



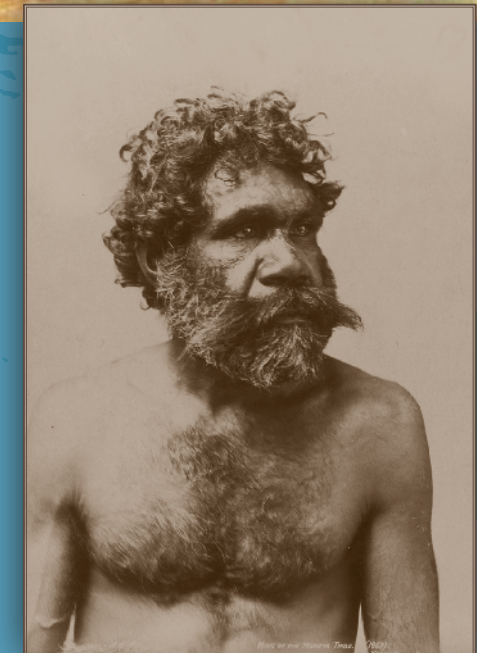
The Eurobodalla Shire is only a portion of the land occupied by the Dhurga speaking people who are connected to tribal groups to the North, South and the West over the mountains.

WARNING: The following documents contain images and references to deceased people.



200 years of occupation by First Australians and non-Indigenous Australians

SCALE: 50 MM = 200 YEARS



King of the Moruya Tribe, 1862



Nerelle, Princess of Moruya, 1880

tracing events of the Dhurga speaking people



Gulaga (Mt Dromedary)



Umbarra (black duck)



Mumong (yam tuber)



Hyacinth orchid



Mamaadja (cherry tree)



Stone scatters



Bimbulla (cockles)



Gurri (diamond python)

60,000 years ago +

The **Dreaming** continues today through the Traditional Custodians of the south-east coast of Australia, who maintain their connection to present day tribal groups of the Dhurga speaking people including Walbanga, Brinja, Djiringanj and Mungardarr.

The **Creation Story** evolves from our traditional lands through songlines that link us to Mother Earth and extends our heritage and culture to land and sea.

The **Creator** shaped the landscape and formed our tribal lands. He made an island for himself in the middle of Wallaga Lake in the shape of an Umbarra, and immersed himself into the island.

25,000 years ago +

Murramarang Aboriginal Area is a significant area for marine mammals, shellfish, animal game and native bush foods. Murramarang is derived from the word 'Marramang' meaning ceremony. This explains why a large midden site exists in this area. Middens are shellfish remains carefully left and are representative of our continuing way of life. Fairhaven on **Wallaga Lake** has one of the largest gathering middens and sites on the lake.

20,000 years ago +

Occupation of the **Burrill Lake** rock shelter site (carbon dated).

10,000 years ago +

Baranguba (Montague Island) was part of the mainland.

5,000 years ago +

Introduction of the **mirigaan** (dingo).

PRE-CONTACT

Using bark canoes our people visited **Baranguba** seasonally to collect sea bird eggs for the **Mutton Bird Feast** (Georgina Parsons, 2011). Shearwaters, seagulls, terns and little penguins were also utilised.



Dula (women's fish hook fashioned from mutton fish shell)



Mutton bird (short-tailed shearwater)



Murramarang Aboriginal Area midden site 1970s

During summer our people followed traditional pathways to **Targungal** and **Tinderry** in the mountains to collect bogong moths. At this time large Aboriginal groups would gather to conduct trade, ceremony and arrange marriages.

At the **ocean** old Aboriginal men would call the killer whales to assist in the beaching of whales for food and medicinal purposes (Georgina Parsons, 2011).



Old Tom

Summer camps were located at Cullendulla, Batehaven near Hanging Rock, North Head and Mullenderree Flats at Moruya, Brou Creek and Wagonga Inlet. Our families would collect food and other resources from the beach environments.

Winter months would be spent hunting animal game and gathering in the bushlands. Coastal trade routes or pathways were established to exchange goods with inland groups.



