

## SECTION TWO: Connecting people with places and cultural practises.

This section contains the results of the fieldwork and research outcomes relating to the 22 cultural heritage places visited. The information is presented as separate site forms for each place, numbered sequentially from north to south.



**MAP THREE: Connecting with Country – 22 assessment sites.**

## 2.1 Observation Head, Batemans Bay

### CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

#### PLACE RECORDING FORM

<b>PLACE NAME:</b> Observation Head Ochre Quarry	<b>REGISTRATION:</b> Not previously recorded
<b>CURRENT TENURE (S) AND MANAGEMENT:</b> Crown Reserve managed by Eurobodalla Shire Council	<b>1:25K MAP SHEET:</b> Nelligen 1:25K <b>Grid Coordinates:</b> Midden: 247353E 6042331N Ochre source: 247350 E 6042000 N
<b>SITE TYPE (S)/ELEMENTS:</b> Ochre source; midden; historical camping; historical links to hall (no longer extant).	
<b>LALC:</b> Batemans Bay	<b>PARTICIPANTS</b> (names, affiliation) <ul style="list-style-type: none"> <li>Georgina Parsons (Gadu Elders)</li> <li>Muriel Slockee (Gadu Elders)</li> <li>Violet Parsons (Batemans Bay LALC)</li> </ul>
<b>DATE RECORDED:</b> 8/2/2011	
<b>Recorder:</b> Sue Feary; Susan Donaldson	
<b>BACKGROUND:</b>  Limited amount of information recorded during oral history research for the Eurobodalla Aboriginal Heritage Study (Stage 2). Ochre quarry not recorded on AHIMS, no corroborating information for oral history. A shell midden is recorded at Observation Point as 58-4-0087. Needed additional consultation, investigation and recording.	

## SITE LOCALITY AND SITE ACCESS:



Observation Head is a prominent headland at the southern end of Corrigan's Beach, approximately 3 kms southeast of Batemans Bay by road. The ochre source comprises most of the steep cliff on the northern and northwestern side of the headland. The midden, historic camps and the site of the 1946 Batehaven Hall, are situated on top of the headland.

Access to the ochre source is by walking south along Corrigan's Beach from the car park adjacent to the caravan park, (turn left at the lights) going south. Walk around the base of the headland for a short distance, and the outcrops of coloured clay are easily visible in the cliff face. Access is easier at low tide.

The midden and historic places are accessible by turning into Observation Ave from Beach Road and driving to the fenced car park on the top of the headland. The midden remnants are visible at the base of a tree on the northeastern edge of the car park. The site of the hall is marked by a plaque in the patch of remnant vegetation on the left as you drive into the headland (see photo below).



Muriel Slockee and Susan Donaldson collecting Wattle gum from the bushland at Observation Head. Plaque on tree stump marks location of old hall where Aboriginal people went to dances. Photo: S. Feary

## **SITE DESCRIPTION:**

### **Archaeological**

Midden: 247353E 6042331N

Small area (< 1 sq. metre) of midden remnant comprising fragments of *Turbo (Ninella) torquatus* and *Bembicium sp.* shells in the 'A' soil horizon around base of a dead tree. Both species are common in the mid-littoral zone on the south coast and occur frequently in middens. The remainder of the headland has lost the 'A' soil horizon due to severe water erosion, exacerbated by vehicles. The midden may have once been more extensive across the headland, and this remnant could be all that is left of 58-4-0087. It is likely that the midden occurs on the headland because people collected the shellfish from the base of the cliff and carried them up to the top of the headland, in order to process them while spotting for fish or some other activity.





Approximate extent of midden remnant.  
Photo: S. Feary



Close-up of midden. Photo: S. Feary

### Ochre Source/Quarry: 247350 E 6042000 N

The ochre clays owe their existence to the geological processes that have created the coastline, and these are described below.

The Observation Point headland is formed entirely on sedimentary rock of the Wagonga Beds. These are mapped as of Cambrian age on the 1:250,000 Ulladulla geological map, but it is possible they are Ordovician - anyway they are the oldest rocks to crop out in this part of the coast.

Overall the Wagonga Beds comprise cherts, shales, conglomerates, slates, sandstones and phyllites - i.e. were derived mainly from fine sediments. The sequence at Observation Point is all fine textured, extremely contorted/folded and slightly pressure metamorphosed, so would fit mainly into the shale/siltstone/phyllite class. Colours vary from white-greys (a slightly conglomeratic bed), through creams, yellows, orange, reds to very dark browns, but pale beds and reddish beds predominate there.

There are two layers in the sequence that form material suitable for ochre. The most impressive is a uniform bed near the base of the exposed sequence which is about 50 to 60mm thick and extends discontinuously over tens of metres. It is purplish-red in colour because of its high iron content, and the iron has been oxidised to give that red (jarosite/slightly hydrated iron oxide) colour (see photo below). The bed is soft enough to be 'quarried' with a wooden, stone or light metal implement, and the silt and clay content mean the particles are slightly sticky. When nodules of that material are wet they could be used as ochre/paint.

The other potential ochre source is a patchy layer of saprolite (weathered but not moved rock) at the top of the same set of beds, which is exposed in a few places immediately below the angular gravelly colluvium that forms the regolith on the headland. That saprolite is similarly soft enough to quarry, fine grained and sticky, with an orange-red colour, also caused by iron oxidation, but it is more limited in extent than the bed described above" pers. comm. Marjorie Sullivan 20/12/2010.

Much of the coastline around Batemans Bay is dominated by the same geological

formations, and the oral history refers to several different locations where ochre has been extracted from the same geological formations e.g. Lilli Pilli, Surf Beach.

The cliffs at Observation Head are steep and around 30 metres high. There is no obvious direct or definite evidence for the clays or the nodules being quarried to extract ochre. The type of evidence might be depressions where clay has been extracted, or evidence for the use of tools, but the effect of salt laden wind and storm waves would be to erode away this type of evidence.



Coloured clays on cliff face.



### **Historical (written)**

No known written references to an ochre quarry at this location.

## Historical (Oral)

### Midden material

'...There are midden grounds all along here. There are very old conks here – they must have been eaten many years ago. Old people would of sat around eating here. It is a nice place to sit and eat and have a yarn. They would of collected the food down below and brought them up here to eat. It is sad to see it being washed away. In my time, when we were kids, we would eat conks here too. Conks, bimullas. We'd get them down below and bring them up here to cook..... Georgina Parsons 8.2.2011

### Ochre source

There is an ochre quarry on the unnamed headland between Chapman's Beach and Circuit Beach. It can be seen from 'Chapmans' Beach, and is accessible at low tide from 'Chapmans' Beach or via the ridge from Denise Drive. As kids we would paint on boards and each other. Les recalls collecting lobsters at Lilli Pilli as a child [Les Simon 03.11.2005./ 30.11.2005] in Donaldson 2006: 50.

'.....If you are going to call this ochre, then you may as well call the whole hill ochre. ....this rock is all through this area. This ochre is greasy from the salt water. They used that for a marker on the trees; the mark would mean 'i've gone that way'. It would have been used as a marker to tell people where they were going. It is not a colour that would stay on for very long. We use to water the ochre down and paint the fireplaces, it would stay for months and months, and then we'd have to do it again. That marker ochre was put onto the message sticks too, along time ago. The gum off the trees was used to mix with the ochre rock. They used this ochre, mixed with gum to paint onto the message sticks. They also used the blood out of their bodies to mix with the ochre. The gum was like glue. My brother Ernie use to mix it with water and put it onto his sores, cause it had salt in it, it would help heal his wounds. That was the marker ochre he used. Once he was bleeding after a car accident, and he was stuck in hospital and just wanted to get out so he could find some ochre to put onto it.....' Georgina Parsons 8.2.2011

### Fishing / collecting natural resources

"....When I was 5 or 6 we first lived at Corrigans Beach, then we lived at the old racetrack where the hospital is now. My Uncle Hubie and his family lived there in an old house. Then we moved into Hanging Rock and lived in a bush camp. Hanging Rock was very important to our people as a meeting place. When we lived at Hanging Rock I remember walking along Corrigans Beach to get pippis. Further along they'd dive or we'd fish off the rocks under Observation Head there. When I was a young girl, the whole lot of us would get together and walk around here. Once me and Noelene Chapman my first cousin got a big flathead down off the rocks. High tide was best for divers; sometimes they'd swim from Observation Head to Snapper Island. I remember fishing here 11 years ago with my son who lived in a flat in Batehaven. I'd stay with him and we'd walk right around here and go out into the water off the rocks get to oysters and bimbullas'. Georgina Parsons 8.2.2011

Violet Parsons recalls camping at 'Chapman's Beach'. The family would wait for the tide to go out before venturing onto the rocks to catch lobsters and muttonfish. There was no

need to dive for muttonfish; they were exposed on the rocks at low tide. The kids would get conks and muttonfish hiding beneath the seaweed. A feast was had on the rocks, where the food was collected. *'...We would always have a fire going before people went diving, so when they got out, they could get warm quickly. After having a fill of food at the beach, if there was any left they would take it home to share with family. There is a certain area for cooking and throwing away the shells, like the rubbish tip [ie Shell Middens].....lobsters are better boiled, so it was always good to take them home to cook, whereas Muttonfish and conks taste better when cooked on the hot coals ....'* [Violet Parsons 6.4.2006] in Donaldson 2006: 50.

*'...Observation Head was a place to get tucker. There is Wondarma bush, dotter vine, and cherry tree here at Observation Head. The old people use to tell us not to pick the Kangaroo tails when they are green or you'd bring a storm. The quartz here would be used to sharpen the spears. Kooris used the black quartz found here to keep the heat in the fire, there's lots of black quartz here. They are like little hot plates to cook on. They hold the heat. The ones here are smashed. The hollow trees were used to store water and other things. There is one hollow spotted gum there at Observation Head that would have been used to store things. ....'* Georgina Parsons 8.2.2011

*'...There is also red clay down below. When I went walk about I'd eat that, but not now I don't know what is in it. The special clay was eaten when we had to have vitamin when we were carrying our babies, unborn babies that is. We collected that red one and the white pipe clay you get around Wallaga and Nerrigunda straight out of the bank, when ever we needed it. Our mother's told us how to do that to stay healthy when we were having our babies. The knowledge was passed onto us; we'd go to where the clean clay was up past the cattle....'* Georgina Parsons 8.2.2011

#### Fish spotting

*'..... This headland was also used to spot fish, old Jimmy Chapman did that around here. Reg McCloud and my dad would spot fish up at Cullendulla too.....'* Georgina Parsons 8.2.2011

#### Recreational hall

*'...There used to be one big hall on the top of Observation Head. We all use to get in there and boogie.....'* Georgina Parsons 8.2.2011

#### Camping place

*'.....Observation Head was a camping place; old people use to live around here. When I was a kid I remember seeing people camping up here, if they were doing walk about they'd stop here for the night if they had to. ....'* Georgina Parsons 8.2.2011





Muriel Slockee, Georgina Parsons and Violet Parsons, Observation Head.  
Photo: S Donaldson.

## **SIGNIFICANCE ASSESSMENT:**

### Historical

- The midden remnant reflects pre-contact use of the headland by Aboriginal people for collection and consumption of locally available shellfish species. The location on top of the headland suggests that it may have been used for spotting fish.
- Use of the ochre presents historical associations with Aboriginal body and bark painting for commercial and non-commercial use.
- The headland is associated with historic camping by local Aboriginal people in the early- mid 20<sup>th</sup> century
- The site of the Batehaven hall represents a place where Aboriginal people attended dances.

### Aesthetic

- The headland offers expansive views up and down the coast, including across to other places important to local Aboriginal people such as Snapper Island.
- The coloured clays of the cliff face are highly aesthetic.

### Social

- The whole headland is of social significance to members of the local Aboriginal community because it represents direct links to a traditional past and also to a more recent past.

### Technical/research

- The midden has very low research value, being highly fragmented and disturbed.

- The ochre outcrops have some research value in regard to determining the nature and extent of use and the tangible expression of that use.

#### Rarity/representativeness

- The midden is neither rare nor a good representative example of its type.
- The ochre quarry is relatively rare, but the absence of any definite quarrying evidence and limited oral history supporting documentation diminishes this value
- The historic camping sites have no physical expression so cannot be assessed against this criterion. There are numerous other places of historic camping on the south coast.

#### **SITE CONDITION:**

- Midden: Very poor condition, very little remains of what was once a more extensive midden deposit.
- The ochre outcrops: These are a natural feature in good condition in so far as they are not heavily eroded or collapsing
- Historic camping places: There is no extant expression of the camping places but the general area is eroding due to vehicle use and loss of vegetation.
- Dance hall: Any archaeological remains are protected by the vegetation. The plaque marking the hall site is in good condition.

#### **THREATS:**

The main threats to the headland and associated Aboriginal places are erosion and lack of knowledge about its importance to Aboriginal people.

#### **REFERENCES:**

AHIMS 58-4-0087

Donaldson S [2006] Eurobodalla Aboriginal Heritage Study [Stage Two] Stories About the Eurobodalla by Aboriginal People: Eurobodalla Aboriginal Heritage Study. Eurobodalla Shire Council.

#### **RECOMMENDATIONS FOR MANAGEMENT/PROTECTION/ ACKNOWLEDGEMENT:**

- The ochre source to be recorded on AHIMs. Even though there is no direct physical evidence for utilisation of the ochre (such as evidence for quarrying activity), the oral history demonstrates that it has been a place of resource collection.
- The existing AHIMS site card for the midden to be updated to describe its current condition. The midden is in poor condition and of low scientific significance; however it is culturally important for showing links to a traditional past.
- Include on Council's Aboriginal Heritage Inventory.

- The entire headland is heavily eroded by water runoff, exacerbated by vehicles. Council should consider re-sheeting the surface to reduce erosion, which would also provide protection to the midden remnants.
- Establishing a formal track system may assist in reducing vegetation loss.
- Any development that impacts the headland should be preceded by a heritage assessment. An AHIP may be required to harm the midden.
- Dual naming of Observation Head has been suggested. No specific Aboriginal place name has been recorded, however Walbunja elder Georgina Parsons has suggested the Dhurga term 'Ngyarli gadu – Ngyarli = feeding place, gadu = sea. Further consultation with the Koori community and Dhurga linguist required.
- Council could consider installing some interpretive signage about Aboriginal use of the headland, in consultation with the local Aboriginal community.

## 2.2 Batemans Bay High School, Batemans Bay.

### CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

#### PLACE RECORDING FORM

<b>PLACE NAME:</b> Batemans Bay High School site complex		<b>REGISTRATION:</b> Registered on AHIMS as 58-4-1155
<b>CURRENT TENURE (S):</b> Department of Education.		<b>1:25K MAP SHEET; GRID COORDINATES</b> Nelligen 246237E 6042628N (tree/midden)
<b>CURRENT MANAGEMENT ARRANGEMENTS/ZONING:</b> Within Batemans Bay High School grounds		
<b>SITE TYPE (S)/ELEMENTS:</b> Midden remnants; possible scarred tree; potential burials.		
<b>LALC:</b> Batemans Bay	<b>PARTICIPANTS</b> (names, affiliation) <ul style="list-style-type: none"> <li>• Georgina Parsons (Gadu Elders)</li> <li>• Muriel Slockee (Gadu Elders)</li> <li>• Violet Parsons (Batemans Bay LALC)</li> </ul>	
<b>DATE RECORDED:</b> 8/2/2011		
Recorder: Sue Feary; Susan Donaldson		

**BACKGROUND:** Stage 1 of the Eurobodalla Aboriginal Heritage Study described Batemans Bay as having a high Aboriginal population pre and post contact, with a number of Aboriginal reserves and fringe camps occurring around the township in the late 19<sup>th</sup> to mid 20<sup>th</sup> Centuries.

The oral history research supported the historical research, particularly in relation to cultural connections to the Hanging Rock area and Joes Creek. An AHIMS site card was subsequently completed to record cultural features at the Batemans Bay High School, including the potential for burials to be present within the sand dunes in the School grounds. The site is 58-4-1155 and refers to a scarred tree, a midden and a potential for burials to be present. It was erroneously entered into AHIMS as an earth mound, scarred tree and burial. A Hanging Rock Heritage Conservation Area was listed in the draft LEP in 2010 (see map below).

A number of burials are known from the immediate area, including a cranium washed up at Corrigans Beach in 1987, and burials at the Catalina Golf course and Casey's Beach.

Various developments have impacted the Joes Creek/Hanging Rock area and a number of archaeological surveys have been conducted for the sand dune system that extends from Joes Creek through into the School grounds. These have recorded a number of sites, comprising stone artefacts and middens. No burials have been recorded. However, the high likelihood of burials occurring in the sand dune system has been highlighted on a number of occasions (see references).

Because of the strong cultural connections to the Hanging Rock area in general and concern for burials being disturbed within the Batemans Bay High School in particular, the site was included in the Connecting with Country project.



**SITE LOCALITY AND SITE ACCESS:**

Permission is required from the Batemans Bay High School in order to enter the grounds. The High School is located on Beach Road, close to the intersection with Glenella Road, in Batemans Bay (see locality map).

