

CONNECTING WITH COUNTRY IN THE EUROBODALLA – recommendations and agencies responsible.

CWC project places	Outcomes and recommendations	Agency / group responsible
<p>Batemans Bay, Observation Head, ochre quarry [#1].</p>	<p>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.</p> <p>Add to Council's Aboriginal Heritage Inventory.</p> <p>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.</p> <p>Establishing a formal track system may assist in reducing vegetation loss.</p> <p>Any development that impacts the headland should be preceded by a heritage assessment. An AHIP may be required to harm the midden.</p> <p>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.</p> <p>Council could consider installing some interpretive signage about Aboriginal use of the headland, in consultation with the local Aboriginal community.</p>	<p>Batemans Bay LALC, Eurobodalla Shire Council and DECCW.</p>

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Batemans Bay, School [High], midden and scarred tree [#2].	<p>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.</p> <p>The existing AHIMS site form to be updated to clarify that no burials are recorded as being present and that the scarred tree is not Aboriginal.</p> <p>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.</p> <p>Alpaca grazing and other similar activities should be excluded from the sand dune areas.</p> <p>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.</p> <p>Any ground disturbing development within the sand ridges to be monitored by the LALC during development to ensure burials are not disturbed.</p>	Batemans Bay LALC, Department of Education and DECCW.

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<p>Buckenbowra River, fish traps [#3].</p>	<p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p>	<p>Mogo LALC and DECCW</p>

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Tomaga River, intertribal battle and bora grounds [#4].		<p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p> <p>In accordance with recommendations from the EAHS, it is recommended that the broader cultural landscape across the Barlings Beach / Tomakin area be classified as a 'Culturally Sensitive Landscape'. It is recommended that the following places be included: 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, Bevia 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</p>	ESC / Mogo LALC / DECCW

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<p>Tomaga River, intertribal battle and bora grounds [#4]</p> <p>Continued....</p>	<p>GIS layer for a CSL in this area.</p> <p>Further research into the locations of the bora and battleground 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.</p> <p>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.</p> <p>The spring and post contact fishing camp have been added to Council's Aboriginal Heritage Inventory.</p>	
<p>Lilli Pilli, coastal cliff face, ochre quarry [#5].</p>	<p>The cliff top midden exposures, artefact scatters, and midden remnants behind the beach have been recorded on AHIMS.</p> <p>These sites have been added to Council's Aboriginal Heritage Inventory.</p> <p>The geological outcrops of coloured clay 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.</p> <p>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 AHIP from DECCW.</p>	<p>Mogo LALC and ESC.</p>

		<p>It 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 CSL.</p>	
<p>Broulee Broulee [#6].</p>	<p>burial, Island</p>	<p>Further consults with Allan Brierley and Goo Holmes requested / required.</p> <p>The midden exposure has been recorded on AHIMS as a new site, as it does not appear to match up with previously recorded middens on the island.</p> <p>This landscape has been added to Council's Aboriginal Heritage Inventory.</p> <p>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.</p> <p>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.</p> <p>PWG to consult with Mogo LALC and knowledge holders regarding a mechanism for access by elders to the top of the hill for cultural purposes on an as needs basis.</p> <p>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.</p> <p>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).</p>	<p>Mogo LALC.DECCW</p>

	<p>Acknowledge Aboriginal cultural heritage and historical associations with Broulee Island by 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 four main family groups who camped on the island [Brierleys, Squires, Holmes and Nyes].</p> <p>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.</p>	
<p>Bengello Beach, burial [#7].</p>	<p>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.</p> <p>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).</p> <p>The Broulee scarred tree site card has been updated to include oral information about it 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.</p> <p>Update LEP HCA site card with oral histories collected during CWC project.</p>	<p>ESC / DECCW Mogo LALC.</p>

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Glenduart artefact scatter, Moruya [#8].	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.	ESC and Mogo LALC.
Newstead, Moruya [place of death of Richard Piety].	Not visited – see appendix two.	ESC and Cobowra LALC.
Yarragee burial, Moruya.	Not visited – see appendix two.	ESC and Cobowra LALC.
Larry's Mountain rock art, Moruya.	Not visited – see appendix two.	ESC, SF and Cobowra LALC

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CWC places	project	Outcomes	Agency / group responsible
Moruya middens, Moruya [#9].	Weir Moruya	<p>Nine 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.</p> <p>This place has been added to Council's Aboriginal Heritage Inventory.</p> <p>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.</p> <p>Council should install measures to prevent bank erosion arising from the high water velocity coming through the weir, by using sandbags or rocks.</p> <p>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.</p> <p>A large scarred tree was opportunistically recorded close to the</p>	Mogo LALC.ESC

	<p>weir, beside George Bass Drive. The tree is <i>E. tereticornis</i>, 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.</p>	
<p>Malabar Lagoon middens / grinding groove [#10].</p>	<p>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.</p> <p>This landscape has been added to Council's Aboriginal Heritage Inventory.</p> <p>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. However, it is unusual to find axe grooves in granite, which is the rock around the edge of the lagoon. Some large depressions were observed on one outcrop on the east side of the lagoon, which may have been mistaken as axe grooves.</p> <p>Relevant landowners who apply to Council for a DA must be required to undertake a full archaeological investigation.</p>	<p>Mogo LALC and ESC and research institution.</p>

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.

