

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

PLACE DETAILS						
Name of Item/Place	CULLENDULLA CREEK					
Other Name/s Former Name/s	-					
Item type (if known)	Archaeological and cultural landscape					
Item group	Aboriginal					
Item category (if known)	Occupational site, Organic resource area, Other – Aboriginal, Place of significance, Shell midden,					
Area, Group, or Collection Name	-					
Street number & name	-					
Suburb/Town	Surfside, Long Beach, Batemans Bay, Cullendulla,				Postcode	
Local Government Area/s	Eurobodalla					
Property description – Lot & DP						
Location - Lat/long	Latitud e				Longitu de	
Location - AMG (if no street address)	Zone		Easting	Refer also to Appendix C	Northi ng	
Owner of property	Eurobodalla Shire, Department of Environment and Conservation and private.					
Current use	<p>The portion of Cullendulla Creek managed by the Department of Environment and Climate Change as the Cullendulla Nature Reserve is used in accordance with the Plan of Management which allows for low key recreational activities, prohibits camping and promotes special features in particular mangroves, dunes and Aboriginal cultural associations.</p> <p>The portion of the area managed by Eurobodalla Shire Council as public land is used in accordance with the Plan of Management which allows for day use and associated activities.</p> <p>The portion of the area held under private ownership is used as determined by the private land holders, within statutory regulations.</p>					
Former Use						

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

Level of Significance	State <input type="checkbox"/>		Local <input checked="" type="checkbox"/>	
LEP Definition (if to be listed in the LEP)	Aboriginal Heritage Conservation Area			
LEP Listing (public or non-public)	Schedule 5 (public inventory) <input checked="" type="checkbox"/>		Schedule 5 (confidential inventory) <input checked="" type="checkbox"/>	
Statement of significance	<p>Cullendulla Creek is an important meeting, teaching, camping and feeding place for people affiliated with the Walbunja tribe of Yuin people.</p> <p>Cullendulla Creek is particularly important historically, as it contains evidence of pre and post contact Aboriginal cultural associations. The actual name of the place is of Aboriginal origin; 'Cullendulla' is the Dhurga word for the Creek, now known as Cullendulla Creek.</p>			
DESCRIPTION				
Physical Description	<p>Cullendulla Creek is classified as a tidal flat, tidal creek extending south from Ironbark Range within Benandarah State Forest and flows into Batemans Bay between the townships of Surfside and Longbeach, gaining shelter from Square Head [Estuary Management Framework #825 Cullendulla Creek].</p> <p>The Cullendulla Creek catchment covers an area of approximately 16.7 square kilometres; a number of minor unnamed creeks feed into the Cullendulla Creek tributary, which itself is subject to tidal influences for up to 3 kilometres upstream [Kinhill 1990: 2-14]. The immediately surrounding ecosystem is diverse, ranging from open woodlands in the upper catchment area, to mangrove and tidal flats towards the ocean.</p>			
Physical condition and Archaeological potential	<p>The Creek lies amidst by a number of environmental zones including rock platforms, beach and beach ridges, wetlands and forested areas [Kinhill 1990: 2-65]. Each of these zones contain archaeological evidence of pre contact land usage including shellfish collection and consumption on rock platforms, stone tool artefact production and camping in forested and ridgeline areas. It has also been estimated that there is high potential for Aboriginal burial sites to exist within the sandy beach ridgelines in the Cullendulla area [Kinhill 1990: 266].</p> <p>A number of these sites have been dated. Although one midden site was dated to be about 820 years old, it is estimated that Aboriginal occupation of the area dates back 6,000 years [Kinhill 1990: 2-66, 2-74].</p>			
Construction years	Start year		Finish year	Circa <input type="checkbox"/>
Modifications and dates				
Further comments				
HISTORY				
Historical notes	Oral history records relating to Aboriginal use of Cullendulla Creek date			

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

	back to the late nineteenth century, when memories of camping, collecting shellfish [Cockles = bimbullas] from the tidal flats and mud crabs from the creek and mangroves [Kinhill 1990: 2-69]. The mouth of Cullendulla Creek was reported to have been a place where Aboriginal people gathered annually to feast on mussels, mud oysters and shellfish [DECC 2002: 14].
THEMES	
<i>National historical theme</i>	National historical themes identified by the Australian Heritage Commission, are not applicable to Cullendulla Creek.
<i>State historical theme</i>	<p>A number of NSW State themes are applicable to Cullendulla Creek.</p> <p>1/ <i>Aboriginal culture.</i></p> <ul style="list-style-type: none"> • A number of campsites indicate a clear association with Aboriginal people's direct cultural experience of the locality. • The place name 'Cullendulla' is documented in early settler history as being of Aboriginal origin. • The shell midden indicates pre contact resource collection and consumption at the site. <p>2/ <i>Events</i></p> <ul style="list-style-type: none"> • Campsites are located along the banks of the creek. <p>3/ <i>Exploration</i></p> <ul style="list-style-type: none"> • Aboriginal trade route, also known as the 'Corn trail' is associated with Cullendulla Creek as a direct pathway into Batemans Bay. <p>4/ <i>Science</i></p> <ul style="list-style-type: none"> • Archaeological research site [Boot. <p>5/ <i>Land Tenure.</i></p> <ul style="list-style-type: none"> • Place name 'Cullendulla' originates from the Aboriginal language of the area. <p>6/ <i>Education</i></p> <ul style="list-style-type: none"> • Due to its high natural and cultural resource value, the area continues to be utilized as a teaching place, both formally by the ANU and informally by elders teaching their grandchildren. <p>7/ <i>Leisure</i></p> <ul style="list-style-type: none"> • In association with recreation and gaining subsistence, a fish lookout was built in the area.
APPLICATION OF CRITERIA	
Historical significance SHR criteria (a)	Cullendulla Creek has been utilised for cultural purposes by Aboriginal people for an estimated 6,000 years. Aboriginal people are documented as utilising the locality for culturally specific forms of subsistence, ceremony, recreation, teaching and residing [Donaldson: 2006: 41].

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

Historical association significance SHR criteria (b)	-
Aesthetic significance SHR criteria (c)	-
Social significance SHR criteria (d)	<p>Aboriginal people from the Walbunja tribe are strongly associated with Cullendulla Creek for social, cultural and spiritual reasons.</p> <p>Walbunja elder Georgina Parsons was told that her father camped at Cullendulla Creek as a child, with his mother and father [late 1800s to early 1900s]. Georgina's father's brother, Reg McLeod, leased land along Cullendulla Creek. He made a lookout using driftwood, so he could spot fish coming around the headland in the creek. 'We ate and sold the fish we caught. The main camping site in this area stretches around the western shores of Cullendulla Creek. The Carriage, Chapman, Mc Leod and Stewart families camped here, along with other families passing through.....'[Donaldson 2006: 41].</p> <p>During the 1940s Symalene Nye regularly visited Cullendulla Creek with her father, specifically for a 'good feed of oysters' [Symalene Nye in Donaldson 2006: 41]. Terry Parsons recalls fishing during the 1950s with his father Cyril Parsons from either side of Cullendulla Creek. They would find bimbullas through the sand with their feet [Terry Parsons in Donaldson 2006: 41].</p> <p>In the 1960s Les Simon recalls camping on the banks of Cullendulla Creek with his great grandfather Harry Chapman. The Chapman and Davis extended families, including Percy Davis and Herbert Chapman and their friends camped here in school holidays and on weekends being 'fed by the ocean and the creek'. Black fish, bream and flathead were caught using a twinned reed line. Blue swimmers are speared; whilst mud oysters, lobsters, mud crabs, bimbullas [cockles], muttonfish [abalone] and mussels are caught by hand at low tide. Sharks and stingrays often get trapped up the creek in low tide; the sharks are eaten. [Les Simons and William Davis in Donaldson 2006: 41].</p> <p>Shellfish continue to be prepared and eaten in the location traditionally used to eat and prepare shellfish and other seafood; a shell midden marks the spot on the western side of the rocky point protruding into Surfside Beach [Georgina Parsons 15.12.2005].</p> <p>Violet and her family regularly camped at Cullendulla Creek in Christmas holidays. They would fish, swim, and collect Oysters. The main camping area was on the west side of the creek. It was easy to walk across the creek to access the eastern side of the creek. We would walk up the creek in low tide to collect mud crabs, take them back to camp to eat them [Violet Parsons 6.4.2006].</p>

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

	Trisha Ellis recalls collecting bimbullas at Surfside, near Cullendulla Creek with her mother, Patricia Ellis [Trisha Ellis 4.2.2006].			
Technical/Research significance SHR criteria (e)				
Rarity SHR criteria (f)	-			
Representativeness SHR criteria (g)	-			
Integrity	-			
HERITAGE LISTINGS				
Existing Heritage listing/s	Other Local, State, Commonwealth statutory listing or non-statutory listings for this item. Eg. AIMS.			
	AHIMS			
	Register of the National Estate: Natural [18850]			
INFORMATION SOURCES				
Include conversations, management or conservation plans, other heritage studies etc.				
Type	Author/Client	Title	Date	Repository
Oral history	Donaldson, Susan	Stage two: Eurobodalla Aboriginal Heritage Study – Aboriginal people's stories about the Eurobodalla.	2006	http://www.esc.nsw.gov.au/AboriginalHeritageStudy/aboriginalHeritage.html
Documented history	Goulding, Megan & Waters, Kate.	Stage one: Eurobodalla Cultural Aboriginal Heritage Study – historical documentation.	2005	http://www.esc.nsw.gov.au/AboriginalHeritageStudy/aboriginalHeritage.html

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

Plan of Management	Department of Environment and Conservation	Cullendulla Creek Nature Reserve: Plan of Management	2004	http://www.environment.nsw.gov.au/resources/parks/PoMfinalCullendullaNR.pdf
Plan of Management	Eurobodalla Shire Council			ESC
Local Environment Study	Kinhill on behalf of Eurobodalla Shire Council.	Cullendulla Creek: Local Environment Study.	1990	ESC
Written	Boot P	Cullendulla Creek: Local Environment Study: section 2.3 archaeology.	1990	DECC
		Estuary Management Framework #825 Cullendulla Creek		http://dbforms.ga.gov.au/pls/www/npm.ozest.show_mm?pBlobno=9406

RECOMMENDATIONS

Recommendations	Manage in partnership with the Aboriginal community. Maintain Aboriginal heritage values through site protection and ongoing use of land and waterways.
-----------------	---

AUTHOR INFORMATION

Name of study or report	Eurobodalla Aboriginal Heritage Study – Stage 4	Year of study or report	2008
Item number in study or report			
Author of study or report	Donaldson, Susan and Barry, Garret.		
This form completed by	Susan Donaldson	Date	June 2008

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

IMAGES


Image caption	Cullendulla Creek entrance into Batemans Bay.				
Image year	2008	Image by	Donaldson	Image copyright holder	



Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

IMAGES					
Image caption	Cullendulla Creek.				
Image year	2008	Image by	Donaldson	Image copyright holder	
					

Aboriginal Heritage

Assessment of Heritage Significance – public

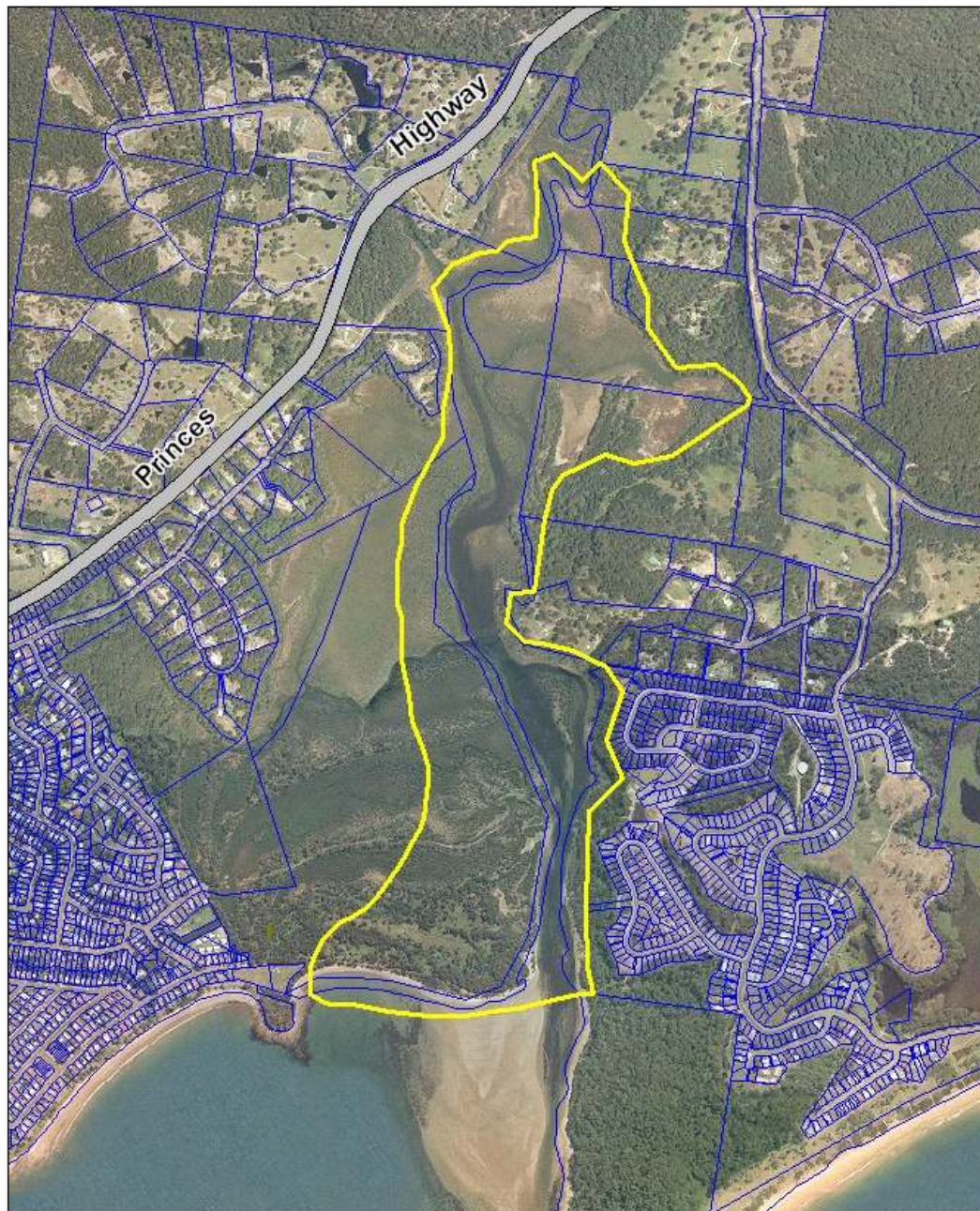
WARNING: contains reference to deceased persons.

MAPPING					
Map caption	Cullendulla Creek				
Map date	2008	Map by	Barry and Donaldson	Map copyright holder	
Item/place boundary description	Cullendulla Creek				
LEP Mapping Definition	Item – Aboriginal <input type="checkbox"/>		Conservation Area – Aboriginal <input type="checkbox"/>		

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



EUROBODALLA ABORIGINAL HERITAGE STUDY VOL. 4

Heritage Conservation Area No. 11

Name:

Boundary of HCA



Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

PLACE DETAILS									
Name of Item/Place	'Hanging Rock' Catalina.								
Other Name/s Former Name/s	-								
Item type (if known)	Complex								
Item group	Aboriginal Recreation and entertainment Utilities - Water.								
Item category (if known)	Occupational site, Organic resource area, Post-contact Site. Fresh water								
Area, Group, or Collection Name	-								
Street number & name									
Suburb/Town	Catalina					Postcode	2536		
Local Government Area/s	Eurobodalla								
Property description – Lot & DP									
Location - Lat/long	Latitude				Longitude				
Location - AMG (if no street address)	Zone		Easting	Refer also to Appendix C	Northi ng				
Owner of property	Eurobodalla Shire Council								
Current use	Recreation and cultural activities and car park.								
Former Use	Recreation and cultural activities.								
Level of Significance	State <input type="checkbox"/>					Local <input checked="" type="checkbox"/>			
LEP Definition (if to be listed in the LEP)	Place of Aboriginal Heritage Significance - Heritage Conservation Area								
LEP Listing (public or non- public)	Schedule 5 (public inventory)					Schedule 5 (confidential inventory)			

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

public)		
Statement of significance	<p>'Hanging Rock' is a highly significant meeting, teaching, resource collection and recreational place to Aboriginal people with associations to the Batemans Bay area. After the establishment of the Batemans Bay Aboriginal Reservation in 1902, the area was used as a meeting place.</p> <p>During this period, intergenerational social bonds were forged between families camped at 'hanging rock' whilst cultural traditions were practised and transmitted to younger generations of Aboriginal custodians.</p>	
DESCRIPTION		
Physical Description	Presently, the site consists of six brown iron stone boulders, located on the banks of Hanging Rock Creek, immediately adjacent to George Bass Drive, Catalina.	
Physical condition and Archaeological potential	-	
Construction years	Start year 	Finish year Circa <input type="checkbox"/>
Modifications and dates	Up until 1994 "Hanging Rock" was a tall brown ironstone pillar located on the banks of Hanging rock Creek.	
Further comments	See historical notes below.	
HISTORY		
Historical notes	-	
THEMES		
National historical theme	-	
State historical theme	Aboriginal Cultures.	
APPLICATION OF CRITERIA		
Historical significance SHR criteria (a)	As industries developed and the settlement of Batemans Bay expanded the government established the Batemans Bay Aboriginal Reservation in 1902; previously located in the vicinity of the current day Batemans Bay High School. During this period, living areas outside of the designated Aboriginal Reservation were established on the fringes of Batemans Bay and in pockets within the township by Aboriginal families. Many of these seasonally and self-determined living places aligned with traditional, pre contact camping places. Oral and documented history tell of how <i>Walbanga</i> objected to living	