The scarred tree is in a fenced paddock within the agricultural section of the School grounds, to the north of the School buildings, within a partially cleared forest on top of a distinctive Holocene sand dune system. The midden remnants are visible among the roots of this and other large trees.



## SITE DESCRIPTION:

### Archaeological

#### Possible scarred tree

The large forest red gum in the photo was pointed out by the local teacher and the Aboriginal participants as being the previously recorded scarred tree. On further examination, it was agreed that the scar was unlikely to be of Aboriginal origin. The tree had obviously been burnt and the scar had none of the diagnostic features of an Aboriginal scarred tree. The scar is most likely produced by a lightning strike. Other mature trees in the vicinity were checked for scars but none were present of Aboriginal origin. The area was searched for artefacts and shell and any features such as depressions that could indicate a burial.



Tree with possible Aboriginal scar



Susan Donaldson, Violet Parsons and Muriel Slockee on the sand dune in the High School grounds.

Tree measures 6.7m circumference; scar begins 1.1m above the ground. Width of large scar 2m, begins 1 m above ground. Width of smaller scar 0.45m, 1m high.

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### Shell midden remnants

Small patches of fragmented shell are visible in areas of bare dune and among the trees roots of the mature trees. The shell is close to the dune surface and is mostly rock oyster species, which would have been easily collected from the Clyde River. It is likely that the midden was once much more extensive but has been substantially damaged and destroyed by the major developments that have impacted on Joes Creek and the associated sand dunes. The midden does not appear to have any depth, but has been disturbed.

Midden remnants under tree roots.

### Potential Burials

The High School is located on a sand dune approximately 3 metres high, of unconsolidated grey sand, with orange sand underneath. This was laid down during the past 5 to 6,000 years, extending behind Corrigan's Beach from the bedrock landform near Hanging Rock in the north, to the bedrock of Observation Head in the south. The sand deposit extends from Corrigan's Beach westward to at least as far as Joes Creek. Sand deposits of this nature on the south coast are generally formed as a series of slightly elevated and parallel beach ridges (or dune crests) and swales. This landform pattern of ridges and swales is not now evident within the High School grounds, except at the northern end which is still largely vegetated. Here the land surface is clearly elevated between the School to the west and Corrigan's Cove development to the east. This elevated land surface is likely to represent a part of an original sand ridge crest. Anecdotal evidence suggests that a dune crest did originally extend from the High School site across Glenella Road and through the Corrigan's Cove property. ESC Senior Design Officer Dick Crompton (pers. comm Sept 2008) recalls the presence of the dune prior to the construction of Corrigan's Cove and that midden material was exposed in an informal walkway through the dune. Similarly Les Simon, Batemans Bay LALC sites officer recalls this dune (pers. comm Sept 2008). Given the above it is considered probable that the sand deposit mound at the High School site is a remnant part of a dune crest which once extended in a north/west south/east alignment behind Corrigan's Beach (Dibden 2008).

Sand dunes of this nature commonly contain burials and based on this knowledge, the sand dune remnants in the School grounds have a high potential for containing burials. However, the deeply eroded and damaged dunes where the alpacas graze has not revealed any skeletal remains, nor has monitoring of works for the bus shelter in 2008 (Dibden 2008) or in salvage collections conducted for the road by pass in 1997 (Officer 1997).

A number of medicinal plants were identified at the site. All are introduced plants, e.g. inkweed, that have historically been included in the Aboriginal repertoire of medicinal remedies.

## Historical (written)

There are no specific historical references to the High School sites. Goulding and Waters (2005) and Goodall (2008) describe Aboriginal occupation of the Batemans Bay area in the late 19<sup>th</sup>-early 20<sup>th</sup> centuries and refer to issues of segregation at the local School. In 1925 segregation at the local School was intended to force people off the reserve on the southern side of town as was needed for residential expansion. The reserve was revoked in 1927.

Several other parcels of land were set aside around Batemans Bay, including R 56462 notified in 5/10/1923 which includes a section of Joes Creek, which could be the area talked about by local Aboriginal people where they used to camp (see map below). The reserved area includes the sand dune system that extends into the High School grounds.



Source: <http://parishmaps.lands.nsw.gov.au/pmap.html> Image ID 10351701)

## Historical (Oral)

The oral history research for the Eurobodalla project and in particular the impacts of the destruction of Hanging Rock on Aboriginal people supports the historical evidence, for demonstrating the importance of the area. No further information about the scar tree was recorded, other than the fact that people believed that the scar in the tree was not of Aboriginal origin. There are however a number of references in the oral history to people camping along Joes Creek [see Donaldson 57: 2006].



## **SIGNIFICANCE ASSESSMENT:**

### Historical

- The midden remnant reflects pre-contact use of the area by Aboriginal people for collection and consumption of locally available shellfish species from the ocean and from the brackish water creeks and lagoons.
- The site is associated with Aboriginal reserves where people lived and with natural features of cultural significance (Hanging Rock).
- The scarred tree is not thought to be Aboriginal

### Aesthetic

- NA

### Social

- The area of Hanging Rock/Joes Creek is highly significant to local Aboriginal people, as identified during the Eurobodalla Aboriginal Heritage study.
- The sand dunes in the School grounds are significant as a remnant of an earlier traditional holistic landscape.
- Both oral history and archaeological research have demonstrated the potential and actuality for burials to occur in Holocene sand dunes.

### Technical/research

- The midden has very low research value, being highly fragmented and disturbed.
- The scarred tree is not Aboriginal
- If development cannot be avoided for the sand dune areas, it offers opportunity to undertake Ground Penetrating Radar research, which may assist in determining if burials are present.
- Further research into the Aboriginal history associated with the Joes Creek reserve would give a better understanding of the concerns of local Aboriginal people

### Rarity/representativeness

- The midden is neither rare nor a good representative example of its type
- The scarred tree is not Aboriginal

## **SITE CONDITION:**

Generally the area is in good condition where natural vegetation cover still exists.

Grazing by alpacas has had a detrimental effect on dune structure which has become deeply eroded to several metres in places. Previous development has disturbed the surrounding area, resulting in almost complete loss of the original sand ridges.

*Scarred tree:* not thought to be Aboriginal. It is part of a partially cleared open forest of spotted gums and other species, whose roots are holding the sand dunes together. Removal of the vegetation will threaten the integrity of the sand dunes.

*Midden:* only fragments of midden material remain with little other evidence of traditional occupation. The midden was probably once more extensive, but has mostly disappeared and is highly disturbed.

## **THREATS:**

Continued grazing and vegetation loss will threaten the integrity of the dune system and any middens or burials associated with it.

## REFERENCES:

AHIMS site card 58-4-1155

Donaldson S [2006] Eurobodalla Aboriginal Heritage Study [Stage Two] Stories About the Eurobodalla by Aboriginal People: Eurobodalla Aboriginal Heritage Study. Eurobodalla Shire Council.

Dibden 2008 Proposed Bus Bay and Shared Pathway, Beach Road and Glenella Road, Batemans Bay NSW Indigenous Heritage Assessment A Report to Eurobodalla Shire Council

Goodall H 2008 *Invasion to Embassy*. Sydney University Press: Sydney.

Goulding M and Waters K 2005 Eurobodalla Aboriginal Cultural Heritage Study. Report to ESC.

Lance, A. 1988 An Archaeological Survey of a Proposed Sub-division between Vista Avenue and Glenella Rd, Batemans Bay, New South Wales. A Report to Bullock, Walters and Associates, Pty Ltd.

Officer, K. and K. Navin 1995 Archaeological Survey South Batemans Bay Bypass. Unpublished report to ESC.

Officer, K. 1997 Surface Collection of Artefacts from the South Batemans Bay Bypass Easement, NSW. Unpublished report to Eurobodalla Shire Council.

Pardoe, C. 1987 The washed-up skull from Corrigan's Beach. Report on the study of an isolated skull found near Bateman's Bay south coastal NSW. AIATSIS.

[www.parishmaps.lands.nsw.gov.au](http://www.parishmaps.lands.nsw.gov.au)

## RECOMMENDATIONS FOR MANAGEMENT/PROTECTION/ ACKNOWLEDGEMENT:

- The scarred tree is very unlikely to be of Aboriginal origin and requires no further action. However, the midden is intermixed with the tree roots, so it would be best to leave the tree intact for this reason.
- The existing AHIMS site form to be updated to clarify that no burials are recorded as being present and that the scarred tree is probably not Aboriginal.
- The sand dunes are highly eroded from alpaca grazing and natural processes. This is causing damage to the midden remnants and needs a stabilisation programme for reshaping and re-vegetating the dunes. This will help to protect any burials if they are present.
- Alpaca grazing and other similar activities should be excluded from the sand dune areas.
- The School, in conjunction with the Batemans Bay LALC and DECCW's Country and Cultural Heritage Division (CCHD), should seek funding to undertake the dune stabilization programme. This would not require an AHIP if it is identified as a CCHD conservation project.
- Any ground disturbing development within the sand ridges to be monitored by the LALC during development to ensure burials are not disturbed.

## 2.3 Buckenbowra River, Runnyford.

### CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

#### PLACE RECORDING FORM

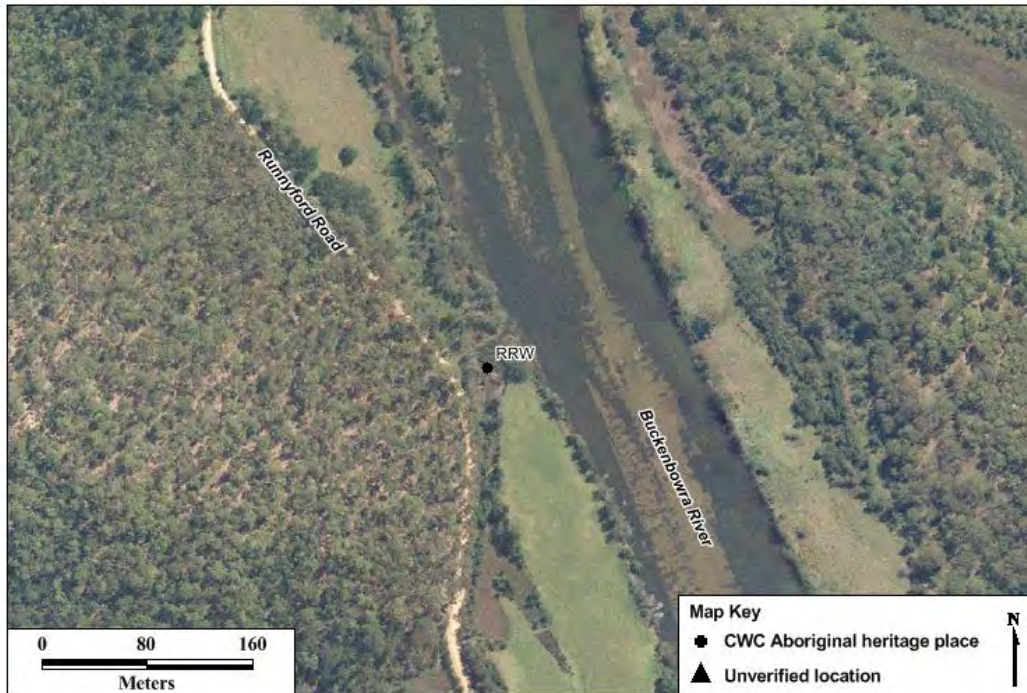
<b>PLACE NAME:</b> Runnyford Fish Trap	<b>REGISTRATION:</b> Not registered
<b>CURRENT TENURE(S):</b> The unnamed creek is Crown land and may have a Crown land reservation adjacent to it. The creek is surrounded by private land.	<b>1:25K MAP SHEET</b> Nelligen <b>GRID COORDINATES</b> 237709E 6045679N
<b>CURRENT MANAGEMENT ARRANGEMENTS/ZONING:</b> Creek is in the Buckenbowra Sanctuary Zone, Batemans Marine Park	
<b>SITE TYPE (S)/ELEMENTS:</b> Structure used by Aboriginal people to trap fish	
<b>LALC:</b> Mogo	<b>PARTICIPANTS</b> (names, affiliation) <ul style="list-style-type: none"> <li>Aaron Russell (young person)</li> <li>Arthur Andy [elder]</li> <li>Adrian Andy (Mogo LALC Sites officer )</li> </ul>
<b>DATE RECORDED:</b> 2 February 2011	
Recorder: Sue Feary, Susan Donaldson	

#### **BACKGROUND:**

The site is not recorded on AHIMS and was not identified in the historical research for the Eurobodalla Heritage Study. It was raised by Les Simon during oral history research. Further investigation was needed to determine its location and to record it in detail and understand how it functioned.

#### **SITE LOCALITY AND SITE ACCESS:**

Site is located across an unnamed tributary of the Buckenbowra River, very close to the junction of the creek with the river, 1.3 kms NNW of the bridge over the Buckenbowra River, on the eastern side of Runnyford Road. Take Runnyford Road just north of Mogo on the Princes Highway, the stone wall is visible from the road 1.3 kms past the bridge.



## SITE DESCRIPTION:

### Archaeological

Site comprises a dry stone wall 22 metres long and averaging over a metre high above the water at low tide. The stone is locally available metamorphosed grey slates and shales, similar to flagstones, ranging in length from approximately 20 cms to > metre, with width up to 80cm and thicknesses of approximately 20 -30 cms. Generally, the largest stones have been placed along the top of the wall, with smaller stones placed for the lower layers. The stones have been laid on top of each other in up to 8 layers; with the stones fitting into each other to provide a stable wall. The wall is not vertical but slopes about 10 degrees to the south and is much more constructed on the north side than on the south. The outgoing tide is running in a northerly direction and the incoming tide is going in a southerly direction.





Stone wall taken from the east, note how it is keyed into the western bank with stones.



Detail of stone wall from southern side, showing presence of large tree roots.

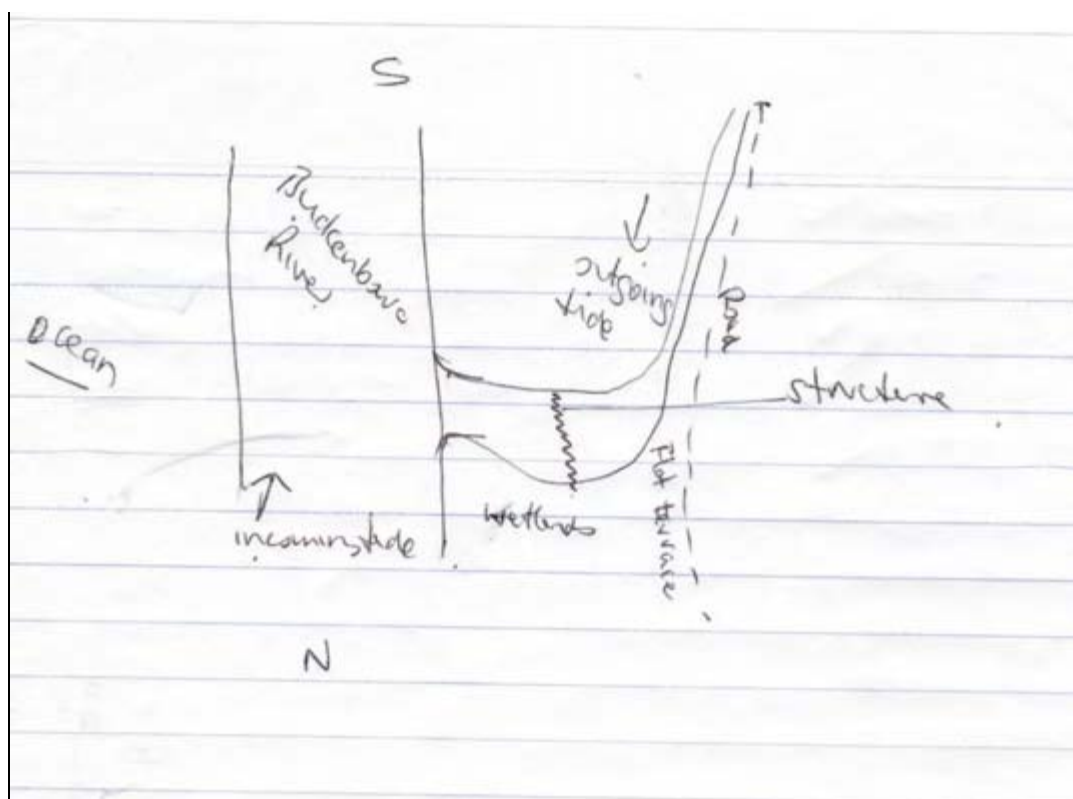
The wall is keyed into the western bank but currently does not go all the way to the other side of the creek; there is a gap of 9 metres, however the gap contains a number of large submerged rocks which may be the result of this section having collapsed or been removed.



Upper picture: Arthur Andy next to the section of collapsed wall.  
Lower picture: detail of stone wall construction.

