

2.11 Ryans Creek, Moruya.

CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

PLACE RECORDING FORM

PLACE NAME: Ryans Creek fish trap	REGISTRATION: not on AHIMS.																		
CURRENT TENURE(S): Riverbank - crown land	1:25K MAP SHEET: Moruya Grid coordinates: <table style="width: 100%; border: none;"> <tr> <td style="padding: 2px;">RCRWa</td> <td style="padding: 2px;">238341/6022298</td> <td style="padding: 2px;">Rock wall fish trap</td> </tr> <tr> <td style="padding: 2px;">RCRWb</td> <td style="padding: 2px;">238517/6022366</td> <td style="padding: 2px;">Eastern end</td> </tr> <tr> <td style="padding: 2px;">RCF</td> <td style="padding: 2px;">238481/6022355</td> <td style="padding: 2px;">Fishing place</td> </tr> <tr> <td style="padding: 2px;">RCR</td> <td style="padding: 2px;">238414/6022292</td> <td style="padding: 2px;">Recreational place</td> </tr> <tr> <td style="padding: 2px;">RCB</td> <td style="padding: 2px;">237308/6022240</td> <td style="padding: 2px;">Possible burial Possible bora ground</td> </tr> <tr> <td style="padding: 2px;">RCCS</td> <td style="padding: 2px;">237156/6022255</td> <td style="padding: 2px;"></td> </tr> </table>	RCRWa	238341/6022298	Rock wall fish trap	RCRWb	238517/6022366	Eastern end	RCF	238481/6022355	Fishing place	RCR	238414/6022292	Recreational place	RCB	237308/6022240	Possible burial Possible bora ground	RCCS	237156/6022255	
RCRWa	238341/6022298	Rock wall fish trap																	
RCRWb	238517/6022366	Eastern end																	
RCF	238481/6022355	Fishing place																	
RCR	238414/6022292	Recreational place																	
RCB	237308/6022240	Possible burial Possible bora ground																	
RCCS	237156/6022255																		
CURRENT MANAGEMENT ARRANGEMENTS/ZONING: Recreational area managed by Council.																			
SITE TYPE (S)/ELEMENTS: historic fish trap, resource collection, recreation, [possible burial, bora ground]																			
LALC: Cobowra	PARTICIPANTS (names, affiliation) <ul style="list-style-type: none"> Georgina Parsons (knowledge holder) Doris Moore (knowledge holder) Trisha Ellis (knowledge holder) 																		
DATE RECORDED: 15/2/2011 and 16/2/2011																			
Recorder: Sue Feary, Susan Donaldson																			



Doris Moore & Georgina Parsons reading the signs before walking to Ryans Creek.

BACKGROUND:

Limited amount of information recorded about the use of a fish trap at Ryans Creek during oral history research for the Eurobodalla Aboriginal Heritage Study (Stage 2). No fish trap is recorded on AHIMS. Needed additional consultation, investigation and recording.

SITE LOCALITY AND SITE ACCESS:

Fish traps and recreational areas: access via Moruya Riverside Park, on the eastern side of the Moruya township, south of the Moruya River. Continue east through the Riverside Park along the unsealed track to a locked gate. Walk along the track and veer left when the embayment adjacent to the river becomes visible. RCWa and RCWb are clearly visible within the constructed rock wall along the southern bank of the Moruya River.

RCCS and RCB are accessed by walking further east towards the junction of Ryans Creek and the Moruya River.



SITE DESCRIPTION:

Archaeological

RCWa comprises a constructed stone wall, across the mouth of a small embayment connected to the Moruya River. It measures around 2 metres high, with a width of about 1 metre at the top and 4 metres wide at the bottom. The height decreases to towards the east, to allow fish to enter at high tide and be trapped on an ebbing tide. The rocks are made from angular granite blocks probably obtained from the local granite quarry.



RCRWa – view looking west

RCWb is of similar construction, located part way across the mouth of Ryans Creek where it joins the Moruya River. Mature Casuarina trees are growing on top of both walls, indicating that they are at least 50 years old.



RCRWb – view looking across to Moruya River. Trap is on left.

Both rock walls are part of the retaining wall along the banks of the Moruya River built in the early 20th Century. There is no direct physical evidence for use of the walls as fish traps, but the oral history has a rich record of use in post-contact times by Aboriginal people.

Small amounts of fragmented shell were observed on top of the banks at both fish traps, but they are thought to be modern at this time.

RCB: there is no physical evidence to corroborate the presence of a burial at the location identified in the oral history project. An old Acacia tree and hummocky ground occur in the general vicinity of the possible burial site.



General location of possible burial

RCCS: the area identified as a bora ground from oral history recordings is an open, slightly depressed area of ground, surrounded by trees and covered in grass. There is no definite physical expression of the area having been used as a bora ground.

Relevant koori oral history/ cultural knowledge

Rock wall – fish trap

'..... We got fish out of the hole, it was man made hole with a rock wall. At high tide the fish would get trapped. It wasn't made by the kooris but we all sat around it to fish. I don't know why the hole was made there, but it was useful. At a big high tide the water would come over the wall dragging the fish into the hole, then they'd be trapped. I caught a few good-sized eels in here too. The entrance to Ryans Creek is up further. This rock wall was probably built when they put the training wall in. A lot of kooris worked on the constructing the wall. It has been here quite a few years and we've been using it for a few years. We'd stand around the edges and fish.We'd catch little mullet here. There are a lot of welks around here too that we used for bait. Crabs, cunjevoi, they were all good bait.' Georgina Parsons 15.2.2011.

Burial

'..... I was shown where a woman was buried in the Ryan Creek area. My grandmother told me that she was a clever women belonging to the Moruya people. She died before white people came. The journalist Walbar may have been told about it. The digging they are doing has impacted the area. One day we will find a mass burial and if they dig it up then we will know. I don't want people to go looking for it, but if they dig it up, then we will. It is just this general area. If a flood come through and washes the woman's bones, then that's the way it is. ...' Trisha Ellis 16.2.2011

Bora ring

'....When I first saw the ring as a kid grass didn't grow on it, now it does. Between the trees there. Nan took me down here and she said ceremonies took place here. It was really only after she died that I found out that other people knew about it too. It looks like soil has been taken out, now it seems sunken. A bora ground was a distinct circle where people did ceremony. These trees are pretty old, my nan was fascinated by sites, she was born in 1920. I asked nan why she was telling me all this information and she said 'no one ever asked, you always ask questions'. I think this area is protected cause it is flood prone, they can't do much with it. Barges came and dumped dredged sand in this area, so this area has been very altered. According to old Moruya people, this sand was dug out of the river. When the caravan park was here, the ground level was all over the place. The area where the bora ground is use to be higher with no grass. ...' Trisha Ellis 16.2.2011

Teaching

'...All along the riverbank and down onto the point people use to camp, but they have blocked off car access to regenerate the bush. Elders can't get into the area, they need to do the teaching. The elders come first all the time they have the knowledge and the kids need that knowledge. We need to do things, not just talk about doing things. You can't teach a kid how to cook damper without showing them how to do it. That's the black fella way. The older we get the harder it is to get to these places. Today Beryl could not come with us today for that very reason. It is a trouble with this sort of thing; you can't take your kids down here to teach them. Me and my kids would come down here to fish and camp overnight. We fished all around and I'd be teaching them along the way. This spot was well protected, so it was safe for the kids. This is a teaching place. Mangroves are where koori people got their boomerangs from, from the roots.....' Georgina Parsons 15.2.2011.

Ryans Creek Middens learning from the past

'..... Put it this way, we know Harry Chapman was born on Gunday Flats and that they all used this area before us and that there were people before them who also used this place. So, these middens remind us about the old people. They should be used again, why make another rubbish tip. The black mans garbage tips were used over and over and most of the rubbish came from the sea. When we go on a talk with our kids, we can still use that midden, we can get some oysters, cook em and build up the midden a bit more with them left over shells. We can't stop using the midden grounds,what could be better than having these places given back so the kids can come back and learn about their culture from the elders. It has got to be passed down to generation and generations, but if we got no land to take them to, then it just doesn't work. Showing is better than reading, Tourists want to see what we do too – we are a tourist attraction. Kooris have all got different cultures and languages and initiations, we are different to the mob in the desert....' Georgina Parsons 15.2.2011.

Fishing / Collecting

'...I have been netting and spearing in Ryans Creek, we still go there.....' Allan Brierley 28.3.2011.

'..... My sister loved oysters. She loved oysters so we'd bring her here when she visited, she loved vinegar and lemons. We'd sit here for the day and have oysters and more oyster. I was probably last here 10 years ago.Doris Moore 15.2.2011

'....My Grannys came here with me, now they are in their 30s, so I came here then. Plenty of oysters in this area; you can see the shells, someone is still coming here eating oysters....' Georgina Parsons 15.2.2011.

'....We have always fished from the bridge down the Ryans Creek. When the caravan park was there, all the blackfellas got together and went fishing. My mother taught me how to fish; they say you can feed a person fish, but teach em how to fish and they will have fish for a lifetime. We were taught that the fish you catch has sacrificed their life for you. You need to chuck the head

and guts back into water as an offering before you took it away. Mum and her partner Leon lived down here and I'd visit them. We still come down here fishing. We got nippers and the men use to put net along there. I use to live in the caravan park when I was poor, I'd fish to get food. It has all been removed now.....' Trisha Ellis 16.2.2011

Recreation

'.....When we were working out at Macintosh's farm on the other side of Ryans Creek, we would come here on the weekends for a swim in the creek, near the boulders and get oysters off the rocks....' Georgina Parsons 15.2.2011.

Land management

'.....The sprays have killed our medicine plants, see they try to kill the weeds, but then at the same time our special cultural plant get effected by the poison.then we can't use them. Georgina Parsons 15.2.2011.

SITE SIGNIFICANCE:

The fish traps/rock wall, although of European construction are socially significant to local Aboriginal people because they are a tangible reminder of activities that were practices in the 1950s. They are also significant for demonstrating an ongoing use of the area and the importance of the river more widely to Aboriginal cultural identity. The use of the rock walls, demonstrates ingenuity and adaptation by Aboriginal people in the post-contact period.

The fish traps are of some scientific significance in regard to documenting and understanding their use.

The significance of the possible burial and bora ground sites cannot be assessed at this age, as there is insufficient information on their location.

THREATS

The main threats to the integrity of the fish traps are sea level rise and any plans by Council to dismantle the walls and replace them with something else.

The main threats to the possible bora ground and burial site come from a lack of detailed knowledge on their exact locations.

Outcomes and management recommendations:

- It has been established that sections 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 sections of rock wall used to trap fish will not be recorded on AHIMS at this stage.

- The fish traps should be included on Council's Aboriginal Heritage Inventory and its historical significance should be recognised.
- The midden remnants won't be recorded on AHIMS unless their pre-contact origin can be confirmed.
- 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.
- If the area is to be subject to any major development, further archival and oral history research should be conducted.

2.12 Quandolo Island, Moruya.

CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

PLACE RECORDING FORM

PLACE NAME: Quandolo Island middens and resource collection	REGISTRATION: not previously recorded
CURRENT TENURE (S): Public land managed as a National Park	1:25K MAP SHEET: Moruya GRID COORDINATES: 242615 / 6022050
CURRENT MANAGEMENT ARRANGEMENTS/ZONING: NPWS Plan of Management	
SITE TYPE (S)/ELEMENTS: Post contact fishing camp and fish trap	
LALC: Cobowra	PARTICIPANTS (names, affiliation) <ul style="list-style-type: none"> Doris Moore [knowledge holder] Georgina Parsons [knowledge holder] Michelle Mongta [sites officer] Rod Connell [ESC] Danielle Towers [DECCW]
DATE RECORDED: 15 February 2011.	
Recorder: Sue Feary and Susan Donaldson	



BACKGROUND:

Oral histories recorded during the Eurobodalla Aboriginal Heritage Study indicated the presence of a shell midden on Quandolo Island. The AHIMS database showed no record of midden material on Quandolo Island, however middens are recorded close by in the Moruya South Head area.

SITE LOCALITY AND SITE ACCESS:

Quandolo Island is located within waters of Quandolo Lagoon in Eurobodalla National Park at Moruya South Head. Other smaller islands and lagoon peninsulas in the immediate area have been altered over time as a result of the development of a break wall. Historical maps reveal that Quandolo Island existed in its present form, albeit with minor shifts, prior to the development of the break wall hence increasing the likelihood of shell middens.