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

	<p>on the Batemans Bay Aboriginal Reservation, instead choosing to camp closer to Hanging Rock Creek where conditions were more favourable.</p> <p>‘Hanging Rock’ became a local geographical reference point and meeting place for <i>Walbanga</i> people and their itinerant kin. An ironstone pillar once stood on the banks of the creek whilst a she oak tree grew up and around it, appearing as if the rock was hanging out of the tree. Hanging Rock was as tall as a power pole. Although the tree died of natural causes decades ago, the rock continued to be called ‘Hanging Rock’ and the nearby creek was granted the same name.</p> <p>Throughout the 1950s the area surrounding Hanging Rock was bush land and boats parked along Hanging Rock Creek. Deep pools formed with the incoming tide and made for a good place to swim. Mud Crabs were caught in Hanging Rock Creek whilst Wallabies, Kangaroos, Rabbits, Echidna, <i>wanga</i> [Pigeons] and other <i>budjarn</i> [birds] were collected from the surrounding bush lands.</p> <p>A number of Aboriginal families camped here, lived off the sea and worked at the nearby sawmill. People passing through the area would always camp at Hanging Rock, because of the fresh water stream. Although Hanging Rock was highly significant to Aboriginal people, the Council knocked it down in 1994; it was believed the rock was at risk of falling over and causing damage. Today, the general area where the Batemans Bay Library, the sports complex, the TAFE and University of Wollongong campus’ are located is officially known as ‘Hanging Rock’, after this site.</p>
Historical association significance SHR criteria (b)	-
Aesthetic significance SHR criteria (c)	-
Social significance SHR criteria (d)	<p>The ‘Hanging Rock’ area is socially and culturally significant to Aboriginal people for a number of reasons. The focal point within this area is Hanging Rock Creek, named after the iconic, Hanging Rock. Closely linked to Hanging Rock Creek are the nearby Joe’s Creek, Corrigans Beach and Observation Point. Together, these places formed the basis of social and economic life for Aboriginal families living in the area throughout the 1900s. The following oral accounts reveal why Aboriginal people, today and in the past attribute significance to the place [Donaldson 2006: 47].</p> <p>Hanging Rock itself was an ironstone pillar, said to have been as tall as a nearby power pole. The name evolved to describe how the rock towered or hung over the creek below. Once a sheoak tree grew out from around the rock, making the rock appear to hang out of the tree. Hanging Rock took on its own identity as a place of significance, primarily due to the social life that</p>

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

surrounded the site, which was widely recognised as a meeting place for Aboriginal people residing and passing through the area.

Hanging Rock was removed by the Eurobodalla Shire Council in 1997 to make way for traffic lights. The Aboriginal community has not emotionally recovered from the devastating effects caused when Hanging Rock was damaged. Large sections of the rock lay on the road verge on the banks of Hanging Rock Creek. The tree died of natural causes 20 years ago. The Hanging Rock was as tall as a power pole; the council knocked it down because they thought it might fall over close to the traffic lights.

The bush used to come down to the water here and boats once parked along Hanging Rock Creek, near Hanging Rock. People passing through the area would always camp at Hanging Rock, because there was a fresh water stream coming into the ocean there. It was the main meeting place. Mud Crabs were caught in Hanging Rock Creek. In the bush surrounding Hanging Rock Creek wallaby, kangaroo, black swans, rabbits, echidna, bush pigeons [wanga], eels [Gunyu], and other birds [budjarn] were caught for food [Jennifer Stewart. 9.11.2005].

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

Hanging Rock use to hang over the creek, it was red and tall. Georgina would like to see it 'put back together, made the way it was, maybe with concrete, that would be wonderful...' [Georgina Parsons 15.12.2005].

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

At Hanging Rock Creek, Terry Parsons dug prawns up through the sand and speared them with mingo stick [*Xanthorrhoea spp*] spears [Terry Parsons 18.12.2005]. Violet recalls the place where the Hanging Rock Creek enters Batemans Bay, near where the Coach House Marina is today, as a common swimming location. It was a deep, tidal creek, going into the [now] Catalina golf course area [Violet Parsons 6.4.2006].

The Parsons family had a permanent camp set up amongst the sheoak trees. Initially the family lived in a tent and later in a tin shack. The sheoak trees once stretched from Hanging Rock Creek all the way through to Corrigan Beach. '...we lived in an old shack – the walls were made from flattened kerosene tins. Paper was stuck on the inside of the walls for insulation. As kids we played around the rocks around Hanging Rock collecting bimbullas and oysters...it was a real meeting place, people were always dropping in, and it was a landmark. Hanging Rock Creek was an

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

	<p><i>important feeding ground for the families living at Hanging Rock. Reg McLeod, my mother's brother, delivered blocks of ice to the camp located behind hanging rock. ' Amy and Noelene, Georgina's first cousins [her mother's brother, Herbie Chapman's daughters] now at Wreck Bay, lived nearby, down the hill from the Batemans Bay hospital. They always visited the Parsons at Hanging Rock [Georgina Parsons 15.12.2005].</i></p> <p><i>Terry Parsons remembers living, not just camping, at Hanging Rock [Terry Parsons 18.12.2005]. Tom Davis remembers the Parsons having a square tent at Hanging Rock, with bits and pieces hanging off it [Tom Davis 18.12.2005].</i></p>			
Technical/Research significance SHR criteria (e)	-			
Rarity SHR criteria (f)	-			
Representativeness SHR criteria (g)				
Integrity	Unfortunately, the cultural integrity of the rock was dramatically diminished when the Eurobodalla Shire undertook road works in the immediate area.			
HERITAGE LISTINGS				
Existing Heritage listing/s	-			
INFORMATION SOURCES				
Include conversations, management or conservation plans, other heritage studies etc.				
Type	Author/Client	Title	Date	Repository
Written, graphic, oral history etc.	Name of person/author/artist etc	Title of the reference work (if applicable)		Where a copy of the image can be examined.
Written	Donaldson, S	Eurobodalla Aboriginal Heritage Study: Stage Two – Stories About the Eurobodalla by Aboriginal people.	2006	www.esc.nsw.gov.au
RECOMMENDATIONS				

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

Recommendations	Manage in partnership with Aboriginal custodians. Protect, maintain and acknowledge Aboriginal Heritage Values.		
AUTHOR INFORMATION			
Name of study or report	Eurobodalla Aboriginal Heritage Study – Stage 4	Year of study or report	2008
Item number in study or report			
Author of study or report	Susan Dale Donaldson and Garret Barry		
This form completed by	Susan Dale Donaldson	Date	May 2008

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

PLACES					
Image caption	Hanging Rock Creek				
Image year	2008	Image by	Donaldson	Image copyright holder	

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

PLACES					
Image caption	Hanging Rock				
Image year	2008	Image by	Donaldson	Image copyright holder	

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



Aboriginal Heritage

Assessment of Heritage Significance – public


WARNING: contains reference to deceased persons.



Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

PLACES					
Image caption	Hanging Rock – ‘Parsons camp’.				
Image year	2008	Image by	Donaldson	Image copyright holder	
					

MAPPING					
Map caption	Hanging rock, Hanging Rock Creek and Hanging Rock camp.				
Map date	2008	Map by	Donaldson	Map copyright holder	
Item/place boundary description	Hanging Rock Creek, coastal bushland, scattered rocky outcrop.				

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

LEP Mapping Definition	Item – Aboriginal 	Conservation Area – Aboriginal 
------------------------------	--	---

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



EUROBODALLA ABORIGINAL HERITAGE STUDY VOL. 4

Heritage Conservation Area No. 10

Name: Hanging Rock

Locality Batemans Bay

Boundary of HCA



Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

PLACE DETAILS									
Name of Item/Place	GRANDFATHER'S GULLY AND BEACH								
Other Name/s Former Name/s	'Chapman's Beach'								
Item type (if known)	Complex								
Item group	Aboriginal								
Item category (if known)	Organic resource area, Place of significance, Quarry.								
Area, Group, or Collection Name	-								
Street number & name	George Bass Drive								
Suburb/Town	Lilli Pilli						Postcode	2536	
Local Government Area/s	Eurobodalla								
Property description – Lot & DP									
Location - Lat/long	Latitude					Longitude			
Location - AMG (if no street address)	Zone		Easting	Refer also to Appendix C	Northi ng				
Owner of property	Eurobodalla Shire Council								
Current use	Beach related recreational and cultural activities.								
Former Use	Beach related recreational and cultural activities.								
Level of Significance	State <input type="checkbox"/>					Local <input checked="" type="checkbox"/>			
LEP Definition (if to be listed in the LEP)	Place of Aboriginal Heritage Significance - Heritage Conservation Area								
LEP Listing (public or non- public)	Schedule 5 (public inventory) <input checked="" type="checkbox"/>					Schedule 5 (confidential inventory) <input checked="" type="checkbox"/>			

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

Statement of significance	Grandfather's Gully and Beach is valued by the Aboriginal community as a camping, teaching, meeting and resource collection place. There are few places remaining in the locality where cultural activities can be undertaken in a private, natural environment.
---------------------------	--

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

DESCRIPTION						
Physical Description	Unnamed beach between Wimbie Beach and Circuit Beache, Lilli Pilli. Campsite located at 56 0248755 / 6038289.					
Physical condition and Archaeological potential	Ochre quarry within cliff face immediately below Denise Drive, Lilli Pilli at 56 0248705 / 6038112.					
Construction years	Start year		Finish year		Circa	<input type="checkbox"/>
Modifications and dates						
Further comments	-					
HISTORY						
Historical notes	-					
THEMES						
National historical theme						
State historical theme	Aboriginal cultures					
APPLICATION OF CRITERIA						
Historical significance SHR criteria (a)	-					
Historical association significance SHR criteria (b)	-					
Aesthetic significance SHR criteria (c)	-					

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

Social significance SHR criteria (d)	<p>The unnamed beach located in Lilli Pilli, at the end of Grandfather's Gully, between Wimbie and Circuit Beaches, is known by the Chapman family as "Chapman's Beach", after Henry Richard Chapman, born at Shannon View, Moruya, in the late 1800s [Donaldson 2006: 50]. The area contains a number of interlinked places of cultural heritage value primarily related to camping and resource collection sites, as well as the associated teaching of cultural practises. Grandfather's Beach is a sheltered pebbly beach with a fresh water creek draining into the ocean from Grandfathers Gully.</p> <p>The area was utilised throughout the 1960s and 70s as a camp and food gathering took place. Les Simon used to bring his family here when his children were young. At low tide lobsters were accessible at the north end of the beach. Muttonfish were also collected as well as Native Cherries and won-dharma bush from the surrounding bush land. Garara sticks, for making spears were also found in the surrounding bush lands.</p> <p><i>Violet Parsons also recalls camping at 'Chapman's Beach'. 'We would wait for the tide to go out before venturing onto the rocks to catch lobsters and muttonfish. The kids would get conks and muttonfish hiding beneath the seaweed.....We would always have a fire going before people went diving, so when they got out, they could get warm quickly. We feasted on the rocks, near where the food was collected. After having a fill of food at the beach, if there was any left they would take it home to share with family. There is a certain area for cooking and throwing away the shells, like the rubbish tip [ie Shell Middens].....lobsters are better boiled, so it was always good to take them home to cook, whereas Muttonfish and conks taste better when cooked on the hot coals' [Violet Parsons in Donaldson 2006: 50].</i></p>
Technical/Research significance SHR criteria (e)	-
Rarity SHR criteria (f)	-
Representativeness SHR criteria (g)	There are few examples in the Eurobodalla Shire of pre and post contact traditional camping grounds that continue to be utilised and valued by the Aboriginal community. Grandfather's Gully Beach is in good condition, although it is surrounded by development. As it is a sheltered, private beach, it is utilised for cultural purposes away from the public gaze.
Integrity	-

Aboriginal Heritage

Assessment of Heritage Significance – public


WARNING: contains reference to deceased persons.

HERITAGE LISTINGS				
Existing Heritage listing/s	Other Local, State, Commonwealth statutory listing or non-statutory listings for this item. Eg. AIMS.			
-	Register of the National Estate [Natural Values] #16228 Denhams Beach and Lilli Pilli Geological Sites.			
INFORMATION SOURCES				
Include conversations, management or conservation plans, other heritage studies etc.				
Type	Author/Client	Title	Date	Repository
	Register of the National Estate			http://www.environment.gov.au/cgi-bin/ahdb/search.pl?mode=place_detail;place_id=16228
Written	Donaldson, S	Eurobodalla Aboriginal Heritage Study: Stage Two – Stories About the Eurobodalla by Aboriginal people.	2006	www.esc.nsw.gov.au
RECOMMENDATIONS				
Recommendations	Manage in consultation with the Aboriginal community. Protection and acknowledge Aboriginal cultural heritage values.			
AUTHOR INFORMATION				
Name of study or report	Eurobodalla Aboriginal Heritage Study – Stage 4		Year of study or report	2008
Item number in study or report				
Author of study or report	Donaldson and Barry			
This form completed by	Susan Donaldson		Date	June 2008

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

IMAGES					
Image caption	Grandfather's Gully Beach, Lilli Pilli.				
Image year	2008	Image by	Donaldson	Image copyright holder	
					

IMAGES					
Image caption	Grandfather's Gully Beach, Lilli Pilli.				
Image year	2008	Image by	Donaldson	Image copyright holder	

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

MAPPING					
Map caption	Grandfather's Gully and Beach				
Map date	June 2008	Map by	Barry	Map copyright holder	
Item/place boundary description					
LEP Mapping Definition	Item – Aboriginal <input type="checkbox"/>		Conservation Area – Aboriginal <input checked="" type="checkbox"/>		

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



EUROBODALLA ABORIGINAL HERITAGE STUDY VOL. 4

Heritage Conservation Area No. 9

Name: Grandfather's Gully Beach

Locality Lilly Pilly

Boundary of HCA



Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

PLACE DETAILS									
Name of Item/Place	BARLINGS BEACH AND ISLAND COMPLEX								
Other Name/s Former Name/s	-								
Item type (if known)	Complex								
Item group	Aboriginal								
Item category (if known)	Organic resource area, Other – Aboriginal, Occupation site, Utility - Water								
Area, Group, or Collection Name	-								
Street number & name	George Bass Drive								
Suburb/Town	Tomakin					Postcode	2537		
Local Government Area/s	Eurobodalla								
Property description – Lot & DP									
Location - Lat/long	Latitude				Longitude				
Location - AMG (if no street address)	Zone		Easting	Refer also to Appendix C		Northi ng			
Owner of property	Eurobodalla Shire, Department of Lands, Batemans Marine Park.								
Current use	Car park, cultural activities and fishing.								
Former Use	Cultural activities and fishing.								
Level of Significance	State <input type="checkbox"/>					Local <input checked="" type="checkbox"/>			
LEP Definition (if to be listed in the LEP)	Place of Aboriginal Heritage Significance - Heritage Conservation Area								
LEP Listing (public or non- public)	Schedule 5 (public inventory) <input checked="" type="checkbox"/>					Schedule 5 (confidential inventory) <input checked="" type="checkbox"/>			

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

Statement of significance	<p>The heritage significance of Barlings Island relates traditional gender restricted Aboriginal customs, teaching and resource collection values. The area continues to be used today as a resource collection place and is revered for its association with traditional laws and customs.</p> <p>The heritage significance of ‘The Corner’ at Barlings Beach relates to a post contact fringe camp, teaching and resource collection values. The nearby fresh water spring was valued as a natural resource, in close proximity to sheltered living area and safe swimming / recreation area.</p>					
DESCRIPTION						
Physical Description	Barlings Island is a small rocky island extending from the north eastern end of Barlings Beach. It is access by foot at low tide. ‘The Corner’ is located in the northern eastern sheltered cove of Barlings Beach. Access to the corner is via the dirt track running along the northern boundary of the caravan park.					
Physical condition and Archaeological potential	<i>Pre contact archaeological potential is high; a number of burials have been located in the area. Post contact archaeological potential is moderate. The physical condition of the island is fine.</i>					
Construction years	Start year		Finish year		Circa	<input type="checkbox"/>
Modifications and dates	-					
Further comments	-					
HISTORY						
Historical notes	-					
THEMES						
National historical theme	-					
State historical theme	Aboriginal cultures					
APPLICATION OF CRITERIA						
Historical significance SHR criteria (a)	Throughout the 1960s Symalene Nye [born Batemans Bay 1930] and her children lived in the north eastern corner of Barlings Beach, sheltered by Barlings Island. Symalene’s husband built a humpy under the hill, in the corner for his family in the sand dunes, using an old army tent, corrugated iron and blankets. People camping at ‘the corner’ would collect bidhingga [Oysters / Ostrea angasi], yangga [lobsters/ Cherax sp], conks [Cockle / Anadara spp], muttonfish [Black-lipped Abalone / Haliotis ruber], black					

