beach.	160	1930, 1940 to present day.	Resource, Living Teaching,	Moruya, South Heads. 0243380 / 6022376. NP	Georgina Parsons 14.12.2005. Nell Greig 19.12.2005. <i>Goulding 2005 #87.</i>
Moruya, Shelley Beach, Lagoon.	161	1940 to present day.	Resource, Spiritual Recreation, Living	Lagoon, behind Shelley Beach: 0243000 / 6022380. NP	Georgina Parsons 14.12.2005.
Moruya, Toragy Point.	162	Probable pre contact to present day	Resource related..	NP	John Brierley 3.5.2006.
Moruya, The Anchorage.	163	1900s	Resource, Work,	WATERWAY	Trisha Ellis 4.2.2006. Nell Greig 19.12.2005. Doris Moore 14.12.2005.
Moruya, Toughwood.	164	Early 1900s.	Work.	PRIVATE	Doris Moore 19.12.2006. Nell Greig 19.12.2005.
Moruya, Wharf: Preddys.	165	1930	Resource, Living Meeting, Recreation,	ESC	Nell Greig 19.12.2005.
Moruya Wharf: Town.	166	Mid 1900s.	Work, Recreation Resource,	ESC	Beryl Brierley 19.12.2005.
Mullimburra, camp site	167	Probable pre contact through to present day.	Living, Resource	Located in the sheltered area beyond the northerly extent of Mullimburra Point Rd and Alcheringa Lane. 243685, 6013108. NP	Georgina Parsons 14.12.2005. Trisha Ellis 4.2.2006.. John Brierley 3.5.2006.
Quandolo Island and surrounding unnamed lagoon, Moruya Heads.	168	Mid 1950s.	Resource, Spiritual Living,	Lagoon, behind Shelley Beach: 0243000 / 6022380. Quandolo Island: 0243000/ 6022000. NP	Georgina Parsons 14.12.2005.
Turlinjah [= Fred's] Island, Tuross Lake.	169	Late 1800s	Birthplace,	Within Tuross Lake. NP	Les Simon 30.11.2005.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Turlinjah (Benson) Reserve	170	Throughout the 1900s.	Government, Living place, Resource, Work,	PRIVATE.	Les Simons 02.11.2005. Trisha Ellis 4.2.2006. Maureen Davis 19.12.2005. Lionel Mongta 2.1.2006. Alan Mongta 25.11.2005. Linda Cruse 1.3.2006. <i>Goulding 2005# 20.</i>
Turlinjah Public school	171	Throughout the 1900s.	Education	PRIVATE	Trisha Ellis 4.2.2006. Maureen Davis 19.12.2005. <i>Goulding 2005 # 19.</i>

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

EUROBODALLA ABORIGINAL HERITAGE STUDY 2006: SUMMARY OF HERITAGE PLACES IDENTIFIED BODALLA LALC AREA					
PLACE NAME	PLACE #	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Bodalla, Cemetery Hill	172	1900s to present.	Burial,	PRIVATE	Linda Colburn 11.5.2006. <i>Goulding 2005 #97.</i>
Bodalla, pig farm, 'Borangs'	173	1950s.	Work, Resource,	PRIVATE	Marcia Ella Duncan 5.1.2006.
Bodalla, Joseph Chapman's house	174	1960s	Living, Teaching, land ownership..	PRIVATE	Dave Tout 25.1.2006.
Bodalla, Les Chapman's house.	175	1960s	Living, land ownership.	LOT 45 Now the Bodalla LALC. PRIVATE	John Mumbler 24.5.2006.
Bodalla, Bobby Baxter	176	Early 1900s.	Work,	PRIVATE	Les Simon 3.11.2005.
Bodalla, Aunty / Nanna Bella [Mabel Simms] house.	177	Mid 1900s.	Living, Teaching,	PRIVATE	Alan Mongta 25.11.2005. Ronnie Mason 5.1.2006.
Bodalla [Tuross River] to Mt Kosciuszko walking track.	178	Pre contact to present day.	Travelling route.	Following rivers and ridges. VARIOUS TENURE TYPES.	John Mumbler 25.11.2005.
Bodalla Pound Yards	179 MG#55	1950s.	Government, Trade,	-	Lionel Mongta 2.1.2006.
Bodalla hall / picture theatre.	180	1950s.	Recreation, Meeting,	Princess Highway, Bodalla, eastern side. PRIVATE	Jennifer Stewart 09.11.2005. Alan Mongta 25.11.2005.
Bodalla Public School, Bodalla.	181	1940 to present day.	Education.	DEPT OF EDUC	Linda Colburn 11.5.2006. Alan Mongta 25.11.2005. Terry Parsons 18.12.2005. Ronnie Mason 5.1.2006. Trisha Ellis 4.2.2006. Linda Cruse 1.3.2006.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Blackfellows Point.	182	Pre contact to present day.	Living, Teaching Resource, Meeting Spiritual.	241637 / 6003160. NP	Les Simon 3.11.2005. Lionel Mongta 2.1.2006.. Glen Ella 5.1.2006.. Linda Cruse 1.3.2006. Marg Harris 9.3.2006, Trisha Ellis 7.6.2006. <i>Goulding 2005 #31.</i>
BRUNDERE lake	183	1950s.	Resource,	NP	Lionel Mongta 2.1.2006.
Belowra	184	Pre contact to 1950s.	Work, Resources.	-	Lionel Mongta 2.1.2006. Trisha Ellis 4.2.2006.
Brou Beach	185	Pre contact to Present day.	Resource, Meeting Living, Teaching.	NP	Ronnie Mason 5.1.2006. Alex Walker 11.4.2006.
Brou Lake	186	Pre contact to 1975	Resource, Meeting Living, Teaching Spiritual, Ceremonial Archeological, Burial, recreation.	NP	Les Simon 3.11.2005. Ronnie Mason 5.1.2006. Roselyn Ella Field 5.1.2006. Vivienne Mason 5.1.2006. Lionel Mongta 2.1.2006Glen Ella 5.1.2006.Vanessa Mason 5.1.2006. Mary Duroux 6.2.2006. Marg Harris 9.3.2006.
Cadgee School.	187	1940 – 1960s.	Living, Working	-	Linda Cruse 1.3.2006.
Cadgee House	188	1940 – 1960s.	Living Working	-	Linda Cruse 1.3.2006.
Coopers Island	189	Mid 1900s.	Working, Living Resource, Meeting		Alan Mongta 25.11.2005. Mary Duroux 6.2.2006.Carol Larritt 23.1.2006. Valerie Andy 20.12.2005. . Vivienne Mason . Ronnie Mason 5.1.2006. . Trisha Ellis 4.2.2006.Harriett Walker 11.4.2006. Albert Solomon 11.4.2006. <i>Goulding 2005 #56.</i>