The centre of the stone wall has also collapsed for a distance of 6.8 metres, tipped over to the south side, which must have occurred some years ago, as vegetation is well established on the collapsed sections. Possibly the weight of the *Casuarinas* growing on the wall caused it to collapse. Large roots are entwined through the stone wall, suggesting it has been there for many years (at least 50). The structure is located at roughly the tidal limit of the ocean.

Low, grassy river terraces occur on each side of creek, and there are associated swampy areas, beds of sedges and rushes and a mangrove community [check mangrove species - *Avicinnia*].



Sketch map showing location of fish trap in relation to local features

### Historical (written)

There are no known written sources regarding the existence of this structure. There are no recorded estuarine fish traps on the south coast. However, there are detailed descriptions from the north coast, of estuarine fish traps and how they functioned, which support the possibility that this may be an Aboriginal fish trap (Campbell 1978).

The parish map shows the location as a distinct opening to the Buckenbowra River, which could be due to the presence of a fish trap or be associated with European activity. The Campbell paper points out the difficulty of distinguishing Aboriginal stone fish traps from European features in some instances.

### Oral

Identified by Les Simon during oral history research. There are old fish traps at Runnyford, on the main bend in the Buckenbowra River. Les recalls hiring a boat in Batemans Bay and travelling up the Clyde and Buckenbowra Rivers to fish at Runnyford. They would check the ancient fish trap, located near the bridge, for a feed of fish. If there were no fish trapped, they would stun the mullet and eat the fish they caught on the riverbank near the Runnyford Bridge [Les Simon 15.12.2005 in Donaldson 2006].

There are a range of opinions amongst Aboriginal people as to whether it was

constructed by Aboriginal people. Lionel Mongta says it wasn't. Les Simon states that he was shown it by his father and grandfather and that he believes it was made by the Walbanga people. He said it used to go right across to the other side but one end has collapsed.

#### Rock Wall

' Mullet, Bream, Blackfish, Flathead, Whiting, Perch, all the ocean fish would come in here. I heard about the fish trap a long time ago, but I never knew exactly where it was.....' Arthur Andy 7.2.2011

'...We use to pick for the White family; they had corn and pumpkin on the river flats up at Runnyford. The Innes's have that place now. Micky White knew about the fish trap. I think the Neates also use to own that farm. It went from dairy and corn to beef cattle and now nothing. The trap was protected by the Whites and no one else really knew about it. Out of sight out of mind.....' Tom Butler 7.2.2011

'There is another fish trap in Mogo Creek, not far from Deep Creek. The water goes through the gap and the fish think its all ok, then bang, they get trapped...' Tom Butler 7.2.2011

#### Management

'...If everyone knew about it, rocks would end up here, there and everywhere....' Arthur Andy 7.2.2011

'...I'm not sure whether to tell anyone, it might get damaged....' Adrian Andy 7.2.2011

'..It should be registered as a confidential site. Register it, but don't advertise it. ....' Tom Butler 7.2.2011

#### **SIGNIFICANCE ASSESSMENT:**

If this feature was constructed by Aboriginal people it will be the first recorded estuarine stone fish trap in south eastern NSW. This would make it highly significant as a rare site type.

The feature may be of European construction, used subsequently by Aboriginal people for catching fish, similar to the fish traps on the Moruya River. This would reduce significance somewhat against some of the criteria, but it would remain high against social significance.



## **SITE CONDITION:**

The feature is partially collapsed due to the Casuarina trees growing on top of the wall falling over and taking a section of the wall with them. One end of the fish trap is also missing, although this may have been part of the original construction.

Apart from the collapsed section, the wall appears to be generally stable.

## **THREATS:**

The major threat to the site is the uncertainty as to whether it is of Aboriginal construction and therefore not having a basis for making decisions regarding site management and protection.

The site is visible from the road and is therefore vulnerable to being damaged by people either knowingly or unknowingly.

## **REFERENCES:**

Campbell V (1978) Two fish traps located on the mid north coast of New South Wales. In I McBryde (ed) *Records of Times Past*, Australian Institute of Aboriginal Studies, Canberra, pp. 122-134.

Batemans Marine Park Zoning Plan

Donaldson S [2006] [Eurobodalla Aboriginal Heritage Study \[Stage Two\] Stories About the Eurobodalla by Aboriginal People: Eurobodalla Aboriginal Heritage Study.](#) Eurobodalla Shire Council.

## **RECOMMENDATIONS FOR MANAGEMENT/PROTECTION/ ACKNOWLEDGEMENT:**

- This is undoubtedly a cultural feature; however its Aboriginal origin cannot be confirmed with the information currently available. There are no recorded estuarine fish traps in southeastern NSW, although stone-walled Aboriginal fish traps are known from the north coast. It may be of European origin, constructed for an unknown purpose and used subsequently by Aboriginal people for catching fish. The mechanism by which fish were trapped is also not confirmed at this stage.
- Further archival research is required together with more consultation with the Aboriginal community and local landowners. The site could be entered onto AHIMS once the means by which fish were trapped using the stone wall are clarified and documented and/or its Aboriginal origin confirmed.
- Regardless of its origin, the site is vulnerable to damage, being close to the road, and it could be vandalised if its existence became public



knowledge. The location of the site should not be made available to anyone.

- If of Aboriginal origin, the site is highly significant, requiring active protection. This could be achieved by a partnership between the LALC, NPWS, the Batemans Marine Park and local landowners. The area between the feature and the road could be planted up with low trees to obscure the trap from view. A management plan would be required to provide a framework for the on-going management, protection and possible interpretation of the site. As the feature is in a Sanctuary Zone, discussion with the Batemans Marine Park will be required in regard to its future use and management.

## 2.4 Tomakin battle and bora grounds.

### CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

#### PLACE RECORDING FORM

<b>PLACE NAME:</b> Tomakin Bora Ground and battle ground	<b>REGISTRATION:</b> Not recorded on AHIMS; part of the area is within Barlings Beach Aboriginal Place
<b>CURRENT TENURE(S):</b> Private land and crown land	<b>1:25K MAP SHEET; GRID COORDINATES</b> 246207E 6031032N (historic camp site - TC)
<b>CURRENT MANAGEMENT ARRANGEMENTS/ZONING:</b> Bora ground is on Mogo LALC land and private land. Battle ground on private land and partially within Barlings beach Aboriginal Place. Barlings beach and island complex HCA in LEP (see map)	
<b>SITE TYPE (S)/ELEMENTS:</b> Historic campsite/burials/middens/resource collection/, traditional meeting and ceremonial place/ intertribal battleground.	
<b>LALC:</b> Mogo	<b>PARTICIPANTS</b> (names, affiliation) <ul style="list-style-type: none"> <li>• G. Parsons (knowledge holder)</li> <li>• T. Butler (Knowledge holder/LALC)</li> <li>• Arthur Andy ( knowledge holder)</li> <li>• Aaron Russell (young person)</li> <li>• R. Connell (ESC)</li> </ul>
<b>DATE RECORDED:</b> 9 February 2011	
<b>Recorder:</b> Sue Feary and Susan Donaldson	

#### **BACKGROUND:**

Oral research had identified two separate sites; a bora ground and an intertribal battle ground associated with the lower Tomago River, but there was insufficient information to determine either their location or what evidence was likely to be present to reflect these activities. The bora ground is believed to be different from the ceremonial ground identified in the Barlings Beach Aboriginal Place Plan of management (see diagram below).

#### **SITE LOCALITY AND SITE ACCESS:**

The bora ground may be within the old Aboriginal reserve on the Tomago River (see map). The reserve is now partially owned by the Mogo LALC and partially within a caravan park. The area was not accessed during the field inspection as none of the Aboriginal participants were certain of the location of the bora ground.

The battle ground is described by knowledge holders as being on the flats behind Barlings Beach, on what is now both private and public land. The Aboriginal Place covers only the public land component. Access is via George Bass Drive, turning east into Ocean View Way, Tomakin.

Access to Bevan Swamp is via Bevan Road, off George Bass Drive, then walking around the edge of the swamp.

The historic campsite at Tomakin Cove (TC) is accessed via a walking track over the sand dunes from the car park on Reid St at the southern end of Tomakin village.



## **SITE DESCRIPTIONS:**

### ***Archaeological***

Battle ground: The area is behind Barlings beach and is mostly flat with a hummocky surface, sloping slightly to the northeast. It is grassed, with occasional clumps of native shrubs. The area would have once comprised undulating sand hind dunes supporting coastal woodland, but these have been flattened and cleared for grazing in the past.

There is no obvious archaeological expression for the intertribal battle ground. Several burials have been recorded in the Tomakin/Barlings beach area, but none can be reliability linked to any battle ground activity.



Looking west along site of battle ground

An extensive midden complex containing burials, artefacts and shell has been recorded at Barlings Beach but there is no evidence to link this to an intertribal battle. The presence of tools made from stone that does not occur in the local area and use and residue analysis of stone artefacts could assist in determining whether a battle took place in the past.

Bora ground: The area was not accessed (see above), therefore it was not possible to verify whether this was the location of the bora ground.



Looking up Tomago River from park on Sunpatch Parade. Old reserve is east of pole in river.

Bevian swamp: a freshwater swamp created from impeded drainage behind sand dunes during the late Holocene. It supports a range of fauna and flora that could have been used by Aboriginal people, including water birds, fish, crustaceans, reptiles, and plants and animals from the fringing forests. Sedges would have also provided fibre for weaving baskets and other items of material culture.





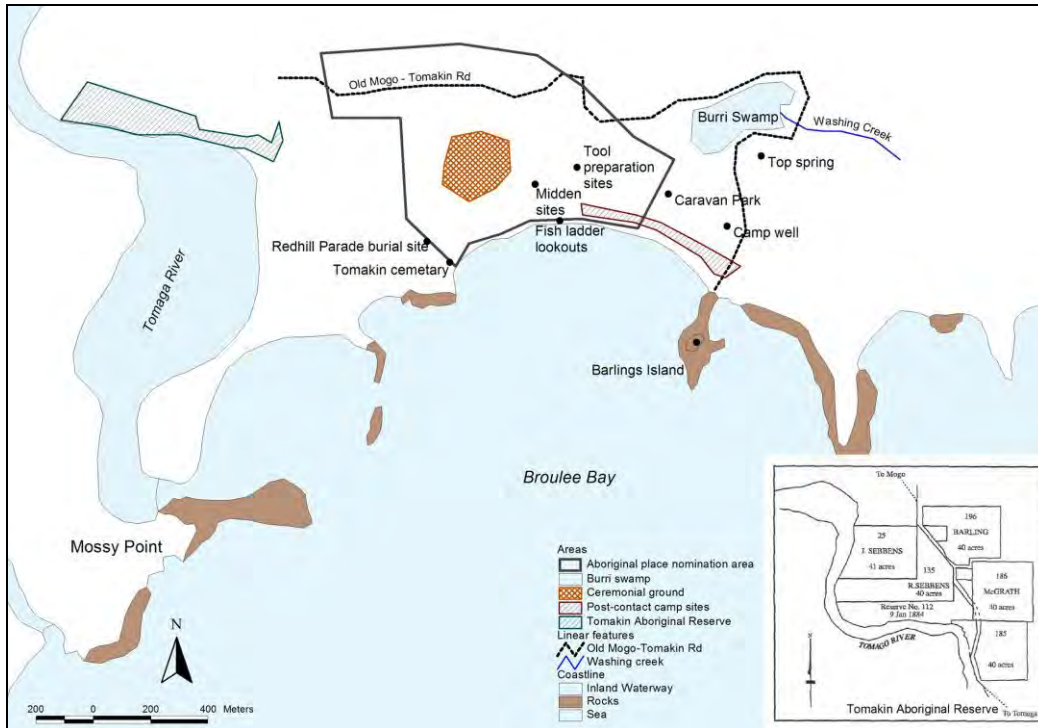
Looking northeast across Bevia swamp.

#### Tomakin Cove historic camping site (TC)

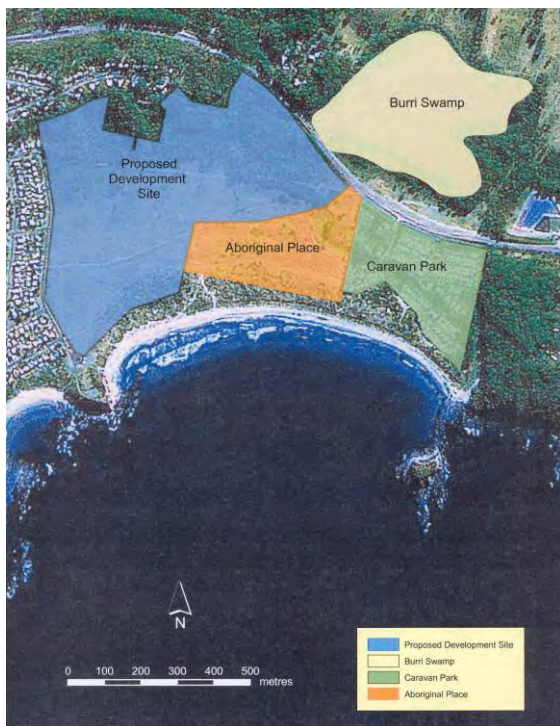
This site is identified from oral history sources and refers to a sheltered area at the back of the beach at Tomakin Cove, adjacent to extensive rocky shore platforms that would have supplied a wide range of edible shellfish species and crustaceans such as crabs and lobsters. There is no direct archaeological evidence for the existence of the historic campsite, apart from a lemon tree.



Historic campsite Tomakin Cove



Source: Barlings Beach Aboriginal Place Plan of Management



Source: Barlings Beach Aboriginal Place Plan of Management

**Historical**

Goulding M and Waters K 2005 Eurobodalla Aboriginal Cultural Heritage Study. Report to ESC.  
 Eurobodalla Shire Council, (undated) Barlings Beach Aboriginal Place Plan of Management. ESC: Moruya.

## **Relevant koori oral history/ cultural knowledge**

### Battleground

'....There are two fighting grounds in this area one in the St Peters area and one here in the Barlings Paddock, on the Barlings flat where there was a natural creek and the other creek is filled in now. Aunty Marg Timbery always said the battleground was 'over on the flat'. She told me that when they lived on the corner. Henry found the first skeleton here at this flat, then over here, then up in the corner and the last one was near the gate. We have found heaps of artefacts in the area, spear tips have been found.....' Tom Butler 9.2.2011.

'.....Back in them days they had to respect the boundaries. If they got a killer in this boundary, they had to share with that tribe. Or they may have stolen a women, this is how the fights started. This is all Walbanja country. They have found skeletons in the creek near the caravan park, not far from the corner....' Georgina Parsons 9.2.2011.

Values associated with the broader cultural landscape [for use in the development of a CSL in the DCP].

### Bora ring

'.....Maybe the bora ground was on the flat area next to the river.....' Tom Butler 9.2.2011.

'...I don't know of any bora ring.....' Georgina Parsons 9.2.2011.

### Tomakin cove

'....Tomago Cove was important to people for fishing. It is protected, really sheltered. Burri point and Broulee island protect this area from both directions, from the southerly and the nor eastern winds. The whole foreshore was important along here, it is used to fish, dive and camp.....' Tom Butler 9.2.2011.

'....Different camps were important to different families. My sister Hetti Carriage nee Parsons was married to Stan Carriage. I camped with them at Tomakin Cove, in the shelter of the dunes. There were others there too. At the entrance of Tomaga River they'd catch Bream. I remember looking after Hetti's children while they visited Sym at 'the corner', further up Barlings Beach. We had tents set up; they got them off the welfare. They were big square white tents, they allowed us to stay there cause we had no where else to go. We'd go into the police station for food. My sister Hetti worked for Doctor Mackay. Tomakin Beach Camp is very important; people were working fishing when they lived at Tomakin Cove, the young ones learnt to dive in these sorts of places. ...' Georgina Parsons 9.2.2011.

'.....I've been to Tomakin Cove fishing, but the trucks came into the corner at Barlings, not here. You couldn't get the fishing trucks in here...' Arthur Andy 9.2.2011.

#### Barlings Beach

'.....Our family got moved from 'the corner' at Barlings, to Candelgut where we got a house. Then we got moved onto Mogo where I went to School and then we were moved onto Ulladulla. Dad and a lot of the Stewarts were working at the Mossy Point Mill, so we lived there too. They were cutting sleepers for the railways. They were cutting ironbark with axe and cross cut and broadaxe and got ten cents a sleeper. They also worked picking in Batemans Bay, Moruya, Buckenbora River, and Nerrigundah. I remember a whale washed up in the middle of Barlings Beach. They boiled it up in Kerosene tins. My father was there and Andy Nye and Andy Nye Snr and Bill Nye. Jimmy Stewart would have been here too.....' Tom Butler 9.2.2011.

'.....People camped at the corner because it was good access to the fishing, everything is here, the beach, shelter from north easterly, shelter from the southerly, fresh water well, 'little paddock' that's the next beach along to the north. The old people would have had a name for it. I don't know of any traditional names, my parents were shot at if they spoke the language. I remember 6 camps in the corner here. There was Sym's, Uncle snap, that's Sym's father, then Sym's husband. Me and my missus lived in his truck. At Easter and Christmas time this would be full up. The peach tree is still here and of course there is loads of bush tucker around the swamp, yams and all. Just about all the yams have heart shaped leaves.....' Tom Butler 9.2.2011.