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<p>Ryans Creek fish trap, burial and bora ground, Moruya. [#11].</p>	<p>It has been established that a section of the 'reclamation' rock wall completed in 1909 to stabilise the banks of the Moruya River was used historically by Aboriginal people to trap fish. The section of rock wall used to trap fish will not be recorded on AHIMS at this stage.</p> <p>The fish trap should be included on Council's Aboriginal Heritage Inventory and its historical significance should be recognised.</p> <p>The midden remnants won't be recorded on AHIMS unless their pre-contact origin can be confirmed.</p> <p>The exact locations of the bora ring or possible burial could not be determined from the oral evidence. Neither will be entered onto AHIMS at this stage, although further research may reveal more information.</p> <p>If the area is to be subject to any major development, further archival and oral history research should be conducted.</p>	<p>Cobowra LALC. ESC</p>
<p>Quandolo Island, midden Moruya [#12].</p>	<p>Despite extensive searching, no definite pre-contact Aboriginal middens were found anywhere on the island. Some evidence of modern shell dumping was observed.</p> <p>The location of an Aboriginal camp and associated oral history should be identified in the Council heritage inventory database.</p>	<p>DECCW Cobowra LALC.</p>

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<p>Ceremonial grounds, Moruya [#13].</p>	<p>Health of tree at Moruya Golf Course to be assessed in terms of impact from stock piling of materials around base of tree.</p> <p>The scarred tree was recorded and entered into AHIMS, together with the newly found artefact scatter close to the scarred tree. Both sites are close to the boundary of the road reserve and Golf Course and have been impacted by numerous underground pipelines and cables and dumping of piles of topsoil by the Golf Club.</p> <p>This place has been added to Council's Aboriginal Heritage Inventory.</p> <p>The land tenure of the sites is to be confirmed and either the Golf Club or Council notified of the existence of the scarred tree and artefact scatter.</p> <p>Site protection works may be required for the tree, such as fencing or a barrier to prevent machinery from damaging it.</p> <p>The ceremonial ground has no physical expression and has been severely impacted by numerous large-scale developments. It is best recognised through description in written information concerning Aboriginal heritage and culture.</p>	<p>ESC and Cobowra LALC.</p>

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Mynora burial, Moruya.	Not visited – see appendix two.	Cobowra LALC and ESC.
Kiora, intertribal battle ground, Moruya.	Not visited – see appendix two.	Cobowra LALC and ESC.
Moruya, east, European - Aboriginal conflict site.	Not visited – see appendix two.	Cobowra LALC and ESC.
Coila Lake, Bora ground [#14].	<p>Oral history associated with area documented.</p> <p>The bora ground occurs on private land, possibly at a location now containing a dam. The area is greatly disturbed by farming activities. A 1970s AHIMS recording of a bora ground at this location is questionable. The exact location could not be confirmed during fieldwork and there is no obvious physical evidence for a bora ground, although the area is flat and low lying and may have been used for this purpose. There is corroborated oral history evidence for a bora ground on this location and a related one nearby. A site card was not completed for AHIMS and the early site card will be amended accordingly.</p> <p>Early anecdotal information concerning a toe hole tree was corroborated by landowners who said it was used for fish spotting,</p>	ESC Cobowra LALC.

	<p>but the tree is no longer standing.</p> <p>Council should advise the owners that any proposed developments in the vicinity of where the bora ground is believed to be should be discussed with the local LALC and knowledge holders.</p> <p>As per recommendations from the EAHS, the Coila area should be mapped as a Culturally Sensitive Landscape in order to recognise a broad range of cultural values across the Coila landscape.</p>	
<p>Coila, Black Hill, European and Aboriginal conflict site.</p>	<p>Not visited – see appendix two.</p>	<p>Cobowra LALC and ESC.</p>

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Bendethra, 'Ginn's caves', Deua National Park [#15].	<p>Ginn's cave and Bendethra cave were not inspected during this fieldwork, as both sites were investigated previously as part of a Cobowra LALC site recording project with archaeologist Doug Williams. Detailed recordings were provided and are incorporated into this report.</p> <p>Both sites are in remote locations in Deua National Park, and are relatively safe from the public, with the exception of hardy bushwalkers and cavers. DECCW does not encourage access.</p> <p>There is no tangible evidence for burials or any cultural activity at either of the sites. The origin of the name 'Ginns Cave' appears to relate to the musings of an early caver rather than observations of an Aboriginal presence. However, the LALC report [Williams 2006] indicates the potential for archaeological deposits in the floor of one cave, so it has been entered onto AHIMS as 'potential archaeological deposits'.</p>	Cobowra LALC.
Bendethra burial, Deua National Park.	Not visited – see appendix two.	Cobowra LALC and DECCW

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<p>Brou Lake, burial [#16].</p>	<p>The locations of burials and reburials identified in the oral history could not be verified during the site inspection. The knowledge holders associated with the reburial were not present during the investigation. The reburials and burials are mentioned in the report for the proposed Aboriginal Place but their exact location is not given. It is not known whether the reburial was marked on the ground. The supposed headstones marking the graves are natural outcroppings of the local rock along a low ridgeline and have not been placed artificially at their current locations.</p> <p>An extremely large and dense scatter of stone artefacts occurs along the north-western edge of the lake for many metres, and also backs into the forest, as artefacts are present on the fire trails. This site has been entered onto AHIMS but warrants more detailed analyses, including some test pitting.</p> <p>This place has been added to Council's Aboriginal Heritage Inventory.</p> <p>DECCW must ensure that the boundaries of the proposed Aboriginal Place include the burial locations and the artefact scatter. DECCW should consult with Forests NSW regarding the ongoing management of the area, including public access.</p> <p>The ceremonial ground on the ridge, identified in the oral history, is heavily forested and contains no physical evidence of use. No AHIMS registration.</p>	<p>Bodalla LALC DECCW</p>