Pathways by T. Ellis



Aboriginal New South Wales Map, 2009



Captain Cook's ship, HMS Endeavour

EARLY CONTACT

In 1770 Captain James Cook named **Gulaga** 'Mt Dromedary' because from the sea it looked like the hump of a camel. Cook recorded in his journal sightings of smoke plumes from our peoples' campsites. This was considered by our people to be 'the first land grab'.

1788

Arrival of the First Fleet leads to the first settlement of Europeans at Sydney Cove.

Our people on the south coast of New South Wales were living in harmony with the land and sea. They relied on and understood the natural landscape to live a sustainable lifestyle.

1797

In the Sydney region a Bidjigal man called **Pemulwuy** became the first Aboriginal resistance leader against the Europeans.

1790s - 1800s

Sealers and whalers had their first encounters with our people along the south coast. Many of our women became disengaged from their traditional customs and were alienated for having children of white heritage.



Australian fur seals

1821

Early European survivors in a longboat called into **Baranguba** and raided a deserted Aboriginal gunyah for banga yiber (burrawang nuts).



Corters Creek, Brown Mountain



Banga yiber (burrawang nut)



Widgegenarl

Widgegenarl

'The Widgegenarl are little strong men and they live in the mountains, some of them have two or three wives and have quite a few children. They don't come near any one that is much bigger than them and they don't come near towns.

Some of our Aboriginal people still see them today, some have had encounters with them, I know I have. One day on a family camping trip, the little people threw thick branches from a tree at us, we then knew it was time for us to get out of there.

In a place called Nerrigundah, on the south coast, there is a mountain with small caves, and on a clear day you can see them moving about. At the bottom of the mountain there was a farm and the farmer couldn't say how his chickens were disappearing, the Aboriginal people knew, but never ever told the farmer, anyway, I don't think the farmer would believe them.'



Doolagarl

Doolagarl

'Aboriginal people who have lived on the south coast most of their lives still talk about the Doolagarl and they tell stories about this Hairy-man, of things that have happened in the life of their Elders and relatives. They themselves may have had an encounter with him or her in their life-time, I know I have with my parents. This being is very cunning and sly.

If you are asleep at night, he will slip into camp without a sound, looking for food or to take a small child, he can look them in the eyes and then very cunningly take them away. So you must always keep a fire going and have lots of wood around to keep it burning all night, and the Doolagarl will keep his distance.

The Doolagarl has a very bad odour and when he tries to come into camp, you smell him, so you know he's around. He likes the smell of meat and fish and will take them from you if he can, this man-beast.'



Bugenge - Man

Bugenge - Man

'This being is the Clever-man on the south coast. Aboriginal people have a fear of this person; if he is around and he talks to you, don't tell him lies, he knows if you do. This Bugenge-Man or men, has been sent out to find someone that has done wrong to his people.

He can turn at will into other things, like a large black cat, and also a kangaroo, dingo is another. Don't look this man in the eyes if you talk to him, always look down, this is what our Elders told us to do, they said that he has red eyes.

There were two of these men seen on the south coast, one was a very tall man and the other was short, so they were given the names of the Short and Tall men. These Clever-men are still seen around today. Like other beings, they are still spoken of on the south coast today.'

Georgina Parsons, 2007 *Wolo People Stories and Legends, from the Aboriginal people of the South Coast.*

Ancient pathways and songlines overlaid by recent highways

Pathways and songlines continue to exist today, often beneath newly laid asphalt. These pathways have been used for thousands of years by our people before they were followed by explorers, pastoralists and timbergetters. As the new industries developed, the cleared pathways became enlarged to bullocky tracks, unsealed roads and now modern four and six lane highways.

Hanging Rock is on an ancient pathway. A very significant part of it was unfortunately demolished for the widening of Beach Road and Country Club Drive in Batehaven.

Broulee Canoe Tree is now a silent witness to a stream of cars that use George Bass Drive and Broulee Road. Our people living near the coastal rivers and inlets of south-eastern Australia used the bark from trees to build madjuri (canoes). This forest redgum has perfect bark for building a madjuri. The bark was crafted into a madjuri-like shape over a fire. They were used for fishing and river crossings but not for long journeys up the river. Madjuri do not have a long life as prolonged use in water causes the bark sheets to divide and fall apart.