'.....On the inside you get snapper, flathead and on the outside flat head and gropper. Fishing doesn't work if we don't think of the weather, seasons and currents. Before we got Land Rovers, the boat was set up in the corner and we'd carry the fish to here, off the beach. My grandfather had a few draught horses and made a sled and would drag the fish up off the beach. He took it from here to Wreck Bay. The government sent him a bill for 'agistment' in the bush. Then they needed him in the rain, to use his horse and sled, and then they ended up giving him some land for all his work! ....' Tom Butler 9.2.2011.

#### Barlings Island

'.....The fish trap at Barlings Island was a natural trap. When the tide when out the fish would get caught. We'd get a lot of fish out of it, Bream and Black fish. It is still there today. You got to get the tide right. The tide would have to be low at midnight, they must of thought they were safe in there. Dad had a light a pump up kerosene light. A lot of that would go into the markets. ...' Leonard Nye 10.2.2011.

#### Fresh water spring

'.....The well is still there, it is covered up with bushes. It always had fresh water in it. We used it often it was beautiful water. When they lived at the corner,



they came in here [Bevian Swamp] for a feed. They would pass the well on the way and get a drink. .... Tom Butler 9.2.2011.

#### Bevian Swamp

'.....This swamp area runs onto the flat. The old road runs around here. I have seen fish, turtles, red belly blacks. There is a lot of bush food around the swamp, that's what we call it ' the swamp' or 'the Barlings beach swamp'. Cherries, banksia, lilli pillis, they're all here. I don't recall any boats in here, but I remember yams, raspberries. I use to run around here as a kids and grab it all. The natural resources are important to us. When they lived at the corner, they came in here for a feed. They would pass the well on the way and get a drink. ....' Tom Butler 9.2.2011.

'..... Young swans breed in here. There are ducks too. The black swan is our weather Signal. We call him 'gunya'. In the late afternoon if the gunya are flying north it means there is bad weather coming from the south. ....' Tom Butler 9.2.2011.

'.....The gunyu like little islands to lay their eggs on – they have a nest on a mound. Gunyu are very important, they are eatable, a food source, they are also good weather birds. Watch them in rough weather -they look for water inland. They were my son's totem, so he couldn't eat them, but we could. I gave that totem to him cause wherever he went there were lots of black swans. My totem is the sea eagle. These days the young people want their own totem. They don't come after their mother and father all the time; it just depends on who they are. My daughter is the black magpie. My great grannies might take the sea eagle as a totem, we'll see.....' Georgina Parsons 9.2.2011.

#### Melville Point

'...I remember how people at the look out would signal so everyone would know what to do. They stood on Melville Point and they also had a pole half way along Barlings Beach as a middle lookout. We would be looking for 'ground fish' the Bream and Whiting. I remember putting up a new pole where the old one was. The lookout where the pole was.....' Tom Butler 9.2.2011.

#### 'Little Paddock' Long Nose Point

'.....We'd walk around from the corner to 'little paddock' at low tide. We called it 'little paddock' because we'd camp in a paddock; on top of the hill there was an old shack with a big tent off it. I remember walking to School at Mogo from there.. ...' Tom Butler 9.2.2011.

#### Tomakin Historical Aboriginal Reserve

'.....Aunty Marg and that, they camped back from the mangroves on the north side of the Tomago River, the Campbells and the Butlers were here too. This is where Louisa Kate Campbell my grandmother was born on the 12<sup>th</sup> April

1877, in an old camp, might have been the old reserve. She was the daughter of William Campbell and Margaret Nixon. My Aunty Marg described the area where she was born as 'down from where the bridge is...a little creek runs on one side, they were on the west side of the creek. The old reserve runs up to the mangroves. LALC owns to the back of the caravan park and around into the swampland, mangroves and water ways. That's the land we were given, a salt-water swamp! It is all foreshore so we can't do anything with it; same old story – no access. Years ago we put a claim in with DAA - they transferred the old reserves to LALCs.....'. Tom Butler 9.2.2011.

'.....This reserve, they use to live here and so when Keithy Smith was alive, he got that claimed for the kooris. They must of said 'well you can have the flood part and we will keep the rest.....'. Georgina Parsons 9.2.2011.

### Tomago River

'.....Dad used to fish in the Tomago River with Jean Stewart's father. There are middens all along the Tomago River. I use to live on a farm with my husband up the Tomago River. We use to travel up and down, catch black Fish near the bridge and mud crabs further up. The River goes right up past the zoo. The mangroves were used to make boomerangs. When they lived herethe river instead of going into the bush, they'd get them from the mangroves. The killer boomerang was made from real ironwood. These fellas came back, but the killer boomerang got the animal in the legs, knock em down and never come back. ....' Georgina Parsons 9.2.2011.

### **SITE CONDITION:**

Intertribal battle ground: there is no direct evidence for the presence of a battle.

Bora ground: location unknown, not assessed

Bevian swamp: edges disturbed previously by road construction, otherwise in good condition, ecosystems processes are operating normally, there is no evidence of rubbish or major human impacts.

Historic camping site: no direct evidence, the beach and sand dune area is in good physical condition.

### **SIGNIFICANCE ASSESSMENT:**

Identifiable intertribal battle grounds and bora grounds are rare in southeastern NSW and would normally be highly significant against historical, social and scientific criteria. However, the significance is diminished if there is insufficient historical, archaeological or oral evidence to enable an assessment.

At this stage it is not possible to assess the significance of either place until more precise details of location are provided and/or more substantial evidence is provided. However, it appears that the Aboriginal Place does not protect the entirety of the ceremonial ground identified in the Plan of Management (see diagrams below). If this is the case, the need to protect the bora ground to the west becomes more of an imperative.

Bevian Swamp was used historically for collection of resources and has social significance to local Aboriginal people. It is also significant as part of a broader cultural landscape that includes the Barlings Beach Aboriginal Place and the Barlings Beach HCA, as well as a number of recorded archaeological sites, and places associated with historic Aboriginal use which are not included in the protected areas.

Tomakin Cove historic camping place – this place has social significance for local Aboriginal people, particularly families who have direct associations. It has some local historical significance as a place where Aboriginal camped and collected resources, although a number of places of this type are known and protected in the immediate area by the AP and HCA.

### **THREATS:**

**Battle ground:** uncertainty of location of the battle ground; limited historical and oral information associated with the activity; part of the area is within the AP and will be protected, but some sections appear to be within the area approved for subdivision (see diagrams above).

Monitoring during house construction in the new subdivision will assist in the location and retrieval of cultural material, including skeletal remains (AHIP requirement)

**Bora ground:** threatened by any ground disturbing development: uncertainty of location of the battle ground; limited historical and oral information associated with the activity; part of the area is within Mogo LALC land and will be protected, but some sections appear to be within private land.

**Bevian Swamp:** no obvious threats to integrity of ecosystem; loss of knowledge by Aboriginal people of its use for resource collection is a threat; Appropriate LEP zoning should ensure its protection.

**Tomakin Cove:** this area is unlikely to be developed or impacted more than it is currently; loss of knowledge by Aboriginal people of its use for resource collection and camping is a threat.

### **Outcomes and management recommendations:**

- The exact locations of the battleground and the ceremonial ground could not be confirmed from either the oral or historical evidence. However, at least part of the battleground appears to fall within the Barlings Beach Aboriginal Place and can therefore be protected from development.
- There is no archaeological evidence present to confirm or otherwise the existence of these places. Burials have been recorded and the general area is known to be of cultural significance, hence gazettal of part of the area as an Aboriginal Place.

- It is possible that future developments could encroach on both these places and more oral information may come to hand if they are being threatened by development.
- Forensic research into the previously recorded skeletal remains may reveal evidence of trauma from a battle, however other similar circumstances in Australia suggests a low likelihood of success.
- In accordance with recommendations from the EAHS, it is recommended that the broader cultural landscape across the Barlings Beach / Tomakin area be considered for classification as a 'Culturally Sensitive Landscape (CSL)'. It is recommended that the following places be included within the CSL; Barlings Beach Aboriginal Place, the proposed Barlings Beach LEP Heritage Conservation Area [which includes an important freshwater spring, Barlings Island and historical camping area known as 'the corner'], Melville Point, Tomakin Cove fishing camp, Bevan Swamp, Broulee Island, Barlings flats [battle ground], Tomakin Historical Aboriginal Reservation and known burial / reburial locations. Results from the Historical Reserve and totem projects will help to define the GIS layer for a DCP CSL in this area.
- Further research into the locations of the bora and battle ground could be conducted as part of a future research project. If locations are determined, the AP could be extended to include them, which would provide protection under the NPW Act.
- The fresh water spring is vulnerable to damage given its close proximity to the road accessing Barlings Island, on the northern boundary of the caravan park. Recommend discrete fence along side of road to discourage access.
- The spring and post contact fishing camps have been added to Council's Aboriginal Heritage Inventory.



## 2.5 Coastal cliff line Lilli Pilli.

# CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

## PLACE RECORDING FORM

<b>PLACE NAME:</b> Lilli Pilli ochre quarry	<b>REGISTRATION:</b> Not registered on AHIMS, Partially within Grandfathers Gully HCA
<b>CURRENT TENURE(S):</b> Crown land	<b>1:25K MAP SHEET; Mogo GRID COORDINATES</b> Ochre source 248900/6038000 to 249200/6037900 GGM 248851/6038212 LPM1 249147/6038079. LPM2 249201/6038038.
<b>CURRENT MANAGEMENT ARRANGEMENTS/ZONING:</b> Coastal zone according to LEP	
<b>SITE TYPE (S)/ELEMENTS:</b> Ochre source, middens, artefact scatters	
<b>LALC:</b> Mogo	<b>PARTICIPANTS</b> (names, affiliation) Arthur Andy (knowledge holder) Aaron Russell (young person) Tom Butler (knowledge holder/Mogo LALC)
<b>DATE RECORDED:</b> 9 February 2011	
<b>Recorder:</b> Sue Feary Susan Donaldson	

### BACKGROUND:

There is a proposed Aboriginal Heritage Conservation Area [HCA] covering the historical camping and resource collection at Grandfathers Gully, northwest of Circuit Beach. The HCA makes no reference to ochre collection because the ochre had not been assessed. Oral history research with Les Simon identified an ochre source at the headland at the northern end of Circuit Beach. No ochre quarry is recorded on AHIMS for this area and field investigation was required to confirm its location.

### SITE LOCALITY AND SITE ACCESS:

Drive southeast along George Bass Drive from Denhams Beach and pull off the road just north of the Denise Drive turnoff. Drive for a short distance along a rough track parallel to the main road, park and walk down a formed walking track to Grandfathers Gully.

**Ochre source:** [248900/6038000 to 249200/6037900]. Geologically, the coloured clays are within the Wagonga beds which form the steep cliffs behind the beaches along the coastline. Accessed by walking along the beach southeast from Grandfathers Gully.

**Middens:** [GGM 248851/6038212] a midden layer occurs on the cliff top just south of Grandfathers Gully and is visible from both the top and bottom of the cliff.

[LPM1 249147/6038079]. Scattered midden is also present at the base of the cliff, west of the headland. Visible while walking along the beach.

**Artefact scatter:** [LPM2 249201/6038038]. A low density scatter of stone artefacts occurs on top of the northern headland of Circuit beach. Climb to top of headland from beach, or walk to headland along walking track from Grandfathers Gully.



## SITE DESCRIPTION:

### Archaeological

Ochre source: [248900/6038000 to 249200/6037900]. Geologically, the coloured clays are within the Wagonga Beds, which form the steep cliffs behind the beaches along the coastline. The geological outcrop referred to in the oral history extends from Grandfathers Gully to the headland between this and Circuit Beach. The clays are deeply coloured reds and oranges and in some locations they are soft enough to collect. There is no obvious evidence for quarrying activity to extract the clays, or of any implements used to extract the clays.



View to the northwest showing geological formations containing coloured clays.

**Middens:** [GGM 248851/6038212] a 10 cm thick layer of midden occurs on the cliff top just south of Grandfathers Gully, at 13 metres above present sea level. The midden is visible for about 10 metres along the cliff top although it may extend further and not visible due to vegetation cover. The midden is in a dark brown soil matrix containing whole and fragmented shell of blue mussel, conchs, chitons and neurites, all available from the rocky shore platform below. Also present are quartz fragments and blocks and fragments and pebbles of the local rock



Top of cliff showing midden layer



[LPM1 249147/6038079]. Discontinuous, scattered midden is also present for several metres at base of the cliff, west of the headland. The shells are mostly Turbo, with some abalone, and rock fragments, probably highly reworked by storm waves. Up to 30 cms thick in places, but low density of shell. Up to 10 cm soil above the midden in some places.

This site may have been previously recorded as 58-4-0081, as the grid references are similar.



Shell midden remnants at back of beach.

**Artefact scatter:** [ LPM2 249201/6038038]. A low density scatter of stone artefacts occurs on top of the northern headland of Circuit Beach. The top of the headland has eroded slightly to expose a small scatter of flaked stone artefacts, made from black porphyry and grey silcrete.



Artefacts on top of headland, west of Circuit beach

## Historical (written)

There are no known historical references to an ochre quarry at this location.

## Relevant koori oral history/ cultural knowledge

Ochre

There is an ochre quarry on the unnamed headland between Chapman's Beach and Circuit Beach. It can be seen from 'Chapmans' Beach, and is accessible at low tide from 'Chapmans' Beach or via the ridge from Denise Drive. As kids we would paint on boards and each other. Les recalls collecting lobsters at Lilli Pilli as a child [Les Simon 03.11.2005 / 30.11.2005 in Donaldson 2006: 50].

'...The ochre at Lilli Pilli would be beautiful ochre to work with cause it is very fine. It is really colourful, there are so many colours there'd be no need to mix colours. A lot of places you could grab a flake and take it home to work with it. This is so red, I got a wooden Coolamon that I rub it off onto, and then shake it onto what I want to work on. When it is wet it is useful. You don't have to wet it before you grind it, you can always add the water after it is ground up.....' Tom Butler 9.2.2011.

Camping and use of natural resources

Violet Parsons recalls camping at 'Chapman's Beach'. The family would wait for the tide to go out before venturing onto the rocks to catch lobsters and muttonfish. There was no need to dive for muttonfish; they were exposed on the rocks at low tide. The kids would get conks and muttonfish hiding beneath the seaweed. A feast was had on the rocks, where the food was collected. '*...We would always have a fire going before people went diving, so when they got out, they could get warm quickly. After having a fill of food at the beach, if there was any left they would take it home to share with family. There is a certain area for cooking and throwing away the shells, like the rubbish tip [ie Shell Middens]....lobsters are better boiled, so it was always good to take them home to cook, whereas Muttonfish and conks taste better when cooked on the hot coals ...*' [Violet Parsons 6.4.2006 in Donaldson 2006: 50].

## SITE CONDITION:

Middens: both middens are dispersed and highly fragmented. The beach middens are reworked by storm waves. They are disturbed by natural processes and their condition is poor to medium.

Artefact scatter: disturbed by erosion and possibly by people as there is a walking track close by.

Ochre source: there is no direct evidence for extraction of the coloured clays for use in painting. The geological formation is in good condition, although some sections have collapsed due to undercutting by storm waves. This will increase with climate change.



## **SIGNIFICANCE ASSESSMENT:**

Middens: middens are common in the region and many are actively protected from natural and human impacts. Neither midden is a particularly good example of its type and being small and dispersed with little depth, they have low scientific significance. The cliff top midden GGM is associated with historical camping at Grandfathers Gully and demonstrates a continuous use of the area since traditional times. It is therefore of local social and cultural significance as a tangible link to past resource collection activities.

Artefact scatter: this is typical of numerous scatters of stone artefacts recorded in the region. It is small and disturbed, with no depth of deposit and is of low scientific significance. It has some social and cultural significance as it may represent a particular activity, which occurred on the headland, such as fish spotting.

Ochre source: The ochre quarry is relatively rare, but the absence of any definite quarrying evidence and limited oral history supporting documentation diminishes its significance. Use of the ochre presents historical associations with Aboriginal body and bark painting for commercial and non-commercial use. The ochre outcrops have some research value in regard to determining the nature and extent of use and the tangible expression of that use.

## **THREATS:**

Middens: The cliff top midden GGM will be prone to collapse and erosion if the vegetation is removed. It occurs within the Grandfathers Gully HCA which should provide adequate protection. The beach midden is threatened by storm waves and sea level rise and has probably already largely disappeared.

Artefact scatter: the headland is relatively remote and undisturbed and the artefacts are relatively well protected. Increased use of the area would threaten the site.

Ochre source: there are no direct threats to the geological formations, other than from natural processes. Loss of knowledge by Aboriginal people about use of the clays for cultural purposes is a potential threat to the future of the site as a place linked to Aboriginal cultural practices.

## **Outcomes and management recommendations:**

- The cliff top midden exposures and artefact scatters, and midden remnants behind the beach have been recorded on AHIMS.
- These sites have been added to Council's Aboriginal Heritage Inventory.