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Potato Point bush camp and tree carvings.	Not visited – see appendix two.	Bodalla LALC and ESC
Horse Island, carving and marked trees.	Not visited – see appendix two.	Bodalla LALC and ESC.
Jemison Point, burial and artefact scatter [#17].	<p>Many stone artefacts have been collected from the site in the past and are currently held by Lionel Mongta at Bodalla, in a plastic bag. The stone artefacts should be returned to the site. The campsite location and descriptions of the artefacts will be entered onto AHIMS.</p> <p>Any development in the area, particularly along the ridgeline, should be preceded by a systematic archaeological survey. Any developments in the vicinity of where the artefacts were collected will require an AHIP.</p> <p>This place has been added to Council's Aboriginal Heritage Inventory</p>	Bodalla LALC
Fullers Beach / Bogala Head burial [#18].	<p>The once denuded and unstable sand dune in which the burial was found in 1992, is now heavily vegetated with <i>Acacia longifolia</i> and is geomorphically very stable. The vegetation cover made it impossible to determine the exact location of the burial but it is currently very well protected by the vegetation. The fence that was erected previously is no longer evident, apart from a few fence posts and broken strands of wire.</p> <p>A possible flaked pebble and midden remnants were observed in the open</p>	DECCW and Wagonga LALC

grassed area where vehicles currently park, and at the top of the rough steps leading down to the beach. These have been entered into AHIMS as a separate site from the burial, although the two are probably related in time and space.

This place has been added to Council's Aboriginal Heritage Inventory.

Land tenure is complex in the area, with no boundary marker between adjacent LALC and DECCW lands. However, people need to go through DECCW land in order to access Fullers Beach from the northern end, and is a popular destination for walkers.

There is evidence of vehicle tracks on the flat low-lying land at the base of the sand dunes and there is currently nothing but thick vegetation to prevent people from driving up over the dunes in the vicinity of the burial.

The LALC could work with DECCW in preparing a plan of management for the headland to provide guidance in relation to visitor access and use and cultural heritage management.

Land rehabilitation and site protection works attract funding relatively easily at both state and federal level. Wagonga LALC could apply for funding to reinstate the fence, define the LALC land with a fence and close and rehabilitate all the vehicle tracks.

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Mummuga Lake burial [#19].	<p>As the knowledge holder was not present during the site inspection, the location of the burial has not been verified. There is insufficient information on which to base any management recommendations for the area. The area will not be entered on AHIMS until more details of location are provided.</p> <p>A large midden exists in the grassed area at Evans Head, on the western shores of Mummuga Lake. The area is being damaged by vehicles and general recreation use. The site has been previously recorded and was rerecorded as part of the CWC project.</p> <p>Council could consult with the LALC in regard to installing interpretive signage about the cultural values of the lake and surrounds. This place has been added to Council's Aboriginal Heritage Inventory.</p> <p>A large pebble previously found and put in a safe place in vegetation beside the lake by local Aboriginal people was observed and may be Aboriginal. This information will be incorporated into the description of the midden.</p> <p>Midden protection will require exclusion of vehicles beyond the present boat-launching ramp and re sheeting and revegetating the eroded and denuded areas. Installation of a row of bollards would exclude vehicles but not pedestrians. However, the latter will cause minimal damage if grassed.</p>	ESC and Wagonga LALC / Bodalla LALC.

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Narooma Beach burial.	Bar	Not visited – see appendix two.	ESC and Wagonga LALC
Narooma, Smyth's Oval ochre quarry, scarred tree and shell midden [#20].		<p>A possible scarred tree was identified in the general location of the previously recorded possible scarred tree. No other potential scarred trees were seen in the area. The AHIMS site card will be updated accordingly.</p> <p>The previously recorded artefact scatter or an extension of it, was recorded on the eastern bank of the Bill Smyth Oval. The AHIMS site card will be updated accordingly.</p> <p>An outcrop of coloured clays, which would have been a good source of ochre for Aboriginal people, was identified on the steep bank above a retaining wall on the western side of the Oval. There is no oral information demonstrating that the ochre source was used for cultural purposes, and it has therefore not been entered onto AHIMS. Participants did however express an interest in using this site in the future.</p> <p>Various land management works are required in and around the oval, which would also assist in conservation of Aboriginal sites. A re-grassing of the eastern slopes would assist in stabilising the artefact scatter. The bushland also has weeds.</p> <p>Since the Symths Oval was a place where Aboriginal people camped</p>	ESC Wagonga LALC