Hanging Rock, Batehaven 1930s



A small chunk of Hanging Rock after it was demolished in November 1996



Broulee Canoe Tree today



Australian Aborigines - War

1822

First Australian resistance leaders, such as **Windradyne** were challenging pastoralism for land rights.

1828

Aboriginal guides brought the explorer Francis Flanagan to Moruya from Ulladulla. The word Moruya is derived from the word **'Mooruee'**, which means meeting and initiation place (from Aboriginal drover named Campbell 1926). This time was the start of pastoralism and stolen wages of the First Australians. Our people were given European names – this was to be the beginning of cultural cleansing.

1829-31

Smallpox was introduced and other diseases that had a devastating impact on our population. Many of our people died.

1832

Our people were forced off their traditional lands and a massacre by early pastoralists occurred at **Murramarang** in retaliation for our people spearing cattle and a bullock.

1860s

Early settlers considered timber a valuable commodity. Our people were employed in the **timber industry** and paid a small wage.



Late 1880s south coast camp group around Bodalla and Turlinjah

1870's

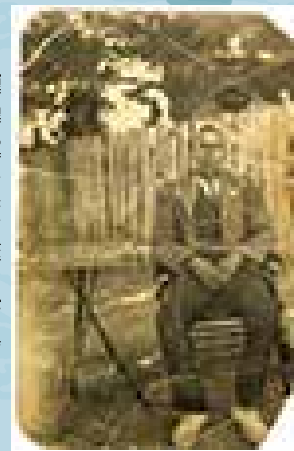
Merriman and others began working for the Bates family at Tilba Tilba. Our people lived in huts on farms at the base of Gulaga. The originally spelling of Gulaga was **'Goolagul'** (Janet Mathews recording of 1966, Wallaga Lake Land Claim by residents, 1978 and John Mumbler, 2005).

1877

Areas adjoining Bodalla Estate reserved for **Richard Bollaway** (born 1831 at Brou Lake and died 17 January 1886), **Yarboro** and **Merriman**.



Merriman (died in 1910)



Joe Bollaway, Richard Bollaway's son

1879

Calls for the **establishment** of the Wallaga Lake Reserve for our people by the Bega Standard Newspaper editor (6 December 1879).

1883

NSW Government established Aborigines Protection Board (APB). Men had to apply for and carry a Certificate of Exemption, which allowed them to live in the wider community, to buy food at the shops and to buy one glass of beer if they choose to do so. Women did not have the same rights.

Joe Chapman's Exemption Certificate, 1954



Employees of the Fenning's Sawmill 1938. Left to right, back row: Bert Smith holding Shirley Edward, 'Pa' Devine, Bill Allen, Eric Fenning, Dave Ralston, Fred Bateup, Digger Allen, Les Stewart, Norm Higgins, Jack Patrech Snr. Front row: Cecil (Luke) Ison, Vic Ison, Percy Stewart, Leo Fenning, Stan Allen and Tom Davis Jnr.

Batemans Bay - Story of a town



courtesy of Tilba Tilba Collection, National Library of Australia

1887

School established at Wallaga Lake.

1898

Sixty acres at Currowan Creek reserved for our people, later revoked.

1900s

Aboriginal whaling crews began at Twofold Bay.



courtesy of Davidson family

Men standing in a whaleboat at the Davidson Whaling Station works. Left to right Bill Thomas, CE Wellings, Albert Thomas Snr, Albert Thomas Jnr, circa 1915.



courtesy of the Most family

King of Bodalla, John Pittman born on the Bhunduu (Clyde River) in 1860 and died 5 February 1915 and buried at Batemans Bay.

1901+

Wallaga Lake Cricket team played Nerrigundah.



courtesy of The National Library of Australia

1910

Last **initiation** practices took place on the south coast. Among them were Percy Davis, Murrum Alf Carter, Bukel Albert Thomas and Eric Roberts under Merriman.

Percy Davis



1913

Merriman Island on Wallaga Lake was **reserved** for Merriman and our people. Later revoked in 1931.

