

EUROBODALLA ABORIGINAL HERITAGE STUDY STAGE THREE

UNDERSTANDING & MANAGING ABORIGINAL CULTURAL HERITAGE



PREPARED FOR
THE EUROBODALLA ABORIGINAL HERITAGE STEERING COMMITTEE
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SOUTHERN RIVERS CATCHMENT MANAGEMENT AUTHORITY
LOCAL ABORIGINAL LAND COUNCILS
ELDERS GROUPS &
ABORIGINAL COMMUNITY MEMBERS

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SEPTEMBER 2007

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COVER PHOTO: *Gunying* [Black Swan / *Cygnus atratus*] on Wallaga Lake.

Warning: contains reference to people who have passed away.

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ACKNOWLEDGEMENTS

The Natural Heritage Trust [NHT], the Southern Rivers Catchment Management Authority [SRCMA], the Eurobodalla Shire Council [ESC] and the Department of Environment and Climate Change [DECC] each provided funding to support this project. The project has been successful because of the partnerships forged between the funding bodies and the local Aboriginal community, through elders groups and Local Aboriginal Land Councils [LALC], and the dedicated efforts of the Eurobodalla Aboriginal Heritage Steering Committee. These partnerships have kept the project on track.

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. These stories have been shared in the hope that the broader community gains a greater respect for places of heritage value to the Aboriginal community.

I also thank those who provided comments on previous drafts of this report, in particular the efforts of Sue Feary, Ron Nye, Georgina Parsons, Trisha Ellis and Maureen Davis.

EXECUTIVE SUMMARY

During the course of the three stages of the Eurobodalla Aboriginal Heritage Study, three hundred and thirty six [336] places within the Eurobodalla Shire were identified. The majority of places relate to living / camping places [90], work places [78] and places where natural resources are collected [58] and predominantly do not include archaeological sites, although further research in this area is required.

All of the 336 places within the Eurobodalla LGA are of heritage value to Aboriginal people. Of these places, it is recommended that 118 places require some form of management in order to conserve the associated heritage values. In the main, these places relate to seasonal camping places where use has continued on and off since pre-contact times; resource collection places, places of conflict, burial places and spiritual places. Forms of management suggested include AHIMS registration, LEP listing, DCP considerations, Aboriginal Place nomination, some other form of environmental zoning classification and or inclusion into the LALC / ESC heritage protocol system. It is also recommended that management options and actions be underpinned by Aboriginal people's direct input and ongoing participation.

It is recommended that 200 of the identified places be afforded some form of acknowledgment in relation to local Aboriginal culture and history. These places primarily include a variety of living [camping] places, work places, places associated with early contact with European explorers, birthplaces and meeting places.

As a way of acknowledging Aboriginal people's presence in local history, a timeline has been established. This spans the period between the Dreamtime past and today, and showcases Aboriginal people's contribution to the cultural, social, and economic fabric of the Eurobodalla region. It is anticipated that this time line can be used as an educational tool in public places. Other ways to acknowledge places of heritage value include production of a booklet. This is occurring as part of a separate project.

Of the 336 places identified, 18 require further investigation. These places relate to travelling routes. It is recommended that further consultations be undertaken with Aboriginal people in relation to travelling routes to refine the sparse information on locations and uses.

Identifying and mapping the intangible, spiritual attributes of the land and waterways is limited by restrictions on the public use of traditional information. Because of this, intangible, spatially irregular or indefinable places associated with spiritual heritage values, are best understood and managed under the direction of Aboriginal custodians. It is recommended that developments with the potential to impact on landscapes associated with spiritual heritage values be undertaken in close consultation with the Aboriginal custodians who hold the associated knowledge.

In some instances, tangible links can be drawn between spiritual phenomena and landscape features for instance, the various natural habitats that sustain totemic species. Although information pertaining to personal, family and tribal totems is largely restricted, it is possible for environmental scientists and Aboriginal custodians to work collaboratively to identify the primary breeding grounds of, for instance, the *Gunying* [Black Swan / *Cygnus atratus*], the totemic species for the Bringa Yuin tribe whose territory includes the Moruya area. Currently operational GIS can cater for environmental features, which in turn would assist in the conservation [and acknowledgement] of interrelated totemic species.

As directed by the Aboriginal community, this report and the accompanying maps are to be used as an internal management tool, distributed to Aboriginal community members, elders groups, LALCs and the funding bodies; Eurobodalla Shire Council, the Department of Conservation and Climate Change and the Catchment Management Authority.

The publicly accessible component of this stage of the project is in the form of an Aboriginal heritage time line and a map detailing where Aboriginal people worked across the study area. It is envisaged that these components can be incorporated into a published booklet highlighting the contribution Aboriginal people made to the economic development of the shire, amongst other matters. Furthermore, the timeline has the capacity to publicly highlight Aboriginal people's cultural heritage across the shire, as contextualised by local historical events.

1. INTRODUCTION

This project began in order to document the Aboriginal history of the Eurobodalla region and to raise public awareness of the strong Aboriginal connections to the Eurobodalla Shire. 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. 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 if it is only utilised occasionally or if its significance has only been recently discovered.

1.1 STUDY OUTLINE

The Eurobodalla Aboriginal Heritage Study is a four-stage project involving a partnership between Aboriginal community members and government agencies with responsibilities for managing the Eurobodalla region. The project aims to develop a better understanding of Aboriginal cultural heritage in the Eurobodalla Shire and to develop better ways to manage this heritage and protect its 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/places of importance to Aboriginal people; develop strategies for conserving sites/places 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 – *Completed [Donaldson 2006]*. Undertake consultation and survey with Aboriginal communities and individuals to collect, document and map cultural heritage information.

Stage 3 – Aboriginal Values Report and Mapping – *current stage*. Combine stages one and two. Document, report and make information available to local Aboriginal communities and agencies as determined by agreed protocols. Determine the most effective mechanisms for understanding and valuing the information. Develop management objectives, actions and / or recommendations for places based on their cultural and / or scientific significance;

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

Tasks relevant to Stage 3 of the project, as outlined in the tender documentation, include:

- A review of information from Stage 1 and 2 reports;
- The addition of information about existing places and new places by researching other oral history sources eg records held at AIATSIS;
- The identification of places warranting further investigation;
- Determine the most effective mechanisms for understanding, valuing and managing the information, eg as part of an historical narrative, as an individual place, as part of a complex of places or in relation to a theme.
- Comparing the oral and historical layers with the archaeological sites layer to illustrate where there has been continuity of use and /or significance of places;
- Where appropriate, combining places into strategic spatial ‘nodes’ that reflect historical events, with a view to doing a management plan for the node eg Garlandtown, Nerrigundah;
- Preparing maps at appropriate scales for the themes described in stage 1 and 2 inclusive but not restricted to: linear pathways inclusive of dreaming, customary and contemporary use; location of resource collection; teaching places; working and living places;
- The identification of issues related to mapping and management of associated place information. Clarify mapping uses and strengths and weaknesses of different mapping approaches;
- The development of management objectives, actions and / or recommendations for places based on their cultural and / or scientific significance;
- The preparation of report/s in a historical narrative [time line] about Aboriginal people of the Eurobodalla, with a major focus being to illustrate how Aboriginal people have contributed to the cultural, social, and economic fabric of the Eurobodalla.
- The addressing of recommendations and any other issues raised by Aboriginal communities from Stage 1 and 2 reports;

This report has been arranged in accordance with these research objectives.

1.2 DEFINITIONS OF THE STUDY AREA

The study area is the Eurobodalla Local Government Area (LGA), which encompasses the coastal strip between Durras and Wallaga Lake. Inland the Shire extends westwards to the Clyde Mountain in the north to Dampier Mountain and Belowra in the south [See Map One]. The current population of the shire is over 35,000 and is expected to grow by a further 15,000 people over the next 25 years who are expected to require 10,700 new dwellings, 7,600 in the Batemans Bay, Moruya and Narooma areas and 3,100 in adjoining areas [NSW 2007: 10, 20].



MAP ONE: Eurobodalla Shire

The Eurobodalla Shire covers 3,429sq km. The Eurobodalla Shire Council has jurisdiction over about 25% of the total area; whilst the other 75% is within conservation reserves, state forest or other Crown land [see Table One].

<i>Tenure type</i>	<i>Squared km</i>	<i>% of total</i>
National Park	1,363sq km	39.75%
State Forest	1,105sq km	32.22%
Freehold land	691.28sq km	20.16%
Rivers and estuaries	103sq km	3%
Crown Leases	60.8sq km	1.77%
Roads and road reserves	51sq km	1.49%
Crown land and reserves	39.92 sq km	1.16%
Community land	15sq km	0.45%

TABLE ONE: Composition of land tenure within the Eurobodalla LGA

At the time of the 2001 National census, the Aboriginal population of the Eurobodalla was 1,528, or 4.5% of the total population¹. This is considerably higher than the national average of 2.5% and probably reflects high population densities in pre-contact times and the historical existence of major missions and reserves such as the one at Wallaga Lake.

Underlying the Eurobodalla Shire is an Aboriginal land tenure system present prior to European settlement of the area². 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 River in the north, to Cape Howe in the south and west to the Great Dividing Range. Within the Yuin tribal area, a number of sub tribal groupings existed, for instance Dhurga [Thoorga/Durga], Djirringanj and Walbanja within the study area³.

On a more localised scale, a number of named clan groups existed within each tribal area. For instance, the *Turras* [Durras] group was recorded as occupying country generally to the north of the Clyde River and the *Browley* [Broulee] group occupied land between Congo and Batemans Bay⁴. See table five for additional traditional place / group names.

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 *Tharawal*⁵.

¹ Census Statistics from the 2006 census are not available for this local government area.

² See Robinson 1844, Mathews 1902, Morris 1832, Oldrey 1842.

³ 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.

⁴ S Wesson 2000: 131 – 147. Per comm. John Mumbler 24.5.2006.

⁵ Egloff, Peterson and Wesson [2005]: 17.

Under the *NSW Aboriginal Land Rights Act 1983* there are currently 6 Local Aboriginal Land Councils [LALC] across the Eurobodalla Shire⁶. Each one has participated in this project, offering field support and advice. From north to south the LALC are:

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

1.3 RESEARCH METHODOLOGY

Under the direction of the Eurobodalla Aboriginal Heritage Steering Committee [‘the steering committee’], this stage of the project primarily involved office based research aimed at integrating material from the previous stages and investigating any additional historical sources. Office based research took place between April and June 2007, with the use of the mapped and tabulated data from Goulding [2005] and Donaldson [2006] as well as other historical and anthropological materials listed.

As outlined in appendix four, community-based consultations took place in order to ensure that Aboriginal community members were equal partners in the project. The prioritised list of recommendations concerning the management and recognition of cultural heritage was devised collaboratively and reflects the opinions of Aboriginal people with associations with the places discussed [as per tender requirements]. In this way, the Aboriginal community has informed project outcomes. Although community consultations extended throughout the months of June and July 2007, all phases of research were conducted in close consultation with the ESC, DEC, the projects steering committee, with key stakeholders and members of the Aboriginal community. Consultations were guided by secondary data sources, published and unpublished materials, including Goulding and Waters [2005] and Donaldson [2006]. Although additional archival materials were assessed, face-to-face community consults were prioritised over further comprehensive assessment of text-based materials.

A series of community participation workshops were undertaken using participatory planning methodologies to ensure participants are empowered through the ownership of the planning and development process and future uses of their knowledge. The identified heritage places were discussed systematically [according to themes, nodes or cultural tradition etc] to aid discussions, to focus participants and to assist in the compilation of the report and recommendations. Consultation biases were off set by ensuring that participants broadly represented as far as possible, all components of

⁶ The three LALCs, Cobowra, Mogo and Batemans bay are in the process of amalgamation.

the local community, e.g. age, gender, residential variation, amount of time living in area, nature and extent of connection to the local area.

Workshops for the southern study area involved Aboriginal community members from Dalmeny, Wallaga Lake and Narooma; workshops for the central study area involved Aboriginal community members from Bodalla, Moruya and Mogo; whilst workshops in the northern study area involved the Batemans Bay community. Smaller community meetings held throughout the study area were also undertaken to gather feedback and further advice.

Advice was received from Local Aboriginal Land Councils and elders groups in regards to appropriate participants. The Gadu Elders, represented primarily by chairperson and secretary also offered advice regarding the identification and recognition of the local historical and cultural landscape and the development of a local heritage management model. Aboriginal research assistants were engaged to undertake additional research at AIATSIS. Interviews also took place with mapping professionals working locally for DEC and ESC and other departments.

2. COLLATION OF HERITAGE RESEARCH

2.1 STAGE ONE: GOULDING 2005.

Stage 1 of the Eurobodalla Aboriginal Heritage Study involved the compilation of text-based materials relating to the early contact period of the Eurobodalla region. A historical narrative was produced to assist in the interpretation of 104 Aboriginal heritage places identified. The places revealed a rich history of Aboriginal people's attachment to and occupation of the landscape over the past 200 years and hinted at their substantial contribution to the region's social and economic development. A concise annotated bibliography was also produced to assist in any future Aboriginal cultural research in the Eurobodalla. In addition, 7 gaps were identified in the current knowledge pertaining to cultural heritage management in the region. These were presented as recommendations with suggested actions to address the issues raised.

Based on an analysis technique utilised in other regional heritage studies, Goulding applied heritage themes to the places and associations identified in the Eurobodalla. These themes are traditional, contact, conflict, living, work, resources, travelling routes, burials, religion, government, education, health, life events, recreation, self determination and land. 46.8% of places identified were primarily classified as living places; 11% of places were government and land places, 5.8% recreation; 4.5% contact; 3.2% traditional, work and resource places; 2.6% conflict and self determination; 1.9% burials and education places; and 0.6% religion, life and travelling routes. No places associated with the theme of health were identified.

Places associated with early contact between the European occupiers and the local Aboriginal population include cooperative survival strategies. The classic assistance story occurred at Broulee in 1842 when the anchored *Rover* was wrecked at the mouth of Candalagan Creek during a storm. "The white by standers stood aghast, and could not contrive means to render assistance; but fifteen of the Aborigines formed a line, hand in hand, and went into the surf and saved all on board". Two people died and brass gorgets were presented to a number of Aboriginal people involved.

Throughout Australia, the early contact period included numerous instances of conflict, often resulting in brutal attacks and murder of Aboriginal people. Goulding argues that although there are no documented specific attacks on Aboriginal people, in the Eurobodalla region, the European's willingness to use violence was evident and probable [86: 2005].

The living places documented in the written record reveal how people moved in relation to seasonal conditions, employment and kin networks. Government Reservations, holiday camps and more permanent houses on the fringes of towns were also documented. A large proportion of the camp sites recorded relate to employment and were situated in the vicinity of the relevant work place including saw mills, fishing grounds and farm lands.

Work places documented range from the late 1800s, in relation to land clearing and saw milling, to the late 1900s in relation to seasonal farm work and fishing. Goulding argues that 'the establishment and expansion of European settlement, on the south coast, as throughout Australia, has benefited enormously from the labour and knowledge of Aboriginal people. Aboriginal people's contribution has ranged through acting as guides to squatters.... to participation in the full range of industries established in the region. The labour of Aboriginal people on the south coast has been of importance in the development of the pastoral, agriculture, timber and fishing industries. Aboriginal women were employed as domestic labourers. Aboriginal people's involvement in the seasonal picking work, so central for many decades to the rural industries of the south coast, constitutes a major economic contribution to the region'.

Few records related to traditional Aboriginal spirituality, ceremonial and economic activities. In 1883 Aboriginal people from Moruya and Batemans Bay attended a ceremony at Mumbulla Mountain, north of Bega. In the 1850s a ceremony and the application of bush medicine was witnessed at Broulee. In 1892, the Wagonga people from the Narooma area made bark canoes and ventured to Montague Island to gather sea bird eggs. This expedition ended in tragedy as rough seas engulfed the canoes. As noted by Goulding the types of places documented by the early occupiers and government officials do not comprehensively reflect the activities and attachments of the Aboriginal people at the time. It is suggested that the process of combining the documentary materials [Stage 1] with Aboriginal people's oral histories accounts [Stage 2] will 'alter the balance of the themes represented' [86: 2005].

2.2 STAGE TWO: DONALDSON 2006.

As a result of recording individual [37] and group [25] oral histories, 287 places of Aboriginal heritage value were documented during Stage 2 of the Eurobodalla Aboriginal Heritage Study. Of these places 57 had been documented previously by Goulding in Stage 1. Thus, an additional 230 heritage places were documented in Stage 2, giving a clear demonstration of the value of oral history in expanding the written record. The places range from being highly significant to most Aboriginal people in the region, to other places, which are highly significant at a group/ family scale. Similar stories across time, family groups, gender and age grouping reveal a continuation of culturally based practises. The oral histories collected reveal a community that has held onto its culturally based practises while still participating in local economic developments in a non-Aboriginal world.

Over half of the places relate to both work [27%] and resource collection [27%], whilst one fifth of the places relate to living and camping places [18.5%]. The spiritual / mythological sites that have been outlined here comprise 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 relate to government policy, with 2% of places relating to conflict

and 1% of places relating to birth. No contact places were recorded, nor places relating to religion or health.

Living and camping places are usually geographically close to resource collection places as are teaching and work places. Where families camped, they made use of nearby natural resources. Where families worked, they make use of nearby natural resources; and where natural resources were being collected, elders passed on traditional ecological knowledge to the next generation, teaching them how to collect, prepare and cook / make, the food, medicine or item of material culture. Farms across the Eurobodalla employed a great proportion of Aboriginal workers. Interestingly, Aboriginal people's participation in seasonal farm work provided a platform on which to continue customary practises, such as movement along the coastal region in relation to seasonal variation and the maintenance of regular reunions with kin.

A number of unnamed and unverified burial sites relating to the pre-contact and early contact period were documented. In some instances, burial sites also related to places where conflict took place. This theme covers town cemeteries, and traditional Aboriginal burial sites, both pre and post contact.

Pathways created in the dreamtime past [Dreaming Tracks] and regularly used walkways can only be discussed in a general manner. To many Aboriginal people, the entire landscape is imbued with a spirituality, which is intertwined with them as custodians of the land. A primary traveling route exists the entire length of the coastline, on which families walked from campsite to campsite, between fresh water sources, collecting seafoods and reuniting with kin.

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. Government related places were documented more so in the written records than discussed in oral histories. This theme was not always linked to particular places, but more generally to periods of time such as the era of segregation and assimilation. These two themes are brought together at the Wallaga Lake Aboriginal Reserve, established in 1891, on lands previously occupied by Aboriginal people. The first Aboriginal school in the region was established at Wallaga Lake and a century later title to the land was handed back to the Aboriginal community, a first for NSW.

In summary, the oral histories recorded during Stage 2 of the study highlighted how colonial history had introduced new social, economic and political processes and alienated Aboriginal people from the landscape that had sustained them and their ancestors for thousands of years. Two centuries of non-Aboriginal appropriation of the landscape and its resources undermined, but not diminished, Aboriginal people's traditional, custodial rights and responsibilities to the land and waterways.

2.3 STAGE THREE: ADDITIONAL RELEVANT RESEARCH..

Over the course of Stage 3 of the study a number of new heritage places and additional information on previously recorded places have been documented through community workshops held at Batemans Bay, Moruya and or Wallaga Lake. Materials held at AISTSIS and in the Mitchell Library were also investigated further. These details are listed in Table two below and have been incorporated into the table of heritage places in Appendix one.

PLACE	THEME	DETAILS	INFORMANT / SOURCE
Clyde River	Resource collection, meeting.	Beneath Holmes Lookout, near Chinamans Point.	CWBB: Agnes Towers, Danielle Towers.
Corrigans Beach	Meeting, resource collection.	For weddings and other celebrations.	CWBB Agnes Towers.
Pooles Point	Camp, spiritual, resource collection	Not to fish / camp at 1080 Beach at night, due the presence of 'the whistler' spirit being. People camp at Pooles Point instead.	CWWL Pam Flanders, Maria Walker, Harriett Walker.
The Cricket ground, Wallaga Lake.	Spiritual	The Doolaga Spirit being follows people back to Wallaga Lake community.	CWWL Pam Flanders, Maria Walker, Harriett Walker.
Corunna Point	Living	Jerringa families camp each year at Corunna Point.	Pam Flanders, Maria Walker, Harriett Walker.
1080 Beach	Resource collection	Spring at 1080 used as a drinking water source in 1965 by Maria Walker.	Maria Walker.
Tilba Lake	Camp	East side of Lake.	CWWL Ken Campbell.
Snake Island	Resource collection	Wallaga Lake. Pam's left-handed uncle caught two fish on a single spear here.	CWWL Pam Flanders
Wagonga Inlet, north head.	Camping, birthplace, meeting, resource collection.	Ken Campbell's grandfather's brother was born here. Fresh water spring.	CWWL Ken Campbell. Pam Flanders.
Wallaga Lake, fringe camp	Meeting, conflict, living	On Bermagui rd. In the 1950's conflict between residents and manager of Wallaga Lake Reserve caused people to dwell here.	CWWL Shirley Foster.
Gannys Point, Wallaga Lake	Meeting Place	Named after Sam Haddigaddi	CWWL Pam Flanders
Muckens Point	Meeting place	Not Granny Andys Point	CWWL Pam Flanders, Harriett Walker, Merv Penrith.
School House Point, Wallaga Lake	Education, meeting place.	Add	CWWL Pam Flanders, Harriett Walker, Merv Penrith.
Chapmans camp, Batemans	Meeting, living place	Old Racecourse, Batemans Bay.	CWM Georgina Parsons.

Bay			
Gundry, Moruya	Meeting, living	Gundry = tribal name. When people were 'moved' from here, they went to Ryans Creek and then shifted to Newstead, Moruya Reservation.	CWM Georgina Parsons.
'Addygaddy', camp, Gulaga.	Living, resource collection	At base of Mountain	Arthur McLeod, in Ellis1991 Brinja - Yuin People: Post Contact to Present.
Bates farm, Tilba.	Working, living	The Stewarts originally came from Tilba where they lived under the mountain, working for bates, man named Stewart also worked there and have them the name 'Stewart'.	Gordan Ella in Ellis1991
Akolele	Meeting / teaching place	Grandmothers took granddaughters here for cultural teachings.	Shirley Foster 1991 in Ellis.
Nyungabilly, Trunketabell a Lake	Resource collection.	North of Bodalla.	Des Picalla 1965 in Ellis.
Moruya, North Heads.	Burial		Thelma Josephine Ellis and Ursula Rose Connell in Ellis 1991.
Broulee Island	Broulee	Maintained a 'separate tribe', which had a war with the Wallaga tribe.	Dave Carpenter 1965 in Ellis.
Carved tree, Mogo	Spiritual / ceremonial	Past the cemetery at Mogo on the old highway, now location of a farmhouse on the flat as you go down the hill, stood a curribunkle tree with two men carved on it. It got burnt.	Dave Carpenter in Ellis.
Yarragee, burial.	Burial	Where Mr Hunt lived.	Thelma Josephine Ellis and Ursula Rose Connell 1991 in Ellis.
Tilba	Work	WW1 light horse training ground. Kevin Stewart of Wallaga Lake and Albert Beuleh [from Sydney] whose family live at Narooma.	Coastal Custodians vol 2, issue 8 2005: 14, vol 2, issue 9: 2005: 18.
Broulee	Birthplace	Jane Sissy Namble 1823	Margaret Connell in Coastal Custodians 2006: 3.
Brou Lake	Birthplace	Richard Bolloway 1831	Coastal Custodians 2006: 3
Cullendullah, Batemans Bay	Birthplace	Louisa Burrows 1845	Coastal Custodians 2006: 3
Turlinjah	Birthplace	Rosa Bolloway 1873	Coastal Custodians 2006: 3
Kiora, Moruya	Birthplace	Catherine [Kate] Sutton 1847	Coastal Custodians 2006: 3
Mullenderre, Moruya	Birthplace	Birthplace of Richard [Dick] Piety, 1844, named after his father Richard Piety, a convict assigned to Frances Flannagan at Broulee,	Coastal Custodians 2006: 3

		buried at Glenduart. Richard Piety married Jane Sissy Namble, a local Aboriginal woman.	
Mynora, Moruya	Birthplace	Margaret Connell [nee Piety] 1869, James Chapman 1866.	Coastal Custodians 2006: 3
Dignams Creek	Resource collection	Milliwor [wattle], was used for making lines. Milliwor can be found at Digmans Creek, can be up to 40 feet long if striped from the base.	Dave Carpenter 1965 in Ellis.
Merrimans Island	Conflict.	There was a battle at Wallaga Lake. The battleground was on the north side of the bridge at Wallaga Lake, it's a camping area now. Men, women and children died. After the battle they found king merriman living on an island in Wallaga Lake, now named Merriman Island after him.	Dave Carpenter 1965 in Ellis.
Congo	Birth place, resource collection,	Percy Davis was born at Congo. At Congo, torches made from stringy bark, fish would be attracted to the light at night. Spearing them at close range.	Percy Davis [Batemans Bay 1965] in Ellis 1991.
Congo, north.	Living, resource collection.	Crongee Parsons, Gundy Davis and Percy Davis lived with a tribe of Aboriginal people at North Congo. There was an old camp ground there, with middens around.	Georgina Parsons 2007
Congo, south.	Spiritual, resource collection	Barabar's father attended ceremonies on the flats at congo. Camping and dancing where the toilet block is now. Her father used the ochre, white or yellow to paint their fireplace. She remembers the camping site, coroborree ground and middens at Congo.	Barbara Roach Moruya 1992 in Ellis.
Congo Creek		Barbara recalls seeing Charley on Congo creek fishing with a three-pronged spear; he speared a black fish or bream and gave it to her mother.	Barbara Roach Moruya 1992 in Ellis.
Nelligen Mountain	Spiritual / traditional	Percy Davis knew a traditional song about Nelligen Mountain.	Percy Davis [Batemans Bay 1965] in Ellis 1991.
Cullendullah Beach	Living	A traditional tribe at Cullendulla Beach that camped there	Percy Davis [Batemans Bay 1965] in Ellis 1991.
Broulee Island	Living	There was a big tribe at Broulee Island.	Percy Davis [Batemans Bay 1965] in Ellis 1991.
Broulee Island	Living	Reg's grandmother and her brother were from England; he was policeman and she a nurse. They lived at Broulee Island.	Reg McLeod 1965, in Ellis 1991.
Moruya River	Resource, travelling route.	Mrs Weatherhead was the first white woman to cross the Moruya River. She was taken across in a canoe made by Aboriginal people.	Sister Bernice Smith Bega 1966 in Ellis 1991. See also Alexander Weather Head diaries

			'Leaves from my life' 1891: 9.
Moruya, ceremonial ground.		One of the special Koori places in Moruya is 'at the top of the golf course, on the corner of Albert street and the highway, it's an old Kai parri [dancing] ground covering a large area including the TAFE.	Thelma Josephine Ellis and Ursula Rose Connell 1991
Montague Island	Resource collection	Uncle Gundy Davis would tell stories of old people collecting sea gull eggs on Montague Island.	Shirley Foster Narooma 1992
Wallaga Lake .	Birth place	Granny Andy delivered children on Wallaga Lake.	Eileen Morgan 1992, in Ellis 1991.
Narooma Oval, camp	Meeting, living recreation.	Ernie and Bob Andy did the foot run at Narooma they were champions. They would camp the night behind the oval along from Barker Pde. Esther Mundy lived there in a bark hut and tent.	Eileen Morgan 1992, in Ellis 1991.
Gulaga	Spiritual	Girls were taken to the mountain and kept there for about 7 days, men not allowed there. People from Wallaga used to go up too.	Eileen Morgan 1992, in Ellis 1991.
Mystery Bay.	Resource collection.	Fish traps may need to be maintained in a culturally appropriate manner. In the past it was regularly maintained against wave action. Has not been maintained for sometime and is in danger of becoming irreparable.	Merv Penrith Wallaga Lake, in Ellis.
Gulaga	Spiritual	Teaching rock, serpent rock, energy rock, all up Gulaga. Men's initiation done at Mumbulla. Gulaga for the women	Merv Penrith Wallaga Lake, in Ellis 1991.
Nelligen	Work / WAR	Harry Cooley from Nelligen went to WW1. Ron Mason's father Leo [Leslie] Richie went to Borneo.	Vivienne Mason
Montague	Spiritual	The rocks on Montague and Gulaga are the same. Old people use to travel to Montague by Canoe.	Merv Penrith Wallaga Lake, in Ellis.
Najanooka	Spiritual	Gulaga had two sons; one is Montague Island and the other Najanooka. The youngest one stayed close to her. Najanooka for elders to take eggs.	Merv Penrith Wallaga Lake, in Ellis 1991.
Wadbilliga River		Wadbilliga [River] was found to be an integrated part of the secular and sacred lives of the Aboriginal people of south coast hinterland region.	Boot 2002: 328
Clyde River [Bhundoo]		The Bhundoo Valley has one of the highest densities of artefacts in the hinterland; key to the close connections between the secular and sacred in Yuin society.	Boot 2002: 329

Travelling routes	Based on archaeological and historical evidence relating to linear land use with <i>probable</i> link to ancient travelling routes. Batemans Bay to Monga, Braidwood to Moruya, Broulee to Mumbulla, Clyde River to Moruya River, Illawarra to Batemans Bay, Jembaicumbene to Batemans Bay and Murramarang, Marka Point to Bodalla, Moruya to Mumbulla, Moruya to Bodalla, Moruya to Braidwood, Murramarang to Moruya River via Batemans Bay, Nelligen and Runnyford, Tomago River to Batemans Bay, Ulladulla to Moruya via Buckenbowra and along the Wadbilliga River.	Boot 2002.
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TABLE TWO: Summary of additional information.

2.4 COLLATION OF STAGES 1, 2 AND 3

Over the course of the Eurobodalla Aboriginal Heritage Study, 336 places within the Eurobodalla Shire have been identified as having heritage value to the Aboriginal community⁷. As the chart below shows, the majority of places relate to living / camping places [90], work places [78] and places where natural resources are collected [58]. These three themes have been categorised according to a number of sub themes to assist in future analysis, as shown in the charts below.

As directed by the steering committee, the heritage value themes adopted by Goulding [2005] were applied to the data collected and collated during Stage 3 of the research. The heritage themes or categories are spiritual / traditional places, contact, conflict, living [camping], work, resource collection, traveling routes, burial sites, religion, government, education, health, life events, recreation, segregation and land [ownership and living]. In some cases, the given categories were not suitable; therefore they have been reworded slightly to ensure they reflect the data set.

In drawing out primary themes for analysis, the theme of government was absorbed into 'living places', as each of the government places related to Aboriginal Reservations. No places related to health, religion [non Aboriginal]. As a minor theme, segregation has been described as conflict and landownership as living places. Life events [birth and death] have been categorised separately.

⁷ This excludes archaeological sites, which may have heritage value for people beyond the local community. See recommendation #

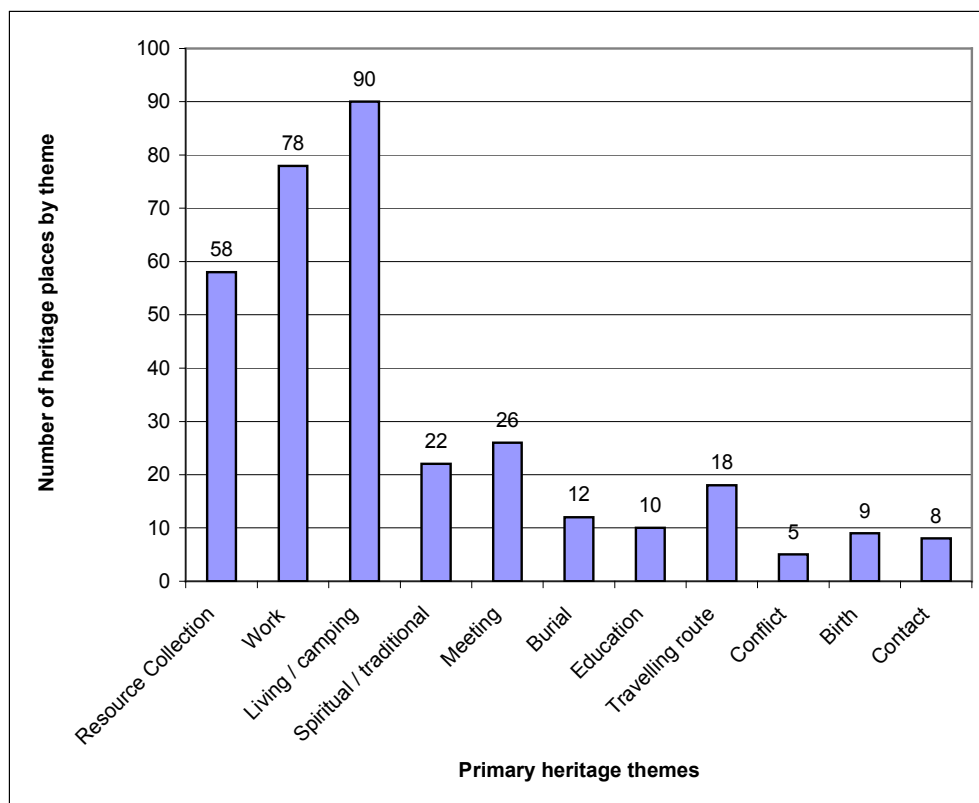


CHART 1: HERITAGE PLACES IDENTIFIED BY PRIMARY THEME [STAGES 1, 2 & 3 combined].

The greatest number of places relate to the living / camping theme. Living places throughout the early and mid 1900s were located 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 utilized 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 traveling 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.

As recommended by Goulding, the living/camping category has been further assessed and a number of new subcategories have been identified. Byrne has developed a classification of camp types in relation to Aboriginal post-contact camps on the NSW mid north coast [Taree, Forster] [Byrne 2004:56]. His work is most useful and has been adapted to suit the current study area in accordance with instructions from Aboriginal knowledge holders⁸.

⁸ Byrne's notes that his typology may or may not be applicable to post contact camping places in other regions in NSW.

TYPE OF LIVING PLACE	DESCRIPTION
Self determined camp	Aligns with traditional campsites containing archaeological evidence. The location is favoured based on the suitability of the landscape, rather than because of the location of settler activity.
Work camp	Camps established in relationship to work availability.
Government Reservations	Formal living areas established by the government for Aboriginal people.
Fringe camp	Places of residence on the outer limits of settler society, outside of established government reservations
Pocket camp	Location of camp determined by land and or housing availability. Includes residential housing within settler townships and government reservations.

Table three: living places categories.

These categories should not be considered mutually exclusive.

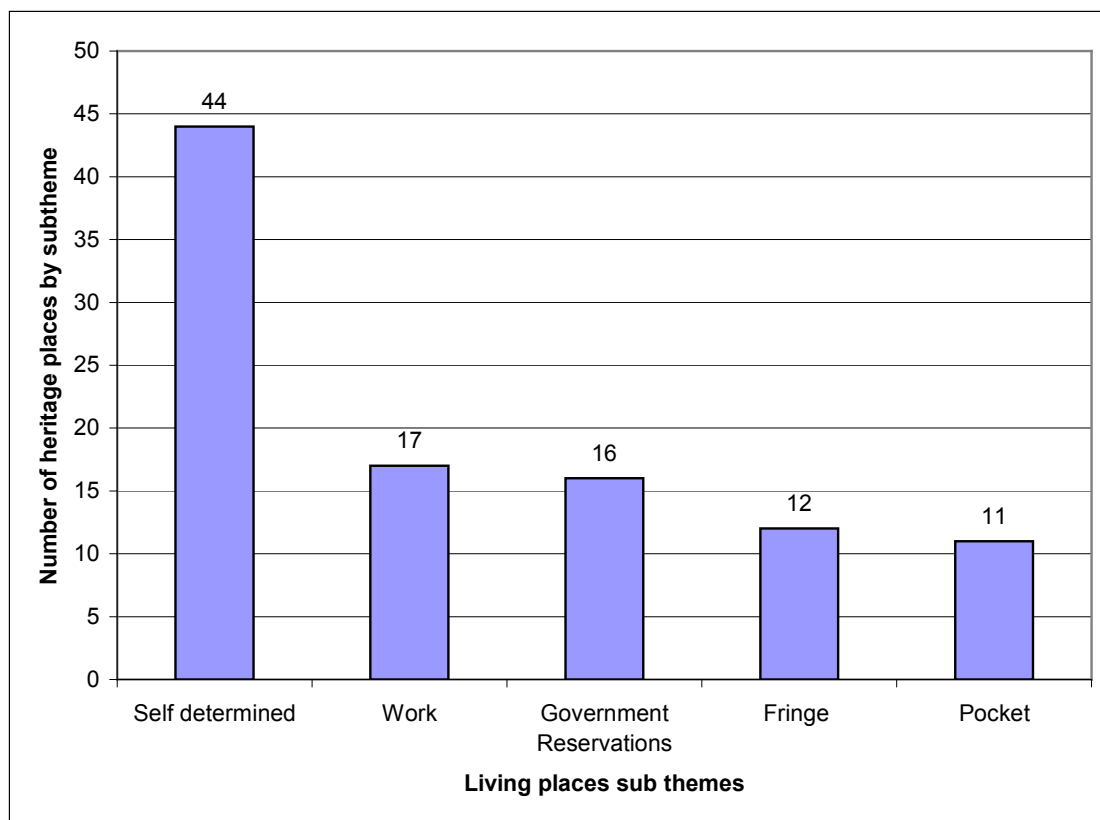


CHART 2: LIVING PLACES CATEGORISED ACCORDING TO SUB THEMES [STAGES 1, 2 & 3 combined].