- Extend the Grandfathers Gully HCA to include the archaeological sites identified during the CWC project.
- The geological outcrops of coloured clay possibly used as a source of ochre extend over several hundred metres of coastline, between Grandfathers Gully and Circuit Beach, Lilli Pilli. There is no direct evidence of quarrying by Aboriginal people; oral history research has demonstrated that it was used but does not say where. The area is geographically large and difficult to record meaningfully on AHIMS which only accepts point source data. The quarry will not be recorded on AHIMS until more accurate information on quarrying use comes to hand. With further research into use of the site for cultural purposes, it may be possible to register and/or include area in a Culturally Sensitive Landscape CSL within a DCP.
- The recorded sites have been assessed as having moderate to low significance, as these site types are common in the area. No active management is required however any disturbance that will cause harm to the sites will require an Aboriginal Heritage Impact Permit from DECCW.
- Consider amending the signs at the beginning of the Grandfathers Gully walk to include references to Aboriginal occupation and use of the area.

### **References:**

Donaldson S [2006] Eurobodalla Aboriginal Heritage Study [Stage Two] Stories About the Eurobodalla by Aboriginal People: Eurobodalla Aboriginal Heritage Study. Eurobodalla Shire Council.

## 2.6 Broulee Island, Broulee.

# CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

## PLACE RECORDING FORM

<b>SITE NAME:</b> Broulee Island cultural landscape	<b>REGISTRATION:</b> Not registered on AHIMS
<b>CURRENT TENURE(S):</b> Nature Reserve	<b>1:25K MAP SHEET:</b> Mogo BILON lookout 245765/6028166 BILOS Lookout 245688/6028090 BIC camp site 245963/6028411 BIS spring 245928/6028232 BIM midden 245899/6028237
<b>CURRENT MANAGEMENT ARRANGEMENTS/ZONING:</b> Broulee Island is managed by NPWS as a Nature Reserve. The sand spit and beaches are Crown land	
<b>SITE TYPE (S)/ELEMENTS:</b> Burials (oral history), fish spotting places, camping (historic), midden, freshwater spring	
<b>LALC:</b> Mogo	<b>PATICIPANTS</b> (names, affiliation) <ul style="list-style-type: none"> <li>• Leonard Nye – knowledge holder</li> <li>• James Nye – sites officer</li> <li>• Aaron Russell - young person</li> <li>• Dannielle Towers – DECCW</li> <li>• Trish Ellis – knowledge holder</li> <li>• Lionel Mongta – knowledge holder</li> <li>• Tony Baxter – Area Manager, DECCW</li> <li>• Chris Howard – Ranger, DECCW</li> </ul>
<b>DATE RECORDED:</b> 10/2/2011	
<b>Recorder:</b> Sue Feary Susan Donaldson	

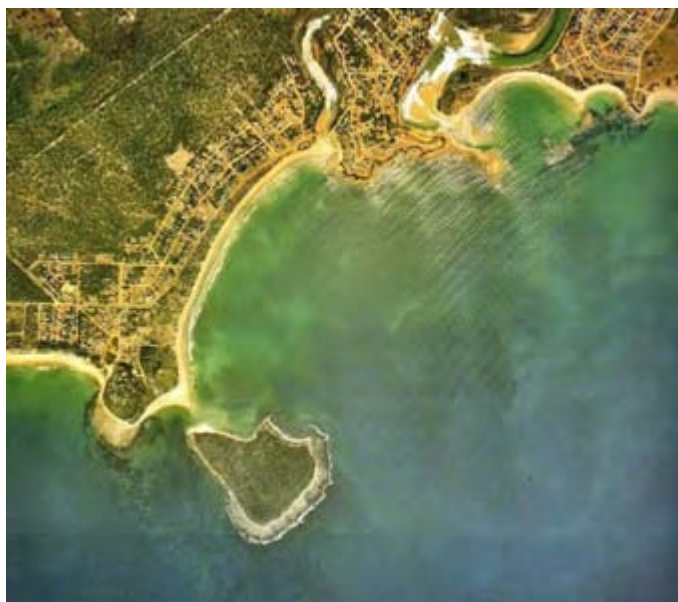


### BACKGROUND:

A number of Aboriginal middens have been recorded previously in the Broulee area but no burials on the island are recorded on AHIMS. The oral history research for the Eurobodalla Aboriginal Heritage Study identified an unrecorded Aboriginal burial on the island.

#### **SITE LOCALITY AND SITE ACCESS:**

Broulee Island is an NPWS Nature Reserve, down to high water mark. There is a locked gate at the car park at the end of Harbour Drive and access from here is by foot or a NPWS management vehicle. The spit is about 2-3 metres high and well vegetated and currently above the mean high tide mark, although driving along the beach is difficult at high tide. The island is a tombolo, and has been cut off from the mainland on many occasions in the past, although less frequently these days.



Broulee Island cut off from mainland in 1988.

NPWS have taken Aboriginal people to the top of the island by 'gater' but the track is very overgrown and steep at present. There are no formed walking tracks on the island and most public activity occurs around the base of the island, although there is some use of the island, as tracks are obvious.



Walking to the top of the island from the beach, SW side

## SITE DESCRIPTIONS:

### Archaeological

**Midden:** (BIM 245899/6028237). A midden was recorded at the eastern end of Broulee Beach, where a section of the bank had collapsed, revealing a stratified deposit around 1 metre deep. The midden contains a few stone flakes of porphyry material and abundant shell covering a range or rocky shore platform species, mostly *Ninella*, with distinct concentrations of large *Mytilus plannulatus*, also chitins and limpets. The matrix is very black and there appears to be three distinct layers of occupation with reduced or abandoned occupation between.



Midden profile showing layers of occupation





Concentration of blue mussel in midden

**Burial:** Trish Ellis pointed out the general location of the burial in the south-east section of the island, close to the European grave. We did not look specifically for this burial site during the inspection.

**Lookouts:** There are two primary fish spotting lookouts on Broulee Island. One lookout exists on the northwestern side of the island [245765 / 6028166] with a view into Broulee Bay Island and another on the southwestern side of the island [245688 / 6028090] with a view to towards Shark Bay and Broulee Head.

**Camps:** 245963 / 6028411 [#2 below]. A number of post contact fishing camps existed along the northwestern shores of Broulee Island, one on the sand spit [#1 below] and one behind Broulee Beach [#6]. The precise location and family group association for each camp has not been identified at this stage, however the northern most camping area on Broulee Island where Lionel Mongta indicated the Brierley family camped a fruit tree remains.

**Freshwater spring:** 245928 / 6028232. A fresh water spring is located along a creek line running from the top of the island towards the north west, not far from the fishing camps and northern side lookout. Although dry at present the location it is where Lennard Nye recalls collecting.

### **Historical (written)**

Goulding and Waters 2005: 181, reference to a massacre on an island near Broulee.

Cruse B, Stewart L and Norman S 2005 *Mutton Fish*. Aboriginal Studies Press: Canberra, pp. 38-39

## **Relevant koori oral history/ cultural knowledge**

### Burial

'.....I was told there were two or three burials on Broulee Island. One belongs to a woman, I am not sure if she was black, white or 'half-caste', she was married to a brute of a man. The other one and possibly two may have been Aboriginal. It is hard to know. ....' Lionel Mongta 15.6.2011.

'.....Mum said a young Bolloway girl died and was buried on the island. She was a young Aboriginal girl; she was part of our family. I don't remember what her first name was but mum was doing research at the Moruya Historical Society when she came across the record of the little girl. After that mum and I looked around the island and we identified a place where the burial could have been, we got a sense of where it would be. It was like energy or a feeling we got to tell us we were close to where the burial might be. It was in the centre of the island there is a big bowl and in that is the grave. I remember there was physical evidence like a rectangle oblong sunken in and rocks around. We also got a good sense of the site. They should keep away from the valleys, like when they are building new tracks, stick to the ridges....' Trisha Ellis 10.2.2011

### Conflict

'.....In the early years, the people who camped on Broulee Island were starving, so they killed cow and were later caught by European settlers and massacred. There is a period in our history that there were hundreds of Aboriginal people then there were only 13, where are all these people? One day we will find a mass grave, it stands to reason that we have to.....' Trisha Ellis 10.2.2011

### Lookouts / fishing in general

'.....Going back there were five brothers and sisters. There was my grandmother, Kathy Holmes, William who died young, Ernie Brierley and Peter Brierley. Ernie Brierley, my father and Peter Brierley, were all fishermen. ....' Maureen Davis 28.3.2011.

'..... We'd catch the fish with a row boat, one boat, one net, four men. It was a row boat with a net rolled onto the back of it. Some times we had a double sculler on the 16 footer. The skipper was up here on the lookout, we knew how to see him, sometimes he'd whistle, how many boxes of fish coming. He used his hands to signal to let us know what to do, get em or wait for the bigger mob coming behind. Bream and whiting was a different matter we'd take them for sure. Everyone finished up with the old sailing boat cause they were light and they could ride the waves good. With the sail down you could ride the waves, they all had keels so it could go straight....' Lionel Mongta 10.2.2011.

'.....Before white man came the women used hand lines and the men used spears. Years ago they would of used bark canoes, then we followed suit and started using wooden boats. The white mans methods were good enough for us. They come along behind and used our knowledge and said we were ignorant, all animals to be shot and poisoned. How wrong they were.....'  
Lionel Mongta 10.2.2011.

'..... I started fishing when I was 14 right up to when I was 33, then moved to the shire. If we was fishing all the time they'd be spread out along all the lookouts, including the ones on Broulee Island. They use to have boats set up in the little bay and all along here. If you got one patch of fish in the morning time, if it was mullet then you may as well go home, see the slime off the mullet would stop the others form travelling. We also got Bream, whiting, blackfish in the mullet season. Occasionally you'd see salmon along here. They'd let them go through into the Bay.....' Leonard Nye 10.2.2011.

'.....I came to Broulee Island with Dad, David my eldest cousin, and his brother and my brother Andrew. We'd all come up and spot fish and another group would be in the boats below. This was about 45 years ago when I started fishing. But people were coming up here spotting fish before our time. Dad and them said that. Uncle Ernie Brierley use to come here a long time ago. I moved to Mogo when I was 10, we never had a boat trailer to tow the boat around. So Dad got green logs to pull the boat up above the high tide mark at 'the corner' of the beach, the next day we'd push it into the water to anchor it in the water. It was a 16-foot, old sailing boat, it wasn't really heavy. We didn't use the sail. We just used paddles. It was one of those ones with the big single sail. We always used that; it was the same sort of boat that Andrew and Craig are towing around now. They were light, made out of marine ply with fibreglass over the top to make it solid. We were selling that fish to market and also to feed our family, we would never go hungry, no way in the world. Everything was fresh to us, we never had to store nothing cause we lived at the ocean, if we wanted a box of abalone we'd go down and get it. We got rations, bread and stuff, but mum was making bread. I miss the tucker the oldies use to make. Gloria Carberry still makes old style damper....'. Leonard Nye 10.2.2011.

'.....On Broulee Island there is one lookout on the north side, one in the middle west side and one looking south.....all three were used depending on the fish and the season.....' Leonard Nye 10.2.2011.

LO #1 – north side of Broulee Island

'.....I remember playing kids games here, they taught me how to fish when I was five. That was with the Brierley and Holmes, there are one family. It was 70 years ago that I first came here and I still come back. I use to sit on the lookout with the boys and watch. We mainly use the big one facing north. Today if I see fish around I ring John Brierley and he'll go and get it. We all still work together.....' Lionel Mongta 10.2.2011.

'..... The look out is where we did the fish spotting. When the fish came around the corner the fish would make a ripple. You can see all along the bay from here. A bloke standing on the lookout had a walkie-talkie and would tell the bloke on the boat where to go. These trees weren't here; he had a clear view right over the other side. They would clear the branches if they needed to. The trees we see here now never use to be here. We never had to build anything to stand on; we would sit down on the ground and have a clear view. When the fish came we stood up, they could see us standing up. We would wave a big coat to attract attention. It was too far to yell out to the people down on the beach, your voice is not that good. I came here with dad and all the blokes who use to fish here. Johno and all his crew, Uncle Ernie and the blokes from Wollongong would come down in the mullet season. We shared the hill, and the lookout....' Leonard Nye 10.2.2011.

'..... We never camped at the look out, we just had a fire and a camp down the bottom, never really ate up here either. This way looks to Broulee, Barlings Beach to the north, Buri Point further on. There are a lot of stories around here..... If I got thirsty when I was waiting up here, I'd chew on Casuarina needles. The juice you get out of them would keep you going.....' Leonard Nye 10.2.2011.

'.....The water, the fresh water came from the island, there is a little creek or a spring in the gully. People weren't silly they knew what they needed. ....' Leonard Nye 10.2.2011.

LO#2 – south side Broulee Island

'..... The lookout is very overgrown now, you use to be able to see the fish coming towards the little beach below, Shark Bay they call it. We use to run up this little track. If they said the fish was on, we'd run down and help pull the net in. I had to get in the boat to help row with them. The three youngest, me, cousin William and brother Andrew, that was our job. We had a big bag on the back of the boat about 50 feet long, I had to drop it off the back, that was my job cause you couldn't row and roll the bag out over the back at the same time. Another job I had was to set the job up to surf it though the waves, cause I was on the back paddles. I capsized once, another time I got lost of water in the boat. The business was Dad's we all got a share, it was profitable for a long time. When they closed the Eden cannery, the business became non-profitable cause all the money was in the salmon. Then they took the fish overseas to can and bring them back. The business folded after that.....' Leonard Nye 10.2.2011.

Fishing camps

'.....a lot of people came over to Broulee Island to stay, usually in mullet season March April to May. Not just one camp, there was a few camps in this sheltered area. They'd of been 6 or 8 camps but not all at once. Families would return to the same place if they returned first and if not they'd get the next best spot. They had tin huts and tents and fireplaces hooked up to their huts. They had a little kitchen area with a fireplace off it. The camping area has changed a lot, there was more sand and more vegetation. There was the

Holmes and Brierleys, we usually camped in the dunes behind the sand spit.....'. Leonard Nye 10.2.2011.

#1 camp - sand dunes on sand spit– Nye

'.....We camped behind on the sand hills near the track. It didn't matter what sort of wind blew, we was out of the wind behind the dunes. We were locked in out of the wind not far from where the car park is today. We lived at Barlings Beach and would sometimes camp here to be closer to the Bay....'. Leonard Nye 10.2.2011.

#2 camp - northern point of Broulee Island- Brierley

Beryl Brierley remembers how in the mid 1940s Broulee Island was not joined to the mainland. In the 1960s Beryl and her family lived on Broulee Island and caught lobsters, muttonfish and other fish. Fresh water can be collected running off the hill on the island. Aggressive bees nest on the island, providing fresh honey. There is an Aboriginal person buried on top of the hill on Broulee Island. There are also certain places on the island that Aboriginal Lore forbids people to go [Beryl Brierley 19.12.2005 in Donaldson 2006: 56 in Donaldson 2006: 56].

In 1955 John Brierley and his parents lived on Broulee Island. John went to Moruya Public School from Broulee Island, each day. They lived in a house on the northern side of Broulee Island amongst the trees. The family lived on fish caught by Ernie Brierley. John sees Broulee Island as part of his family's traditional area [John Brierley 3.5.2006 in Donaldson 2006: 56].

There is a good view of Broulee Island from Melville Point. Walter Brierley lived at Broulee Island for a while [Leonard Nye 13.11.2005 in Donaldson 2006: 56].

'..... Uncle Lionel lived with Ernie on the island, up in the bay there on the north side of the island. They were out of the wind...' Leonard Nye 10.2.2011.

'...We was camped here when we were fishing. We'd row the boats to here and camp, then go back in the boats on the outside of the island back to Garland town. We'd bring in the trawlers and park here. If there was a north easterly we'd park on the other side. The 52-foot trawler was called it 'Jane' named after Jane Brierly, 'Ma'. The Jane was owned by Walter Brierley it couldn't get through the gap, but we could get the smaller boats and tinnies in. The 25- footer was called the 'Moon Mist' only on high tide it could get through. When the semi trailer was full it'd go to the cannery at Narooma, then after that to Eden. I lived here when I was five, I am seventy-four now. I went to School in Moruya at Newstead. I travelled to School from the Brierleys homestead near the boat ramp on the Moruya River, not far from here. ...' Lionel Mongta 10.2.2011.

'..... The women and kids camped here too. When the men went out fishing the women and girls would stay and us boys went out on the boats to learn. When we got back in the afternoon we had to collect the morning sticks ready for the morning. When the elders got up early, they could light the fire before us kids got out of bed.....' Lionel Mongta 10.2.2011.



### #3 Northern side camp - Holmes

'... I camped here with Kathy and Bill Holmes two or three months of the year. X Holmes married Ernie Brierley's sister. Goo Homes in Mogo he was here too. We lived in tents with a bit of tin something solid. We had ford trucks from the war, so we could bring anything over to the island. Ernie usually stayed with his parents Mar and Pardy at the Homestead and when they were working, fishing they'd camp on the island. ....' Lionel Mongta 10.2.2011.