1914-1918

Local Aboriginal men known to have served in the **Army in World War 1** - Andy Bond, Thomas Henry Balcombe, Frederick Brook, Leslie Brook, Robert Brown, Frank Stewart and Mervyn Marlow. Aboriginal people who fought in the First World War (WWI) were not acknowledged as citizens of their own country. An Aboriginal man who fought in WWI lived in Moruya, but there is no mention of him or other Aboriginal Diggers (LThomas, 2012).

1926

Jane Duren wrote a letter to **King George VI** requesting that Aboriginal children be allowed to attend school in the Batemans Bay area.



Jane Duren and the letter she sent to King George IV.

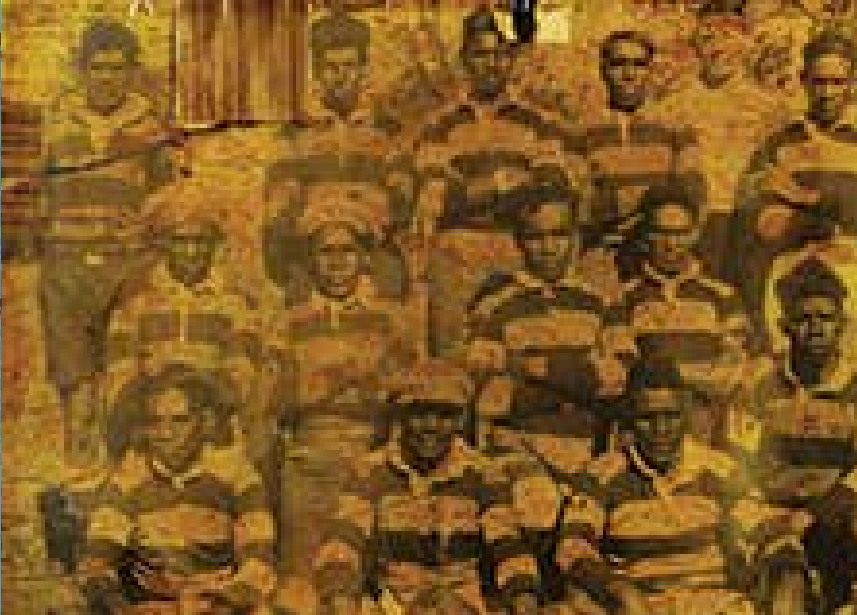


courtesy of D Moore

Jane Duren worked at the Newstead school which also had Aboriginal students, including Peter Duren and the young girl at the front of Granny Duren. This was the first joint schooling of Aboriginal and non-Indigenous children.

1928

Granitetown, our **Aboriginal men** were employed by Dorman & Long at Moruya Quarry for the construction of the pylons for the Sydney Harbour Bridge. Mine manager John Gilmore, Walter Brierly and Archie Davidson, 1928.



courtesy of L Parsley

1933

Wallaga Lake Aboriginal Football Team, Isons Park Nowra.

Top Row: left to right; Ernie Andy, Billy Stewart, Ted (Gundy Davis), Coach - Doughie West, Jimmy (Konis) Little.

Middle Row: Willie Thomas, Ernie Friday, Joe Chapman, Charlie Penrith, George (Bimmy) Parsons.

Front Row: Albert (Brookle) Thomas, Bobby Andy and Charlie (Crongie)

1940

Aborigines Welfare Board (AWB) replaces Aborigines Protection Board (APB).

1940-45

Aboriginal men and women also served their country during World War II. Mervyn Bundle was a forward scout in Borneo. Below is an article written during this period.

'And on Friday, July 24, 1942 a 'send off' was held at the local School of Arts for young Private Tommy Davis who was going off to 'do his bit to help his mates'.

Thoughts of home were held dear by those away from it and after more than a year overseas Tommy was moved to express his homesickness in poetry'.