Access to the island can take place by foot at low tide from South Head Drive, Charles Moffatt Drive and / or Elizabeth Drive. Boating across to the island is possible at high tide from many vantage points including Preddys Wharf.

Archaeological

Shell fragments [possibly modern] identified on southern side of the island. No major midden material was found despite extensive exploration.

An Aboriginal fishing camp utilised in the 1970's was identified on the southeast side of the island at 242615 / 6022050. A cleared area was evident along with fishing tools such as poles to hold nets and pole caps to ensure nets did not rip. The remains of a campfire were also evident.



Doris Moore, Susan Donaldson, Georgina Parsons, Rod Connell and Michelle Mongta at Quandolo Island.

Historical (written)

Gibbney, H.J.1989. *Eurobodalla: History of the Moruya District*. Published in association with the Shire of Eurobodalla, Sydney.

Freeman, P Plan of Management Moruya Pilot Station [includes historical maps]. NPWS.

Parish Map 16.4.1943 St Vincent Mogendoura.

Relevant koori oral history/ cultural knowledge

Middens

"...There are shell middens on Quandalo Island. I was shown them as a kid....." [Georgina Parsons 14.12.2005 in Donaldson 2006: 73].

Camping

I remember swimming and camping at Quandalo Lagoon behind Shelley Beach. There once lived a giant octopus in a hole there. The 'Gornju' [ghost = gunj], with red eyes lives in the lagoon area, he scared Georgina's son and son-in-law one night [Georgina Parsons 14.12.2005 in Donaldson 2006: 73].

'.....This is where me and my poor boy use to be. He camped here close to the edge so he could put a line in. ...' Georgina Parsons 15.2.2011.

Resource collection / recreation

'.....At one stage we lived near the shop, in an old board house, on Albert Street, it is still there. I would have been living there with my husband and kids when I was in my 20s. My old man worked at Smith's Mill in Moruya. At that time, this was our run all around the island. The people who use to own the shop took pictures of me and my kids. Georgina Parsons 15.2.2011.

'.... Dad could see all the way over to Quandolo Island, he could see everything sitting on the hill at Garlandtown. If we were swimming in the river, he'd watch us. You can see the hill from the island too. After School we waited at Preddys Warf for the boat to come. Sometimes we rowed the boat ourselves. When we waited we would sit on the wall and eat oysters. We also use to go up to Mrs Gilmores for some fruit, we'd go up there for a drink of water and the cockatoo would say 'visitors Mrs Gilmore, visitors'. We were given the wind blown fruit, there was nothing wrong with it but we couldn't touch the grapes. Waiting for the boat to come. The boys did the rowing and they would rock the boat and the girls would scream! ...' Doris Moore 15.2.2011.

'....as far as I know, it was just an island to us, we never had a name for it really. We just called it 'the island'. Dean me son, he use to live in a little flat at Native Way and when I visited him for the weekend we use to mooch around here and get our oysters. The track we use to go is over the little sand bar,

that was the quickest way. You can always get to the island at low tide. We were catching bimbulla and fishing around the island. In the middle there are middens, we use to see them. Kangaroos use to live in here on the island, I guess they got there at low tide. Look here, there is a kangaroo print now. It makes me sad when I come down here cause he was a seaman he loved the sea.' Georgina Parsons 15.2.2011.

'... Dean and the others came here netting fish, you can still see the sticks and caps they left behind. They needed to cap the top of the sticks to keep the net from ripping on the sticks. People were fishing with nets long before white man came. This was mainly a spearing ground, mullet, flat head, bream. The mullet use to sit on top of the water in Schools. A big octopus used to live in the lagoon; they'd go in their spearing too.' Georgina Parsons 15.2.2011.

'.....The biggest octopus, 'junga' we call him, came in here. That grape seaweed was used to make it rain. We'd put it onto the green ones on top of the dry ones in the fire and it would rain. The solider crabs don't get eaten, they are the best bait for Bream, just put him on full, the old bream pounce on him, and they love them. I swam in the river one day, I swam from the other side of the river, across the river to the island, I was looking for bimbullas. The tide was sending me across, then when I got over here I got bogged in the mud. Rodney my son was on the other side killing himself laughing, I was sinking see. He went and got Dean to help pull me out.' Georgina Parsons 15.2.2011.

Land management

'...National Park should be removing all these dead trees. See when the kooris camped here, they would use the wood for a fire and that way it was always clean. Now there is too much wood lying around and it's a fire hazard. If they thought about cleaning it up, the other plants might get a chance. We always kept our camps clean.....' Georgina Parsons 15.2.2011.

SITE CONDITION:

Contemporary fishing camp: the camping area on the southeastern side of the island is in good condition, the area is well vegetated. No erosion identified.

SIGNIFICANCE ASSESSMENT:

Contemporary fishing camp: The traditional practise of camping relative to seasonal cycles of fish stocks extends into pre contact times. Accordingly, the fishing camp on Quandolo Island and the associated oral histories are significant as they demonstrate the continuation of cultural practises throughout the 20th Century to this present day.

THREATS:

Contemporary fishing camp: 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. Given the area remains accessible for day use and the collection of seafood is permitted [being in a general use zone of the Batemans Marine Park], there is no immediate threat to the traditional practise of collecting and consuming cultural foods and transmitting associated cultural knowledge.

REFERENCES:

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

Outcomes and management recommendations:

- Despite extensive searching, no definite pre-contact Aboriginal middens were found anywhere on the island. Some evidence of modern shell dumping was observed.
- The location of an Aboriginal camp and associated oral history should be identified in the Council's heritage inventory database.
- The location of an Aboriginal fishing camp on the island and associated oral history should be considered in the DECCW Plan of Management for the island.

2.13 Moruya Golf Course, Moruya.

CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

PLACE RECORDING FORM

PLACE NAME: Moruya Golf Club site complex		REGISTRATION: Not registered on AHIMS
CURRENT TENURE(S): Private land		1:25K MAP SHEET: Moruya
CURRENT MANAGEMENT ARRANGEMENTS/ZONING: Zoned as a golf club in LEP		
SITE TYPE (S)/ELEMENTS: scarred tree, artefact scatters, ceremonial ground (extends into TAFE)		
LALC: Cobowra	PARTICIPANTS (names, affiliation) <ul style="list-style-type: none"> • Trish Ellis, knowledge holder • Dannielle Towers, DECCW ACHO • Michelle Mongta, Cobowra LALC 	
DATE RECORDED: 16/2/2011		
Recorder: SF, SDD		



BACKGROUND:

Identified in Eurobodalla Oral History project, no records on AHIMS, nothing in historical records. Aware that not likely to be any traces of the bora grounds, but needed to inspect and record the scarred tree.

SITE LOCALITY AND SITE ACCESS:

Sites are on the edge of the Golf Club Grounds, on top of a road cutting, at the intersection of the Princes Highway and Albert St. Easiest access is via the Golf Club buildings, need to get permission first. The trees and artefact scatters are right on the boundary of the golf club, in an area where soil has been stockpiled.

Trish pointed out the locations of the two circles forming the bora ground, no longer extant.



View looking south from scarred tree, Trish Ellis, Susan Donaldson and Michelle Mongta.

SITE DESCRIPTION:

Archaeological:

A large, old tree is located on the edge of the Golf Course property, which contains a number of scars of various sizes and origins. The tree is probably a Forest Red Gum *Eucalyptus teretecornis*. It has a circumference of 4.60 metres at 1.5 metres above the ground. The south side of the tree contains the largest scar which tapers from the ground (width 30 cms) to a point 1.2 metres up the trunk. Intermediate widths are 37 cms and 24 cms (see pic)



Scarred tree, south side, detail shown.



Scarred tree, south side

The east face of the tree contained a small scar 23 cm from the bottom, 40 cm long, 7 cm wide at top and 15 cm wide at the bottom, depth of scar tissue is 4 cm. northeast facing scar is 83 cm long



Scarred tree, east side, multiple scars



Scarred tree, northeast face.

Historical (written)

Nil

Relevant koori oral history/ cultural knowledge

Ceremonial ground

'... Nan said that there was a big ceremonial ground near the scar tree. She called it a 'caparee' ground. I have found artefact here before. She said there was a smaller circle across the rd about 500m, lined up with the TAFE and another one at the TAFE, like an elbow, all three were connected. There are smaller circles in the TAFE that the grass will not grow. The elbow goes out east 500 m where there are houses now, then south from here towards the TAFE. All I know is that Nan said we should not walk into the middle of it. All we knew that it was for ceremony, but we didn't know if they were for men, women. As a kid I remember a patch of ground that did not have anything growing there on the north side of the scar tree, same at the TAFE, there is a bare circle there too. ...' Trisha Ellis 16.2.2011

Scar Tree

'.....I don't know what has been cut out of that tree, could have been a few shields, could have been a couple of bowls or a cooliman. It could of been a boundary marker, cause we know Moruya River is the boundary between north and southern Yuin. They also used trees to mark burial places, but we don't know that. All of the dirt around here is rocky and clay, a silly place to bury people....' Trisha Ellis 16.2.2011

Management

'.....I'd like to see them leave the tree alone, which they have. They shouldn't have that stock pile any closer. It would be good to have a buffer around it, so we can look for artefacts. Now that people know it is here, it should be registered. I only register sites if there is a danger of them getting destroyed, as a way to protect them.' Trisha Ellis 16.2.2011

'.....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

Summary of outcomes and management recommendations:

- Health of tree to be assessed in terms of impact from stockpiling material around its base.
- 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.
- This place has been added to Council's Aboriginal Heritage Inventory.
- 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.
- Site protection works may be required for the tree, such as fencing or a barrier to prevent machinery from damaging it.
- 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.

2.14 Coila Lake

CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

PLACE RECORDING FORM

PLACE NAME: COILA BORA GROUND	REGISTRATION: AHIMS #62-3a-41 Coila Lake 24/52
CURRENT TENURE(S): Private land	1:25K MAP SHEET: Bodalla GRID COORDINATES : 239728/6010309 (centre of location identified through oral history)
CURRENT MANAGEMENT ARRANGEMENTS/ZONING: Private land, cleared paddock, possible flood prone zoning	
SITE TYPE (S)/ELEMENTS: Bora ground; resource collection	
LALC: Mogo DATES RECORDED: 7/3/11 RECORDED BY: Sue Feary and Susan Donaldson	PARTICIPANTS (names, affiliation) <ul style="list-style-type: none"> • Trish Ellis (knowledge holder) • Lionel Mongta (knowledge holder) • Iris White (knowledge holder)



BACKGROUND:

AHIMS has a recorded bora ground on the western side of Coila Lake, although the recorder Marjorie Sullivan states that the entry is erroneous because she has never recorded a bora ground at Coila Lake.

The bora ground is referred to in a heritage survey report but was not visited (Ellis 2002).

The bora ground was referred to during the oral history research for the Eurobodalla Aboriginal Heritage Study. Further investigation was required to determine location and physical expression.

SITE LOCALITY AND SITE ACCESS:

The bora ground is on private property belonging to Eric and Wendy Simes. Access is from the Princes Highway at 3949 Princes Highway, just south of the bridge over Coila Creek on the eastern side of the road. Walk down the hill from the house due east-southeast from the house to flat low lying land near the dam.

SITE DESCRIPTION:

Archaeological : 239728/6010309

There is no obvious evidence for raised earth rings at the location identified in the oral history research, or the AHIMS site card. The sand flats in the vicinity are hummocky and uneven and there is evidence of construction of a spillway running east from the dam into the lake via unnamed creek. There is evidence of a weir and other stonework in the creek. There are raised earth areas around the edge of the dam, which is on the unnamed creek, being the spoil from the dam excavation.

The landform comprises sand sheets and possibly lunettes of Holocene age, associated with lake formation and bounded by basalt capped ridges and hills. There is a long history of pastoralism in the area and landforms have been altered by levelling the ground for pasture.

The area pointed out during the inspection as being the possible site of a bora ground is a very slightly elevated land surface between two lower channels that take water to the lake during floods.

Very large old bangalays and angophoras on the property were inspected for scars. Exposed areas of ground were also inspected for stone artefacts.