### #4 Squires House

'..... Doris and Agnes played around here and Jean and Jackie Squires lived in a house here on the island.....' Lionel Mongta 10.2.2011.

### #6 Doris Moore and family Broulee Beach

In the 1940s when Doris Moore camped with her family in the sand dunes at Broulee Beach, Broulee Island was separated from the mainland. Once when on Broulee Island, the seas were so rough that Doris refused to return home in the boat; she caught a ride in a truck instead [Doris Moore 14.12.2005 in Donaldson 2006: 56].

### Natural Resources

'.....My memory of this place, it was beautiful now there is too much bush. The island never use to be bushy, we use to put a 'red steer' into it – you know put a fire through to clean it up. We had it all controlled with fire. It made it accessible for the women and kids and people could walk around. The adults could see the kids and the kids could see the snakes. We burnt right through the island with a westerly wind, which would take the fire to the edge of the island. We didn't have to run after the fire, it would run out of fuel and stop.....' Lionel Mongta 10.2.2011.

'.....The island has stacks of bush tucker. I have seen Boobialla, Dianella, Native Spinach and Casuarina. When you chew on Casuarina when they are still green it stimulates the moisture in your mouth to stop you from dehydrating.....' Trisha Ellis 10.2.2011.

'..... a little creek comes through the middle of the island. The fresh water use to come into a holding well, then we'd collect the water in a bucket. We use to leave a tin here all the time. The holding well was just dirt, like a creek bed. When we was up at the look out, we could come down here to fill up our bottles. Little pools formed, along the water way in little places. It was always cool and undercover. So we could always take a bucket of water or a few bottles of water back to our camp. It is like a fridge in here, it is so cold. There was water here all the time, even long after it rained. If there was no water down the bottom, you could walk further up the hill up the same creek and

get some there; maybe there is a spring. It was about 35 years ago that I last got a drink from here. ....' Leonard Nye 10.2.2011.

## Recreational

In 1971, six of Ursula Rose Connell's seven children had babies. The day after five of the babies were christened, the family gathered for a picnic at Broulee; '*... we were all fishing and the tide came in and cut off Broulee Island ...Shirley and Cheryl were meant to wait to be carried through the gap. Pop was on his way to get them, when they got washed out into Shark Bay...my sister Lillian was washed out trying to rescue them. That is when mum fainted. There were babies everywhere. David appeared after diving for fish and taught Cheryl how to float. Shirley was flown to Canberra Hospital ....Terry and Red were also hospitalised with exhaustion.....I don't think we had lunch that day....*' [Margaret Carriage 31.5.2006 in Donaldson 2006: 56].

The Ellis and Connell families often had picnics and fished around Broulee Island. On one occasion David Nye rescued Trisha's sister Shirley and cousin Cheryl from drowning when they tried to return to the mainland from Broulee Island. Trisha's mother, Patricia Jean Ellis [nee Connell], named the people buried on Broulee Island and said that they were relatives [Trisha Ellis 4.2.2006 in Donaldson 2006: 56].

## **SITE CONDITION:**

Midden: BIM 245899/6028237. The midden is in fair condition; the deposits are stratified and intact, however the bank is collapsing and the sand dune profile is unstable.

Burial: the burial location was not visited, but the general area is in good condition, not eroded, well vegetated, with little public use and minimal disturbance.

Fish spotting lookouts: the north and south side lookouts are in good condition in terms of ground stability. Vegetation at both sites is blocking views and the steep access tracks directly up to each site have revegetated. Culturally useful flora continues to grow in the vicinity of each lookout, however weeds are encroaching across the top of the island including towards the lookouts.

Camping places: the camping areas on the northern end of the island are in good condition, the area is well vegetated. No erosion identified however a number of weed species were present.

Freshwater spring: the creek line containing the spring is in good condition, no erosion identified however a number of weed species were identified. The creek was dry at the time of visitation, so water quality was not assessed.

## Current Management arrangements:

1. NPWS is aware of the Aboriginal burial and has identified its general location on internal mapping systems. Access rationalisation has taken into consideration the general locality of the burial site.
2. Currently, the NPWS Plan of Management and interpretative signs at the car park acknowledge the traditional and current fishing practices on the island. The development of these signs was done in consultation with the Aboriginal community. Any updates to these signs would require more consultation with the aboriginal community.
3. Volunteer weed control programs have involved young local Aboriginal people. Some of these people have voiced concerns on them going onto the top of island because of spiritual issues.
5. Volunteer weed control programs will continue when available.

#### **SIGNIFICANCE ASSESSMENT:**

Midden: the visible section of the midden is intact and is scientifically and archaeologically significant due to its depth, density and range of shellfish species and undisturbed nature. The presence of possible distinct occupation periods separated by non-occupation is significant for understanding use of the island in relation to its connection with the mainland. Middens are not regionally rare but this is a good representative example of its type. The midden is socially significant as it demonstrates continuous use of the island by Aboriginal people since traditional times.

Burial: significance was not assessed as the burial site was not inspected. However, all burial sites have high social significance to Aboriginal communities and this burial has been mentioned by several local Aboriginal people.

Fish spotting lookouts: The tradition practise of using specific geographical features as lookouts to spot fish extends into pre contact times. Accordingly, the lookouts on Broulee Island, the associated oral histories and the continued use of them is very significant as they demonstrate the continuation of cultural practises throughout the 20<sup>th</sup> Century to this present day.

Camping The traditional practise of camping relative to seasonal cycles of fish stocks would extend into pre contact times. Accordingly, the fishing camps on Broulee Island and the associated oral histories are very significant as they demonstrate the continuation of cultural practises throughout the 20<sup>th</sup> Century to this present day.

Freshwater spring: The traditional practise of camping relative to the availability of fresh water extends into pre contact times. Accordingly, the fresh water spring, knowledge of how to use it and associated oral histories are very significant as they demonstrate the continuation of cultural practises throughout the 20<sup>th</sup> Century to this present day.

Cultural landscape: The combination of archaeological, oral and historical evidence demonstrates the rich and complex cultural landscape that is Broulee island. As a landscape it is of very high social significance for demonstrating a long history of Aboriginal use and occupation, especially in relation to fishing. The spotting of fish from highpoints on the island was critical to fishing effort and was done until the 1990s and continues to take place on vantage points close to the island.

**THREATS:**

Midden: the integrity of the midden is threatened by the collapse of the sand bank, which is a result of storm waves and possible vehicle use. Loss of vegetation will exacerbate collapse of the sand bank.

Burial site: Uncertainty of the location of the burial is a threat; however this is reduced by the low level of use and access to the part of the island containing the burial. Loss of knowledge by Aboriginal people about the burial is also a threat.

Camping places: Loss of cultural knowledge associated with establishing and using temporary camps associated with seasonal fish stocks is possible given camping is no longer permitted on the island.

Fish spotting lookouts: Loss of cultural knowledge associated with using fish spotting lookouts on the island is possible given current fishing practices appear to utilise lookouts other than those on Broulee Island.

Freshwater spring: Loss of cultural knowledge associated with sourcing fresh water from a natural spring is possible given modern day alternatives. Weed spraying may lead to water contamination.

Cultural landscape: the integrity of the cultural landscape is relatively secure due to the Nature Reserve status of the island and objectives, which do not promote development of the island. Maintaining some aspects of the cultural landscape, such as clearing vegetation at fish spotting sites may contravene Nature Reserve objectives. Loss of collective Aboriginal knowledge regarding the cultural features of Broulee Island is a potential threat to maintaining the cultural significance of the landscape.

**Outcomes and management recommendations:**

- The midden exposure has been recorded on AHIMS as a new site, as it does not appear to match up with previously recorded middens in the area
- This landscape has been added to Council's Aboriginal Heritage Inventory.
- The general location of the Aboriginal burial was pointed out as being in the south eastern corner of the island. The location should not be made public and as the area is rarely visited the burial is not threatened by current management objectives and practices for the

island. PWG should ensure that any disturbance in this area is preceded by consultation with knowledge holders and the LALC and further research.

- Further research into temporal and spatial layout of the distinct seasonal fishing camping areas and an identification of the families who used them is required. Goo Holmes, Allan Brierley, Doris Moore, John Brierley, Maureen Davis and the Squires family to be consulted.
- The oral history demonstrates that local Aboriginal people have strong traditional and contemporary attachments to the island and wish to continue accessing the island. Currently access to the top of the hill is difficult as it is steep and there is no track. PWG should consult with Mogo LALC and knowledge holders regarding a mechanism for elders to get to the top of the hill for cultural purposes on an as needs basis.
- Reference to traditional and historical use of the island for fish spotting and camping to be included in the Aboriginal heritage section of the next POM.
- PWG to consider discussing potential eco tourism venture with the Mogo LALC, running cultural tours on the island (no new facilities to be provided, people would walk from the car park).
- Acknowledge Aboriginal cultural heritage and historical associations with Broulee Island through updating existing signage. At this stage the community have suggested that there is no need to identify specific locations of heritage places [middens, burial, camps, lookouts and natural resources]. Further consultations will be required in relation to the development of any interpretive material, in particular with the family groups who camped on the island.
- Investigate the possibility of employing Aboriginal people to participate in land management operations on Broulee Island, in particular weed eradication and revegetation with culturally relevant flora.

## References

Donaldson S [2006] [Eurobodalla Aboriginal Heritage Study \[Stage Two\] Stories About the Eurobodalla by Aboriginal People: Eurobodalla Aboriginal Heritage Study.](#) Eurobodalla Shire Council.



## 2.7 Bengello Beach, Moruya.

# CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

## PLACE RECORDING FORM

<b>PLACE NAME:</b> Bengello Beach burials	<b>REGISTRATION:</b> not on AHIMS, partly within Bengello HCA.
<b>CURRENT TENURE(S):</b> Crown land managed by Eurobodalla Shire Council	<b>1:25K MAP SHEET:</b> Mogo and Moruya
<b>CURRENT MANAGEMENT ARRANGEMENTS/ZONING:</b> The land from south of Broulee township to the north end of the airport and east of George Bass Drive is owned by ESC.	
<b>SITE TYPE (S)/ELEMENTS:</b> bora ground, scarred trees, middens, historic camping and resource collection (for broader landscape), anecdotal burials	
<b>LALC:</b> Mogo	<b>PARTICIPANTS</b> (names, affiliation) <ul style="list-style-type: none"> <li>Aaron Russell [young person]</li> <li>Leonard Nye [Knowledge Holder / LALC rep]</li> <li>Trish Ellis [Knowledge Holder]</li> <li>Lionel Mongta [Knowledge Holder]</li> </ul>
<b>DATE RECORDED:</b> 10/2/2011	
<b>Recorder:</b> Sue Feary, Susan Donaldson	



**BACKGROUND:**

Existence of burials in the sand dunes behind Bengello Beach and under the current airport runway were identified during the oral history research for the Eurobodalla Aboriginal Heritage Study. There were no records for burials at Bengello on AHIMS and further investigation was required to ascertain a more accurate description of the burial locations.

**SITE LOCALITY AND SITE ACCESS:**

Bengello Beach can be accessed from the car park at the northern end of the Moruya airstrip. This vehicle track comes off George Bass Drive half way between Moruya North Heads and Broulee. Access between Moruya Airport and Broulee is restricted to pedestrian access; the main vehicle track is currently for maintenance purposes only.

**SITE DESCRIPTION:****Archaeological**

The landscape is a flat sand plain, with Bangalay, Blackbutt and Forest Red Gum Forest which is relatively intact, apart from previous logging. Low lying swamps occur further inland, probably due to formation of high sand dunes, blocking water flow to the ocean. On the seaward side is a low dune vegetated with grasses, which is due to storm activity in the last few decades. Behind this is a higher dune system of Holocene age which appears to be relatively intact and is well vegetated. Ground visibility on the sand dunes and adjacent vehicle track is good, but very poor west of the track due to thick vegetation cover.



Looking south towards airport from beach



Closed off track behind Bengello beach, looking north

The closest recorded sites are the Broulee scarred tree (58-4-0002) and another scarred tree near Waldrons Swamp (58-1-0587).

Many archaeological studies have been conducted in the Broulee area and at Moruya Heads, with a couple of linear surveys between, and numerous sites have been recorded, including middens, extensive subsurface and surface artefact assemblages and one burial from within the township of Broulee. While a few authors have identified the potential of the sand plain area generally to contain burials, none have been found during test excavations. There is a dated site of around 4,000 years BP.

As there was nothing to specifically record, a cursory search was undertaken along about 50 metres of track and in the dunes. A number of larger trees were checked out for scars on land opposite the Broulee scarred tree. The forest east of George Bass Drive was checked from the car for large trees likely to have scars, but this area has been logged, and very few large trees are extant.

### **Historical (written)**

No known written references to burials at Bengello Beach

### **Relevant koori oral history/ cultural knowledge**

Burials

'...I was told there were four people buried in the bushland behind Bengello.....'. Trisha Ellis 28.3.2011.

Other cultural heritage values

'.....There are pipis, middens and a dancing ground at Bengello....but a lot of sand has been taken away from that area, so things have changed a lot.....'  
Allan Brierley 28.3.2011.

'..... 'Bengello' is pronounced 'Bingillo', white man have got a different tongue switch to kooris, they shouldn't try to speak Aboriginal, they usually mess it up..... '

'...I remember when we had a plane spotter land on the beach here; the plane spotter was working for the Narooma cannery. Dad would go with them in the plane. They would drop a tin from the plane onto the beach. A note inside the tin would tell us where the fish were. It might say Congo, or Bingi....Leonard Nye 10.2.2011

'..... The Holmes family use to fish on the beach at Bengello. It really was a money game, see if they announced where the fish was on the two way radio, everyone would hear about it and race to get the fish, but with the note, it confined the information to one boat or who ever was working with the spotter. We all followed suit from Walter Brierley he was a fisherman and his father before him, he was a whaler down at Eden. They were the first ones to get a truck and a trailer - he made an old wooden trailer, so he became mobile when everyone else still needed access to the water directly onto the beach.....' Lionel Mongta 10.2.2011.

'..... Billy and Kathy Holmes lived at Bengello for a few years. Others lived in other places; the Nyes were to the north, Brierleys to the south at Garlandtown. I stayed at Bengello sometimes if it got dark and we couldn't get back to Garlandtown. There was always a bed for us. We dug into the ground and got water. I was a kid then. This was before the racecourse was here, I can remember shooting pigs with a 303 with the army and into Waldron swamp.....' Lionel Mongta 10.2.2011.

'.....When the Brierley's were living on Broulee Island, I lived at Wallaga and there was family at Bengello [Bingello]. Aunty Carol Stewart was there and the Holmes, near the airport. The Campbells were there too. ....' Arthur Andy 10.2.2011.

Northern end of aerodrome.

'..... we came here to get pippis. The pippis are coming back now after all these years. We went where they were plenty...'. Lionel Mongta 10.2.2011.

'..... we still come here to get pippis, car loads of people come here, sit in the sand and wave their arms around to search for a feed. All the black fellas know to come here. ...Trisha Ellis 10.2.2011.

'.....You'd see them driving along the beach in the truck, the pressure of the tyres would force them to the top making them easy picking. We usually take them home and put them in fresh water so they spit out the sand. My grannys can't wait until the sand is spat out, so I boil em up for them so that get a

feed quicker. But if we are making a curry, I'll put em in fresh water for a few hours. You don't want sand in your curry. ....'.Leonard Nye 10.2.2011

'.....I remember we also camped at Bengello when dad was helping to build the aerodrome, I was eight years old. Some of the Kooris, Davis, and Andy's help build it – and the Davis and Brierley, they all helped built it. That's all Koori ground at North Head, Allen was living there for years and got kicked off...' Georgina Parsons 9.2.2011.

#### Broulee Scarred tree

'.....this tree is identification that someone of extremely high importance was buried there. The diamond will tell you who is buried. This is not the main one – the diamond is the main one of the four. It marked the burial place of someone very important to the Broulee tribe. The old people told me about this place. Probably the headman of the tribe, I can't remember his name. I never saw the other ones here with diamonds on them. We weren't allowed to play here after dark, near this intersection because it was a sacred place. 'After dark you kids are not allowed there'. We could play in other places but not this one. There were four in total; the others were opposite the road. The fires came through that many times and burnt down the trees where the scar was rotten. I am no stranger to scarred trees; I've seen other ones.....'. Lionel Mongta 10.2.2011.

'...I never thought the 'Broulee canoe tree' was a canoe tree, I always thought it marked a burial.....' Tom Butler 9.2.2011.

#### **Site Condition**

The sand dunes are fenced off and relatively stable due to a well established vegetation cover.

The land to the west of the track is also well vegetated and in good condition, although some clearing may have occurred in the past.

#### **Significance assessment:**

Scientific/archaeological: apart from the Broulee scarred tree which is very significant, there is no tangible evidence against which to assess archaeological significance.