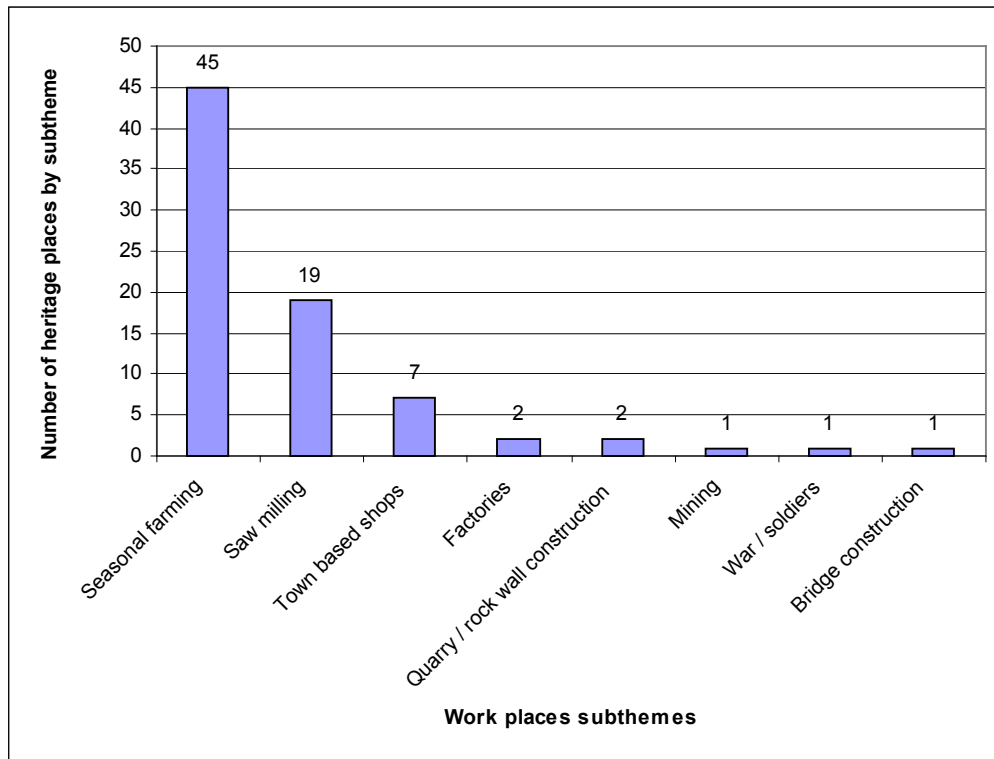


CHART 3: WORK PLACES CATEGORISED ACCORDING TO SUB THEMES [STAGES 1, 2 & 3 combined].

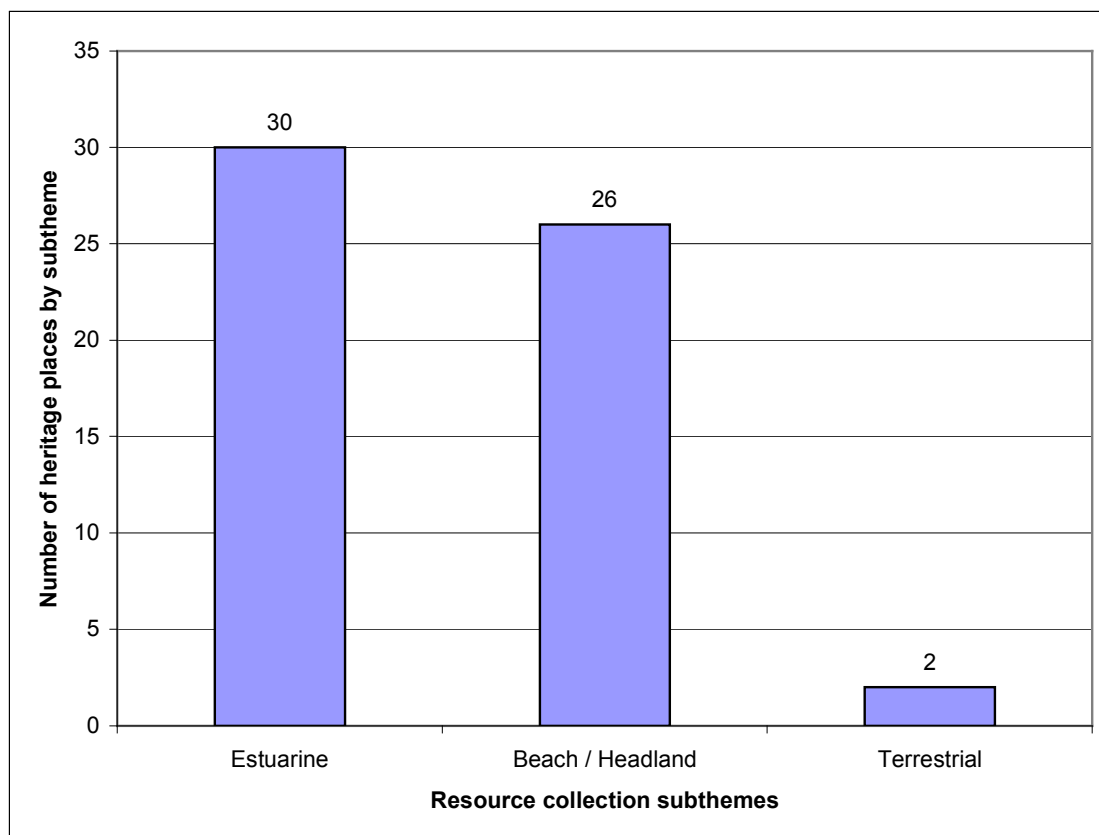


CHART 4: RESOURCE COLLECTION PLACES CATEGORISED ACCORDING TO SUB THEMES [STAGES 1, 2 & 3 combined].

This data probably reflects the large number of estuaries, coastal lagoons and wetlands that exist in the LGA. These are the richest of all resource zones and the archaeological evidence demonstrates there was a high dependency on estuarine resources and this would have continued well into the contact period.

2.5 AHIMS DATA⁹.

A comprehensive comparison of the oral and historical layers with the archaeological sites layer to illustrate where there has been continuity of use and /or significance of places is beyond the scope of this project, however a brief analysis is possible.

The DECC AHIMS database lists 1267-recorded sites in the Eurobodalla LGA (see Table four). To date, site cards for the heritage places identified during the course of the Eurobodalla Aboriginal Heritage Study have not been completed and the sites are not yet registered on AHIMS.

As of 19 September 2007, AHIMS listed 1627 'sites' recorded in the LGA boundaries. This list is generated from the submission of site cards by the person(s) recording the sites, and each is given a unique number and its

⁹ Sue Feary of DECC provided the information detailed in this section.

details are put into the database. As well as recording Aboriginal sites as physical places, which appear as dots on the map, Aboriginal heritage is also stored according to 18 categories called 'features'. Many sites contain more than one feature e.g. a site may comprise 'shell', 'burial' and 'artefact' or may comprise just one feature.

The database generally contains records of 'objects' – that is, tangible items that are protected under the National Parks and Wildlife Act. However, the database also contains other features such as natural landscapes with spiritual significance, places of resource gathering and anecdotal information about the location of something e.g. a burial. Their presence on AHIMS does not protect these features if they are not objects and they require some other form of protection.

Different types of sites reflect different functions and behaviours and their density and distribution is very valuable for understanding how Aboriginal used the land and its resources in pre-contact times. In fact archaeological evidence is the only source of information for reconstructing the very ancient past.

The AHIMS database is only as good as the information that is provided to DECC, so a poorly or inaccurately recorded site is much less valuable than a fully and accurately recorded site. In addition, many sites have the wrong grid references and/or have been recorded as the same site by different people or different sites have been recorded as the same site. Also, inexperienced people may record a natural shell deposit as a midden, natural rock as stone artefacts or red lichen as an art site. Conversely, cultural heritage features may be missed.

The database will only ever give a partial picture of the distribution and density of sites because it is only a reflection of where people have looked for sites. Thus blank areas on the map do not necessarily mean that there are no sites. It is more likely to mean that surveys have not been undertaken or that surveys were done but no sites were visible because visibility was poor at the time.

In some cases it is possible to predict where sites may be by extrapolating from the results of surveys conducted nearby on similar landforms. For example, open campsites comprising stone artefacts are nearly always found on well-drained, flat ground near water. However, the location of many site types cannot be accurately predicted and surveys and/or consultation are required.

A number of listed sites may no longer exist, due to natural processes of decay and erosion. Others may have been illegally destroyed during development. Others have been legally destroyed through issuing of permits and consents. Most of the legally destroyed sites will be artefact scatters and middens.

A preliminary analysis of sites recorded in the Eurobodalla LGA is given below. The classification system used is a combination of features and sites and one feature called 'potential archaeological deposit' has been excluded.

Open sites are by far the most common site types, comprising 70% of all sites. Middens come second at 18%. All other sites are low by comparison. Different sites have been differentially affected by the passage of time – loss thorough erosion, fading of art and/or destruction, or fragmentation and loss of customary knowledge about places and their meanings. Rare and unusual sites are nearly always significant, such as art sites, carved trees and quarries. Burials are always significant. Common site types can be significant if they contain certain features, are intact or are related to other activities such as middens associated with resource gathering places.

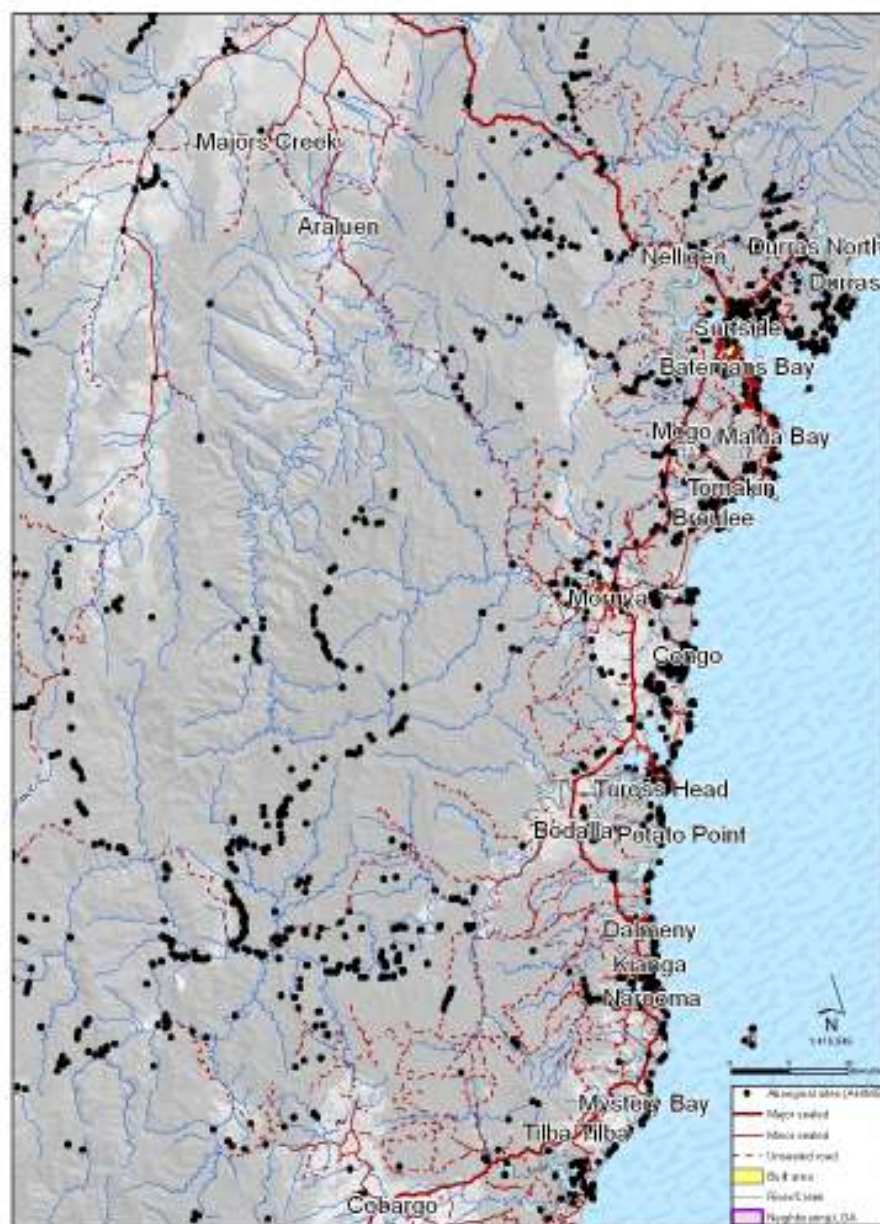
SITE TYPE	NUMBER	COMMENTS
Aboriginal resource gathering	1	Historical sources, no objects, not protected
Art sites	2	
Axe grinding grooves	1	
Non human bone and organics material		Objects of uncertain origin
Bora/ceremonial	4	
Burial	16	Often associated with middens. This figure includes known burials and from historical records, requiring validation.
Carved tree	2	
Fish trap	1	
Isolated Finds	88	Single artefacts visible, but may be part of a larger assemblage that is not visible at the time
Middens	300	To be expected in a coastal LGA covering the traditional country of coastal people. The fact there are not more is probably due to the setbacks for development, so the immediate coastline containing middens is excluded from development related surveys. Also much of the LGA is in national parks. May Middens may contain burials and artefacts
Natural/mythological	3	Should be added to bora/ceremonial
Ochre quarry	3	All around Congo
Scarred tree	25	Many of these are uncertain
waterhole	1	Add to natural/mythological
Shelter with deposit	7	Probably includes the 2 art sites
Stone arrangement	1	
Open sites	1131	Usually assemblages of stone artefacts, sometimes a little shell
Quarry	9	
Total	1603	

TABLE FOUR: AHIMS SITE FEATURES IN THE EUROBODALLA

The pattern of the 1627 registered sites is a direct reflection of where archaeological surveys have been conducted, rather than an accurate representation of pre-contact patterns of site distribution. Registered sites are concentrated along the coastal zone and in the southern inland region, as depicted on the map below, reflecting the increasing amount of coastal development and construction of lineal features such as roads and pipelines. The relative proportions of different site types are due to a number of factors. Firstly, pre-contact subsistence economies relied on the resources of the ocean and littoral zone, hence the large number of middens and earth mounds (these are also middens). Secondly, some sites are much more prone than others to disappearance and decay over time. The robust nature of stone artefacts and shell means they stay in the archaeological record for thousands of years. By contrast other site types such as rock art, or places where plants were processed or where bark shelters were constructed have long disappeared. Thirdly, many traditional activities left no tangible evidence at all and lastly, much evidence has been destroyed by settlement, for example, earth rings marking ceremonial grounds.

The majority of sites have been recorded by consultant archaeologists in the context of environmental impact assessment for proposed developments. The focus of these surveys is on Aboriginal sites/places that are legally protected i.e. 'objects' such as middens, artefacts, stone arrangements or burials. Recording of other places such as Aboriginal resource and gathering places; conflict places; ceremonial and dreaming places and waterholes is much less likely to occur unless there is participation by the appropriate Aboriginal people who have this knowledge. Hence, the AHIMS register is a small and unrepresentative sample of the Aboriginal heritage of the Eurobodalla.

Despite the incompleteness of all three layers of information, in comparing the oral and historical layers with the AHIMS archaeological sites layer, we see the continuity of land use patterns in coastal and estuarine zones. Whilst some places are embedded in traditional practises, other places are valued in accordance with historical, post contact experiences, not all of which find their source in traditional law and custom, but have become incorporated into local cultural systems and ways of knowing.



MAP TWO: REGISTERED AHIMS SITES IN THE EUROBODALLA

3. UNDERSTANDING AND VALUING ABORIGINAL HERITAGE

In order to understand the cultural value placed upon the landscape by Aboriginal people, the definition of Aboriginal heritage needs to be broad to capture the variety of ways Aboriginal people express their attachments to the landscape i.e. beyond the physical remains of pre historic Aboriginal societies [Goulding 2002: 25].

Aboriginal Heritage is defined by people in many different ways, depending on a range of factors. Heritage places directly relating to traditional ideologies and practices, for instance resource collection places, seasonally determined camp places, spiritually imbued places and traveling routes make up over 50 percent of the total heritage places identified. Those places that do not directly relate to traditional practices, such as work places, work camps, educational places and conflict places have some form of spatial and temporal connection with Aboriginal cultural practices and are thus considered of heritage value to the Aboriginal community.

Over the last decade DECC has moved towards a broader definition that encompasses both intangible and tangible heritage¹⁰. This has been due largely to Aboriginal people having a greater say in cultural heritage management and their use of heritage to give cultural identity to present and future generations. If the definition remains broad then the spectrum of perspectives is encompassed and will support the process of reaching an agreement concerning the assessment and ongoing management of Aboriginal cultural heritage.

In previous years, the perspectives of archaeologists endeavouring to reconstruct the past through scientific inquiry have dominated Aboriginal cultural heritage management. Thus, significance was assessed in terms of scientific values, and little attention was paid to the social values placed on sites by contemporary Aboriginal society. This tended to marginalise Aboriginal peoples' involvement in cultural heritage management and overshadowed the complex nature of Aboriginal heritage values.

The cultural value attributed to places identified in this study is multifaceted, complex and evolving. As such defining levels of cultural value is a difficult task. Tony English has attempted to define the social significance of wild resource use places as a way to facilitate decision-making process associated with heritage management. He notes 'understanding the social significance of wild resource use places can help ensure that these places are correctly identified and assessed during future heritage assessments [2002: 24]. Based on English, the criteria that can be used for assessing the social significance of wild resource places are:

¹⁰ See Byrne D et al [2001] Social Significance. A discussion paper. Sydney NSW, National Parks and Wildlife Service.

1. Past activities that are remembered by participants and or feature in stories passed down through the generations.
2. A natural resource that continues to be utilised.
3. Totemic or other spiritual significant species.
4. Independence during social and economic hardships.
5. Continuing interaction with the land and sea as an affirmation of cultural identity.
6. Physical remains, such as middens, as an affirmation of long term cultural associations.
7. Enjoying the use of and access to land and waterways.
8. Maintenance of custodial interests coupled with the opportunity to observe changes.

The reasons why the places identified during English's project were attributed cultural value generally accord with the sentiment of informants in the Eurobodalla. As identified by Donaldson [2003] and English [2002: 25], heritage significance may shift over time as developed areas alter the landscape and access points to heritage places. For instance, if resources were damaged at one site, other sites containing the same resource may become more highly valued. Ranking the cultural landscape in terms of levels of significance is well beyond the scope of the current project. Although the current study area can be broken down into localised components in which specific heritage assessments can be undertaken, ranking places against each other appears to have little merit. Moreover, whilst certain processes raise the *profile* of some places over others, the enduring cultural attributes of specific places must be assessed temporarily [present and past] and spatially [local and regional] through cultural knowledge held by members of the local Aboriginal community.

The fundamental basis driving these perspectives is the enduring concern for the land and waterways Aboriginal people inherit from their genealogical kin and or spiritual ancestors. This intangible link between people and places is known as *custodianship*.

3.1 CUSTODIANS OF THE EUROBODALLA

Custodianship of the land and waterways is a position inherited by Yuin people from their ancestors. Custodial obligations have been refined over thousands of years and originate in the spiritual connections between Aboriginal people and the land, as exemplified by the Dreamtime. To many Aboriginal people, the entire landscape is imbued with a spirituality, which is intertwined with them as custodians of the land for which they have ongoing responsibilities to care for. As previously noted, many places of heritage value are personal and have not been shared with me during this investigation, particularly those places relating to intangible spirituality.

Yuin custodianship can be understood as a culturally engrained care and concern for the natural world. Yuin custodianship can be valued through regular and meaningful communication between government and the Aboriginal custodians who hold traditional knowledge. A number of enduring, intangible cultural elements in the Eurobodalla, for instance the

Aboriginal origins of place names and the links between people and totemic species can be understood and valued within the framework of Aboriginal custodianship.

3.1.1 ORIGINS OF PLACE NAMES

In accordance with recommendations from the previous stages of this study, the Aboriginal origins of place names across the shire were further investigated. Although not widely acknowledged, many places in the Eurobodalla have traditional Aboriginal origins. Named places and associated traditions have been handed down by generations of Aboriginal people through oral history and provide a connection with the ancestral past where the names where, according to Aboriginal mythology, the names were established. The focal Creation Beings were *Biaami* and his wife *Birrahgnooloo*, who gave form to waterways, landforms, animals [including totems], humans, power to ‘clever people’ and the overarching Aboriginal Lore¹¹.

European development in the region had a devastating impact on the use and transmission of traditional Aboriginal languages. Aboriginal names are frequently contested due to the current knowledge of local languages and approaches to historical contexts¹².

Place	Meaning	Source
Baranguba	Name of Montague Island	Umbarra booklet
	Bunabarr meaning the shape of a ship.	Royal Anthropological Society of Australasia 1890s – 1910, as cited in Coastal Custodians v2, is 8: 9.
Bhundoo	Name of a section of the Clyde River	Phil Boot 2002
Bingie:	Belly	RAS 1890 - 1910, as cited in Coastal Custodians v2, is 8: 9.
	Pregnant Women	Georgina Parsons
Bowdally [Bodalla]	Several waters	DAWN magazine V7, issue 6: 13 – 19.
	‘you run hard’, ‘a haven for boats’ or ‘to toss a child up and down in arms’.	Royal Anthropological Society of Australasia 1890s – 1910, as cited in Coastal Custodians v2, is 8: 9.
	The Aboriginal group in the Bergalia and Brou Lake areas;	Wesson 2000: 131 – 147.
Browley [Broulee]	The Aboriginal group who occupied land between Congo and Batemans Bay.	Source: S Wesson 2000: 131 – 147
Burgali [Bergalia]	The Aboriginal group in the Congo and Bingi area;	Source: S Wesson 2000: 131 – 147.

¹¹ Rose, James, Watson 2003: 21-22.

¹² Reconstructing language is a difficult task and should be undertaken collaboratively with Aboriginal community members and specialist linguists [see recommendation #].

Cobowra	Where the river is crossable by foot. Now known as Moruya.	Royal Anthropological Society of Australaiasia1890s – 1910, as cited in Coastal Custodians v2, is 8: 9.
Currowan	The Aboriginal group who occupied Currowan Creek area near Nelligen.	Source: S Wesson 2000: 131 – 147.
Dignmans Creek	Once called wullunthar, meaning ‘very crooked’.	Royal Anthropological Society of Australaiasia1890s – 1910, as cited in Coastal Custodians v2, is 8: 9.
Duga [Dooga]	The Aboriginal group who occupied the Moruya and Deua River area.	Source: S Wesson 2000: 131 – 147.
Eurobodalla	Land between water	DAWN magazine V7, issue 6: 13 – 19.
Gulaga	Mt Dromedary	Umbarra booklet
	After the Dooligal [spirit being].	Georgina Parsons
Gundaree [Gunday]	The Aboriginal group who occupied the Moruya and Deua River area.	Wesson 2000: 131 – 147.
Kianga	‘spear fish with light’.	Royal Anthropological Society of Australaiasia1890s – 1910, as cited in Coastal Custodians v2, is 8: 9.
Kiyora [Kiora]	The Aboriginal group west of Moruya;	Source: S Wesson 2000: 131 – 147.
Mogo	Small hatchet	DAWN magazine V7, issue 6: 13 – 19.
	pipe clay creek	Royal Anthropological Society of Australaiasia1890s – 1910, as cited in Coastal Custodians v2, is 8: 9.
Mokondoora [Mogendoura]	The Aboriginal group who occupied the Moruya and Deua River area.	Wesson 2000: 131 – 147.
Moorooya [Moruya]	Water ford	DAWN magazine V7, issue 6: 13 – 19.
	The Aboriginal group who occupied the Moruya and Deua River area.	Source: S Wesson 2000: 131 – 147.
	The term Moruya does not mean ‘black swan’. Moruya is a term meaning ‘where the river is crossable by foot’. Black Swan is the totemic species for the Bringa Yuin tribe whose territory included the Moruya area.	CWM Georgina Parsons Trisha Ellis.
Mullenderee [Mullinderry]	The Aboriginal group who occupied the Moruya and Deua River area.	Source: S Wesson 2000: 131 – 147.
Noorama [Narooma]	Zamia Palm growing in water	Royal Anthropological Society of Australaiasia1890s – 1910, as cited in Coastal Custodians v2, is 8: 9.
	The Aboriginal group in the Wagonga and Tilba areas;	Source: S Wesson 2000: 131 – 147.
	Blue Water	Ellis 1996 Brinja – Yuin.

	Burrawang growing in the water	Royal Anthropological Society of Australaiasia1890s – 1910, as cited in Coastal Custodians v2, is 8: 9.
Nerrigundah	Narrow river	Lionel Mongta 1992 in Ellis 1996 Brinja – Yuin.
Najanuka	Little Dromedary	Umbarra booklet
Tilba Tilba	Windy Windy	Ellis 1996 Brinja – Yuin.
	Pinnowier after a peculiar weed.	Royal Anthropological Society of Australaiasia1890s – 1910, as cited in Coastal Custodians v2, is 8: 9.
	Many waters	DAWN magazine V7, issue 6: 13 – 19.
	Tolbedilbo = Windy	Pacey and Hoyer 1995: 2 Tilba Times.
Terosse [Tuross]	The Aboriginal group in the Tuross area;	Source: S Wesson 2000: 131 – 147.
Turlinjah	Elbow	Royal Anthropological Society of Australaiasia1890s – 1910, as cited in Coastal Custodians v2, is 8: 9.
Wagunga [Wagonga]	Home of the stinging nettle	DAWN magazine V7, issue 6: 13 – 19.
	Stinging nettle grows	Royal Anthropological Society of Australaiasia1890s – 1910, as cited in Coastal Custodians v2, is 8: 9.
	The Aboriginal group in the Wagonga and Tilba areas;	Source: S Wesson 2000: 131 – 147.
Wandella	Initiated youth	DAWN magazine V7, issue 6: 13 – 19.
	Bark stripped from a tree to carry water [coolamons].	Royal Anthropological Society of Australaiasia1890s – 1910, as cited in Coastal Custodians v2, is 8: 9.
Wollaga [Wallaga]	The Aboriginal group in the Tilba, Wallaga Lake and Narooma area.	Source: S Wesson 2000: 131 – 147.
	Beauty spot [Ernie Andy [1965]	Ellis 1996 Brinja – Yuin.
	Beautiful water [Mrs Arther Thomas 1966]	Ellis 1996 Brinja – Yuin.

TABLE five: Aboriginal PLACE NAMES¹³

3.1.2 TOTEMIC SPECIES AND HABITAT

The term ‘totem’ 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

¹³ This word list should be used in the full knowledge that none of the sources are primary and that there is no scope for validating the information. There are many other ethnographic word lists that have not been mentioned here. See recommendation #

specialised powers of ‘clever people’. Totems can stand for or represent an aspect of the natural world as well as providing kinship links between the people or group whom identify with a particular totem, as well as kinship links to the natural world¹⁴.

As described by Brinja – Yuin woman, Trisha Ellis, many local totemic species are birds as a result of past mythological happenings, as described below;

“Creation of the diving birds’ by Trisha Ellis¹⁵

The story starts with a group of Aboriginal people in the Ngarigo (Monaro) area. Their creator Biaami held Dumbi the owl in high regard and expected all people to protect the owl. Two young and foolish boys of this particular tribe saw an owl in a tree. They threw rocks and sticks at it till it fell out of the tree then they plucked out its feathers and replaced them with twigs. Biaami was so outraged he caused a great flood to wash away these horrible people.

On the coast as the water level rose the local Yuin people tried to take refuge on Gulaga Mountain. The waters rose so swiftly that many people were taken and drowned. Others tried to save their kin but were drowned too. Dharramullin (what we call Biaami here) seeing what was happening thought he may have been too harsh on all people and relented some. He turned the brave rescuers into diving birds, cormorants, darters, shags, etc so that they could dive deeper and swim stronger to rescue their kin. Many were saved and remember their kinship to the diving birds.

A number of totemic species have been identified as existing within the Eurobodalla. The identification and protection of totemic species and their habitat is a means of valuing a very important element of Aboriginal cultural heritage. The following table provides a summary of birds associated with local Yuin totemism.

COMMON NAME	SCIENTIFIC NAME ¹⁶	DHURGA NAME ¹⁷	LOCATION / RANGE
Pacific Black Duck	Anas superciliosa	Umbarra	Wetlands.
Crow	Corvus coronoides	Waagura	Woodlands and open habitats.
Willy Wagtail	Rhipidura leucophrys.	-	Throughout Australia.
Australian Magpie	Gymnorhina tibicen	Diriwun	Throughout Australia.
Magpie Lark [Pee Wee].	Grallina cyanoleuca	-	Throughout Australia.

¹⁴ Rose, James and Watson 2003: 3.

¹⁵ Permission to utilise story sought [per comm.Trisha Ellis 28.9.07].

¹⁶ Hardwick, RJ 2001. Slater, Slater and Slater 1995. Cruse, Stewart and Norman 2005. Renwick and the Wreck Bay Community 2000. Costermans 2002.

¹⁷ H Hale 1846 [1968] pp 106 – 116, 479. See also Eades, Diana Kelloway 1976.

Black Swan	Cygnus atratus	Gunying	Wetlands. Less common inland.
White Breasted Sea Eagle	Haliaeetus leucogaster	-	Coastal
Laughing Kookaburra	Dacelo novaeguineae	Gugara	Eastern Australia.
Boobook [Mopoke]	Ninox novaeseelandiae	Googoog	Woodlands.
Tawny Frog Mouth	Pogargus strigoides	-	Woodlands

TABLE six: Description of totemic birds in the Eurobodalla

3.2 HISTORICAL NARRATIVE.

Aboriginal cultural heritage has many dimensions and scales, across time and place. Historical narratives can provide a sense of changes over time. English identifies a number of primary ‘types’ of places in relation to use over time [2002: 22]. English applies these categories as a way to assess the relevance of government legislation and policies on different types of places, particularly in relation to the presence or absence of material culture and development activities. His categories, although designed to suit a similar project undertaken in the Gumbaingirr tribal area on the NSW mid north coast, his methodology may assist in the interpretation of the data collected in the Eurobodalla area. The categories are as follows:

1. Places that were used decades ago, but not since then. They contain no material evidence associated with this use and the area has not been altered by development.
2. As with [1] yet contains material evidence.
3. As with [1] yet has been developed / dramatically altered.
4. Places that have been used for decades continue to be used and contain material evidence of this use.
5. As with [4] yet have no material evidence associated with this use.
6. Places that contain valuable natural resource, but has not been used in the past because the same resources can be found elsewhere. Community members may wish to access and use these places now.

For these categories to be applied to data collected during the Eurobodalla Aboriginal Heritage Study, a systematic on the ground assessment of each place [or places from particular themes] would be required, particularly if it was unknown if material evidence was present. The presence of material evidence, or an ‘object’ under the National Parks and Wildlife Act, is important in relation to the legislative protection of places of Aboriginal Heritage. The ‘objects’ are only protected if they relate to the pre-contact period, so they don’t protect objects relating to contemporary use.

The production of a time line incorporating the main historical themes of contact history has been a popular concept raised at community workshops held throughout Stage 3 of the study. The timeline can be found in appendix two of this report.

In accordance with instructions from Aboriginal knowledge holders, the time line depicts the shifts associated with colonisation and decolonisation processes; the imposition of colonial rule onto a traditional society guided by ancient customary laws, followed a century later by the movement to self-determination. As such, key themes are represented at various points of history, for instance spiritual / cultural places, contact and conflict places feature in the pre to early contact period when the two worldviews collided, whereas living and work places appear in the mid 1850s and continue onto the present day.

3.3 GEOGRAPHICAL NODES OF SIGNIFICANCE

In the Eurobodalla Shire we see a number of areas where ‘nodes’ or clusters of interrelated places of heritage significance, exist. Understanding the geography of ‘place’ can connect people to the physical landscape. Considering the combination of heritage values in a localised geographical area, and in particular the spatial and temporal relationship between the places or items representing these values, substantially strengthens the cumulative heritage values of the nodal landscape. By taking a broader landscape view of Aboriginal cultural heritage, the problem of demarking boundaries [where does the significance begin and end, particularly for intangible values], is eliminated. For instance, the significance of working at Nerrigundah is rarely talked about without reference to where families lived whilst they worked, the weekend camping trips to Potato Point or fishing in the Tuross River.

It is important to note that heritage themes associated with the pre contact period, with traditional uses of the landscape, continue to be valued today. Shell middens, burial places and stone artefact assemblages for instance, provide a physical link to the past and affirm traditional connections to country. Reaffirmation of traditional relationships with the land and waterways takes place when these places continue to be used today for the same purposes.

Below is an outline of the four main nodes of significance within the Eurobodalla Shire that have been identified from the information available at the time of doing the study. Each one is dominated by a primary theme; Batemans Bay is highlighted as the ‘contact place’; the Moruya River is highlighted as a resource collection place; the Tuross River region is highlighted as a ‘work place’ and the Wallaga Lake area is highlighted in terms of its spiritual landscape.

Importantly, there may be other nodes that haven’t been identified due to lack of information. Moreover, having a node does not diminish the heritage values of its individual components or of places beyond the nodal area.

3.3.1 BATEMANS BAY

The combination of heritage themes in the Batemans Bay area reveals a complex picture over time and provides the foundations for improving our understanding of the overall heritage value of the area.

Archaeological and archival evidence of traditional uses of land and waterways by the Walbanja –Yuin people. The Bhundoo [Clyde] River was utilised as a travelling route and for resource collection. Movement throughout the area was dominated by a religious and economic definition of the landscape. Cullendulla Creek, amongst other places provided a sheltered, well resourced environment within which to reside.

On the 23rd April 1770 Captain James Cook sailed past the area in the Endeavour and noted five Aboriginal men standing on the northern shore of Batemans Bay. 26 years later nine men from the wrecked ‘Sydney Cove’ died in Batemans Bay [possible starvation], whilst others were assisted by Aboriginal people to return, by foot, to Sydney.

The 1808 and 1821 encounters between local Aboriginal people and European explorers resulted in conflict, which led to the death and injury of a number of European people. It can be assumed that Aboriginal people also suffered death and or injury, although not reported. In 1822 Kearns documented traditional hunting practises, employed by the Aboriginal people in the Batemans Bay area; and in 1826 Harper traded gifts with Aboriginal people residing in Batemans Bay.

Resource collection across the Batemans Bay area continued through the contact and settlement period, as industries developed, as settlement expanded and the Batemans Bay Aboriginal Reservation was established in 1902. 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 Creek¹⁸.

Throughout the 1900s hanging rock was an important meeting place for Aboriginal people. ‘Parsons camp’ was located amongst the sheoaks after they were ‘chased’ away from their camp at Corrigans Beach to the south. 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.

A 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

¹⁸ Donaldson 2006: 43

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 food¹⁹.

Resource collection continues across a broad spectrum of land and water types today. Oral histories date back to the 1940s when Symalene Nye visited Cullendulla Creek with her father, specifically for a 'good feed of oysters'. Known as '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. 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 [Donaldson 2006: 41].

In the 1950s, Joes Creek was an important feeding ground for Aboriginal families residing in the Hanging Rock area. The Pittman and Stewart families had a camp along Joe's Creek. During school holidays, families camped amongst the sheoaks in the location where bird land is today. The family lived off the sea. Sawmill work was close by. Kids would go to Joe's Creek for a swim and meet other friends. The creek once flowed in and out with the tides; too high to walk across at high tide. Deep pools would form as good swimming places. An ochre clad Aboriginal spirit figure has been seen along Joes Creek, behind Batemans Bay high school [Donaldson 2006: 48].