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

	periwinkles [Bembicium spp], sea squirt [Cunjevoi / Pyura stolonifera] and other shellfish in the rocks at low tide around Barlings Island. Families would also fish for waagal [Black Fish/ Girella elevata] and bari [Black Bream / Acanthopagrus butcheri] off Barlings Island at low tide. There were no fridges so the fish was always eaten fresh. The fish would feed the families camped at Barlings Beach as well as be sold at garages and at the Sydney markets. The families were 'self employed' fisher people [Sym Nye in Donaldson 2006: 51]. During this period, female residents avoided walking on Barlings Island, in accordance with gender restrictions bound in traditional Aboriginal Law.
Historical association significance SHR criteria (b)	-
Aesthetic significance SHR criteria (c)	-
Social significance SHR criteria (d)	<p>The following oral histories belong to Aboriginal people with connections to the local area and provide a snap shot of the cultural significance of 'the corner' fringe camp at Barlings Beach.</p> <p>Throughout the 1960s Symalene Nye and her children lived at 'The Corner', Barlings Beach, Tomakin. A lot of families came to 'the corner' at Christmas time, including the Campbell family who stayed during the holidays and when they were passing through. An unnamed fresh water creek flows into Barlings Beach here. Symalene used to sit on the creek bank to wash clothes, before boiling them in rinso. Passers by would admire her clean washing hang along 8-gauge wire. A peach tree and an apple tree continue to grow at the site where the family lived. A tin shack was built on the side of the tent. Within the tent there was a stone and cast iron chimney for cooking and a sandy floor. Symalene would cook apple pies, and rabbits – stewed, braised, stuffed and baked. She would salt smaller fish such as little mullet and Taylor. Symalene was pregnant with her daughters Judy [dec] and Gloria, now 44 years old, whilst living there.</p> <p><i>The site provided good access to the beach, especially for the 2-Tonne fishing truck owned by Symalene's husband. His family were fishermen from Mossy Point. As a kid Leonard Nye recalls chewing on Casuarina seeds to quench his thirst and bush cherries. When Symalene moved to Mogo, the Russell family from Bodalla moved into the campsite, continuing to use the area in much the same way as the Nye family [Symalene Nye 15.11.2005].</i></p> <p><i>As a child Lillian Nye travelled with her mother, Symalene and father between Barlings Beach and Meroo, to the north following the fish seasons. Spring and summer would be spent at Barlings Beach, whilst autumn and winter the family lived at Meroo [Lillian Nye 2.6.2006].</i></p>

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

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

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

"....Andrew Nye senior, his three son's Andrew Nye Junior, William Thomas Nye and Ronald Benjamine Nye and their families travelled from Meroo to Barlings Beach in their two –tonne truck and a 16-foot fibreglass converted sailing vessel, refitted as a fishing boat. The Nye family, the fishing nets and all their gear came down. In 1961 Symalene and Uncle Andrew 'Andy' Nye moved to Mogo. Uncle Andy owned the house next to the garage as well as the vacant block next door. Our family moved to Mogo in 1962. Later the same year the Russell family moved into the house next door to Uncle Andy's vacant block. My father, William Thomas Nye was Andrew Nye senior's brother. I am named after their other brother, my Uncle Ronald Ben Nye. The fibreglass boat is still being used today by Craig Nye and Andrew Nye Junior's son, Andrew Nye [Junior]. The beach and the township there was known as Barlings Beach, the whole area was then known as 'Sunpatch' and now it is Tomakin....The area known as Mossy Point was called Connell's Point, after the Connell family, my grandparents owned a house there...." [Ron Nye 30.5.2006].

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

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

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

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

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

	<p><i>The grassland behind Barlings Beach, between the Caravan Park and Red Hill Parade was also used as an airstrip. Leonard Nye recalls ‘Arty Erne’ landing his plane there. ‘He would spot the fish for dad, sometimes he couldn’t land, so he’d drop a message inside a sunshine milk tin out the window of the plane to let dad know where the fish were. ..’. In the late 1960s Leonard burnt the grassland in order to attract rabbits to the new growth. He had to wait until a northerly wind, so that the fire would burn towards the beach. At that time he and 6 other people, caught 156 pairs of rabbits and sold them to the CSIRO [Leonard Nye 13.11.2005].</i></p> <p>The following oral histories belong to Aboriginal people with connections to the local area and provide a snap shot of the cultural significance of Barlings Island.</p> <p>Barlings Island is associated with Aboriginal mythological stories relating to the creation of a local totem species. In accordance with traditional Aboriginal lore, camping on Barlings Island is not permitted. When living at Barlings Beach, Keith recalls fishing around Barlings Island. The older men would carry the boys across the channel so they could fish out on the rocks [Keith Nye in Donaldson 2006: 53].</p> <p>Sym has walked <i>around</i> Barlings Island, but never gone onto the island because it is a place of significance to Aboriginal men. Symalene was told that girls were not to go on top of the island. Symalene Nye has informed Tammie Nye, her granddaughter, the same rule. The family was permitted to fish for black fish and bream around Barlings Island at low tide, by traveling in rowing boats and dragging nets [Symalene Nye in Donaldson 2006: 53].</p> <p>‘Dad caught fish at low tide near Barlings Island in a deep hole that would naturally trap all the fish as the tide ran out; black fish and bream would get stuck, he’d take a kero light at midnight and easy bring home 3 – 4 boxes without any trouble’ [Leonard Nye in Donaldson 2006: 53].</p> <p><i>Further details relating to the spiritual significance of Barlings Island remain confidential.</i></p>
Technical/Research significance SHR criteria (e)	-
Rarity SHR criteria (f)	-
Representativeness SHR criteria (g)	-

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

Integrity	-			
HERITAGE LISTINGS				
Existing Heritage listing/s	Barlings Beach Aboriginal Place immediately south.			
INFORMATION SOURCES				
Include conversations, management or conservation plans, other heritage studies etc.				
Type	Author/Client	Title	Date	Repository
Written	Donaldson S	Eurobodalla Aboriginal Heritage Study [Stage Two] Stories About the Eurobodalla by Aboriginal People: Eurobodalla Aboriginal Heritage Study.	2006	Eurobodalla Shire Council, Department of Environment and Climate Change and Environmental and Cultural Services, NSW.
Written	Wesson S	Barlings Beach Aboriginal Place Nomination Anthropological Investigation	1996	Department of Environment and Climate Change.
Written	Eurobodalla Shire Council	Barlings Beach Aboriginal Place Plan of Management	2008	Eurobodalla Shire Council and Department of Environment and Climate Change.
RECOMMENDATIONS				
Recommendations	Manage in partnership with Aboriginal custodians. Protect, maintain and acknowledge Aboriginal Heritage Values across cultural landscape incorporating Barlings Beach Aboriginal Place.			
Name of study or report	Eurobodalla Aboriginal Heritage Study – Stage 4		Year of study or report	2008
Item number in study or report				
Author of study or report	Susan Dale Donaldson and Garret Barry			
This form completed by	Susan Dale Donaldson		Date	May 2008

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

IMAGES

Image caption	Access into Barlings Beach camp and Island				
Image year	2008	Image by	Donaldson	Image copyright holder	



Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



IMAGES					
Image caption	Creek flowing into Barlings Beach				
Image year	2008	Image by	Donaldson	Image copyright holder	

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

IMAGES					
Image caption	'the corner' camp Barlings Beach				
Image year	2008	Image by	Donaldson	Image copyright holder	



IMAGES					
Image caption	Barlings Island.				
Image year	2008	Image by	Donaldson	Image copyright holder	

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



MAPPING

Map caption	Barlings Beach				
Map date	2008	Map by	Barry and Donaldson	Map copyright holder	
Item/place boundary description	North eastern extent of Barlings Beach				
LEP Mapping Definition	Item – Aboriginal <input type="checkbox"/>		Conservation Area – Aboriginal <input type="checkbox"/>		

Aboriginal Heritage

Assessment of Heritage Significance – public


WARNING: contains reference to deceased persons.



EUROBODALLA ABORIGINAL HERITAGE STUDY VOL. 4

Heritage Conservation Area No. 8

Name:

Boundary of HCA 

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

PLACE DETAILS										
Name of Item/Place	BENGELLO CREEK									
Other Name/s Former Name/s	Moruya Beach. North Heads Beach.									
Item type (if known)	Complex									
Item group	Aboriginal									
Item category (if known)	Occupational site, Organic resource area, Other – Aboriginal, Post-contact Site.									
Area, Group, or Collection Name	'Bengello'									
Street number & name	George Bass Drive									
Suburb/Town	Moruya Broulee					Postcode		2537		
Local Government Area/s	Eurobodalla									
Property description – Lot & DP										
Location - Lat/long	Latitude					Longitude				
Location - AMG (if no street address)	Zone		Easting		Refer also to Appendix C		Northings			
Owner of property	Eurobodalla Shire Council									
Current use	Bushland managed according to a Property Vegetation Plan and cultural activities.									
Former Use	Natural bushland utilised for cultural activities.									
Level of Significance	State <input type="checkbox"/>					Local <input checked="" type="checkbox"/>				
LEP Definition (if to be listed in the LEP)	Place of Aboriginal Heritage Significance - Heritage Conservation Area									
LEP Listing (public or non-public)	Schedule 5 (public inventory) <input checked="" type="checkbox"/>					Schedule 5 (confidential inventory) <input type="checkbox"/>				

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

Statement of significance	The heritage significance of Bengello Creek relates to burial, camping, meeting, spiritual, travelling, teaching and resource collection values. The significance of Bengello Creek interconnects with areas of social and cultural heritage values to the north [Broulee] and south [Garlandtown and Moruya]. The Creek itself holds spiritual significance as well as providing foods and natural resources for the families who have lived there. The area continues to be used today as teaching and resource collection place. The area continues to be revered for its spirituality.					
DESCRIPTION						
Physical Description	Bengello Creek enters the Bengello Beach between Moruya North Heads and Broulee.					
Physical condition and Archaeological potential	<i>Given the ongoing use and occupation of the coastal strip and local knowledge pertaining to the Bengello Creek area, there is a high potential for the area to pre contact archaeological materials; a number of artefacts have been located in the area. Given the post contact use of the area, there is also a high potential for post contact archaeological materials to be present in the area.</i>					
Construction years	Start year		Finish year		Circa	<input type="checkbox"/>
Modifications and dates	-					
Further comments	-					
HISTORY						
Historical notes	-					
THEMES						
National historical theme	-					
State historical theme	Aboriginal cultures					
APPLICATION OF CRITERIA						
Historical significance SHR criteria (a)	During mid 1900s a number of local Aboriginal families camped at Bengello Creek, enjoying a private, semi traditional lifestyle, whilst engaging in the local cash economy by participating in the seasonal farming and fishing industries. Nearby Garland Town was the centre of local socialisation. The Moruya Army Barracks were located close by at Garland Town. Aboriginal people's interaction with the defence forces is not well documented, however we known that the people camping at Bengello Creek participated in					

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

	defending the coast line during World War 1 and World War 11 in exchange for food rations and canvas tents which were set up at Bengello.
Historical association significance SHR criteria (b)	-
Aesthetic significance SHR criteria (c)	-
Social significance SHR criteria (d)	<p>The following oral histories belong to Aboriginal people with connections to the local area and provide a snap shot of the social and cultural significance Bengello Creek area.</p> <p><i>In January 1962, Carol Larritt [born Moruya 1940] and her family were camping at Bengello Creek, when Carol Larritt Jnr was born in Moruya. They camped there to be close to seasonal work [in Moruya and Bodalla]. The Holmes and Cruse families were also camped at Bengello at the time. They had army tents set up, 10 people living in each. The fresh water Bengello Creek ran into the beach there. They caught huge goannas and collected 'food relief' from the police station. Fishing was good, pipis, muttonfish, oysters, lobsters and other fish. They would walk into Moruya via the Aerodrome with food vouchers for food supplies like flour to make damper, potatoes, fairy margarine and sunshine milk powder. They would have curried pipis and rice, muttonfish rissoles, boiled battered or fried, boiled lobster and oyster patties [Carol Larritt in Donaldson 2006:56].</i></p> <p><i>Beryl Brierley [born Central Tilba 1932] recalls Casey Brierley, Bill Holmes and their family living on Bengello Creek. The Campbell family also camped there, because there was plenty of good bush food and seafood in the area [Beryl Brierley in Donaldson 2006:56].</i></p> <p><i>'.....Going to places with family to fish and have lunch is part of our culture...it always has been.' People lived along Bengello Creek in order to access the fresh water from the creek, from the beach right up to the horse farm, west of George Bass Drive. The Brierley family have always collected pipis from the 'Moruya Beach' [Bengello Beach], the women and children collecting pipis whilst the men went fishing. '....There is good fishing on this beach in mullet season when the community come together to pull in the nets. This was the way it was. [John Brierley in Donaldson 2006: 57].</i></p> <p><i>During the 1970s Georgina Parsons and her brothers went to Bengello Creek to spear eels; '...we made our own spears, just like our father taught us .' [Georgina Parsons in Donaldson 2006: 56].</i></p>

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

When living at Garland Town, Trisha and her mother and grandmother would fish between the aerodrome and Broulee, along Bengello Beach collecting oysters and pipis [Trisha Ellis in Donaldson 2006: 56].

During the 1950s, after doing chores on a Saturday, Maureen and her brothers and sisters would go to Moruya Beach [Bengello Beach], and walk along to Broulee. At this time, the coastal road ran along the beach. Later, this road was washed away in a big sea. Maureen recalls days on the beach with her mother, Beryl Brierley and all the kids, waiting to help the men as they brought in the fishing nets. The kids would clean out the seaweed caught within the net and help put the fish into baskets. They would take fish home to feed the family, sell fish on the beach to passers by or put the fish on the back of the truck to be taken away, presumably to a market or shop. If there were no truck, they would row the fish back to Brierley's ramp, on the Moruya River at Brierley's Homestead near the airport. They had a griller rack permanently located in the sand dunes, not far from where the airport wind sock was originally located. They would cook up their catch here [Maureen Davis in Donaldson 2006: 56].

In 1950 there were too many people camped at 'the corner' Barlings Beach, so the Campbell's moved to Wallaga Lake and Bermagui; the Cruse, Larrit, Holmes families moved to Bengello and the Nyes and Brierley stayed at Barlings / Broulee. Billy Holmes [wf] led the way to Bengello, taking his kids Peter, Jimmy and Gooa with him. Ben recalls his father, Basil Andy also being there. Gooa found a box of 3R3 bullets buried in the sand, probably hidden by the German Army [BJ Cruse 2008].

The area between North Moruya Heads and Broulee are places used for collecting bush resources William remembers the time when the army sought his family's advice on traditional Aboriginal survival techniques. Ernie Brierley and others showed them traditional skills through using the bush in the Bengello Creek area. [William Davis Jnr in Donaldson 2006: 56].

The camping area was on the north side of the Creek, within the sheltered sand dune area. The Aboriginal camp occupied by the Holmes family was previously in the vicinity of 56 0243525 / 6026814. Mrs Holmes was Ernie Brierley's sister. The Brierley's lived on the Moruya River, not far from Bengello Creek [per comm. 24.7.08 Tom Butler].

Salmon caught on the Bengello Beach in summer north east currents; they could be trapped at the northern end of the beach towards Broulee. The salmon was supplied to the Greenseas cannery at Narooma and Eden. The Holmes's fishing truck was always parked on the north side of the Creek, where the existing sandy access track is. They would travel to Moruya with a truckload of fish, along the Bengello Beach or via the old coastline access track past the airport. This road now has a footbridge replacing the old wooden vehicle bridge at 56 0243288 / 6026517.