	<p>historically (and also in pre-contact times), active management of the area by the Wagonga LALC rangers in partnership with Council would reap social benefits and assist in protecting Aboriginal heritage.</p> <p>Update LEP HCA site card with CWC information.</p> <p>This place has been added to Council's Aboriginal Heritage Inventory.</p>	
<p>Mystery Bay, fish trap [#21].</p>	<p>Across Boat Harbour Point, there are many natural features that could have been used to trap fish. One such feature point out during the site inspection has been entered onto AHIMS. Other such similar features have been recorded in the area by other researchers [Sullivan 1974 and Mullet 1996]. There is no physical evidence of a constructed fish trap, although artificially placed rocks may have been washed away or are buried under sand.</p> <p>The fish trap in the littoral zone in the middle of the beach at Mystery Bay has not been entered onto AHIMS, as the location is subject to active tidal movements and the holes in the sand used to trap fish between naturally outcropping rocks constantly change position according to the tides.</p> <p>The ochre/white clay source at the top of the cliff at the Eurobodalla NP picnic area has been entered onto 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, including at the present.</p> <p>The midden adjacent to the Council car park was noted and the relevant AHIMS site card has been updated.</p> <p>Little can be done to preserve the fish traps as cultural features as they are predominantly natural physical elements within the highly dynamic littoral</p>	<p>DECCW, Wagonga LALC</p>

	<p>zone. The most effective action would be to preserve the knowledge about the existence and use of the area by Aboriginal people for trapping fish. DECCW, the LALC and/or Council could consider installing interpretive signage describing how the fish traps worked.</p> <p>DECCW could discuss with the LALC, in particular with female knowledge holders, whether they wish to continue to collect white clay and what mechanism would be required for this to occur in a sustainable and legal manner. It is recommended that the area be defined as a Heritage Conservation Area in the Eurobodalla LEP. Further mapping work is required.</p>	
<p>Wallaga Lake burials / Cemetery [#22].</p>	<p>A meeting was held with members of the Wallaga Lake community regarding future management of the cemetery (see Appendix 4 for the minutes of this meeting).</p> <p>Several hours were spent with in the cemetery with knowledge holders, observing the location of a number of graves pointed out by Aboriginal people. The cemetery is in poor condition, and urgently requires maintenance. Some funding has been obtained by the LALC for this to occur, but had not at the time of the visit.</p> <p>A list of families whose members are buried in the cemetery has been compiled by Shirley Foster with first names and dates for a few of them.</p> <p>In terms of visibility, there are 4 categories of graves in the cemetery:-</p> <ul style="list-style-type: none"> o Clearly marked with a headstone/cross with a name o Marked but with no name o Unmarked but visible by other means such as a depression in the ground. o Completely invisible, with knowledge of the location dependent 	<p>ESC, Merrimans LALC, DECCW.</p>

	<p>on oral history sources.</p> <p>There are also a number of graves outside the current cemetery fence including:</p> <ul style="list-style-type: none"> o Those which may have once been included 'in' the cemetery. o Those which are 'lone' graves, never associated with the cemetery. <p>A search of all LALC files and records did not find any records of people buried in the cemetery, nor of the positions of the graves. The Wallaga Lake community would like to have this information, to ensure that future burials do not encroach on existing ones.</p> <p>The Wallaga Lake burial records between 1856 and 1945 have been obtained from the Moruya Historical Society as well as other sources (see Appendix 3 for the list of Wallaga lake burials extracted from the records).</p> <p>Determining which people are buried in the cemetery and where they are buried will require a considerable amount of archival research, together with Ground Penetrating Radar work in close partnership with the Koori community. It is recommended that funding be sought by the LALC to undertake this work. A draft project outlined has been developed for community / agency consideration as part of this project [see Appendix 5].</p>	
Wallaga Beach 'the cricketing ground' burial.	Not visited – see appendix two. According to information supplied on 20/6/2011, the bones have been repatriated.	Merrimans LALC and DECCW.

TABLE FOUR: CWC outcomes, recommendations and agencies actions [all 36 places].

3.2 Other important cultural heritage issues across the Eurobodalla

Formal recognition of Aboriginal involvement in saving the lives of 11 crew of the 'Rover' run ashore off Candlagan Creek / Tomago River on the 13th October 1841.

'..... The Rover came into the Bay and the black fellas saved them, they joined their hands like a human chain and saved them people. They should let people know what those brave people did. ...'. Georgina Parsons 9.2.2011

'....The ones who helped the men who were going to drown got breastplates. They formed a human chain. They need to be recognised, so that people of the future know that Aboriginal people weren't useless all together, they were supporting early settlers in a very clever way.' Lionel Mongta 22.2.2011

In accordance with EAHs recommendation, it is recommended that Aboriginal historical experience be added to a number of Eurobodalla LEP heritage places not specifically listed as 'Aboriginal Heritage'. In this instance the Rover memorial heritage site should note that Captain Oldrey RN presented members of the Aboriginal tribe with breastplates for their bravery.

Other places to be investigated as part of a future Connecting with Country Projects.

'.....On black hill there was three or four scar trees from the side of the road and a burial.....' Lionel Mongta 8.3.2011

'There is another fish trap in Mogo Creek, not far from Deep Creek...' Tom Butler 7.2.2011

'.....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.

'.....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.....' Georgina Parsons 9.2.2011.

'.....There is also some white ochre at Corunna Lake and Tilba Lake.....'. Lionel Mongta 22.2.2011.

'.....there are three scar trees at Potato Point, they need to be recorded.....' Lionel Mongta 28.3.2011.