Aboriginal people continued to reside in seasonally self-determined places, often aligned with traditional, pre contact camping places. As interactions with government services and new forms of employment increase, living places were established on the fringes of Batemans Bay and in pockets within Batemans Bay, outside of the designated Aboriginal Reservation.

The old and new Batemans Bay Public School is an important place for Aboriginal students, particularly during the segregation period where rights to education were being forged. For instance, in 1926 Jane Duren wrote to the King of England in regards to her grandchildren's educational opportunities. Here we see educational rights embroiled in a battle to have the Batemans Bay Aboriginal Reservation revoked to make way for the towns development. The P and C, the ALP, the local Aboriginal community, the Child Welfare Department and the Education Department all became involved. It was believed that if Aboriginal children were not permitted into the local school their families would have to relocate; providing grounds for the Aboriginal Reserve to be revoked. The Reserve was revoked after a two-year segregation at the local school, however the inspector supported Jane's grandchildren's readmission into the Batemans Bay Public School and did not take the children away [on this occasion]²⁰.

¹⁹ Donaldson 2006: 46.

²⁰ See Goodall [1996] *Invasion to Embassy: Land in Aboriginal Politics in NSW 1770 – 1982*.

The contribution Aboriginal people made to the economy in the Batemans Bay area revolved around town based employment, at a time when a great portion of work, for Aboriginal people, related to the land and waterways in the saw milling, fishing and seasonal farming industries. Batemans Bay in particular had large representation of Aboriginal workers in mainstream shops. Dress shops, restaurants, cafes and pubs all employed Aboriginal people, previous to the formal acknowledgement of Aboriginal people as citizens. Informants highlighted that self-determination was required in order for Aboriginal people to gain mainstream employment during the segregation and non-citizenship period.

MAP three: Batemans Bay nodal landscape.

Aboriginal cultural heritage along the Moruya Deua River, incorporating North Moruya Heads, Garlandtown, South Moruya Heads, Ryans Creek, The Anchorage, Yarragee, Kiora, combines pre-contact values such as burial sites, through to post contact uses relating to residential, work, recreation, teaching and resource collection. These places are culturally interlinked with the upper catchment area including Donalds Creek, McGregors Creek, and Bendethra. Moreover, Bengello Creek and Beach to the north and Congo Creek and Beach to the south, were also integral elements of the cultural landscape in this localised area.

The presence of the midden reveals how the area was used in the past to consume seafoods²¹. Seafoods found in the Moruya River today include flathead [*Platycephalus* sp], black bream [*Acanthopagrus butcheri*], blackfish [*Girella elevata*], stingray [*Myliobatis australis*], green eel [*Alabes dorsalis*], shark [*Galeorhinus galeus*], oysters [*Ostrea angasi*], cockles [*Anadara trapezia*], leather jackets [*Nelusetta ayraudi*], mud and mangrove crabs [*Scylla serrata* / Decapoda: *Brachyura*], gum from the black wattle [*Acacia Mearnsii*], parrots, mistletoe [*Amyema* sp], bracken fern [*Pteridium esculentum*], native cherry [*Exocarpos cupressiformis*], river oak [*Casurina cunninghamiana*], bush tobacco [*Solanum mauritianum*], white-headed pigeon [*Columba leucomela*], ink weed [*Phytolacca octandra*], warrigal spinach [*Tetragonia tetragonioides*], native raspberry [*Rubus rosifolius*], spiky matrush [*Lomandra longifolia*] and stinging nettle [*Urtica* sp]²².

A number of travelling routes, as noted in the historical documents or inferred from available archeologically data, begin and end at Moruya. Tracks extending between Moruya and Braidwood; Moruya and Mumbulla [Biamanaga] Mountain; between Moruya and Bodalla; Moruya to Bendethra; Murramarang to Moruya via Batemans Bay, Nelligen and Runnyford and Ulladulla to Moruya via Buckenbowra.

In 1883 320 acres was set-aside at Moruya South Heads by the government for an Aboriginal Reservation. In 1875 a further 24 acres was set-aside for an Aboriginal man by the name of Campbell, ancestor of the Campbell family present in the area today. Cultural heritage values attributed to the South Moruya Heads area also relate to resource collection, education and living / camping. Shelley Beach is described as a place to camp and collect resources whilst Toragy Point was and continues to be utilised as a fishing lookout²³. Native cherries [*Exocarpos cupressiformis*], native raspberries [*Rubus rosifolius*], native yams [*Thysaotus* spp.], honey suckle [*Lonicera japonica*.], pig face [*Carpobrotus glaucescens*] and 'gum' from black wattle trees [*Acacia Mearnsii*] can also be found in the area²⁴.

As with the entire coastline, Moruya Heads is part of a coastal travelling route linking people and resources together. Oral histories record usage of the area in the 1940s as families walked along the coast, particularly between Wallaga Lake and Ulladulla, camping along the way on the flatlands at Garlandtown, Moruya²⁵. There were three main bush camping areas. One at the end of the present day airport run way, one close to the present day toilet block and one at the present day boat ramp.

In the 1950s fringe camps were established at Garlandtown providing close access to seafood resources. The area is closely associated with nearby quarry work and the Brierleys, a fishing family who reside and utilise the

²¹ Ellis and Nye 2001: 9.

²² Donaldson 2006: 69.

²³ Donaldson 2006: 72.

²⁴ Donaldson 2006: 14, 59.

²⁵ Donaldson 2006: 10.

river, primarily in the area adjacent to the airport now known as ‘Brierley’s Boat ramp’²⁶. The Moruya Army Barracks were also located at Garland Town and have become intertwined with Aboriginal history as many Aboriginal people served in World War 1 and World War 11.

A few km up the river at the junction of Malabar Lagoon and the Moruya River is the ‘Moruya Weir’. The catchment for Malabar Lagoon includes Malabar Creek, Dooga Creek and Mullenderee Creek. The terms Mullenderee and Dooga were recorded in the late 1800s as the names of two Aboriginal groups who occupied the Mullenderee and Dooga Creek areas respectively²⁷. Two small, unnamed swamps are located along the Moruya River banks between Garlandtown and Malabar Lagoon. They provide habitat for local totemic bird species and are valued for this reason²⁸.

Malabar Lagoon has been utilised throughout the 1900s and to the present day as a resource collection place. Camping also took place here from time to time. Rocks near the weir and mud flats at Malabar Lagoon provided habitat for oysters [*O angasi*], mud crabs [*Scylla serrata*], pipis [*Donax deltoides*], Sea Mullet [*Mugil cephalus*] and Flathead [*Platycephalus sp.*]. Ducks were collected from the surrounding area²⁹. Malabar Lagoon continues to be valued as a recreational place. Families meet here to fish, swim, and eat.

The Ryans Creek area is documented as containing pre contact significances; through the early contact period to the present day. The midden site indicates prior use of the area as a gathering for resource consumption site³⁰.

Aboriginal families visiting Moruya to work in the seasonal farm industry throughout the mid 1900s would camp at Ryans Creek and collect natural resources from the creek, river, riverbanks, and nearby bushland. Seasonal peas, corn, potatoes and beans pickers based at Macintosh’s farm, located on Ryans Creek, would regularly visit Ryans Creek to collect mussels and go for a swim. The area continues to be valued today for its natural resources and as a place to camp and pass on cultural practises³¹.

Oral histories document how Aboriginal families camped at the Moruya Lagoon in the early 1900s, located in the vicinity of the present day Gundary Oval. The families camped there would spear eels and fish³². The term *Gundaree* [= Gundary] was recorded as the name of an Aboriginal group who occupied the Moruya and Deua area³³. A number of Aboriginal people

²⁶ Donaldson 2006b: 13

²⁷ Wesson 2000: 141.

²⁸ Donaldson 2006: 61.

²⁹ Donaldson 2006b: 15

³⁰ Ellis and Nye 2001: 11.

³¹ Donaldson 2006: 68 – 70.

³² Donaldson 2006: 65.

³³ Wesson 2000: 131 – 147.

in the area today directly descend from Sally, an Aboriginal woman from the Gunday tribe³⁴.

Throughout the 1900s Moruya maintained seasonal farm and saw mill industries, supported by a predominantly Aboriginal labour force. Aboriginal people worked along the Moruya River from farm to farm including at the McKay, Loutitt and Hunt farms on along the north side of the Moruya River, and Dions, Palmers, Turners, Murphys and Macintoshes on the south side of the Moruya River. At various times, Booth, Smith, Crocker and Fitzgerald operated sawmills in the Moruya Township, all of which employed Aboriginal people.

An artefact scatter located along the northern banks of the Moruya River, in the immediate vicinity of the historic Glenduart Cemetery indicates prior use of the area, possibly as a tool manufacture, trade or storage site³⁵. A number of Aboriginal families directly descend from Richard Piety, buried at the Old Moruya Cemetery, Glenduart³⁶.

Glenduart is well regarded as a place to collect natural resources, both from the river and the surrounding landscape. This practise continues today. Foods found in the immediate Glenduart area include: black wattle [*Acacia Mearnsii*], mistletoe [*Amyema sp*], bracken fern [*pteridium esculentum*], native cherry [*Exocarpos cupressiformis*], native raspberry [*Rubus rosifolius*] and wombat berry [*Eustrephus latifolius*]. Sedge grass and spiky mat rush [*Lomandra longifolia*] can also be found in the immediate area and are used to make baskets. Medicinal species include inkweed [*Phytolacca*], river oak [*Casurina cunninghamiana*], ribgrass [*plantago spp*] and violet [*viola betonicifolia*]. Other resources include bush tobacco [*Solanum mauritianum*], flax lily [*Dianella caerulea*] to make whistles, stringy bark [*Eucalyptus botryoides*] for rope, lichen as a fire starter, and pittosporum [*Pittosporum undulatum*] for spiritual spells³⁷.

The presence of a scarred tree in the Yarragee area, on the southern banks of the Moruya area indicates use of the area for canoe manufacturing and or ceremonial purposes³⁸. Yarragee continues to be used for recreation purposes and family gatherings, providing good access to recreational and food gathering activities. Like Yarragee, the Kiora area is utilised as a meeting and recreation place. The area between Kiora and the junction of Wamban Creek and the Moruya River continues to be used as a fishing place. The term *Kiyora* [= Kiora] was recorded as the name of an Aboriginal group who occupied territory west of Moruya³⁹. A scarred tree west of the Moruya River, north of the Araluen Rd, in the Kiora area indicates previous use of the area for canoe building or other ceremonial purposes⁴⁰.

³⁴ Donaldson 2006: 67.

³⁵ Ellis and Nye 2002: 10.

³⁶ Donaldson 2006: b: 18

³⁷ Donaldson 2006:b: 18.

³⁸ Ellis and Nye 2001: 10.

³⁹ Wesson 2000: 131 – 147.

⁴⁰ Ellis and Nye 2001: 10.

A number of places also exist in the broader Moruya area relating to birth, death and conflict. Oral histories document conflict between settlers and local Aboriginal people in the early 1900s in the vicinity of the swamp to the west of The Anchorage⁴¹. There is also 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'⁴². Pre contact burials have been documented at Yarragee and North Heads; early post contact burial at the old Moruya Cemetery and Mynora; and more recent burials are present at the present day Moruya Cemetery.

Places of birth are known for a number of named people including Annie Hannah Nicholson born in 1844 at Kiora; Richard [Dick] Piety born in 1844 at Mullenderee; and Margaret Connell [nee Piety] born 1869 and James Chapman born in 1866 at Mynora.

Aboriginal cultural heritage in the upper Moruya Deua River catchment area is associated with a number of spiritually imbued waterholes. Bood-jarn [Hanging Mountain], at the headwaters of Donalds Creek, acts as a beacon throughout the surrounding bushlands and is spiritually linked to the Deua River and Gulaga [Mt Dromedary] in the south⁴³.

Aboriginal families continue to meet at 8 Mile, McGregors Creek and Donald's Creek along the Deua River. The areas are highly regarded as teaching grounds holding spiritual values. Natural resources are found and utilised in the immediate area including sarsaparilla [*Smilax glycyphylla*], bloodwood [*Corymbia gummifera*], yam [*Thysaotus* spp.], spiky mat rush [*Lomandra longifolia*], river oak [*Casurina cunninghamiana*], water cress, bush lemon, black wattles [*Acacia Mearnsii*], bracken fern [*pteridium esculentum*], burrawang palm [*Macrozamia communis*], bush tobacco [*Solanum mauritianum*], minga [*Xanthorrhoea resinosa*], raspberry [*Rubus rosifolius*] and fresh water mussels⁴⁴.

Bendethra, at the junction of the Con Creek and Deua River, is recognised as a traditional meeting place holding regional significance. As documented by Barlow in 1890, a ceremonial gathering took place at Bendethra involving Aboriginal people from the Gundaya tribe, Moruya⁴⁵. People use to go to Bendethra to collect the seasonal influx of bogong moths and to drink the water, which filtered through limestone rocks. The water is known to have healing qualities⁴⁶.

⁴¹ Donaldson 2006: 71.

⁴² Goulding 2003: 33.

⁴³ Donaldson 2006 : b : 20

⁴⁴ Donaldson 2006b : 21.

⁴⁵ See related discussion in Wesson 2000: 164.

⁴⁶ Donaldson 2006b: 21 See also Donaldson 2002: 74.



Map four: Moruya River

3.3.3 TUROSS RIVER: TUROSS to NERRIGUNDAH.

This area contains a combination of themes relating to travelling routes, working, living, and resource collection. Primary to this area is the theme relating to seasonal work along the Tuross River and the related holiday camps at nearby coastal locations. Sawmilling and fishing were other industries Aboriginal people were involved in this region.

One contact site is located within this node. In the late 1800s, Coorall, a young Aboriginal boy provided an oral account of a ship passing by Tuross Point.

Six Aboriginal Reservations were declared in the Tuross area. In 1850 the Eurobodalla Reserve was established at Eurobodalla, west of Bodalla. In 1877 the government allocated three Aboriginal Reservations; one at Blackfellows Point for Yarraro, one at Terouga Lake for Merriman and one at Tuross Lake for Richard Bolloway. In 1878, a fifth reserve was declared at Tuross Lake for Neddy, and in 1880 a sixth reserve was set-aside at Turlinjah for Benson Wynoo who worked for John Hawdon. Six reserves is a substantial number of reservations in a relatively small area.

Birth and death records correlate with the occupation of reservations in the area. Richard Bolloway was born at Brou Lake in 1831. Elizabeth Jane Chapman and Rosa Bolloway were both born at Turilinjah in 1891 and 1873 respectively.

Resource collection places within this node primarily relate to coastal, estuarine and river systems. Brou Beach, Potato Point, Tuross River and Tuross Lake all contain heritage value in relation to resource collection.

Almost half of the heritage places associated with the seasonal farm industry across the Eurobodalla are located along the Tuross River. People describe the picking area as 'Bodalla' or 'Nerrigundah' to describe all the farms along the Tuross River, from the headwaters at Tuross Heads, around Tuross Lake and upstream to Nerrigundah in the west. Coopers Island, also within Tuross Lake, was a major seasonal work place.

Pocket camps were established in the Bodalla Township in response to the available seasonal picking work. Additionally, work camps evolved on [for instance at Reedy Creek on Commander Smith's farm. Percy Mumbler had a camp on Neil Lavis's farm] or close by the farms where families worked [for instance on the 'Bodalla flats', at Borang Lake, under the Corunna Lake Bridge and behind Cadgee House].

In this area Holiday or camps frequented when the picking season came to an end include Blackfellows Point, Potato Point, Brunderee Lake, Little Lake, Tuross Lake, Tuross Heads, Coila Lake and Brou Lake. Many of these places align with traditionally utilised camping places and as such relate to themes other than work, such as spirituality, resource collection and travelling routes.

Time off work was spent dancing at the Nerrigundah Barn, swimming at the 'Blue Hole' at Nerrigundah, Singing at the Tally ho Hall and watching movies at the Bodalla Hall.

A work camp also existed at on the northern slopes above Coila Lake. This area is also known as 'blackhill' a place where conflict between settler and local Aboriginal people took place.

Sawmills were established at Potato Point and Nerrigundah. Both of these places employed Aboriginal people.

Four schools have existed in this region over the past century. Cadgee School, Turlinjah School, Bodalla School and Nerrigundah School were all attended by Aboriginal children whose families worked in the area.

Aboriginal spirituality is evident across this node. There are carvings and marked trees on Horse Island, a habitat for the totemic black swan at Trunketabella Lake, ceremonial caves at Nerrigundah and ceremonial rings on the south west side of Coila Lake. In other areas, Aboriginal people are aware of places where it feels right or wrong to be; where they can and can't go; evidence of a spiritual connection to the land and waterways.

Ancient traveling routes incorporate the Tuross and Wadbilliga Rivers in the pathway linking significant features along the coast [for instance Gulaga] to significant inland features. Additionally, the coastal traveling route made use of Tuross Heads as a stop over point during extended journeys.

Burial places correlated with themes relating to living and working. Bodalla, Nerrigundah and Cadgee all contain Aboriginal burial places.



Map five: Tuross River landscape showing all interrelated themes.

3.3.4 GULAGA, NAJANUKA, TILBA TILBA & WALLAGA LAKE

This node combines themes relating to traditional spirituality, travelling routes, education, living and resource collection. The dominating theme here is that of the spiritual landscape

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 coast⁴⁷. 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.

Rivers and valleys can mark the routes 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 met, for instance. These places are often referred to as ‘sacred sites’ and

⁴⁷ See also Rose D [2007] Reports from a wild country: ethics for decolonisation: love and reconciliation in the forest.

often relate to the availability of water and other natural resources.

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 have⁴⁸.

Historical records document how the 'haddigaddi' family has a camp at the base of Gulaga Mountain. There was also a camp at Mystery Bay to the north, Pooles Point to the east and various camps on the banks of Wallaga Lake⁴⁹.

In 1979 Mervyn helped Ted Thomas and Percy Davis to protest against a Japanese company logging on nearby Mumbulla 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 both Mumbulla and Gulaga mountains back to Aboriginal people began⁵⁰. 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.

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 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. Informants also recall the police chasing Aboriginal people with guns, as a sport. During these times 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 up⁵¹.

⁴⁸ Donaldson 2006a: 108.

⁴⁹ Donaldson 2006a: 113

⁵⁰ These actions also instigated investigations that led to the introduction of the NSW Land Rights Act in 1983.

⁵¹ Donaldson 2006a: 109

The collection of natural resources takes place throughout this nodal area. From Gulaga, to Dignams Creek, Wallaga Lake, Wallaga Beach, Tilba Lake and Pooles Point.

Wallaga Lake Aboriginal Reserve was established in 1891. It is 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. Title to the land was handed back to Aboriginal custodians in 1984⁵². Although to the south of the study area, Snake Island Reserve and Merrimans Island Reserve were declared in 1906 and 1909 respectively.

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.

Ernest Robert Andy 'Bob' had a permanent tent on the outskirts of the Wallaga Lake Mission. Bob would hunt rabbits by setting traps all around the community. Throughout her life Valerie Andy fished in and around Wallaga Lake. With her father and Auntie Liz Davis, she recalls fishing in a boat close to the bridge, and cooked the fish according to 'old black ways' on the Lake's edge in the hot coals⁵³.

Mervyn Penrith's maternal grandfather, Bert Penrith was 103 when he died and is buried in the Wallaga Lake Cemetery. Charlie 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 sister⁵⁴.

King Merriman once lived on the island in Wallaga Lake, giving the island its name or alternatively giving the man the name of the island he was living on. Merriman's totem was the black duck, *umbarra*. The Wallaga Lake Community 'adopted' Umbarra [Black Duck] as its local community totem⁵⁵.

To the east of Wallaga Lake is an area known as the 'Cricket ground'. It was a camping place for people visiting family residing at Wallaga Lake community. The people that lived there played cricket, giving the place the name. 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

⁵² The original declaration related to 330 acres. In 1963 21 acres was revoked. This 21 acres is now part of the Akolele village, immediately east of the Wallaga Village.

⁵³ Donaldson 2006a: 115.

⁵⁴ Donaldson 2006a: 115.

⁵⁵ Donaldson 2006a: 116.

and nearby rocks were good for collecting foods. There were loads of people camped under the trees during school holidays⁵⁶.

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. Many families from Wallaga Lake worked in the Tilba area for the Bates and Diblon families. 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. Beryl Brierley was born in the vicinity of Millers farm, Central Tilba in 1932, her grandfather Robert Andy worked there clearing the paddocks, cutting bracken for cow pastures⁵⁷. Other farms employing Aboriginal people include Corkhills, Reeds, McFalls and Haxstead.

Tilba also provided a training round for the World War 1 light horse brigade, many of whom were Aboriginal. The Tilba Hotel and Cheese factory also employed Aboriginal people.

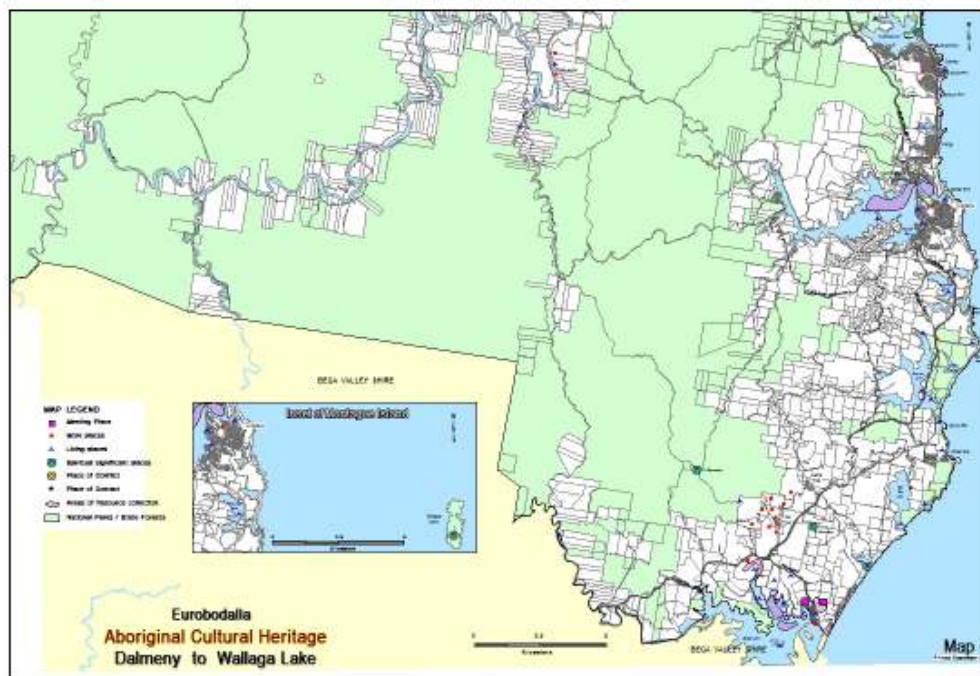
After the first Aboriginal School in NSW was established at Wallaga Lake, the Central Tilba School would not, for a period of time at least, allow Aboriginal students to attend. In 1946 Lionel and his brothers, Lyle [dec] and Wally [dec] attended Central Tilba Public School for *two hours*. On that day 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 years⁵⁸.

Today, Wallaga Lake is a place where families meet, where bush tucker and seafoods are collected and where historical stories are told. Trips are still undertaken to nearby locations such as Pooles Point, Tilba Lake, Gulaga and Mystery Bay.

⁵⁶ Donaldson 2006a: 116

⁵⁷ Donaldson 2006a: 111

⁵⁸ Donaldson 2006a: 111



Map six: Wallaga Lake landscape showing all interrelated themes.

See section 3.3.1 below for further assessment of the cultural link between Gulaga, Najanuka and Baranguba.

3.4 THEMATIC ANALYSIS

The Aboriginal community has expressed a strong desire for the broader population of the Eurobodalla region to understand and appreciate a number of important themes including the presence of ancient Dreamtime pathways and travelling routes beneath many modern day highways; the historical and cultural importance of places associated with Government Reservations and the economic contribution Aboriginal people have made to the development of the Eurobodalla Shire.

3.4.1 TRAVELLING ROUTES

Rivers and valleys mark the route taken by Ancestral Dreaming beings during the creation period. 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.

Travelling routes or walking tracks used by people can be distinct, yet interrelated with Dreaming tracks. 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. Travelling routes generally relate to food gathering, recreational activities, the ritual retracing of ancestral dreaming

tracks and meeting to maintain kinship connections, to fight, trade, undertake a ceremony or to exchange goods.

Interestingly, a number of routes are internationally recognised and promoted as public walking routes and generate a substantial amount of tourism. England is currently preparing maps detailing accessible, open country and registered common land. This is a statutory process taking place under the Countryside and Rights of Way Act 2000. In Europe from the 10th century to the present day, pilgrims have made their way to Santiago de Compostela, Portugal along four traditional routes.

We have seen these heritage values formally recognised in the Eurobodalla National Park [Congo to Bingi Dreaming Track] as well as in other parts of NSW [Great North RD]. Other such projects should be encouraged through public lands to foster an understanding and provide access to Aboriginal heritage values.

The Eurobodalla Aboriginal Heritage Study has identified, through a combination of written documentations and oral accounts, a number of travelling routes throughout the Shire. These include Batemans Bay to Monga; Braidwood to Moruya / Moruya to Braidwood; Braidwood to Mumbulla; Broulee / Moruya to Mumbulla; Clyde Mountain to Buckenbowra [Corn Trail]; Clyde [Bhundoo] River to Moruya River; Gulaga to Mt Kosciuszko, via Tuross River / Wadbilliga River / Belowra Valley; Jembaicumbene to Batemans Bay and Murramarang; Marka Point to Bodalla; Moruya to Bodalla; Moruya to Bendethra; Murramarang to Moruya River via Batemans Bay, Nelligen and Runnyford; Shoalhaven to Gulaga / Mumbulla; Tomago River to Batemans Bay; Ulladulla to Moruya via Buckenbowra and Wallaga Lake to Ulladulla along coast.

3.4.2 ECONOMIC CONTRIBUTIONS

Underlying the actual work undertaken by Aboriginal people across the Eurobodalla since the introduction of colonial systems is a number of key historical factors, otherwise known as obstacles, which serve to highlight why the contributions made by Aboriginal people were so significant.

- Much of the work was undertaken in exchange for little or no wages and if a payment was made it was usually in the form of rations [basic foods] such as flour, sugar and tea; or in exchange for a place to live or merely a portion of land on which to camp.
- During the late 1800s and early 1900s, the government did not provide assistance to Aboriginal people, and official policy ensured that Aboriginal people were segregated from the European colonisers. So despite Aboriginal people being classified as non-citizens, they self-determinedly forged alliances and found work.
- Despite the fact that it was not compulsory for Aboriginal people to serve at WAR, Aboriginal soldiers fought for Australia. Upon return from serving, many Aboriginal servicemen found that because they were not legally classified as citizens in their own country, they could

- not go to the local pub with their fellow [non Aboriginal servicemen] and order a beer, without acting illegally.
- In the seasonal picking industry the majority of pickers were Aboriginal.

Seasonal farming work was consistent with the traditional transient way of life for Aboriginal people. This type of work encouraged the maintenance of kinship links and ensured cultural links to the land were maintained. Entire families travelled along the coast to main picking centres such as the Bodalla, Nerrigundah, Tuross River regions⁵⁹.

25% of places identified relate primarily to employment. Tilba, Bodalla, Nerrigundah and Moruya, 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.

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 the vegetation of the hinterland.

3.4.3 GOVERNMENT RESERVATIONS

The land, which was set aside for Aboriginal people's use, has become an important aspect of Aboriginal cultural heritage. Lives were lived and stories were told at these places. Reservations provide a link to nearby work places. Fringe camps were established on the periphery, as a way to avoid the authorities if need be.

⁵⁹ Aboriginal labour on the south coast has been investigated by Castel, R. and J. Hagan (1978). Dependence and Independence: Aboriginal Workers on the Far South Coast on NSW 1920-75. Who are our enemies? Racism and the Working Class in Australia. A. Curthoys and A. Markus. Sydney, The Australian Society for the Study of Labour History: 158-171.

Without an assessment of the physical remains on these reserves, even if revoked, it is difficult to draw conclusions as to the present status of these areas and how to best recognise and protect them, if required. The Heritage Act has the capacity to protect post contact places of Aboriginal Heritage Value.

NAME OF RESERVATION	DATE GRANTED & REVOKED	DESCRIPTION & OTHER DETAILS
Bateman's Bay Reserve	1902 - 1927.	9 acres portions 139, 140, 141.
Currowan Creek Reserve, Currowan.	Gazetted 1893 - 1956.	60 acres along the northern banks of Currowan Creek. Access 12km from the Kings Highway / River Rd.
Eurobodalla Reserve, Eurobodalla.	Gazetted 1850	1 square mile at Eurobodalla.
Yarraro Reserve, Black Fellows Point.	Gazetted 1877 - 1922.	40 acres Jabarra / Black Fellows Point.
Moruya Heads Reserve	Gazetted 1883/5	320 acres at Moruya South Heads.
Moruya [Campbell] Reserve	Gazetted 1875 - 1886.	24 acres at Moruya South Heads, reserved for 'Campbell and road metal'.
Narooma Reserve	Gazetted 1913	14 Acres
Terouga Lake [Merriman] Reserve, Tarourga Lake.	Gazetted 1877 - 1969.	40 acres South side of Tarourga Lake. Immediately north of Brou Lake. Reserved for Merriman.
Tomago River Reserve. .	Gazetted 1884.	40 acres on the northern banks of the Tomago River. Reserved for Thomas Tinboy [King of Nelligen] and Tommy Bollard.
Turlinjah (Benson) Reserve	Gazetted 1880 - 1917.	32 acres on the north western shore of Tuross Lake. Reserved for Benson Wynoo who worked for John Hawdon. In 1883 the Reserve was occupied by 5 males, 3 females and 6 children, 'some of whom go to Turlinjah Public School. In 1890 it was reported that all of the Aboriginal people from the Moruya area live here. Six bark 'Gunyahs erected.

Tuross Lake [Bolloway] Reserve.	Gazetted 1877 - 1914.	56 acres South side of Tuross Lake. Reserved for Richard Bolloway.
Tuross Lake [Neddy] Reserve.	Gazetted 1878	40 acres South Bank of the Tuross Lake. Likely to belong to the King 'Neddy' buried in the Nerrigundah area.
Wagonga Reserve	1835– 1895. Gazetted c1861.	180 acres on the southern side headland of Wagonga Inlet. First reserve established in the Eurobodalla. Documented in 1890 as unoccupied.
Wallaga Lake Reserve	Gazetted 1891 - [21 Acres revoked 22.11.1963].	330 acres North banks of Wallaga Lake. Remaining land was granted to Aboriginal people in 1984 and is now known as Wallaga Lake Koori Villiage. The 21 Acres 'revoked' in 1963 is now Akolele.

TABLE SEVEN: GOVERNMENT RESERVATIONS IN THE EUROBODALLA

4 RECOGNISING AND MANAGING ABORIGINAL HERITAGE

As identified by English [2002: 9] exploring planning options at a *range of scales* was necessary when determining how heritage places should be taken into account under current land use planning processes in NSW. Options and constraints are present at the strategic planning level as well as on the ground at the operational level. As noted by Goulding the ‘creative use of planning instruments may be one way in which to overcome the limits of heritage law’ especially when the common assumption that the assessment and management of Aboriginal Heritage requires legislative mandate prevails [2002: 46].

In the Coffs Harbour region, where heritage assessment, as elsewhere in NSW, predominantly takes place within EIS processes, identified problems associated with current heritage management practises related to consultation, assessment and management where primary consideration is afforded to archaeological relics whilst, non-archaeological values are managed in a random and inconsistent manner [Goulding 2002: 36].

Individual places vs. nodes / complex, interrelated cultural landscape. Management in terms of whole landscape, not isolated points of interest / discrete blocks. Flexible planning processes required. Integration of non-object, intangible values into management strategies.

4.1 DISCUSSION OF RELEVANT LEGISLATION

Current legislation provides a number of limitations as well as opportunities in relation to the management of Aboriginal Cultural Heritage. Local governments responsibility for heritage management is enshrined within two acts; the *Heritage Act* 1977 and the *Environmental Planning and Assessment Act* (EP&A) 1979. Integrated Development [Section 91 EP&A 1979] takes place when a development relates to S58 of the *Heritage Act* or S90 of the *National Parks and Wildlife Act*, in which case local and state governments work together. Development in coastal zones are assessed by the Department of Planning [Part 4A *National Parks and Wildlife Act* 1974 [NSW]], whilst the *Environmental Planning and Assessment Act* (EP&A) 1979 requires heritage assessments of subdivisions.

Environmental Planning and Assessment Act 1979

The Eurobodalla Shire Council’s Aboriginal Heritage protection responsibilities are detailed in the *Environmental Planning and Assessment Act* 1979 where the definition of the ‘environment’ incorporates cultural and social values. Under this act, the Eurobodalla Shire Council’s Local Environmental Plans [LEP] require a Heritage Impact Statement if a development is proposed at a place of known or potential Aboriginal heritage significance. If required, the Aboriginal Heritage Statement is to be submitted with the Development Application.

Following the Heritage Impact Assessment, the Eurobodalla Shire Council may impose conditions on the development approval in relation to the protection and preservation of identified places of Aboriginal significance. Such conditions may involve the presence of an Aboriginal Sites Officer during excavation works.

As a result of the 2005 ministerial directions under Section 117(2) of this act, the Minister for Planning has directed Councils to exercise functions under Divisions 4 and 5 of Part 3 of the Act in relation to the preparation of a draft local environmental plan. Direction No.9 applies to all councils and relates to the Conservation and Management of Environmental and Indigenous Heritage. The objectives of this section are to:

- To conserve items, places and precincts of environmental heritage
- To conserve the heritage significance of existing significant fabric, relics, Aboriginal objects, settings and views associated with the heritage significance of heritage items and heritage conservation areas.
- To conserve archaeological sites.
- To conserve places of Aboriginal heritage significance.

This direction applies when a council prepares a draft LEP that applies to an:

- Item of heritage significance, being a place, building, work, relic, moveable object or precinct of significance to an area in relation to the historical, scientific, cultural, social, archaeological, architectural, natural or aesthetic value of the item.
- Aboriginal object or Aboriginal place [protected under the National Parks and Wildlife Act 1974].
- An area, Aboriginal object or Aboriginal place as identified by any Aboriginal heritage survey prepared by or on behalf of an Aboriginal Land Council, or any other Aboriginal body, which identifies the area, object or place as being of heritage significance to Aboriginal culture and people, and has been provided to the council.

This direction applies to the Eurobodalla Shire Council in the redrafting of the next LEP [by 2008]. ESC must incorporate provisions to facilitate the conservation of items of heritage significance, the Aboriginal object, and or the area of Aboriginal heritage significance or Aboriginal place, into the draft LEP. Accordingly, the Minister for Planning will only approve a LEP if council has facilitated the conservation of Aboriginal cultural heritage.

Heritage Act 1977 [NSW]

In terms of Aboriginal Cultural Heritage, the Heritage Act can be applied to post 1950 'historic sites'. The 1999 amendments to the NSW Heritage Act passed the responsibility for identifying, assessing and managing items of local significance with local government. The *Local Government Heritage Guidelines* have been prepared to provide a better understanding of local government heritage management for all those who have some

responsibility in this area. Local councils play an important role in heritage management by identifying, assessing and managing heritage places and items in their local government area. They fulfil their role through the preparation of local environmental plans, development control, strategic planning, heritage promotion and education. All of these activities are conducted under the Environmental Planning and Assessment Act.

The NSW *Heritage Act 1977* offers protection to heritage places *if* these places have been assessed and in turn listed on the State Heritage Register. Like Aboriginal Place nominations under the NPW Act 1974 outlined below, the process of listing places of Aboriginal heritage value on the State Heritage Register identified within localised heritage impact assessments, is time consuming.

Within the Eurobodalla three [3] items of state heritage value are listed on the NSW State Heritage Register. Of the one hundred and twelve [112] items of local heritage significance listed on schedules to Eurobodalla Shire Local Environmental Plans [LEP], only one of these items relate directly to Aboriginal heritage values [Broulee Scar Tree].

Although a number of significance criteria may apply to places identified in the Eurobodalla Aboriginal Heritage Study, namely a] an item is important in the course, or pattern, of NSW's cultural or natural history and criteria d] an item has strong or special association with a particular community or cultural group in NSW for social, cultural or spiritual reasons, this legislation does not provide adequate protection to the multifaceted, intangible nature of Aboriginal cultural heritage.