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Horse Island, carving and marked trees.	191	Pre contact to present day.	Ceremonial, Recreation, Burial, Living,	PRIVATE	Alan Mongta 25.11.2005. Vivienne Mason 5.1.2006.. Vanessa Mason 5.1.2006. Dave Tout 25.1.2006.
Jamison Point.	192	Pre contact to present day.	Resource, Recreation Living, Teaching, land ownership.	241682 6000775 PRIVATE	Ronnie Mason 5.1.2006.Glen Ella 5.1.2006.Jackie Puckendge 5.1.2005. Lionel Mongta 2.1.2006. <i>Goulding 2005 # 29.</i>
Nerrigundah, the Blue Hole.	193	Mid 1900s.	Resource, Living Ceremonial,	WATERWAY	Ronnie Mason 5.1.2006. Alex Walker 11.4.2006.
Nerrigundah caves	194	Pre contact.	Spiritual, ceremonial,	Near Cardon's property. PRIVATE	Ronnie Mason 5.1.2006.
Nerrigundah Cemetery	195	Early to mid 1900s.	Burial,	0761954 / 5998671.	Lionel Mongta 2.1.2006.
Nerrigundah Mines	196	Early 1900s	Work,	PRIVATE	Lionel Mongta 2.1.2006. Margaret Harris 9.3.2006. <i>Goulding 2005 #88.</i>
Nerringundah Sawmill and housing	197	1950s to 1970s	Work, Meet Resource, Teach, living.	Sawmill industry related housing site Gulph St, Nerrigundah. Sawmill at 0760851 / 5999016. PRIVATE.	Jennifer Stewart. 09.11.2005. Les Simon 30.11.2005. Terry Parsons 18.12.2005. Lionel Mongta 2.1.2006. . Stephen Deck [NPWS] 16.3.2006. Ronnie Mason 5.1.2006. Violet Parsons 6.4.2006. Margaret Harris 9.3.2006. <i>Goulding 2005 #35/36.</i>
Nerrigundah barn	198	1950s.	Recreation, Religion,	0768308 / 5995041	Mary Duroux 6.2.2006. Lionel Mongta 2.1.2006. <i>Goulding 2005 #91.</i>
Nerrigundah School.	199	1950 to 60.	Education	Nerrigundah.	Margaret Harris 9.3.2006.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Nerrigundah farms O'Tooles Cardons	200	1940 – 1970.	Work, Meeting Teaching, Resource, living.	PRIVATE	Linda Colburn 11.5.2006.Trisha Ellis 4.2.2006.Maricia Ella Duncan 5.1.2006. Alan Mongta 25.11.2005.Georgina Parsons 14.12.2005. Mary Duroux 6.2.2006.Norman Russell 1.3.2006. Maxine Kelly 11.4.2006. Violet Parsons 6.4.2006. <i>Goulding 2005 # 89/41/42.</i>
Potato Point	201	Pre contact to present day.	Resource, living Ceremonial,	PRIVATE / NP	Les Simons 03.11.2005. Jennifer Stewart 09.11.2005. Marcia Ella Duncan 5.1.2006. Ronnie Mason 5.1.2006.. Linda Cruse 1.3.2006. Violet Parsons 6.4.2006.
Potato Creek	202	Mid 1900s	Resource	Runs into the southern end of Potato Point Beach. NP.	Vivienne Mason 5.1.2006.
Potato Point farm	203	Early 1900s.	Work, Birth, living.	0241960 / 6001402 PRIVATE	Lionel Mongta 2.1.2006.
Potato Point, lookout.	204	Probably pre contact to present day.	Resource, Meeting.	242345 /6001856 LOT 60 ESC.	Lionel Mongta 2.1.2006.
Potato Point sawmill.	205	1950 – 1960.	Work,	On the Potato Point Headland, and / or along Potato Point Rd. PRIVATE	Lionel Mongta 2.1.2006. Ronnie Mason 5.1.2006. Georgina Parsons. <i>Goulding 2005 #38.</i>
Reedy Creek.	206	Throughout 1900s.	Living, Meeting Teaching,	WATERWAY	Dave Tout 25.1.2006. Trisha Ellis 4.2.2006.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Stony Creek Sawmill and camp.	207	1940 – 1970s.	Work, Meeting Living, Resource	236334 / 5998341. PRIVATE	Lionel Mongta 2.1.2006. Mary Duroux 6.2.2006.. Margaret Harris 9.3.2006. Alex Walker 11.4.2006. Albert Solomon 11.4.2006. Pam Flanders 11.4.2006. Terry Parsons 18.12.2005. <i>Goulding 2005 #37.</i>
Tally Ho, Hall.	208	1950s	Work, Living Resource, Meeting Recreation,	-	Linda Cruse 1.3.2006.
Tuross Lake / River	209	Ongoing	Resource, Teaching	WATERWAY	Ronnie Mason 5.1.2006. <i>Goulding 2005 # 79/ 94.</i>
Tuross River, Bodalla, farms.	210	1940 to present day.	Work, Meeting Recreation, Living.	PRIVATE	Linda Colburn 11.5.2006. Harriett Walker 11.4.2006. Les Simon 3.11.2005.. Pam Flanders 11.4.2006.Valerie Andy 20.12.2005. Maxine Kelly, 11.4.2006.Ronnie Mason 5.1.2006.. Linda Cruse 1.3.2006. <i>Goulding 2005 #80.</i>
Tuross River, COLBURNS [DIONTS] FARM	211	1940 - 1960..	Work, Meeting Living,	PRIVATE	Linda Colburn 11.5.2006. <i>Goulding 2005 #45.</i>
Tuross River: Commander Smith's farm.	212	1940 -1960.	Work, Meeting Living.	PRIVATE	Linda Cruse 1.3.2006. <i>Goulding 2005 #48</i>
Tuross River, JOHN TAYLORS FARM	213	1940 -1960.	Work, Meeting Living,	PRIVATE	Linda Colburn 11.5.2006.
Tuross River, Roley Lavis's farm, Percy Mumbler's camp.	214	1940 -1960	Work, Meeting Living,.	758 Eurobodalla Rd. 0769500 / 5997000 PRIVATE	Lionel Mongta 2.1.2006.25.11.2005 Alan Mongta.
Tuross River, Roley Lavis's farm.	215	1940 to present day.	Work, Meeting Living,	585 EUROBODALLA ROAD TUROSS RIVER. 56 0230537 / 5998242. PRIVATE	Albert Solomon 11.4.2006. Lionel Mongta 1.2.2006. Mary Duroux 6.2.2006.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Tuross River, Keith Lavis's farm.	216	1940 -1960	Work, Meeting Living,.	First farm 'up the river', west of Bodalla.PRIVATE	Jennifer Stewart 09.11.2005.. Carol Larrit 23.1.2006. Marcia Ella Duncan 5.1.2006.. Karen Ella Bird 5.1.2006.Ronnie Mason 5.1.2006. <i>Goulding 2005 #50.</i>
Tuross River, Murphy's farm.	217	1940 -1960.	Work, Meeting Living,	PRIVATE	Terry Parsons 18.12.2005.Dave Tout 25.1.2006. Trisha Ellis 4.2.2006. <i>Goulding 2005 #44/47.</i>
Tuross, Stanford's farm 'Wayne Court'.	218	1940 -1960.	Work, Meeting Living.	PRIVATE	Linda Colburn 11.5.2006. Alan Mongta 25.11.2005. Tom Davis 18.12.2005. Ronnie Mason 5.1.2006.
Tuross River, Stanfords, 'Tyrone'.	219	1940 -1960.	Work, Meeting Living,	PRIVATE	Linda Colburn 11.5.2006.
EDDIE LAVIS'S FARM, TALLY HO	220	1940 -1960.	Work, Meeting Living,	PRIVATE	Linda Colburn 11.5.2006. <i>Goulding 2005 #54.</i>
Tuross River, O'Tooles farm	221	1940 -1960.	Work, Meeting Living,	PRIVATE	Georgina Parsons 6.6.2006. <i>Goulding 2005 #40.</i>
Tuross River, Dionts [Previously Colemans]	222	1940 -1960.	Work, Meeting Living,	41 Eurobodalla Rd. PRIVATE	Lionel Mongta 2.1.2006. <i>Goulding 2005 #46.</i>
Tuross Heads, Spauldings farm.	223	1960s.	Work, Living	PRIVATE	Dave Tout 25.1.2006.
Tuross Heads, Camp	224	Pre contact to 1900s.	Living, Travelling,	Located where the Tuross Country Club is today. PRIVATE.	Harriett Walker
'Two sisters'	225	Pre contact to present day	Spiritual Mythological,	PRIVATE: DECLARED ABORIGINAL PLACE.	Jennifer Stewart 09.11.2005. Alan Mongta 25.11.2005. Mary Duroux 6.2.2006. Les Simon
Whittakers Creek.	226	Pre contact to present day.	Resource, Spiritual.	Draining into Brou Lake from the west. 238270 / 5997330. NP	Jennifer Stewart 09.11.2005. Ronnie Mason 5.1.2006.Les Simon