Reeds in creek used for basket weaving; Lomandra white section eaten and used for weaving; sour berry white berry eaten; pig face fruit and moisture; Banksia nectar used as a sweetener; Wattle seeds collected for making flower to make damper. The ladies did this whilst the men fished on Bengello Beach. Kids collected pipis on the beach. Yabbies were caught in

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

	<p>Bengello Creek, up stream in the fresh water. On big tides the creek would open up and be flushed with ocean water. Bream, Flat head, mullet also caught in the creek after it has been opened.</p> <p>Tom lived in the corner of Barlings Beach with the Butler and Nye families. From time to time Tom would walk along Bengello Beach enroute to North Moruya Heads or Moruya Township. He would visit the Holmes family who were camping at Bengello Creek, he would have a cup of tea and keep going.</p> <p>Bengello 'Bingilo' = pregnant = woman's place. In 1950 there were too many people camped at 'the corner' Barlings Beach, so the Campbell's moved to Wallaga Lake and Bermagui; the Cruse, Larrit, Holmes families moved to Bengello and the Nyes and Brierley stayed at Barlings / Broulee. Billy Holmes [wf] led the way to Bengello, taking his kids Peter, Jimmy and Gooa with him. Ben recalls his father, Basil Andy also being there. Gooa found a box of 3R3 bullets buried in the sand, probably hidden by the German Army [per comm. BJ Cruse 2008].</p> <p>Details pertaining to the spiritual significance of the area remain confidential.</p>
Technical/Research significance SHR criteria (e)	-
Rarity SHR criteria (f)	-
Representativeness SHR criteria (g)	
Integrity	

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

HERITAGE LISTINGS				
Existing Heritage listing/s	-			
INFORMATION SOURCES				
Include conversations, management or conservation plans, other heritage studies etc.				
Type	Author/Client	Title	Date	Repository
Written	Donaldson S	Eurobodalla Aboriginal Heritage Study [Stage Two] Stories About the Eurobodalla by Aboriginal People: Eurobodalla Aboriginal Heritage Study.	2006	Eurobodalla Shire Council, Department of Conservation and Environmental and Cultural Services, NSW.
RECOMMENDATIONS				
Recommendations	Manage in partnership with Aboriginal custodians. Protect, maintain and acknowledge Aboriginal Heritage Values across cultural landscape. Bengello Creek HAC consult with Mogo LALC, John Brierley, Carol Larrit, Tom Butler, Peter Holmes.			
Name of study or report	Eurobodalla Aboriginal Heritage Study – Stage 4		Year of study or report	2008
Item number in study or report				
Author of study or report	Susan Dale Donaldson and Garret Barry			
This form completed by	Susan Dale Donaldson		Date	May 2008

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

IMAGES					
Image caption	Bengello Creek				
Image year	2008	Image by	Donaldson	Image copyright holder	



IMAGES					
Image caption	Access to camping place				
Image year	2008	Image by	Donaldson	Image copyright holder	

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



IMAGES

Image
caption

Bengello Beach

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

Image year	2008	Image by	Donaldson	Image copyright holder	



Aboriginal Heritage

Assessment of Heritage Significance – public

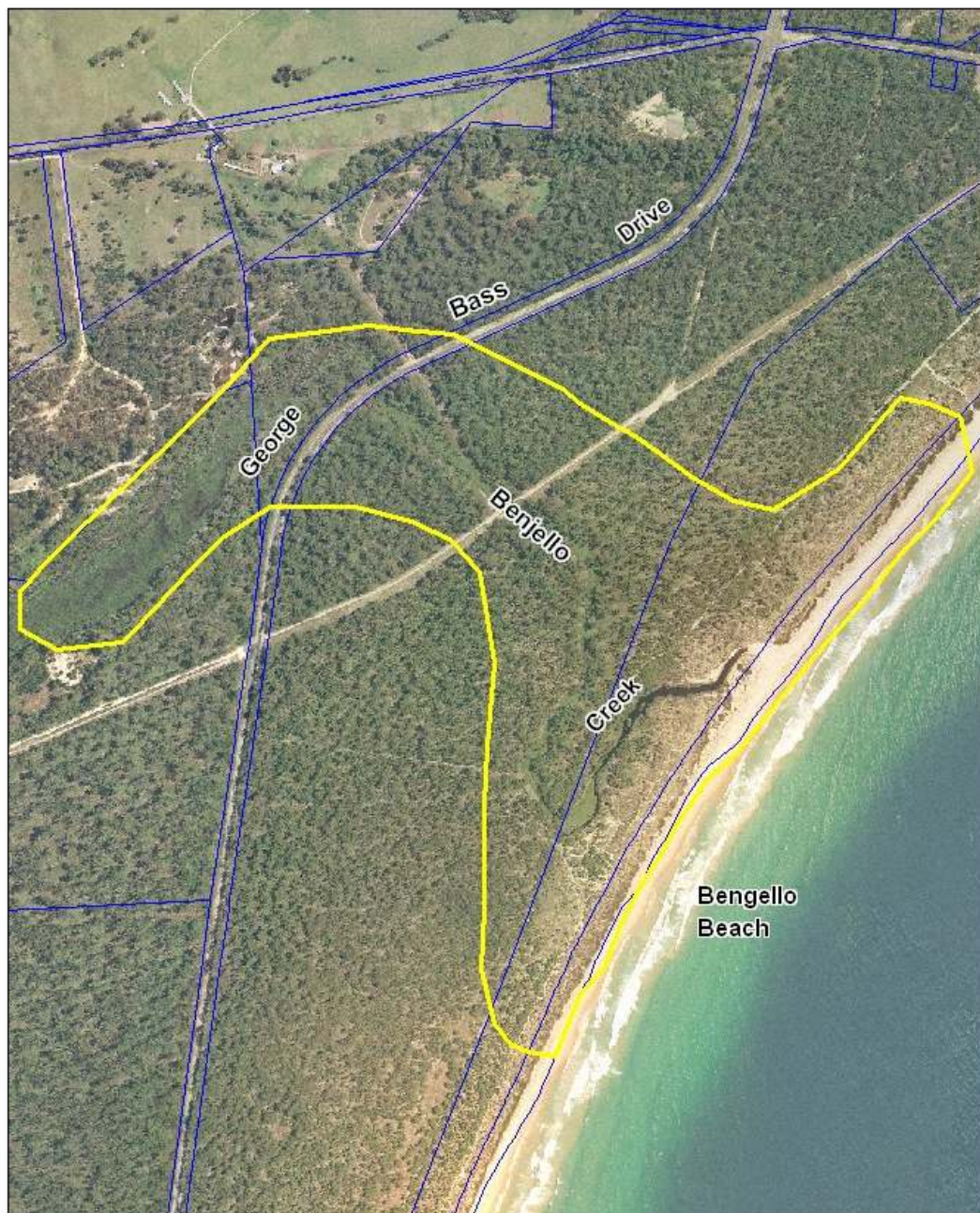
WARNING: contains reference to deceased persons.

MAPPING					
Map caption	Bengello Creek				
Map date	2008	Map by	Barry and Donaldson	Map copyright holder	
Item/place boundary description	Bengello Creek and Beach.				
LEP Mapping Definition	Item – Aboriginal <input type="checkbox"/>		Conservation Area – Aboriginal <input type="checkbox"/>		

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



EUROBODALLA ABORIGINAL HERITAGE STUDY VOL. 4

Heritage Conservation Area No. 7

Name: Bengello

Locality Moruya

Boundary of HCA



Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

ITEM DETAILS									
Name of Item/Place	MALABAR LAGOON								
Other Name/s Former Name/s	-								
Item type (if known)	Landscape								
Item group	Aboriginal								
Item category (if known)	Organic resource area, Place of significance, Shell midden.								
Area, Group, or Collection Name	Malabar Lagoon								
Street number & name	North Head Drive								
Suburb/Town	Moruya					Postcode	2537		
Local Government Area/s	Eurobodalla								
Property description – Lot & DP									
Location - Lat/long	Latitude					Longitude			
Location - AMG (if no street address)	Zone		Easting	Refer also to Appendix C	Northi ng				
Owner of property	Private								
Current use	Recreation, cattle grazing.								
Former Use	Recreation and other cultural activities.								
Level of Significance	State <input type="checkbox"/>					Local <input checked="" type="checkbox"/>			
LEP Definition (if to be listed in the LEP)	Place of Aboriginal Heritage Significance - Heritage Conservation Area								
LEP Listing (public or non- public)	Schedule 5 (public inventory) <input checked="" type="checkbox"/>					Schedule 5 (confidential inventory) <input checked="" type="checkbox"/>			

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

Statement of significance	The Heritage values associated with Malabar Lagoon relate to natural resource collection and consumption. Additionally, the area is highly valued by the Aboriginal community as a meeting and resource collection place throughout the post contact period.
---------------------------	--

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

DESCRIPTION						
Physical Description	Malabar Lagoon is a significant estuarine tributary and wetland area associated with the Moruya Deua River system. It is controlled by culverts located downstream from the Mullenderee flood plain.					
Physical condition and Archaeological potential	The area is affected by cattle grazing. Oral histories record grinding grooves and shell middens around the lagoon, accordingly the archaeological potential is extremely high.					
Construction years	Start year		Finish year		Circa	<input type="checkbox"/>
Modifications and dates						
Further comments						
HISTORY						
Historical notes	-					
THEMES						
National historical theme	-					
State historical theme	Aboriginal cultures					
APPLICATION OF CRITERIA						
Historical significance SHR criteria (a)	<p>The Malabar Lagoon catchment 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 respectively [Wesson 2000: 141].</p> <p>According to local Aboriginal knowledge archaeological materials exist on the banks of Malabar Lagoon, providing evidence of pre contact use of the area. Preliminary investigations reveal the presence of oysters [<i>Ostrea angasi</i>], mud welks [<i>Pyrazus</i>], pipis [<i>Donax deltoides</i>], Black periwinkles [<i>Bembicium spp</i>] and Bimbulas or Sydney Cockles [<i>Anadara trapezia</i>] [Trisha Ellis and Karen Lee in Donaldson 2006:15]. The contemporary cultural heritage values attributed to archaeological places relates to traditional custodial responsibilities and is expressed in Aboriginal people's ongoing contact with the archaeological sites.</p> <p>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</p>					

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

	time. Rocks near the weir and mud flats at Malabar Lagoon provided habitat for oysters [<i>O angasi</i>], mud crabs [<i>Scylla serrata</i>], pipis [<i>Donax deltoides</i>], Sea Mullet [<i>Mugil cephalus</i>] and Flathead [<i>Platycephalus sp</i>]. Ducks were collected from the surrounding area [Arthur Andy, Adrian Andy, Thomas Butler and John Brierley in Donaldson 2006: 15].
Historical association significance SHR criteria (b)	-
Aesthetic significance SHR criteria (c)	-
Social significance SHR criteria (d)	<p>The 'Moruya Weir' is located at the junction of Malabar Lagoon and the Moruya River. Rocks and mudflats near the Moruya Weir provided habitat for oysters [<i>O angasi</i>], mud crabs [<i>Scylla serrata</i>], pipis [<i>Donax deltoides</i>], Sea Mullet [<i>Mugil cephalus</i>] and Flathead [<i>Platycephalus sp</i>], all of which were collected by Aboriginal people who utilized the area as a meeting and recreational place. Ducks were also collected from the surrounding area. Malabar Lagoon and Moruya Weir continue to be valued by the Aboriginal community as a recreational place. Families meet here to fish, swim, and eat [Donaldson 2006: 43].</p> <p>Doris Moore [born Moruya 1938] remembers 'ferreting' with Ernie Brierley above Malabar Lagoon and playing around the two submerged boats; one was near the quarry wharf, which has since rusted away, the other one was at the Moruya Weir, it is still there today [Doris Moore in Donaldson 2006: 62].</p> <p>As a child Trisha Ellis recalls going ferreting in the Malabar Lagoon area. Her father would use the ferrets to trap rabbits. They found grinding grooves and shell middens in the area. Trisha's Pop [Ernest John Richard Connell] also netted fish in the lagoon. Trisha held one end of the net while her Pop walked the other end across Trisha also remembers fishing at the Moruya Weir with her Pop. He exploded detonators to stun the fish. The fish floated to the top and were really easy to collect from the boat [Trisha Ellis in Donaldson 2006:61].</p> <p>The area is utilised mainly throughout the day, as spiritual beings taunt users after dark [Michelle Davis and Trisha Ellis in Donaldson 2006:15].</p>
Technical/Research significance SHR criteria (e)	-

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

Rarity SHR criteria (f)	-			
Representativeness SHR criteria (g)	-			
Integrity	-			
HERITAGE LISTINGS				
Existing Heritage listing/s	-			
INFORMATION SOURCES				
Include conversations, management or conservation plans, other heritage studies etc.				
Type	Author/Client	Title	Date	Repository
Written	Donaldson, S	Moruya Deua River Estuary Management Study: Aboriginal cultural heritage	2006	Prepared for the Eurobodalla Estuary Management Committee.
Written	Donaldson S	Eurobodalla Aboriginal Heritage Study [Stage Two] Stories About the Eurobodalla by Aboriginal People: Eurobodalla Aboriginal Heritage Study.	2006	Eurobodalla Shire Council, Department of Conservation and Environmental and Cultural Services, NSW.
Written	Wesson S	An Historical Atlas of the Aborigines of Eastern Victoria and Far South-eastern New South Wales,	2000	Monash Publications in Geography and Environmental Science # 53, Monash University, Melbourne.
RECOMMENDATIONS				
Recommendations	It is recommended that a full archaeological survey of Malabar Lagoon be undertaken, including the entrance to the lagoon on the south side of the weir. It is further recommended that monitoring and access arrangements be established in relation to the protection of these sites, if required.			
AUTHOR INFORMATION				
Name of study or report	Eurobodalla Aboriginal Heritage Study – Stage 4		Year of study or report	2008
Item number in study or report				

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

Author of study or report	Susan Dale Donaldson and Garret Barry		
This form completed by	Susan Dale Donaldson	Date	May 2008

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

IMAGES

Image caption	Moruya Weir, on the southern entrance to Malabar Lagoon.				
Image year	2006	Image by	Susan Donaldson	Image copyright holder	Susan Donaldson



IMAGES

Image caption	Moruya Weir, on the southern entrance to Malabar Lagoon.				
Image year	2006	Image by	Susan Donaldson	Image copyright holder	Susan Donaldson

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



Aboriginal Heritage

Assessment of Heritage Significance – public

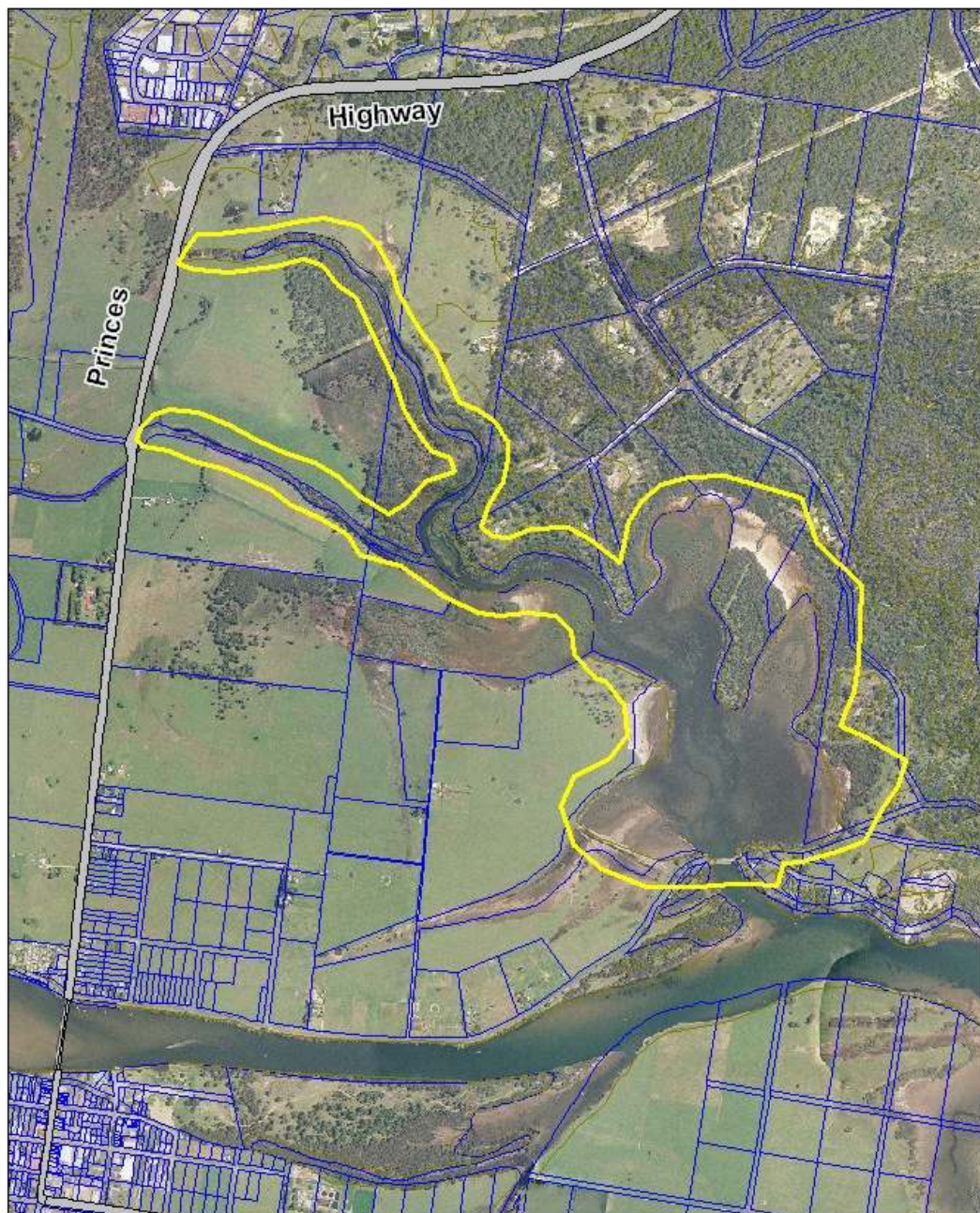
WARNING: contains reference to deceased persons.

MAPPING					
Map caption	Malabar Lagoon				
Map date	2008	Map by	Barry and Donaldson	Map copyright holder	
Item/place boundary description	Malabar Lagoon situated along George Bass Drive, Moruya.				
LEP Mapping Definition	Item – Aboriginal <input type="checkbox"/>		Conservation Area – Aboriginal <input type="checkbox"/>		

Aboriginal Heritage

Assessment of Heritage Significance – public


WARNING: contains reference to deceased persons.