Social: the oral history records indicate that the landscape is of considerable social significance in terms of places that Aboriginal people used and still use to camp and collect resources (fish, pippis). There are oral traditions of bora grounds beneath the airport runway which although no longer extant, their known presence serves to anchor people to that place.



### **Threats:**

The main threat to the integrity of the sand dunes and any burials within them is de-vegetation due to vehicles driving over the dunes. The locked gates considerably reduce this threat. There is also a threat from climate change and storms sending the ocean higher up the beach and eroding the sand dunes.

Council may sell the land for subdivision (depending on the zoning), which would lead to forest clearance and disturbance to the ground and any associated burials or other site types.

Uncontrolled off track use by four wheel drivers is a potential threat.

### **Outcomes and management recommendations:**

- The sand dunes at the southern and northern ends of Bengello Beach were briefly inspected for any archaeological evidence but none was forthcoming, even though visibility was relatively good. The location of burials could not be determined from the anecdotal information; therefore, no records of burials will be entered into AHIMS at this stage.
- Because of the high potential for burials to occur in sand dunes, any development of the sand dune area and the Council land behind should be preceded by an Aboriginal heritage assessment. Any dune disturbance is to be monitored for presence of burials (excluding recently formed sand dunes).
- The Broulee scarred tree site card has been updated to include oral information about it potentially marking a burial site. The forest around the scarred tree was searched for other scarred trees, as there were a number of very large mature forest red gums present, but none had scars of definite Aboriginal origin.
- The LEP HCA site card to be updated with oral histories collected during CWC project.

### **References**

Dibden J 2005 Broulee Beach Estate Stages 4B and 4E. Proposed residential subdivision, subsurface test excavations, s.87 #2253. Report to Broulee Consultancies PL

## 2.8 Glenduart, Moruya.

### CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

#### PLACE RECORDING FORM

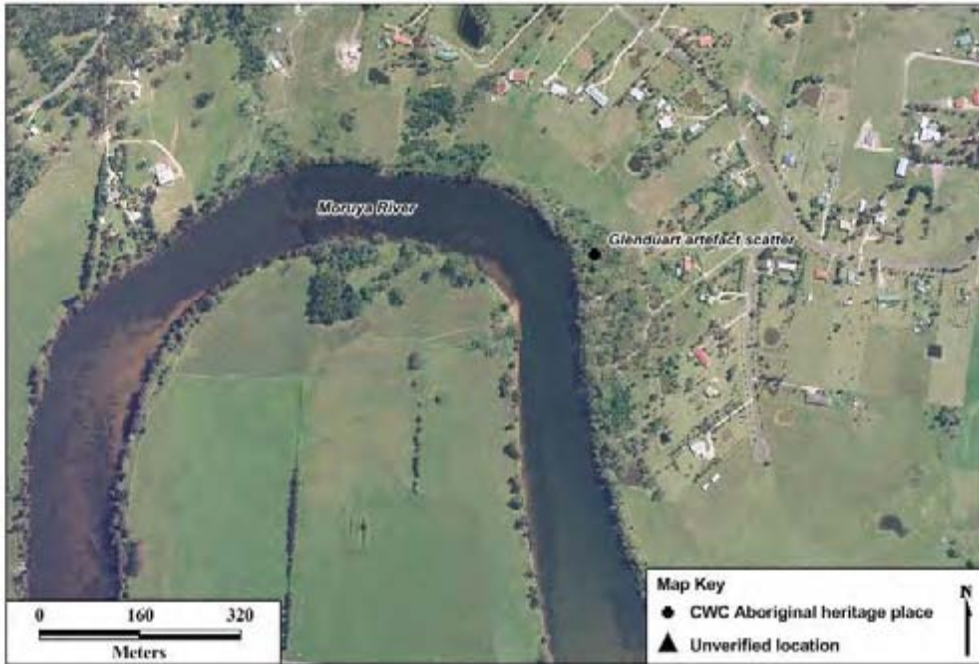
<b>PLACE NAME:</b> Glenduart	<b>REGISTRATION:</b> AHIMS # 58-4-1227 (artefact scatter). Cemetery is listed in LEP.
<b>CURRENT TENURE(S):</b> Crown land managed by Eurobodalla Shire Council	<b>1:25K MAP SHEET:</b> Moruya <b>GRID COORDINATES :</b> Artefact scatter: 235200/6024300
<b>CURRENT MANAGEMENT ARRANGEMENTS/ZONING:</b> Historic cemetery /Council reserve	
<b>SITE TYPE (S)/ELEMENTS:</b> Stone artefact scatter; grave of Richard Piety Snr/resource collection	
<b>LALC:</b> Mogo	<b>PARTICIPANTS</b> (names, affiliation) <ul style="list-style-type: none"> <li>Trish Ellis (knowledge holder)</li> <li>Iris White (knowledge holder)</li> </ul>
<b>DATE RECORDED:</b> 7/2/2011	
<b>Recorder:</b> Sue Feary and Susan Donaldson	

#### **BACKGROUND:**

The area surrounding Moruya's Glenduart Historical Cemetery on the northern side of the Moruya River was investigated in 2006 as part of the Moruya Estuary Management Planning process. A team of people including Susan Donaldson and representatives from the Mogo and Cobowra LALCs visited the area to undertake an Aboriginal cultural heritage assessment for the estuary plan. The Aboriginal community lead the team to that area because it was valued as a present day resource collection place [fishing and collection of other bush resources] and as the resting place of early settler Richard Piety [snr], ancestor to a number of Aboriginal people in the area. This initial assessment identified an artefact scatter on an eroded section of the riverbank, which led to an archaeological assessment, and subsequent AHIMS registration of the site.

#### **SITE LOCALITY AND SITE ACCESS:**

Approximately 3km north of Moruya turn west off the Princes Highway into Larrys Mountain Rd. Turn south into Glenduart Grove, and into Maclean Place taking the unsealed road further south to the cemetery. Walking access track.



Artefact scatter looking west towards river. Iris White, Trish Ellis, Susan Donaldson.

The cemetery is overgrown and it is difficult to access individual grave sites.



Glenduart historic cemetery, showing one overgrown grave

## **SITE DESCRIPTION:**

### **Archaeological**

A stone artefact scatter exists on and adjacent to the vehicle track between the gate and the edge of the riverbank. This site has been previously recorded as 58-4-1227, as part of a Cobowra/Mogo LALC and ESC Moruya River Estuary management planning process. It comprises around 50 artefacts, visible where vegetation has gone. The site has 3-4 artefacts /square metre, although this varies cross the site. It is likely that the patterning of the artefacts is a result of movement by water and erosion, rather than representing the original site patterning.

The site probably extends over an area of at least 5 metres by 5 metres, but could be much larger. A range of raw materials is present including volcanic porphyry, chert, silcrete and quartz, most are flakes, with a few multiplatform cores made mainly from chert. Retouched artefacts were not observed.

The soil profile at the top of the bank was inspected for any *in-situ* material but none was visible. There were also no artefacts visible on the steep track down the bank to the river, indicating that the site does not have any appreciable depth. The site is not dated but based on the stone artefact assemblage, is likely to be < 2000 years BP.

The grave of Richard Piety [snr] was not inspected, and its archaeological expression is unknown.

### **Historical (written)**

There are no historical references to the artefact scatter nor to Aboriginal people camping at Glenduart.

According to the Monaro Pioneers database Richard Piety was born in Hythe, Kent, England in 1814. Following his arrival in Moruya he married Aboriginal

woman Jane 'Cissy' Nambie in Moruya in 1855. They had three children Richard, Margaret and Lucy Anne. The data base does not note the burial place for Cissy however Richard Snr is listed as being buried at Glenduart and Richard Piety Jnr is listed as buried in the Catholic section of the Moruya Cemetery, located on the south side of Moruya.

### **Relevant koori oral history/ cultural knowledge**

'..... Dick Piety was a convict consigned to the Broulee, Moruya area. He is buried at Glenduart. They took him away from his loved ones in England, then he married my great grandmother, she is buried at Glasshouse rocks, in the back of the cemetery at Narooma. The convict Dick Piety was working as a labourer he worked for a farmer here in Moruya near the Malabar Lagoon. His son, also called Dick Piety was a ploughman too.' Lionel Mongta 10.2.2011

'...Dick Piety was related to Aboriginal people from this area, so they are not traditional graves here. There is a Connell connection to Piety. It would be good to clean the cemetery up for all the local community. ..' Trisha Ellis 7.3.2011.

Glenduart is well regarded as a place to collect natural resources, both from the river and the surrounding landscape. This practise continues today. Foods found in the immediate Glenduart area include: black wattle [*Acacia Mearnsii*], mistletoe [*Amyema sp*], bracken fern [*pteridium esculentum*], native cherry [*Exocarpos cupressiformis*], native raspberry [*Rubus rosifolius*] and wombat berry [*Eustrephus latifolius*]. Sedge grass and spiky mat rush [*Lomandra longifolia*] can also be found in the immediate area and are used to make baskets. Medicinal species include inkweed [*Phytolacca*], river oak [*Casurina cunninghamiana*], ribgrass [*plantago spp*] and violet [*viola betonicifolia*]. Other resources include bush tobacco [*Solanum mauritianum*], flax lily [*Dianella caerulea*] to make whistles, stringy bark [*Eucalyptus botryoides*] for rope, lichen as a fire starter, and pittosporum [*Pittosporum undulatum*] for spiritual spells [Donaldson 2006b: 16].

### **SIGNIFICANCE ASSESSMENT:**

Artefact scatter: the site is of low-medium archaeological significance as it is disturbed and has no associated cultural deposits. This site type is common in the region and it does not contain any rare stone items or evidence stone tool knapping at the site.

The site is culturally significant as it forms part of a broader landscape, including other places recorded during the LALC project (see report), the cemetery and the river.

The site is of social value as it is tangible evidence for pre-contact Aboriginal use of the area.



## **SITE CONDITION:**

The artefact scatter appears to have changed little since it was originally recorded. Excluding vehicles from the area has helped enormously in protecting the site, as it has reduced erosion and allowed the grass to grow over exposed areas.

The historic cemetery is in poor physical condition, as it has not been maintained for a number of years. It is over grown and many headstones have collapsed or been damaged by falling trees.

## **THREATS:**

The threat to the artefact scatter is currently low; bank erosion could lead to collapse of the ground closer to the edge of the bank. Illegal collection of the artefacts is a potential threat, but natural revegetation should soon obscure the artefacts.

The main threat to the cemetery and Richard Piety's grave is lack of an ongoing maintenance program for the cemetery.

## **REFERENCES:**

AHIMS # 58-4-1227

Donaldson [2006:b] Moruya Deua River Estuary Management Study: Aboriginal cultural heritage. Prepared for the Eurobodalla Estuary Management Committee.

Donaldson S [2006:a] Eurobodalla Aboriginal Heritage Study [Stage Two] Stories About the Eurobodalla by Aboriginal People: Eurobodalla Aboriginal Heritage Study. Eurobodalla Shire Council.

Mogo and Cobowra LALC 2007 Cultural and Heritage recording report. Unamed Council Reserves/Glenduart cemetery. Report to Eurobodalla Shire Council.

The Monaro Pioneers project – pioneers and settlers database located at [www.pioneers.com](http://www.pioneers.com).

## **Outcomes and management recommendations:**

- The existing AHIMS site card for the artefact scatter has been updated with comments on the current condition of the site. The condition has changed little since it was originally recorded, being slightly disturbed through erosion by water. Installing the gate to stop vehicles driving to the edge of the riverbank has assisted greatly in protecting the site. No action is required, as the ground should revegetate on its own.

- Council to carry out maintenance and repair works on the historic cemetery.

## 2.9 Moruya Weir, Moruya.

# CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

## PLACE RECORDING FORM

<b>PLACE NAME:</b> Moruya weir middens and resource collection	
<b>CURRENT TENURE(S):</b> Boundary between public and private land	<b>REGISTRATION:</b> Not registered on AHIMS
	<b>1:25K MAP SHEET:</b> Moruya <b>GRID COORDINATES:</b> 239186/6022887 south eastern extent of exposure
<b>CURRENT MANAGEMENT ARRANGEMENTS/ZONING:</b> Batemans Marine Park Sanctuary and General Purpose Zones; public land	
<b>SITE TYPE (S)/ELEMENTS:</b> Middens/resource collection/scarred tree	
<b>LALC:</b> Mogo	<b>PARTICIPANTS</b> (names, affiliation) <ul style="list-style-type: none"> <li>• Aaron Russell (young person)</li> <li>• Trish Ellis (knowledge holder)</li> <li>• RJ Nye ( LALC sites officer)</li> <li>• Dannielle Towers [DECCW sites officer]</li> </ul>
<b>DATE RECORDED:</b> 14/2/11 and 8/3/11	
Recorder: Sue Feary and Susan Donaldson	

### BACKGROUND:

Many references to middens at the weir during the oral history research for Eurobodalla Aboriginal Heritage Study. Sites surveys had been conducted in 2006 for the Estuary Management Plan by Susan Donaldson and subsequently Trish Ellis and Karen Lees. No sites are recorded on AHIMS for the specific locations identified during these previous investigations and it was necessary to undertake detailed recordings.

Opportunistic recording of a scarred tree on the southern side of George Bass Drive, immediately west of the weir, also took place.

### SITE LOCALITY AND SITE ACCESS:

Eastern edge of Malabar Lagoon, south of bridge/weir. There is a private driveway immediately adjacent to the lagoon edge, but the boundary between public and private land is not marked. There may be a public buffer around the edge of the lagoon. The middens are on exposed in the low bank on the eastern edge of the lagoon and in exposed ground on top of the bank adjacent to the lagoon. This is probably public land. Access is by parking on the northern side in an informal boat launching area next to the bridge, crossing over the road and walking around the edge of the lagoon at low tide.



## SITE DESCRIPTION:

### Archaeological

The site comprises a discontinuous midden layer stretching from immediately south of the bridge to a small headland, where the creek joins the Moruya River. The environment is mangroves and mudflats, with a couple of very large rusty fig trees at the southeastern end of the transect.

The boundary between the Marine Park's general use and sanctuary zones is close to exposure MWT at the entrance to Malabar Creek / Lagoon on the Moruya River [see map].



Trish Ellis, RJ Nye, Aaron Russell and Susan Donaldson at southern end of transect.

The local hydrology has been impacted by construction of the weir and no doubt the many other infrastructure developments within the catchment of the Moruya River and its tributaries,

Most of the midden is within or slightly above the intertidal zone and is in a dark brown, wet heavy loam that gets inundated at high tide. The shell is highly fragmented and highly dispersed. Rock oyster is the dominant species, but *Anadara (bimbula)* and *Pyrazus (whelk)* are also present in small numbers. There are a few fragments of pippi shell. The midden deposits have been reworked by storm waves and it is possible that there is some mixing with modern midden and natural shell deposits.

There a couple of locations where midden is present on a terrace well above the present high water level, exposed around the edges of large granite outcrops. There is also a location approx 5 metres back from the bank, where a small exposure in the grass and weeds revealed a few shell fragments and a stone flake made from a dark grey porphyry.



Detailed recordings were made at nine exposures along the transect, from south east to northwest.

**Exposure 1:** [239104/6022937]. L (of exposure) 90 cm; thickness of exposure = 35.5 cm. Two distinct bands, c. 10 cm apart, each c. 4 cm thick, fragmented rock oyster, dark brown loam matrix. Sitting on granite.

**Exposure 2:** [239105/6022951]. c. 5 metres back from present shoreline and at the base of a rise (which may be artificial, from driveway construction), adjacent to rock outcrop, 1 stone flake from grey porphyry, possible use wear along edge. Exposure 35 cm x 33 cm, could be more under the grass.



Exposure 2: shell and stone flake



Exposure 2: RJ Nye at artefact location, note raised area behind

**Exposure 3:** [239090/6022965]. Bank obscured by saltbush hanging thickly over. A few shell fragments, rock oyster, dark brown wet loam, bank is eroded back, could have lost some midden through erosion. Loam layer is 40 cm thick.



Exposure 3, showing saltbush obscuring exposure



Exposure 4: shell fragments

**Exposure 5:** [239059/6022989] L= 75 cms. Depth from base to top of bank = 80 cms. Depth of shell below surface = 30 cms. Highly dispersed and



fragmented, oyster, bimbula, some shells have fallen out of soil profile, single piece of oyster shell c. 3 metres away, same depth.

**Exposure 6:** [239053/6022993] this is the densest shell deposit.  
L = 26.2 cm thickness of midden = 12 cm, midden is 13 cm below surface?  
Densely packed oyster, some pippi, actively eroding from force of water coming through weir.



Exposure 6, showing dense layer of oyster

**Exposure 7:** [239032/6022997] midden on top of granite knoll several metres above river. Midden exposed around the edges of granite outcrop, fragmented oyster, pippi, bimbula, probably covers whole knoll, no artefacts.  
Exposure c. 5.5 m x 2.9 metres



Exposure 7: midden on granite knoll



Exposure 8: shell midden detail

**Exposure 8:** [239025/6023006] 6 metre length of exposure in creek bank. Thin, 30 cm below surface, thickness = 15 cm. Pyrazus, bimbula, oyster. Thickness of profile = 70 cm, shell is 37 cm below surface.