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

EUROBODALLA ABORIGINAL HERITAGE STUDY 2006: SUMMARY OF HERITAGE PLACES IDENTIFIED WAGONGA LALC AREA					
PLACE NAME	PLACE #	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Baranguba [Montague Island].	227	Pre contact to present day.	Spiritual, Ceremonial Resource, Living Resource,	East from Narooma. NP	Valerie Andy 20.12.2005. Ronnie Mason 5.1.2006. Chris Griffiths' consults 16.3.2006. Pam Flanders 11.4.2006. <i>Goulding 2005 #96.</i>
Corunna Lake	228	Pre contact to present day.	Resource, Meeting Living, Spiritual Teaching, Recreation, land ownership.	WATERWAY. Eastern side NP, western side PRIVATE.	Vivienne Mason 5.1.2006. Lionel Mongta 2.1.2006.. Chris Griffith's consultations 16.3.2006. <i>Goulding 2005 #59.</i>
Corunna Lake sawmills.	229	Early 1900s.	Work,	PRIVATE	Carol Larritt 23.1.2006.
Dalmeny,	230	Throughout 1900s to present day.	Living, Resource Recreation,	VARIOUS	Alan Mongta 25.11.2005. Ronnie Mason 5.1.2006.
Dalmeny sawmill.	231	1940s.	Work, Living,	PRIVATE	Violet Parsons 6.4.2006. Chris Griffiths' consults 16.3.2006.
Fullers Beach / Bogala Head	232	Pre contact to present day	Resources, Living Spiritual, Burial, land ownership.	NP/ PRIVATE / TIDAL	Vivienne Mason 5.1.2006. Chris Griffiths' consultation 16.3.2006. Beryl Brierley 12.5.2006.
Gulaga	233	Pre contact to present day.	Spiritual, Teaching Resource, land ownership.	Immediately west of Tilba Tilba and Central Tilba. NP	Valerie Andy 20.12.2005. Eddie Foster 11.4.2006. Beryl Brierley 19.12.2005. Pam Flanders 11.4.2006. Harriett Walker 11.4.2006. Ronnie Mason 5.1.2006.. Chris Griffiths' consultation 16.3.2006. Violet Parsons 6.4.2006.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Gulaga [Mt Dromedary] to Shoalhaven walking track.	234	Pre contact to present day.	Travelling route, Spiritual, Ceremonial,	Follows rivers and ridges. VARIOUS	John Mumbler 25.11.2005. Beryl Brierley 19.12.2005.
Handkerchief Point / Bay	235	Throughout the 1900s to present day.	Resource, Recreation Living,	TIDAL / PRIVATE	Vivienne Mason 5.1.2006. Keith Nye 1.3.2006.
Glass house Rocks	236	Throughout the 1900s to present day.	Resource, Recreation Living, Teaching.	TIDAL / PRIVATE	Vivienne Mason 5.1.2006. . Phil 5.1.2006.
Lawlers Creek.	237	1950s to present day.	Living, Resources Work,	TIDAL	Ronnie Mason 5.1.2006. Alec Walker and Max Munroe. Chris Griffiths' consults 16.3.2006. Violet Parsons 6.4.2006. Terry Parsons 18.12.2005.
Mummuga Lake / Dalmeny Lake / 'Brou'.	238	Pre contact to present day	Living, Resource Teaching, Spiritual Burial, Meeting, recreation, land ownership.	NP / PRIVATE	Marcia Ella Duncan 5.1.2006. Jacqueline Puckendge 5.1.2006. Carly Puckendge 5.1.2006. Roslyn Ella Field 5.1.2006. Vivienne Mason 5.1.2006. Ronnie Mason 5.1.2006. Carol Larritt 23.1.2006. Mary Duroux 6.2.2006. John Pender 4.5.2006. Marg Harris 9.3.2006. <i>Goulding 2005 #103.</i>
Mummuga Head, Mummuga Lake.	239	Early 1900s.	Spiritual,	Headwaters of Mummuga Lake. NP	Marg Harris 9.3.2006.
1080 Beach, Tilba	240	Throughout the 1900s to present day.	Resource, Living Travelling, Teaching,	Spring located on the south side of Pooles Point, at the northern end of 1080 Beach. GPS: 0241929 / 5976801. NP	Chris Griffiths' consults 16.3.2006. Lionel Mongta 1.2.2006.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Mystery Bay,	241	Pre contact to present day.	Living, Resource Meeting, Teaching,	ESC / NP	Beryl Brierley 12.5.2006. Vivienne Mason 5.1.2006. Pam Flanders, Harriett Walker 11.4.2006. Lionel Mongta 2.1.2006. Marcia Ella Duncan 5.1.2006. Linda Cruse 1.3.2006. Chris Griffith's consultations 16.3.2006. John Pender 4.5.2006. Marg Harris 9.3.2006.
NANGADGA LAKE	242	1950s to present day.	Resource, Living Teaching,	NP	Keith Nye 1.3.2006.
Narooma Cannery	243	1950s	Work	Forsters Bay, Wagongo Inlet. PRIVATE	Valerie Andy 20.12.2005. Chris Griffiths' consults 16.3.2006.
Narooma Cemetery	244	1900s to present day.	Burial, Early	ESC	Lionel Mongta 2.1.2006.
Narooma Flat lands	245	Early 1900s	Living,	VARIOUS	Chris Griffiths' consults 16.3.2006.
Narooma, Smyth's Oval.	246	Pre to early contact period	Living, Ceremonial Resource,	ESC	Chris Griffiths' consultations 16.3.2006.
Narooma, Forsters Bay in Wagonga Inlet	247	Throughout 1900s to present day.	Resource,	WATERWAY	Vivienne Mason 5.1.2006. Chris Griffiths' consultations 16.3.2006.
Narooma, Wagonga Inlet,	249	Throughout 1900s to present day.	Resource, Recreation Meeting,	WATERWAY	Chris Griffiths' consultation 16.3.2006. <i>Goulding 2005 #4.</i>
Narooma Bar Beach	250	Pre contact to present day.	Burial, Spiritual, Resource, Meeting,	ESC / TIDAL	Vivienne Mason 5.1.2006.
Pooles Point camp.	251	Throughout 1900s to present day.	Living, Resource Meeting, Travelling,	NP / PRIVATE	Pam Flanders and Harriett Walker 11.4.2006. Lionel Mongta 1.2.2006.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