EUROBODALLA ABORIGINAL HERITAGE STUDY VOL. 4

Heritage Conservation Area No. 6

Name:

Boundary of HCA 

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

PLACE DETAILS						
Name of Item/Place	Pedro Swamp					
Other Name/s Former Name/s	-					
Item type (if known)	Landscape					
Item group	Aboriginal					
Item category (if known)	Organic resource area, modified tree and place of significance					
Area, Group, or Collection Name	-					
Street number & name	South Head Rd,					
Suburb/Town	Moruya				Postcode	2537
Local Government Area/s	Eurobodalla					
Property description – Lot & DP						
Location - Lat/long	Latitude	35° 55" 58.36' S			Longitude	150° 08" 43.99' E
Location - AMG (if no street address)	Zone		Easting	Refer also to Appendix C	Northi ng	
Owner of property	Private and Department of Environment and Climate Change.					
Current use	Cattle grazing, species habitat and resource collection. .					
Former Use	Species habitat and resource.					
Level of Significance	State <input type="checkbox"/>			Local <input checked="" type="checkbox"/>		
LEP Definition (if to be listed in the LEP)	Place of Aboriginal Heritage Significance - Heritage Conservation Area					
LEP Listing (public or non- public)	Schedule 5 (public inventory) <input checked="" type="checkbox"/>			Schedule 5 (confidential inventory) <input checked="" type="checkbox"/>		
Statement of significance	Pedro Swamp is highly significant to Aboriginal men and women as a teaching place where natural resources are collected. Important medicinal					

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

	plants grow in the Pedro Swamp area. It is also highly valued as the primary breeding habitat for the White Breasted Sea Eagle [<i>Haliaeetus leucogaster</i>] a totem species for the Walbanga – Yuin tribe. Oral traditions record bibullas collection at Pedro Swamp being consumed at nearby Pedro Point. Pedro Point is valued by Aboriginal people as a camping and resource collection place. Pedro Point is linked to other sites along the traditional coastal travelling route.					
DESCRIPTION						
Physical Description	Pedro Swamp is a low-lying coastal swamp surrounded by melaleuca closed forest characterised by dense thickets of swamp paperbark (<i>Melaleuca ericifolia</i>) and a sparse understorey of various herbaceous species [DECC 2008]. Pedro Point is the notable rocky feature between Moruya and Pedro Beaches.					
Physical condition and Archaeological potential	Given the continuation of cultural associations along the coastal strip, it is highly likely that Pedro Swamp contains pre and post contact archaeological materials. Archaeological evidence at nearby Pedro Point, contains fresh water resources found at Pedro Swamp. Moreover, a large tree on the periphery of Pedro Swamp contains three scares, thought to be related to the production of coolamons [carrying equipment].					
Construction years	Start year		Finish year		Circa	<input type="checkbox"/>
Modifications and dates	-					
Further comment	-					
HISTORY						
Historical notes	-					
THEMES						
<i>National historical theme</i>	-					
<i>State historical theme</i>	Aboriginal cultures					
APPLICATION OF CRITERIA						
Historical significance SHR criteria (a)	-					

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

Historical association significance SHR criteria (b)	-
Aesthetic significance SHR criteria (c)	-
Social significance SHR criteria (d)	<p>Pedro Swamp is highly valued by local Aboriginal women as a teaching and resource collection place. The area has been used for these purposes throughout the 1900s and probably before then. Oral histories have been collected in relation to this, for instance, that of Trish Ellis, local Brinja – Yuin woman.</p> <p>With her mother, grandmother and ‘Pop Connell’, Trisha fished all along the coast, collecting oysters and pipis. They also utilised Pedro Swamp, <i>“Pedro Swamp area is full of food and medicinal species, including the wattle, which has up to 20 different possible uses, and old mans beard. This area is significant for woman. There is a tree from which three coolamons [wooden carrying bowl] were cut....the area has everything from birds to reeds...”</i>[Trisha Ellis in Donaldson 2006:31, 72].</p> <p>The use and significance of a variety of natural resources have been documented in this area. Natural resources are used now and in the past as a food source, as a base for medicines, for altering the weather pattern, to construct shelters and shades and to make tools, for instance. Restrictive Aboriginal lores govern access to traditional ecological knowledge, including that relating to the location, distribution, collection and preparation method of flora used for food and medicines. Details pertaining to a few ‘bush tucker’ and ‘bush medicine’ species are outlined here, however, the intricacies have been spared for those who have the traditional right to inherit such knowledge.</p> <p>Marree Stewarts grandfather, Tom Davis, informed her that he camped at Pedro Point, and saw a <i>wathagadarn</i> ‘little ones, spirit people’, jumping over the fire [Marree Stewart 8.7.08].</p> <p>In addition to the availability of natural resources, Pedro Swamp is significant to Aboriginal people because it is a nesting area for the White Breasted Sea Eagle [<i>Haliaeetus leucogaster</i>] a totem species for the Yuin Walbanga Yuin tribe. Walbanga elder Georgina Parson recognises the Sea Eagle as her <i>‘bujangal’</i>, or spiritual bird is. In accordance with Aboriginal Lore, Georgina is not permitted to eat the Sea Eagle [Georgina Parsons in Donaldson 2006:13].</p> <p><i>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</i></p>

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

	<i>totems, gender totems, family or clan totems, tribal totems and totems relating to the specialised powers of 'clever people'. Totems can stand for or represent an aspect of the natural world as well as providing kinship links between the people or group whom identify with a particular totem, as well as kinship links to the natural world [Rose, James and Watson 2003: 3].</i>
Technical/Research significance SHR criteria (e)	-
Rarity SHR criteria (f)	-
Representativeness SHR criteria (g)	-
Integrity	-

Aboriginal Heritage

Assessment of Heritage Significance – public


WARNING: contains reference to deceased persons.

HERITAGE LISTINGS				
Existing Heritage listing/s	-			
INFORMATION SOURCES				
Include conversations, management or conservation plans, other heritage studies etc.				
Type	Author/Client	Title	Date	Repository
Written	Rose D, James D and Watson C.	Indigenous Kinship with the Natural World in NSW.	2003	NSW NPWS.
Written	Donaldson, S	Eurobodalla Aboriginal Heritage Study: Stage Two – Stories About the Eurobodalla by Aboriginal people.	2006	www.esc.nsw.gov.au
RECOMMENDATIONS				
Recommendations	Manage in partnership with Aboriginal custodians. Protect, maintain and acknowledge Aboriginal Heritage Values across cultural landscape.			
AUTHOR INFORMATION				
Name of study or report	Eurobodalla Aboriginal Heritage Study – Stage 4		Year of study or report	2008
Item number in study or report				
Author of study or report	Susan Dale Donaldson and Garret Barry			
This form completed by	Susan Dale Donaldson		Date	May 2008

Aboriginal Heritage

Assessment of Heritage Significance – public

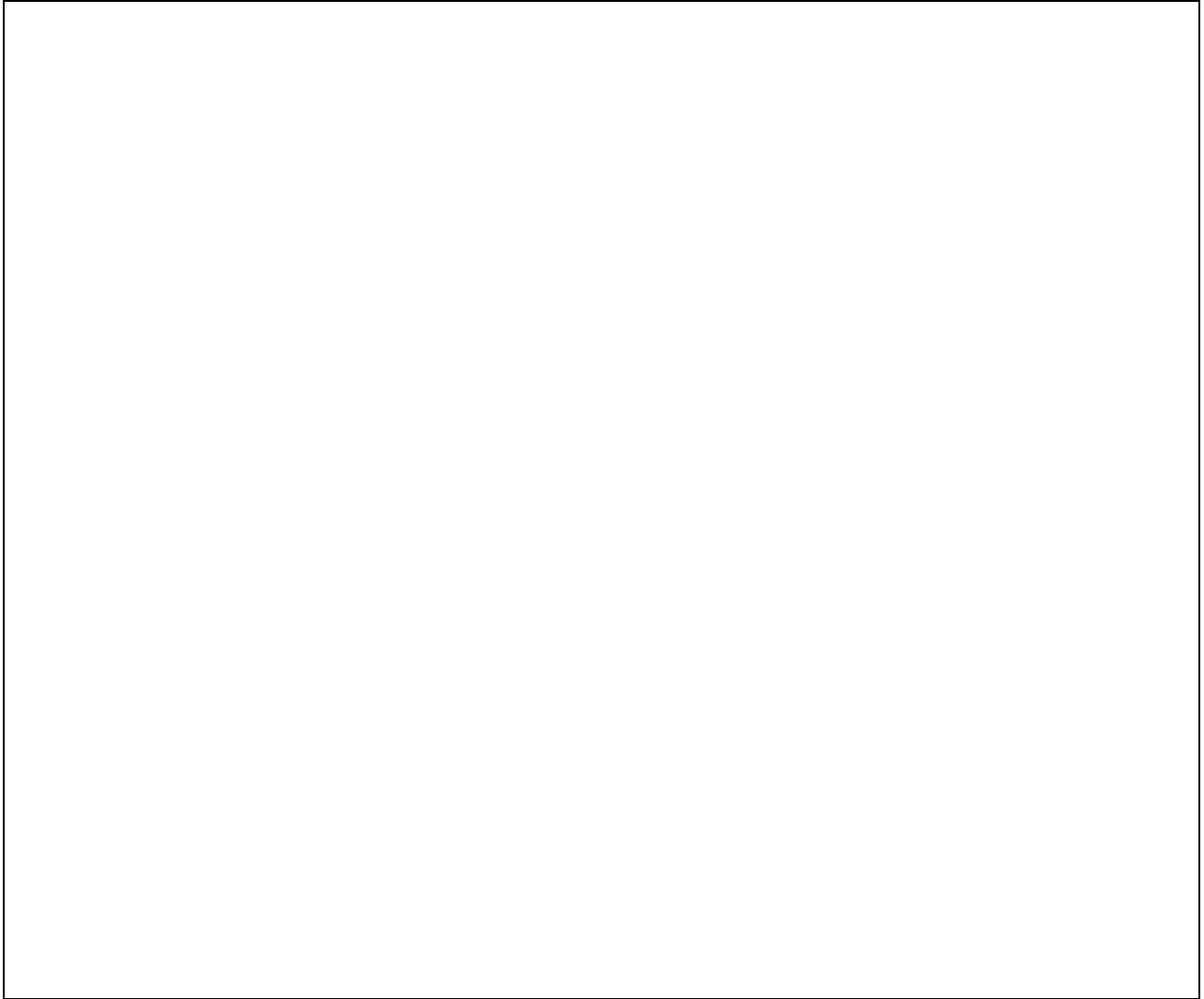
WARNING: contains reference to deceased persons.

IMAGES					
Image caption	Pedro Swamp				
Image year	2008	Image by	S Donaldson	Image copyright holder	
					

Aboriginal Heritage

Assessment of Heritage Significance – public


WARNING: contains reference to deceased persons.



Aboriginal Heritage

Assessment of Heritage Significance – public

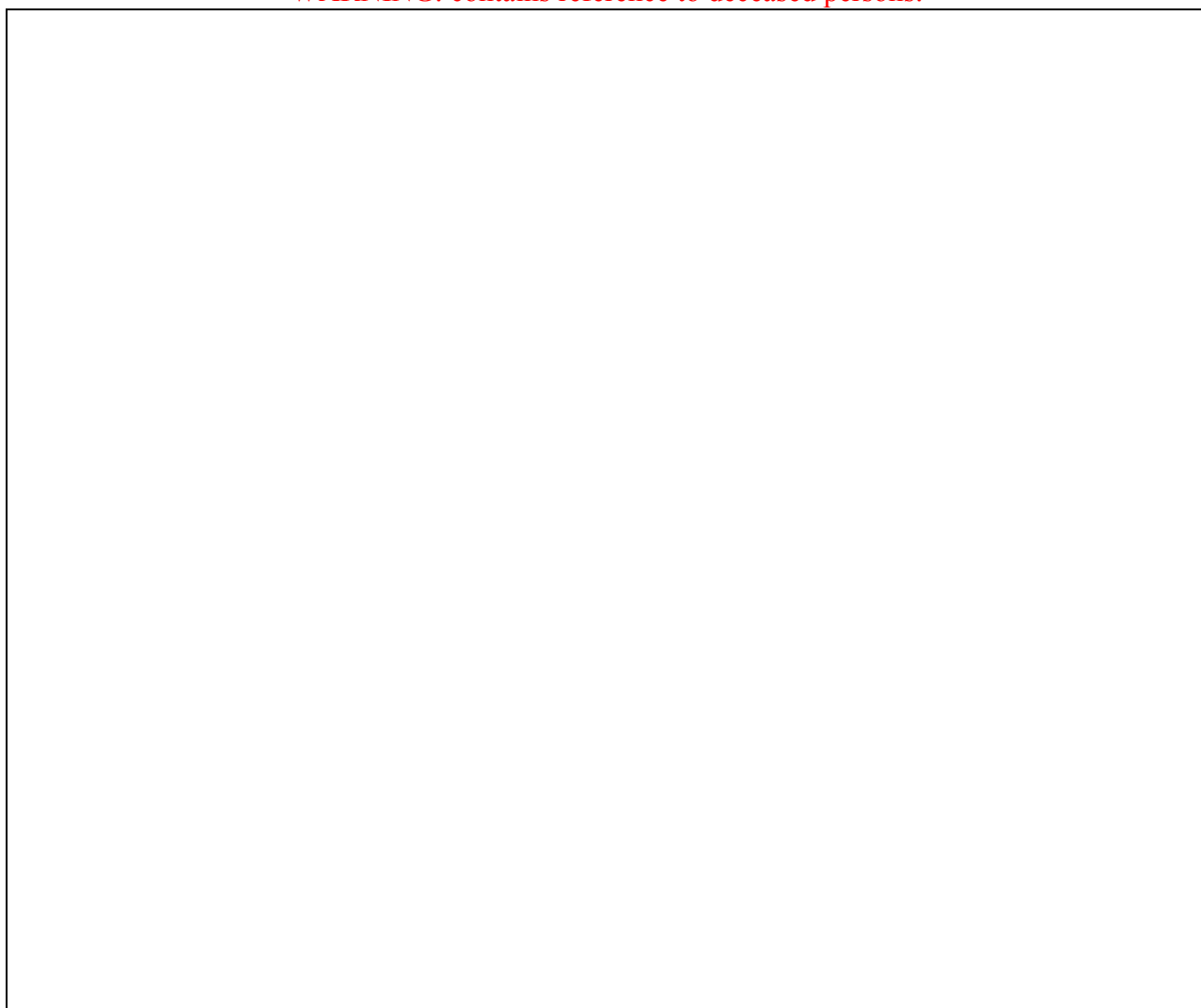
WARNING: contains reference to deceased persons.

IMAGES					
Image caption	Pedro Point				
Image year	2008	Image by	S Donaldson	Image copyright holder	
					

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



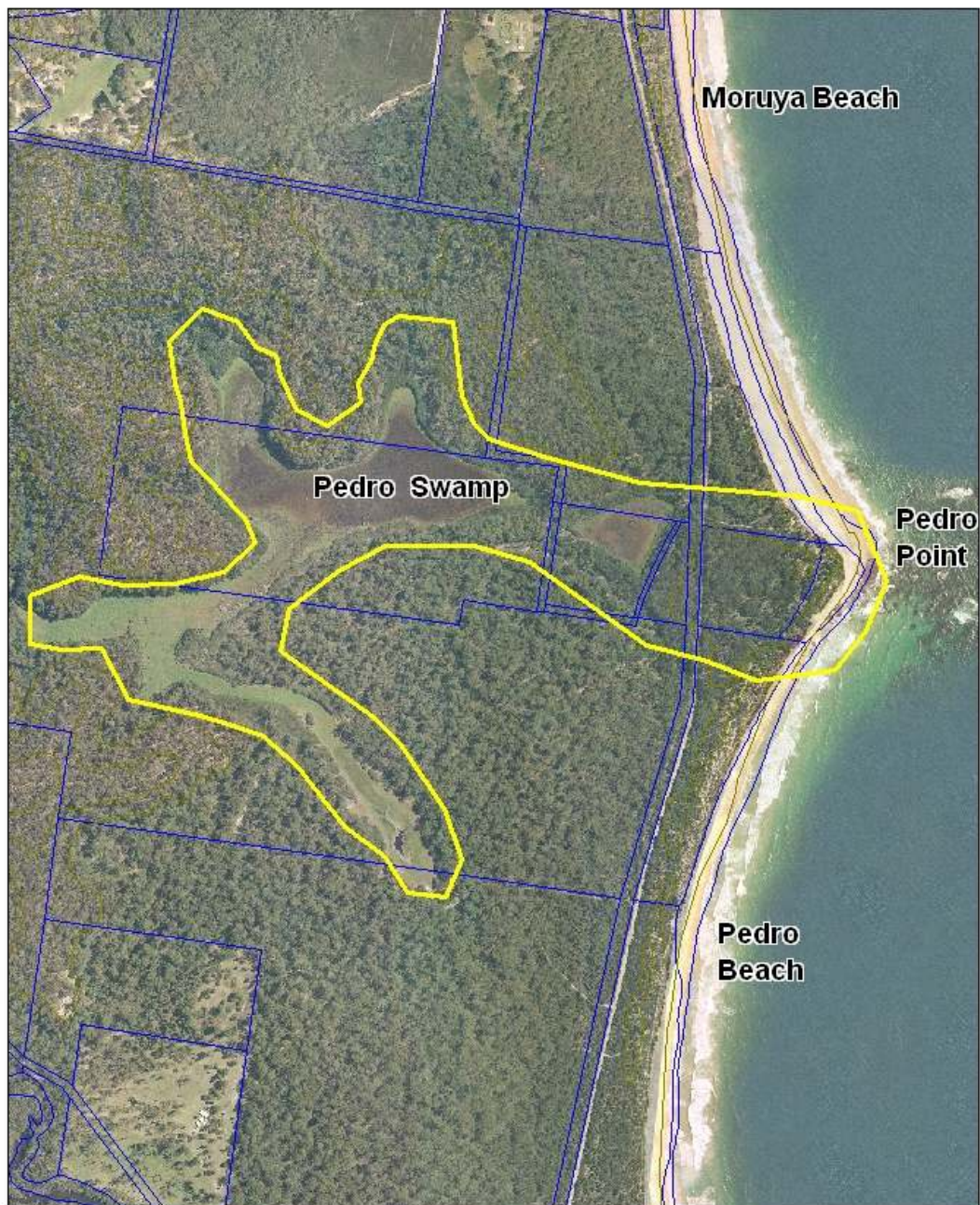
MAPPING

Map caption	Pedro Swamp				
Map date	2008	Map by	Barry and Donaldson	Map copyright holder	
Item/place boundary description	Pedro Swamp and Pedro Point.				
LEP Mapping Definition	Item – Aboriginal <input type="checkbox"/>		Conservation Area – Aboriginal <input type="checkbox"/>		