National Parks and Wildlife Act 1974 [NSW]

Some, but not all development on lands across NSW in the curtilage of Aboriginal sites whether recorded or unrecorded with the DECC, triggers site provisions under the *NSW National Parks and Wildlife Act 1974*. In order to streamline development processes the Eurobodalla Shire Council and the Local Aboriginal Lands Councils make use of the NPWS Aboriginal Information Management System [AIMS], the electronic database detailing recorded Aboriginal places and objects.

In NSW heritage laws have evolved with the aim of protecting the archaeological remains of the pre contact period. As such, some of the heritage values identified during the Eurobodalla Aboriginal Heritage Study are not protected under state laws. Although the *National Parks and Wildlife Act 1974* [as amended] applies to all land tenure types across the state, it falls short of protecting Aboriginal Heritage values other than those defined as 'objects'. By legislative definition a object is any deposit, object or material evidence relating to indigenous and non European habitation of the area that comprises New South Wales, being habitation both prior to and concurrent with the occupation of that area by persons of European

extraction, and included Aboriginal remains⁶⁰. In this act Aboriginal 'objects' are protected regardless of their existence being 'registered' prior to their discovery / unearthing during development construction.

So although the AHIMS registers sites relating to Aboriginal Dreaming and Ceremony [feature category 1], as well as Aboriginal resource and gathering places [feature category 2], these places, even if registered, are not protected under the act if they exist in isolation from any physical remains. In this way, landscape features containing cultural significance, are not protected because they do not constitute a man made object⁶¹.

An Aboriginal Heritage place associated with non-archaeological, non-material features, can be protected under the NPW Act 1974⁶², if it has been assessed and recognised by the Minister as an 'Aboriginal Place'. As highlighted by Goulding the highly methodical and protracted nature of Aboriginal Place assessments [for potential Aboriginal Place declarations] means that the process is not easily applicable to intangible heritage place identified within localised heritage impact assessments [2002: 46].

NSW Aboriginal Land Rights Act 1983

The *NSW Aboriginal Land Rights Act 1983* recognises that the State of NSW was traditionally owned and occupied by Aboriginal people and that land is an integral aspect of Aboriginal culture. It is illegal to disturb, damage, deface, or destroy an object or Aboriginal place without consent from the NPWS.

Aboriginal Sites Officers at Local Aboriginal Lands Councils undertake Aboriginal Heritage Assessments [as described above]. The Local Aboriginal Land Councils statutory functions in relation to Aboriginal Heritage protection are detailed in section 52[1][m] of the *NSW Aboriginal Land Rights Act 1983*.

Native Title Act 1993

To date all previous Native Title applications within the Eurobodalla Shore have either been withdrawn or failed to comply with registration tests. There are no current native title applications within the Eurobodalla Shire area.

Indigenous Land Use Agreements [ILUA] are provided for under the Native Title Act, although a beneficial process in terms of Aboriginal land management strategies, there are no registered Indigenous Land Use Agreements in the Eurobodalla Shire.

4.2 LOCALISED PROTOCOLS, PLANS AND STRATEGIES

⁶⁰ NPW Act 1974, Section 5.

⁶¹ There is however merit in registering non-relic sites on the AHIMS if local government protocols are triggered by registered sites.

⁶² NPW Act 1974, Section 84.

Subdivision and infrastructure assessment – Aboriginal Heritage Policy and Code [Eurobodalla Aboriginal Heritage Protocols].

Presently the integration of Aboriginal Heritage values into ESC planning processes focuses on the material remains of the pre contact to early post contact period, as triggered by a localised negotiated protocol between ESC and LALCs. These protocols are not endorsed by DECC because they do not meet DEC P6 statutory processes.

In the form of a minuted motion [#377], ESC adopted a code of practises for new release subdivisions, development assessments, extractive industries and related developments, developments in Congo / Bingie area, construction of roads and other works involving ground disturbance, maintenance works involving ground disturbance and weed control in Congo / Bingie area, emergency works and section 149 certificates.

Development Control Plans

A DCP can provide guidelines on a broad range of develop issues, some of which may be useful in the ongoing management of identified Aboriginal Heritage Places.

Comprehensive Coastal Assessment 2006

Undertaken by the NSW Department of Planning, the NSW Comprehensive Coastal Assessment [CCA] involved a cultural heritage data audit [CCA # 10] and broad scale cultural values mapping [CCA #26]. One of the twelve maps produced relates to cultural areas of interest in the south coast region [Local Government boundaries within that region are detailed] and was utilised as a planning tool for the development of the *South Coast Regional Strategy 2006 – 2031* as detailed below.

South Coast Regional Strategy 2006 - 2031

Devised by the NSW Government Department of Lands to guide the development of new LEPs and DCP for the Shoalhaven, Eurobodalla and Bega Valley local government areas. These plans will in turn guide future developments across the region.

One of the identified regional ‘environmental’ challenges, to improve the understanding of Aboriginal Cultural Heritage values and to be able to incorporate this information into land use planning and natural resource management processes, is complemented by the strategy to ensure that Aboriginal heritage values are protected and that development in significant cultural landscapes is limited [NSW 2007: 5, 9]. An identified outcome is to identify and map Aboriginal cultural heritage to assist in the conservation and maintenance of Aboriginal cultural heritage amidst the predicted urban growth and development [32]. Actions outlined include [33]:

- Councils are to ensure that Aboriginal cultural and community values are considered in the future planning and management of the local government area;
- The Department of Planning and Councils will review the scope and quality of the existing statutory lists of heritage items and ensure that all places of significance are included in the heritage schedules of local environmental plans;
- The cultural heritage values of major regional centres [ie Batemans Bay] and major towns [Moruya, Narooma], which are to be the focus of urban renewal projects, will be reviewed with the aim of protecting cultural heritage;
- Local environmental plans will include appropriate provisions to protect coastal towns, along with associated natural and cultural landscapes. The aim will be to protect conservation Aboriginal values, amongst other things, to reinforce with economic value for tourism.

Southern Rivers CMA Catchment Action Plan 2007

The Catchment Management Authority recently finalised a Catchment Action Plan, which incorporates other plans relating to the catchment, for instance estuary management plans, in order to achieve long-term sustainable environmental management throughout the catchment. Management target [#C3] identifies how indigenous communities will be better engaged in natural resource management planning and resources and opportunities to “Care for Country” are increased. As custodians of the land, Aboriginal people will be actively involved in natural resource planning and in land management on the ground.

4.3 MANAGEMENT OBJECTIVES: ABORIGINAL PERSPECTIVES.

“ we don’t condone development, it is good to see the town moving forward, we support development if we know our sites and story lines are safe. We don’t go and damage churches and places significant in white history. We need that respect in return. “ Vivienne Mason

At the community workshops, a number of primary themes arose in relation to cultural heritage management. Primary objectives and strategies as raised by the Aboriginal community as being the most important have been outlined below.

- Aboriginal involvement through self-representation.
- Protocols of use of cultural information
- Communication between all stakeholders
- Assessment processes
- Protection of heritage values
- Maintenance of use and access in order to ensure heritage values are conserved.

MANAGEMENT ISSUE	OBJECTIVE	Suggested STRATEGY / RESPONSIBILITY of whom?
ABORIGINAL INVOLVEMENT / SELF REPRESENTATION		
Low skill base amongst Aboriginal community to participate in land management and protection of cultural heritage.	Up skill Aboriginal people in archaeological site identification and a range of land management processes.	Potential CMA project ‘better land management for Aboriginal LALCs to involve training Aboriginal people in site id and land management. Also lots of courses provided by DECC.
Limited involvement of Aboriginal people in strategic planning.	Involve the Aboriginal community in the early stages of development planning	ESC to explain draft LEP to Aboriginal custodians through LALCS and elders groups. Aboriginal Advisory Committee to be involved in the redrafting of the Aboriginal Heritage Protocols.
Involvement in government process drains limited resources.	Support Aboriginal organizations running on tight budgets.	Project management should up skill / train / fund Aboriginal involvement.
Public recognition of Aboriginal self-representation and involvement in land management.	An annotated historic time line to be placed in libraries [portable] and at parks [fixed mural] detailing all themes.	DECC Lyn Thomas to work on time line.
Non-Aboriginal chair of Eurobodalla Shire Aboriginal Advisory Committee.	Aboriginal Self-representation	Aboriginal person elected as chair to present issues / outcomes to council ⁶³ .
Lack of Aboriginal participation in the ESC Aboriginal Advisory	Increase awareness of role and rate of AAC meetings. Improve	Formalise the AAC and ‘call for nominations’. ESC to utilise Aboriginal publications such as

⁶³ An agenda item for the next AAC meeting is the election of an Aboriginal Chair [per comm. Ron Nye 14.9.07]

Committee.	communication between ESC and community.	Coastal Custodians, Koori Mail, as well as local radio and TV to promote the fact that the Aboriginal Advisory Committee is open to representatives from all Aboriginal groups and organizations.
Grading the landscape into high and low probability void of spiritual elements.	Incorporate wide range of heritage values into cultural heritage guidelines	CH guidelines designed and implemented by Aboriginal people.
Acknowledge knowledge holders.	Important for Aboriginal people, with authority, to be able to provide advice on the management of heritage places.	Individuals who told stories [stage one] to be listed as informants for DA process.
Lack of understanding	Improve understanding between Aboriginal community and others.	Aboriginal knowledge holders and planners should operate under a shared, broad definition of 'Aboriginal heritage values'.
PROTOCOLS / CULTURAL HERITAGE INFORMATION		
AHIMS data entry	Increase the rate at which recorded sites are entered onto the AHIMS database in order to protect known sites.	Employ additional Aboriginal staff to enter heritage data into AHIMS.
Copyright.	Acknowledge source of information.	Joint copyright with ESC/ DEC/ SDD/ Aboriginal informants
Access to cultural information	Respect Aboriginal information protocols.	In relation to Stage 3 of the Eurobodalla Aboriginal Heritage Study an internal heritage report to be produced for management purposes [ESC, CMA, DEC, LALC, elders]. The public component of this stage of the project is a timeline and cultural heritage book.
Lack of public recognition of Aboriginal people's contribution to the development of the shire and other heritage values.	Recognise Aboriginal people's contribution to Eurobodalla's society and economy.	Publicly available book with map to represent broad range of industries sawmill, roads, fisheries, cannery, seasonal farms, army, and town-based employment. Interpretive signage with historical photos in situ to the work place. Woodcarving / wall mural. Signs to create interest for tourists, local and passing kooris.
COMMUNICATION		
Lack of communication between stakeholders, in particular between ESC and Aboriginal	Increase and Improve communication between Aboriginal knowledge holders /	Gender equity in the employment of Aboriginal sites officers. Gender equity in the employment of Aboriginal Community liaison

community members.	community members and government.	Officers. Establish a list of contacts, beyond LALCs, for the purposes of community consultations.
Not enough time is provided to allow information flow through the Aboriginal community.	Respect internal community decision-making processes where multiple elders / families / clans may need to be consulted.	Broaden advertisement. Consult during the early stages of a development. Increase role / funding of LALC in presenting DA information to LALC meetings and community.
Community consultation not broad enough.	Be more inclusive in consultation techniques.	Community consultations in relation to DAs to go beyond LALC into the community. Register of interested peoples / groups. Departmental liaison officers to make contact with a wide range of community groups.
Two ways, not one.	Increase contact with the community.	Aboriginal Consultative Committee should meet in Aboriginal communities from time to time, particularly if pending issues are particularly relevant to a particular community.
ASSESSMENT PROCESS		
The ESC Cultural Heritage protocols are not evenly applied across the Eurobodalla Shire. .	Protect Aboriginal cultural heritage across the whole shire, not just in particular areas.	Redraft protocol document, as developed by Aboriginal consultative committee, and take it to LALCs / elders groups for comment and endorsement. DEC legislation to be applied across the region, not just in 'hot zones'.
Unrecorded sites are vulnerable to damage in the course of development.	Consideration given to areas that have not been subject to a heritage assessment.	Protocols between LALCs and ESC could be systematically extended to apply to more lands. Sites officers to assess 'high potential' areas, even if sites are not registered.
Archaeological site protection dominates assessment process.	Consider a broader range of heritage values.	Aboriginal knowledge holders and planners should operate under a shared, broad definition of 'Aboriginal heritage values'.
Assessments do not consider the cultural context of the broader landscape.	Assess DAs according to the broader cultural landscape, not solely isolated registered sites.	ESC [staff and councillors] should work towards broadening their understanding of Aboriginal Cultural Heritage through education [cultural awareness training etc], with a view to supporting the incorporation an increase of cultural landscape heritage values into Heritage Assessment processes.
PROTECTION		
Natural Resources being taken from Gulaga [rocks etc].	Educate walkers about how to act respectful when on Gulaga.	Info sign needed behind Dave's store at Tilba Tilba [before people begin walking].
Custodial responsibility to care for the habitat of totemic waterbirds. I.e.	Protect all waterways.	Identify and protect totem habitat areas.

Yuin totem = black duck, Bringa Yuin = Black Swan.		
Management of burial remains should go beyond LALC boundaries.	Acknowledgment of broader family connections to burial places.	Protocols required in relation to management of human burials. Broad consultation with elders and community.
MAINTAIN USE AND ACCESS		
Access to heritage places across the shire, particularly to beaches, has been reduced.	Ensure access to heritage places is maintained.	Incorporate access into foreshore development assessment and approval.
Development impacts on future generations not considered	Access tracks to traditional fishing places blocked off.	Undertake thorough impact assessment prior to developments being approved.
Travelling routes not understood.	Educate broader community about original walking / travelling / trading route, now most often bitumen highways.	Maintain public walking tracks along traditional routes.

Table eight: Management objectives and strategies.

4.4 MAPPING AS A HERITAGE MANAGEMENT TOOL.

As identified by Goulding [2002: 51], and others, there are a number of differing ways to spatially present Aboriginal heritage values. However, because modern mapping systems can not accommodate the variety of spatial characteristics to be represented such as the places which have no clear boundary; places which have irregular boundaries; places defined linearly; places which are not point data and places which are only generally referred to, we face a problem in the management of these place, particularly when management relies upon mapping data.

Aboriginal Heritage **protocols** have been established between the ESC and LALC in relation to the assessment and protection of Aboriginal Heritage across the shire. These protocols involve the application of mapped AHIMS data in relation to 'hot zones' and 'landscape type' modelling. The protocol assists the Aboriginal community and local government in decision-making processes.

Communication links have been established between the Aboriginal community and local government. Currently the Eurobodalla Aboriginal Advisory Committee deals with matters developments and protocols and the Eurobodalla Aboriginal Heritage Steering Committee deals with the Eurobodalla Aboriginal Heritage Study.

Currently there are three operational modes of utilising mapped cultural heritage data in the Eurobodalla Shire, all sharing the aim of managing Aboriginal Cultural Heritage;

- DEC Aboriginal Heritage Information Management System [AHIMS] under the *National Parks and Wildlife Act 1974 [NSW]*.
- ESC licence agreement between DEC and ESC for access to a portion of AHIMS data.
- LALC have access to an outdated version of AHIMS used in combination with file data collected during daily Aboriginal Heritage Assessments, most of which is not entered into AHIMS.

4.4.1 STRENGTHS AND WEAKNESSES.OF MAPPING

MAPPING Strengths

Allows communities, developers and consent authorities to understand the relationship between valued places and development proposals, zonings and land tenure boundaries.

Mapping areas of cultural sensitivity data can be useful in long term strategic planning as well as in addressing day-to-day development issues

Aboriginal advisors / and or organizations can be identified according to their relationship to a specific place through a linked data base;

Collating a variety of cultural values in a mapped format may assist Aboriginal organizations to respond efficiently to development related requests

Aboriginal Heritage values can be represented across a broad range of land and waterway types.

The presentation of mapped cultural heritage acts as a visual educational tool, revealing the diversity of Aboriginal cultural heritage to the broader community.

Heritage protocols based on a systematic mapped approach such as archaeological predictive modelling has been found to be useful in other regions⁶⁴. Systematic predictive modelling is currently being formulated and may become the basis for determining when S90 of the NPW Act are to be applied in the Development Application process. For example, research immediately south of the study area has shown that archeologically sensitive areas are more likely to occur in areas consisting of a slope of 10 degrees or less and areas of highest site density will occur within granite and sedimentary areas that are, or were, vegetated with dry open forest and woodland [Boot 2002:149].

⁶⁴ See McConnell, A. 1995 Archaeological Potential Zoning: A strategy for the protection of Aboriginal archaeological sites in Tasmania State Forests. Hobart: Forestry Tasmania.

MAPPING Weaknesses

Predictive modelling has the potential to reduce the need for input from Aboriginal knowledge holders. As predictive modelling applies only to archaeological sites, not other elements of heritage, for which there still needs to be consultation.

Stones and bones vs. broad-spectrum definition. Trying to incorporate a broad definition of heritage, one that surpasses ecological and archaeological definitions and includes cultural, social, historic and economic values, into codes primarily based in environmental legislation, is challenging. As common amongst many jurisdictions the consultations, assessments, management and protection of Aboriginal cultural heritage functions as part of the Environment Team within Council.

In accordance with Aboriginal lore, the Aboriginal community recognise that not all places of cultural value will be revealed to the public. Because Council does not know where places are they are concerned about the impact of developments on Aboriginal heritage.

Fear that control over the future use of cultural information will be lost

ESC may use the map instead of undertaking community consultations;

The map may be inappropriately used as a means of distributing cultural knowledge within and outside of the Aboriginal community;

Aboriginal Lore relating to age, gender, intellectual capacity and genealogical position govern access to such knowledge. As such, some of the information pertaining to mythological significance associated with geographical features within the study area remains within the Aboriginal community and will not be detailed in a publicly available report or map. The protection of information in accordance with Aboriginal lore, means that public disclosure of precise place locations could reduce the integrity of the place for future generations. Revealing locations may lead to place desecration. Pin pointing places in most cases is culturally inappropriate

Where an assessment has been undertaken, it is assumed that a neat boundary can be placed around the area and that a complete 'list' of cultural associations to that place has been recorded. Defining the extent of a place for the purposes of establishing a boundary between the area containing cultural sensitivities and the adjoining non-sensitive area is a challenging task, particularly when the sensitive area is merely known as a general area within a broad region.

It is assumed that areas without mapped places [for instance areas unassessed for heritage value] are devoid of cultural heritage. Reliance upon the landscape type / hot zone model within the protocols leave unrecorded places, located outside of this model vulnerable to damaged.

4.4.2 MAPPING PRINCIPLES.

A number of principles were discussed and agreed upon during community mapping workshops, in relation to potential mapping models.

ISSUE	MAPPING OPTION
Areas that have not been surveyed have the potential to contain cultural significance. It is assumed that areas that do not contain recorded sites are void of cultural meaning.	Overlay data relating to the areas that have been surveyed [including methodology] and the areas that have not. Highlight areas that are 'yet to be assessed'. Undertake broad community consultation to establish heritage values.
There is no such thing as a boundary around a campsite, for instance. A campsite is not at one point, because the surrounding area is relevant and significant, i.e. for bush resources, accessing other areas.	Use of 'cultural zones' is more relevant.
Tribal boundaries exist but are not always agreed upon. If they are not mapped, the broader community think they do not exist any more.	Locate the names 'Walbanja', 'Bringa' and 'Djirringanj', in the generally accepted area without demarking a particular boundary.
Using mapped sites or predicted areas to determine the heritage of a development area may be unreliable because areas of cultural sensitivity exist outside of 'hot zones' and typical / predictive landscape types.	Utilise mapping models [be it AHIMS, predictive modelling, 'hot zones'] in conjunction with consultations with the Aboriginal community.
The location of some places, particularly spiritual places, is restricted information and as such many places are not mapped / documented. These places are vulnerable to damage.	'Always ask' > incorporate consultations with the Aboriginal community into any development assessment process.
Members of the broader public may damage sites if they know what and where they are.	If mapped, do not use symbols for different archaeological sites. Broad scale maps is more appropriate. Map sensitive areas as broad 'cultural zones', without pin pointing the site.
Non-Aboriginal government workers can access AHIMS, thus undermining Aboriginal knowledge holder's custodial rights and responsibilities.	More Aboriginal staff should be employed to administer Aboriginal cultural heritage matters. Site maps should only be accessible by Aboriginal staff [DEC/ ESC/ LALC / CMA / SF].
Consider pre historic and post contact places.	Add the data from this study onto AIHMS.

Table nine: mapping principles

4.5 MANAGEMENT OF NODES.

Management options should provide recognition to Aboriginal historical heritage values, protect intangible heritage values and

4.5.1 Batemans Bay

Of the eight contact sites documented in the Eurobodalla, six of these are within Batemans Bay. It is recommended that the heritage values associated

with these places be highlighted on public interpretive signage in situ, ie on the foreshores of Batemans Bay. This could be done in conjunction with other cultural interpretive signage, for instance in relation to Aboriginal participation in the sawmill industry in Batemans Bay and resource collection throughout the area.

Resource collection places focus on the Clyde River and broader catchment area. Because many of the areas continue to be utilised [for instance amidst the break wall, McLeods Creek and Observation Head] they should be registered in AHIMS as Aboriginal Resource and gathering [#2] places, and have a DCP established to conserve past, present and future values of the places. As a resource collection place, Hanging Rock Creek, Catalina is barely utilized at present due to water quality issues. It has been recommended that the creek be rehabilitated to conserve Aboriginal heritage values. Interpretive signage has also been recommended at Hanging Rock Creek

Hanging Rock was an important meeting place throughout the 1900s. It has been recommended that the cultural values associated with the area be acknowledged in situ, within the 'Hanging Rock Sports Complex'.

In relation to the places that continue to be used for living / camping, access [for instance Perrigas Flat and Cullendulla Creek] Aboriginal heritage values should be maintained through the application of ESC protocols, LEP and DCP. These areas can also be registered in AHIMS as Aboriginal Resource and gathering [#2] places, although legislative protection is not afforded, local protocols would be triggered.

Other camping places are no longer used due to a reduction in the quality of the natural environment [for instance Joe's Creek, Catalina]. It has been recommended that the area be rehabilitated as well as be registered in AHIMS as Aboriginal Resource and gathering [#2]. Moreover, other camping places are no longer used due to access prohibitions [for instance Grandfather's Beach, Lilli Pilli]. It has been recommended that access be formally negotiated to ensure the cultural values of the area are maintained.

In relation to the government reservation, established in 1902 in the vicinity of Batemans Bay High School it is recommended that interpretive signage at Batemans Bay include this history. It is also recommended that the area be scheduled in the LEP as a way to ensure ongoing acknowledgment and protection of the area. As with the other reservations across the Eurobodalla, the Batemans Bay Reservation will require a survey to establish the presence of material culture.

A large proportion of fringe and pocket camps existed in the 1900s throughout the Batemans Bay area. It has been recommended that these places be acknowledged in oral history books. Links have been made between these living areas and the high proportion of Aboriginal workers in the sawmill industry, as well as other businesses within the Batemans Bay Township. These heritage themes should be linked in public interpretation signs and oral history books.

The history associated with Batemans Bay School, in particular that relating to segregation, should be incorporated into oral history booklets and highlighted in the form of educational cards for school students.

The spiritual associations connected to the Clyde River and Holmes Lookout should be managed in partnership with the Aboriginal community. Holmes Lookout should be registered with AHIMS and access should be maintained. Interpretive signage could note heritage values as linked with traveling routes in the area. Further research is required in relation to traveling routes in the area. It has been suggested that the trails connected to either end of the corn trail be acknowledged and possibly made publicly accessible.

4.5.2 Moruya River

Of the living places, some continue to be used and others find their value as places used in the past. Regardless of whether or not these places continue to be used, they should be managed in consultation with the Aboriginal community, in particular with the knowledge holders.

In relation to the places that continue to be used for living / camping, access [for instance Ryans Creek and North Moruya Heads] Aboriginal heritage values should be maintained through the application of ESC protocols, LEP and DCP. These areas can also be registered in AHIMS as Aboriginal Resource and gathering [#2] places, although legislative protection is not afforded, local protocols would be triggered.

In relation to places that are not utilized any longer for living / camping purposes [for instance Moruya Lagoon, now Gundary Oval, and the two Government Reservations at Moruya Heads] related heritage values should be acknowledged through the publication of oral history booklets and public interpretation signage.

A large number of places associated with work have been documented in the Moruya River area. Twelve seasonal farms along or in the near vicinity of the river; four sawmills; the granite quarry; the rock wall and a number of town based operations such as the public bars. It has been recommended that the contribution Aboriginal people made to the economic development of the Eurobodalla be showcased in an oral history book containing a map detailing the broad variety of industry Aboriginal people were involved in. Public interpretive signage at Moruya, possibly at the new Riverside Park should also highlight this aspect of local Aboriginal heritage.

Resource collection places focused on the Moruya River estuary and broader catchment area. Because many of the areas continue to be utilised [for instance Glenduart, Bengello, and Ryans Creek] they should be registered in AHIMS as Aboriginal Resource and gathering [#2] places, and have a DCP established to conserve past, present and future values of the places.

There are no recorded places in the Moruya area where contact with Europeans first took place, however a number of conflict places have been

documented. Conflict places require immediate AHIMS registration #7, and #15 for protection. Oral history books should also cover this issue as a means to acknowledge the bleak side to local history. As a means to conserve the heritage values of conflict places, ESC protocols, LEP and DCP should be applied. When conflict places have found to be located on privately owned lands [for instance at Spinnaker Place, Moruya Heads; and at Kiora, west of Moruya] a landholder education program should be arranged, without pinpointing the site for fear of damage.

Likewise if burial places are found on private lands, it is suggested that the areas be highlighted in the ESC heritage protocols and a general landowner education program initiated. Information pertaining to birthplaces should be included in an oral history book as a way to acknowledge the associated heritage values.

Spiritual places within this node include Bood-jarn, Donalds Creek and the Moruya Mangroves. Intangible heritage values should be acknowledge and protected through the ongoing consultation with Aboriginal knowledge holders. These places should be managed in partnership with the Aboriginal community. Maintenance of use and access to these places is imperative. These places should all be registered on AHIMS #1, 15. #20 and have the potential to be formally dual named.

In regards to traveling routes, it is recommended that consultations with knowledge holders continue for further input on the draft traveling route map. Utilise Cobowra LALCs Deua River research project outcomes when available. Liaise with State Forests and Peter Kabaila.

4.5.3 Tuross River.

It has been recommended that access and use of camping areas be maintained if necessary. DCP and LEP should take into consideration ongoing use and access into camping and resource collection areas. It is further recommended that these heritage values be acknowledge through the placement of interpretive signage at Tuross Heads and Bodalla.

Work camps should be acknowledged in public interpretive signage and in the oral history book. As with other Aboriginal Reservations in the area, it has been recommended that they be systematically surveyed with a view to scheduling them as heritage items in the Eurobodalla LEP. Interpretive signage at Tuross and Bodalla should make reference to the declaration and revocation of the five reserves.

The contribution Aboriginal people made to the seasonal farm industry in this region should be acknowledged through the publication of oral histories, local interpretive signage and heritage time lines.

Further investigation into conflict at 'Black Hill' has been recommended.

It has been recommended that places containing Aboriginal spiritual values be registered with AHIMS, ensure that DCP / LEP protect habitats of totem

species, educate private landholders of the broad definition of Aboriginal cultural heritage and where applicable, nominate the area as an Aboriginal Place.

4.5.4 Wallaga Lake

In relation to the Wallaga Lake Village, the area is to be managed in accordance with Aboriginal community management structures. The area is also to be acknowledged in an oral history book.

In relation to the protection of Gulaga Mountain, it is strongly recommended that the topographically features that form part of the mountainous landscape beyond the Gulaga National Park [including State Forest to the west and private lands to the east], be investigate for the inclusion into protection mechanisms within the Eurobodalla LEP or a newly devised DCP. This should be done in consultation with the Gulaga Board of Joint Management which is representative of Aboriginal and non Aboriginal interests.

Similarly, the topographically features that form part of the mountainous landscape beyond the portion of Najanuka privately owned by Merrimans LALC, should be investigated for the inclusion into protection mechanisms within the Eurobodalla LEP or a newly devised DCP. Najanuka has also been recommended as an Aboriginal Place nomination⁶⁵.

Interpretive signage should be placed at Tilba Tilba, or on the highway between Najanuka and Gulaga to acknowledge the Aboriginal heritage value of the area.

A number of culturally significant areas, including Point Camp and Tilba Lake have been recommended as Aboriginal Place Nominations, Culture Camping arrangements, and AHIMS registration [#2].

Fringe camps beyond Wallaga Lake should be documented in an oral book as a means to acknowledge heritage values.

5 RECOMMENDATIONS

It is anticipated that the Eurobodalla Aboriginal Heritage Steering maintain their involvement in Aboriginal Heritage projects across the Eurobodalla. A variety of options for actioning these recommendations have been presented.

⁶⁵ There is a general understanding amongst the Aboriginal community that the sacredness of Najanuka is protected because Merrimans LALC owns it. What people do not understand is that the portion of land under Aboriginal ownership [through Merrimans LALC] barely covers the top of the mountain. A large portion of the site, to the north, south, east and west of the peak continues to be privately managed.

Accordingly feedback from the Aboriginal community was sought in relation to recommendations and other issues outlined in Stage 1 and Stage 2 of the Eurobodalla Aboriginal Heritage Study [section 5.1 below]. Additional recommendations have been outlined in relation to the over all project aims, as brought together during stage 3 [section 5.2].

5.1 ADDRESSING PREVIOUS RECOMMENDATIONS.

#1 Aboriginal participation in land management and planning.

In Stage 1 of this project it was recommended that Aboriginal people be encouraged to participate in land management projects, particularly in locations where cultural connections are being or could be maintained.

Partnerships have been established through TAFE and the CMA. A number of Aboriginal students have recently completed certificate 2 in Indigenous Conservation and Land Management at TAFE. Certificate 3 in Indigenous Conservation and Land Management is now being offered. The CMA is working to establish a Koori Works Crew with TAFE students. Although culturally sensitive landscapes are not specifically being targeted, it is envisaged that the koori land management team will undertake works on Aboriginal owned land. In order to facilitate this process, the CMA plans to undertake an environmental audit of Aboriginal owned land.

It is recommended that traditional connections to the landscape be emphasized when allocating work crews to work places. It is also recommended that local elders be involved to guide the process. These components have been found to be integral to the success of similar projects in other regions.

Additionally, Voluntary Conservation Agreements could be entered into as a way to increase funding for ongoing, culturally appropriate land management.

#2 Investigate culture camping options across the Eurobodalla.

It was 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 access places of significance to undertake cultural activities.

DEC has advised that they are undertaking community consultations in relation to culture camping on National Park lands. Perrigas Flat, Maloney's Beach, Batemans Bay [DEC]; Cullendulla Creek, Batemans Bay [DEC / PRIVATE]; North Moruya Heads to Bengello Beach and Bengello Creek [ESC]; 'Chapman's Beach', Lilli Pilli [ESC]; Bingi Bingi [DEC]; North Congo and South Congo [DEC]; Ryans Creek, Moruya [ESC]; Mystery Bay [ESC]; Pooles Point [DEC]; Brou Lake [DEC]; Corunna Lake [DEC] and The Cricket Ground [ESC] continue to be highlighted as places of cultural importance where Aboriginal families wish to camp.

#3 Maintain access to places of heritage value.

It was 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. Unlike the places noted in the culture camping section above, these places are primarily used on a day-to-day basis, not necessarily as over night camping places.

Access to heritage places should be considered during the planning of developments. Access to 'The big pool', Mogo Creek [PRIVATE]; Whittakers Creek [DEC]; Ringlands Lagoon [private]; and Glasshouse Rocks [PRIVATE / DEC] is required. Access has been arranged at 'The Cricket Ground', however the causeway into the area is impassable at present.

#4 The incorporation of images into Eurobodalla Aboriginal Heritage Study.

To date this has only occurred in stage one of the Eurobodalla Aboriginal Heritage Study. The Aboriginal community supports the idea of having historical and contemporary photos incorporated into the Eurobodalla Aboriginal Communities Connecting with Country oral history booklet. It has also been suggested that historical photos be incorporated into publicly accessible cultural interpretive signage [as recommended as a management option in section x].

#5 The Aboriginal origins of place names across the study area, be given formal recognition.

The Aboriginal community endorse the recognition of the Aboriginal heritage associated with many place names across the shire. It has been suggested that this type of project be done in conjunction with a public cultural interpretive signage project. In partnership with the Australian National University and the education department, there is a revival of the Dhurga language in primary schools [in particular Broulee primary school]. See recommendation J/ below for further details.

#6 Identification and protection of the 36 tangible heritage sites identified during this study should be cross-referenced with DEC databases, to ensure immediate protection is afforded.

To date this has not been done. An Aboriginal trainee should be employed to facilitate this process.

#7 Recognition / rehabilitation of Hanging Rock, Catalina.

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. At the time, it was apparent that the rock was going to fall down in the near future. The Aboriginal community has not

emotionally recovered from the devastating effects caused when Hanging Rock was damaged.

It was recommended that the place be rehabilitated as much as is possible, in conjunction with the placement of interpretive signage to describe the heritage value of the place and the surrounding area.

This recommendation continues to be a priority and should be investigated by ESC with possible funds from the Heritage Office and or NSW Reconciliation Council [nswrecon.com/projects_and_grants]. There is a round of funding available August / September 2007.

#8 Rehabilitation of culturally significant water courses and immediate environs including Joes Creek, Catalina; Grandfathers Gully, Lilli Pilli; Ryans Creek area, Moruya; Brou Lake; spring at 1080 Beach and Wallaga Lake.

It was recommended that the quality of the waters be tested and improved at these locations, in conjunction with the promotion of native bush foods.

This recommendation continues to be a priority and could be taken up by CMA in conjunction with DEC at Brou Lake, 1080 and Wallaga Lake.

#9 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.

The local historical societies within the shire welcome Aboriginal people who are undertaking local historical research. Aboriginal researchers are currently establishing a display of Aboriginal historical material at the Batemans Bay Historical Society building. Similar displays could also be established at other local museums.

#10 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.

At this point in time the only activity supported by the community is a camping trip from the Wallaga Lake community to Tilba Lake. It is envisaged that this trip take place with family groupings, by foot, from Wallaga Lake in line with traditional resource collection / camping techniques. Knowledge will be shared between elders and younger generations. Health and well being will be promoted, as linked to the cultural landscape.

#11 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].

The relatives of Walter Brierley should take this request to the Eurobodalla Shire in accordance with directions from the Geographical Names Board.

#12 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.

The Australian War Memorial advises that their records are not distinguished by race and therefore, 'Aboriginal records' are not easily identifiable. The National Archives of Australia has service enlistments arranged by local area, thus through searching by known Aboriginal people's surnames; Aboriginal service people could be identified.

The Department of Veteran Affairs is aware of 500 Aboriginal soldiers who served in WW1. A supplementary list of Aboriginal World War 1 veterans has been produced by Lindsay Watson and is available through the DVA⁶⁶. Thomas Balcombe, Andy Bond, Fredrick Brook, Leslie Brook, Robert Brown & Frank Stewart are listed as being born in the Eurobodalla and serving in the First World War. Similar lists relating WW2, and the Korean, Malayan, Borneo and Vietnam Wars are currently being produced, as it is known that approximately 5,000 Aboriginal people served in these wars.

The Department of Veteran Affairs has advised that commemoration and program funds are available through DAV. They welcome individual family members to carry out research relating to their own family members and endorse the recognition of the contribution Aboriginal people made to the wars. The Aboriginal Liaison Officer, Bob Noble, can be contacted on 02 62896205.

#13 Follow up of burial records held by local and state Births, Deaths and Marriages and State Records of NSW.

The Aboriginal community is interested in gaining a better understanding of post contact Aboriginal burial sites, which includes past and current public cemeteries. A current concern amongst the Aboriginal community is the protection and maintenance of family graves in public cemeteries, particularly when these graves are unmarked [without headstone]. There is interest in 'looking after' family burial places, out of a duty of care. There is also interest in marking up unmarked graves.

After speaking with the Register of Births, Deaths and Marriages, it was established that detailed burial records could not be obtained on a shire wide scale, but rather on a case-by-case basis and undertaken by interested family members. The Register indicated that the shire council may be in a better position to carry out these investigations given they manage local cemeteries.

⁶⁶ Watson, L [2006] Aboriginal and Torres Strait Islander Soldiers of the First World War: Lest we forget. Kurbingui Star Special supplement 20th October 2006. Kurbingui Star / Lindsay Watson ph: 07 32653260.