EUROBODALLA ABORIGINAL HERITAGE STUDY 2006: SUMMARY OF HERITAGE PLACES IDENTIFIED MERRIMANS LALC AREA					
PLACE NAME	PLACE #	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Akolele, 'Whiffins'.	252	1950s.	Work,	PRIVATE	Harriett Walker 11.4.2006.
Dignams Creek [See also Snake Island, Wallaga Lake].	253	Early contact period to present day.	Resource, Teaching Living, Recreation.	Feeds into Wallaga Lake. NP / WATERWATY	Pam Flanders, Harriett Walker, Alex Walker, Albert Solomon and Maxine Kelly 11.4.2006. Beryl Brierley 12.5.2006.
Dignams Creek sawmill, camp.	254	1950 – 1970.	Work, Living,	PRIVATE	Georgina Parsons 14.12.2005. Chris Griffiths' consultations 16.3.2006.
Gulaga	[233]	Pre contact to present day.	Spiritual, Teaching Resource,	Immediately west of Tilba Tilba and Central Tilba. NP	Valerie Andy 20.12.2005. Eddie Foster 11.4.2006. Beryl Brierley 19.12.2005. Pam Flanders 11.4.2006. Harriett Walker 11.4.2006. Ronnie Mason 5.1.2006.. Chris Griffiths' consultation 16.3.2006. Violet Parsons 6.4.2006. <i>Goulding 2005 #85.</i>
Jimmy's Point.	255	Pre contact to present day.	Spiritual,	-	Trisha Ellis 4.2.2006.
Najanuka [Little Gulaga].	256	Pre contact to present day.	Spiritual, Resource Ceremonial, land ownership.	East side of the Princess Highway opposite Tilba Tilba and Gulaga Mountain. PRIVATE.	Valerie Andy 20.12.2005. Anne Thomas and Michael Darcey.[via Chris Griffiths] 16.3.2006. Harriett Walker 11.4.2006. Beryl Brierley 19.12.2005. <i>Goulding 2005 #84.</i>
Tilba Tilba	257	Late 1800s to present day.	Work, Living, Resource Birth, Trade,	VARIOUS TENURE TYPES	Vivienne Mason 5.1.2006. Valerie Andy 20.12.2005. Maricia Ella Duncan 5.1.2006. Chris Griffiths' consult. <i>Goulding 2005 #81.</i>
Tilba Cheese Factory.	258	Throughout 1900s	Work.	PRIVATE	Chris Griffiths' consults 16.3.2006.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Tilba Central School.	259	1940s.	Segregation,	Still present: 237203 / 597212. DEPT EDUC	Beryl Brierley 19.12.2005. Lionel Mongta 2.1.2006. <i>Goulding 2005 #83.</i>
Tilba Football field.	260	1940s.	Recreation, Self determination.	LOT 3 Near Pam's Store. ESC	Beryl Brierley 12.5.2006.
Tilba Farm: Thompson.	261	1950s	Work, Living, meeting	23 SUNNY SIDE RD, CENTRAL TILBA. PRIVATE	Lionel Mongta 2.1.2006.
Tilba, Bates's farm	262	Throughout 1900s.	Work, Living, meeting	PRIVATE	Chris Griffiths' consults 16.3.2006. <i>Goulding 2005 #82</i>
Tilba Farm: Miller	263	Throughout 1900s.	Work, Living, meeting	PRIVATE	Beryl Brierley 19.12.2005. Maureen Davis 19.12.2005.
Tilba, farm: Corkhill.	264	Throughout 1900s.	Work, Living, meeting	236860 / 5976659. PRIVATE	Lionel Mongta 1.2.2006. Lionel Mongta 2.1.2006. Beryl Brierley 19.12.2005. Maureen Davis 15.12.2005
Tilba farm: 'The Pines'.	265	Throughout 1900s.	Work, Living, meeting	238554 / 5977448. PRIVATE	Lionel Mongta 1.2.2006. Beryl Brierley 12.5.2006.
Tilba Farm: Reeds.	266	Throughout 1900s.	Work, Living, meeting	PRIVATE	Beryl Brierley 12.5.2006.
Tilba Farm: McFalls.	267	Throughout 1900s	Work, Living, meeting	PRIVATE	Beryl Brierley 19.12.2005.
Tilba Hotel: Dromedary.	268	1940s.	Work, meeting	PRIVATE	Beryl Brierley 19.12.2005
Tilba Lake	269	Throughout 1900s.	Resource, Meeting Recreation, Teaching Living,	NP / PRIVATE	Lionel Mongta 2.1.2006. Chris Griffiths' 16.3.2006. Alex Walker, Harriett Walker and Pam Flanders 11.4.2006. Beryl Brierley 12.5.2006.
Tilba Lake, Haxstead.	270	1930s.	Work, meeting, living	PRIVATE	Pam Flanders 11.4.2006.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Tilba, Pam's Store.	271	Throughout 1900s to present day.	Recreation, Health Trade.	PRIVATE	Valerie Andy 20.12.2005. Chris Griffiths' consults 16.3.2006.
Tilba Sports ground	272	Mid 1900s	Recreation.	On Mystery Bay Rd.	Chris Griffiths' consultations 16.3.2006.
Umbarra [Black Duck] Cultural Centre.	273	1980s to present day.	Teaching, Spiritual; Meeting, Self-determination, land ownership.	PRIVATE [MLALC]	Lionel Mongta 2.1.2006.
Wallaga Lake.	274	Pre contact to present day.	Resource, Recreation Teaching,	PRIVATE	Valerie Andy 20.12.2005. Beryl Brierley 19.12.2005. Pam Flanders, Harriett Walker, Alex Walker, Albert Solomon and Maxine Kelly 11.4.2006. Vivienne Mason 5.1.2006. Chris Griffiths' consultations 16.3.2006.
Wallaga Beach	275	Pre contact to present day.	Resource, Recreation Burial,	ESC	Chris Griffiths' consultations 16.3.2006. Merv Penrith.
Wallaga Lake burial ground.	276	Pre contact.	Burial,	ESC / TIDAL	Maria Walker 20.12.2005.
Wallaga Lake community [Reserve / Villiage]	277	Late 1800s to present day.	Living, Teaching Resource, meeting, land ownership	PRIVATE	Pam Flanders and Harriett Walker 11.4.2006. Valerie Andy 20.12.2005. Les Simon 3.11.2005. Mary Duroux 6.2.2006. Maureen Davis 15.12.2005. Ronnie Mason 5.1.2006. Chris Griffiths' consults 16.3.2006. Violet Parsons 6.4.2006. <i>Goulding 2005 #12.</i>