The owners provided anecdotal information about a tree with toeholds believed to have been made by Aboriginal people for fish spotting, as told to them by non-Aboriginal people. This tree is no longer standing. Marjorie Sullivan advised that she recorded such a tree on the property, but a site card could not be located on AHIMS.



Possible location of bora ground, lake on left of image.

Historical (written)

Nil written material about this particular site however bora or ceremonial rings have been documented in the region.

'...The Clarke family owned the property years ago and they said that after bushfires they could see there was something down here. A university researcher came here looking for a bora ring. He knew about it from looking at old aerial photos that apparently showed a circular area.....' Wendy Simes [land owner].

Relevant koori oral history/ cultural knowledge

Bora ring

There is a bora ground on the south west side of Coila Lake; it is a circle with raised mounds around the edge. Trisha's Nan was told that the flat lands around Coila Lake was associated with men's ceremonies, and that women are not permitted to enter / use the area. Women are to stay in the Black Hill area, on either side of the rise, in mountains. Black Hill is the rise immediately north of Coila Lake [Trisha Ellis 4.2.2006 in Donaldson 2006: 78].

'.....the edge of the bora ring is where it is raised, this is where I was shown, I have been here a few times. Have a look at where the grass grows; there was a time where the grass only grew around the edge. They said it was between two watercourses and that one was not permanent, just appearing in the rain. I think the middle is where the rise is – but I was told never to walk in the middle.' Trisha Ellis 7.3.2011

'.....I remember seeing it from the church on top of the hill. I stood on the corner of the fence at the church. I was likely with Nan, because she was the one that talked to me about that stuff, but I can't recall who told me. It was when we were returning from picking and I always picked with mum and nan, so it must have been one of them.... We use to fish along the banks of Coila Lake. We paddled along for the Coila Estuary study, we came into the creek here, and from there you could see the ring. That was years ago. The surface has changed since I saw it. It was a pan shaped with raised edges. It did not have grass on it; it was mainly sand.' Trisha Ellis 7.3.2011

'....The Clarke family owned the property years ago and they said that after bushfires they could see there was something down here. A university researcher came here looking for a bora ring. He knew about it.' Wendy Simes [land owner] 7.3.2011

'.....A lot I cannot tell anyone, I can only tell you certain parts of it – I am under obligation to the old people. Bora rings are so important; they are part of the oldest culture in the world. The artefacts would be under the ground when it was turned over. Bora rings are important, that's when we initiate the boys, we take them away from their mothers and gave them to their uncles and grand uncles it was them who taught them their country. I never had no mother, no father; my uncles and aunties of my tribe reared me.' Lionel Mongta 8.3.2011

'.....You wont see the bora rings now, they have been ploughed over with a rotary hoe. Also, the grass covers up the area. I was with Walter Brierley and Gundy Davis, when I was a kid, I was about 10 when I was shown around this area. I travelled with them when I was a child. You could see them real easy cause they were made out of blood where they danced and danced. They were on the other side of the hill, past the trees by the lake. We use to fish there. We camped by the lake, and we weren't allowed past the bora ring. The bora rings were on the side, not up high. I stood here with Walter and we camped by the edge of the lake. The children had one, the women had one and the men had one, so there was always two or three. Same as at Wallaga Lake, there are three together. I seen them when I was a kid, defining what was there in the past is bloody hard, but that is where it was.' Lionel Mongta 8.3.2011

Resource collection / camping in area

In 1930 before Linda was born, her parents lived next to Coila Creek in a shack, near where the service station is today. Her father fished on Coila Lake. He sold the fish he caught here and also fed the family. They camped for a while with a Chinese man. When there was no fish at Coila Lake, Benjamin, with the assistance of the Chinese man, would carry his boat over the headland to Tuross Lake in search of fish. The Chinaman once said to Linda's sister Noelene, who was 4 at the time, 'better you laugh than cry' [Linda Cruse 1.3.2006 in Donaldson 2006: 78].

Coila Lake is part of our traditional fishing grounds, especially for prawning [Vivienne Mason 5.1.2006 in Donaldson 2006: 78].

The Connell family moved from the Nerrigundah area to Black Hill, on the north side of Coila Lake. The family lived in an old house that Ernest Connell 'fixed up' and worked at Coopers Island picking seasonal vegetables. Margaret remembers fishing and prawning in Coila Lake and walking to Bingi through the bush and across the paddocks. The Connell family lived here for two years from 1948, before moving to Coopers Island where they continued to work [Margaret Carriage 31.5.2006 in Donaldson 2006: 78].

SIGNIFICANCE ASSESSMENT:

The absence of any definite physical evidence to demonstrate the location of the bora ground reduces scientific and archaeological significance.

The wider area, inclusive of the possible location of a bora ground, has high social significance, as a landscape place of resource collection, camping and ceremonial activity.

All bora grounds have high cultural significance because of their association with traditional ceremonial activities, but is reduced in this instance due to the uncertainty of its location.

SITE CONDITION:

There is no physical evidence for a bora ground. The general area potentially containing the site of the bora ground is flood prone and covered in thick pasture grass. It is regularly mowed and has been levelled in the past. It is possible that previous dam construction and other associated activities such as building of the weir, may have destroyed part or all of the bora ground.

THREATS:

Lack of precise information regarding the site of the bora ground is the greatest threat to the integrity of the land surface that potentially contained the bora ground. Currently, protection of the area relies on the goodwill of the landowners, which is currently forthcoming but may not be in the future.

REFERENCES:

AHIMS #62-3a-41 Coila Lake 24/52

Ellis T 2002 Report on the Aboriginal Heritage of Tuross and Coila Lakes. Report to Eurobodalla Shire Council

Sullivan M. pers. comm. 7/3/2011

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

Outcomes and management recommendations:

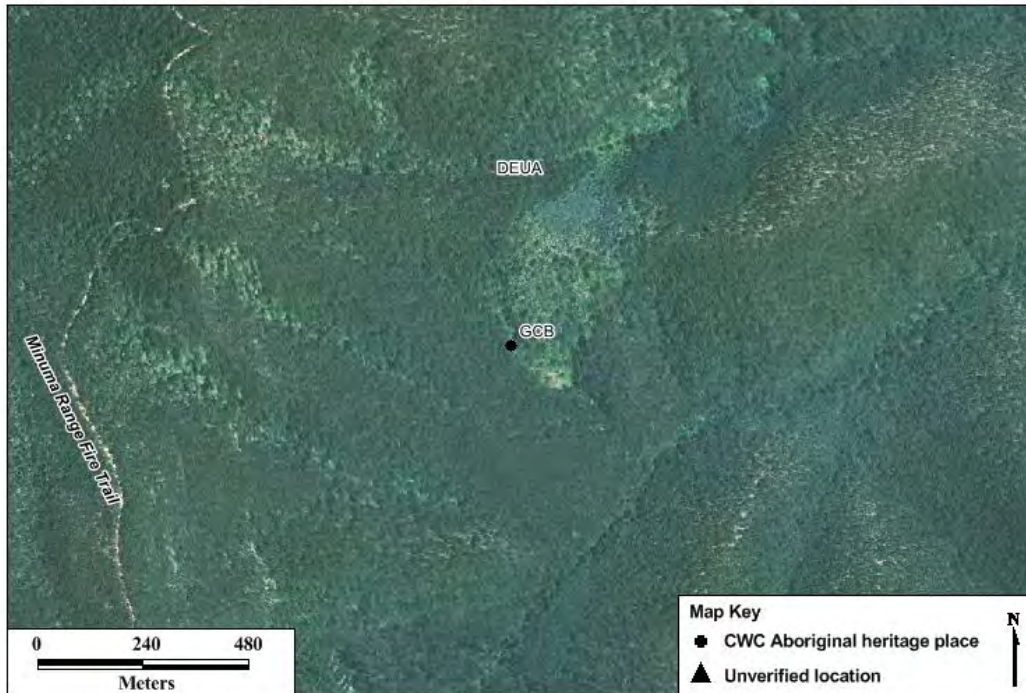
- The bora ground occurs on private land, possibly at a location now containing a dam. The area is greatly disturbed by farming activities. A 1970s AHIMS recording of a bora ground at this location is questionable. The exact location could not be confirmed during fieldwork and there is no obvious physical evidence for a bora ground, although the area is flat and low lying and may have been used for this purpose and 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.
- Early anecdotal information concerning a toehole tree was corroborated by landowners who said it was used for fish spotting, but the tree is no longer standing.
- 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.
- 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.

2.15 Bendethra

CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

PLACE RECORDING FORM

PLACE NAME: 'Ginn's Cave' Bendethera.	REGISTRATION: Not previously recorded
CURRENT TENURE (S): Deua National Park	1:25K MAP SHEET: Bendethra GRID COORDINATES 743304E 6018309N
CURRENT MANAGEMENT ARRANGEMENTS/ZONING: Public Land managed in accordance with a Plan of Management	
SITE TYPE (S)/ELEMENTS: Potential archaeological deposit in cave; cave of cultural significance.	
LALC: Cobowra	PARTICIPANTS: Doug Williams (archaeologist) Cobowra LALC sites officers



BACKGROUND:

Ginns/Bendethra Cave was known to be referred to in historical caving journals as a place of significance to Aboriginal people and further research was required to determine the historical sources.

The Cave was referred to during the oral history research for the Eurobodalla Aboriginal Heritage Study 2006. Concurrently, a site assessment of the Bendethra and Ginns Cave at Bendethra was undertaken by archaeologist Doug Williams with Cobowra LALC site officers. William's assessment described the location, physical expression and significance of both cave complexes and is the basis the documentation and assessment in this report. Ginn's Cave appears in the historical records a number of times.

SITE LOCALITY AND SITE ACCESS:

Gins Cave is one of a number of caves in rugged limestone ranges at the unjunction of on creek with the Deua River, in the Bendethra valley, about 18 kms west of Moruya, in Deua National Park. It is accessed from the Minuma Range Fire Trail, requiring a steep descent into the cave from the ridge above. The cave is located adjacent to creek line and faces southwest. A large upright rock is situated above the cave and acts as a good location marker. The cave mouth is overgrown with vines and is approximately 4m wide and 2m high. The cave floor slopes steeply back to the rear of the cave approximately 8 – 10m deep containing a number of caverns [Williams 2006: 9].

SITE DESCRIPTION:

Archaeological: Potential for archaeological deposit in Ginns Cave is quite limited due to sloping floor. There is one small flat area at the east front corner and there is a small flat area outside the cave entrance – it is a watershed between the slope into the cave and the slope into the creek (Williams 2006).

In Bendethra cave, the ground deposit is very rocky prolific limestone fragments with considerable potential for excavation in a number of the caverns. The final cavern seems like a special place if Aboriginal people could have reached it. Not difficult to believe Aboriginal people would have found it a special place....' [Williams 5: 2006].

There did not appear to be any Aboriginal markings on the cave walls [Williams 1 – 9: 2006].

Historical (written)

Barlow 1890: A tale of Aboriginal life written for the Moruya examiner. Unpublished ms, Moruya and District Historical Society.

'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. (in LeMaistre B 1993 Bendethra, Deua National Park. Report to NPWS).

The Shoalhaven newspaper 14/6/1930 by R. King

'It was to the Gins Cave that all native couples were condemned to spend their honeymoon, and when the time expired the lord of the manor, with his gin, came down to earth, and they were admitted to the "San Hedrin" of the tribe'

Relevant koori oral history/ cultural knowledge

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'. It is believed the two Aboriginal men were shot and buried in the Bendethera area [Les Simon 03.11.2005 in Donaldson 83: 2006]. See historical references above for corroboration.

Trisha Ellis' family talked about a ceremonial cave where the old people communicated with their ancestors. People use to go to Bendethera to drink the water, which filtered through limestone rocks. The water is thought to have healing qualities. 'Ginn's Cave' is near Bendethera, as recorded in the Moruya Examiner in the 1890s [Trisha Ellis 29.5 / 4.2.2006 in Donaldson 82: 2006].

SIGNIFICANCE ASSESSMENT:

If undisturbed archaeological deposits are present in Bendethra Cave they will be of exceptionally high scientific significance, as no excavations have

been undertaken in the limestone areas of this part of the NSW south coast and hinterland.

There appears to be limited potential for subsurface material in Ginns Cave. Neither cave had any evidence for paintings on the walls.