The Eurobodalla Shire Council has been responsible for the recording and maintenance of cemetery records in the Eurobodalla Shire since it took over from the Churches in the 1970s. Records are kept on all burial sites, including those that are unmarked [location known, no headstone] and unknown [location known, identity of body not known]. Unfortunately records pre 1970 are sketchy, but have none the less been compiled by the Historical society as a reference publication.

Shire depot clerks have indicated that under no circumstances would a grave, be it marked / unmarked, known / unknown, be disturbed. Maps detailing individual graves [be it marked or unmarked] can be obtained from the shire depot clerk by members of the public.

#14 Further research into Aboriginal labour contribution.

It is envisaged that Aboriginal people's contribution to the labour force across the Eurobodalla Shire will be one of the focuses of the Eurobodalla Aboriginal Communities Connecting with Country Project, currently underway. One of the outcomes of this project is to produce a booklet containing koori oral histories relating to the Eurobodalla Shire.

Stage three of the Eurobodalla Heritage Study has collated and categorised data pertaining to work places and work related camp places. This information can be used as a basis for any further investigations.

One area that has not been particularly well documented is mining work. Nerrigundah is the only mine in the shire documented as involving Aboriginal people. I am sure there would be more.

#15 Further investigate camping places.

The information relating to 'Living Places' across the shire has been collated and categorized in stage three of the Eurobodalla Aboriginal Heritage Study. Details of camping places could be drawn out in the process of producing the oral history booklet as part of the Eurobodalla Aboriginal Communities Connecting with Country Project.

#16 Cultural Awareness training within council.

This recommendation continues to be identified as a priority by members of the Aboriginal community. It has been suggested that *councillors* and *staff* who have not attended cultural awareness training do so. It is further recommended that Cultural Awareness Training, for councillors, indoor and outdoor staff be compulsory. Included in any future cultural awareness training could be the multifaceted definition of "Aboriginal heritage values" in the shire, which could involve a walk along the Bingi to Congo Dreaming track, in Eurobodalla National Park and a walk through the recent Botanical garden Dhurga plant walk. The community also call for a representation elder's shire wide to be involved, i.e. from Wallaga Lake to Durras.

As a way to positively promote project outcomes, I recommend that members of the Steering Committee present an update of the project to a council meeting.

5.2 ADDITIONAL RECOMMENDATIONS

A / Increase employment / involvement of Aboriginal people in Aboriginal Heritage Management.

Increase male and female Aboriginal staff across all areas of government with a particular emphasis on Cultural Heritage Management. It is particularly recommended that DECC increase the Aboriginal staff employed to enter sites data into the AHIMS.

Presently, the CMA along with other state government departments, have introduced an Aboriginal employment strategy.

B / Mapping of places identified in the Eurobodalla Aboriginal Heritage Study through the DECC AHIMS database / ESC heritage protocols.

All places identified during the study, for which a firm or indicative grid reference can be provided should be entered on AHIMS. Although the NPW Act does not protect intangible, 'non object' heritage places, it is recommended that dreaming and resource collection places be registered with AHIMS, as a way to further trigger ESC protocol processes.

Crosschecking may be required to establish if places have already been entered. Completion of site forms for the remainder of places will also be required. If no grid reference has been provided, further research may be required.

In accordance with management objectives summarised in appendix one, Aboriginal heritage places requiring *protection* should be incorporated into ESC / LALC heritage protocols through agreed mapping models. This mapped data should be used in conjunction with consultations with Aboriginal knowledge holders. Ongoing consultation is required to update mapped data and to alleviate the potential for the maps to be over consulted in Lue of meeting with the knowledge holders themselves.

Places should only be pinpointed if culturally appropriate. Buffer zones [say 200m in diameter], and generalised areas containing cultural sensitivity should be utilised, particularly if a cluster or complex of places exist. Areas that have not been subject to heritage surveys should be highlighted as being unassessed with the potential of containing cultural heritage values.

It is recommended that ESC and DECC employ Aboriginal trainees to assist with the mapping process.

C/ Review of Aboriginal Heritage Protocols between Eurobodalla Shire Council / Local Aboriginal Land Council.

In consultation with the Eurobodalla Aboriginal Advisory Committee and the broader Aboriginal community, the ESC and LALCs should review currently operational Aboriginal Heritage Protocols with a view to:

- Having the protocols endorsed by DEC, to ensure that the protocols reflect the relevant legislation.
- Systemising the preliminary assessment stage across the shire be it based on a scientifically determined predictive model or other agreed approach. At the very least, a broader range of features / places should be incorporated into the 'hot zones' with which to trigger the protocols.
- Any such model [and associated GIS tool] should be applied in conjunction with consultations with the Aboriginal community.
- Areas that have not been subject to past heritage surveys should be highlighted as being unassessed with the potential of containing cultural heritage values.

It may be possible to access funding for a shire wide archaeological predictive modelling study through the NSW Heritage Office or the NSW Department of Planning. I reiterate that the determination and application of any such model should be made in partnership with the Aboriginal community.

D/ Increase flow of information between government and Aboriginal people relating to planning / development applications.

Custodianship of the land and waterways is a position inherited by Aboriginal people from their ancestors. The role has been refined over centuries and has its origins in the Dreamtime past. This culturally engrained care and concern for the environment can be put into effect through regular and ongoing communication between the authorities and Aboriginal custodians.

Improve forms of communication between government and Aboriginal people by formalising the Eurobodalla Aboriginal Advisory Committee by calling for 'nominations' from a broad range of Aboriginal organizations and family groups. Advertise meetings in Coastal custodians, Koori Mail, Moruya Voice, Local radio and TV announcements to increase participation at meetings.

Establish a list of interested people. Mapping people to country can be a complex task involving genealogical data compilation. However, for the purpose of ESC / DECC consultations, traditional responsibilities and obligations to care for country should be encouraged, through the compilation of an inclusive contact list with consideration given to family and localised affiliations. DECC utilises a register of stakeholders, including Aboriginal people. ESC could build upon informant lists from stage two and three [as summarised in appendix one]. Expressions of interest could be sought from the Aboriginal community to add to this contact list.

E/ Aboriginal Place Nominations

Preliminary community consultations indicate that the following places have the potential to become declared Aboriginal places.

- Brou Lake.
- Barlings Island, Tomakin
- Corunna Lake
- Mystery Bay
- Pooles Point / Tilba Lake
- Baranguba [Montague Island]
- Najanuka [Little Dromedary]
- The Cricket Ground, Wallaga Lake.
- Holmes Lookout, Batemans Bay.

Further consultations with the Aboriginal community are required.

F / Research into the habitat of totemic species as a way to acknowledge and conserve related Aboriginal heritage values.

Although information pertaining to personal, family and tribal totems largely remains restricted, it is possible for environmental scientists and Aboriginal custodians to work collaboratively to identify the primary breeding grounds of, for instance, the *Gunying* [Black Swan / *Cygnus atratus*], the totemic species for the Bringa Yuin tribe whose territory includes the Moruya area. Trunketabella Lake is one of the places where the Black Swan breeds.

Currently operational GIS can cater for environmental features, which in turn would assist in the conservation [and acknowledgement] of interrelated totemic species. LEP and DCP processes can cater for environmental types, and should be able to offer protection to totemic species and their habitat. Please refer to summary in appendix six.

G/ Utilise opportunities in existing planning tools to conserve and acknowledge Aboriginal Heritage Values.

In order to conserve and acknowledge places of Aboriginal heritage significance, existing planning tools, including the LEP template should be utilised. In accordance with Section 117(2) of the EPA, the Minister for Planning has directed Councils to exercise functions under Divisions 4 and 5 of Part 3 of the Act in relation to the preparation of a draft local environmental plans [LEP]. Direction No.9 applies to all councils and relates to the Conservation and Management of Environmental and Indigenous Heritage, including Aboriginal areas, Aboriginal objects, Aboriginal places or landscapes identified by an Aboriginal Heritage Survey.

It is recommended that a number of places be listed / scheduled in the LEP for their local heritage value, in accordance with NSW Heritage Act 1977 criteria. Suggested places for listing include:

- Cullendulla Creek
- Bengello Creek
- Malabar Lagoon
- Ryans Creek
- Moruya Mangroves, North Head.
- Whittakers Creek > Brou Lake
- Coila Lake,
- Grandfather's Gully / Beach, Lilli Pilli
- Mystery Bay
- Tilba Lake / Pooles Point.
- Little Lake / Jimmys Point
- Little Dromedary [surrounding private lands].
- Mt Dromedary [surrounding private lands]
- Dignams Creek > Wallaga Lake.

H/ LEP protection for historic Aboriginal Reservations

The fourteen portions of land set aside for Aboriginal people to use in the late 1800s to throughout the 1900s are of historical and cultural significance to Aboriginal people today. One of these portions is under Aboriginal ownership today; the portion set aside in 1891 at Wallaga Lake. The title for the remaining portions was revoked and returned to the crown. It is likely that the portions, other than Wallaga Lake, are located amongst present day developments across the shire; whilst others may be located in vacant bush lands. Culturally significant material cultural, including burial sites can be found on these lands. Social ties were also forged and remain significant today.

It is recommended that all formally gazetted Aboriginal Reservations within the Eurobodalla Shire be assessed. The assessment should include GIS mapping of historical data overlaying current tenure / portions. Community consultations and archaeological field assessment should also take place to determine the presence of material evidence. It is further recommended that Aboriginal Reservations across the Shire be listed in the LEP for their cultural and historic values to ensure that these values be systematically protected.

I/ Community education > targeting rural areas / private lands

Community education, including the ESC 'sites brochures', should target rural areas where larger exempt developments take place [eg dam construction] and where heritage places have been identified, in the course of this study, on private lands.

J / Acknowledgment of Aboriginal Heritage Places

Oral history book / Eurobodalla Aboriginal Communities Connecting with Country Project.

Particularly relevant to the places identified that relate to working and camping places that may no longer exist. A number of participants wish to be involved. Recommend focusing on a range of key themes with different people. It is envisaged that Aboriginal people's contribution to the labour force across the Eurobodalla Shire will be one of the focuses of the Eurobodalla Aboriginal Communities Connecting with Country Project, currently underway.

Stage three of the Eurobodalla Heritage Study has collated and categorised data pertaining to work places and work related camp places, which can be used as a basis for adding further details. See table in appendix one.

Interpretive signage

Interpretive signage should be placed across the shire to highlight localised Aboriginal cultural heritage values. It has been suggested that the historic component of such a project could include photos from AIATSIS. The table in appendix one identified which areas require interpretive signage.

Time line

The draft Eurobodalla Aboriginal Heritage Time line [appendix two] could be used as a community education tool promoting a broad definition of Aboriginal heritage values across the shire. Fixed and mobile versions could be established for use in schools, public areas, and libraries. The NSW Council for Reconciliation have local history grants on an annual basis [nswrecon.com/projects_and_grants].

Aboriginal place name project

The Geographical Names Board doesn't have funding for research projects, however they would facilitate / endorse naming projects. The placenames application form is at <http://www.gnb.nsw.gov.au/info/>, which the next step after the research phase. Greg Windsor from the Geographical Names Board can be contacted on greg.windsor@lands.nsw.gov.au, or phone 02 63 328 214.

I would suggest that a place name project incorporate the skills of professional linguists with an understanding of the local Dhurga language and place names in general. Dr Harold Koch from the ANU specialises in place names and Jutta Bessold [0416642106], also from the ANU specialises in the Dhurga language. As advised by Dhurga linguist Jutta Bessold, funding for the recognition of Aboriginal place names has been sourced in the past from DAA http://www.daa.nsw.gov.au/grants/clap_guidelines.html and the Aboriginal Unit of the NSW Heritage Office http://www.heritage.nsw.gov.au/02_subnav_01.htm#aboriginal. The Royal Australian Historical Society has two kinds of grants, one of which mentions place names specifically <http://www.rahs.org.au/grants.html>.

The Department of Environment and Conservation and Climate Change's dual naming policy emphasised the need for community consultations in regards to establishing appropriate place names. DEC has indicated that they would investigate recommendations regarding dual naming on DEC managed lands. I recommend that a name recognition project off park be undertaken by an Aboriginal organization, in consultation with the broader Aboriginal community, under the advice of linguists [as noted above], in partnership with DEC.

Wood carving / mural

Further woodcarvings could be created around the shire with a focus on particular themes. For instance, a carving in Bodalla could highlight the contribution Aboriginal people made to the seasonal farming industry along the Tuross River. Carvings could be placed in conjunction with interpretive signage.

Educational materials

Educational materials have been requested at the local preschools, primary schools and highschools. Booklets and information cards should be developed based on primary project themes to encourage an appreciation of local Aboriginal cultural heritage.

Educational songs

As initiated by local artists Jeff Aschmann and Rod Slookee, their song 'Eurobodalla' highlights Aboriginal cultural links to the land and waterways. The song requires funding for copying and distributing.

Formal acknowledgement of ancient travelling routes

It is widely, informally recognised that Aboriginal people formed and utilised tracks across Australia. We have seen these heritage values formally recognised in the Eurobodalla National Park [Congo to Bingi Dreaming Track] as well as in other parts of NSW [Great North RD]. Other such projects should be encouraged through public lands to foster an understanding and provide access to Aboriginal heritage values. Eg linking the 'Corn trail' through to Batemans Bay.

Peter Kabaila has researched this aspect of Aboriginal culture and some of his work relates to the Eurobodalla Shire. Permission to use / build upon materials collected by Peter Kabaila [PO Box 279 Jamison Centre, ACT 2614] is required. P Kabaila 2005 *"High country Footprints: Aboriginal pathways and movement in the high country of south eastern Australia. Recognising the ancient paths beside modern highways"*. See also McCarthy, Frederick D. (Frederick David), 1905-1997, *Trade in Aboriginal Australia, and trade relationships with Torres Strait, New Guinea and Malaya*.

Further community are required in order to clarify and build upon information collected during this project.

L / Further investigate a number of heritage themes.

Conflict

As highlighted in the Reconciliation and Social Justice Report on disease and violence during the frontier period, although some regions of Australia were less violent than others, frontier conflict was often hidden from the public records, thus limiting evidence of such cases. “A literate culture knew well the implications of committing deeds to paper which, although publicly condoned, did not conform to the 'letter of the law'. Frontier behavioural codes evaded prosecution by prescribed euphemisms: words like 'dispersing', 'breaking up', 'shaking up', 'giving a fright', 'teaching them a lesson' meant shooting, murdering any number of Aboriginal people”.⁶⁷

A few brief oral histories have been recorded that relate to frontier conflict within the Eurobodalla Shire; Spinnaker Place at Moruya, Black Hill at Coila, the 'Aboriginal problem' on Broulee Island and a shooting over picking corn from a paddock at Murramarang. Descriptions of these instances are brief and could be extrapolated in the course of further oral history research, potentially in relation to the booklet.

Health and well being

Further research is required in relation to the link between cultural / spiritual > land / water > health / well-being. Services such as the Eurobodalla Family Support Service and the NSW Division of General Practise, would be good contacts to help further this theme.

It is recommended that walking in family groups be emphasised as a means to maintain health and well being as relevant to the cultural landscape and kinship connections. The walk from Wallaga Lake Village to Umbarra should be upgraded in an appropriate manner to encourage safe walking around the area and increased interactions / access to the cultural / resource centre.

It is further recommended that day trips, walking to Pooles Point from Wallaga Lake be encouraged to foster communication between older and younger generations and maintain links to the coastal environment.

War

More oral histories regarding contribution to war are required. See recommendation #12 above.

Government Reservations

⁶⁷ NATIONAL REPORT VOLUME 2 - 10.4 FRONTIER PERIOD: DISEASE AND VIOLENCE.

Further research relating to Government Reservations is required. See recommendation H/ above.

M / Incorporate additional research materials as they become available.

This study has opened many doors. I anticipate that further research materials will appear. Any additional materials, in particular the Deua River Archeologically study [in complete] and the AIATSIS South Coast Voices [permission currently being sought for the release of the information] should be incorporated into the study when available.

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APPENDIX ONE: SUMMARY OF ABORIGINAL HERITAGE PLACES

LIVING PLACES								
SEASONAL SELF DETERMINED CAMPS								
PLACE NAME	PERIOD USED	OTHER THEMES	LOCATION	MANAGEMENT OBJECTIVES	MANAGEMENT options	CURRENT STATUS	REF # S1 / S2	INFORMANTS
Barlings Beach, 'the corner' campsite. 'Sun patch'.	Likely pre contact. 1960s to present day.	Resource collection, teaching and meeting place.	Eastern end of Barlings Beach, sheltered by the headland.	Maintain access and use. Manage in consultation with the Aboriginal community.	Protocol, LEP and DCP to take into account Aboriginal heritage values. AHIMS registration #2.	ESC/ Private. Not dramatically altered by development. Ongoing use as a meeting and resource collection place.	D65	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.
Batemans Bay, Perriga's flat, Maloney's Beach.	Likely pre contact. to present day.	Resource collection, teaching and meeting place.	Near Moloney's Beach.	Maintain access and use. Manage in consultation with the Aboriginal community.	Protocol, LEP and DCP to take into account Aboriginal heritage values. AHIMS registration #2.	National Park / ESC. Immediate area not altered by development. Surrounding area heavily developed.	D16	Keith Nye 1.3.2006. Margaret Nye 15.11.2005.
Batemans Bay, Surfside.	Likely pre contact to present day.	Recreation and resource collection place.	0245981 / 6045143.	Maintain access and use. Acknowledge heritage values. Manage in consultation with the Aboriginal community.	Protocol, LEP and DCP to take into account Aboriginal heritage values. Oral history book.	CROWN LAND. Public parkland and urban development.	D28	Georgina Parsons 15.12.2005. Terry Parsons 18.12.2005.
Bengello Creek	Likely pre contact to present day.	Spiritual, meeting and resource collection.	Between Moruya North Heads and Broulee.	Maintain access and use. Acknowledge heritage values. Manage in consultation with the Aboriginal community.	Protocol, LEP and DCP to take into account Aboriginal heritage values. Oral history book and map. AHIMS registration #2.	Eurobodalla Shire Council owned land.	D70	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.
Bingi Bingi		Meeting, living, teaching, spiritual and travelling route.	Midden and campsite: 0243541 / 6010611.	Maintain access and use. heritage values presently acknowledge. Manage in consultation with the Aboriginal community.	DEC POM. Oral history book and map.	National Park. Registered site.	D109, G8.	'Les Simons 03.11.2005. Georgina Parsons, Trisha Ellis 4.2.2006.. Linda Cruse 1.3.2006. John Brierley 3.5.2006.
Blackfellows Point.	Pre contact to present day.	Teaching, resource collection, meeting and spiritual place.	241637 / 6003160.	Maintain access and use. Protect and acknowledge heritage values.	DEC POM. AP nomination. DCP to take into account Aboriginal heritage values. AHIMS registration #2.	National Park Partially altered by development. Bushland. Ongoing use.	D182, G31	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..
Brou Lake	Pre contact to 1975, 1890 reservation.	Government Reservation, resource collection, meeting, teaching, spiritual, archaeological, burial and recreational; place..		Maintain access and use. Protect and acknowledge heritage values. Manage in consultation with the Aboriginal community.	AP nomination. AHIMS registration #2, 4 and 5. LEP heritage listing #a, d, g.	National Park. Not altered by development. Material evidence present. Ongoing use as a meeting, teaching and resource collection place.	D186, G5	Les Simon 3.11.2005. Ronnie Mason 5.1.2006. Roselyn Ella Field 5.1.2006. Vivienne Mason 5.1.2006. Lionel Mongta 2.1.2006 Glen Ella 5.1.2006. Vanessa Mason 5.1.2006. Mary Duroux 6.2.2006. Marg Harris 9.3.2006.
Broulee bush camp	Late 1800s, 1950s	Meeting, resource collection and teaching place.	In the sand dunes opposite what is now Broulee store.	Acknowledge heritage values. Manage in consultation with the Aboriginal community.	Protocol to take into account Aboriginal heritage values. Oral history book and map. Interpretive signage located at Broulee.	Eurobodalla Shire Council owned land. Not dramatically altered by development. Not currently used.	D72, G2	Leonard Nye 15.11.2005. Doris Moore 14.12.2005. John Brierley 3.5.2006. Keith Nye 1.3.2006. Warry, N 1990 [19 – 20].

Broulee Island, Broulee.	Pre contact to present day.	Resource collection, spiritual and burial place.	Broulee	Maintain access and use. Protect and acknowledge heritage values. Manage in consultation with the Aboriginal community.	AP nomination. AHIMS registration #2, 4 and 5. LEP heritage listing #a, d, g.	National Park. Not altered by development. Material evidence present. Ongoing use as a meeting, teaching and resource collection place.	D75, G93	Beryl Brierley 19.12.2005. Trisha Ellis 4.2.2006. John Brierley 3.5.2006. Percy Davis 1965. Dave Carpenter 1965 in Ellis. Percy Davis [Batemans Bay 1965] in Ellis 1991. Reg McLeod 1965, in Ellis 1991.
Brunderee Lake bush camp	1900s, 1950s	Meeting place.		Maintain access and use. Protect and acknowledge heritage values. Manage in consultation with the Aboriginal community.	Protocol to take into account Aboriginal heritage values. Oral history book and map.	National Park Not altered by development. Ongoing use as a resource collection place.	D183, G32	Lionel Mongta 2.1.2006. DEC living places #108.
Catalina, Corrigans Beach.	Ongoing.	Resource collection.	0246667 / 6042378.	Maintain access and use. Acknowledge heritage values. Manage in consultation with the Aboriginal community.	Protocol to take into account Aboriginal heritage values. Oral history book and map.	CROWN LAND, PRIVATE. TIDAL. Ongoing use as a meeting, teaching and resource collection place.	D33	Les Simon. 15.12.2005. Terry Parsons 18.12.2005.
Catalina, Joes Creek, Camp.	Likely pre contact use through to the 1900s.	Resource collection, meeting and teaching place.	Near where Joes Creek enters Batemans Bay, near Bird land. .	Maintain access and use. Manage in consultation with the Aboriginal community.	Protocol, LEP and DCP to take into account Aboriginal heritage values. AHIMS registration #2. CMA project.	CROWN LAND. Poor water quality as a result of development hinders ongoing use.	D38	Georgina Parsons 15.12.2005. Violet Parsons 6.4.2006.
Coila Creek / Lake.	Early 1900s.	Resource collection place, meeting, spiritual and burial place.	North banks of Coila Creek / Lake	Maintain access and use. Ongoing protection of archeological heritage values. Manage in consultation with the Aboriginal community.	Protocol, LEP and DCP to take into account Aboriginal heritage values. AHIMS registration #2.	PRIVATE. Altered by development. Ongoing use of the area as a meeting and resource collection place.	D111, D113	Trisha Ellis 4.2.2006. Vivienne Mason 5.1.2006. .Linda Cruse 1.3.2006.
Congo, North.	Probable pre contact to present day	Teaching, meeting, resource collection, travelling route and spiritual place.	North side of Congo Creek. Crongee Parsons, Gundy Davis and Percy Davis lived with a tribe of Aboriginal people. There was an old camp ground there, with middens around.	Maintain access and use. Manage in consultation with the Aboriginal community.	AHIMS registration #2. Culture Camping arrangements.	National Park. Unaltered by development. Bushland. Currently used as a meeting, teaching and resource collection place.	D115, G78	Georgina Parsons 14.12.2005 / 2007
Congo, South.	Pre contact to present day.	Teaching, resource collection, birth, travelling route and spiritual place.	South side of Congo Creek.	Maintain access and use. Protect and acknowledge heritage values. Manage in consultation with the Aboriginal community.	AHIMS registration #2.	National Park. Partially altered by development. Bushland. Ongoing use as a meeting, teaching and resource collection place.	D116	Georgina Parsons 14.12.2005. Trisha Ellis 4.2.2006. Maureen Davis 5.5.2006. Percy Davis [Batemans Bay 1965] in Ellis 1991.
Cullendulla Creek, Batemans Bay.	Pre contact to present day.	Resource collection, meeting and teaching place.	North side of Batemans Bay.	Maintain access and use. Acknowledge heritage values. Protect archeological heritage values. Manage in consultation with the Aboriginal community.	Protocol, LEP and DCP to take into account Aboriginal heritage values. AP nomination. Culture Camping arrangements. Oral history book and map.	Surrounded by private and national park lands. Ongoing use as a meeting, teaching and resource collection place. Registered site.	D45, G102	Sym Nye 15.11.2005. 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. Percy Davis [Batemans Bay 1965] in Ellis 1991.

Corunna Lake, camp	Pre contact to present day.	Resource collection, meeting, spiritual and teaching place.		Maintain access and use. Protect and acknowledge heritage values. Manage in consultation with the Aboriginal community.	AP nomination. Oral history book and map. Protocol, LEP and DCP to take into account Aboriginal heritage values.	Eastern side National Park, western side PRIVATE [LALC]. Unaltered by development. Ongoing use.	D228, G59/60	Vivienne Mason 5.1.2006. Lionel Mongta 2.1.2006.. Chris Griffith's consultations 16.3.2006.
Dalmeny Beach.	Throughout 1900s to present day.	Resource collection and meeting place.		Maintain access and use. Protect and acknowledge heritage values. Manage in consultation with the Aboriginal community.	Protocol, LEP and DCP to take into account Aboriginal heritage values. AHIMS registration #2. Oral history book and map.	Waterway. Partially altered by development. Ongoing use.	D230	Alan Mongta 25.11.2005. Ronnie Mason 5.1.2006.
Durras Beach	Pre contact to present day	Resource collection, meeting and teaching place.	Between Dilkera Street and the boat ramp at the southern end of Cookies Beach.	Maintain access and use. Protect and acknowledge heritage values. Manage in consultation with the Aboriginal community.	Protocol and DCP to take into account Aboriginal heritage values. AHIMS registration #2. Oral history book and map.	CROWN LAND / National Park.	47	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 Lake.	Pre contact to present day	Living and meeting place.	Eastern shores of Durras Lake. 56 0255076/ 6052011.	Maintain access and use. Protect and acknowledge heritage values. Manage in consultation with the Aboriginal community.	Protocol, LEP and DCP to take into account Aboriginal heritage values. AHIMS registration #2. Oral history book and map.	CROWN LAND / National Park.	D49	03.11.2005 Les Simons and Bill Davis. Violet Parsons 6.4.2006.
Gulaga, 'Addygaddy' camp at base.	Early 1900s	Spiritual	Base of Gulaga.	Acknowledge heritage values.	Protocols, DCP to take into account Aboriginal heritage values. AHIMS registration #2. Oral history book and map.	National Park / PRIVATE	NEW	Arthur McLeod in Ellis.
Jamison Point.	Pre contact to present day.	Resource collection, meeting and teaching place.	241682 6000775	Maintain access and use. Manage in consultation with the Aboriginal community.	Protocols, LEP and DCP to take into account Aboriginal heritage values. AHIMS registration #2. Oral history book and map.	PRIVATE	D192, G29.	Ronnie Mason 5.1.2006.Glen Ella 5.1.2006.Jackie Puckendge 5.1.2005. Lionel Mongta 2.1.2006.
Lilli Pilli. – beach at Grandfathers Gully.	1970s to present day.	Meeting and resource collection place.	Between Wimbie and Circuit Beaches, Lilli Pilli. Campsite located at 56 0248755 / 6038289.	Maintain access and use. Manage in consultation with the Aboriginal community.	Protocols, LEP and DCP to take into account Aboriginal heritage values. AHIMS registration #2. Formalise access arrangements.	Eurobodalla Shire Council / TIDAL ZONE. Ongoing use with access via George Bass Drive adjacent to the Denise Road intersection.	D84	Les Simons 03.11.2005./ 30.11.2005. Violet Parsons 6.4.2006.
Meringo Beach	Throughout 1900s.	Resource collection, Travelling route and place of conflict.	Southern camping site: 0243239 / 6013610. Northern camp site GPS: 0243768 / 6011972..	Maintain access and use. Manage in consultation with the Aboriginal community.	AHIMS registration #2. Oral history book and map.	National Park. Partially altered by development. Bushland. Ongoing use as a meeting, teaching and resource collection place.	D125	Georgina Parsons 14.12.2005. . Trisha Ellis 4.2.2006.
Meringo, Kelly's Lake.	Throughout 1900s.	Teaching and resource collection place.,	Southern extent of Kelly's Lake: 0243752 / 6011024.	Maintain access and use. Manage in consultation with the Aboriginal community.	AHIMS registration #2. Oral history book and map.	National Park. Unaltered by development. Bushland. Ongoing use as a meeting, teaching and resource collection place.	D126	Georgina Parsons 14.12.2005
'Moruya Lagoon', Gundry, camp.	Pre to early contact period.	Resource collection place.	Gundry Oval area.	Acknowledge heritage values.	Oral history book. Public interpretive signage at Gundry Oval.	Eurobodalla Shire Council owned land. Dramatically altered by development.	D138, G65	Nell Greig 19.12.2006. Les Simon 3.11.2005.Moruya Examiner 26.1.1888

Moruya, North Heads.	Pre contact, 1845 - to present.	Meeting, teaching and resource collection place.	Three camps: 1/ Flatlands at Brierley's ramp. 2/ southern end of the runway. 3/ vicinity of the present day airport office / toilet block.	Maintain access and use. heritage values to be acknowledged. Manage in consultation with the Aboriginal community.	Protocols, LEP and DCP to take into account Aboriginal heritage values. AHIMS registration #2. Oral history book. Public interpretive signage linked to Garlandtown. Formalise camping arrangements.	Eurobodalla Shire Council owned land. Partially altered by development. Bushland. Ongoing use as a meeting, teaching and resource collection place.	D96, G 64	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. Lambie 1845 in Cameron 1987: 82. Georgina Parsons, Maureen Davis.
Moruya, Ryans Creek area.	Pre contact to present day.	Living, teaching, spiritual and burial place.	Campsite: 0237509 / 6022288. Campsite: 0238497 / 6022337. Fish trap: 0238336 / 6022304.	Maintain access and use. heritage values to be acknowledged. Manage in consultation with the Aboriginal community.	Protocols, LEP and DCP to take into account Aboriginal heritage values. AHIMS registration #2. Oral history book. Public interpretive signage at Riverside Park. Formalise access / camping arrangements.	Eurobodalla Shire Council owned land. Partially altered by development. Bushland. Ongoing use as a meeting, teaching and resource collection place.	D152	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, Shelley Beach.	1930, 1940 to present day.	Meeting, resource collection and teaching place.	Moruya, South Heads. 0243380 / 6022376.	Maintain access and use. Manage in consultation with the Aboriginal community.	AHIMS registration #2. Oral history book and map. Public interpretive signage at Headland linking coastal heritage values.	National Park. Partially altered by development. Bushland. Ongoing use as a meeting, teaching and resource collection place.	D160	Georgina Parsons 14.12.2005. Nell Greig 19.12.2005.
Mystery Bay,	Pre contact to present day.	Resource collection, meeting and teaching place.	Fish traps within rocky headland.	Maintain access and use. Heritage values to be acknowledged. Manage in consultation with the Aboriginal community.	AP nomination. AHIMS registration #2. Oral history book. Public interpretive signage at Headland acknowledging coastal heritage values. Formalise camping arrangements.	Eurobodalla Shire Council / National Park. Partially altered by development. Bushland. Ongoing use as a meeting, teaching and resource collection place.	D241	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. M
Mullimburra Point.	Probable pre contact through to present day.	Resource collection.	North o Mullimburra Point Rd and Alcheringa Lane. 243685, 6013108.	Maintain access and use. Manage in consultation with the Aboriginal community.	Maintain use and access. AHIMS registration #2.	National Park.	D167	Georgina Parsons 14.12.2005. Trisha Ellis 4.2.2006.. John Brierley 3.5.2006.
Mummuga Lake [Dalmeny Lake / 'Brou'].	Pre contact to present day	Resource collection, teaching, spiritual and meeting place.	Lake to the north of Dalmeny.	Maintain access and use. Acknowledge heritage values. Manage in consultation with the Aboriginal community.	AP nomination. Oral history book and map. Aboriginal community management.	National Park / PRIVATE [WLALC]. Partially altered by development. Bushland. Ongoing use as a meeting, teaching and resource collection place.	D238	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.
Narooma Flat lands	Early 1900s	Meeting place.		Acknowledge heritage values.	Oral history book and map.	VARIOUS. Dramatically altered by development.	D245	Chris Griffiths' consults 16.3.2006.
Narooma, Smyth's Oval.	Pre to 1900s	Meeting, spiritual and resource collection place.		Acknowledge and protect heritage values. Manage in consultation with the Aboriginal community.	Oral history book and map. AHIMS registration #2, 4.	Eurobodalla Shire Council owned land. Dramatically altered by development.	D246, G69	Chris Griffiths' consultations 16.3.2006. DEC living places #252. Eileen Morgan 1992, in Ellis 1991.

Pooles Point camp.	Throughout 1900s to present day.	Spiritual, resource collection, teaching and meeting place and travelling route.	Between Mystery Bay and Wallaga Lake. Spring located on the south side of Pooles Point. GPS: 0241929 / 5976801.	Maintain access and use. Acknowledge heritage values. Manage in consultation with the Aboriginal community.	AP nomination in conjunction with Tilba Lake. Culture Camping arrangements. Oral history book and map. AHIMS registration #2.	National Park / PRIVATE. Unaltered by development. Bushland. Ongoing use as a meeting, teaching and resource collection place.	D251	Pam Flanders and Harriett Walker 11.4.2006. Lionel Mongta 1.2.2006. Chris Griffiths' consults 16.3.2006. Lionel Mongta 1.2.2006. Pam Flanders 5.6.07.
Potato Point bush camp	Pre contact to mid 1900s.	Spiritual and resource collection place.		Maintain access and use.	Oral history book and map. Aboriginal community management.	Aboriginal Owned land. Unaltered by development. Bushland. Ongoing use as a meeting, teaching and resource collection place.	D201, G34	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. DEC living places # 106.
Potato Point, Little Lake camp.	1900s	Resource collection.	Little Lake, Potato Point.	Maintain access and use. Acknowledge heritage values. Manage in consultation with the Aboriginal community.	Oral history book and map. AHIMS registration #2, 4.	National Park / PRIVATE. Unaltered by development. Bushland.	G 28	DEC living places # 112
Tomakin camp	Mid to late 1800s	Resource collection	Present day Tomakin Caravan Park.	Acknowledge heritage values.	Oral history book and map.	Private. Dramatically altered by development.	G 101	James 2001: 128
Tuross Heads, Camp	Pre contact to mid 1900s.	Travelling route.	Present day Tuross Country Club.	Acknowledge heritage values.	Oral history book and map. Public interpretive signage at Headland acknowledging coastal and estuarine heritage values.	Private. Dramatically altered by development.	D224	Harriett Walker
Tuross Lake camp	1900s	-	Tuross Lake, opposite side to Blackfellows Point.	Acknowledge heritage values.	Oral history book and map. Public interpretive signage at Headland acknowledging coastal and estuarine heritage values.	Eurobodalla Shire Council owned land / Private. Dramatically altered by development.	G 30	DEC living places #110
Wallaga Lake 'Granny's Point'	Ongoing	Resource collection and travelling route.	Northern side of Wallaga Lake.	Acknowledge heritage values.	Oral history book. Aboriginal community management.	Aboriginal Owned land.	D 280	Valerie Andy 20.12.2005.
Wallaga Lake, Mosquito Point.	Throughout 1900s to present day.	Meeting, teaching and resource collection place.	Northern side of Wallaga Lake.	Acknowledge heritage values.	Oral history book. Aboriginal community management.	Aboriginal owned land.	D 284	Lionel Mongta 2.1.2006. Mary Duroux 6.2.2006. Trisha Ellis 4.2.2006.
Wallaga lake, Muckens point.	1950s.	Meeting place.	Northern side of Wallaga Lake.	Acknowledge heritage values.	Oral history book. Aboriginal community management.	Aboriginal Owned land	D 283	John Pender 4.5.2006. Maureen Davis
Wallaga Lake, School House Point.	1900s to present day.	Meeting place.	Northern side of Wallaga Lake.	Acknowledge heritage values.	Oral history book. Aboriginal community management.	Aboriginal owned land.	new	Pam Flanders 5.6.07
FRINGE CAMPS								
Batemans Bay, 'Burrawang camp'.	Mid 1900s.	Meeting and teaching place.	LOT 388 End Gregory St, Batemans Bay.	Acknowledge heritage values.	Oral history book.	Private. Unaltered by development. Bushland. Not currently used.	D2	Tom Davis 18.12.2005.
Batemans Bay, Davis's [Percy] camp.	Mid 1900s	Meeting and teaching place.	Gregory Street, Batemans Bay. 56 0244770/ 6043526.	Acknowledge heritage values.	Oral history book.	Private. Altered by development. Now the Boral cement plant. Not currently used.	D9	Per Les Simon and Bill Davis 03.11.2005. Tom Davis 18.12.2005. Violet Parsons 6.4.2006.