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Wallaga Lake, 'the cricket ground'.	278	Mid 1900s	Recreation, Resource Teaching, Living Segregation,	ESC / PRIVATE	Valerie Andy 20.12.2005. Beryl Brierley 19.12.2005. Mary Duroux 6.2.2006. Chris Griffiths' consults 16.3.2006. Alex Walker 11.4.2006. Pam Flanders 11.4.2006.
Wallaga Lake fringe camp.	279	1950s.	Living, Segregation, land ownership.	PRIVATE [MLALC]	Valerie Andy 20.12.2005.
Wallaga Lake 'Granny's Point' after Granny Tungai	280	Ongoing	Travelling route Land ownership.	PRIVATE [MLALC]	Valerie Andy 20.12.2005.
Wallaga Lake Hall.	281	Throughout 1900s to present day.	Recreation, Meeting,	PRIVATE	Chris Griffiths' consultations 16.3.2006.
Wallaga Lake, Merrimans Island	282	Early 1900s to present day. Reserve between 1909 – 1931	Spiritual, Living Resource,	DECLARED ABORIGINAL PLACE	Lionel Mongta 2.1.2006. Chris Griffiths' consults 16.3.2006. Pam Flanders and Albert Solomon 11.4.2006. <i>Goulding 2005 #10.</i>
Wallaga lake, Muckens point / 'Granny Andy's Point'.	283	1950s.	Living, Meeting, land ownership.	PRIVATE	John Pender 4.5.2006. Maureen Davis
Wallaga Lake, Mosquito Point.	284	Throughout 1900s to present day.	Living, Meeting, Teaching, land ownership.	PRIVATE	Lionel Mongta 2.1.2006. Mary Duroux 6.2.2006. Trisha Ellis 4.2.2006.
Wallaga Lake School.	285	Early 1900s to 1980s	Education, Government	Wallaga Lake. PRIVATE	Valerie Andy 20.12.2005. Beryl Brierley 19.12.2005. Georgina Parsons. 14.12.2005. Mary Duroux 6.2.2006. Chris Griffiths' consultations 16.3.2006.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

PLACE NAME	NO.	PERIOD USED	PLACE THEME	LOCATION / TENURE	INFORMANTS
Wallaga Lake: Snake 'Garlic' Island.	286	Reserve between 1906 – 1954.	Resource, Government, living.	NP	Pam Flanders and Harriett Walker 11.4.2006. <i>Goulding 2005 #11.</i>
Wallaga Lake community to the Wallaga Lake Bridge walking route.	287	Pre contact to present day	Travelling route, Resource .	PRIVATE / CROWN RESERVE.	Chris Griffiths' consults 16.3.2006.
Coastline: Wallaga Lake to Durras [and beyond].	[44]	Pre contact times to present day.	Travelling route Resource collection Camping	VARIOUS TENURE TYPES.	See section 2.1. <i>Goulding 2005 # 26.</i>

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

APPENDIX TWO: SUMMARY OF FLORA AND FAUNA SPECIES IDENTIFIED

COMMON NAME	SCIENTIFIC NAME ¹²	DHURGA NAME ¹³	HERITAGE VALUE	LOCATION / RANGE
Pacific Black Duck	<i>Anas superciliosa</i>	Umbarra	Totemic species	Wetlands throughout Australia, most common in the southeast and southwest.
Crow	<i>Corvus coronoides</i>	Waagura	Totemic species	Woodlands and open habitats in eastern, south and western Australia.
Willy Wagtail	<i>Rhipidura leucophrys</i>	-	Totemic species	Throughout Australia.
Australian Magpie	<i>Gymnorhina tibicen</i>	Diriwun	Totemic species	Throughout Australia.
Magpie Lark [Pee Wee].	<i>Grallina cyanoleuca</i>	-	Totemic species	Throughout Australia.
Black Swan	<i>Cygnus atratus</i>	Gunying	Totemic species. Food source: eggs.	Wetlands across Australia. Less common inland.
White Breasted Sea Eagle	<i>Haliaeetus leucogaster</i>	-	Totemic species	Coastal Australia.
Laughing Kookaburra	<i>Dacelo novaeguineae</i>	Gugara	Totemic species	Mainly eastern Australia.
Boobook [Mopoke]	<i>Ninox novaeseelandiae</i>	Googoog	Totemic species	Woodlands across Australia.
Tawny Frog Mouth	<i>Pogargus strigoides</i>	-	Totemic species	Woodlands across Australia.
Glossy Black Cockatoo	<i>Calyptorhynchus lathami</i>	Nyaagaan	Weather Bird	Casuarina woodlands southeastern Australia.
White-headed Pigeon	<i>Columba leucomela</i>	Guriwal / Jerriwonga	Food source	Coastal forests eastern Australia.
Turquoise Parrot	<i>Neophema pulchella</i>	-	Food source	Grasslands and woodlands southeast Australia.

¹² Hardwick, RJ 2001. Slater, Slater and Slater 1995. Cruse, Stewart and Norman 2005. Renwick and the Wreck Bay Community 2000. Costermans 2002.

¹³ H Hale 1846 [1968] pp 106 – 116, 479. See also Eades, Diana Kelloway 1976.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

COMMON NAME	SCIENTIFIC NAME	DHURGA NAME	HERITAGE VALUE	LOCATION / RANGE
Short-tailed Shearwater [Muttonbird]	Puffinus tenuirostris	-	Food source: eggs in particular.	Coastal zone.
Eastern Grey Kangaroo	Macropus giganteus	Buru	Food Source	Through eastern Australia and across the southern coast to southwest Western Australia.
Red-necked Wallaby [Eastern Brush]	Macropus rufogriseus	Baraal	Food source.	East coast and inland ranges of Australia.
Brush Tail Possum	Trichosurus vulpecula	Gumara	Food source	Across Australia, in decline in central regions.
Rabbit	Oryctolagus cuniculus	-	Food source	Across Australia, except for the far north.
Short-beaked Echidna	Tachyglossus aculeatus	-	Food source	Across Australia, including in the Wallaga Lake area.
Goanna	Aranus gouldii	Jiriwaa	Food source	Across Australia.
Native Bee	Apidae Trigona	Naga / Yilberi	Food source	Across Australia, including in the bushlands surrounding Wallaga Lake and on Broulee Island.
Sydney Cockles	Anadara trapezia	Bimbullia	Food source.	Coastal zone, including Cullendullah Creek, Ryans Creek and Wallaga Lake.
-	Anadara spp	Conk	Food source.	Coastal zone.
Green Eel	Alabes dorsalis	Gunyu / Bari	Food source	Coastal river systems in southern Queensland, New South Wales, Victoria and Tasmania.
Octopus	Cephalopod	Junggaa	Food source.	Coastal zone.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