Oral history demonstrates that Ginns Cave has high cultural value to local Aboriginal people because it is believed to be associated with ceremonial activities. This is supported by the descriptions of cavers in the historical section above.

SITE CONDITION:

Not assessed

THREATS:

Caver' early reports suggest considerable damage to the floor of the cave.

REFERENCES:

Le Maistre B 1993 Bendethera, Deua National Park (Report to NPWS).

Williams Doug 2006 'Bendethera Ginns Notes'.

Outcomes and management recommendations:

Gin'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.

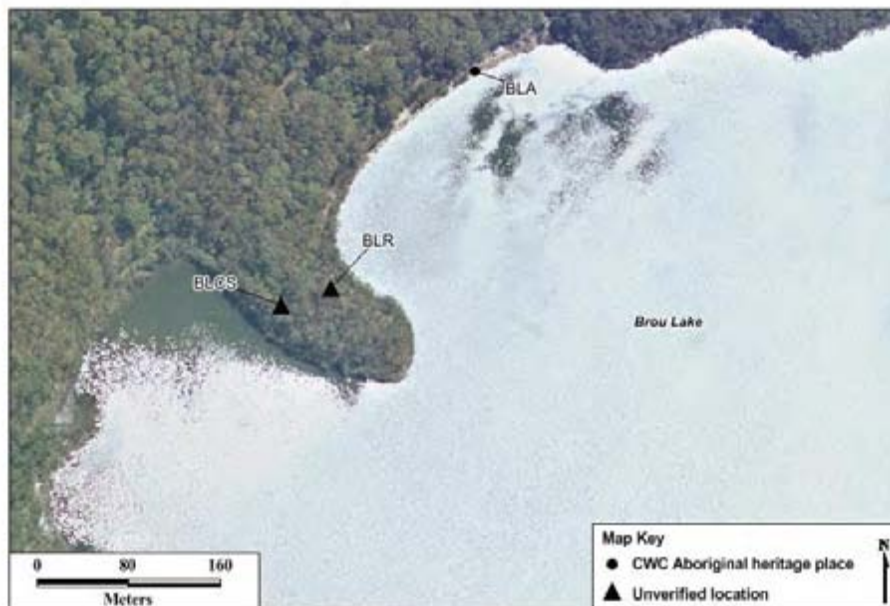
- The cave complex is in a remote location in Deua National Park, and is relatively safe from the public, with the exception of hardy bushwalkers and cavers. DECCW does not advertise or promote the caves as a destination.
- There is no tangible evidence for burials or any cultural activity at either of the sites. The origin of the name 'Gins Cave' is unknown but appears to be associated with non-Aboriginal interpretations of Aboriginal use of the area (see King's newspaper article).
- However, the LALC report [Williams 2006] indicates the potential for archaeological deposits in the floor of Bendethra Cave so it has been entered onto AHIMS as a 'potential archaeological deposit'.
- NPWS to continue to work with the local Aboriginal community in documenting the cultural significance of the caves.

2.16 Brou Lake

CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

PLACE RECORDING FORM

PLACE NAME: Brou Lake	REGISTRATION: Proposed Aboriginal Place on AHIMS
CURRENT TENURE(S): Crown Land - State Forest	1:25K MAP SHEET: Bodalla GRID COORDINATES: BLA 240184/599906 BLR 240058/599887 BLCS 240014/599886
CURRENT MANAGEMENT ARRANGEMENTS/ZONING: State Forest, 3b Zoning (Visual protection), no logging.	
SITE TYPE (S)/ELEMENTS: resource collection; extensive artefact scatters, reburial, burials, ceremonial ground	
LALC: Bodalla DATES RECORDED: 17 Feb 2011 RECORDED BY: Sue Feary and Susan Donaldson	PARTICIPANTS <ul style="list-style-type: none"> Trish Ellis (knowledge holder) Lionel Mongta (knowledge holder) Donna Kenny (young person) Danielle Towers (DECCW) Paul Carriage (State Forests)



BACKGROUND:

The draft report for the proposed Brou Lake Aboriginal Place is not specific about the location of traditional burials and re-burials and provides minimal information on their physical appearance. The report states that the burials had been previously recorded, but no such records appear on AHIMS. Oral history research for the Eurobodalla Aboriginal Heritage Study refers to up to thirty traditional/historic burials and several recent reburials without giving specific locations.

The report refers to a midden on the north-western side of the lake which is not recorded on AHIMS. Reference is also made in the oral history to tools (also not recorded on AHIMS) and a women's ceremonial site.

Further investigation was warranted because of the impending AP declaration and uncertainty as to whether its boundaries would encapsulate all the values and places associated with Brou Lake. Also, the presence of potentially unrecorded stone tools and midden required further investigation.

SITE LOCALITY AND SITE ACCESS:

Take the Tarourga Rd, off Potato Point Road (unsealed and rough with high rollover drains) and follow it down to the northwestern side of the lake. Park in the large open area next to the lake, which contains an extensive artefact scatter. Walk westward, following the lake shore (there is no track, keep close to the lake, below the low ridgeline). The area is heavily forested with Casuarinas, with a thick understorey. Follow the lake shore for about 400 metres; outcrops of angular rocks occur along a low ridge just behind the flat land surrounding the edge of the lake. The location of either the burials or reburials could not be accurately determined by the Aboriginal people present on the day.

The location of the possible ceremonial ground was on a flat ridge on top of the prominent headland about 50 metres west and above the possible location of the burials, in spotted gum forest of juvenile trees. A very small area at this location (a few metres square) seems to have less trees than the surrounding area.

SITE DESCRIPTION:

Archaeological

Midden: there was no evidence of a midden anywhere between the lake and headland to the west. It may have eroded away since being observed during the AP investigation or natural shell may have been interpreted as midden.

Artefact scatter (BLA 240184/599906): An extensive stone artefact scatter exists across the entire cleared area on the northwestern shores of the lake i.e. almost 100 metres long and 20-30 metres wide. The site almost certainly

extends beyond what is visible, obscured by vegetation. The site comprises flaked stone artefacts made mostly from a fine grained beige coloured silcrete, with red colouration. Flakes are also made from quartz and porphyritic rhyolite. The presence of several multiplatform cores and numerous very small flakes and chips suggests that artefacts were being manufactured at the site, including the production of blades. There is no date for the site but the potential presence of backed blades could suggest an age of between 5000-2000 years BP. Stone tool manufacture also indicates that men were at the site, although oral history suggests that the area was a women's site.



Example of stone artefacts at Brou lake



Location of artefact scatter, NW side of Brou Lake

Burials (BLR 240058/599887: the location of the burials contains no physical evidence for burials. This is surprising; since some level of ground disturbance, depressions or mounds would be expected if 30 burials were present. The rocks pointed out as being possible headstones appeared to be part of naturally outcropping ridge of angular, broken metamorphosed rock,

although these could possibly have been removed from their original position and used as headstones.



Possible headstones marking burial



General location of burials

Ceremonial ground :(BLCS) 240014/599886: there is no obvious evidence for a ceremonial ground, although the place seems to relate to a mythological/dreaming track between Two Sisters and the lake, rather than a place associated with humans. The area in question is flat and slightly more open than the surrounding forest.



Location of possible ceremonial ground

Historical (written)

Truscott M 2005 Ten Pelicans (Lake Brou) Aboriginal Place Nomination. Assessment report, Stage 1. Preliminary draft report to DECC.

Contains historical references to Aboriginal people in the vicinity of lake Brou, but no written references to people being buried there.

Relevant koori oral history/ cultural knowledge

Burial

'.....I was told of burials on the other side, west of here and at Blackfellas Point caravan park. We use to walk, ride a horse and come in on a buggy. We came in on the track we used today, that was an old blackfellas walking track. ...' Lionel Mongta 17.2.2011

'.....They need respect for burial ground the graves and the bones, no digging them out, leave them where they are. If you find an Aboriginal body those bones should never be moved, in death he claimed that ground, so he should stay there. It should be respected that it was Aboriginal land before white man came. We know where we are meant to be, it comes to us spiritually, the spirits don't torment us if they know us, they will spook strangers. When we come here we don't get haunted, even though they are dead they know who you are....' Lionel Mongta 17.2.2011.

Artefact scatter

'.....Artefacts are not just something of the past, they are very important. They are an awareness to the white man that the black man was here before him. Those artefacts could be 30 or 40 or 60 thousand years old. They got to be put back in the same place so that if someone comes here to teach about that place they can use it. See 20,000 years ago a blackfella dropped a stone tool

in a certain place and now, we have to recognise where they were and what they were doing. We were here before Jesus Christ. See I am spiritually connected to Biamme, he was the creator of the Dreamtime that is our religion, and he made it all. It is all connected and we are too....' Lionel Mongta 17.2.2011.

Fishing camps

'...Blackfellas camped all along the shores of Brou Lake. I camped here with others in the prawning season at Christmas time usually. People from Wallaga, Sydney, all over. I have been coming here since I was three. We didn't only fish here; we had to fish all over to keep the resource going. When they stopped biting or when they ran out, we'd move on and we'd come back another time when they'd grown back. We mainly ate fish and crabs and prawns. ...' Lionel Mongta 17.2.2011

'....I camped up there on the point, I had 40 yards of net, I had a running net to run the prawns back into the boat. I was living in Sydney and came down here when the prawning season was on. We camped here in tents, we'd stay three months, but others if they were working would come and go. I had work too, when the fishing season was on, especially if the mullets were running or the prawns we'd be here. I was one of the first Aboriginal to get a boat. We got money from the Aboriginal Enterprises in Canberra. We paid that money back too. I had different kinds of boats, 16-foot boats from the sailing club; see if they wanted a new boat, I'd negotiate to buy their old one. I'd take the mast and the sail off and put an outboard motor on the back. I had to shoot the net, we'd take the engine off. We sold it to the state fish market under government control. ...' Lionel Mongta 17.2.2011

Teaching

'....This place is still very important to us, spiritually it is very dear to us. Camping is when we passed on our cultural knowledge so that people can find out who's who in the zoo. They also need to know about artefacts and how to fish. Our camps are broken up now, but we still got to get people together and teach them....' Lionel Mongta 17.2.2011

SIGNIFICANCE ASSESSMENT:

Archaeological: the artefact scatter although disturbed, is of considerable scientific significance because of large size, location on a lake edge and diversity of artefact types. It is possible that stratified deposits exist on the less disturbed edges of the site. Its significance is enhanced by its proximity to places of social value.

Social: the identification of the area as a proposed AP is strong confirmation of its social significance. The oral history suggests that the place was used in traditional and historical times for resource collection, ceremonies and burials. It is particularly significant to the recently deceased Mary Duroux who is believed to have a relative buried at Lake Brou. The fact that the lake was chosen as a place for the repatriation of possible skeletal remains also

suggests a high level of social significance. Corroboration in the literature of up to 30 historical burials would enhance the social significance of the place. The presence of the artefact scatter suggests it may be both a men's and women's site and demonstrates continuity of use over a long period of time.

SITE CONDITION:

The artefact scatter is disturbed by erosion and vehicles and its condition continues to deteriorate.

The general area of the burials and possible ceremonial; ground appear to be relatively undisturbed

THREATS:

These are reduced by State Forest's policies to not log the area.

Artefact scatter: continued damage from erosion, vehicles and potential sea level rise.

Burials: contradictory and confusing information in the draft AP report and the lack of detailed locational information is the major threat to the burials.

Summary of outcomes and management recommendations:

- 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 re-burial were not present during the investigation. The re-burials 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.
- 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 and active site protection.
- In order to protect the site, the lake edge should be stabilised and re vegetated and vehicles excluded with bollards.
- This place has been added to Council's Aboriginal Heritage Inventory.
- 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.
- The ceremonial ground on the ridge, identified in the oral history, is heavily forested and contains no physical evidence of use. It will not be entered on AHIMS at this time.

- More detailed documentation on the burials is required, particularly on their location.
- The AP should include the lake as it is clearly integral to significance of the place.