Batemans Bay [Pittmans] camp.	1900s		Cemetery Hill, near Batemans Bay Hospital.	Acknowledge heritage values.	Oral history book.		G 98	Chittick and Fox 1997: 53.
Batemans Bay, South St.	Late 1800s	Meeting place	In the bush at the end of South St, Batemans Bay.	Acknowledge heritage values.	Oral history book .	Eurobodalla Shire Council owned land. Partially altered by development. Not currently used.	G 58	James 2001: 10.
Batemans Bay, Stewart Camp.	Early 1900	Meeting and teaching place.	-	Acknowledge heritage values.	Oral history book and map.		D27, G100	Jennifer Stewart. 9.11.2005.
Garland Town, Brierley's Homestead.	1940 – 1970s.	Work, resource collection and meeting place.	On river bank, adjacent to the Moruya Aerodrome.	Acknowledge heritage values.	Oral history book and map. Public interpretive signage at North Heads, Moruya. Formally name boat ramp 'Brierley's'.	Eurobodalla Shire Council owned land. Now public boat ramp known as 'Brierley's ramp'.	D79	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.	1950s to present day.	Work, Meeting and teaching place.	On the hill above Bali Hai.	Acknowledge heritage values.	Oral history book and map.	Private. Ongoing use.	D80, G63.	Doris Moore 19.12.2006.. Beryl Brierley 19.12.2006. Maureen Davis 19.12.2005.
Moruya, Mantle Hill.	1950 – 1970	Resource collection place.	Adjacent to the Cobowra LALC.	Acknowledge heritage values.	Oral history book and map.	Private.	D139	Doris Moore 14.12.2005. Maureen Davis 19.12.2005.
Moruya, Maunsell St.	1950 – 1970	Resource collection place	33 Maunsell St, Moruya, 0237557, 6022304.	Acknowledge heritage values.	Oral history book and map.	Private.	D140	Georgina Parsons 14.12.2005.Trisha Ellis 4.2.2006.
Narooma, [Ester Mundy's] slab hut.	1900s	Meeting place.	-	Acknowledge heritage values.	Oral history book and map		G68	Morgan 1994: 113
Wallaga Lake fringe camp #1	1950s	Meeting and conflict place.	Along Bermagui Rd, Wallaga Lake.	Acknowledge heritage values.	Oral history book and map	Road Reserve.	new	Pam Flanders 5.6.07.
Wallaga Lake fringe camp #2.	1950s.	Meeting and conflict place.	In the vicinity of the water tanks.	Acknowledge heritage values.	Oral history book and map	Aboriginal owned land.	D279	Valerie Andy 20.12.2005. Pam Flanders.

<i>POCKET CAMP</i>								
Batemans Bay, Chapman's [Annie and Harry] House.	Throughout 1910 to 1950s	Meeting and teaching place.	56 025 356 / 6043819.	Acknowledge heritage values.	Oral history book and map.	Private. Altered by development. Now 'Shady Willows' Caravan Park. Not currently used.	D6, G25	Les Simons 03.11.2005, 9.11.2005 Jennifer Stewart. Tom Davis 18.12.2005, Violet Parsons 6.4.2006.
Batemans Bay, Davis's [Henry] house.	Mid 1900s	Meeting and teaching place.	Russell Lane, Batemans Bay. 560244728 6043619.	Acknowledge heritage values.	Oral history book and map.	Private. Altered by development. Now 'ING Sheet Metal'. Not currently used.	D8	Bill Davis and Les Simons 03.11.2005. Tom Davis 18.12.2005.
Batemans Bay, Old Racecourse [Chapmans] Camp.	1900s	Meeting and teaching	Behind hospital hill.	Acknowledge heritage values.	Oral history book and map.	Private. Altered by development.	new	Georgina Parsons 2007
Bodalla, 'Aunty Bellas' house.	1950s.	Meeting and teaching place.		Acknowledge heritage values.	Oral history book and map.	Private.	D177	Alan Mongta 25.11.2005. Ronnie Mason 5.1.2006.
Bodalla, Joseph Chapman's house	1960s	Meeting and teaching place.		Acknowledge heritage values.	Oral history book and map.	Private.	D174	Dave Tout 25.1.2006.
Bodalla, Les Chapman's house.	1960s to ongoing.	Meeting and teaching place.	Princess Highway. LOT 45.	Acknowledge heritage values.	Oral history book and map.	Private [BLALC].	D175	John Mumbler 24.5.2006.
Bodalla Pound Yards	1950s.	Meeting place.	-	Acknowledge heritage values.	Oral history book and map.	Road Reserve.	D179. G55	Lionel Mongta 2.1.2006.
Catalina, Hanging Rock, Parsons's Camp.	Early to mid 1900s	Resource collection, birth, meeting, travelling route and teaching place.	Located amongst the She oaks between hanging rock and the Bay at 0246413 / 6043499. People were 'chased off' Corrigans Beach and moved to here.	Acknowledge heritage values.	Oral history book and map. Public interpretive signage at Hanging Rock. [see Hanging Rock Meeting place].	CROWN LANDS / Eurobodalla Shire Council . Dramatically altered by development. Now a carpark associated with the 'Hanging Rock Sports Complex'.	D36, G86	Georgina Parsons 15.12.2005. Terry Parsons 18.12.2005.
Garland Town, Bali Hai.	Mid 1900s.	Work, resource collection and birth place.		Acknowledge heritage values.	Oral history book and map.	Private.	D78	Trisha Ellis 4.2.2006.
Mogo township	Mid 1900s to present day.	Meeting and teaching place.	Sydney st, Mogo.	Acknowledge heritage values.	Oral history book and map.	Various.	D87, G61	Vivienne Mason 5.1.2006. Keith Nye 1.3.2006.
Mossy [Connell] Point.	Late 1800s	-.		Acknowledge heritage values.	Oral history book and map.	VARIOUS. Dramatically altered by development.	D100	Trisha Ellis 4.2.2006.

GOVERNMENT RESERVATIONS								
Bateman's Bay Reserve	1902 - 1927.	Conflict place.	9 acres portions 139, 140, 141.	Acknowledge and protect heritage values.	Oral history book and map. Included in interpretive signage at Batemans Bay. LEP Listing.	Altered by development. Now Batemans Bay Highschool, along Joes Creek.	D21, G 13	Tom Davis 18.12.2005.
Currowan Creek Reserve, Currowan.	Gazetted 1893 - 1956.	Resource collection.	60 acres along the northern banks of Currowan Creek. Access 12km from the Kings Highway / River Rd.	Acknowledge and protect heritage values.	Oral history book and map. Included in interpretive signage at Nelligen. LEP Listing.	Private. Material evidence present. Unaltered by development.	D46, G3	Trisha Ellis 4.2. 2006. Maureen Davis, Les Simon, Georgina Parsons.
Eurobodalla Reserve, Eurobodalla.	Gazetted 1850	Work.	1 square mile at Eurobodalla.	Acknowledge and protect heritage values.	Oral history book and map. Included in interpretive signage at Bodalla / Nerrigundah. LEP Listing.		G 21	Wesson 2002: 265.
Yarraro Reserve, Black Fellows Point.	Gazetted 1877 - 1922.	Resource collection.	40 acres Jabarra / Black Fellows Point.	Acknowledge and protect heritage values.	Oral history book and map. Blackfellows AP. Interpretive signage. LEP Listing.		G 18	Wesson 2002: 272.
Moruya Heads Reserve	Gazetted 1883/5		320 acres at Moruya South Heads.	Acknowledge and protect heritage values.	Oral history book and map. Included in interpretive signage at Moruya Head. LEP Listing.		G23	
Moruya [Campbell] Reserve	Gazetted 1875 - 1886.		24 acres at Moruya South Heads, reserved for Campbell	Acknowledge and protect heritage values.	Oral history book and map. Included in interpretive signage at Moruya Head. LEP Listing.		G 23	Wesson 2002: table 23
Narooma Reserve	Gazetted 1913		14 Acres	Acknowledge and protect heritage values.	Oral history book and map. Included in interpretive signage at Wagonga Inlet. LEP Listing.		G 22	Thomson 1979: 20.
Terouga Lake [Merriman] Reserve, Tarourga Lake.	Gazetted 1877 - 1969.		40 acres South side of Tarourga Lake. Immediately north of Brou Lake. Reserved for Merriman.	Acknowledge and protect heritage values.	Oral history book and map. Included in Brou Lake AP. LEP Listing.		G 16	Wesson 2002: 272.
Tomago River Reserve. .	Gazetted 1884.		40 acres on the northern banks of the Tomago River. Reserved for Thomas Tinboy [King of Nelligen] and Tommy Bollard.	Acknowledge and protect heritage values.	Oral history book and map. Included in interpretive signage in the Broulee / Barlings area. LEP Listing.		G 14	Wesson 2002: 274.
Turlinjah (Benson) Reserve	Gazetted 1880 - 1917.	Resource collection place, work.	32 acres on the north western shore of Tuross Lake. Reserved for Benson Wynoo who worked for John Hawdon.	Acknowledge and protect heritage values.	Oral history book and map. Included in interpretive signage at Tuross Heads. LEP Listing.	West side of highway, south of bridge. Fruit trees mark the spot.	D170, G20	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. Wesson 2002: 272. Georgina Parsons
Tuross Lake [Bolloway] Reserve.	Gazetted 1877 - 1914.	Government Reservation	56 acres South side of Tuross Lake. Reserved for Richard Bolloway.	Acknowledge and protect heritage values.	Oral history book and map. Included in interpretive signage at Tuross Heads. LEP Listing.		G 17	Wesson 2002: 272.
Tuross Lake [Neddy] Reserve.	Gazetted 1878	-	40 acres South Bank of the Tuross Lake.	Acknowledge and protect heritage values.	Oral history book and map. Included in interpretive signage at Tuross Heads. LEP Listing.		G 15	Wesson 2002: 272.

Wagonga Reserve	1835– 1895. Gazetted c1861.	Resource collection.	180 acres on the southern side headland of Wagonga Inlet.	Acknowledge and protect heritage values.	Oral history book and map. Included in interpretive signage at Wagonga Inlet. LEP Listing.		G 9	Wesson 2002: 266.
Wallaga Lake Reserve	Gazetted 1891 - [21 Acres revoked 22.11.1963].	Teaching, birth, resource collection and meeting place.	330 acres North banks of Wallaga Lake.	Acknowledge and protect heritage values.	Aboriginal community management. Oral history book and map. Included in interpretive signage at Tilba Tilba / Mystery Bay. LEP Listing.	Western portion now the 'Wallaga Lake Koori Village'. Private [MLALC]. 21 acres now private Akolele community.	D277, G12	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. Eileen Morgan 1992, in Ellis 1991
WORK CAMPS								
Bodalla flats, camp	1900s	Meeting place.		Acknowledge heritage values.	Oral history book and map. Public interpretive signage at Bodalla.	Private	G 52	DEC living place #87.
Borang Lake, Bodalla.	1950s.	Meeting place.		Acknowledge heritage values. Maintain use and access. Manage in consultation with the Aboriginal community.	Oral history book. Interpretive signage at Bodalla. Protocols and DCP to take into account Aboriginal heritage values AHIMS registration #2.	Private	D173, G33	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. DEC
Bodalla, Lynchs camp.	1900s	Meeting place.		Acknowledge heritage values.	Oral history book and map. Public interpretive signage at Bodalla.	Private	G 39	DEC living places #101.
Buckenboursa camp	1890s	Meeting place.	Captain Coghill's farm.	Acknowledge heritage values.	Oral history book and map.	Private	G 57	Wesson 2002: 290.
Cadgee House	1940 –1960s.	Meeting place.	-	Acknowledge heritage values.	Oral history book and map. Public interpretive signage at Bodalla.	Private	D188	Linda Cruse 1.3.2006.
Corunna bridge camp	1900s	Meeting place.	At the old Corunna bridge near Bodalla.	Acknowledge heritage values.	Oral history book and map.	ESC	G 27	DEC living places #113.
Eurobodalla co op, Eurobodalla Rd.	1900s	Meeting place.		Acknowledge heritage values.	Oral history book and map. Public interpretive signage at Bodalla.	Private	G 53	DEC living places #86.
Garland Town., Army Barracks.	Mid 1900s.	Meeting place.		Acknowledge heritage values.	Oral history book and map. Public interpretive signage at North Heads, Moruya.	Altered by development.	D77	Beryl Brierley 19.12.2006.. Maureen Davis 19.12.2005.. Nell Greig 19.12.2006.
Nelligen, Henry and Joan Chapman's house.	Mid 1900s.	Meeting and teaching place.	4 Cowper Street, Nelligen. 0240822 / 6051382.	Acknowledge heritage values.	Oral history book and map. Public interpretive signage at Nelligen.	Private.	D58	Violet Parsons 6.4.2006. Les Simon 3.11.2006.

Nerringundah Sawmill housing	1950s to 1970s	Meeting, teaching, resource collection place.	Gulph St, Nerringundah. Sawmill at 0760851 / 5999016.	Acknowledge heritage values.	Oral history book and map. Public interpretive signage at Nerringundah / Bodalla / Tuross Heads. .	Private.	D197	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. Dec # 105
Nerringundah Sawmill camp	1950s to 1970s	Meeting, teaching, resource collection place.	Sawmill industry related camp at 'Murray's Flat'.	Acknowledge heritage values.	Oral history book and map. Public interpretive signage at Nerringundah / Bodalla / Tuross Heads. .	Private.	G 36	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. DEC # 104
Nerringundah Farm camp.	1900s		Seasonal picking related housing.	Acknowledge heritage values.	Oral history book and map. Public interpretive signage at Nerringundah / Bodalla / Tuross Heads.	Private.	G 89	
Reedy Creek: Commmander Smith's.	Mid 1950	Meeting and teaching place.	Between Bodalla and Nerringundah.	Acknowledge heritage values.	Oral history book . Public interpretive signage at Nerringundah / Bodalla / Tuross Heads.		D206	Dave Tout 25.1.2006. Trisha Ellis 4.2.2006.
Stony Creek Sawmill camp.	1950s	Meeting, living and resource collection place.	236334 / 5998341.	Acknowledge heritage values.	Oral History book. Public interpretive signage at Bodalla / Nerringundah.		D207, G37	
Tuross River Farm: Neil Lavis [Percy Mumbler's camp].	1940 –1960	Meeting place.	758 Eurobodalla Rd. 0769500 / 5997000	Acknowledge heritage values.	Oral history book. Public interpretive signage at Nerringundah / Bodalla / Tuross Heads.	Private.	G 51	Lionel Mongta 2.1.2006.25.11.2005 Alan Mongta. DEC living places# 88.
Tuross River Farm, [Walker] camp.	1900s	Meeting place.	Alex Walker's camp on Eurobodalla Rd.	Acknowledge heritage values.	Oral history book and map. Public interpretive signage at Nerringundah / Bodalla/ Tuross Heads. .		G 43	DEC living places #97.
Tuross River Farms, [Richards] camp.	1900s	Meeting place.	Richards's camp on Eurobodalla Rd.	Acknowledge heritage values.	Oral history book and map. Public interpretive signage at Nerringundah / Bodalla/ Tuross Heads.		G 49	DEC living places #90.

WORK PLACES								
PLACE NAME	PERIOD USED	OTHER THEMES	LOCATION	MANAGEMENT OBJECTIVES	MANAGEMENT options	CURRENT STATUS	REF # S1 / S2	INFORMANTS
Batemans Bay, Sawmill: Perry.	Throughout the 1900s.		Previously located on Beach Road Batemans Bay.	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Batemans Bay.	Private	D18	Sym Nye 15.11.2005. Tom Davis 18.12.2005.
Batemans Bay, Sawmill: Mitchell [Ted].	Throughout the 1900s.	-	Previously located on Beach Road Batemans Bay.	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Batemans Bay.	Private	D19	Terry Parsons 18.12.2005. Tom Davis 18.12.2005. Les Simon 15.12.2005. Georgina Parsons 15.12.2005.
Batemans Bay, Sawmill: Davis	Throughout the 1900s.	-	South Batemans Bay.	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Batemans Bay.	Private	D20	Les Simon 3.11.2005.
Belowra mobile mills	Mid 1900s	Resource collection.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Bodalla.	State Forest.	D184	Lionel Mongta 2.1.2006. Trisha Ellis 4.2.2006.
Corunna Lake Sawmill.	Mid 1900s	-		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Narooma.	Private.	D229	Carol Larritt 23.1.2006.
Dalmeny Sawmill.	Mid 1900s	Living place.		Acknowledge heritage values.	Oral History book. interpretive signage at Narooma.	Private	D231	Violet Parsons 6.4.2006. Chris Griffiths' consults 16.3.2006.
Dignams Creek Sawmill.	Mid 1900s	Living place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tilba Tilba.	Private	D254	Georgina Parsons 14.12.2005. Chris Griffiths' consultations 16.3.2006.
East Lynne Sawmill: Croker.	Mid 1900s	-		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Batemans Bay.	Private	D51	Terry Parsons 18.12.2005.
Lawlers Creek, Sawmill.	Mid 1900s	Living and resource collection place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Narooma.	Private	D237	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.
Monga	1960s .	-	7645000 / 6059250.	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Batemans Bay.	State Forest	D52	Les Simon 15.12.2005. Violet Parsons 6.4.2006.
Moruya Sawmill, Crokers.	Mid 1900s	Meeting place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Moruya.	Private	D153	Mary Duroux 6.2.2006. Doris Moore 14.12.2005.

Moruya Sawmill: Smith.	Mid 1900s	-	Previously located near the Moruya tip.	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Moruya.	Private	D154	Maureen Davis 19.12.2005.
Moruya, Sawmill: Fitzgerald.	Mid 1900s	-		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Moruya.	Private	D155	Georgina Parsons 14.12.2005.
Moruya Sawmill: Booth.	Mid 1900s	-		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Moruya.	Private	D156	Margaret Harris 9.3.2006.
Nelligen Sawmill	1950s.	Living place.	10 Reid street, Nelligen at: 0240686 / 6051276.	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Nelligen.	Private	D54	Georgina Parsons 15.12.2005. Les Simon 3.11.2006 / 15.1.2005.
Nerringundah Sawmill	1950s	Meeting, teaching, resource collection and living place.	Gulph St, Nerrigundah. 0760851 / 5999016.	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Bodalla / Nerrigundah.	Private	D197.G 35, 36.	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.
Potato Point Sawmill.	1950s	-	On the Potato Point Headland, and / or along Potato Point Rd	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Potato Point.	Private	D205, G38	Lionel Mongta 2.1.2006. Ronnie Mason 5.1.2006. Georgina Parsons.
Runnyford Sawmill.	1950s	-		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Mogo.	Private	D62	Tom Davis 18.12.2005.
Stony Creek Sawmill.	1950s	Meeting, living and resource collection place.	236334 / 5998341.	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Bodalla / Nerrigundah..	Private	D207, G37	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.
Akolele, 'Whiffins'.	1950s.	-		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tilba Tilba.	Private.	D252	Harriett Walker 11.4.2006.
Bergalia Farm: Beashel.	1950s.	Living place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Moruya.	Private	D105	Nell Greig 19.12.2005. Doris Moore, 14.12.2005.
Bodalla Farm: Baxter.	Mid 1900s	-		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Bodalla.	Private	D176	Les Simon 3.11.2005.
Buckenbowra farm: Hanns.	Mid 1900s	Living place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Mogo.	Private	D32	Keith Nye

Coopers Island	Mid 1900s	Living, resource and meeting place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Bodalla / Tuross Heads.	Private	D189, G56	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.
Mogo Farm, Mogo.	Mid 1900s	Living place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Mogo.	Private	D88	Norman Russell 1.3.2006
Moruya Farm: Dionts.	1950 - 1970s.	-	Located along North Head RD, before Weir, west of the Malabar Lagoon.	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Moruya.	Private	D91	Georgina Parsons 14.12.2005. Linda Colburn 11.5.2006.
Moruya Farm: Fitzgerald.	1950 - 1970s.	Meeting place and resource collection.	Previously located opposite the Moruya Golf Course, east side of the highway.	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Moruya.	Private	D130	Georgina Parsons 14.12.2005. Maureen Davis 19.12.2005.
Moruya farm: Hunt.	1950 - 1970s.	Meeting place and resource collection.	Mountain View Rd, Moruya.	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Moruya.	Private	D133	Marg Harris 9.3.2006. Georgina Parsons 14.12.2005.
Moruya, Farm: Loutitt	1950 - 1970s.	-	Near the airport	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Moruya.	Private	D92	Albert Solomon 11.4.2006
Moruya Farm: Mackay.	1950 - 1970s.	Meeting place and resource collection.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Moruya.	Private	D129	Trisha Ellis 4.2.2006.
Moruya Farm: Machintosh.	1950 - 1970s.	Meeting place and resource collection.	Ryans Creek South Head Road.	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Moruya.	Private	D131, G67	Linda Cruse 1.3.2006. Nell Greig 19.12.2005. . Georgina Parsons 14.12.2005.
Moruya Farm: Murphy.	1950 - 1970s.	Meeting place and resource collection.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Moruya.	Private	D128	Sym Nye 15.11.2005. Georgina Parsons 14.12.2005. Tom Davis 18.12.2005.
Moruya Farm: Toughwood.	Early 1900s.	-		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Moruya.	Private	D164	Doris Moore 19.12.2006. Nell Greig 19.12.2005.
Moruya Farm: Turnbull.	1950 - 1970s.	Meeting place and resource collection.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Moruya.	Private	D134	Trisha Ellis 4.2.2006.
Moruya Farm: Turner.	1950 - 1970s.	-	Located on the 'Moruya straight', east of the highway	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Moruya.	Private	D93	Georgina Parsons 14.12.2005. Linda Colburn 11.5.2006.

Moruya Farm: Reed.	1950 - 1970s.	-	Near the now Bay Removal, 1633 Princess Highway Moruya.	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Moruya.	Private	D94	Keith Nye 1.3.2006.
Moruya Farm: Ziegler.	1950 - 1970s.	Meeting place and resource collection.	Moruya industrial area	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Moruya.	Private	D132	Keith Nye 1.3.2006.
Nelligen Farm – Clyde River.	1950s.	Resource collection and living place.	The farm located on the east side of the Clyde River, accessible via East Lynne.	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Nelligen.	Private	D55	Georgina Parsons 15.12.2005.
Nerrigundah Farms: Cardons	1950s	Meeting, teaching, resource collection and living place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Bodalla / Nerrigundah.	Private	D200, G42.	Linda Colburn 11.5.2006.Trisha Ellis 4.2.2006.Maricia Ella Duncan 5.1.2006. Alan Mongta 5.11.2005.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.
Nerrigundah Farms: O'Tooles	1950s			Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Bodalla / Nerrigundah.	Private	G 41	Sym Nye 15.11.2005, Les Simon 15.12.2005.. Georgina Parsons 15.12.2005.. Linda Cruse 1.3.2006
Potato Point Farm	1950s	Birth and living place.	0241960 / 6001402	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Potato Point.	Private	D203	Lionel Mongta 2.1.2006.
Runnyford Farm: White.	1950s	-		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Mogo.	Private	D63	Tom Davis 18.12.2005.
Tally Ho Farm: Eddie Lavis.	1950s	Meeting and living place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Bodalla / Tuross / Nerrigundah.	Private	D220, G54	Linda Colburn 11.5.2006
Tilba Farm: Thompson.	Mid 1900s	Meeting and living place.	23 SUNNY SIDE RD, CENTRAL TILBA	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tilba Tilba.	Private	D261	Lionel Mongta 2.1.2006.
Tilba Farm: Bates.	Early 1900s.	Meeting and living place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tilba Tilba.	Private	D262, G 81 / 82	Chris Griffiths' consults 16.3.2006. Gordan Ella in Ellis1991
Tilba Farm: Miller	Mid 1900s.	Meeting and living place		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tilba Tilba.	Private	D263	Berly Brierley 19.12.2005. Maureen Davis 19.12.2005.
Tilba Farm: Corkhill.	Early 1900s.	Meeting and living place	236860 / 5976659.	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tilba Tilba.	Private	D264	Lionel Mongta 1.2.2006. Lionel Mongta 2.1.2006. Beryl Brierley 19.12.2005. Maureen Davis 15.12.2005

Tilba Farm: 'The Pines'.	Mid 1900s	Meeting and living place	238554 / 5977448.	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tilba Tilba.	Private	D265	Lionel Mongta 1.2.2006. Beryl Brierley 12.5.2006.
Tilba Farm: Reeds.	Mid 1900s	Meeting and living place		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tilba Tilba.	Private	D266	Beryl Brierley 12.5.2006.
Tilba Farm: McFalls.	Mid 1900s	Meeting and living place		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tilba Tilba.	Private	D267	Beryl Brierley 19.12.2005.
Tilba Lake, Haxstead.	Mid 1900s.	Meeting and living place		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tilba Tilba.	Private	D270	Pam Flanders 11.4.2006.
Tuross River Farms: Bodalla. .	Mid 1900s.	Meeting and living place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tuross / Bodalla.	Private	D210, G80	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.
Tuross River Farm: Colburn [Diont].	Mid 1900s.	Meeting and living place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tuross / Bodalla.	Private	D211, G45	Linda Colburn 11.5.2006
Tuross River Farm: Thistlewood' Commander Smith.	Mid 1900s.	Meeting and living place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tuross / Bodalla.	Private	D212, G48	Linda Cruse 1.3.2006
Tuross River Farm: Taylor.	Mid 1900s.	Meeting and living place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tuross / Bodalla.	Private	D213	
Tuross River Farm: Neil Lavis.	1940 –1960	Meeting place.	758 Eurobodalla Rd. 0769500 / 5997000	Acknowledge heritage values.	Oral history book and map. Public interpretive signage at Nerrigundah / Bodalla / Tuross Heads. .	Private.	D214	Lionel Mongta 2.1.2006.25.11.2005 Alan Mongta. DEC living places# 88.
Tuross River Farm: Roley Lavis.	Mid 1900s.	Meeting and living place.	585 EUROBODALLA ROAD TUROSS RIVER. 56 0230537 / 5998242.	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tuross / Bodalla.	Private	D215	Linda Colburn 11.5.2006.
Tuross River Farm: Keith Lavis.	Mid 1900s.	Meeting and living place.	First farm 'up the river', west of Bodalla	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tuross / Bodalla.	Private	D216, G50	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
Tuross River Farm: Murphy.	Mid 1900s.	Meeting and living place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tuross / Bodalla.	Private	D217, G44/ 47	Terry Parsons 18.12.2005.Dave Tout 25.1.2006. Trisha Ellis 4.2.2006

Tuross River Farm: Stanford 'Wayne Court'.	Mid 1900s.	Meeting and living place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tuross / Bodalla.	Private	D218	Linda Colburn 11.5.2006. Alan Mongta 25.11.2005. Tom Davis 18.12.2005. Ronnie Mason 5.1.2006.
Tuross River Farm: Stanford 'Tyrone'.	Mid 1900s.	Meeting and living place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tuross / Bodalla.	Private	D219	Linda Colburn 11.5.2006.
Tuross River Farm: O'Toole.	Mid 1900s.	Meeting and living place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tuross / Bodalla.	Private	D221, G40	Georgina Parsons 6.6.2006.
Tuross River Farm, Dionts [Coleman].	Mid 1900s.	Meeting and living place.	41 Eurobodalla Rd.	Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tuross / Bodalla.	Private	D222, G46	Lionel Mongta 2.1.2006.
Tuross Heads, Spaulding's farm.	1950s.	Living place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Tuross / Bodalla.	Private	D223	Dave Tout 25.1.2006.
MINES								
Nerrigundah Mines	1950s	Living place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Bodalla / Nerrigundah.		D196, G88	Lionel Mongta 2.1.2006. Margaret Harris 9.3.2006.
Batemans Bay, township.	1950S.	Meeting place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Batemans Bay.	Private	D29	Mary Duroux 6.2.2006.
Moruya, Hotel: Adelaide.	1950 - 1970s.	Meeting place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Moruya.	Private	D135	Georgina Parsons 14.12.2005. Doris Moore 19.12.2005. Nell Greig 19.12.2005.
Moruya, Hotel: Monarch	1950 - 1970s.	Meeting place.		Acknowledge heritage values	Oral History book and map. Public interpretive signage at Moruya.	Private	D136	Georgina Parsons 14.12.2005.
Moruya, Naders.	1950 - 1970s.	-		Acknowledge heritage values	Oral History book and map. Public interpretive signage at Moruya.	Private	D142	Georgina Parsons 15.12.2005.
Moruya RSL	1950s.	Meeting place.		Acknowledge heritage values	Oral History book and map. Public interpretive signage at Moruya.	Private	D151	Marg Harris 9.3.2006.
Tilba, WW1 lighthouse training ground.				Acknowledge heritage values	Oral History book and map. Undertake further research into the contribution Aboriginal people made to war.	Private	new	Coastal Custodiansvol 2, issue 8 2005: 14, vol 2, issue 9: 2005: 18.
Tilba Hotel: Dromedary.	Mid 1900s.	Meeting place.		Acknowledge heritage values	Oral History book and map. Public interpretive signage at Tilba Tilba.	Private	D268	Beryl Brierley 19.12.2005

Moruya Quarry.	1940s	-	North Head Drive, Moruya.	Acknowledge heritage values	Oral History book and map. Public interpretive signage at Moruya.	Private	D99	Ted Davis in Coastal Custodians v2, issue 6 2004: 2
Moruya River, break wall and bar.	1950s.	Resource collection place.		Acknowledge heritage values	Oral History book and map. Public interpretive signage at Moruya.	ESC	D95, G62	Beryl Brierley 19.12.2005
Narooma Cannery	1950s.	-	Forsters Bay, Wagongo Inlet.	Acknowledge heritage values	Oral History book and map. Public interpretive signage at Narooma.	Private	D243	Valerie Andy 20.12.2005. Chris Griffiths' consults 16.3.2006.
Nelligen Bridge	Early 1900s.	-	Clyde River.	Acknowledge heritage values	Oral History book and map. Public interpretive signage at Nelligen.	ESC	D56	Les Simon 3.11.2005.
Tilba Cheese Factory.	1950s	-		Acknowledge heritage values	Oral History book and map. Public interpretive signage at Tilba Tilba.	Private	D258	Chris Griffiths' consults 16.3.2006.
EDUCATIONAL PLACES								
Batemans Bay, School [Old] Batemans Bay.	1900s.	Conflict place.	Now Batemans Bay CWA hall, Beach Road, Batemans Bay	Acknowledge heritage values	Oral History book and educational cards. Time line.		D23, G90	Sym Nye 15.11.2005. Violet Parsons 6.4.2006. Doris Moore 14.12.2005.
Batemans Bay, School [St Josephs Catholic].	Mid 1950s.	-	Still in operation.	Acknowledge heritage values	Oral History book.		D24	Sym Nye 15.11.2005. Terry Parsons 18.12.2005.
Bodalla Public School, Bodalla.	Mid 1950s to ongoing.	-		Acknowledge heritage values	Oral History book.		D181	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.
Cadgee School.	Mid 1900s.	-		Acknowledge heritage values	Oral History book.		D187	Linda Cruse 1.3.2006.
Moruya School, Newstead.	Early 1900s.	-	Western banks of Newstead Pond, Moruya South Heads. 0241879 / 6021588.	Acknowledge heritage values	Oral History book.		D143	Doris Moore 14.12.2005. Lionel Mongta 2.1.2006. Nell Greig 19.12.2006.
Moruya School: Catholic.	Mid 1950s to ongoing.	Conflict place.	Still in operation.	Acknowledge heritage values	Oral History book.		D157	Maureen Davis 5.5.2006. Doris Moore 14.12.2005.
Nerrigundah School.	Mid 1950s.	-		Acknowledge heritage values	Oral History book.		D199	Margaret Harris 9.3.2006.
Tilba Central School.	Mid 1950s.	Conflict place.	Still in operation.	Acknowledge heritage values	Oral History book.		D259, G83	Beryl Brierley 19.12.2005. Lionel Mongta 2.1.2006.
Turlinjah Public school	1880s.	-		Acknowledge heritage values	Oral History book.		D171, G19	Trisha Ellis 4.2.2006. Maureen Davis 19.12.2005.

Wallaga Lake School.	1900s.	-	School House Point', Wallaga Lake community.	Acknowledge heritage values	Oral History book.		D285	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.
RESOURCE COLLECTION PLACES								
Barlings Beach, Tomakin.	Mid 1900s to present day.	Living, teaching, work, and meeting place.		Maintain use and access. Acknowledge and protect heritage values.	Managed in accordance with AP Plan of Management.	Eurobodalla Shire Council owned land. Declared Aboriginal Place. Ongoing use for resource collection.	D64	Sym Nye 15.11.2005. John Brierley 3.5.2006.
Barlings Beach, 'the look out'.	Mid 1900s.	Meeting place.	Mid way along Barlings Beach within the sand dunes.	Maintain use and access. Acknowledge and protect heritage values.	Managed in accordance with AP Plan of Management.	Eurobodalla Shire Council owned land. Declared Aboriginal Place.	D66	23.11.2005 Leonard Nye. Keith Nye 1.3.2006.
Barlings Beach, Melville Point, 'cemetery point' Lookout, Tomakin.	Ongoing.	Meeting place.	The western end of Barlings Beach. 0740825 / 5992154.	Maintain use and access. Acknowledge heritage values.	Interpretive signage here to describe Aboriginal heritage values relating to Barlings and Broulee.	Eurobodalla Shire Council owned land.	D67	Leonard Nye 13.11.2005.
Barling's paddock / old airstrip, Tomakin.	Ongoing.	Resource collection place.	Between Red Hill Parade and the Barlings Beach Caravan Park. 55 0740825 / 5992154.	Maintain use and access. Acknowledge and protect heritage values.	Managed in accordance with AP Plan of Management.	Eurobodalla Shire Council owned land. Declared Aboriginal Place.	D69	Leonard Nye 13.11.2005.
Batemans Bay, break wall.	1950s to present day.	Work place.		Maintain use and access.	AHIMS registration #2. Protocols / LEP / DCP to consider Aboriginal heritage values.	Waterways. Ongoing use for resource collection.	D7	Tom Davis 18.12.2005.
Batemans Bay, Long Beach.	Ongoing.	Living place and travelling route.		Maintain use and access.	AHIMS registration #2. Protocols / LEP / DCP to consider Aboriginal heritage values.	Waterways. Ongoing use for resource collection.	D12	Violet Parsons 6.4.2006.. John Pender 4.5.2006. Terry Parsons 18.12.2005.
Batemans Bay, McLeods Creek Swamp.	Mid 1900s	Teaching place.	Southwest of Batemans Bay bridge.	Maintain use and access.	AHIMS registration #2. Protocols / LEP / DCP to consider Aboriginal heritage values.	Waterways. Ongoing use for resource collection.	D13	Les Simon 3.11.2005.
Batemans Bay, North Head.	1960s to ongoing.	Living and teaching place.	Oaky Beach immediately north of North Head.	Maintain use and access.	AHIMS registration #2.	National Park. Ongoing use for resource collection.	D14	Les Simon 03.11.2005.
Batemans Bay, Observation Head.	1960s to ongoing.	Teaching place.	Westerly facing cliff Observation Head, southern end of Corrigans Beach. 4223150 / 0247316.	Maintain use and access.	AHIMS registration #2.	National Park. Ongoing use for resource collection.	D15	Les Simons 30.11.2005.