**Exposure 9:** bank profile including mounded area at the top is 1 metre. There is a 15 cm deep by 1.5 to 2 metres long band of sparse, fragmented rock oyster shells and occasional Pyrazus in a wet, dark brown clay loam



Exposure 9: fragmented shell



**Exposure 10:** immediately adjacent to weir wall. Midden material had been identified previously by T. Ellis, but it is no longer present, due to erosion resulting from the velocity of the water through the weir. It has since been stabilized by rocks.

**Scarred tree GR 23 8751 / 6022919**

Mature forest red gum, approximately 30 metres high, alive and healthy on a narrow strip of land between road and Moruya River. Surrounding forest of eucalypts, Casuarina and mangroves in the river. Scar is on eastern side of tree and is burnt and does not join at the bottom, but sides are regular and more likely to be Aboriginal than a fire scar.



**Scarred tree, Malabar lagoon.**

Dimensions: Width as base of scar = 53 cms; width at 35 cms = 68 cm. length of scar = 2.73 metres. Circumference = 4 metres.

**Historical (written)**

No known written sources.



### **Relevant koori oral history/ cultural knowledge**

'..... John Diont owned that big property near the weir on North Head Drive. He came from overseas. There was corn all around there once, all the Koori people worked for him. He was in Nerrigundah before he came to Moruya. He left here pretty quickly. I think it is still his property....'. Georgina Parsons 9.2.2011

'....I remember playing on the ship wreck when it still had a wooden deck...'  
Arthur Andy 14.2.2011.

' ....there is a lot of bush food around here, warrigal spinach, common cider, salt bush, carrots, native figs.....' Trisha Ellis 14.2.2011.

### **SITE CONDITION:**

Middens have been reworked by high tides and strong water flows through weir, which is also eroding the banks; some midden material has disappeared in the last 10 years or so. There is also mixing with modern and natural shell. Some sections less disturbed than others. Overall condition is poor.

The scarred tree is in good condition

### **SITE SIGNIFICANCE:**

Middens: The middens are typical of estuarine middens in the wider area and because they have been eroded and reworked, their scientific significance is diminished. There is little depth and limited capacity to reveal new information about traditional use of estuarine resources.

Culturally and historically significant, demonstrating a continuous use of the area from traditional times until the present.

Socially significant, as a place where resources were collected and where people camped.

Scarred tree: if definitely of Aboriginal origin, the tree is scientifically significant as an example of a relatively rare site type in the region. Socially and culturally significant as evidence of traditional use of resources.

### **THREATS**

**Middens:** threatened by continuing erosion, exacerbated by the weir and sea level rise. Further development to the weir, bank stabilisation and riparian zone restoration could impact on the sites. Actions of residents living in the house next to the creek. Lack of consideration and knowledge by the public, including rubbish dumping.

**Scarred Tree:** close to the road, on a narrow strip of land that may collapse. Road base material has been pushed into the base of the tree.

**Outcomes and management recommendations:**

- Ten separate exposures along the south eastern side of the riverbank were recorded as a single midden which has been entered onto the AHIMS system. The site may extend back from the river bank into the adjacent private property. Any proposed developments in this area should be preceded by an archaeological investigation.
- This place has been added to Council's Aboriginal Heritage Inventory.
- There is evidence for illegal rubbish dumping on the mudflats among the mangroves and although it is not directly impacting the middens, the rubbish detracts from an appreciation of the natural environment.
- Council should install measures to prevent bank erosion arising from the high water velocity coming through the weir, by using sandbags or rocks.
- Collection of resources by Aboriginal people in the Sanctuary Zone is currently prohibited. Any resource collection in the Marine Park should be in accordance with the zoning plan and the Marine Park Authority's cultural resource use policy.
- A large scarred tree was opportunistically recorded close to the weir, beside George Bass Drive. The tree is *E. tereticornis*, a species commonly used for obtaining bark and wood and the scar is likely to be of Aboriginal origin. The tree will be entered onto AHIMS and a permit will be required if it is to be damaged in any way, for example by road widening.

## 2.10 Malabar Lagoon, Moruya.

### CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

#### PLACE RECORDING FORM

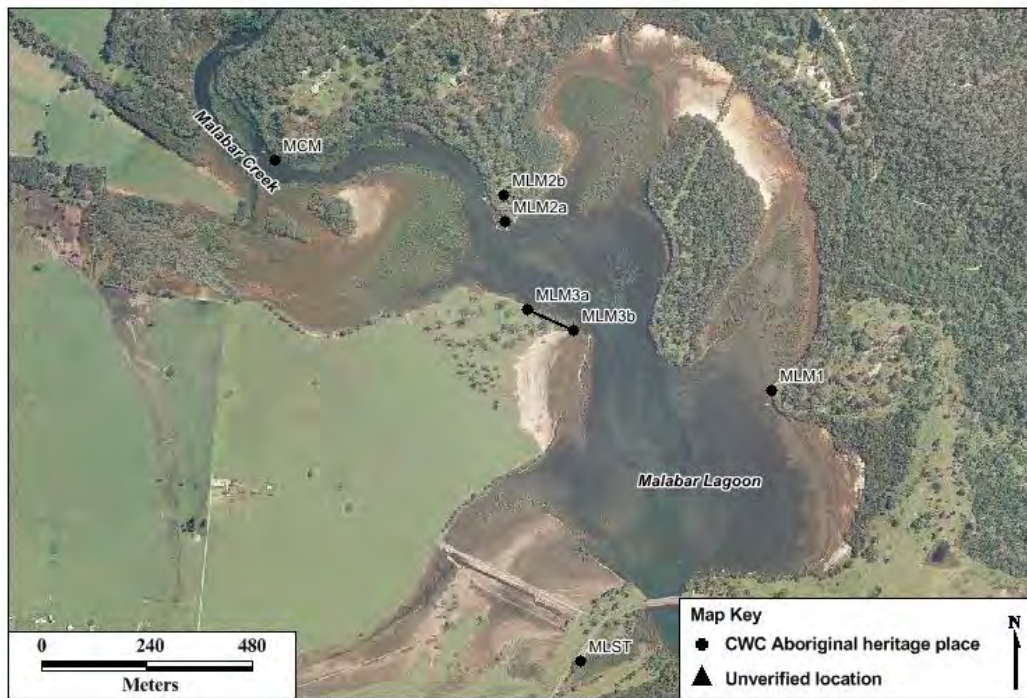
<b>PLACE NAME:</b> Malabar Lagoon	<b>REGISTRATION:</b> not on AHIMS. Lagoon, Dooga and Malabar creeks to Highway are within the Malabar Lagoon HCA in draft Eurobodalla LEP.
<b>CURRENT TENURE(S):</b> Crown land. Bed of lagoon is Dept. Lands, Water column is Batemans Marine Park (Sanctuary Zone). Private land surrounding lagoon.	<b>1:25K MAP SHEET:</b> Moruya <b>GRID COORDINATES:</b> MLM1 239187/6023534 MLM2a 238580/6023918 MLM2b 238579/6023978 MCM 238057/6024060 MLM3a 238632/6023720 MLM3b 238735/6023672 MLST 238751/6022919
<b>CURRENT MANAGEMENT ARRANGEMENTS/ZONING:</b> The lagoon is identified as a Sanctuary Zone in Batemans Marine Park. Zoning according to LEP.	
<b>SITE TYPE (S)/ELEMENTS:</b> middens, resource collection, meeting and recreational place, stone artefacts	
<b>LALC:</b> Mogo	<b>PARTICIPANTS</b> (names, affiliation) <ul style="list-style-type: none"> <li>Aaron Russell (young person)</li> <li>Trish Ellis (knowledge holder)</li> <li>RJ Nye (LALC sites officer)</li> </ul>
<b>DATE RECORDED:</b> 14/2/2011	
Recorder: Sue Feary, Susan Donaldson	

#### **BACKGROUND:**

Many references to archaeological sites during the oral history research for Eurobodalla Aboriginal Heritage Study, including shell middens and grinding grooves occurring around the edges of the lagoon. However, no sites are recorded on the AHIMS database, although there is anecdotal evidence for their existence, from Aboriginal people and archaeologists. Recommendations for the Malabar HCA in the draft LEP recommended a comprehensive archaeological survey.

## SITE LOCALITY AND SITE ACCESS:

Malabar lagoon is north of the bridge/weir. Access is by parking on the northern side of the road on the southern lake margin and launching boats. Most of the lake appears to be surrounded by private land so vehicle access is restricted. The boats travelled in an anticlockwise direction, inspecting the margins of the lake for archaeological evidence. The team went ashore when middens were observed.



MLM1: eastern side of lagoon, midden and artefacts on & back of granite outcrop. View to east from water.

**MLM1** is an extensive midden at the back of a large granite outcrop on the edge of the lake. Molluscan species include mud oyster, *Pyrazus* and *bimbula*. The shell is fragmented and densely packed, for a length of at least 60 metres, width of 20 ms (underneath the grass) and a depth of approximately 10 cms. Flaked stone artefacts in midden and on the granite; porphyritic rhyolite, quartz and a buff coloured, weathered silcrete.



Rhyolite flakes, MLM1

The **grinding grooves** referred to in the oral history could not be found, although depressions were seen in the granite associated with midden MLM1, which could potentially be mistaken for axe grinding grooves. Furthermore, grinding grooves tend to occur only in sandstone, which is a much more suitable than granite for grinding and polishing surfaces.



Artificial groove in rock



**MLM2a and MLM2b:** two exposures of shell on a prominent headland on the northern side of the lake. Fragmented shell is visible between and around the bases of large granite boulders forming the headland. The midden goes back in a discontinuous scatter for around 20 metres and is possibly mounded. There appears to be little depth to the midden, no stone artefacts were visible. The area may be on private land and there is abundant evidence of European use in the immediate surrounds. However, the midden appears to be relatively undisturbed, apart from the effects of periodic flooding.



Possible mounded midden, MLM2a

**MCM** is a small scattered exposure of shell on the eastern bank of Malabar creek, on a low rise about 15 metres inland from the creek, in Casuarina woodland. The shell is visible on the ground between granite boulders and in soil attached to the exposed roots of a fallen tree.



MCM: showing shell exposed between granite boulders

**MLM 3a – MLM3b:** An extremely large midden of densely packed shell, much of it intact, up to a metre deep, on a slightly elevated finger on the western side of the lagoon. The midden is visible along the length of the finger and covers the entire headland section, approximately 50 metres long. Artefacts made from quartzite and porphyritic rhyolite were observed in the midden matrix. Apart from reworking during high lake periods, the midden looks relatively intact.



MLM 3a – MLM3b: view to south west from Malabar Lagoon.



MLM 3a – MLM3b: detail of midden material within bank.

### **Relevant koori oral history/ cultural knowledge**

Grinding Grooves

'....there are grinding grooves on the banks of Malabar Lagoon. I can take you there, they are a bit grown over now.....' Allan Brierley 28.3.2011.

*Add more from Allan Brierley – re grinding grooves*

'....the grinding grooves are covered over now.....' Lionel Mongta 14.2.2011.

Middens

'..... Dick Piety was a convict consigned to the Broulee- Moruya area. This was the land he worked on; he was working as a labourer for a farmer here in Moruya near the Malabar Lagoon. Dick married my great grandmother. Their son, also called Dick Piety was a ploughman. There are middens all around the lagoon, the Malabar Lagoon....' Lionel Mongta 10.2.2011

'.....I was told by different people about how people use to live around Malabar Lagoon. Now we can see they did, today, what I had been told has proved to be totally accurate. We have found a big midden on a point; it is quite a big area. It's got oyster shells, welks and a few bimbulla; the vegetation covers up a lot of the site. You can see dense midden material down the rabbit burrows, quite deeply and the deeper the midden the older it is. This looks like a couple of families have camped here for a long time, the middens looks ancient. People who camped here would have been protected from the southerly winds. There must have been fresh water somewhere around here. You can't camp for a long period of time without fresh water. This is a great midden.....Trisha Ellis 14.2.2011.

'.....The river use to be shallow then, they could cross over to Beryl's at Garlandtown. I remember they'd catch eels near the swamp - that was fresh water. They wash their eels at the swamp and come back. ...Georgina Parsons 9.2.2011

'.....It is more than good to be recording the middens around Malabar; we always knew this place was here but now we know for sure. For all the years I have been doing sacred site work, this place does it for me cause it proves what we have been told was right. I love it when our oral histories turn out to be accurate. ....' Trisha Ellis 14.2.2011.

Ongoing use of the area

'.... People were getting oysters from Malabar Lagoon before they made it a Sanctuary Zone. When people went fishing they collected mussels while they were waiting. I remember collecting 'drifters' from here, the oysters that have fallen away from the others. I am not big on oysters, but mum and I came here fishing, especially from the bridge [weir] and on the southern side of the lagoon. We have never been able to get access to the north side of the lagoon.....' Trisha Ellis 14.2.2011

'... I used to come to Malabar Lagoon and get oysters, not just when we were fishing, anytime if we needed a feed. ...' Arthur Andy 14.2.2011

'..... I think that Aboriginal people should still be able to collect the shellfish and bush foods and medicines, and everything we subsisted on traditionally. We had our ways to ensure stocks are maintained and regenerated. I don't support the use of the area for commercial gain, but I believe that cultural use should be encouraged. Cultural use such as family camping, someone coming here for a picnic. Some of these places could be made into a park where people could come over in boats and have a picnic. I think after today I am going to go canoeing a lot more, I like it! .....

#### Land management

'..... it would be a good project for the Council or someone to remove the cactus and the weeds, do some regeneration work as well as rubbish collection, it really is disgusting. Today I have seen a fridge, bottles, plastics debris all over the place, someone has been treating the lagoon like a dump. It needs a bit of funding to clean it up, replace the cactus with pigface - a more appropriate food source. ....' Trisha Ellis 14.2.2011

'.....people in the industry should clean up their mess. It would be good to see Aboriginal people working here cleaning it up. ....' 14.2.2011 Ronald Nye Jnr

'.... There is scope for an Aboriginal enterprise pointing out the sites from boats. These sites are unique.....' . ' Trisha Ellis 14.2.2011

#### **SITE CONDITION:**

The middens have been reworked by high tides and strong water flows and some midden material may have eroded away in the past. Overall the midden complex is relatively undisturbed and the context is also relatively intact.

#### **SITE SIGNIFICANCE:**

Middens: The complex of middens associated with Malabar Lagoon is of high social and scientific significance. The middens support the oral history of people using the resources of the lagoon over a long period of time and the tangible evidence anchors people to a past lifestyle. The midden complex is socially significant, as a place where resources were collected and where people camped and recreated.

The large, intact headland middens, specially MLM3a and 3b have considerable scientific research potential, being large, deep and relatively intact. They offer opportunities to address a number of research questions regarding changes to diet and foraging strategies over millennia, as well as the potential to provide radiocarbon dates. Systematic excavation may reveal vital data on traditional Aboriginal life in this area.

## THREATS

- The middens are threatened by continuing erosion and reworking by water, exacerbated by sea level rise.
- Vulnerable to changes to land use and existing land use, especially cattle grazing and coming to the waters edge.
- Actions of residents living around the lake could impact on the middens, including removal of prickly pear on the eastern side of the lake.
- Lack of consideration and knowledge by the public.

### **Outcomes and management recommendations:**

- Extensive middens were identified on three headlands /peninsulas around the lagoon, whilst one smaller exposure was recorded further west along Malabar Creek. The larger middens have dense shell deposits down almost to a metre. Large numbers of stone artefacts were also observed. Apart from the impacts of tidal movements, the middens appear to be relatively undisturbed. They are highly significant for their research potential, that is, they have potential to provide valuable information on age, diet and lifestyle of traditional Aboriginal occupation. All midden exposures have been recorded as separate sites on AHIMS.
- This landscape has been added to Council's Aboriginal Heritage Inventory.
- The axe groove site was not found, as sufficient detail was not provided on their location. It may be possible for them to be identified through more archaeological and oral history research. Grooves located in the rock were not considered to be Aboriginal (see photo above).
- Relevant landowners who apply to Council for a DA must be required to undertake a full archaeological investigation.
- On some properties, the roots of the Class 4 noxious weed Prickly Pear [Cylindropuntia species] are embedded into the midden and any weed eradication must be done with care so as not to disturb the midden.
- The middens require more detailed recording and in depth analysis of their contents, including dating. This would make an excellent project for a student of archaeology. The potential research project will be brought to the attention of Batemans Marine Park and Universities.



- Some middens are being eroded by tidal movements and monitoring of their conditions should be included in a Batemans Marine Park monitoring programme.
- Many items of rubbish were identified along the banks of the lagoon, with the potential to negatively impact on the Marine Park. It is recommended that rubbish removal is conducted in partnership with local Aboriginal people.
- People are still collecting oysters in the general use zone and would like to collect in the sanctuary zone. Collection of resources by Aboriginal people in the Sanctuary Zone should be in accordance with zoning and the Marine Park Authority's cultural resource use policy.