Lake Brou - a place of significance

2.17 Jemisons Point

CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

PLACE RECORDING FORM

PLACE NAME: Jemisons Point	REGISTRATION: not previously recorded
CURRENT TENURE (S): private	1:25K MAP SHEET: Bodalla
CURRENT MANAGEMENT ARRANGEMENTS/ZONING: Owned by Bodalla LALC, classified by them as a 'heritage' portion.	
SITE TYPE (S)/ELEMENTS: artefact scatter, natural resources and contemporary camping place.	
LALC: Bodalla	PARTICIPANTS : <ul style="list-style-type: none"> Lionel Mongta [knowledge holder / sites officer] Donna Kenny [young person] Danielle Towers [DECCW]
DATE RECORDED: 17 Feb 2011.	
RECORDER: Sue Feary Susan Donaldson	



SITE DESCRIPTION:

Archaeological: Artefacts have been removed from the ridge running west from Jemisons Point in the vicinity of 241658 / 6000769. The location still exists as a site and contemporary camping place. No verification of a burial, but could refer to burial found at Blackfellows Point. No artefacts were observed during the site inspection.



Location of Jemisons Point artefact scatter



Lionel Mongta with a bag containing the artefacts collected from Jemisons Point

Historical (written)

Nil

Relevant koori oral history/ cultural knowledge

Artefact scatter

'...On top of the ridge, it opens up into the river at the point. The artefact scatter is all around here. The artefacts tell us the camp is old, very old. This is LALC land, artefacts all through here. The ones that were here picked up the artefact for safe keeping, probably under a tree so that they don't get run over. This land is of value to us cause it tells us about our existence, how we belong to the land. It is important that we own the land, keeps us connected. ...' Lionel Mongta 17.2.2011

Camping site

Boney camped here and the others, Victor Moore stayed here with the kids for a long time. Cream was over that side. These camps were over the past 20 years, Uncle Jackie was here then.' Lionel Mongta 17.2.2011

Burial

'there is a burial north of Blackfella Point, on the edge of Tuross Lake, not at Jemisons....' Lionel Mongta 17.2.2011

Birthplace

'...my mother was born near here, that's why this place is important to me...'
Lionel Mongta 17.2.2011.

Natural Resources

'.....There is fresh water down there where the creek meets the ocean. A little spring is hidden in the undergrowth. ...' Lionel Mongta 17.2.2011

SITE CONDITION:

Artefact scatter: Dozens of artefacts have been removed from the site. Given the artefacts are currently held by Lionel Mongta and no further artefacts were identified across high visibility areas, the condition of the site is poor. It is likely that further artefacts exist across the area; however ground visibility is poor due to vegetation / debris cover.

SIGNIFICANCE ASSESSMENT:

Artefact scatter: scientific significance is minimal due to the removal of the artefacts and loss of the integrity of the site. It is intended that they will be returned in the future. The collection may have some value in education.

THREATS:

Artefact scatter: There are no immediate threats to this site. Further damage likely if development took place or more artefacts were found and removed.

Summary of outcomes and management recommendations:

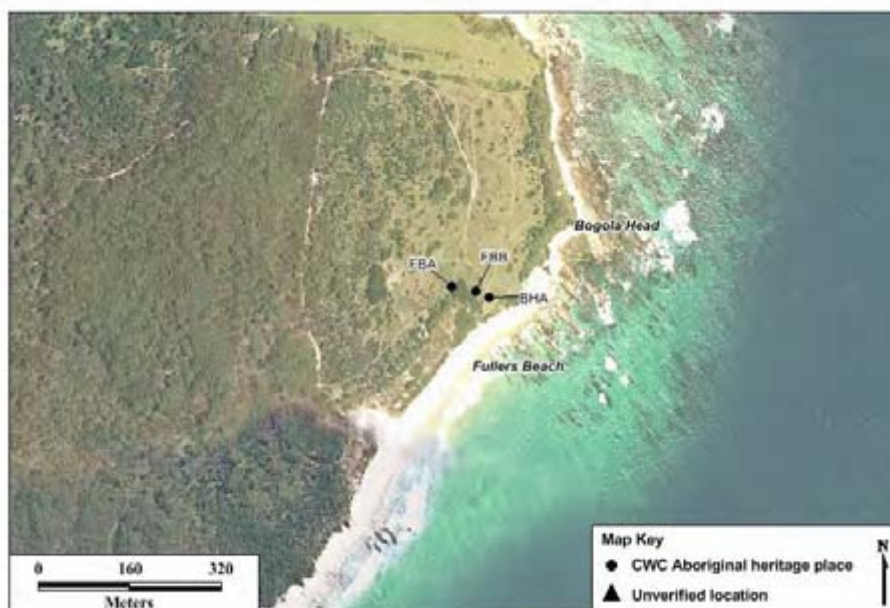
- Additional oral history research confirmed that the burial thought to be at Jemisons Point, is possibly at nearby Potato Point or Blackfellows Point where burials were accidentally uncovered in the past.
- The now LALC land where Aboriginal people camped historically is gently sloping forested land with little understorey, suggesting that it has been regularly cleared/burnt for camping purposes. No stone artefacts were observed during the visit, despite careful searching of all exposed areas of ground, where leaf litter was not so heavy.
- 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.
- 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.
- This place has been added to Council's Aboriginal Heritage Inventory.

2.18 Fullers Beach

CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

PLACE RECORDING FORM

PLACE NAME: Fullers Beach/Bogala Head Burial	REGISTRATION: AHIMS No. 62-7-0100
CURRENT TENURE(S): Wagonga LALC land	1:25K MAP SHEET: Central Tilba GRID COORDINATES: FBB 243620/5982696
CURRENT MANAGEMENT ARRANGEMENTS/ZONING: Land owned by LALC, access is via Eurobodalla National Park	
SITE TYPE (S)/ELEMENTS:	
LALC: Wagonga	PARTICIPANTS (names, affiliation) <ul style="list-style-type: none"> Lionel Mongta (knowledge holder) Randell Mumbler (sites officer) Jessica Mumbler (young person) Zac Noel Strang (Batemans Bay Marine Park) Helen Hayward (DECCW PWG Ranger)
DATE RECORDED: 22 February 2011	
RECORDER: Sue Feary Susan Donaldson	



BACKGROUND:

Existence of a burial at Fullers Beach was referred to during oral history research for the Eurobodalla Aboriginal Heritage Study. Subsequent investigation confirmed that a midden at Bogala head was recorded on AHIMS in the 1970s and a burial recorded at approximately the same location in 1993. Further investigation was required to determine whether the oral history and the AHIMS record were the same site.

SITE LOCALITY AND SITE ACCESS:

The burial is located on a vegetated sand dune behind the southern end of the Bogala Headland, within land owned by the Wagonga LALC and adjacent to the boundary of Eurobodalla National Park. Access is via a rough vehicle track, which turns off the Princes Highway south of the Nangudja Bridge. The land was crown land in 1993 when the burial was found.

There is a cleared grassy area at the southern end of the headland where people park and walk down steps to Fullers beach. The site can also be accessed from the beach using the steps. The exact location of the burial is no longer discernable due to revegetation, but the remains of a fence are visible, comprising a single post and a few strands of wire. This may mark the position of the fence erected in 1994. The boundary between the National Park and the LALC is not obvious, although a while ago the boundary was identified and mowed in preparation for a fence but this never happened.

There was an abalone farm proposal for the headland by the Aboriginal community and the access road was surveyed, to be realigned and upgraded but the aquaculture did not proceed. There was a proposal to maintain the road to a certain level, possibly to the headland, to a turn around area. LALC was to fence their land, assisted by NPWS in kind, but it did not proceed.

SITE DESCRIPTION:

Archaeological

Burial: A burial was exposed by children playing in a large dune blow out in 1993. The burial is described on the 1993 site card as being within a shell midden. The midden is almost certainly that recorded by Marjorie Sullivan in the 1970s. At this time there was unrestricted vehicle access and trail bikes, etc had severely devegetated and destabilized the sand dunes, making it much easier to see any cultural material. The skeletal material consisted of a nearly complete cranium, some long bones and other unidentified pieces. No analysis was undertaken prior to reburial, other than to determine the bones were Aboriginal. The bones appear to have been reburied more or less at the same location where they were initially disturbed. NPWS subsequently funded construction of a fence around the site and revegetation with marram grass to stabilize the dunes.

On the site visit on 22/2/2011 it was not possible to determine the location of the burial, or the midden, due to the revegetation. The only visible section of the fence was a single post and some loose wires.



Looking south from Bogala Head across vegetated dunes in vicinity of burial.

Midden/artefacts: 1 possible flaked pebble in an exposed area of ground (wheel ruts) within the grassed informal car park area.

The grassy area on the headland had a number of small patches of exposed ground where sparse highly fragmented shell could be seen, also at top of rough steps going down to the beach. Midden may extend across the whole headland.



Midden fragments, top of headland



Flaked pebble, cleared area on headland



Cleared headland, sand dune with burial left of picture

Cultural landscape: There are views across to Montague Island, particularly from Bogola Head. A place valued for seafood gathering.



Montague Island from Bogala Headland

Historical (written)

No known historical references

Relevant koori oral history/ cultural knowledge

Burial

'.....out of respect I can't go near the reburial. There are others in the area, men, women and children....it is not the best place to take your family camping, I wouldn't come here to camp, it just doesn't feel right'. Randell Mumbler 22.2.2011.

'.....the bush has grown over the reburial, it is protected by the wattles. There would be other burials in the sand dunes where that one came from. It was customary to bury our people in the sand dunes it was easy to dig there.people weren't silly...' Lionel Mongta 22.2.2011.

Bogola Head

'...We call this place 'Boogarla', not Bogala. Boogarla is the Dhurga name for rat. The women disfigured themselves here. They were on the headland, they had fires to show the people travelling back from Baranguba the landing point, but they never turned up, they were drowned, so the women disfigured themselves here at Bogola Head.....' 22.2.2011 Lionel Mongta.

SIGNIFICANCE ASSESSMENT:

Burial: the scientific significance of the burial is not known as the skeletal remains were not examined or analysed in any detail when first found.

However, all skeletal material have the potential to provide valuable information on traditional health, diet, burial practices, antiquity and the like.

The burial is of high social significance to the local Aboriginal people.

Midden: The midden is described in the site card as being 1 km long and 50 metres wide, which would make it one of the largest middens in south eastern NSW and therefore very scientifically significant. The description also refers to 3 stone axes, which are relatively rare in the local area today. However, the veracity of the information needs to be confirmed. The remnants observed on the headland are highly fragmented and disturbed and are of low scientific and archaeological significance.

The whole headland, the beach, creeks and views across to Montague Island may be a significant cultural landscape.

SITE CONDITION:

The sand dune containing the burial site appears to be stable with no obvious signs of disturbance by natural or human agencies. Even without the fence, the thick vegetation acts as something of a deterrent to vehicles and walkers. It is noted the interpretation signs recommended in the 1993 report have not been erected or are no longer extant.

The area probably does get a high level of visitation by walkers and the damage from vehicles is apparently much less than before, particularly in the lower lying areas.

The burial site and midden are safe as long as the dune is well vegetated,

THREATS:

Uncontrolled vehicle use on both the national park and LALC is a potential threat to the middens and burial. Vehicle tracks close by indicate that the area is being accessed by vehicles that could potentially drive up over the dunes, disturbing the sites and leading to devegetation and subsequent erosion. The burial is vulnerable once the vegetation cover is reduced.

Outcomes and management recommendations:

- The once denuded and unstable sand dune in which the burial was found in 1992, is now heavily vegetated with *Acacia longifolia* 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.
- A possible flaked pebble and midden remnants were observed in the open 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 it 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.

2.19 Mummaga Lake, Dalmeny.

CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

PLACE RECORDING FORM

<p>PLACE NAME: Mummaga Lake burial</p>	<p>REGISTRATION: Burial not registered on AHIMS. Midden at Evans Point is 62-7-0383</p>
<p>CURRENT TENURE(S): Council land around lake</p>	<p>1:25K MAP SHEET: Narooma GRID COORDINATES: Midden MLM 240337/5994269</p>
<p>CURRENT MANAGEMENT ARRANGEMENTS/ZONING: Midden is in Evans Point Council reserve</p>	
<p>SITE TYPE (S)/ELEMENTS: midden, artefacts, resource collection, burial (oral history)</p>	
<p>LALC: Wagonga DATES RECORDED: 22 February 2011 RECORDED BY: Sue Feary and Susan Donaldson</p>	<p>PARTICIPANTS:</p> <ul style="list-style-type: none"> • Lionel Mongta (knowledge holder) • Randell Mumbler (sites officer) • Jessica Mumbler (young person) • Zac Noel Strang (Batemans Bay Marine Park) • Ursula Moore (Aboriginal person fishing at the lake)



BACKGROUND:

Possible burial site on southwestern side of Mummuga lake identified during oral history research for the Eurobodalla Aboriginal Heritage Study. Because the site was based on a 'sense' of a burial, details were vague. It was thought a site inspection with the informant would assist in obtaining more accurate locational details. However, the informant elected not to attend the site inspection and locational directions were inadequate for us to find the site. The site inspection was therefore of a more general nature in the vicinity of Evans Point.