Batemans Bay, School [High], midden and scarred tree.	Pre contact to early post contact period.	Resource remains and spiritual place.	On the banks of Joes Creek. Tree on top of midden. 56 0246244 / 6042635.	Acknowledge and protect heritage values. Educational tool.	AHIMS registration # 8, 17, 19. High priority.	Department of Education. Within the grounds of Batemens Bay High School. The site is being damaged through the grazing of alpacas on and around the midden.	D22	Les Simon 30.11.2005.
Batemans Bay, Slaughter Yards.	Mid 1900s.	-	End of Pacific Street, Batemans Bay, next to the Scout Hall.	Acknowledge heritage values.	Oral history book.	Crown Land. Not currently in use.	D25	Tom Davis 18.12.2005.
Batemans Bay, Square Head.	Mid 1900s	Meeting, living and teaching place.		Maintain use and access.	AHIMS registration #2.	National Park. Ongoing use for resource collection.	D26	Terry Parsons 18.12.2005.
Batemans Bay, Yellow Rock	Mid 1900s	Travelling route and living place.		Maintain use and access.	AHIMS registration #2.	National Park. Ongoing use for resource collection.	D30	Keith Nye 1.3.2006.
Bengello [Moruya] Beach	Pre contact to present day.	Teaching, meeting and travelling route.	The beach extending between Moruya North Heads and Broulee.	Acknowledge and protect heritage values. Maintain use and access.	AHIMS registration #2. Protocols / LEP / DCP to take into account Aboriginal heritage values. Public interpretive signage linked with Broulee and Moruya North Heads.	Eurobodalla Shire Council owned land. Ongoing use for resource collection.	D71	Trisha Ellis 4.2.2006. John Brierley 3.5.2006. Maureen Davis 5.5.2006.
Brou Beach	Pre contact to Present day.	Resource, Meeting, Living, Teaching.		Maintain use and access.	AHIMS registration #2.	National Park. Ongoing use for resource collection. Aboriginal Place nomination.	D185	Ronnie Mason 5.1.2006. Alex Walker 11.4.2006.
Broulee Lookout, Broulee.	Likely pre contact, to present day.	Meeting place.	LOT 7006.	Maintain use and access.	AHIMS registration #2. Protocols / LEP / DCP to take into account Aboriginal heritage values.	Eurobodalla Shire Council owned land.	D73	Beryl Brierley and Doris Moore 19.12.2005. John Brierley 3.5.2006. Maureen Davis 5.5.2006
Burrewarra 'Burri' Point, Guerilla Bay.	Likely pre contact, to present day.	Teaching place and travelling route.	Burri = Baby.	Maintain use and access.	AHIMS registration #2. Protocols / LEP / DCP to take into account Aboriginal heritage values.	Eurobodalla Shire Council owned land. DEPT LANDS. Ongoing use for resource collection.	D76	Terry Parsons 18.12.2005. Trisha Ellis 7.6.2006
Catalina, Hanging Rock Creek.	Likely pre contact, to present day.	Teaching and meeting place.		Maintain use and access. Acknowledge and rehabilitate heritage values.	AHIMS registration #2. Oral history book. Interpretive signage at Hanging Rock. CMA to rehabilitate water quality. Protocols / LEP / DCP to consider Aboriginal heritage values	Waterways. Ongoing use for resource collection.	D35	Tom Davis 18.12.2005. Terry Parsons 18.12.2005. Violet Parsons 6.4.2006.
Catalina, Joes Creek.	Likely pre contact, to present day.	Meeting and teaching place.	Joes Creek enters Batemans Bay, near Bird land.	Maintain use and access. Acknowledge and rehabilitate heritage values.	AHIMS registration #2. Oral history book. Interpretive signage at Hanging Rock. CMA to rehabilitate water quality. Protocol / LEP / DCP to consider Aboriginal heritage values.	Waterways. Ongoing use for resource collection.	D37	Violet Parsons 6.4.2006.
Catalina, Old racecourse area.	Mid 1900s.	-	Now Catalina Golf Course.	Acknowledge heritage values.	Oral history book. Interpretive signage at Hanging Rock.	Private. Dramatically altered by development.	D39	Violet Parsons 6.4.2006. . Marg Harris 9.3.2006.

Clyde River, Chinamans Point.	Ongoing	Meeting and teaching	Beneath Holmes Lookout, near Chinaman's Point. National Park	Maintain use and access.	AHIMS registration #2.	National Parks.	New	Agnes Towers, Dannielle Towers 28.5.07
Clyde River, Barclay Island.	Ongoing	-		Maintain use and access.	AHIMS registration #2.	National Parks / Private. Ongoing use for resource collection.	D40	Les Simon 3.11.2005.
Congo Creek	Probable pre contact to present day.	Teaching place.		Maintain use and access.	AHIMS registration #2. Protocols / LEP / DCP to take into account Aboriginal heritage values.	Waterways / National Parks / Private.	D117	Georgina Parsons 14.12.2005. Barabar Roach Moruya 1992 in Ellis.
Dignams Creek.	Probable pre contact to present day.	Teaching, living and meeting place.	Drains into Wallaga Lake.	Maintain use and access.	AHIMS registration #2. Protocols / LEP / DCP to take into account Aboriginal heritage values.	Waterways / National Park / Private. Ongoing use for resource collection.	D253	Pam Flanders, Harriett Walker, Alex Walker, Albert Solomon and Maxine Kelly 11.4.2006. Beryl Brierley 12.5.2006. Dave Carpenter 1965 in Ellis.
Fullers Beach / Bogala Head	Pre contact to present day	Living, spiritual, and burial place.		Maintain use and access.	AHIMS registration #2. Protocols / LEP / DCP to take into account Aboriginal heritage values. Educate landholder generally about Aboriginal heritage.	National Parks / private. Ongoing use for resource collection.	D232	Vivienne Mason 5.1.2006. Chris Griffiths' consultation 16.3.2006. Beryl Brierley 12.5.2006.
Garland Town. 'the swamp'.	Early to mid 1900s.	Spiritual place.		Maintain use and access.	AHIMS registration #2. Protocols / LEP / DCP to take into account Aboriginal heritage values. Educate landholder generally about Aboriginal heritage.	Private. Ongoing use for resource collection.	D81	Trisha Ellis 4.2.2006. Maureen Davis 19.12.2005.
Glass house Rocks	Throughout the 1900s to present day.	Meeting, living and teaching place.		Maintain use and access.	AHIMS registration #2. Protocols / LEP / DCP to take into account Aboriginal heritage values. Educate landholder generally about Aboriginal heritage.	Private. Ongoing use for resource collection.	D236	Vivienne Mason 5.1.2006. . Phil 5.1.2006.
Glenduart, Moruya	Pre to present.	Birth.	North side of Moruya River, Glenduart.	Maintain use and access. Aknowledge and protect heritage values	AHIMS registration #2. Protocols / LEP / DCP to take into account Aboriginal heritage values. Educate landholder generally about Aboriginal heritage.	ESC / Pritave.	new	Cobowra and Mogo LALC consults.
Handkerchief Point / Bay	Throughout the 1900s to present day	Meeting and living place.		Maintain use and access.	AHIMS registration #2. Protocols / LEP / DCP to take into account Aboriginal heritage values. Educate landholder generally about Aboriginal heritage.	Private. Ongoing use for resource collection.	D235	Vivienne Mason 5.1.2006. Keith Nye 1.3.2006.
Lilli Pilli – cliff face.	Probable pre contact use to present day.	-	Cliff face immediately below Denise Drive, Lilli Pilli. 56 0248705 / 6038112.	Maintain use and access.	AHIMS registration #2. Protocols / LEP / DCP to take into account Aboriginal heritage values	Ongoing use.	D85	Les Simons 03.11.2005./ 30.11.2005.

Lilli Pilli Beach	Probable pre contact use to present day	Travelling route.		Maintain use and access.	AHIMS registration #2. Protocols / LEP / DCP to take into account Aboriginal heritage values	Ongoing use.	D86	Les Simon 3.11.2005.
Lilli Pilli, Circuit Beach.	Probable pre contact use to present day	Travelling route.		Maintain use and access.	AHIMS registration #2. Protocols / LEP / DCP to take into account Aboriginal heritage values	Ongoing use.	D83	Les Simon 3.11.2005.
Moruya Airport	Pre contact to mid 1950s.	Burial place.	North Head, Moruya	Acknowledge heritage values and historical use of area.	Interpretive signage to describe Aboriginal heritage values relating to Moruya North Heads / Bengello Ck.	Altered by development. . Eurobodalla Shire Council.	D90	Beryl Brierley 19.12.2005.Maureen Davis 5.5.2006.Doris Moore 14.12.2005.
Moruya, Shelley Beach, Lagoon.	1940 to present day.	Spiritual, meeting and living place.	Moruya, South Heads. 0243380 / 6022376.	Maintain use and access.	AHIMS registration #2. Interpretive signage at Moruya South Headland. .	National Park. Ongoing use as a resource collection place.	D161	Georgina Parsons 14.12.2005.
Moruya, Weir. Malabar Lagoon.	Pre contact to ongoing.	Meeting place.	Unrecorded sites along northern shores of lagoon require identification and protection.	Acknowledge and protect heritage values. Maintain use and access.	AHIMS registration #2, #17. Interpretive signage at Malabar Lagoon. Protocols / LEP / DCP to take into account Aboriginal heritage values	Surrounded by road reserve and private lands. Ongoing use as a resource collection place. Estuarine midden, south of weir, currently being eroded.	D98	Trisha Ellis 4.2.2006.
Moruya, Pedro Point,	Pre contact to ongoing.	Travelling route and living place.		Maintain use and access.	AHIMS registration #2.	National Park.	D144	Georgina Parsons 14.12.2005.
Moruya, Pedro Swamp.	Pre contact to ongoing.	Spiritual and teaching place.		Maintain use and access.	AHIMS registration #2. Protocols / LEP / DCP to take into account Aboriginal heritage values	National Park / private. Ongoing use as a resource collection place.	D145	Trisha Ellis 4.2.2006.
Moruya, Toragy Point lookout.	Pre contact to ongoing.	-	Moruya South Heads.	Acknowledge heritage values.	AHIMS registration #2. Interpretive signage.	National Park.	D162	John Brierley 3.5.2006.
Moruya, The Anchorage.	Pre contact to ongoing.	Teaching place.		Acknowledge and protect heritage values. Maintain use and access.	AHIMS registration #2. Protocols / LEP / DCP to take into account Aboriginal heritage values	Waterways. Ongoing use for resource collection.	D163	Trisha Ellis 4.2.2006. Nell Greig 19.12.2005. Doris Moore 14.12.2005.
Moruya, Wharf: Preddys.	Mid 1900s to ongoing.	Meeting place.	Moruya South Heads.	Acknowledge heritage values.	AHIMS registration #2. Interpretive signage in conjunction with Garland Town and Newstead.	Waterways. Ongoing use for resource collection.	D165	Nell Greig 19.12.2005.
Moruya Wharf: Town.	Mid 1900s to ongoing.	Work and meeting place.		Acknowledge heritage values.	AHIMS registration #2. Interpretive signage in conjunction with Riverside Park.	Waterways. Ongoing use for meeting and resource collection.	D166	Beryl Brierley 19.12.2005.
Nangadga Lake.	Mid 1900s to ongoing.	Living and teaching place.		Acknowledge heritage values. Maintain use and access.	AHIMS registration #2.	National Park. Ongoing use for meeting and resource collection.	D242	Keith Nye 1.3.2006.
Nelligen Creek	Early to mid 1900s.	Meeting place.		Acknowledge heritage values	AHIMS #2. Interpretive signage at Nelligen.	Water ways / private.	D57	Les Simon 3.11.2006.

Potato Creek	Mid 1900s.	-	Runs into Potato Point Beach.	Acknowledge heritage values. Maintain use and access.	AHIMS #2.	National Park.	D202	Vivienne Mason 5.1.2006.
Potato Point, lookout.	Probably pre contact to present day.	Meeting place.	242345 /6001856 LOT 60.	Maintain use and access. Acknowledge heritage values.	Interpretive signage in conjunction with coastal values. Protocols / LEP / DCP to take into account Aboriginal heritage values	Owned by Eurobodalla Shire Council.	D204	Lionel Mongta 2.1.2006.
Quandolo Island and surrounding lagoon, Moruya Heads.	Mid 1950s.	Spiritual and living place.	Quandolo Island: 0243000/ 6022000.	Maintain use and access.	AHIMS #2.	National Parks.	D168	Georgina Parsons 14.12.2005.
Rosedale	Ongoing.	Teaching place and travelling route.		Acknowledge heritage values.	Interpretive signage in conjunction with coastal values.	Private. Altered by development.	D101	Terry Parsons 18.12.2005.
Runnyford, Buckenbowra River, fish traps.	Pre to mid 1900s.	Resource collection and meeting place.	In the vicinity of Runnyford Bridge 238190 /6044370.	Acknowledge and protect heritage values. Maintain use and access.	AHIMS registration # 9..	National Parks.	D60	Les Simon 15.12.2005.
Tilba Lake	Throughout 1900s.	Meeting, travelling route and teaching place.	Between Wallaga Beach and 1080 Beach. Camp on east side of lake.	Acknowledge and protect heritage values. Maintain use and access.	AHIMS registration # 2. AP nomination in conjunction with Pooles Point.	National Park / PRIVATE. Unaltered by development. Bushland. Ongoing use as a meeting, teaching and resource collection place.	D269	Ken Campbell and Pam Flanders 5.6.07.
Tomakin Swamp,	Early1900s.	Teaching place.	North of George Bass Dve, Tomakin	Maintain use and access.	AHIMS registration # 2. Notify landowner of heritage signifigance.	Private.	D104	Sym Nye, Trisha Ellis 4.2.2006.
Tuross River	Ongoing	Teaching place.		Maintain use and access. Acknowledge and protect heritage values.	AHIMS registration # 2. Interpretive signage in conjunction with river values at Bodalla / Nerrigundah.	Private / National Parks / State Forests.	G79	
Tuross Lake	Ongoing.	Teaching place.		Maintain use and access. Acknowledge and protect heritage values.	AHIMS registration # 2. Interpretive signage in conjunction with river values at Bodalla / Nerrigundah.	Private / National Parks.	D209, G94	Ronnie Mason 5.1.2006.
Wagonga Inlet, Noth Head	Pre contact to present day.	Camping, birth place.	Ken Campbell's grandfather's brother was born here. Fresh water spring.	Maintain use and access. Acknowledge and protect heritage values.	AHIMS registration # 2. Interpretive signage in conjunction with other coastal and river values.	Eurobodalla Shire Council owned land.	New	Vivienne Mason, Vanessa Mason, Ken Campbell 5.6.07
Wagonga Inlet, Forsters Bay Narooma.	Pre contact to present day.	Meeting place.		Maintain use and access. Acknowledge and protect heritage values.	AHIMS registration #2. Protocols / LEP / DCP to take into account Aboriginal heritage values	Private. Waterways. Ongoing use for resource collection.	D247	Vivienne Mason 5.1.2006. Chris Griffiths' consultations 16.3.2006.

Wagonga Inlet, Narooma.	Pre contact to present day.	Meeting place. Life / Death event.		Maintain use and access. Acknowledge and protect heritage values.	AHIMS registration #2. Protocols / LEP / DCP to consider Aboriginal heritage values. Interpretive signage in conjunction with other coastal and river values.	Various. Ongoing use for resource collection.	D249,G 4	Chris Griffiths' consultation 16.3.2006. Moruya Examiner 5.2.1892. Pacey L 1990: 2.
Wallaga Lake.	Pre contact to present day.	Meeting and teaching place.		Maintain use and access. Acknowledge and protect heritage values.	AHIMS registration #2. Protocols / LEP / DCP to consider Aboriginal heritage values. Interpretive signage in conjunction with other coastal, lake and creek features.	National Parks / Private. Ongoing use for resource collection.	D274	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	Pre contact to present day.	Meeting and burial place.		Maintain use and access. Acknowledge and protect heritage values.	AHIMS registration #2. Protocols / LEP / DCP to consider Aboriginal heritage values. Interpretive signage in conjunction with other coastal, lake and creek features.	National Parks / Private. Ongoing use for resource collection.	D275	Chris Griffiths' consultations 16.3.2006. Merv Penrith.

CONFLICT PLACES

PLACE NAME	PERIOD USED	OTHER THEMES	LOCATION	MANAGEMENT OBJECTIVES	MANAGEMENT options	CURRENT STATUS	REF # S1 / S2	INFORMANTS
Batemans Bay, Thomsons	1834	Resource collection		Acknowledge heritage values.	AHIMS registration #7, 15. Oral history book. Protocols / LEP / DCP to consider Aboriginal heritage values. Educate landholder generally about Aboriginal heritage.	Settler / Aboriginal conflict. Private.	G77	MN Ellis
Coila, Black Hill.	Early contact period.	Burial, work and spiritual place.	Located north from Coila, east side of the Highway, and 200 yards from the fence.	Acknowledge heritage values.	AHIMS registration #7, 15. Oral history book. Protocols / LEP / DCP to consider Aboriginal heritage values. Educate landholder generally about Aboriginal heritage.	Settler / Aboriginal conflict. Private.	D114	Trisha Ellis 4.2.2006.. Les Simon 30.11.2005. Dave Tout 25.1.2006.
Moruya, east.	Early contact period.	Burial place.	West of Spinnaker Place and The Anchorage, Moruya.	Acknowledge heritage values.	AHIMS registration #7, 15.. Oral history book. Protocols / LEP / DCP to consider Aboriginal heritage values. Educate landholder generally about Aboriginal heritage.	Settler / Aboriginal conflict. Private.	D158	Dave Tout 25.1.2006. Trisha Ellis.

Moruya, Kiora.	Early contact period.	Burial place.	West of Moruya, Kiora. Kyla Park P/L.	Acknowledge heritage values.	AHIMS registration #7, 15.. Oral history book. Protocols / LEP / DCP to consider Aboriginal heritage values. Educate landholder generally about Aboriginal heritage.	Intertribal battle. Private.	D121	Umbarra / Goulding 2005:33
Tomakin.	Early contact period.			Acknowledge heritage values.	AHIMS registration #7, 15.. Oral history book. Protocols / LEP / DCP to consider Aboriginal heritage values. Educate landholder generally about Aboriginal heritage.	Intertribal battle. Private.	D103	Carol Larritt 23.1.2006.
CONTACT PLACES								
Batemans Bay contact site 1770 [The Endeavour].	April 23rd 1770.		James Cook noted 5 Aboriginal men standing on the shore north of the Batemans Bay Inlet.	Acknowledge heritage values.	Interpretive signage at Batemans Bay.		G74	Goulding 2005.
Batemans Bay contact site 1796 [Sydney Cove].	1796		Nine men from the wrecked 'Sydeny Cove' died in Batemans Bay [possible starvation], others assisted to the north.	Acknowledge heritage values.	Interpretive signage at Batemans Bay		G73	Goulding 2005.
Batemans Bay contact site 1808 [The Fly].	1808	Conflict	Three Sailors from 'The Fly' when ashore and were speared.	Acknowledge heritage values.	Interpretive signage at Batemans Bay		G75	Goulding 2005.
Batemans Bay contact site 1821 [Cedar getter].	1821	Conflict	A Cedar getter was killed and two others injured as they took shelter in Batemans Bay.	Acknowledge heritage values.	Interpretive signage at Batemans Bay		G76	Goulding 2005.
Batemans Bay [19km west] contact site 1822 [Kearns].	1822	Resource collection.	William Kearns met hunting party.	Acknowledge heritage values.	Interpretive signage at Batemans Bay		G95	Goulding 2005.
Batemans Bay contact site 1826 [Harper]	1826	Trade, resource collection.	Missionary Harper met 87 Aboriginal men, 36 women and 23 children at Batemans Bay. He traded gifts with them.	Acknowledge heritage values.	Interpretive signage at Batemans Bay		G72	Goulding 2005.

Broulee contact site c1842 [The Rover].	1842		The Rover, which was anchored in Broulee Bay was wrecked at the mouth of Candalagan Creek during a storm. Aboriginal and Europeans formed a human chain to rescue 10 people form the ship. Two people died.	Acknowledge heritage values.	Interpretive signage at Broulee.		G92	Goulding 2005.
Tuross Point	Late 1800s.		Oral history recorded in the Moruya Examiner. Coorall as a small boy.	Acknowledge heritage values.	Interpretive signage at Tuross Heads.		G1	Goulding 2005.
BURIAL PLACES								
PLACE NAME	PERIOD USED	OTHER THEMES	LOCATION	MANAGEMENT OBJECTIVES	MANAGEMENT options	CURRENT STATUS	REF # S1 / S2	INFORMANTS
Batemans Bay, Cemetery, Catholic [old].	1908		LOT 1 Located on a hill between Beach Rd and Commercial Lane. 56 0244568 / 6044615	Acknowledge and protect heritage values.	Oral history book. ESC management proceedures.	Eurobodalla Shire Council.	D3, G104.	Les Simon 03.11.2005.
Batemans Bay, Cemetery, Catholic [new]	1950s	-	LOT 7020. Batemans Bay	Acknowledge and protect heritage values.	Oral history book. ESC management proceedures.	Eurobodalla Shire Council.	D4.	Les Simon 03.11.2005.
Batemans Bay, Cemetery, Protestant [old].	Early 1900s.	-	LOT 10 Located on hill above Ryans Park, Beach Rd, Batemans Bay. 0244998 / 6044585.	Acknowledge and protect heritage values.	Oral history book. ESC management proceedures.	Eurobodalla Shire Council.	D5	Georgina Parsons 15.12.2005.
Bendethera burial site.	Pre contact.	Conflict place.		Acknowledge and protect heritage values.	Oral history book. AHIMS registration # 5.	Deua National Park.	D107	Trisha Ellis 4.2.2006. Dave Tout
Bodalla, Cemetery Hill	1900s to present.	-		Acknowledge and protect heritage values.	Oral history book.AHIMS registration # 5.	?	D172, G97.	Linda Colburn 11.5.2006.
Durras Lake reburial site.	Pre contact / 1980s reburial.	-	Located on the western shores of Durras Lake	Acknowledge and protect heritage values.	Oral history book.AHIMS registration # 5.	National Park.	D50	Les Simon 03.11.2005.
Moruya Cemetery [current].	Throughout the 1900s to present day.	-	Dwyers Creek Rd.	Acknowledge and protect heritage values.	Oral history book. ESC management proceedures.	Eurobodalla Shire Council.	new	Ron Nye
Moruya, Cemetery [old].	Early 1900s.	-		Acknowledge and protect heritage values.	Oral history book. ESC management proceedures.	Eurobodalla Shire Council.	new	Ron Nye

Moruya, Mynora burial site.	Early contact period.	-	Mynora, 'Nelly Mylott Flat', South Head Rd, Moruya, east of Congo turn off	Acknowledge and protect heritage values.	Oral history book. AHIMS registration # 5. Protocols / LEP / DCP to consider Aboriginal heritage values. Educate landholder generally about Aboriginal heritage.	Private.	D141, G6	<i>Nell Greig 19.12.2006.</i>
Moruya, North Heads.	Pre contact period.	-	Vicinity of Moruya Airport.	Acknowledge and protect heritage values.	Oral history book. AHIMS registration # 5.	Eurobodalla Shire Council.	D96	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. Thelma Josephine Ellis and Ursula Rose Connell 1991 in Ellis.
Mummuga Lake [Dalmeny Lake / 'Brou'] burial site.	Pre contact to present day	Resource collection, teaching, spiritual and meeting place.		Acknowledge and protect heritage values. Maintain use and access.	Oral history book. AHIMS registration # 5. AP nomination.	National Park	D238, G103.	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.
Narooma Bar Beach burial site.	Pre contact to present day.	Spiritual place.		Protect heritage values.	Oral history book. AHIMS registration # 5. Protocols / LEP / DCP to consider Aboriginal heritage values. Educate landholder generally about Aboriginal heritage.	Private	D250.	Vivienne Mason 5.1.2006. Lionel Mongta 2.1.2006.
Narooma Cemetery	1900s to present.		Place of death of Jane sissy Namble. 1896.	Acknowledge and protect heritage values.	Oral history book. ESC management proceedings.		D244	Lionel Mongta 2.1.2006.
Nerrigundah Cemetery	1900s	-		Acknowledge and protect heritage values.	Oral history book. ESC management proceedings	0761954 / 5998671.	D195	Lionel Mongta 2.1.2006.
Newstead, Moruya.	24.09.1918		Place of death of Richard [Dick] Piety.	Protect heritage values.	Oral history book. AHIMS registration # 5. Protocols / LEP / DCP to consider Aboriginal heritage values. Educate landholder generally about Aboriginal heritage.	Probably location of past Aboriginal Reserve. Private.	new	Coastal Custodians
Wallaga Lake burial ground.	1900s to present day.	-	Numerous	Acknowledge and protect heritage values.	AHIMS registration # 5. Oral history book. Protocols / LEP / DCP to consider Aboriginal heritage values [Akolele].	Within Aboriginal Reserve / Koori Villiage. Possibly also in the Akolele area [previously Aboriginal Reservation lands].	D276	Maria Walker 20.12.2005.

Yarragee, burial.	Pre contact	-		Protect heritage values.	Oral history book. AHIMS registration # 5. Protocols / LEP / DCP to consider Aboriginal heritage values. Educate landholder generally about Aboriginal heritage.	Private. Where Mr Hunt lived.	new	Thelma Josephine Ellis and Ursula Rose Connell 1991 in Ellis.
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BIRTH PLACES								
PLACE NAME	PERIOD USED	OTHER THEMES	LOCATION	MANAGEMENT OBJECTIVES	MANAGEMENT options	CURRENT STATUS	REF # S1 / S2	INFORMANTS
Batemans Bay, [Old] Hospital.	1930 - 1950	-	Birthplace of Sym Nye, Violet Parsons and Terry Parsons.	Acknowledge heritage values.	Oral history book.	Location of the present day 'Blandford, North Street Batemans Bay.	D11	Sym Nye 15.11.2005. Terry Parsons 18.12.2005. Violet Parsons 6.4.2006.
Brou Lake	1831		Birthplace of Richard Bolloway.	Acknowledge heritage values.	Oral history book.	National Park.	new	Margaret Connell in Coastal Custodians 2006: 3.
Broulee	1823		Birthplace of Jane Sissy Nambie, married to Richard Piety, convict.	Acknowledge heritage values.	Oral history book.	Private	new	Margaret Connell in Coastal Custodians 2006: 3.
Cullendullah	1845		Birthplace of Louisa Burrows	Acknowledge heritage values.	Oral history book.	Private / ESC / National Park	new	Margaret Connell in Coastal Custodians 2006: 3.
Kiora, Moruya			Birthplace of Annie Hannah Nicholson [1844].	Acknowledge heritage values.	Oral history book.	Private	new	Margaret Connell in Coastal Custodians 2006: 3.
Mullenderee, Moruya	1.11.1844		Birthplace of Richard [Dick] Piety, named after his father Richard Piety, a convict assigned to Frances Flannagan	Acknowledge heritage values.	Oral history book.	Private.	new	Margaret Connell in Coastal Custodians 2006: 3.
Mynora, Moruya	7.10.1869		Birthplace of Margaret Connell [nee Piety] 1869 and James Chapman [1866].	Acknowledge heritage values.	Oral history book.	Private	new	Coastal Custodians 2006: 3.
Turlinjah	1873, 1891		Birthplace of Elizabeth Jane Chapman [1891] and Rosa Bolloway [1873]	Acknowledge heritage values.	Oral history book.	Probably location of past Aboriginal Reserve. Private.	new	Coastal Custodians 2006: 3.
Turlinjah [= Fred's] Island, Tuross Lake.	Late 1800s.	-	Within Tuross Lake.	Acknowledge heritage values.	Oral history book.	National Park.	D169	Les Simon 30.11.2005.
MEETING PLACES								
Akolele	Mid 1900s and ongoing	Teaching and resource collection	Previously part of the Wallaga Lake Aboriginal Reserve.	Acknowledge heritage values.	Oral history book.	Dramatically altered by development. Private.	new	Pam Flanders 5.6.07. Shirley Foster 1991 in Ellis.
Batemans Bay, Hotel: Bayview.	Mid 1900s to present	-		Acknowledge heritage values.	Oral history book.	Ongoing use.	D1	Tom Davis 18.12.2005.

Batemans Bay picture theatre.	Mid 1900s to present	-		Acknowledge heritage values.	Oral history book.	Ongoing use.	D17	Tom Davis 18.12.2005.
Bodalla hall / picture theatre.	1950s.	-		Acknowledge heritage values.	Oral history book.	Altered by development.	D180	Jennifer Stewart 09.11.2005. Alan Mongta 25.11.2005.
Broulee, Shark Bay.	Pre contact to present	Resource collection.		Acknowledge heritage values.	Oral history book. AHIMS #2.	Ongoing use.	D74	Marg Cariage
Catalina, Hanging Rock.	1900s	Resource collection place and travelling route.		Acknowledge and rehabilitate heritage values.	AHIMS #2. Oral history book. Public interpretive signage at Hanging Rock. Site rehabilitation ESC / LALC / Gadu Elders. See recommendation #.	Dramatically altered by development. Eurobodalla Shire Council. Site damaged by ESC road works.	D35	Tom Davis 18.12.2005. Terry Parsons 18.12.2005. Violet Parsons 6.4.2006.
Corrigans Beach, Batehaven.	Pre contact to present day.	Resource collection.		Maintain use and access. Acknowledge heritage values.	AHIMS #2. Oral history book.	Altered by development. Ongoing use for weddings and other gatherings.	D33	Les Simon. 15.12.2005.. Terry Parsons 18.12.2005. Agnes Towers 28.5.07
Moruya Deua River, Kiora.	Mid 1900s to present day.	Resource collection.		Maintain use and access.	AHIMS #2. Oral history book.	Private / Road Reserve. Not dramatically altered by development. Ongoing use as a meeting and resource collection place.	D120	Trisha Ellis 4.2.2006. Marg Harris 9.3.2006
Moruya Deua River, Yarragee.	Mid 1900s to present day.	Resource collection.		Maintain use and access. Acknowledge heritage values.	AHIMS #2. Oral history book. Public interpretive signage.	ESC. Not dramatically altered by development. Ongoing use as a meeting and resource collection.	D122	Trisha Ellis 4.2.2006.
Moruya, picture theatre. 'Fiesta'.	1950s.	Conflict	Now kitchen shop.	Acknowledge heritage values	Oral history book.	Private.	D148	Linda Colburn 11.5.2006. Maureen Davis 5.5.2006.
Moruya, Price's Café.	1950s.	-	Now a Chinese Restaurant	Acknowledge heritage values	Oral history book.	Private	D146	Georgina Parsons 14.12.2005. Maureen Davis 5.5.2006.
Moruya, Rotary Park.	1950s to present day.	-	Southern side of Moruya River 0236674 / 6022283	Acknowledge heritage values. Maintain use and access.	Oral history book.	ESC	D150	Doris Moore 14.12.2005. Georgina Parsons 14.12.2005. Marg Harris 9.3.2006.
Moruya Swimming Pool.	1950s to present day.	Conflict	Southern side of Moruya River.	Acknowledge heritage values.	Oral history book.	ESC	D159	Doris Moore 14.12.2005. Maureen Davis 5.5.2006.
'Nelligen Park'	1950 - 70s.	Resource collection.	Located on the Neate Peninsular, northern Nelligen. 0240564 / 6051591.	Acknowledge heritage values.	Oral history book.	Now a Caravan Park.	D53	Georgina Parsons 15.12.2005. Violet Parsons 6.4.2006.
Nelligen, Steam Packet Hotel.	1950 - 70s.	Conflict	Located on the banks of the Clyde River at Nelligen. 241234 / 6052890.	Acknowledge heritage values	Oral history book.	Private	D59	Les Simon 15.12.2005.
Nerrigundah barn	Mid 1900s	Spiritual place.	0768308 / 5995041	Acknowledge heritage values	Oral history book.		D198, G91.	Mary Duroux 6.2.2006. Lionel Mongta 2.1.2006.
Nerrigundah, the Blue Hole.	Mid 1900s	Resource collection.		Acknowledge heritage values. Maintain use and access.	AHIMS #2. Oral history book.	State Forests / Private.	D193,	Ronnie Mason 5.1.2006. Alex Walker 11.4.2006

Runnyford, Buckenbowra River, 'The Water hole'.	Pre contact to present day.	Resource collection.	Junction of Mulliderry Creek and Buckenbowra River, Runnyford.	Maintain access and use. Acknowledge heritage values.	AHIMS #2. Oral history book.	Water ways / private.	D61	Keith Nye 1.3.2006. Ron Nye 26.6.2006.
Tally Ho, Hall.	1950s	Living. Resource collection and meeting place.		Acknowledge heritage values.	Oral History book and map. Public interpretive signage at Bodalla / Nerrigundah..	Private	D208	Linda Cruse 1.3.2006.
Tilba Football field.	1900s	-	LOT 3 Near Pam's Store.	Acknowledge heritage values.	Oral history book.	ESC	D260	Beryl Brierley 12.5.2006.
Tilba, Pam's Store.	1900s to present day.	-		Acknowledge heritage values.	Oral history book.	Private	D271	Valerie Andy 20.12.2005. Chris Griffiths' consults 16.3.2006.
Tilba Sports ground	1900s to present day.	-	On Mystery Bay Rd.	Acknowledge heritage values.	Oral history book.	ESC	D272	Chris Griffiths' consultations 16.3.2006.
Tomaga River, 'the big pool'.	1900s to present day.	Resource collection.		Acknowledge heritage values. Maintain use and access.	AHIMS #2. Oral history book. .	Waterway / ESC / Private access.		
Umbarra [Black Duck] Cultural Centre.	1980s to present day.	Teaching and spiritual.		Acknowledge heritage values.	Oral history book.	Aboriginal owned.	D273	Lionel Mongta 2.1.2006.
Wallaga Lake, 'the cricket ground'.	1900s to present day.	Resource collection, teaching, living spiritual and conflict.		Acknowledge heritage values. Maintain use and access.	AHIMS #2. Oral history book. AP nomination.	ESC / private access.	D278	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 Hall.	Mid 1900s to present day.	Teaching place.		Acknowledge heritage values.	Oral history book.	Aboriginal owned.	D281	Chris Griffiths' consultations 16.3.2006

SPIRITUAL PLACES

PLACE NAME	PERIOD USED	OTHER THEMES	LOCATION	MANAGEMENT OBJECTIVES	MANAGEMENT options	CURRENT STATUS	REF # S1 / S2	INFORMANTS
Baranguba [Montague Island].	Pre contact to present day.	Resource collection and living place.	East from Narooma.	Acknowledge and protect heritage values. Maintain use and access. Manage in partnership with the Aboriginal community.	AP nomination. Maintain use and access. Dual naming. Interpretive signage at Narooma linking site to other heritage values. Oral history book.	Montague Island National Park. Uncle Gundy Davis would tell stories of old people collecting sea gull eggs on Montague Island.	D227, MG 96	Valerie Andy 20.12.2005. Ronnie Mason 5.1.2006. Chris Griffiths' consults 16.3.2006. Pam Flanders 11.4.2006. 1892. Shirley Foster Narooma 1992. Merv Penrith Wallaga Lake, in Ellis.
Barlings Island, Tomakin	Pre contact to present day.	Resource collection.	East from Tomakin.	Acknowledge and protect heritage values. Maintain use and access. Manage in partnership with the Aboriginal community.	AP nomination. Maintain use and access. Interpretive signage at Broulee in conjunction with other heritage values. Oral history book.	National Park / Nature Reserve	D68	Sym Nye 15.11.2005. Leonard Nye 15.11.2005. Keith Nye 1.3.2006.