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



EUROBODALLA ABORIGINAL HERITAGE STUDY VOL. 4

Heritage Conservation Area No. 5

Name: Pedro

Locality Moruya

Boundary of HCA



Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

PLACE DETAILS						
Name of Item/Place	Trunketabella Lagoon					
Other Name/s Former Name/s	Nyungabilly					
Item type (if known)	Landscape					
Item group	Aboriginal					
Item category (if known)	Organic resource area and place of significance					
Area, Group, or Collection Name	-					
Street number & name	Princes Highway,					
Suburb/Town	Bodalla				Postcode	2545
Local Government Area/s	Eurobodalla					
Property description – Lot & DP						
Location - Lat/long	Latitude				Longitude	
Location - AMG (if no street address)	Zone		Easting	Refer also to Appendix C	Northi ng	
Owner of property	Private and government.					
Current use	Road Reserve, cattle grazing and species habitat. .					
Former Use	Species habitat.					
Level of Significance	State <input type="checkbox"/>			Local <input checked="" type="checkbox"/>		
LEP Definition (if to be listed in the LEP)	Place of Aboriginal Heritage Significance - Heritage Conservation Area					
LEP Listing (public or non- public)	Schedule 5 (public inventory) <input checked="" type="checkbox"/>			Schedule 5 (confidential inventory) <input checked="" type="checkbox"/>		
Statement of significance	Trunketabella Lagoon is highly significant to local Aboriginal people because it is the primary breeding place for the <i>Gunnyng</i> [Black Swan / Cygnus					

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

	atratus], the totem for the Bringa Yuin tribe.
--	--

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

DESCRIPTION						
Physical Description	Trunketabella Lagoon is classified as a significant estuarine tributary associated with the Tuross River and Lake system. Trunketabella Lagoon is surrounded by a combination of cleared grazing lands and spotted gum forests.					
Physical condition and Archaeological potential	Given the concentration of cultural associations along the Tuross River, it is highly likely that Trunketabella Lagoon contains pre and post contact archaeological materials.					
Construction years	Start year		Finish year		Circa	<input type="checkbox"/>
Modifications and dates	-					
Further comment	-					
HISTORY						
Historical notes						
THEMES						
National historical theme	-					
State historical theme	Aboriginal cultures					
APPLICATION OF CRITERIA						
Historical significance SHR criteria (a)	-					
Historical association significance SHR criteria (b)	-					
Aesthetic significance SHR criteria (c)	-					

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

Social significance SHR criteria (d)	<p><i>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 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 world [Rose, James and Watson 2003: 3].</i></p> <p><i>Trunketabella Lagoon is the primary breeding place for the Gunyung [Black Swan / Cygnus atratus], the totem for the Bringa Yuin tribe whose territory includes the Moruya area. Many totemic species associated with the Eurobodalla region are water birds as a result of past mythological happenings [Trisha Ellis in Donaldson 2007:36].</i></p> <p><i>The Black Swan is also known as a personal totem for a number of local Aboriginal people [per comm. Georgina Parsons 2008].</i></p>
Technical/Research significance SHR criteria (e)	-
Rarity SHR criteria (f)	-
Representativeness SHR criteria (g)	-
Integrity	-

Aboriginal Heritage

Assessment of Heritage Significance – public


WARNING: contains reference to deceased persons.

HERITAGE LISTINGS				
Existing Heritage listing/s	Other Local, State, Commonwealth statutory listing or non-statutory listings for this item. Eg. AIMS.			
INFORMATION SOURCES				
Include conversations, management or conservation plans, other heritage studies etc.				
Type	Author/Client	Title	Date	Repository
Written, graphic, oral history etc.	Name of person/author/artist etc	Title of the reference work (if applicable)		Where a copy of the image can be examined.
Written	Rose D, James D and Watson C.	Indigenous Kinship with the Natural World in NSW.	2003	NSW NPWS.
Written	Donaldson, S	Eurobodalla Aboriginal Heritage Study: Stage Two – Stories About the Eurobodalla by Aboriginal people.	2006	www.esc.nsw.gov.au
RECOMMENDATIONS				
Recommendations	Manage in partnership with Aboriginal custodians. Protect, maintain and acknowledge Aboriginal Heritage Values across cultural landscape.			
AUTHOR INFORMATION				
Name of study or report	Eurobodalla Aboriginal Heritage Study – Stage 4		Year of study or report	2008
Item number in study or report				
Author of study or report	Susan Dale Donaldson and Garret Barry			
This form completed by	Susan Dale Donaldson		Date	May 2008

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

IMAGES					
Image caption	Trunketabella Lagoon				
Image year	2008	Image by	S Donaldson	Image copyright holder	S Donaldson
					

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

MAPPING					
Map caption	Trunketabella Lagoon				
Map date	2008	Map by	Garret Barry and S Donalsson	Map copyright holder	
Item/place boundary description	Trunketabella Lagoon located north of Bodalla, within the northern limits of Tuross Lake.				
LEP Mapping Definition	Item – Aboriginal <input type="checkbox"/>		Conservation Area – Aboriginal <input type="checkbox"/>		

Aboriginal Heritage

Assessment of Heritage Significance – public


WARNING: contains reference to deceased persons.



EUROBODALLA ABORIGINAL HERITAGE STUDY VOL. 4

Heritage Conservation Area No. 4

Name:

Boundary of HCA 

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

DETAILS OF PLACE									
Name of Item/Place	Whittaker Creek and Brou Lake								
Other Name/s Former Name/s									
Item type (if known)	Landscape								
Item group	Aboriginal								
Item category (if known)	Ceremonial site, Historic site, Occupational site, Organic resource area, Place of significance, part of a larger site complex.								
Area, Group, or Collection Name	-								
Street number & name									
Suburb/Town	Bodalla					Postcode		-	
Local Government Area/s	Eurobodalla								
Property description – Lot & DP									
Location - Lat/long	Latitude					Longitude			
Location - AMG (if no street address)	Zone			Easting		Refer also to Appendix C		Northi ng	
Owner of property	Private								
Current use	Post-contact period - agriculture, grazing, cultural activities.								
Former Use	Pre contact period – cultural activities.								
Level of Significance	State <input type="checkbox"/>					Local <input checked="" type="checkbox"/>			
LEP Definition	Place of Aboriginal Heritage Significance - Heritage Conservation Area								
LEP Listing (public or non-public)	Schedule 5 (public inventory) <input checked="" type="checkbox"/>					Schedule 5 (confidential inventory) <input checked="" type="checkbox"/>			
Statement of significance	Whittakers Creek and Brou Lake are associated with mythologies significant to the Yuin Aboriginal people of the New South Wales south coast. These								

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

	<p>mythologies originate in the Dreamtime past and play a key role in Yuin people's cultural identities.</p> <p>Throughout the post contact period Whittakers Creek and Brou Lake have been places where Yuin people have been able to go to take refuge, rest and reflect. Despite the array of historical obstacles, traditional mythological stories relating to Whittakers Creek have been transmitted to the current generation of Aboriginal custodians.</p>					
DESCRIPTION						
Physical Description	Whittakers Creek forms in the mountains west of Narooma and winds to the north entering the ocean at Brou Lake.					
Physical condition and Archaeological potential						
Construction years	Start year		Finish year		Circa	<input type="checkbox"/>
Modifications and dates						
Further comments						
HISTORY						
Historical notes	<p>Whittakers Creek lies within the traditional country of the Yuin people, who have inhabited the area since time immemorial. The Yuin lores that govern the customs and traditions relating to Whittakers Creek have been handed down through the generations and continue to be observed by the Yuin people today. Whittakers Creek contains teaching sites as well as places associated with traditional spirituality.</p> <p>There is archeological evidence in the area of past occupation including campsites and shell middens. A multitude of recorded and unrecorded sites exist in the area and hold varying degrees of significance to Yuin people. The land and waterways in and around Whittakers Creek continue to provide sustenance and vital natural resources to Aboriginal people.</p>					
THEMES						
National historical theme						
State historical theme	Aboriginal Cultures					
APPLICATION OF CRITERIA						

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

Historical significance SHR criteria (a)	
Historical association significance SHR criteria (b)	
Aesthetic significance SHR criteria (c)	
Social significance SHR criteria (d)	<p>Whittakers Creek and Brou Lake remain deeply precious to the Aboriginal community across the south –east coast for social and cultural reasons. The water way is interlinked with the broader cultural landscape and offers tangible and intangible links between the Dreamtime past and the spirituality of the land in the present.</p> <p>Alex Walker [dec] recalls the Aboriginal workers from Stony Creek Sawmill fishing off the rocks at Brou Beach in the 1940s [Alex Walker 11.4.2006]. Les recalls catching blue swimmer crabs from Brou Lake when camping at Potato Point in the 1960s. A real teaching place, it is a safe place [Les Simon 3.11.2005]. When Margaret Harris lived at Stony Creek, she would walk to Brou Lake to have a feed. There was banana Passionfruit growing at Brou Lake. On the weekends, they would check their lobster pots left at Brou Lake. They had a bark shelter there for protection during the hot summer days [Marg Harris 9.3.2006]. Along Whittakers Creek, mullet [Murra] were speared using traditional spears [Jennifer Stewart 09.11.2005].</p> <p>When camping at Brou Lake, Ronnie Mason and his family utilised the area in and around Whittakers Creek; ‘.....all this area is significantWhittakers Creek comes into Brou Lake, we use all that area for fishing and looking around.’ [Ronnie Mason 5.1.2006]. Lionel’s grandfather took him to the Whittakers Creek area when he was a child. Lionel continues to fish in Whittakers Creek with his sons. He needs to get a key for the locked gate [Lionel Mongta 2.1.2006]. Georgina Parsons camped here as a child and remembers netting the creek for mullet to feed to family [Georgina Parsons 6.6.2006].</p> <p><i>‘.....I recall camping on the south side of Brou Lake, prawning, fishing, 30 years ago, I was 15. The next year they closed that area to camping, so we went to the north side of Brou Lake. That area was too exposed to the north-easterly winds.’ [Glen Ella 5.1.2006].</i></p> <p><i>Further details relating to the spiritual values associated with the area remain confidential. Aboriginal elders are forbidden by law to publicly discuss the cultural details relating to this site.</i></p>

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

Technical/Research significance SHR criteria (e)	-
Rarity SHR criteria (f)	The impact of colonisation on many local cultural traditions associated with ancient Dreamtime mythology was devastating. The normative transmission systems pertaining to cultural knowledge was adversely affected and many stories were 'lost'. Subsequently, the mythological elements associated with Whittakers Creek and Brou Lake are exceptionally precious to Aboriginal people. Despite the historical obstacles, the stories were transmitted to the current generation of custodians.
Representativeness SHR criteria (g)	
Integrity	

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

HERITAGE LISTINGS				
Existing Heritage listing/s Register of the National Estate AP AHIMS	Other Local, State, Commonwealth statutory listing or non-statutory listings for this item. Eg. AIMS.			
	The Two Sisters Rock formation is located within the boundary of this HCA.			
	Various sites.			
INFORMATION SOURCES				
Include conversations, management or conservation plans, other heritage studies etc.				
Type	Author/Client	Title	Date	Repository
Written	Rose D, James D and Watson C	Indigenous Kinship with the Natural World in NSW.	2003	NSW NPWS
Written	Donaldson, S	Eurobodalla Aboriginal Heritage Study: Stage Two – Stories About the Eurobodalla by Aboriginal people.	2006	www.esc.nsw.gov.au
RECOMMENDATIONS				
Recommendations	Manage in partnership with Aboriginal custodians. Protect, maintain and acknowledge Aboriginal Heritage Values across cultural landscape. Access agreement into HCA [including AP] required.			

Aboriginal Heritage

Assessment of Heritage Significance – public


WARNING: contains reference to deceased persons.

AUTHOR INFORMATION			
Name of study or report	Eurobodalla Aboriginal Heritage Study – Stage 4	Year of study or report	2008
Item number in study or report			
Author of study or report	Susan Donaldson and Garret Barry		
This form completed by	Susan Donaldson	Date	June 2008

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

IMAGES					
Image caption	Whittakers Creek				
Image year	2008	Image by	Susan Donaldson	Image copyright holder	Susan Donaldson
					

MAPPING					
Map caption	Whittaker Creek Heritage Conservation Area.				
Map date	Nov 2008	Map by	Barry and Donaldson	Map copyright holder	
Item/place boundary description	Situated between the townships of Bodalla and Narooma along the watercourse associated with Whittakers Creek, including Two Sisters Aboriginal Place to the north.				

Aboriginal Heritage

Assessment of Heritage Significance – public

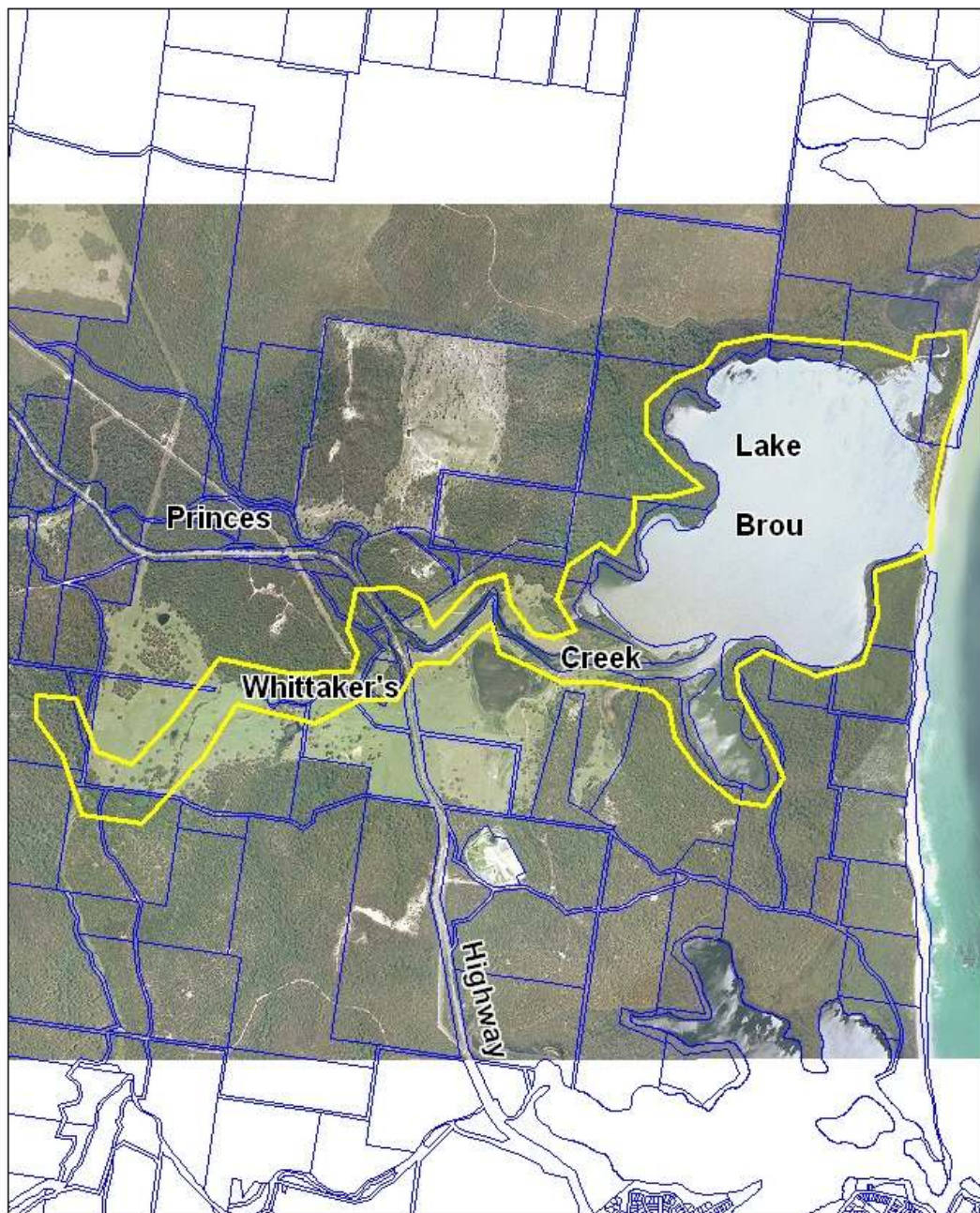
WARNING: contains reference to deceased persons.