SITE LOCALITY AND SITE ACCESS:

Possible burial site location not accessed.

Midden at Evans Point is reached by turning off Princes Highway at Dalmeny Road, turning left into Binalong St, right into Attunga St, to the end of the road. The midden is exposed in the grassed area at the end of the road and adjacent to the boat ramp.

SITE DESCRIPTION:

Unable to visit the possible burial site

Midden 62-7-0383: The site comprises an extensive unrounded midden, exposed in Recent sands on a prominent headland on the southwestern side of Mummuga Lake. The visible portion of the midden measures over 21 metres by 20.4 metres, but probably extends further. The midden consists almost entirely of *Anadara* (bimbula), with no stone artefacts observed. The shell is quite dense in places and is becoming increasingly fragmented due to exposure and the impact of vehicles. The site was first recorded by DECC staff in 2007, with recommendations to undertake site protection works to minimise erosion and damage from vehicles. No action was taken at the time.



Evans Point, midden occurs in grassed area between road and lake



Close-up of midden showing *Anadara* shells

Flaked pebble: While at Evans Point, we were shown a large water worn granite pebble (30 cm long) which had a number of flake scars around its edges. There was also evidence of pitting on one surface which may represent use as an anvil. Local Aboriginal people have hidden the possible artefact in a safe location in the banks surrounding the lake.



Water-worn flaked and pitted pebble, possibly an artefact, Evans Point, Dalmeny.

Relevant koori oral history/ cultural knowledge

Midden material

'... People are still coming here to fish with their families. When I get oysters I have to eat them at the water. We can see by the middens that that's how our people always did it – they stayed close to the water to eat whatever they collected. I still come here with my family..' Randell Mumbler 22.2.2011

Stone tool?

'...we hid it in the area to protect it from being broken or taken.....' Ursula Moore 22.2.2011.

Management

'..... It is not so much of a worry that these shells are falling into the water, because she is recording it so we will know about it forever now. They could plant some bushes around, keep the dust from blowing away. They use to have a BBQ here, they need to put one back or a fire pit would be good too.....' Lionel Mongta 22.2.2011

'..... We need some sort of BBQ. It gets really busy with boats and trailers, in the water and parked around. This is the public boat launching area so they really they need toilet here. People are walking off into the bush to do their business. On the south side of the point, they all go to the toilet there, that's no good. ...' Randell Mumbler 22.2.2011.

'...The area needs to be looked after. If they could put bollards in to keep the cars off the site, not wooden ones they get knocked over. A natural bush barrier would be good, even some bush tucker. They could erect signage to talk about the cultural significance of Mummaga Lake, the shell midden and the continued usage. Aboriginal work crews could work with the council and the rest of the community.....' Randell Mumbler 22.2.2011

SIGNIFICANCE ASSESSMENT:

- The possible burial could not be assessed as its location is unknown.
- The shell midden has high scientific significance as an unrounded headland midden consisting almost entirely of one shellfish species.
- The midden has high social significance because the lake is still used today by Aboriginal people for resource collection and the midden demonstrates a continuity of use back into pre-contact times.
- The large pebble artefact has limited scientific significance, unless detailed use wear and residue analysis could be undertaken. It has high social significance hence the desire to not publicise its location.

SITE CONDITION:

The condition of the possible burial site could not be assessed.

The midden is in relatively poor condition, being eroded and disturbed, at least on the surface. The grassed areas offer relatively more protection than the eroded, exposed areas and the deposits are less disturbed.

THREATS:

- Threats to the burial site arise from lack of information on its location, hence it may be inadvertently damaged.
- The midden is under considerable threat due to erosion and disturbance from vehicles and high levels of pedestrian use. It will also be threatened by sea level rise.

Outcomes and management recommendations:

- 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.
- A large previously recorded midden (62-7-0383) exists in the grassed area at Evans Head, on the western shores of Mummaga Lake. The area is being damaged by vehicles and general recreation use.
- This place has been added to Council's Aboriginal Heritage Inventory.
- 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.

- Midden protection will require exclusion of vehicles beyond the present boat-launching ramp and re sheeting and revegetating eroded and denuded areas. Installation of a row of bollards would exclude vehicles but not pedestrians. However, the latter will cause minimal damage if the ground is covered in grass.
- Council could consult with the LALC and DECC in regard to installing interpretive signage about the cultural values of the lake and surrounds and undertaking site protection works.

2.20 Smyths Oval, Narooma.

CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

PLACE RECORDING FORM

<p>PLACE NAME: Bill Smyths Memorial Oval, Narooma</p>	<p>REGISTRATION: 62-7- 0247(possible scarred tree) 62-7- 0248 (artefact scatter) Ochre quarry not recorded</p>
<p>CURRENT TENURE(S): Council Land</p>	<p>1:25K MAP SHEET: Narooma GRID COORDINATES: SOT 24190 5987690 (GR from original site card - possible scarred tree) SOQ 241858 59877994 (ochre source) SOA 341946 5988011 (artefact scatter)</p>
<p>CURRENT MANAGEMENT ARRANGEMENTS/ZONING: Council managed recreation and bushland</p>	
<p>SITE TYPE (S)/ELEMENTS: Artefact scatter; ochre source; possible scarred tree; historic camping</p>	
<p>LALC: Wagonga DATES RECORDED: 22 February 2011 RECORDED BY: Sue Feary and Susan Donaldson</p>	<p>PARTICIPANTS:</p> <ul style="list-style-type: none"> Lionel Mongta (knowledge holder) Randell Mumbler (sites officer) Jessica Mumbler (young person) Zac Noel Strang (Batemans Bay Marine Park)



BACKGROUND:

Ochre source at Smyths Oval referred to during oral history research for Eurobodalla Aboriginal Heritage Study, but not recorded on AHIMS. Further investigation was required.

SITE LOCALITY AND SITE ACCESS:

This area can be accessed via McMillian Rd, off Wagonga St [Princess Hwy], Narooma. Known as 'Bill Smyth Memorial Oval', managed by Eurobodalla Shire Council.

SITE DESCRIPTION(S):

Artefact scatter: a section of the previously recorded artefact scatter was re-located. Numerous stone artefacts are still present on the top of the bank and the area is more vegetated and much less eroded compared to the initial recording in 2001. Artefacts were collected from the site in 2001 and the site may have already been given Section 90 consent to allow construction of the playing fields. Several flakes of porphyritic rhyolite were recorded in addition to the previously recorded quartz and silcrete flakes. Site could be much larger than what is visible on the bare patches of ground.



Selection of stone flakes from site



Eastern side of Smyths Oval. Artefacts visible on bare ground.

Scarred tree: the previously recorded possible scarred tree (62-7-0247) was re-located, close to an existing walking track. The description is as in the site card and its condition has not changed since 2001 when it was first recorded (see below, Hughes 2001).

Description of BSO1 -Scarred Tree

A mature Spotted Gum (*Eucalyptus maculata*). This was the tree originally reported by the Mason family and Towers. It is located 25 m upslope (i.e. to the east) of survey peg 7002, which marks the upper edge of the proposed slope batter (Figure 3). The tree is 2.9 m in diameter around the centre of the scar. The scar is on the north-facing side of the tree, it is oval shaped and it has the following dimensions: 1.4 m long, 0.4 m wide and the base of the scar is 1 m above the ground surface.

The exposed wood is dead and has partially decayed. There have been two phases of wood and bark regrowth. The earlier phase consists of wood, the original bark having now disappeared. The second phase is fresh bark.

The scar is possibly artificial, however there are no traces of axe cut marks. The scar 'wedges' out slightly at the top end, suggesting it could have been created by limb fall. If the scar is artificial, then it is possibly Aboriginal in origin. A photo of this tree looking south west is attached.



Initial recording of possible scarred tree (Hughes 2001)



Detail of scarred tree CWC 2011

Ochre source: the ochre source is an exposure of coloured, iron rich weathered clays in a steep bank at the southern end of the cleared area of Smyths Oval. The area is eroding as a result of what appears to be past excavation works or natural erosion. The area is being supported by a wooden retaining wall.

The exposure is approximately 1.5 metres high and several metres long, although the entire bank is probably made from the same material, and sits on top of older rock. The exposure does not contain any definite physical evidence of having been used as a source of ochre, although this exposure is probably relative recent, being a result of excavation for the playing fields. The excavations may have destroyed any evidence of quarrying activity by Aboriginal people. The clays are similar to those recorded at the ochre sources at Observation Head and Lilli Pilli.

The site card for the artefact scatter notes the absence of any weathered red or yellow clays as potential ochre sources, suggesting that this exposure was not visible at the time of the 2001 recording.



The Smyth's Oval clay deposit mixed with saliva.



Exposure of weathered coloured clays, southern end of Smyths Oval



Randell Mumbler and a close-up of the clay deposits

Relevant koori oral history/ cultural knowledge

Scarred tree

'.....This tree shows me that people were here before me. They used the tree to make a bungalee a coolimon. I still make bungalees out of spotty gums,

they are easy to work with. It is easy to handle and dries pretty quick and light weight and stays together. Stringy bark we also use, but it falls apart after a while. They use bungalee to carry food, seeds, babies, but mainly to carry tucker. I use a tomahawk a stone or a new metal axe. I have shown the young fellas in the bush how to cut one with a stone axe and stone wedges. It is men's business. Its good to be here recording it to protect it for the future. ...' Randell Mumbler 22.2.2011

Historical camp

'...this used to be an Aboriginal camp before it became a football field. They camped in the bush here before the old man died. He died of the 'seven year itch' in 1881, everyone else had to move out after that. The seven-year itch was part of Syphilis and Gonorrhoea and other diseases that killed our people.....' Lionel Mongta 22.2.2011

'.....Jimmy Little's father Cunkus and Peggy lived in the area where Smyth's Oval is.....'. Trisha Ellis 28.3.2011.

Ochre

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

SIGNIFICANCE ASSESSMENT:

Artefact scatter: this is typical of other stone artefact assemblages on the south coast, and is not a particularly good example being small and disturbed. It has limited scientific significance.

Scarred tree: it is not certain that the scar is of Aboriginal origin. If so, it is scientifically significant as scarred trees are relatively rare in the region.

Ochre source: there is nor definite physical evidence for quarrying of the clays for ochre. It is probable that the exposure recorded above is not the one that would have used by Aboriginal people because the cutting is relatively recent. The oral history indicates that the Smyths Oval area was area was significant as a place from which ochre was collected.

Overall, the complex of sites and combination of oral, historical and archaeological evidence demonstrate a high level of social significance to local Aboriginal people.

SITE CONDITION:

Scarred tree: both the tree and scar are in quite poor condition due to decay and scar tissue growth.

Artefact scatter: moderate condition, being disturbed by past clearing and ongoing soil creep and human impacts. Artefacts have been previously removed from the site.

Ochre source: the exposure is in good condition, but the original site where quarrying may have occurred is no longer present. The steep bank is inherently unstable and will continue to erode, hence the wall at its base.

THREATS:

Scarred tree: No direct threat as it occurs in a bush reserve area where there are no plans for any changes to the current management arrangements. Any widening of the track or proposals to clear the bush would threaten the tree. Uncertainty as to its Aboriginal origin is also a threat.

Artefact scatter: continued erosion, fossicking and human use are all potential threats

Ochre source: lack of documentation regarding Aboriginal quarrying for ochre is a threat. The bank may collapse if not stabilised. Further development of the area for recreation could involve disturbance to the exposure.

REFERENCES:

Hughes P 2001 An archaeological investigation of site BS01, Bill Smyth Oval reserve Narooma, NSW. Report to Eurobodalla Shire Council.