There is a fish trap like the Runnyford one at Tuross (Lionel Mongta 20/6/11)

'.....There are middens along the banks of Tuross Lake, near the Horse Island Bridge.....they need to be recorded, all the sites in the Tuross and Coila and Moruya Estuary heritage reports need to be registered with AHIMS. ...' Trisha Ellis 28.3.2011.

'.....the white ochre at Corunna Lake is important.....that should be protected.....' Lionel Mongta 20.06.2011.

Lot # 101 Newstead Rd. Midden AHIMS # 58 4 0936

The mound midden on Newstead Rd, Moruya Heads is highly significant. It is located on council land and is fenced in conjunction with a pumping station. It is recommended that another discrete fence be erected to separate the site from council works associated with the pumping station as a way to avoid damage to the site.

SECTION FOUR: Reflections

4.1 The benefits of the CWC project

The Connecting with Country project aimed to facilitate Aboriginal people's connecting with their cultural heritage places, through participation, partnership and appropriate resourcing. Face-to-face discussions with community members, and indigenous representation on the steering committee ensured a high degree of citizen control and partnership building.

Positive links have been identified between Aboriginal participation in Natural Resource Management (NRM) and health, well-being, education and employment outcomes. It is hoped that further opportunities will emerge in this region to increase Aboriginal participation in NRM and Cultural heritage management from the present level of 5% of employed Aboriginal people in NSW (Hunt, et al 2009). Moreover, participants spoke of a sense of relief at having sites verified and being able to pass knowledge on to younger members of their group, for instance:

'.....I feel a lot of relief cause I have known about all these sites forever, for as long as I can remember and have never had access to look for them. All we had was what I have been told but we could never prove it. I walked around here with Nan, but other places we couldn't get to. So I've known about but never been able to do anything about it. Now it has been investigated in this project, it is a closure for me because it is all now going to be recorded. People think I don't know what I am talking about but every story we have followed, we have found something. For me that has come to an end because I have been able to look after them to this point, what happens to them now is up to future generations of sites officers, they can do more research. It will be work for them cause the sites officers, they will get involved when other surveys are done. Those young fellas will be the ones that hand the knowledge onto the next lot, that is our culture alive and well – continuing. They need to look after it. It is on their heads. They will cop a lot of flack, but regardless of that, their job is to make sure places are protected.' Trisha Ellis 16.2.2011

Empowerment is interlinked with capacity to participate. A lack of attention to capacity development hinders people's power to participate in the changes or transformations that improve their lives [Narayan 2001]. Allocating resources to the capacity development creates the enabling factors that foster empowerment processes and ensure that citizens exercise control over the decisions that affect their lives rather than being informed about critical decisions. Through appropriate resourcing by the commonwealth government, combined with ongoing support from local council and state government departments, the CWC project provided funds to enable people to visit country not accessed in a long time.

Moreover, the reallocation of power to groups that have been historically disempowered may involve a process of 'enhancing an individual's or

group's capacity to make purposive choices and to transform those choices into desired actions and outcomes' (Alsop, Bertelsen & Holland 2006). If the identification of desired actions and outcomes is undertaken by the recipients themselves to ensure that a culturally appropriate and self-defined future is being imagined and designed, it follows that community participation in development programs can effectively lead to long-term empowerment.

The adoption of a very broad definition of cultural heritage has enabled multiple sources of information to be linked and collated for specific locations within a broader cultural landscape. The integration of oral, historical and archaeological information sources has greatly enriched our knowledge of the cultural landscape.

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APPENDIX 1: CWC INFORMATION AGREEMENT

INFORMATION AGREEMENT

EUROBODALLA SHIRE COUNCIL CONNECTING WITH COUNTRY PROJECT

PURPOSE FOR WHICH THE INFORMATION WILL BE COLLECTED:

The Eurobodalla Shire Council in conjunction with the Department of Environment Climate Change and Water, Local Aboriginal Land Councils and community groups are surveying places of cultural heritage value across the Eurobodalla Shire. Customary cultural connections to these places will also be recorded as a way to transmit knowledge of country to younger generations.

Through the collection of cultural knowledge and field survey places of cultural heritage value can be documented and the most suitable way to acknowledge, maintain and protect these places determined. Information collected will be contained in a restricted report used to inform local government planning processes. In accordance with s.91 of the NPW Act any Aboriginal 'objects' located during this project will be reported to DECCW for registration in the NSW Governments Aboriginal Heritage Information Management System.

PUBLIC / CONFIDENTIAL INFORMATION: Information will be treated in accordance with instructions received by individual informants. Information described as confidential will remain confidential. Information described as public, may become available to the public.

INDIGENOUS CULTURAL AND INTELLECTUAL PROPERTY RIGHTS: The Eurobodalla Shire Council acknowledges the cultural and intellectual property rights of Aboriginal people whose cultural knowledge is featured in this report.

COPY RIGHT: The Eurobodalla Shire Council and Aboriginal informants will jointly hold the copyright to any publicly available information collected for the purposes of this project. Accordingly, information collected for this project remains the property of the informants. Without written permission from individual informants information may not be used for purposes other than those agreed [see purpose above].

RETURN OF INFORMATION: all information collected for the purpose of this project will be returned to informants, including any photos.