COMMON NAME	SCIENTIFIC NAME	DHURGA NAME	HERITAGE VALUE	LOCATION / RANGE
Sea Mullet	Mugil cephalus	Maara Maara / Jeebaraay	Food source	Coastal zone.
Goolwa Cockle [Pipi]	Donax deltoides	-	Food source	Coastal zone.
Oysters	Ostrea angasi	Bidhingga	Food	Coastal zone.
Lobster [Crayfish]	Cherax sp	Yangga	Food source	Coastal zone.
Sea Urchin	Heliocidaris erythrogramma	Sea eggs	Food source	Ocean waters.
Black-lipped Abalone	Haliotis ruber	Mutton Fish	Food source	Ocean waters.
Black periwinkles	Bembicium spp	-	Food source	Ocean waters.
Blackfish	Girella elevata	Waagal	Food source	Ocean waters.
Black Bream	Acanthopagrus butcheri	Bari [Dharawal]	Food source	Ryans Creek area
Flat head	Platycephalus sp	Dhagalang	Food source	Ryans Creek area
Sting Ray	Myliobatis australis	-	Food source	Ocean waters.
Ocean Leather Jacket	Nelusetta ayraudi	-	Food source	Ryans Creek area
Mud crabs	Scylla serrata	-	Food source	Ryans Creek area
Mangrove crabs	Decapoda: Brachyura	-	Food source	Ryans Creek area
King fish	Seriola sp.	Gumbiringgal	Food source	Ocean waters.
Snapper	Pagrus auratus	Walimaa	Food source	Ocean waters.
Blue Mussel	Mytilus edulis	-	Food source	Tidal zone.
Cunjevoi [sea squirt]	Pyura stolonifera	-	Food source	Ocean rock platforms, coastal zone.
Pinkwood [Plumwood]	Eucryphia moorei	-	Medicinal, Canoe	Deua National Park
Bloodwood	Corymbia gummifera	Gulgul	Food and medicinal uses.	Coastal forest zone.
Green Wattle	Acacia Mearnsii	Gum Tree	Food – gum, Dye - bark	Across Australia, including Ryans Creek.
Yam: Fringe Lilly	Thysaotus spp.	Yam	Food source.	South coast region, including Potato Point and Ryans Creek.
Yam: 'Rain Flower':	-	-	Used to make rain.	RESTRICTED

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

COMMON NAME	SCIENTIFIC NAME	DHURGA NAME	HERITAGE VALUE	LOCATION / RANGE
Grass tree	Xanthorrhoea resinosa	Mingo	Spear from stem. Resin from base used as glue.	Across Australia.
Devils twine [Dodder]	Cassytha spp	Snotgollin	Food source: fruit.	Parasitic vine across the south east coast, including Ryans Creek.
Appleberry	Billardiera scandens	Wondarma	Food source, especially the seed.	Coastal zone including Ryans Creek and the Batemans Bay area.
Native Sarsaparilla	Smilax glycyphylla	-	Food and medicinal use.	Grows on shrubs and trees in open forests, including along the Deua River.
Prickly Pear	Opuntia stricta	-	Food source	Australia wide. Introduced.
Ink weed	Phytolacca octandra	-	Leaves and sap for medicinal use.	Australia wide.
Rib grass	Plantago spp	-	Medicinal use.	Australia wide, including the Ryans Creek area.
Native Raspberry	Rubus rosifolius	-	Food source.	Sheltered areas throughout southeast coastal forests, including bush lands near Ryans Creek.
Native Cherry	Exocarpos cupressiformis	-	Food source	Grassy woodlands, southeastern Australia.
Japanese Honey Suckle	Lonicera japonica.	-	Food source	Australia wide. Introduced.
Pigface	Carpobrotus glaucescens	-	Food source.	Coastal zone eastern NSW.
Water	H2O	Nadu	Healing	Gulaga, bendethra

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

APPENDIX THREE: CONSULTATION SUMMARY

EUROBODALLA ABORIGINAL HERITAGE STUDY SUMMARY OF CONSULTATIONS / MEETINGS / FIELD TRIPS Stage two: SEPTEMBER 2005 > June 2006				
MEETING / CONSULTATION	OTHERS PRESENT	DATE	INFORMATION RESTRICTIONS	PLACES VISITED &/OR DISCUSSED
Steering Committee Meeting: Susan Donaldson, Rob McKinnon (DEC) Norman Parson (Cobowra LALC), Mary Duroux Iris White, Gary Curry (DEC), Lyn Marlow (Bodalla LALC), James Nye, Charity Potts (Mogo LALC), Tamara Clarkson, Deb Lenson, Anita Brunhuber, and Ron Nye (ESC).		23.09.2005		General guidance / instructions.
Mary Duroux [Steering Committee elder]		27.09.2005		General guidance / instructions.
Cobowra LALC meeting: Maureen Davis [Fieldworker], Trisha Ellis, Norman Parsons.		18.10.2005		General guidance / instructions.
Batemans Bay LALC meeting: Les Simons [Fieldworker], Lyndon Chapman, Violet Parsons, Richard Walker, Richard Chapman, Lavina White, Mary Parsons, Bill Davis and Gwen Davis.		03.11.2005		General guidance / instructions.
Les Simons and Bill Davis.	Gwen Davis.	03.11.2005	YES	Field trip: Cullendullah Creek, Durras Lake, Cookies Beach – Durras, North Head of Batemans Bay.
Jennifer Stewart	Les Simon	9.11.2005	NIL	Oral History: Bodalla, Nerrigundah
Symaline Nye and Leonard Nye	Margaret Russell, Norman Russell & Tammy Nye	15.11.2005	NIL	Oral History: Barlings Beach, Mogo, Moruya.
Bodalla LALC meeting: Wayne Parsons [fieldworker].		16.11.2005	NIL	General guidance and instructions
Georgina Parsons [Gadu Elder]		22.11.2005	YES	Project brief. General guidance.
Cobowra LALC meeting: Norman Parsons and Cherie Buchert [field worker]. Moruya Historical Society: Nell Greig. Symaline Nye and Leonard Nye.	Tammy Nye	23.11.2005	NIL	General guidance and instructions. Project brief. Postpone consultation with Greig / Brierleys. Field trip: Barlings Beach, B Bay, Long Beach.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