Outcomes and management recommendations:

- The Smyths Oval area is confirmed as being a significant for its complex of site types and associated oral history and archaeological evidence.
- A possible scarred tree was identified in the general location of the previously recorded possible scarred tree (62-7-0247). No other potential scarred trees were seen in the area. The AHIMS site card will be updated accordingly.
- The previously recorded artefact scatter (62-7-0248) or an extension of it, was recorded on the eastern bank of the Bill Smyth Oval. The AHIMS site card will be updated accordingly.
- 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 southwestern side of the Oval. Oral information collected by Chris Griffiths for the Eurobodalla Aboriginal Heritage Study identified an ochre quarry, although this was not corroborated during the study's field inspection. Participants did however express an interest in using this site in the future. As the actual outcrop from which ochre may have been collected is no longer extant and it is a recent cutting that exposes the clay, it will not be entered onto AHIMS.

- 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.
- Since the Symths oval area was a place where Aboriginal people camped 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.
- If the possible scarred tree is to be impacted, it should be assessed by an arborist as to its condition and whether the scar is Aboriginal. If Aboriginal, the tree should be protected, if it is in good condition.
- Update LEP HCA site card with CWC information.
- This place has been added to Council's Aboriginal Heritage Inventory.

2.21 Mystery Bay

CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

PLACE RECORDING FORM

PLACE NAME: Mystery Bay seascape and landscape	REGISTRATION: Fish traps not registered on AHIMS (photographs of fish traps with site 62-3a-27). Middens: 62-7-0250; 62-7-0263; 62-7-0264
CURRENT TENURE(S): Crown Land	1:25K MAP SHEET: Central Tilba GRID COORDINATES: 242873 5978341 ochre 243124 5978477 fish trap
CURRENT MANAGEMENT ARRANGEMENTS/ZONING: Beach managed by Council or Dept. Lands and down to low water mark in the NP. Council land and National Park.	
SITE TYPE (S)/ELEMENTS: fish traps, middens, historic camping and fishing, ochre collection, burials, bunan rings	
LALC: Wagonga DATES RECORDED: 8 March 2011 RECORDERD BY: Sue Feary and Susan Donaldson	PARTICIPANTS: Lionel Mongta (knowledge holder) Randell Mumbler (Wagonga LALC sites officer) Jessica Mumbler (young person)



BACKGROUND:

The Mystery Bay area is frequently referred to by Aboriginal people as a place of great significance for a range of reasons. Middens and burials have been previously recorded. Mullet (1996) describes all the sites in the Mystery Bay area and their significance but locational details are sparse. He refers to recorded fish traps and gives site numbers but they do not exist on AHIMS and there are no records of a fish trap on AHIMS. Barber (1998) recorded middens on the headland in the national park day use area. Site card 62-3a-0027/26 are for a midden and burial at Mystery Bay but the exact location cannot be determined from the description, but may be on the same headland as the day use area. In AHIMS, photos of the fish trap are attached to this site card. Fish traps were identified as being significant during oral history research Eurobodalla Aboriginal Heritage Study.

Due to uncertainty about what had been recorded, further investigation was warranted.

SITE LOCALITY AND SITE ACCESS:

Turn down Mystery Bay Road from the Princes Highway, travel to the end, and turn off into a small car parking area immediately behind the beach. Walk south along beach towards headland. There is a fish trap in the middle of the first stretch of beach, in the intertidal zone, comprised of natural rocky outcrops to which other rocks have been added; it was not easily apparent during the visit. Continue along beach out to Boat Harbour Point. There are several fish traps along and beneath the sand as you walk out to the headland. Where the headland curves south, it encloses small rocky embayments to which other rocks have been added, which were used to trap fish.

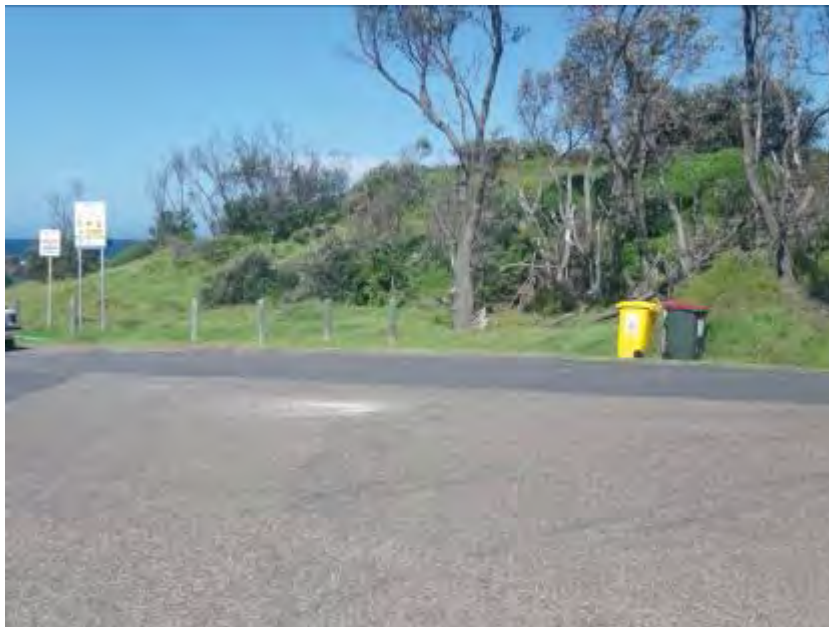
Extensive middens occur adjacent to the car park at Boat Harbour Point, within Eurobodalla National Park. The current day use area in the NP contains extensive deposits of white clay, which are exposed in the steep high cliff face at the edge of the picnic area, where the safety fence is located. White pipe clay used to be collected from here for body painting.



Randell Mumbler and Jessica Mumbler being interviewed by Susan Donaldson

SITE DESCRIPTION:

Archaeological



Midden deposits in mounded area in middle of picture. Council car park in foreground.

Mounded area in photograph contains abundant fragmented shell, visible in a number of small exposed areas on the mound. The area may be extensively disturbed as a result of car park, road and day use area construction. See Barber (1998).

Fish traps: at boat harbour point 'mutton island'. The physical expression of the fish traps is difficult to discern. They exist primarily as a result of natural rocky outcrops that work to catch fish on an outgoing tide, using traditional knowledge regarding fish ecology and tidal movements. According to oral sources, additional stones were added to the natural outcrops to improve the efficiency of the traps. The location pointed out during the site inspection appears to differ from that shown in the 1976 photo attached to site card 62-3a-0027



1976 photo showing location of fish traps on outside of rocky headland

Oral

Fish traps

".....They call that rock 'Mutton Island'. I came to the Pine when I was two so I would of been out at Mystery Bay soon after. We camped in the bush at Mystery Bay, I was with Gundy, my Aunty Lizzy, the elders from Wallaga they camped there too, they used the fish trap. Gundy was a fine fisherman; he worked for Negus at Corunna. The fish trap was used to supply the people with food, without fish we'd have nothing for tea. The trap was up high and when the tide came in so did the fish, then when the water went out, the fish were trapped, they were caught. We'd come along and spear them, I used to use a spear, if there was any fish in that trap I'd get it. We'd catch

whatever was edible; we'd leave the little ones cause they turn into big ones after. We'd catch them whenever we needed them, sometimes we'd just eat fish caught on the hand line and leave the ones in the trap. Old people put rocks into natural hole to keep the trap strong. People a long time ago put the bigger rocks there. We all helped, even kids, put the rocks into the right place. It needs to be low tide before you can really see the trap. The sand fills the trap from time to time, but over time nature cleans it out, we'd wait until it was right. At the moment, it needs more rocks, the basin is natural, but some other rocks were put there by man. We knew when to camp here, it depended on when the fish were travelling. We came here when we needed to. The fish didn't stay in there for more than the next high tide. It would hold thousands of fish, about 30 or 40 boxes of fish, they couldn't move. I last used the trap 50 odd years ago.....' Lionel Mongta 8.3.2011

'.....If we had an excess of fish, we'd barter with the local cocky. Do you want some fish and if he said yes, we'd ask how many he had in his family and we'd give him enough fish for his family. He'd ask us how many we had in our family and we'd also go off on our merry way with some tucker.' Lionel Mongta 8.3.2011

'..... People would be fishing all over the place at Mystery, wherever they could throw a line in. I walked from Mystery Bay to Wallaga. We hunted and gathered along the way. Time was nothing to us, if it got dark we camped, we weren't in a hurry in them days. It was a cultural walk.We used to dive for lobsters, as professional fishermen, but see we knew how to do it, we had the cultural backing. Gundy and Hubie Davis used the glory vine to make lobster pots, like a basket with one great big hole. They put them around the headland with a rabbit for bait. We'd leave em there for a few days and return to find 7 or 8 lobsters. We fed Europeans in them days. Our camp location depended on the wind. ' Lionel Mongta 8.3.2011

'...I remember the fish traps on the headland, I was 12 years old, so that's 10 years ago. They use to get the fish out at low tide. We use to live at Wallaga, so we could come here everyday. The boys would walk up here if they were bored, I never did.' Jessica Mumbler 8.3.2011

'.....I remember seeing the trap about 7 years ago; there was 2 or 3. I remember the kids swimming in there, in the water hole where the fish get trapped. It would be good to rebuild the traps so people can use them.' Randall Mumbler 8.3.2011

Ochre

Beryl Brierley, born in the Tilba area, has memories of camping and fishing at Mystery Bay throughout the 1940s. '*.....people from Wallaga Lake always collected white clay along the creek. The place has been covered over by the road now. Everyone painted their wood fire chimneys with the white clay, everyone was proud of their white chimneys. There was a fresh water spring where the houses are now. It is probably in someone's back yard.....*'. [Beryl Brierley 12.5.2006 in Donaldson 2006].

'....People use to paint their chimneys with the pipeclay from here. Warren use to get ochre for the dancers, the Gulaga dancers, this is one of the areas they get the ochre from.' Randall Mumbler 8.3.2011.

'..... They took this ochre back to Mumbulla for ceremony. Black and white people used the clay to paint their chimneys...' Lionel Mongta 8.3.2011.

'...The white pipe clay at Mystery Bay is very, very important for Aboriginal women. It was used to paint chimneys, but it was also used for something else.....' Mary Mongta 28.3.2011.



Natural rocky embayment, Boat Harbour Point 'Mutton Island', used as a place to trap fish.



Cliff face with exposure of white clay, used as an ochre source

SIGNIFICANCE ASSESSMENT:

Middens: Middens have been extensively disturbed by car park and day use area construction and are of low scientific significance. They are of social value to local Aboriginal people as they form part of a larger complex of sites demonstrating a continuity of use of the area for a long period.

Fish traps: Fish traps are rare in NSW and are therefore archaeologically and historically significant. They are also highly culturally significant to local Aboriginal people, who talk frequently about them. However, because the fish traps use natural attributes of the landscape, their significance comes mainly from the associated information describing how they functioned.

Ochre resource areas: according to oral sources, most of the resource has been covered up by grass from day use area construction by NPWS – it is likely that the area was highly eroded prior to the works. The remaining area of clay outcrop has no obvious signs of quarrying for clay. The significance of the site comes from the associated information about the extraction and use of the clay.

SITE CONDITION:

Middens: well vegetated and stable.

Ochre resource collecting area: now covered by grass and a picnic area, still exposed on cliff face where it is being quite badly eroded.

Fish traps: these are largely natural features within a highly dynamic intertidal zone. They are subject to continuous movement of sand and water, which both cover up and expose components of the fish traps. Storms and high seas may also move the rocks around. Human beings may also impact on the integrity of the traps by moving the smaller, loose rocks around.

THREATS:

The cultural significance of the complex of features is not generally known by the public or land managers (Council and NPWS), which is probably the greatest threat. It could be argued that threats to the ochre source from ongoing damage by uncontrolled vehicle use has been diminished, due to stabilization from grass cover. However, the Aboriginal informants consider that the construction of the facility has destroyed the site. The fish trap is under constant threat from natural and humanly induced processes.

REFERENCES:

AHIMS

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

Eurobodalla Shire Council 2006 *Mystery Bay Primitive Camping Ground & Foreshore Plan of Management*. ESC: Moruya.

Mullet R 1996 *Mystery Bay – Our Sacred Place*. BA (Hons), Australian National University, Canberra.