ABORIGINAL INFORMANT

INFORMATION COLLECTOR:

Name:
Contact:

Name:
Contact:

INFORMANT INSTRUCTIONS

THE INFORMATION WILL BE RECORDED USING [circle]:

Audio camera video written

APPROVAL FOR FUTURE USES OF THE INFORMATION [circle]:

A publicly available report YES / NO
ESC planning processes [eg AHIMS, LEP, DCP] YES / NO
Provided to participating LALCS [Batemans Bay, Mogo, Cobowra, Bodalla,
Wagonga and Merrimans] YES / NO

RESTRICTIONS ON ACCESS TO THE INFORMATION [circle]:

Gender tribal family LALC OTHER

Any restrictions on the AHIMS in regards to access to site details?

SIGNATURES

Signature of information collector: Date:

Signature of Aboriginal informant: Date:

INFORMANT'S NEXT OF KIN?

Name:
Contact:

APPENDIX 2: Summary of places not visited

CWC – summary of places not visited			
CWC project places	Reason for not visiting?	LALC region	Investigation outcomes and recommendations.
Durras Beach Cave	In Shoalhaven LGA.	Batemans Bay LALC.	Recorded site 58 4 0008 in the Shoalhaven LGA. An early recorded and excavated archeological site. Recommend that DECCW investigate contemporary cultural heritage connections to the cave to add to the archeological record of the site.
Durras Lake reburial.	Key informant not available to point out location.	Batemans Bay LALC.	Durras burial recorded as 58 40169 in Durras Lake. Clarification required regarding AHIMS burial record.
Batemans Bay, Thomson's conflict.	Not enough background information. Unable to verify location given site type being 'conflict' which leaves no obvious evidence.	Batemans Bay LALC.	A blanket-issuing place identified on Thomson's property on the Buckenbowra River [Goulding 2004]. Unsure if this is the same as the place of conflict. Historical maps located. ESC to follow up pending koori community advice / interest.
Newstead, Moruya [place of death of Richard Piety].	Further archival and mapping information required. Unable to establish precise location of HR, due to poor quality of maps. Leave for HRP.	Cobowra LALC	Probably at the location of the historical Aboriginal Reserve in that area. The historical map lacks definition hindering ground truthing of a/ Historical Reserve and b/ grave. Address in Historical reserve project. L Mongta understands this to be Richard Piety Snr [who was buried at Glenduart, Moruya], rather than his son, Richard Piety Jnr who is understood to have moved north during the later years of his life.

Yarragee Moruya. burial,	Insufficient information for inspection. Further archival information required. Informant said they would not be able to guide us there, they were told about it but not shown. Site card for scar tree and waterhole in area 58 -4-1125, this may relate to the burial.	Cobowra LALC	ESC to follow up pending koori community advice / interest.
Larry's Mountain rock art, Moruya.	Further information required to verify location.	Cobowra LALC	State Forests and ESC to follow up pending koori community advice / interest.
Mynora burial, Moruya.	Permission not granted to access private land. Further information about location of burial as the original property extended beyond the present day boundaries..	Cobowra LALC.	Historical documents refer to burial of Coorall, father of Kian at Mynora [Goulding 2004]. Informant Nell Greg [now deceased] knew of the burial said to be at 'Nelly Mylot Flats'. She went looking for it as a young child, but was unable to find it [Donaldson 2006]. ESC to follow up pending koori community advice / interest.
Kiora, intertribal battle ground, Moruya.	Permission not granted to access private land. Historical Kiora property larger than present day holdings, not able to locate 'barnyard' without consulting Hawdon family diaries.	Cobowra LALC.	Intertribal battle said to have taken place at the 'Kiora barnyard' [Goulding 2004]. Historical information requested by landowner prior to consent. Draft email to council for landowner. ESC to follow up pending koori community and landowner advice / interest.
Moruya, east, European - Aboriginal conflict site.	Further information required. Unable to verify location in oral history.	Cobowra LALC and Trisha Ellis	Identified during oral history research, no supporting historical documentation located. If the area is to be developed, further historical research about a possible massacre site should be undertaken. ESC to follow up pending koori community advice / interest.

Coila, Black Hill, European and Aboriginal conflict site.	Permission not granted to access private land. Unable to verify location in oral history.	Cobowra LALC.	If the area is to be developed, further historical research about a possible massacre site should be undertaken. ESC to follow up pending koori community advice / interest.
Bendethera burial, Deua National Park.	No details provided about location. Informant not interested in visiting area.	Cobowra LALC.	'Two mounds of stone supposed to be the resting place of two aboriginals. One of the tribe is never known to pass these without placing an additional stone on them...' Moruya Examiner 1886. As told to Les Simon by a local non-Aboriginal man, two Aboriginal leaders who resided at Wallaga Lake were selected to guide a settler party to gold deposits in the Bendethera area. After leading the party to the gold, the two men died of 'natural causes'. He believes the two Aboriginal men were shot and buried in the Bendethera area [Les Simon 03.11.2005 in Donaldson 83: 2006]. DECCW to follow up pending koori community advice / interest.
Potato Point bush camp and tree carvings.	Informant not interested in visiting area.	Bodalla LALC	Middens and artefacts 62 7 0063 and 62 7 0190 recorded. No carvings recorded. ESC to follow up pending koori community advice / interest.
Horse Island, carving and marked trees.	Informant not interested in visiting area.	Bodalla LALC	ESC to follow up pending koori community advice / interest.
Narooma Bar Beach burial.	Key informant not present.	Wagonga LALC	Oral history source indicates possible presence of burial. ESC to follow up pending koori community advice / interest.
Wallaga Beach, 'the	The community is handling this	Merrimans LALC	Scull found and replaced in sand dunes behind Wallaga

cricket ground' burial.	matter.		Beach by Campbell family in 1980s. The remains have recently been collected following a further exposure, by non-Aboriginal people. The community plan on reburying the bones on the 21.06.2011 [per comm. Max Munroe 20.06.2011].
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APPENDIX 3: Preliminary list of burials at Wallaga Lake from a selection of oral and archival records.