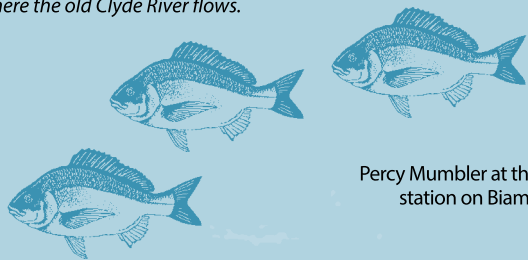
The Old Clyde River

For I know a spot in Aussie
Where I'm going to make my possie
When I leave this land behind me
Where the howling blizzards blow.
Then I'll be celebrating
With the folks back home that's waiting.
When this war is over you'll find me
Where the old Clyde River flows.

Where the old Clyde River's flowing,
Down where the tall gums grow,
You will see that old Clyde Mountain
From the township that's below;
I'll forget about old Jerry
When I cross the old bay ferry;
If he wants me he will find me
Where the old Clyde River flows.



Thomas Edward Davis



Percy Mumbler at the trig station on Biamanga

1960-70

Bean picking work undertaken by many Aboriginal family groups around Bodalla, Nerrigundah, Moruya, Mogo and La Perouse. Families from the north coast, who have since settled in Bodalla, came for the seasonal work and stayed.



Bean picking from Romaine Morton's film 'The Farm'.

1967

Australians voted to give us full citizenship in the **Referendum** on 27 May.

1969

The **termination** of the Aborigines Welfare Board and the manager departed from the Wallaga Lake Reserve.

1971

Aboriginal people included in national census for the first time. This was the start of the **self-determination** period for our people.

1972- present day

Tent embassy, established on the lawns of Old Parliament House in Canberra, calls to legislate **Aboriginal right to land**. Aboriginal leaders from the south coast, Golden-Ambrose Brown, Chocko Moore and Robert (Bobby) McLeod, were well known for their contributions in support of the Tent Embassy.

Ambrose Golden-Brown (left) and Chocko Moore (right), 1972.



courtesy of the Tent Embassy

1977

NSW Government gazettes Merriman Island at Wallaga Lake as an **'Aboriginal Place'** — the first gazettal in New South Wales.

1978

Land Claim of the Yuin Tribe at Wallaga Lake.

1980

NSW Government approves declaration of **Mumbulla Mountain** — an 'Aboriginal Place' and a 'Protected Archaeological area' under the NPW Act 1974.



courtesy of Central



Burnum Burnum claims British Isles 26/1/1988

1984

Wallaga Lake Aboriginal Community received their **title deeds** to their reserve.

1988

As part of the Bicentennial year protests, **Burnum Burnum** took possession of the British Isles for all Aboriginal people beneath the white cliffs of Dover, re-enacting Cook's claim in 1770.

1994

Mumbulla Mountain proclaimed **Biamanga National Park**.

2000

Gunnyu Dance Group from Moruya Public School welcomed all the Nations of the World to Australia for the **Olympic Games**.

2001

Gulaga National Park was created.

1996-2006

Negotiations for the **hand-back** of Gulaga and Biamanga National Parks started in 1996. The formal ceremony occurred on 6 May 2006, when the NSW Government handed back **freehold title** to the Traditional Owners.

Mary Douroux and Lionel Montga accept the declarations from the Environment Minister Bob Debus.



NSW Government



Georgina (Aunty Coope) Parsons surrounded by Gadu Elders

2007

Georgina Parsons was presented with **Eurobodalla Senior Citizen of the Year Award** and in 2001 received the Centenary Medal of Australia.

2008

Prime Minister of Australia, the Honourable Kevin Rudd **apologised** formally to the Aboriginal families and the **Stolen Generations** on behalf of the Parliament of Australia, 13 February.



The Babies' Castle - Wilkinson's Home - Bomaderry - Sept. 1946
Stolen Generations at Bomaderry Homes, Nowra, 1946

2009

A Federal Government process began to **return stolen wages** to descendants of victimised families.

2011

Caring for the Ancestors Project undertaken by the Eurobodalla Shire Council to determine the locations and names of all Aboriginal people buried in the Wallaga Lake Cemetery. Using ground penetrating radar, oral history and archival research.

Elders and residents of Wallaga Lake with consultants.



courtesy of Eurobodalla Shire Council