Batemans Bay, Holmes Lookout.	Pre contact to present day.	Meeting place, travelling route.	3km west of Batemans Bay township, south side of the Clyde River. Accessible via Rotary Drive.	Acknowledge and protect heritage values. Maintain use and access. Manage in partnership with the Aboriginal community.	Maintain access. Interpretive signage. Register in AHIMS #1, 15. Oral history book.	Clyde Mountain National Park.	D10	Les Simon 3.11.2005.
Bendethra, 'Gin's caves'.	Pre contact	Travelling route.	West of Moruya at the junction of the Con Creek and Deua River.	Acknowledge and protect heritage values. Maintain use and access. Manage in partnership with the Aboriginal community.	Maintain access. Register in AHIMS #1, 15. Oral history book.	Deua National Park	D108	Trisha Ellis 4.2.2006. Dave Tout
Bergalia, Nogurula House.	Early to mid 1900s.	-	South of Moruya.	Acknowledge heritage values	Register in AHIMS #15. Protocols / LEP / DCP to consider heritage values. Educate landholder generally about Aboriginal heritage.	Private.	D106	Nell Greig 19.12.2005.
Bhundoo / Bunuru, Clyde River	Pre contact to present day.	Resource collection, travelling route, teaching place.	The Clyde River runs into Batemans Bay.	Acknowledge and protect heritage values. Maintain use and access. Manage in partnership with the Aboriginal community.	Oral history book. Interpretive signage. Register in AHIMS #1, 15. Dual naming potential. Protocols / LEP / DCP/ CMP to consider heritage values	Private and National Park.	D42	Jennifer Stewart. 09.11.2005. Tom Davis 18.12.2005. Les Simon 3.11.2005. Trisha Ellis 4.2.2006. Boot 2002 : 328.
Bood-Jarn Hanging Mountain, Moruya.	Pre contact to present day.	Resource collection, travelling route and teaching place.	West of Moruya.	Maintain use and access. Manage in partnership with the Aboriginal community.	Oral history. Register in AHIMS #1, 15. Dual naming potential.	Deua National Park. Ongoing use for resource collection. Heritage values currently acknowledged.	D110	Dave Tout 25.1.2006.
Broulee [Boat Harbour] Ceremony	Early contact period.	Resource collection.	Precise location unknown.	Acknowledge heritage values	Oral history book. Interpretive signage at Broulee in conjunction with other heritage values.	Various.	MG 7	Fletcher 1854 – 1859 in Book Collectors Society of Australia [1991: 29].
Coila Lake, Bora Ground.	Early to mid 1900s.	Meeting place.	Southwest side of Coila Lake.	Acknowledge and protect heritage values. Maintain use and access.	Register in AHIMS #1, 15. Protocol / LEP / DCP/ CMP to consider heritage values. Educate landholder generally about Aboriginal heritage.	Private.	D112	Trisha Ellis 1.6.2006. Lionel Mongta 2.1.2006.
Donalds Creek, birthing pools, Moruya.	Pre contact to present day.	Resource collection birth and meeting place.	Donalds Creek flows into the Deua / Moruya River.	Acknowledge and protect heritage values. Maintain use and access. Manage in partnership with the Aboriginal community.	Register in AHIMS #1, 15, 20. Oral history book. CMP to consider heritage values.	Deua National Park. Ongoing use for resource collection and meeting place.	D118	Trisha Ellis 4.2.2006.
Durras Beach Cave	Early to mid 1900s.	-	On the headland on Durras Beach, north of Durras Lake.	Acknowledge and protect heritage values. Maintain use and access. Manage in partnership with the Aboriginal community.	Oral history book. Register in AHIMS #1, 15.	National Park.	D48	Trisha Ellis 7.6.2006. Georgina Parsons 6.6.2006

Gulaga [Mt Dromedary]	Pre contact to present day.	Teaching, resource collection and travelling route.	West of Tilba Tilba.	Ongoing acknowledgment and protection of heritage values. Maintain use and access. Manage in partnership with the Aboriginal community.	Board of Joint Management in consultation with the broader Aboriginal community. Oral history book. Protocols / LEP / DCP to consider heritage values of broader landscape.	Aboriginal Owned / Jointly managed National Park. Surrounded by private and state forest.	D233	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. Eileen Morgan 1992, in Ellis 1991.
Horse Island, carving and marked trees.	Pre contact to early to mid 1900s.	Burial and living place.	Within Tuross Lake.	Acknowledge and protect heritage values.	Oral history. Register in AHIMS #1, 15. Protocol / LEP / DCP to consider heritage values. Educate landholder generally about Aboriginal heritage.	Private.	D191	Alan Mongta 25.11.2005. Vivienne Mason 5.1.2006.. Vanessa Mason 5.1.2006. Dave Tout 25.1.2006.
Jimmy's Point.	Pre contact to present day.	-	Wallaga Beach	Acknowledge and protect heritage values. Maintain use and access. Manage in partnership with the Aboriginal community.	Oral history. Register in AHIMS #1, 15. Manage in consultation with the Aboriginal community.	National Park.	D255	Trisha Ellis 4.2.2006.
Larry's Mountain	Pre contact to present day.	Travelling route.	North west of Moruya. Precise location of significant area unknown.	Acknowledge and protect heritage values. Maintain use and access. Manage in consultation with the Aboriginal community.	Register in AHIMS #1, 15. Oral history book. Protocol / LEP / DCP to consider heritage values.	Private / National Parks.	D82	Trisha Ellis 4.2.2006. Dave Tout 25.1.2006.
McGregors Creek, Moruya.	Pre contact to present day.	Travelling route, meeting and teaching place.	Runs into the Deua river.	Acknowledge and protect heritage values. Maintain use and access. Manage in consultation with the Aboriginal community.	Register in AHIMS #1, 15, 20. Protocol / LEP / DCP / CMP to consider heritage values.	Deua National Park / Private. Ongoing use as a meeting and teaching place.	D124	Trisha Ellis 4.2.2006.
Mogo, carved curribunkle tree.	Early contact period.		Past the cemetery at Mogo on the old highway, now location of a farmhouse on the flat as you go down the hill.	Acknowledge heritage values.	Oral history book.	It got burnt.'	new	Dave Carpenter in Ellis 1991.
Moruya, Ceremonial grounds.	Early contact period.	Meeting place.	Moruya Golf Course and Moruya TAFE area.	Acknowledge and protect heritage values	Register in AHIMS #1, 15. Oral history book. LEP / DCP to consider heritage values	Eurobodalla Shire Council and Department of Education. Dramatically altered.	D137	Trisha Ellis 4.2.2006. Thelma Josephine Ellis and Ursula Rose Connell 1991 in Ellis.
Moruya Deua River	Pre contact to ongoing.	Teaching, resource collection, travelling route, meeting and living place.	Moruya River to the Moruya township bridge. Deua River from the bridge to the ranges. Including 8-Mile waterhole.	Acknowledge heritage values and historical use of area. Maintain use and access.	AHIMS registration #1, #2. Protocols / LEP / DCP / CMP to take into account Aboriginal heritage values. Interpretive signage. Oral history book.	Upper reaches within National Park, lower section predominantly private. Moderately altered by development. Ongoing use for teaching, resource collection and meeting.	D149, D119	Mary Duroux 6.2.2006. Jennifer Stewart 09.11.2005. Trisha Ellis 4.2.2006. Sister Bernice Smith Bega 1966 in Ellis 1991. See also Alexander Weather Head diaries 'Leaves from my life' 1891: 9.

Moruya, Mangroves.	Pre contact to ongoing.	Resource collection.	North Head Rd, east of the Moruya Quarry at 0491342, 3762160.	Protection of heritage values.	AHIMS # 1. LEP / Environmental zoning to protect habitat of totemic species [Sea Eagle Nest].	Intertidal zone. Private.	D97	Maureen Davis 19.12.2005. Beryl Brierley
Mummuga Head, Mummuga Lake.	Pre contact to present day.	Resource collection.	Headwaters of Mummuga Lake.	Acknowledge heritage values and historical use of area. Maintain use and access. Manage in partnership with the Aboriginal community.	Register in AHIMS #1, 15. Oral history book.	National Park	D239	Marg Harris 9.3.2006.
Najanuka [Little Gulaga].	Pre contact to present day.	Resource collection.	East of Tilba Tilba, immediately east of Princes Hwy.	Maintain use and access. Acknowledge heritage values.	AP nomination. Aboriginal community land managers. LEP / DCP to consider heritage values of broader landscape. Interpretive signage [Tilba Tilba].	Aboriginal Owned	D256, G 84	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. Merv Penrith Wallaga Lake, in Ellis 1991.
Narooma, Pirrimbir tree	Early contact period.	Conflict	Precise location unknown.	Acknowledge heritage values.	Oral history book.	?	G 70	Mathews 1904: 242-243, 250 – 251.
Nerrigundah caves	Mid 1900s	-	Precise location unknown.	Acknowledge and protect heritage values. Maintain use and access. Manage in partnership with the Aboriginal community.	Register in AHIMS #1, 15. Oral history book.	Private / State Forests	D194	Ronnie Mason 5.1.2006.
Nelligen Mountain, Nelligen	Pre contact to mid 1900s.		Percy Davis knew a traditional song about Nelligan Mountain.	Acknowledge heritage values.	Oral history book. Protocols / LEP / DCP to consider heritage values of broader landscape.	Private / state forests.	new	Percy Davis [Batemans Bay 1965] in Ellis 1991.
Tomaga River, Bora ground.	Early contact period.	Meeting place.	North side of Tomaga River.	Acknowledge and protect heritage values. Maintain use and access. Manage in partnership with the Aboriginal community.	Aboriginal community land managers. Protocols / LEP / DCP to consider heritage values of broader landscape. Register in AHIMS #1, 15.	Aboriginal Owned.	D102	Keith Nye 1.3.2006.
Trunketabella [Nyungabilly] Lake.	Mid 1900s	-		Acknowledge and protect heritage values.	AHIMS # 1. LEP / Environmental zoning to protect habitat of totemic species [Black Swan]. Notify landowner of heritage significance.	Private.	new	Des Picalla 1965 in Ellis.
‘Two sisters’, rock formation.	Pre contact to present day.	-		Acknowledge and protect heritage values. Maintain use and access. Manage in partnership with the Aboriginal community.	Managed in accordance with AP Plan of Management. Protocols / LEP / DCP to consider heritage values of broader landscape.	Declared Aboriginal Place. Private.	D225	Jennifer Stewart 09.11.2005. Alan Mongta 25.11.2005. Mary Duroux 6.2.2006. Les Simon

Whittakers Creek.	Pre contact to present day.	Resource collection place.	Flows into Brou Lake.	Acknowledge and protect heritage values. Maintain use and access. Manage in partnership with the Aboriginal community.	AP nomination in conjunction with Brou Lake. LEP / DCP / CMP to consider heritage values. Register in AHIMS #1, 15.	National Park / Private.	D226	Jennifer Stewart 09.11.2005. Ronnie Mason 5.1.2006. Les Simon
TRAVELLING ROUTES								
Batemans Bay to Monga	Pre to early contact period.	Resource collection		Further investigate heritage theme in partnership with the Aboriginal community.	Seek further advice on draft travelling route map. Liaise with State Forests.	Private / National Parks / State Forest / ESC.	NEW	Boot 2002: 465
Braidwood to Moruya / Moruya to Braidwood.	Pre to early contact period.	Ceremonial / Assisting European exploration.		Further investigate heritage theme in partnership with the Aboriginal community.	Seek further advice on draft travelling route map. Utilise Cobowra LALCs Deua River research project outcomes when available. Liaise with State Forests.	Private / National Parks / State Forest / ESC.	NEW	Boot 2002: 465 / 466.
Braidwood to Mumbulla	Pre to early contact period.	Ceremonial		Further investigate heritage theme in partnership with the Aboriginal community.	Seek further advice on draft travelling route map. Liaise with State Forests.	Private / National Parks / State Forest / ESC.	NEW	Boot 2002: 465
Broulee / Moruya to Mumbulla	Pre to early contact period.	Ceremonial		Further investigate heritage theme in partnership with the Aboriginal community.	Seek further advice on draft travelling route map.	Private / National Parks / ESC.	NEW	Boot 2002: 463
Clyde Mountain to Buckenbowra [Corn Trail].	Pre to early contact period.	Resource collection and living places.	Clyde Mt south east to the Buckenbowra River.	Manage in partnership with the Aboriginal community. Acknowledge Aboriginal heritage values.	Interpretive sign.	National Parks.	D43, G 71	Dave Tout 25.1.2006.
Clyde River Crossing, 'Fairy Dale' Punt, Batemans Bay	Mid 1900s.			Acknowledge Aboriginal heritage values.	Oral History book.	Waterway.	D41	
Clyde [Bhundoo] River to Moruya River	Pre to early contact period.	-		Further investigate heritage theme in partnership with the Aboriginal community.	Seek further advice on draft travelling route map.	Private / National Parks / ESC.	NEW	Boot 2002: 464, 329.
Gulaga to Mt Kosciuszko, via Tuross River / Wadbilliga River / Belowra Valley	Pre to early contact period.	Resource collection, spiritual place.		Further investigate heritage theme in partnership with the Aboriginal community.	Seek further advice on draft travelling route map. Liaise with State Forests.	Private / State Forests / National Park / ESC.	D178	John Mumbler 25.11.2005. Boot 2002: 328. Beryl Brierley 19.12.2005.
Jembaicumbene to Batemans Bay and Murramarang	Pre to early contact period.	Assisting European exploration.		Further investigate heritage theme in partnership with the Aboriginal community.	Seek further advice on draft travelling route map.	Private / State Forests / National Park / ESC.	NEW	Boot 2002: 466, 464
Marka Point to Bodalla	Pre to early contact period.	Conflict		Further investigate heritage theme in partnership with the Aboriginal community.	Seek further advice on draft travelling route map.	Private / National Park / ESC.	NEW	Boot 2002: 463.

Moruya to Bodalla	Pre to early contact period.	Assisting European exploration.		Further investigate heritage theme in partnership with the Aboriginal community.	Seek further advice on draft travelling route map.	Private / National Park / ESC.	NEW	Boot 2002: 463
Moruya to Bendethra.	Pre to early contact period.		Majors Creek Mt Rd to Araluen, Araluen Rd to Mt Merricumbean. From Mt Merricumbean along the Oulla Fire Trail to Burra Ck and Moruya River.	Further investigate heritage theme in partnership with the Aboriginal community.	Seek further advice on draft travelling route map. Utilise Cobowra LALCs Deua River research project outcomes when available. Liaise with State Forests.	Private / State Forests / National Park / ESC.	NEW	Karen Lee, Trisha Ellis 2006.
Murramarang to Moruya River via Batemans Bay, Nelligen and Runnyford.	Pre to early contact period.	Assisting European exploration.		Further investigate heritage theme in partnership with the Aboriginal community.	Seek further advice on draft travelling route map. Liaise with State Forests.	Private / State Forests / National Park / ESC.	NEW	Boot 2002: 463
Shoalhaven to Gulaga / Mumbulla.	Pre to early contact period.	Resource collection, spiritual, and living places.		Further investigate heritage theme in partnership with the Aboriginal community.	Seek further advice on draft travelling route map. Liaise with State Forests.	Private / State Forests / National Park / ESC.	D234	John Mumbler 25.11.2005.
Tomago River to Batemans Bay	Pre to early contact period.	Conflict		Further investigate heritage theme in partnership with the Aboriginal community.	Seek further advice on draft travelling route map.	Private / National Park / ESC.	new	Boot 2002: 463.
Ulladulla to Moruya via Buckenbowra	Pre to early contact period.	Assisting European exploration.		Further investigate heritage theme in partnership with the Aboriginal community	Seek further advice on draft travelling route map. Liaise with State Forests.	Private / State Forests / National Park / ESC.	D31 / new	Boot 2002: 463, Trisha Ellis, Ron Nye.
Wallaga Lake to Ulladulla along coast.	Pre to ongoing.	Resource collection and living places.		Acknowledge and protect Aboriginal heritage values. Maintain access and use. Manage in partnership with the Aboriginal community.	Protocols / LEP / DCP to consider heritage values, including the requirement to access heritage places.	Private / National Park / ESC. A few sections of this route have been acknowledged for their Aboriginal Heritage Value, including the section between Congo and [Bingi Bingi] Tuross.	D44, G 26	Harriett Walker and Pam Flanders.
Wallaga Lake community to the Wallaga Lake Bridge walking route.	Pre to ongoing.	Resource collection.		Acknowledge and protect Aboriginal heritage values. Maintain access and use. Manage in partnership with the Aboriginal community.	Protocols / LEP / DCP to consider heritage values.	Aboriginal Owned / National Park / Private.	D287	Chris Griffiths' consults 16.3.2006.

APPENDIX TWO: EUROBODALLA HERITAGE TIME LINE



APPENDIX THREE: SUMMARY OF IDENTIFIED SPECIES

COMMON NAME	SCIENTIFIC NAME ⁶⁸	DHURGA NAME ⁶⁹	HERITAGE VALUE	LOCATION / RANGE
Pacific Black Duck	<i>Anas superciliosa</i>	Umbarra	Totemic species	Wetlands throughout Australia, 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.
COMMON NAME	SCIENTIFIC NAME	DHURGA NAME	HERITAGE VALUE	LOCATION / RANGE

⁶⁸ Hardwick, RJ 2001. Slater, Slater and Slater 1995. Cruse, Stewart and Norman 2005. Renwick and the Wreck Bay Community 2000. Costermans 2002.

⁶⁹ H Hale 1846 [1968] pp 106 – 116, 479. See also Eades, Diana Kelloway 1976.

White-headed Pigeon	Columba leucomela	Guriwal / Jerriwonga	Food source	Coastal forests eastern Australia.
Turquoise Parrot	Neophema pulchella	-	Food source	Grasslands and woodlands southeast Australia.
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	Bimbulla	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.

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, 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

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	H ₂ O	Nadu	Healing	Gulaga, bendethra

APPENDIX FOUR: CONSULTATION SUMMARY

EUROBODALLA ABORIGINAL HERITAGE STUDY Stage three: March to August 2007 SUMMARY OF COMMUNITY CONSULTATIONS / MEETINGS / SIGNIFICANT DISCUSSIONS		
MEETING / CONSULTATION	DATE	
Inception meeting, Eurobodalla Shire Council, Moruya. Ron Nye and Susan Donaldson.	23.03.07	Aboriginal research assistant, workshop locations, ESC staff contacts, ESC heritage guidelines and payment schedule.
Telephone discussion. Rob McKinnon [DEC] and Susan Donaldson	03.04.07	DEC roles and structure regarding cultural heritage and this project.
Telephone discussion. Noeline Leha [Merrimans LALC] and Susan Donaldson.	03.04.07	Community lisison, workshop strategy, project update
Telephone discussion. Vanessa Mason [Wagonga LALC] and Susan Donaldson.	03.04.07	Community lisison, workshop strategy, project update. AP nominations, DEC cultural heritage processes.
Telephone discussion. Tom Slookee [Steering Committee] and Susan Donaldson.	04.04.07	Community lisison, workshop strategy, project update
Telephone discussion. Georgina Parsons [Gadu Elder] and Susan Donaldson	04.04.07	Community lisison, workshop strategy, project update
Telephone discussion. Norman Russell [Mogo LALC] and Susan Donaldson.	04.04.07	Community lisison, workshop strategy, project update
Telephone discussion. Athol Callagan [Batemans Bay LALC] and Susan Donaldson.	04.04.07	Community lisison, workshop strategy, project update
Telephone discussion. Norman Parsons [Cobowra LALC] and Susan Donaldson.	04.04.07	Community lisison, workshop strategy, project update. DEC / ESC / LALC heritage management processes and mapping techniques.
Telephone discussion. Trisha Ellis [DEC / Cobowra / Steering Committee].	18.04.07	Community lisison, workshop strategy, project update. Additional research materials required, Aboriginal research assistants.
Telephone discussion.	09.05.07	Aboriginal research assistants.

Karen Lee [Cobowra LALC / steering committee] and Susan Donaldson		
Telephone discussion. Gavin Andrews [Aboriginal Liaison Officer, Environmental Planning Landscapes & CMA Support Division Department of Environment and Climate Change].	23.05.07	Comprehansive Coastal Assessment [completed March 2007]: Cultural Heritage Data Audit and cultural values mapping. Planning and cultural heritage management.
Telephone discussion. Kath Shilling [DEC] and Susan Donaldson	23.05.07	Oral history booklet potentials for Eurobodalla Shire.
Telephone discussion. George Curtis [NSW Department of Planning] and Susan Donaldson	23.05.07	South Coast Regional Strategy and Eurobodalla Settlement Strategy. LEP processes.
Community workshop, Batemans Bay. Agnes Towers – Custodian, Dannielle Towers – DEC, Bob Slockee – CMA, Susan Donaldson – ECS	28.05.07	Management and recognition of Aboriginal cultural heritage: cultural landscape mapping, legal processes, ownership of information, previous recommendations and issues.
Telephone discussion. Rob McKinnon [DEC] and Susan Donaldson	29.05.07	AHIMS sites map for researching. Coffs Harbour and Bega Heritage Studies.
Telephone discussion. Michael Hood [DEC] and Susan Donaldson	29.05.07	Research materials requested.
Telephone discussions. Lionel Mongta, Maureen Davis and Susan Donaldson	29.05.07	Workshop notification.
Steering Committee Meeting: Eurobodalla Shire Council, Moruya. Susan Donaldson, Trish Ellis, Karen Lee, Michelle Davis (Cobowra LALC), Mary Duroux, Noeline Leha, Maria Walker (Merrimans LALC), Robert Slockee, (SRCMA) Ron Nye, Deb Lenson, Anita Brunhuber, Tamara Clarkson, Norman Lenehan (ESC).	01.06.07	General guidance / instructions: project tender update.
Telephone discussion. Phil Boot [DEC]	01.06.07	DEC roles regarding cultural heritage: Planning and Aboriginal Heritage section [Michael Hood] and Cultural Heritage Division [Paul House].
Community Workshop, Wallaga Lake. Pam Flanders, Merv Penrith, Shirley Foster, Harold Harrison, Maria Walker, Ken Campbell, Harriett Walker, Marg Darcy, Valerie	05.06.07	Management and recognition of Aboriginal cultural heritage: cultural landscape mapping, legal processes, ownership of information, previous recommendations

Andy, Vanessa Mason, Julie Ann Ursula Cole, Irene Leon and Susan Donaldson.		and issues.
Community Workshop, Moruya. Georgina Parsons, Voilet Carriage, Maureen Davis, Mary Duroux, Michelle Davis, Michelle Davison, Karen Lee, Dorie Moore, Mary Mongta, Lionel Mongta and Susan Donaldson.	06.06.07	Management and recognition of Aboriginal cultural heritage: cultural landscape mapping, legal processes, ownership of information, previous recommendations and issues.
Telephone discussion. Trisha Ellis [Cobowra LALC / DEC / Steering Committee] and Susan Donaldson. Fred Marr [TAFE] and Phil Boot [DEC archeologist].	08.06.07	Dual naming, Dhurga linguists and potential projects. Potential TAFE project collaboration. Discussion of current cultural heritage management frameworks.
Meeting, Eurobodalla Shire Council, Moruya. Paul Middleton [IT], Ron Nye and Susan Donaldson. Deb Lenson [Environment] and Susan Donaldson.	19.06.07	Mapping and management potentials. Project update.
Meeting, DEC, Queanbean. Micheal Hood [Manager of Planning and Aboriginal Heritage], Phil Boot [Archeologist] and Susan Donaldson.	20.06.07	Cultural Heritage Management options and current processes. Project update and general discussions. Assessment of cultural heritage reports.
Telephone discussion. Iris White [TAFE] and Anita Brunhuber [TAFE].	25.06.07	Cultural Heritage Management options and current processes
Community Workshop, Wallaga Lake. Pam Flanders, Merv Penrith, Harold Harrison, Maria Walker, Harriett Walker, Micheal Parsons and Susan Donaldson.	26.06.07	Summary of previous workshop. Presentation of draft management options and time line. Discussion of mapping processes and other matters.
Community Workshop, Moruya. Georgina Parsons, Voilet Carriage, Maureen Davis, Karen Lee, Trisha Ellis, Mary Mongta, Lionel Mongta, John Norman Russell [Mogo LALC], Paul Mongta, Robert Davis and Susan Donaldson.	27.06.07	Summary of previous workshop. Presentation of draft management options and time line. Discussion of mapping processes and other matters including concerns relating to previous stages of the project.
Telephone discussions. Georgina Parsons, Maureen Davis and Les Simons. Liasie with National Archives of Australia, Department of Veterine Affairs [Bob Noble] and the Department of Births Deaths and Marriages.	6.7.07	Community feedback. Networking in relation to War Veterines and birth and death records as per previous recommendations.
Telephone discussions.	9.7.07	Dual naming and interpretve signage.

Utta Besold [Dhurga Linguist]. Maureen Davis [Gadu Elder].		Historical material collection.
Meeting, Eurobodalla Shire Council, Moruya. Paul Middleton [Manager of IT], Tamara Clarkson [Manager of Planning] and Heidi Webber [Mapping / Planning]. Meeting, Wagonga LALC, Narooma. Vivienne Mason and Susan Donaldson Meeting DEC, Narooma. Tony Baxter [DEC: Area Manager] and Susan Donaldson	12.07.07	Present and discuss map request. Project update. Feedback on previous stages and recommendations. Discussion of cultural heritage management. As above.
Telephone discussion. Paul House [DEC: Manager Cultural Heritage].	19.07.06	Cultural Heritage Management options and current processes. Project update and general discussions. Feedback on previous recommendations.
Meeting, Eurobodalla Shire, Moruya.	02.07.07	Discussion of draft report and maps
Telephone discussion. Sue Feary [DEC: Aboriginal Regional Heritage Study Co-ordinator].	08.08.07	
Steering Committee Meeting: Eurobodalla Shire Council, Moruya.	10.07.07	Presentation of draft report.
Meeting, Wagonga LALC Vivienne Mason et al.	12.07.07	Presentation of draft report.
Meeting, DECC Narooma. Tony Baxter.	12.07.07	Discussion of draft report.
Meeting ESC, Moruya Tamara Clarkson, Deb Lenson, Anita Brunhuber	02.07.07	Discussion of draft report.
Meeting, Moruya. Ron Nye	07.08.07	Discussion of draft report.
Meeting: DECC Queanbean. Sue Feary	08.08.07	Discussion of draft report.

APPENDIX FIVE: AMENDMENTS TO STAGE TWO REPORT

Pages 12, 20, 33, 122: Maria Walker not Mariah Walker.

Page 27: Mary Ellen Andy was the midwife, not Zeta. 'Pa' should read 'Pardy'. 'Moving' should read 'fostered'. Add '1969 married Terry Connell and had 3 children Ursula, Craig and Paul'.

Page 67: Delete '[dec]' at para four.

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APPENDIX SIX: TENDER BRIEF

EUROBODALLA SHIRE ABORIGINAL HERITAGE STUDY STAGE 3 TO INTEGRATE ABORIGINAL ARCHIVAL AND ORAL HISTORY RESEARCH FEBRUARY 2007

1. Introduction

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. The study is designed to explore how an holistic assessment of Aboriginal heritage values can be undertaken and then built into land use planning and Environmental

Impact Assessment (EIA). The study represents a departure from previous work in NSW and extends its focus beyond the management of archaeological sites and objects, towards the integration of natural and cultural heritage and consideration of the full range of traditional, historic and contemporary values of Aboriginal communities. The project is being managed by Ron Nye (ESC Aboriginal Heritage Officer) and

directed by the Project Steering Committee. The steering committee comprises representatives involved in Aboriginal Cultural Heritage Management, local government, Southern Rivers Catchment Authority and Local Aboriginal Land Councils and other interested Aboriginal people, and has a majority of Aboriginal members. The project is scope to run over 3 years. The work stipulated in this brief will be undertaken in 2007 as stage 3 of an overall heritage study project.

2. Scope and Objectives

The overall aims of the Eurobodalla Aboriginal Heritage Study are to:

- Comprehensively assess and map the historic (post contact) and contemporary Aboriginal cultural heritage values in conjunction with local communities to complement knowledge on existing customary values and archaeological sites in order to build a more complete picture of the cultural landscape of the study area.
- Begin trialing a holistic approach to integrating Aboriginal cultural heritage into landuse planning and Environmental Impact Assessment (EIA).
- Establish effective mechanisms for community involvement in landuse planning in the study area and a basis for communication between Government, landowners and the community about Aboriginal Heritage.

The project encompasses the Eurobodalla Local Government area comprising of Mogo, Cobowra, Bodalla, Wagonga and parts of Batemans Bay and Merrimans Local Aboriginal Land Council (LALCs) areas. Also within the study area are registered Native Title Claimants and Aboriginal people that are represented by Elders and other community groups, as well as individual knowledge holders that have no declared affiliations with representative bodies. These Aboriginal people that reside within the study area live in a mix of urban and rural areas and have potentially varied perspectives on heritage management and access to land for cultural purposes. The work set out in this contract is designed to provide a context for identifying and understanding the social and historic values of places and significant landscapes to Aboriginal peoples who live within the study area and to gain information in relation to the cultural importance of plants and animals. These can include, but are not restricted to, mission sites, old camps, areas associated with people's working lives and areas used for teaching and recreation. These places are generally not considered during EIA and council Heritage Studies. The research specified in this tender is designed to illustrate the range of post-contact places that need to be identified and factored into heritage management in NSW. The research will be limited to investigating the particular time period since occupation by non-Indigenous people from European contact.

The overall project has four stages, including:

Stage 1 – Research / data audit Review existing reference material relevant to this study area and

identify a list of Aboriginal people on European contact and places, as well as producing an annotated bibliography and historical narrative to provide a context for the project.

Stage 2 – Field Work

Undertake consultation and survey with Aboriginal communities and individuals to collect, document and map Cultural Heritage information

Stage 3 – Aboriginal Values Report and Mapping. In consultation with Aboriginal knowledge holders,

amalgamate and review information from all sources. Consolidate information spatially and thematically. Identify and recommend appropriate mechanisms for the recognition and future management of the consolidated information.

Stage 4 – Future Planning Report. Investigate and recommend ways that the broad historic and

contemporary Aboriginal Heritage values arising from 1-3 can be integrated into future cultural heritage management and land use planning and EIA procedures. This will involve a review of existing and potential legislative structures, mechanisms and processes (e.g.: MoU's, hand-back leases, ILUA's etc) for formalising Aboriginal Culture and Heritage co-management, which recognise the legal constraints incumbent upon respective land tenures and management agencies.

3. Study tasks

Preamble: Stage One of the project has been completed and the report "*Eurobodalla Aboriginal*

Cultural Heritage Study South Coast New South Wales" Goulding Heritage

Consulting Pty Ltd, March 2005 has been released. Stage Two of the project has been completed and the report *Stories About the Eurobodalla by Aboriginal People* by Susan Dale Donaldson, Environmental &

Cultural Services, July 2006 has been released. Stage Three of the project (this brief) aims to consolidate and review existing information sources to create a coherent picture of the Aboriginal history of the

Eurobodalla. It is also designed to inform preparation of a booklet on the Aboriginal people of the Eurobodalla. Some of the information obtained in previous stages of the project may be best understood and valued in the context of the booklet and/or may not be in a form that can be captured by Council's planning and land use processes. An important aspect of this stage will be to determine the most appropriate mechanisms for acknowledging places and storylines identified in previous Stages.

Tasks

1. Participate in a scoping meeting with project steering committee members in Moruya during the first week of the project to confirm project methodology, tasks, timing, risk and information management issues. Identify contacts in the Aboriginal community, including in the respective LALCs for ongoing liaison and

to identify local Aboriginal persons to assist with the project in a paid capacity.

2. Review information from Stage 1 & 2 reports, eg identify where duplications have occurred, confirm locations, etc

3. Add information about existing places and add new places by researching other oral history sources eg interviews undertaken for Coastal Custodians, tapes and records held in AIATSIS and other sources suggested by the AHS committee.

4. Identify those places warranting further investigation to determine location, context or significance. If additional information is required seek endorsement from the Committee and provide recommendations of what is necessary.

5. Determine how the information for each place would be best understood, valued and managed, eg as part of an historical narrative, as an individual place, as part

of a complex of places or in relation to a theme.

6. Address recommendations arising from the Stage 2 report and any other issues raised by Aboriginal communities during the gathering of information for stages 1 and 2.

7. Compare the oral and historical layers with the archaeological sites layer (available from DEC for this project) to illustrate where there has been continuity of use and/or significance of places.

8. Where appropriate, combine places/storylines into strategic spatial 'nodes' that reflect historical events, with a view to doing a management plan for the node eg Garlandtown, Nerrigundah.

9. Prepare maps at appropriate scales for the themes described in Stage 1 and 2 inclusive but not restricted to: linear pathways inclusive of dreaming, customary and contemporary use; location of resource collection; teaching places; working and living (on Aboriginal reserves, as fringe dwellers, in towns)

10. Identify the issues related to mapping and management of associated place information. Clarify mapping use and strengths and weaknesses of different mapping approaches.

11. Development of management objectives, actions and/or recommendations for places based on their cultural and/or scientific significance. Compile a prioritised list of actions relating to management and protection of places and/or identify where further research is required. Priorities should reflect the opinions of Aboriginal people with associations with the place.

12. From the information gathered identify any particular places that are worthy of further investigation for nomination as an Aboriginal Place under Section 84 of the National Parks & Wildlife Act or other form of statutory protection.

13. Clearly define with people who provide information what is public, Land Council/Community and individual/family information. Only public information should be provided in the public final report.

14. Liaise with the Aboriginal Heritage Committee, LALCs, Elders Groups and other relevant local groups to ensure that they have the opportunity to participate in the research.

15. Liaise with Eurobodalla Shire Council, Department of Environment and Conservation and Southern Rivers Catchment Management Authority.

16. Prepare report/s that situates place information from oral and written sources into a historical narrative about the Aboriginal people of the Eurobodalla. The narrative is to use a time line, with a major focus being to illustrate how Aboriginal people have contributed to the cultural, social and economic fabric of the Eurobodalla.

4. Project Outcomes

Prepare a report and maps that contain site number, descriptions of each location of importance to the communities, activities undertaken within the location, current land status (eg National Park, freehold, council reserve etc) and where applicable the Land Council and Elders group recommendations for future use or planning for a location.

Provide an excel spreadsheet giving site name and AMG co-ordinate that will allow upload of information into DEC GIS system.

Provide recommendations of sites/places for possible nomination as Aboriginal Places or other forms of protection.

Provide recommendations for incorporation of maps into Council strategic planning

The final report will be in word format and pdf format with 10 bound copies provided for distribution as determined by the Steering Committee as well as suitable format on CD – all in accordance with information management protocols determined by the Steering Committee.

Timeframe: Project tasks should be completed by August 2007.

5. Information Required

In response to the brief, expressions of interest should include:

- Information relating to the qualifications, experience and role of each member of the study team;

- The names and contact numbers of two referees who can attest to the performance of the contractor in relation to the type of work outlined in the brief
- Demonstrated experience in working effectively with Aboriginal people.
- Demonstrated experience in assessing social data and developing management requirements for heritage places.
- Experience in GIS and working with maps.
- Examples of previous work of a similar nature
- A detailed timetable for the completion of the project;
- A schedule of the information and services required from Council;
- Details of public liability, workers compensation and professional indemnity insurance;
- A detailed fee proposal giving a breakdown of fees per task, participants and proposed staging of payments, including disbursements.

6. Selection Criteria

The selection criteria that will be used to select the preferred tenderer are as follows (weighted as indicated):

- A demonstrated appropriate method (30%);
- Experience in carrying out similar projects (30%);
- Ability to formulate clear and concise reports (10%);
- Demonstrated successful outcomes for other organisations (10%);
- Project management and the allocation of tasks to study team members based on experience (10%); and
- Fee proposal (10%);

7. Note to Tender

- Council acknowledges the right of the contractor to subcontract or delegate all or part of the work to another party. The contractor will however continue to be responsible to the Council for the quality and timeliness of the work.
- All necessary equipment is to be supplied by the contractor.
- The fee is inclusive and the responsibility for taxation, superannuation, workers, compensation, indemnity insurance, leave and the like is borne by the contractor.
- All fees relating to printing, documentation, travel, communication, project management and the like are the responsibility of the contractor.
- The relation of the contractor to Council is that of independent contractor and principal and it shall perform the Services and all acts and agreements requested by Council in accordance with its own methods;
- Nothing in this agreement shall be construed as restricting Council from entering into other agreements of a similar nature with other parties for the provision of the service or services of a substantially similar nature;
- Any person employed by the Contractor will be the employee of the Contractor and no such person will be or be construed to be the employee of Council by virtue of this Agreement. Nothing contained in this Agreement will cause a relationship between Council and any such person to be construed as one of employer and employee.
- The Contractor will not have the authority to, and will not bind Council to any agreement or otherwise hold itself as being authorised by this Agreement and the Contractor shall indemnify Council in respect of all representations, promises or agreements made in breach of this clause by any representative and/or agent of the Contractor.
- The Consultant must hold a Professional Indemnity Insurance Policy appropriate to the Consultant's activities. This must be a Policy that is not on a standard "claims made" basis. The Consultant should provide to Council evidence of the currency of its insurance cover at the

commencement of the project and upon renewal of the insurances through the life of the project. The Consultant must ensure that each subconsultant must have and maintain insurance cover equivalent to that required by the Consultant during their engagement. If a notice of cancellation of the Consultant's insurance is given, the Consultant must cease to operate on the Council contract and immediately notify Council.

8. Fees

An indicative budget of up to \$25,000.00 has been allocated to this project. This includes any disbursements. Fees may be paid in lump sum on completion of the project or in stages as milestones are achieved.

9. Information Available

Ron Nye, Aboriginal Heritage Officer, will assist to provide information that is relevant to the project to the successful tenderer. The consultant must also have regard to similar projects carried out in Bega Valley Shire, Shoalhaven City Council and in Coffs Harbour.

10. Project Management

The project is to be managed and supervised by Deborah Lenson. Environment Team Leader, Eurobodalla Shire Council who may be contacted on (02) 4474 1216 and Sue Feary, Archaeologist, Department of Environment and Conservation on (02) 6298 0329.

11. Application

Interested consultancies must submit expressions of interest by close of business Friday 9th March 2007. Queries about the project can be directed to Sue Feary, on the above telephone number or sue.feary@environment.nsw.gov.au



EUROBODALLA SHIRE COUNCIL

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