WALLAGA LAKE CEMETERY: PRELIMINARY LIST OF BURIALS

Warning: this list is incomplete and contains inaccuracies that require community input. Community control and input into the development of this list and any associated project is essential. Further archival research and community consultation is required.

Purpose: this list is being created as a way to establish who is buried at Wallaga Lake Cemetery and where their burial locations are. It is hoped that known burials can be appropriately acknowledged / protected to ensure future use of the site as a burial place is undertaken in a sensitive way.

NAME	DATE OF DEATH	DETAILS OF BURIAL Location known / unknown / marked / unmarked?	NEXT OF KIN	SOURCE OF INFORMATION
Granny Eliza				Grace Coombs
Andy, Reginald Dennis J	2/7/1945			Moruya Courthouse records
Ellis, Jack	2/5/1906			Moruya Courthouse records
Adgerie, Charlie	8/1/1905		Merv Penrith	Moruya Courthouse records
Ahoy				Shirley Foster 2011
Andy, Bob 'Gorry'		Known, un marked.		Lionel Mongta 2011
Andy, Mary Ellen nee Piety		Known, un marked.		Lionel Mongta 2011
Andy	25/4/1905			Moruya Courthouse

				records
Andy, child			Nicole Andy	Nicole Andy 2011
Andy, child			Nicole Andy	Nicole Andy 2011
Bobbo, Archer	8/9/1902			Moruya Courthouse records
Bond, William Henry	28/10/1904			Moruya Courthouse records
Brown, Charlie	1952		Shirley Foster's Father	Shirley Foster 2011
Brierley				Shirley Foster 2011
Bundle				Shirley Foster 2011
Campbell,				Shirley Foster 2011
Carpenter, Martha Agnes	1/12/1901			Moruya Courthouse records
Carpenter, Mary	22/1/1905			Moruya Courthouse records
Carter, Cecil	2/11/1901			Moruya Courthouse records
Carter, Ellen	6/3/1903			Moruya Courthouse records
Carter, John	3/8/1904			Moruya Courthouse records
Carter, Rose	9/10/1901			Moruya Courthouse records
Carter, Rose	23/11/1901			Moruya Courthouse records
Carter, Stanley	3/1/1903			Moruya Courthouse records
Carter, Joyce			Pam Flander's mother.	Harold Harrison 2011
Chapman, Charles	23/8/1905			Moruya Courthouse records

				records
Chapman, Harry	27/10/1901			Moruya Courthouse records
Cooney, Albert			Shirley Foster's step father	Shirley Foster 2011
Darcy, Les			Mick Darcy	Shirley Foster 2011
Davison				Shirley Foster 2011
Foster				Shirley Foster 2011
Gay				Shirley Foster 2011
Harrison, Trevor				Shirley Foster 2011
Harrison, female			Harold's daughter	Harold Harrison 2011
Harrison, Cec			Harold's FB	Harold Harrison 2011
Hoskins, Ian				Shirley Foster 2011
Little, Jack		Known but unmarked	Harold Harrison's father.	Shirley Foster 2011 Harold Harrison 2011
McLeod				Shirley Foster 2011
Merriman, King	26/11/1904 (maybe outside cemetery)			Moruya Courthouse records
Mongta, Les			Lionel Mongta's father.	Lionel Mongta 2011 Shirley Foster 2011
Moore				Shirley Foster 2011
Mumbulla Johnny	1952			Shirley Foster 2011
Mundy				Shirley Foster 2011
Narelle, Queen	1890			National Library of Australia
Noble				Shirley Foster 2011
Penrith, Bert	7/1/1905		Merv Penrith	Moruya Courthouse records
Penrith, Eliza			Harold Harrison's	Harold Harrison 2011

			grandmother.	
Parsons, Dan	15/1/1905		Georgina Parsons	Moruya Courthouse records
Picalla, Florence				Shirley Foster 2011
Piety				Shirley Foster 2011
Richie				Shirley Foster 2011
Scott				Shirley Foster 2011
Shepherd, Charlie				Shirley Foster 2011
Stevens				Shirley Foster 2011
Stewart,				Shirley Foster 2011
Thomas, Arthur			Pam Flander's father	Harold Harrison 2011
Thomas, Ted			Dicko	Shirley Foster 2011
Thomas, Anne			Lynno	Shirley Foster 2011
Thomas, Lynno [granny]			Dicko	Shirley Foster 2011
Tungia				Shirley Foster 2011
Walker, Edward	4/2/1900			Moruya Courthouse records
Wood, Zachariah	10/7/1904			Moruya Courthouse records
Wilkins				Shirley Foster 2011
Wyno, Minna	22/12/1904			Moruya Courthouse records
Vale				Shirley Foster 2011
20 x bags of human remains		'Inside the white fence' HH 2011		Harold Harrison 2011 Eric Naylor 2011
Wallaga Beach reburial	21/06/2011			

APPENDIX 4: Minutes of meeting held at Wallaga Lake 23.2.2011

Attendees: Max Munroe, Lionel Mongta, Eric Naylor, Loraine Naylor, Alma Campbell nee Andy, Nicole Andy, Anne Greenaway, Harold Harrison, Susan Donaldson and Sue Feary.