LEP Mapping Definition	Item – Aboriginal <input type="checkbox"/>	Conservation Area – Aboriginal <input type="checkbox"/>
------------------------------	---	--

Aboriginal Heritage


Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



EUROBODALLA ABORIGINAL HERITAGE STUDY VOL. 4

Heritage Conservation Area No. 12
Name: Whittaker's Creek - Brou Lake

Boundary of HCA 

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

PLACE DETAILS									
Name of Item/Place	SMYTH'S OVAL - NAROOMA.								
Other Name/s Former Name/s	-								
Item type (if known)	Complex								
Item group	Aboriginal Exploration, survey and events Recreation and entertainment								
Item category (if known)	Occupational site, Organic resource area, Post-contact Site, <i>meeting</i> .								
Area, Group, or Collection Name	"The oval"								
Street number & name									
Suburb/Town	Narooma					Postcode			
Local Government Area/s	Eurobodalla								
Property description – Lot & DP									
Location - Lat/long	Latitude				Longitude				
Location - AMG (if no street address)	Zone		Easting	Refer also to Appendix C		Northings			
Owner of property	Eurobodalla Shire Council owned land.								
Current use	Recreation and cultural activities.								
Former Use	Recreation and cultural activities								
Level of Significance	State <input type="checkbox"/>					Local <input checked="" type="checkbox"/>			
LEP Definition (if to be listed in the LEP)	Place of Aboriginal Heritage Significance - Heritage Conservation Area								
LEP Listing (public or non-public)	Schedule 5 (public inventory)					Schedule 5 (confidential inventory)			

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

public)						
Statement of significance	<p>The remnant bushland south of Smyth Oval, Narooma, is highly valued by the local Aboriginal community due to its association with pre and post contact heritage values. The area contains archaeological evidence of natural resource collection and tool manufacturing.</p> <p>Oral histories indicate the area was utilised as a camping place in the early contact period. During this period, intergenerational social bonds were forged between families camped on the hill above the flat lands. Whilst cultural traditions were practised and transmitted to younger generations of Aboriginal custodians.</p>					
DESCRIPTION						
Physical Description						
Physical condition and Archaeological potential						
Construction years	Start year		Finish year		Circa	<input type="checkbox"/>
Modifications and dates	-					
Further comments	-					
HISTORY						
Historical notes						
THEMES						
National historical theme	-					
State historical theme	Aboriginal Cultures, sport.					
APPLICATION OF CRITERIA						
Historical significance SHR criteria (a)	<p>“.....Before my time there were koori people living all around the hills overlooking the flatlands. The old Koori people use to have foot races there, they raced for money. Governor Stewart, the two brothers Henry and Christy Stewart lived in the Wagonga Inlet area...” [Vivienne Mason 1.6.2006].</p> <p>During the early 1900s oral accounts describe Ester Mundy as living in a ‘slab hut’ in the area. The ‘Flat lands’ were utilised as an Aboriginal camping area. The rise above Smyth’s Oval contains cultural heritage values associated with resource collection and ceremonial exchange. As children</p>					

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

	Ted Thomas and others camped on the Narooma Flatlands.
Historical association significance SHR criteria (b)	-
Aesthetic significance SHR criteria (c)	-
Social significance SHR criteria (d)	<p>The bushland on the southern side of Smyth's Oval contains a number of natural resources of heritage value to the Aboriginal community, including the Burrawang. According to Eileen Morgan, little individual dampers were made from Burrawang seeds; 'the women collected the seeds and then they had to leave them for months in a rock hole in a running stream, not the part that they drank from....the seeds are poisonous....the water would wash the poison out...they always had some ready to go. When they wanted to use the seeds, they would crush them and grind them into flour. Then they cooked their individual dampers in the ashes when their fire had gone down. They just made little round ones, about as big as a tennis ball. If there weren't enough to go round, they broke them into small pieces. Whatever they had, they shared with everyone [1994: 126].</p> <p>Jimmy Little's father told Vivienne Mason that Aboriginal people camped on the hill, above Smyth's oval and watched the foot races. Humpies, ochre quarry, flora resources [burrawangs], scar tree in immediate area. 8.7.08.</p> <p>Middle northern extent: 56 0241809 / 5987689. North eastern extent [occupation hill]: 56 0241846 / 5987824.</p> <p>Freshwater creek drainage line provided water for residence.</p>
Technical/Research significance SHR criteria (e)	-
Rarity SHR criteria (f)	-

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

Representativeness SHR criteria (g)				
Integrity	-			
HERITAGE LISTINGS				
Existing Heritage listing/s AHIMS				
	AHIMS #			
INFORMATION SOURCES				
Include conversations, management or conservation plans, other heritage studies etc.				
Type	Author/Client	Title	Date	Repository
Written, graphic, oral history etc.	Name of person/author/artist etc	Title of the reference work (if applicable)		Where a copy of the image can be examined.
Written	Donaldson, S	Eurobodalla Aboriginal Heritage Study: Stage Two – Stories About the Eurobodalla by Aboriginal people.	2006	www.esc.nsw.gov.au
Written	Morgan E	The Calling of the Spirits	1994	Aboriginal Studies Press
RECOMMENDATIONS				
Recommendations	Manage in partnership with Aboriginal custodians. Protect, maintain and acknowledge Aboriginal Heritage Values. Natural bush regeneration required. Immediate archeological site protection works required.			
AUTHOR INFORMATION				
Name of study or report	Eurobodalla Aboriginal Heritage Study – Stage 4		Year of study or report	2008
Item number in study or report				
Author of study or report	Susan Dale Donaldson and Garret Barry			
This form completed by	Susan Dale Donaldson		Date	May 2008

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

PLACES

Image caption	Smyth's Oval, Narooma.				
Image year	2008	Image by	S Donaldson	Image copyright holder	



bush resources

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



Camp

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

MAPPING					
Map caption	Smyth's Oval				
Map date	2008	Map by	Barry and Donaldson	Map copyright holder	
Item/place boundary description	Bushland to the south of Smyth Oval, Narooma.				
LEP Mapping Definition	Item – Aboriginal <input type="checkbox"/>		Conservation Area – Aboriginal <input type="checkbox"/>		

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



EUROBODALLA ABORIGINAL HERITAGE STUDY VOL. 4

Heritage Conservation Area No. 3

Name: Smyth's Oval

Locality Narooma

Boundary of HCA



Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

DETAILS OF PLACE										
Name of Item/Place	Najanuka									
Other Name/s Former Name/s	Little Dromedary Mountain, Najanooka, Najanara.									
Item type (if known)	Landscape									
Item group	Aboriginal									
Item category (if known)	Organic resource area, place of significance, historic site, part of a larger site complex.									
Area, Group, or Collection Name	-									
Street number & name	Princes Highway									
Suburb/Town	Tilba Tilba						Postcode	2546		
Local Government Area/s	Eurobodalla									
Property description – Lot & DP	-									
Location - Lat/long	Latitude	-				Longitude	-			
Location - AMG (if no street address)	Zone	-	Easting	-	Northing	-				
Owner of property	Various private landholders.									
Current use	Farm activities. Cultural activities.									
Former Use	Cultural activities.									
Level of Significance	State <input type="checkbox"/>					Local <input checked="" type="checkbox"/>				
LEP Definition (if to be listed in the LEP)	Place of Aboriginal Heritage Significance - Heritage Conservation Area									
LEP Listing (public or non-public)	Schedule 5 (public inventory) <div style="text-align: center;">■</div>					Schedule 5 (confidential inventory) <div style="text-align: center;">■</div>				

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

Statement of significance	<p><i>Najanuka is highly significant to Yuin people across the New South Wales, south coast region. The heritage significance attributed to Najanuka by Aboriginal people primarily relates to traditional spirituality and resource collection. The heritage significance of Najanuka is interlinked with the broader cultural landscape incorporating Gulaga [Mount Dromedary] to the west and Baranguba [Montague Island] to the northeast.</i></p> <p>Najanuka is integrally related to the formation of local Aboriginal people's personal and group identities and provides tangible and intangible links between the Dreamtime past, the spirituality of the land and Aboriginal custodians of the land in the present.</p>					
DESCRIPTION						
Physical Description	<p>Located within the eastern foothills of Gulaga [Mount Dromedary], Najanuka [Little Dromedary Mountain] extends east from the Tilba Tilba township to 'Jimmy's Point' on the coast at Wallaga Beach. Najanuka is visible from Bermagui in the south to Narooma in the north and is dominated by a rocky, westerly facing knoll and lightly forested slopes.</p>					
Physical condition and Archaeological potential	<p>The upper portions of the mountain are lightly forested whilst the natural vegetation on the lower slopes of the mountain has been cleared. Given the high level of cultural significance of the mountain, it is highly likely that archaeological evidence of pre contact use of the area exists.</p>					
Construction years	Start year	-	Finish year	-	Circa	<input type="checkbox"/>
Modifications and dates	<p>There is evidence of a previous structure, possibly a tower, on the summit.</p>					
Further comments	<p>The saddle between Najanuka and Gulaga is dissected by the Princes Highway.</p>					

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

HISTORY	
Historical notes	Najanuka was used by the Australian Army as an observation point during World War Two. The coastline to the north and south are visible from the peak of the mountain [per comm. Mary Duroux 24.7.08].
THEMES	
National historical theme	-
State historical theme	Aboriginal Cultures.
APPLICATION OF CRITERIA	
Historical significance SHR criteria (a)	Yuin mythology relating to Najanuka has been transmitted from the Dreamtime past to the present generation. For this reason alone, Najanuka is exceptionally 'historically' significant to Yuin people from the NSW south coast region. Despite numerous historical obstacles, cultural affiliations to the site have been maintained. With the establishment of Wallaga Lake Aboriginal Reserve in 1891, immediately to the south of Najanuka, cultural, social and economic connections to area have continued to be forged.
Historical association significance SHR criteria (b)	-
Aesthetic significance SHR criteria (c)	-
Social significance SHR criteria (d)	<p>Najanuka remains deeply precious to the Yuin community across the south –east coast for social and cultural reasons [World Heritage Expert Panel 1997]. According to Merv Penrith, Najanuka is a 'sacred mountain'. Merv has shown respect for the mountain by staying away from it; his elders told him not to go there. He recalls other boys sneaking up onto the mountain to collect bird's eggs; they would get a hiding when they returned to Wallaga Lake. Shirley Foster remembers the whitest eagle having a nest up there. It ranged between Gulaga and Najanuka, nesting at Najanuka [Merv Penrith and Shirley Foster in Donaldson 2006].</p> <p>According to one ancient mythology, Gulaga [Mount Dromedary] is the mother mountain. She had two sons, Najanuka [Little Mt Dromedary] and Baranguba [Montague Island] Violet Parsons in Donaldson 2006]. Another mythology describes Najanara [= Najanuka] as a young man who went looking for a white fur for his wife [Gulaga] [E Morgan 1994: xix]. .</p> <p>Harriett Walker has collected raspberries and Lilli Pillis from the lower slopes of the mountain. She recalls Wallaga people collecting birds from nests located in the sides of the mountains [Harriett Walker in Donaldson 2006].</p>

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

	Further cultural details pertaining to the heritage significance of Najanuka remain confidential; the public transmission of additional cultural information pertaining to Najanuka may breach traditional Aboriginal Lore.			
Technical/Research significance SHR criteria (e)	-			
Rarity SHR criteria (f)	The impact of colonisation on local Aboriginal cultural traditions associated with ancient Dreamtime mythology was devastating. The traditional information transmission systems pertaining to cultural knowledge was adversely affected and many stories were 'lost'. Despite the historical obstacles, mythological stories relating to Najanuka were transmitted to the current generation of custodians, subsequently; the mythological elements associated with Najanuka are exceptionally precious to Aboriginal people.			
Representativeness SHR criteria (g)	-			
Integrity	Najanuka manifests little or no evidence of physical structures or modification [World Heritage Expert Panel 1997], as such, the integrity of the area is high [as at 1997]. Pastoral activity on the low slopes of the mountain have the potential to adversely effect the cultural integrity of the site. .			
--HERITAGE LISTINGS				
Existing Heritage listing/s	-			
INFORMATION SOURCES				
Include conversations, management or conservation plans, other heritage studies etc.				
Type	Author/Client	Title	Date	Repository
Written	Donaldson, S	Eurobodalla Aboriginal Heritage Study: Stage Two – Stories About the Eurobodalla by Aboriginal people.	2006	www.esc.nsw.gov.au
Written	Rose D	Reports from a wild country: ethics for decolonisation; love and reconciliation in the forest.	2007	UNSW Press
Written	Morgan E	The Calling of the Spirits	1994	Aboriginal Studies Press
Written	Rose D, James D and Watson C	Indigenous Kinship with the Natural World in NSW.	2003	NSW NPWS

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

WARNING: contains reference to deceased persons.				
Written	Egloff B, Peterson N and Wesson S	Biamanga National Park and Gulaga National Aboriginal Owners Research Report.	2001	Report to the Office of the Registrar.
Written	World Heritage Expert Panel	Aboriginal Cultural Heritage Themes, Sub-themes and Potential Forested Places.	1997	http://www.daff.gov.au/rfa/publications/whep-meeting/aboriginal .
RECOMMENDATIONS				
Recommendations	Manage in partnership with Aboriginal custodians. Protect, maintain and acknowledge Aboriginal Heritage Values across cultural landscape.			
AUTHOR INFORMATION				
Name of study or report	Eurobodalla Aboriginal Heritage Study – Stage 4		Year of study or report	2008
Item number in study or report				
Author of study or report	Susan Dale Donaldson and Garret Barry			
This form completed by	Susan Dale Donaldson		Date	May 2008

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

IMAGES

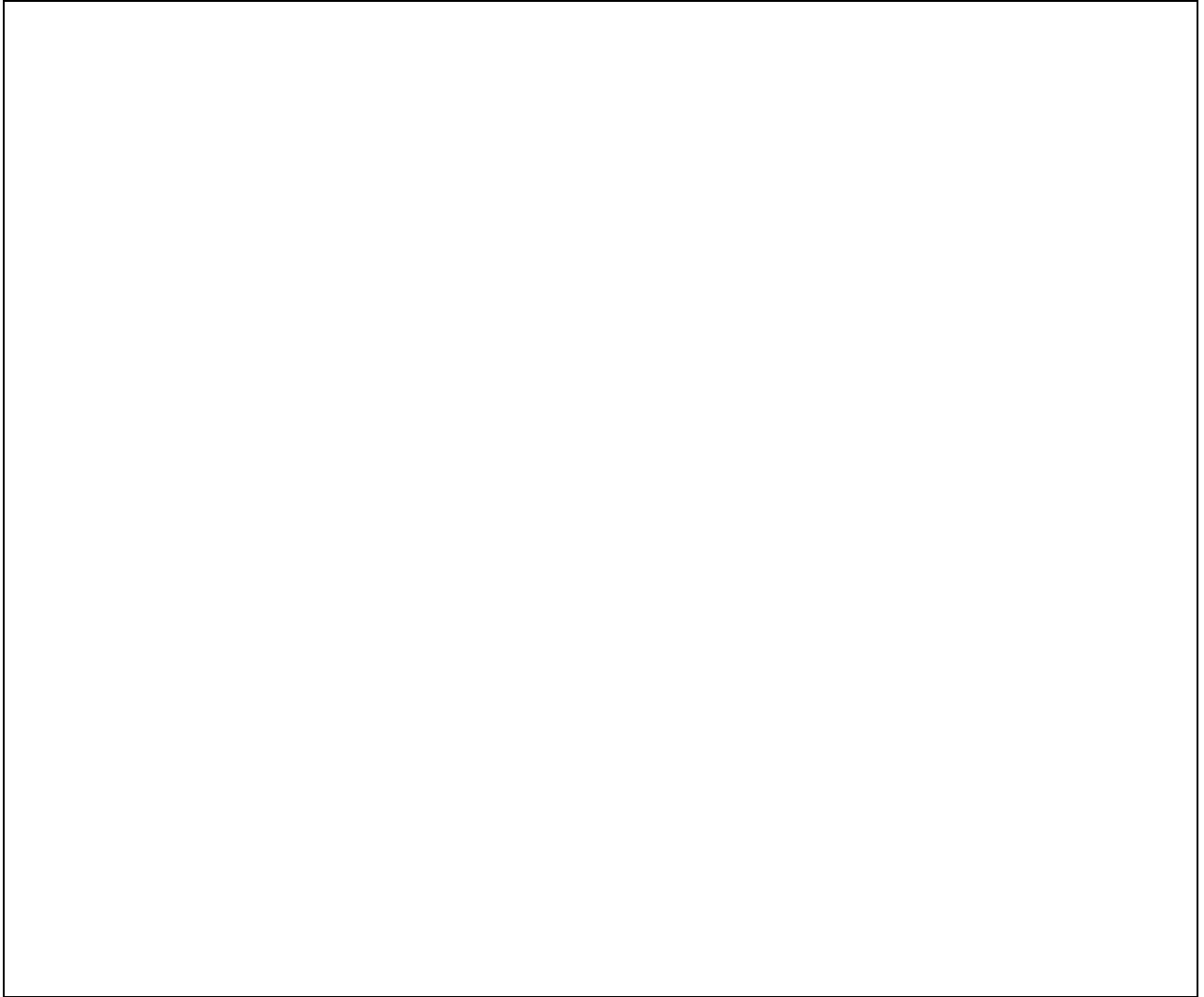
Image caption	Najanuka [Little Dromedary Mountain] amidst the eastern foot hills of Gulaga [Mount Dromedary].				
Image year	2007	Image by	Susan Donaldson	Image copyright holder	Susan Donaldson



Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

IMAGES

Image caption	Najanuka [Little Dromedary Mountain] from the south.				
Image year	2007	Image by	Susan Donaldson	Image copyright holder	Susan Donaldson



Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



Aboriginal Heritage

Assessment of Heritage Significance – public

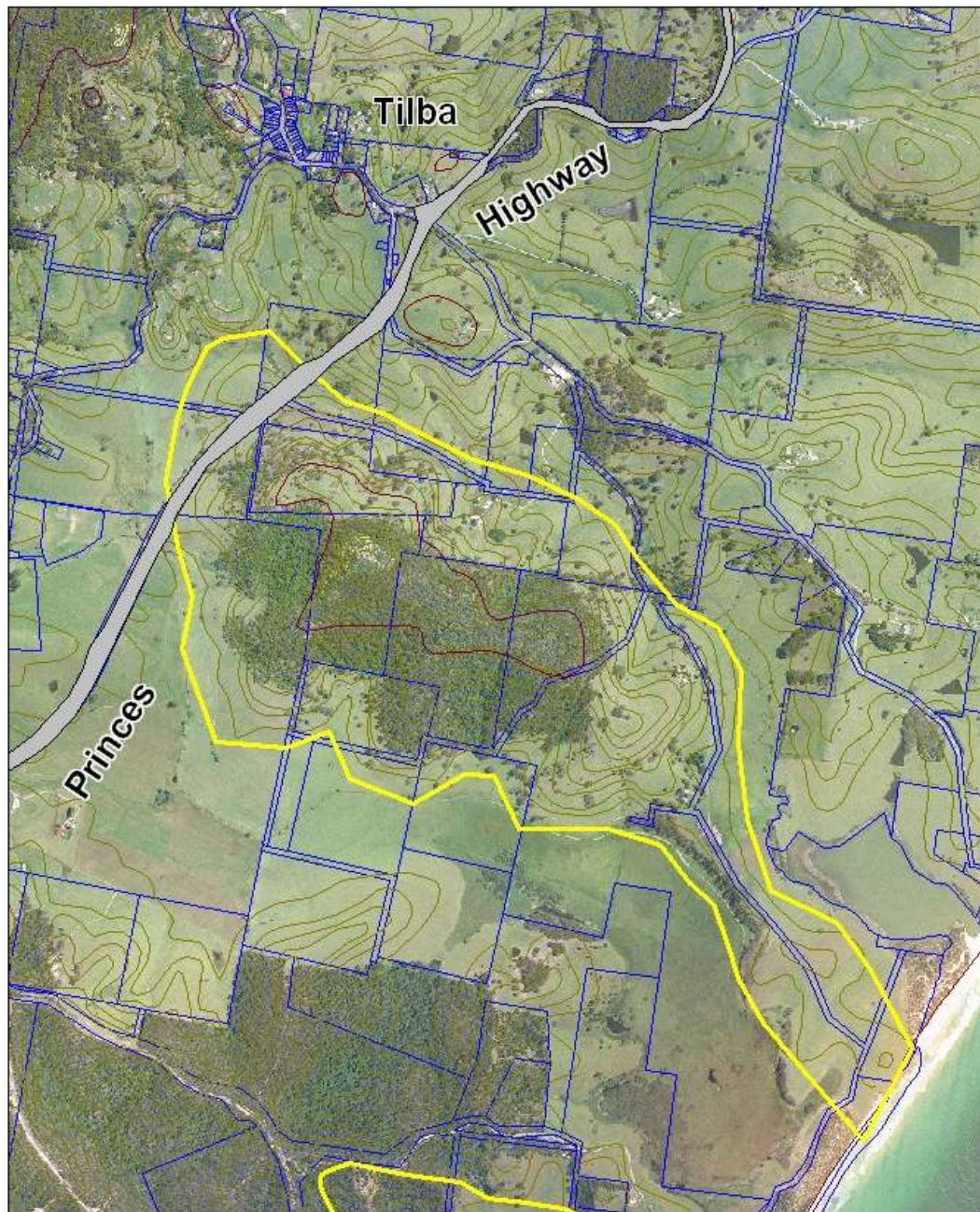
WARNING: contains reference to deceased persons.

MAPPING					
Map caption	Najanuka [Little Dromedary Mountain] Heritage Conservation Area.				
Map date	May 2008	Map by	Barry Garret	Map copyright holder	Barry Garret
Item/place boundary description	Private and public lands covering the Najanuka cultural landscape extending west from Jimmy's Point on the coast at Wallaga Beach to the west side of the Princes Highway.				
LEP Mapping Definition	Heritage Item – Aboriginal <input type="checkbox"/>		Heritage Conservation Area – Aboriginal <input checked="" type="checkbox"/>		

Aboriginal Heritage

Assessment of Heritage Significance – public


WARNING: contains reference to deceased persons.



EUROBODALLA ABORIGINAL HERITAGE STUDY VOL. 4

Heritage Conservation Area No. 2

Name: Najanuka

Boundary of HCA 

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

PLACE DETAILS						
Name of Item/Place	"The Cricket Ground", Wallaga Lake.					
Other Name/s Former Name/s	The Wallaga Lake Cricketing Ground. Old camping Ground					
Item type (if known)	Complex					
Item group	Aboriginal. Recreation and entertainment. Utilities - Water.					
Item category (if known)	-					
Area, Group, or Collection Name	"The Cricket Ground"					
Street number & name						
Suburb/Town	Wallaga Lake				Postcode	2546
Local Government Area/s	Eurobodalla					
Property description – Lot & DP						
Location - Lat/long						
Location - AMG (if no street address)	Zone	56	Northern extent	0238476 / 5972527	Southern extent	0238050 / 5971670
Owner of property	Private access through to Eurobodalla Shire Council owned land.					
Current use	Pastoral, recreation and cultural activities.					
Former Use	Recreation and cultural activities					
Level of Significance	State <input type="checkbox"/>			Local <input checked="" type="checkbox"/>		
LEP Definition (if to be listed in the LEP)	Place of Aboriginal Heritage Significance - Heritage Conservation Area					
LEP Listing (public or non-public)	Schedule 5 (public inventory) <input checked="" type="checkbox"/>			Schedule 5 (confidential inventory) <input checked="" type="checkbox"/>		

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

Statement of significance	<p>‘The Cricket Ground’ is a highly significant meeting, teaching, resource collection and recreational place for Aboriginal people with associations to the Wallaga Lake area. The area is also associated with spiritual values, known and restricted to the Aboriginal community. Archaeological evidence suggests that the area was utilised in the pre and early post-contact eras as a seasonally determined camping area. After the establishment of the Wallaga Lake Aboriginal Reservation in 1891, the area was used for a multitude of purposes, including as a preferred alternative from ‘the Mission’ to reside. In the early 1900s the area was used and as place for the Wallaga Lake Aboriginal Cricket team and the Tilba Cricket team to train and play.</p> <p>Historically, the formation of a cricket team was significant, considering Aboriginal people at the time did not enjoy the same citizenship freedoms as the non-Aboriginal people they were playing cricket against. Moreover, as government increased their control over Aboriginal people’s movements, people visiting the residents of Wallaga Lake Aboriginal Reservation were forced to camp at ‘the cricket ground’, or on the outskirts of the Reservation to avoid conflict with the authorities.</p> <p>During this period, intergenerational social bonds were forged between families camped at ‘the cricket ground’ whilst cultural traditions were practised and transmitted to younger generations of Aboriginal custodians. The heritage values of the area as a place to meet and teach cultural traditions continue to be highly significant to Aboriginal people today. .</p>					
DESCRIPTION						
Physical Description	“The cricket ground” is an open area of natural grassland situated behind the Wallaga Beach sand dune zone in the Merriwina Creek area. The area is sheltered from prevailing coastal winds.					
Physical condition and Archaeological potential	High potential of archaeological material from the pre and post contact eras.					
Construction years	Start year		Finish year		Circa	<input type="checkbox"/>
Modifications and dates	-					
Further comments	-					

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

HISTORY	
Historical notes	<p>The Wallaga Lake Aboriginal cricket team and the Tilba Cricket team trained at the 'Cricket Ground' throughout the late 1800s and early 1900s, giving the place its name. The area was also used in the pre and post-contact eras as a seasonally determined camping area. During the mission years, a number of people who were banned from residing / entering Wallaga Lake Aboriginal Reserve, would camp at the Cricket Ground [Donaldson 2006: 127- 8].</p> <p>The 1860s establishment of the Lake Wallace District Aboriginal Cricket team, in Western Victoria and their 1886 Aboriginal Cricket team toured England [Tatz 1996: 46] would have had effects on the region given many Aboriginal people from Victoria came to reside at the Wallaga Lake Mission. The Aboriginal tour to England took place one decade before any other Australian team managed to do the same and at a time when Aboriginal people were not classified as Australian citizens.</p>
THEMES	
National historical theme	-
State historical theme	Aboriginal Cultures, sport.
APPLICATION OF CRITERIA	
Historical significance SHR criteria (a)	<p>The Wallaga Lake Aboriginal cricket team trained at the 'Cricket Ground' throughout the late 1800s and early 1900s, giving the place its name. The area was also used in the pre and post-contact eras as a seasonally determined camping area [Donaldson 2006: 127- 8].</p> <p><i>'...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. The lake and nearby rocks were good for collecting foods. There were loads of people camped under the trees during school holidays. There was a good road into the cricket ground, with a bridge over the watercourse...'</i> [Alex Walker in Donaldson 2006: 127].</p>
Historical association significance SHR criteria (b)	-
Aesthetic significance SHR criteria ©	-

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

<p>Social significance SHR criteria (d)</p>	<p>The Cricket Ground is socially and culturally significant to Aboriginal people for a number of reasons. The following oral accounts reveal some of the non-confidential reasons why Aboriginal people, today and in the past attribute significance to the place.</p> <p>Valerie Andy [born Orbost 1933, deceased Wallaga Lake 2008] has memories of people camping at the Cricket ground and was told people camped there for generations before her. Her own grandparents camped there. There is fresh water entering the area from the west and good beach access. Valerie played in the area as a kid [Valerie Andy in Donaldson 2006: 127].</p> <p>In 1939 Mary Duroux [born Bega 1932] recalls going to the cricket ground to visit family who were camped there. The people camping there played cricket from time to time. People living at Wallaga Lake Mission used the area as a private place away from government view. Older people would spear fish, whilst the younger ones would play cricket and football [Mary Duroux in Donaldson 2006: 127].</p> <p>Alex Walker [born Berry 1938, deceased Wallaga Lake 2007] remembers the ‘Cricket ground’ as a camping place for people visiting family residing at Wallaga Lake community. The people that lived there played cricket, giving the place the name. In 1950 Alex himself camped there. The Picalla’s lived there. Les Mongta, Lionel Mongta’s father from Orbost, also camped there with his wife Emily Mongta [Alex Walker in Donaldson 2006: 127].</p> <p>Pam Flanders [born 1944] remembers her mother, Joyce Carter, making a boiled date pudding from swan eggs collected from the Cricket Ground area. ‘...One swan egg was equivalent to six chicken eggs. We could eat swan eggs because the swan was not our family’s totem...’ [Pam Flanders in Donaldson 2006: 127]. Pam Flanders recalls the fresh water ‘bush well’ on the peninsular between Wallaga Beach and Wallaga Lake being lined with bottomless tin cans to stabilise the dirt edges; it was only a 500m walk from the spring to the camp site [Pam Flanders 2008].</p> <p>Ken Campbell camped here with his mother and father and the rest of the ‘Campbell clan’ in the 1970s. At the time they were residents of Wallaga Lake Mission. Ken recalls visiting his Aunty here, who later died at the site; she had been living here for a few years before she died. Christmas day 1975 was the last time Ken had been to the site. On that occasion he was chased off the area by the police, he went back to Wallaga Lake Mission and had Christmas lunch in the hall. At the time they had been there for three weeks, holidaying from Wallaga Lake Mission [Ken Campbell 2008].</p> <p>Georgina Parsons walked from Wallaga Lake Mission to the Cricket ground to camp for the weekend, whilst she was residing at Wallaga Lake as a child during the 1950s; Sunday returning home to the mission. ‘It was all called the cricketing ground, we’d say ‘were going to the cricketing ground to camp’. Daniel ‘Dan’ Parsons was Georgina’s father’s father, he was a cricketer and played the Wallaga Lake Cricket Ground with the Wallaga Lake team [per comm. Georgina Parsons 23.7.08].</p> <p>‘.....Each house at Wallaga Lake only had one small tank for a family of fifteen or twenty, because you didn’t just have your own children – you’d</p>
---	--

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

	<p>have your whole family, the nannas and pops and everyone. This is how we have always lived. That's our culture of sharing and living together. When the tanks were dry, the cricket ground was our watering hole near the beach. Over there was a lagoon and it supplied fresh water. And besides, when they camped down further, they dug a well, and got fresh water there. It might have been a little brackish, but it was water and you could drink it. So they just packed up and took their families to the cricket ground until the rain came.....the tanks would fill up again....Each family had their own particular camping spot. We children went and played in the sand dunes while the men were putting up the shelters. These were a bit like Indian tents, they stuck three long sticks into the sandy soil, two sticks in front and one behind, and they were tied at the top. If they did not have rope then they used vines. Over the sticks they threw a couple of blankets. That shelter was only for the women and children, the men slept around the camp fire, or put up a bit of a shelter for a wind break. They used tree branches with lots of leaves. For Christmas holidays, we all went and camped down at the cricket ground. There was this group of people who use to come...Ted Marsh and his touring party. They's arrange with the manager of Wallaga Lake to have a picnic or party at the cricket ground, mainly for the Aboriginal people, and they always put on a day of sports there – foot running and games. It's still called the cricket ground and that's a bird sanctuary now....that was our watering hole...' [Morgan 1994: 89].</p> <p style="text-align: center;">‘Camping’ by Eileen Morgan 1994:</p> <p style="text-align: center;"> When Christmas is over and it's the last two weeks Of the holidays, it's time to go camping again. We take our children and our friends from Cobargo To our favourite camping ground over at the Cricket Ground, Where we spend many happy times, watching the children Playing on the beach while the men are fishing. After a happy day swimming and playing games, It is time for the children to go to bed. Once again the men pack the fishing gear And head for the beach. When all the children are settled down and fast asleep, The women sit around the camp fire talking, Until the first lot of men arrive with their catch. Some nights we all go prawning; There the men make a fire, and the women and children Sit and wait while the men do the prawning. We spend many happy holidays camping. </p>
Technical/Research significance SHR criteria (e)	-
Rarity SHR criteria (f)	-

Aboriginal Heritage

Assessment of Heritage Significance – public


WARNING: contains reference to deceased persons.

Representativeness SHR criteria (g)	There are few examples in the Eurobodalla Shire of post contact 'fringe camps' that continue to be utilised and valued by the Aboriginal community. Today, as in the past, the Cricket Ground boasts open public lands, in close proximity to an Aboriginal community [once an 'Aboriginal Reservation'], and is utilised for cultural purposes away from the public gaze.			
Integrity	-			
HERITAGE LISTINGS				
Existing Heritage listing/s AHIMS	AHIMS #			
INFORMATION SOURCES				
Include conversations, management or conservation plans, other heritage studies etc.				
Type	Author/Client	Title	Date	Repository
Written	Donaldson, S	Eurobodalla Aboriginal Heritage Study: Stage Two – Stories About the Eurobodalla by Aboriginal people.	2006	www.esc.nsw.gov.au
Written	Morgan E	The Calling of the Spirits	1994	Aboriginal Studies Press
Photo		Tilba Tilba and Wallaga Lake Cricket Team.	1900	Corkhill Collection
RECOMMENDATIONS				
Recommendations	Manage in partnership with Aboriginal custodians. Protect, maintain and acknowledge Aboriginal Heritage Values across cultural landscape. Maintain low key access into area.			
AUTHOR INFORMATION				
Name of study or report	Eurobodalla Aboriginal Heritage Study – Stage 4		Year of study or report	2008
Item number in study or report				
Author of study or report	Susan Dale Donaldson and Garret Barry			
This form completed by	Susan Dale Donaldson		Date	May 2008

Aboriginal Heritage

Assessment of Heritage Significance – public


WARNING: contains reference to deceased persons.

PLACES / ITEMS - 1 per page					
Image caption	The Cricket Ground, Wallaga Lake.				
Image year	2008	Image by	Donaldson	Image copyright holder	Donaldson
					

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

PLACES / ITEMS					
Image caption	Old Camping ground, Wallaga Lake.				
Image year	2008	Image by	Donaldson	Image copyright holder	Donaldson
					

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

PLACES - 1 per page

Image caption	Wallaga Lake Cricket Team.				
Image year	1900	Image by	Corkhill	Image copyright holder	Corkhill



FRONT: xxxxxx

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

PLACES - 1 per page

Image caption	Tilba Cricket Team				
Image year	1900	Image by	Corkhill	Image copyright holder	Corkhill



Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.

MAPPING					
Map caption	'THE CRICKET GROUND' WALLAGA LAKE				
Map date	JULY 2008	Map by	GARRET BARRY	Map copyright holder	
Item/place boundary description	The area of significance associated with 'the cricketing ground' extends from the sandy northern Wallaga Lake Headland, north to the northern extent of the Tilba Nature Reserve. The area extends from Wallaga Beach west to encompass the lake and wetland east of Youngs Rd.				
LEP Mapping Definition	Item – Aboriginal <input type="checkbox"/>		Conservation Area – Aboriginal <input checked="" type="checkbox"/>		

Aboriginal Heritage


Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.



EUROBODALLA ABORIGINAL HERITAGE STUDY VOL. 4

Heritage Conservation Area No. 1
Name: "The Cricket Ground" - Wallaga Lake

Boundary of HCA 

Aboriginal Heritage

Assessment of Heritage Significance – public

WARNING: contains reference to deceased persons.