Alan Mongta	John Mumbler	25.11.2005	NIL	Oral History of Alan Mongta.
Les Simons and Jo Chapman. Agnes Towers		30.11.2005	YES	Field trip: 'Chapmans Beach', Look out, Batemans Bay High School. Project brief / introduction.
Steering Committee meeting - ESC		02.12.2005	-	Project update.
Gadu Elders Meeting – Maureen Davis, Georgina Parsons, Carol Larritt, Billy Davis, Les Simon, Lionel Mongta, Albert Solomon, Kevin Parson, Beryl Brierly.		3.12.2005	-	Project update and feedback.
Meet Chris Griffith		7.12.2005	-	Liaise regarding southern Eurobodalla Shire area and consultations undertaken. Narooma.
Introduction to Harriett Walker, Valerie Andy and Albert Solomon		9.12.2005	-	Project brief / introduction - Wallaga Lake.
Meet with Debby Lenson, Ron Nye, Maureen Davis, Doris Moore, and Georgina Parsons.		13.12.05	-	Discussion of information agreement and project.
Georgina Parsons, Doris Moore,	Maureen Davis	14.12.05	YES	Fieldtrip around Moruya / Bingie
Georgina Parsons, Les Simon, Maureen Davis		15.12.05	YES	Fieldtrip to Nelligen, Shallow Crossing, Batemans Bay.
Terry Parsons and Tom Davis,	Les Simon	18.12.05	Nil	Oral history recording at 87 Bavarde St, Batemans Bay.
Beryl Brierley, Doris Moore, and Nell Greig.	Maureen Davis	19.12.05	YES	Historical discussions with Nell Greig.
Valerie Andy [others cancelled]	Maria Walker	20.12.05	Nil	Oral History recording - Wallaga Lake
Keith Stewart, Ronnie Mason, Vivienne Mason and members of the Stewart / Ella families including Roslyn Ella Field, Karen Ella Bird, Sarah Puckendge, Marcia Ella Duncan, Carly Puckendge, Daniel Ella, Jackie Puckendge, Vivienne Mason, Lauren Ella Duncan, Maddison Ella Duncan, Phil Duncan, Glen Ella, Julie Ella, Jessica Ella, Ron Mason, Sharon McKinnon, Alex Laughlan, Jessica Anderson, Rodney Ella, Amanda Wood, Teri Ella, Kevin Bird.	Vanessa Mason [Steering Committee member].	05.01.05	Nil	Project brief / introduction. Group consultation, recording and feedback. Two individual oral history recording.
Carol Larritt		23.01.06	YES	Oral history recording. Tomakin.
Dave Tout		25.01.06	Nil	Oral history recording. Moruya
Lionel Mongta	Paul Mongta	1.02.06	YES	Oral history recording. Field trip: Bodalla, Nerrigundah, Mystery Bay, Potato Point.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

Trisha Ellis	Dave Tout	4.2.2006	YES	Oral history recording. Moruya
Steering Committee meeting		10.2.2006		Seek instructions on process thus far.
Mary Duroux		13.2.2006	YES	Oral history recording. Moruya
Keith Nye	Norman Russell & Tammy Nye	1.3.2006	Nil	Oral history recording. Mogo
Linda Cruse		1.3.2006	YES	Oral history recording. Moruya
Marg Harris		9.3.2006	Nil	Oral history recording. Moruya
Chris Griffiths		16.3.2006	Nil	Transcribing Griffith's interviews
Chris Griffiths	Vanessa Mason	5.4.2006	Nil	Transcribing Griffith's interviews
Violet Parsons	Les Simon	6.4.2006	Nil	Oral history recording. Batemans Bay
Les Simon	Violet Parson	6.4.2006	YES	Oral history recording. Batemans Bay
Merv Penrith, Shirley Foster, Harriett Walker, Pam Flanders, Alec Walker, Maxine Kelly, Albert Solomon.		11.4.2006	Nil	Group interview. Wallaga Lake.
Review Lionel Mongta	Maureen Davis	27.4.2006	NIL	Review transcription. Bodalla
Review Linda Cruse, Mary Duroux, Doris Moore and Beryl Brierley.	Maureen Davis	2.5.2006	NIL	Review transcription. Moruya
John Brierley.	Ernie & Beryl Brierley and Maureen Davis.	3.5.2006	YES	Oral History recording [as arranged by fieldworker Cherie Buchert].
John Pender [others no show]		4.5.2006	Nil	Oral history recording. Narooma.
Maureen Davis		5.5.2006	YES	Oral history recording. Moruya
Linda Colburn		11.5.2006	Nil	Oral history recording. Moruya.
Beryl Brierley		12.5.2006	YES	Review transcription. Moruya
Merrimans LALC and Wagonga LALC Review. William Davis.		23.5.2006	YES	Draft review meetings. Oral history interview.
Review Bodalla LALC. John Mumbler.		24.5.2006	NIL	Draft review meeting. Oral history interview.
Review Cobowra LALC. Megan Patten, Lionel Montga, Stephen Kelly, Georgina Parsons.		29.5.2006		Draft review meeting. Receive comments on draft.
Review Mogo LALC. Doris Moore and Marg Harris.		30.5.2006		Draft review meeting. Receive comments on draft.
Gadu Elders. Margaret Carriage [nee Connell].		31.5.2006		Draft review meeting. Oral history interview.
Review Vivienne Mason and Mary Duroux.		1.6.2006		Receive comments on draft.
Review Elders Luncheon. Sym Nye, Carol Larritt, Gloria Carberry, Lillian Nye, Mary Duroux, Beryl Brierley, Tammy Nye.		2.6.2006		Draft review consultation. Receive comments on draft.

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

Review Wallaga Lake community: Merv Penrith, Shirley Foster, Randall Mumbler, Tanya Parsons, Maria Walker, Eric Naylor. <i>Stephen Kelly absent.</i>		5.6.2006		Draft review consultation. Community meeting / workshop.
Review Gadu Elders		6.6.2006		Draft review consultation.
Review / Workshop Cobowra LALC.		7.6.2006		Workshop with members.
Review Maureen Davis [via phone / email].		8.6.2006		Instructions on information agreement. Receive comments on draft report.
Steering Committee Meeting: ESC		14.6.2006		Present final draft report.

APPENDIX FOUR: INFORMATION AGREEMENT PROCEEDURES AND INSTRUCTIONS

INFORMATION AGREEMENT

**EUROBODALLA SHIRE ABORIGINAL HERITAGE STUDY
ORAL HISTORY DOCUMENTATION**

DESCRIPTION OF PROJECT

The Eurobodalla Shire Council (ESC) in conjunction with the Department of Environment & Conservation (DEC), Local Aboriginal Land Councils (LALCs) and community groups are conducting an Aboriginal Heritage Study of the Eurobodalla Shire aimed at exploring how Aboriginal heritage values can be incorporated into planning processes.

Through the collection of koori stories [oral histories] places of social, cultural, spiritual and historical value within the Eurobodalla Shire can be documented. Information collected will be used to inform planning processes within DEC and ESC and maybe published at a future date, for wider public accessibility.

NAME OF INTERVIEWEE

CONTACT DETAILS

NAME OF INTERVIEWER

CONTACT DETAILS

THE INFORMATION WILL BE RECORDED USING:

DIGITAL MINI DISC

CAMERA

VIDEO WRITTEN

THE INFORMATION PROVIDED RELATES TO:

ANY RESTRICTIONS PLACED ON THE USE OF THE INFORMATION?

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

A PUBLICALLY AVAILABLE REPORT [WWW - INTERNET]

POSSIBLY A PUBLISHED BOOK

LODGED WITH NPWS [DEC] REGISTERS

LODGED WITH ESC REGISTER [PLANNING PROCESSES]

LODGED WITH LALC [STORAGE / ARCHIVES]

ANY RESTRICTIONS PLACED ON ACCESS TO THE INFORMATION?

GENDER

TRIBAL

FAMILY

THE INFORMATION WILL BE STORED:

WHERE

HOW

IDENTIFICATION OF NEXT OF KIN IN THE EVENT OF THE DEATH OF THE INFORMANT?