Notes: Meeting commenced 11.45 am. Introductions around the room. SDD gave background to the project - Heritage Study, oral history, concerns about locations of unmarked graves in the cemetery. Acknowledge that it is a sensitive issue; we are here to listen to ideas about how to better manage the cemetery and find the locations of unmarked graves. Asked Anne to outline current projects associated with the cemetery.

AG: two projects started in 2008:

1. Cleaning up the cemetery, oral histories are being done by Shirley Foster to find out who and where people are buried.
2. Probationary and Parole (Dept Corrective Services), have offered to build a memorial sandstone wall, with a plaque for each individual buried in the cemetery.

LALC seems to have no records of burials and can't easily access the information from other sources.

Lionel talked about his family's role as undertakers at the cemetery. He also congratulated the LALC on their initiative in getting this work done. He suggested going to various churches – Church of England, Catholic, United (Ossie Cruse) and provided names of previous ministers of the church and pastors.

SDD asked for people's ideas about the cemetery.

There is no longer a CDEP, program which is a reason why cemetery is not being looked after.

Harold Harrison's fathers and grandparents graves are there.

Lionel – has the death certificates for all his family.

Protection Board records, Central Tilba cemetery?

No maps of where people have been buried or of the location of the original cemetery. There are burials outside the current cemetery, in the gully, in 1930s, up past the pine trees.

Discussion about Ted Thomas being given (or collected) 20 bags of human bones which were very smelly and got scavenged by dogs/ 1980s?? Eric says he saw bullet holes in some skulls in the bags. Apparently some came from Mystery Bay, associated with the drowning of people coming back from Montague Island.[there is a discrepancy in dates with this information] A big long trench was dug in the present cemetery and the bones were put in it.

Location of Queen Narelle's grave unknown to people, but possible to work it out from the photograph. Uncertainty about whether Merriman is buried in the cemetery. Funding needed for ongoing maintenance, after the initial clean up.

One way of finding who is buried is to put a notice in the newspaper, asking for information. SDD pointed out that some outside people would want to see the graves and this would need to be managed.

Sue Feary talked about the possibility of using Ground Penetrating Radar (GPR) to try and find the location of unmarked graves in the cemetery. This would not say who was buried; this would rely on oral history. The Jerrinja LALC has had GPR work done in their cemetery and there was discussion about the Wallaga lake community visiting the Jerrinja cemetery and discussing potential use of GPR.

Actions

Develop a list of known burials as a basis for further research and consultations (see Appendix 3).

Draft project plan for research and management of the cemetery (see Appendix 5).

SDD obtain and distribute DVD of 'Black Mans Houses' documentary - GPR work done at Wybalena cemetery on Flinders Island, Bass Strait, Tasmania for community consultation / educational purposes.

APPENDIX 5: Preliminary project outline: Wallaga Lake cemetery rehabilitation.

Stage 1

1. Undertake slashing of grass and any urgent repairs to graves. Develop a regular program of mowing and maintenance.
2. Community view 'Black Mans Houses' documentary about similar GPR project in Tasmania [CWC funds].
3. Community visit Jerrinja to speak with them about their similar project [possible CWC funds].
4. Preliminary list of known burials at Wallaga Lake compiled from oral history and Moruya Court house records [CWC funds]. (See Appendix 3)

Stage 2

5. Meet with Wallaga Lake Community to discuss stage 2 and beyond.
6. Put an advertisement in the papers seeking information from the community about people buried in the cemetery [possible CWC funds].
7. Set up a register of names - first name, surname, date of birth and death, location of burial, informant, etc. Do the easiest ones first-known, marked graves.
8. Engage a surveyor to work with archaeologist and community members to prepare a base map of the cemetery and accurately plot all the visible graves, with a key to identify the 'type' of grave (Council to do?).

Stage 3

9. Identify a funding source and obtain funding for GPR, archival research and further consultation.
10. Researcher to undertake archival research, community consultation and interagency liaison and compile a list of all known burials at Wallaga Lake Cemetery and where possible, their location.
11. Meet with the community to discuss outcome of archival research and mapping / surveying. Discuss GPR work potentials and ways to future management of the site.

Stage 4

12. Undertake GPR work and interpretation of results.
13. Verify GPR locations with names where possible (no excavation to be carried out). Match names with graves and identify on the ground.
14. Mark unmarked graves with preliminary marker eg wooden cross with name and date where possible. This action could take place on an ongoing basis [starting immediately documented on the table by the LALC], depending on when knowledge holders are able to share relevant knowledge.
15. Community to produce head stones for present and future use [any time].

Stage 5

16. For people known to be buried but no location verified, place name on Memorial Wall, adjacent to cemetery.



A meal thousands of years ago is now a shell set in stone; the most enduring cultural tradition on planet earth.

Walbanga Country, Walbanga People, Lilli Pilli, Eurobodalla Shire, NSW South Coast, Australia.



Australian Government

**Department of Sustainability, Environment,
Water, Population and Communities**