SIGNED BY INTERVIEWEE

DATE

SIGNED BY INTERVIEWER

DATE

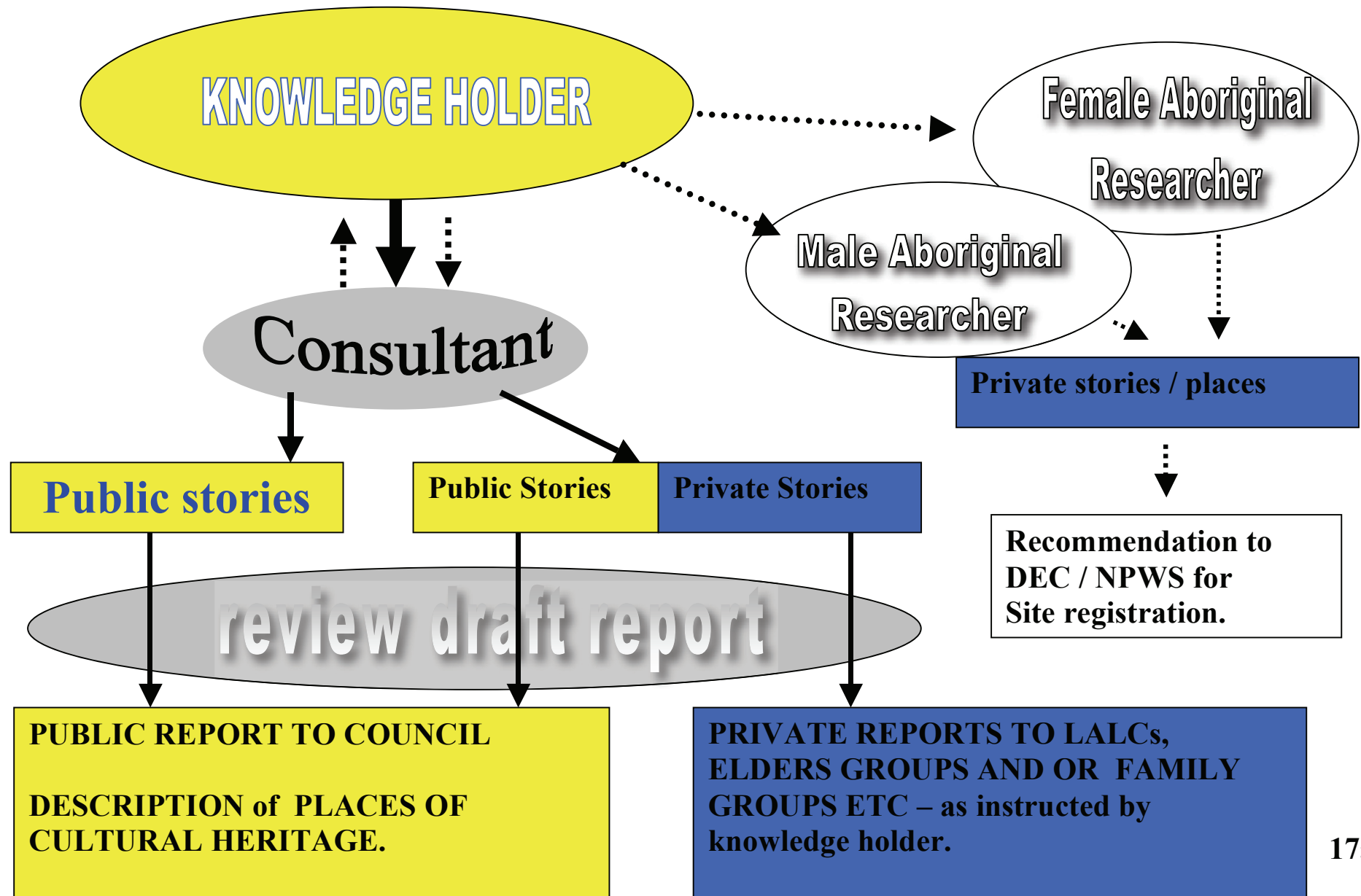
EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

SUMMARY OF INFORMATION AGREEMENT INSTRUCTIONS		
NAME OF INTERVIEWEE	DATE OF INTERVIEW	COPYRIGHT INSTRUCTIONS
Alan Mongta	25.11.2005	RELEASED
Albert Solomon	11.04.2006	RELEASED
Alex Walker	11.04.2006	RELEASED
Beryl Brierley	19.12.2005	Released for this project. Further permission required if published.
Carol Larritt	23.01.2006	Released for this project. Further permission required if published.
Dave Tout	25.01.2006	RELEASED
Doris Moore	14.12.2005	Released for this project. Further permission required if published. Next of kin Ross Moore.
Ella, Mason and Stewart clan	05.01.2006	RELEASED
Georgina Parsons	14.12.2005	Released for this project. Further permission required if published.
Harriett Walker	11.04.2006	RELEASED
Jennifer Stewart	09.11.2005	RELEASED
John Brierley	03.05.2006	Released for this project. Further permission required if published.
John Mumbler	24.05.2006	RELEASED
John Pender	04.05.2006	RELEASED
Keith Nye	01.03.2006	RELEASED
Keith Stewart	05.01.2006	RELEASED
Leonard Nye	15.11.2005	RELEASED
Leslie Simon	06.04.2006	RELEASED
Linda Colburn	11.05.2006	RELEASED
Linda Cruse	01.03.2006	Released for this project. Further permission required if published.
Lionel Mongta	01.02.2006	Released for this project. Further permission required if published. Next of kin Jim & Paul Mongta.
Margaret Carriage	31.05.2006	RELEASED
Margaret Harris	09.03.2006	RELEASED
Mary Duroux	13.02.2006	Released for this project. Further permission required if published.
Maureen Davis	05.05.2006	Released for this project. Further permission required if published. In particular, information pertaining to the Andy, Duren, Davis, Brierley, Piety, Mongta families. Next of kin Ross Moore.
Maxine Kelly	11.04.2006	RELEASED
Mervyn Penrith	11.04.2006	RELEASED
Pam Flanders	11.04.2006	RELEASED
Ronald Mason	05.01.2006	RELEASED
Shirley Foster	11.04.2006	RELEASED
Symalene Nye	15.11.2005	RELEASED
Terry Parsons	18.12.2005	RELEASED
Tom Davis	18.12.2005	RELEASED
Trisha Ellis	04.02.2006	Released for this project. Further permission required if published. Next of kin Kerry Boyenga.
Valerie Andy	20.12.2005	RELEASED
Violet Parsons	06.04.2006	RELEASED

EUROBODALLA ABORIGINAL CULTURAL HERITAGE STUDY PUBLIC REPORT

Vivienne Mason	05.01.2006	RELEASED
William Davis	23.05.2006	Released for this project. Further permission required if published. Next of kin Agnes Towers.
COPIES OF THE REPORT are to be provided to each participant, as well as to the following organizations; Umbarra Cultural Center, Gadu Elders, and each of the LALC within the Eurobodalla Shire.		

EUROBODALLA ABORIGINAL HERITAGE STUDY
STAGE TWO ORAL HISTORIES - INFORMATION AGREEMENT FLOW CHART





EUROBODALLA SHIRE COUNCIL

Good Government, better living



Natural Heritage Trust

Helping Communities Helping Australia

An Australian Government Initiative



Department of
Environment and Conservation (NSW)



Southern Rivers

CMA CATCHMENT MANAGEMENT AUTHORITY