Barber M 1998 An archaeological survey of the Mystery Bay picnic area, Eurobodalla National Park, South coast, NSW. Report to Niche Environmental Information.

OUTCOMES AND RECOMMENDATIONS

- At Boat Harbour Point, there are many natural features that could have been used to trap fish. One such feature pointed 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.
- 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.
- 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.
- The midden adjacent to the Council car park was noted and the relevant AHIMS site card has been updated.
- Little can be done to preserve the fish traps as cultural features as they are predominantly natural physical elements within the highly dynamic littoral 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 and the LALC and/or Council could consider installing interpretive signage describing how the fish traps worked.
- 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.

OTHER INFORMATION:

The primitive camping ground includes one registered Aboriginal Site. However, Council has been advised that there are several other significant Aboriginal Sites on the primitive camping ground. Some of these other sites include shell sites, artefact scatters, ceremonial rings, scarred trees, burials, fish traps, ochre sites, women's and men's places.

An archaeological study has been completed of the area, however its release requires elders' permission and it is not required for the purposes of this Plan of Management. This study was completed some time ago on a voluntary basis and was not commissioned by Eurobodalla Shire Council. Council is not required to complete an Archaeological Study as part of this Plan of Management.

Council's Aboriginal Liaison Officer has reviewed the Landscape Master plans included in this Plan of Management and has confirmed that the proposals included in the Landscape Master plans do not impact on the registered or other significant Aboriginal sites.

The primitive camping ground is important to all Aboriginal families. Mystery Bay has recreated the history of the gatherings of Aboriginal families from many different clans from Victoria and New South Wales and the Australian Capital Territory. Camping here provides an opportunity to meet people from different cultural backgrounds in a relaxed and informal environment and thus helps us to gain a greater understanding of the place and the indigenous peoples who have a long association with the primitive camping ground. Mystery Bay serves to provide many areas of significance for Aboriginal people and uncover evidence of the many cultural practices which took place. It is also a special healing place for Aboriginal people. It is a place of connection to the land which takes us back to a time where traditional activities took place such as special ceremonies, sharing knowledge, trading and social activities occurred between many Aboriginal communities - some from as far away as Bairnsdale and Sydney. Culture and languages would also be exchanged at these gatherings, together with feasts such as gathering fish in the fish traps, collecting from an abundance of shell food, dancing around the 'bunan' rings and collecting paint from the ochre quarries. The evidence collected at various cultural sites puts into perspective the Aboriginal people's association and connection to Mystery Bay. This connection dates back many thousands of years and still remains strong today (ESC 2006).

2.22 Cemetery Point, Wallaga Lake.

CONNECTING WITH COUNTRY, EUROBODALLA SHIRE

PLACE RECORDING FORM

<p>PLACE NAME: Cemetery and burials, Wallaga Lake Aboriginal reserve</p>	<p>REGISTRATION: No burials recorded outside the cemetery</p>
<p>CURRENT TENURE(S): Merrimans LALC owned land</p>	<p>1:25K MAP SHEET: Narooma GRID COORDINATES: 237350/597250 (northern end of cemetery)</p>
<p>CURRENT MANAGEMENT ARRANGEMENTS/ZONING: Private land</p>	
<p>SITE TYPE (S)/ELEMENTS: Burials; graves; traditional and historic use; spiritual sites</p>	
<p>LALC: Merrimans DATES RECORDED: 23 February 2011 RECORDED BY: Sue Feary and Susan Donaldson</p>	<p>PARTICIPANTS:</p> <ul style="list-style-type: none"> • Max Munroe, • Lionel Mongta, • Eric Naylor, • Loraine Naylor, • Alma Campbell nee Andy, • Nicole Andy, • Anne Greenaway [LALC CEO] Harold Harrison.



BACKGROUND:

During the oral history research for the Eurobodalla Aboriginal Heritage Study, various people made reference to the cemetery at Wallaga Lake in relation to knowledge about unmarked graves both inside and outside the current fence marking the boundary of the cemetery. There is a belief that a list of all burials may exist somewhere. Merrimans LALC received funding to construct a memorial wall of all people buried in the cemetery, which included undertaking oral history research to determine who was buried in the cemetery.

There are numerous references to the cemetery in the historical sources document Stage 2 of the Eurobodalla Aboriginal Heritage Study.

A considerable amount of further investigation is required, including site inspections, archival research and oral history. It was decided to commence the project by having a meeting at Wallaga Lake to scope the project and get direction from the community on what should be done. The concern about not knowing the location of unmarked graves and the lack of property maintenance was clearly causing distress to people. Future directions were discussed and endorsed (see minutes of meeting and project outline at Appendix 4 and 5).



National Library of Australia

nla.pic-an2511328-v

Photo: 'Queen Narrelle's funeral, Wallaga Lake'.

Source: National Library of Australia database # 2511328.

View to Wallaga Lake Bridge in background. Actual burial site is easily identifiable using this image.

Several hours were spent looking through the historical and archival records of the LALC for any records of burials, but none were found. The location of the graves of King Merriman and Queen Narrelle as being inside or outside the cemetery is a cause of concern. The boundaries of the cemetery have been changed over the years.

SITE LOCALITY AND SITE ACCESS:

Turn off Princes highway onto Bermagui Road, take Wallaga Lake road turn off, drive through the Wallaga lake village to the end of the road. Cemetery is directly ahead looking southeast.



Entrance to cemetery looking southeast

SITE DESCRIPTION:

The Wallaga Lake Cemetery is located at Cemetery Point, a prominent headland on the northern shores of Wallaga Lake. It is part of the original Wallaga Lake Aboriginal reserve established in 1891. The presence of middens indicates use prior to European contact, potentially also traditional burial place.

The cemetery is partially cleared and is surrounded by a poorly maintained fence. The grass in the cemetery is long and it is impossible to see evidence of unmarked graves. Many of the headstones/crosses have collapsed or have rotted away. Although the community wishes to care for the graves of their family members, they are fearful of snakes in the long grass.

The cemetery is still in use and there are several very recent high quality headstones. No recordings of individual graves was undertaken on the day because of the snake danger and because it was extremely difficult to see even graves with crosses. It was also agreed that a plan of how to approach the task of gathering information needed to be prepared first.

The graves can be described as follows:

- Marked with headstones with names
- Marked with headstones/cross with no names
- Discernable as mounds or depressions but otherwise not marked
- No visible evidence, relying entirely on oral knowledge / archival information.

Only the first three categories could be seen during the CWC inspection. Visibility was poor due to long grass.



Two marked graves in cemetery

Relevant koori oral history/ cultural knowledge

Known burials

'.....The Harrison's are all along one section. My daughter is here she was a Harrison. Apparently Uncle Cec was buried here, that was dad's brother. I'd like to see my father's grave marked; he was 'Jack Little'. My grandmother Eliza Penrith is there too. Thomas graves are all along down in the trees on the south side. See, families are buried together, husbands, wives and their kids.' Harold Harrison 23.2.2011

'.....My father is buried at Wallaga Lake, his name was Les Mongta. Bob Andy is buried at Wallaga Lake too, they called him 'Gorry'. Mary Ellen Andy nee Piety is buried at Wallaga. She was a midwife. I went to both of their funerals, so I know where they are.....' Lionel Mongta 23.2.2011.

'.....King Merriman is buried at Wallaga and so is his wife Narrelle. Pam's mother and father are there too.....' Harold Harrison 23.2.2011.

'....My family are buried in one section of the Wallaga Lake Cemetery. Some of the graves in the cemetery are very shallow.....'. Iris White 7.3.2011.

Unknown burials

'.....There would be that many people buried here even before we became citizens, the graves go right down to the lake, almost to the lake. There use to be graves up near the preschool, behind my place and also near where there use to be a row of houses in the 30s..... They also buried bags of bones inside the white fence line, inside the cemetery. I don't know who those people are. That was in the 80s, Ted Thomas knew about them ...' Harold Harrison 23.2.2011

'.....We lived next door to the post office here at Wallaga, that's where they had the bags of bones stored for a long time. Late 80s that must have been, Uncle Ted knew about it. They had 20 chaff bags of bones that they buried here at the Wallaga Lake Cemetery. The couple of skulls I got off the dogs had bullet holes clean through the middle of them. Apparently they came from Mystery Bay, Gulaga, Mumbulla they came from everywhere. People don't talk about it, but it happened around here too - at Wallaga. There was a family of six living on Snake Island and some cattle went missing. The owner caught them one day and so he hung up a bullock and laced it with strychnine and waited until the family came back, that's how they did it.....' Eric Naylor 23.2.2011.

History association

'... We used to come from Wooragee, outside of Nowra, come down and get a letter from the police to say we would come for 5 hours, we'd hand the letter to the manager at 9am when they opened the gate. In that 5 hours we'd pick up Percy Thomas and go across the Bridge, 14 kids, we'd all fit into

the car, make a fire, cook mussels and bimbullas. When we came back to Wallaga to drop we'd come to the cemetery to visit my grandparents grave. My grandparents are buried here. My ancestors are from Quaama, Dry River. Eliza Penrith was my grandmother.....' Harold Harrison 23.2.2011

'.....Dick Piety use to be the undertaker at the Wallaga Lake Cemetery. I remember seeing a scar tree in the area, it had a diamond scar marking a grave, a traditional grave, so people were being buried at Wallaga a very long time ago.....' 23.2.2011 Lionel Mongta.

Management

'..... It should be respected more, for our ancestors. I'd love it if this place was cleaned up. You get a beautiful view if they cleaned it up and put some crosses. If we had a caretaker to maintain it, when the grass gets too long, then give it a mow. It should be an Aboriginal Caretaker really. It is their family here, see everyone is connected. Harold Harrison 23.2.2011

'.....Every funeral time I see people walking over people's grave. I see them walking over dad's grave and my grandparents, they don't know what they are doing, but it hurts me inside. I'd like to see my father's grave marked, 'Jack Little' so people would know that was my father, how old he was, when we was buried [in the 70s], and then they could *walk around it*. They should mark each grave. Everyone would like to see the names of their ancestors to respect when they were born, when they pass away, then they know that when they die too they would find peace because they too will be respected. It would make me feel happier knowing I'd be buried in a beautiful place. This is not always a sad place, it can also be a happy place, I will end up here too you know. I will meet all me family. I don't know where they will put me, it's a toss up see mum is in Nowra, dad is here at Wallaga Lake, my daughter is here, Hazel Harrison, Shirley's sister she is here, my grandparents are here. I don't care cause I'll be so happy to go onto the other side where there is no hate, I'll wander back to my culture again, back to mother earth.' Harold Harrison 23.2.2011

'.....Remember that some of the piles of dirt don't mark actual graves, they are the dirt taken out of graves, next to the piles....I don't want to be buried here, the way it is now is bloody awful....' Eric Naylor 23.2.2011.

'.....many times in the past people have cleaned up the cemetery – the problem is the job is never done on a regular basis.....when the CDEP was in operation, they kept it clean, but now, now they need something that is ongoing.....' Lionel Mongta 28.3.2011.

SIGNIFICANCE ASSESSMENT:

The cemetery and the burials within and outside it are of the highest social significance, as they represent the resting places of the relatives of people living at Wallaga Lake and in the wider community.

The cemetery and the associated records are of very high historical significance as a repository of information relating to Aboriginal life on the Wallaga Lake station and after the station closed.

SITE CONDITION:

The condition of the cemetery as a whole is very poor, having not been maintained for many months. Many of the individual graves are also in very poor condition. Many graves are not marked or are not even visible their location relying entirely on people's memories. Because the location of all existing graves is unknown, subsequent graves are being placed on top of older ones.

The condition of graves outside the cemetery is unknown as their location is unknown

THREATS:

The integrity of the cemetery is under considerable threat due to lack of maintenance of the grounds and the graves.

Lack of information about the location of existing burials means that new burials may impact on older burials, resulting in a cemetery that is unsustainable and chaotic.

Individual graves are threatened by lack of general maintenance which makes it difficult to access and maintain/repair individual graves. Unmarked graves are under great threat from loss of oral knowledge regarding their location and therefore of being damaged.

The integrity of the cemetery is also threatened by the absence of any records of burials held by the LALC or of any map showing their location.

REFERENCES:

Goulding M and Waters K 2005 Eurobodalla Aboriginal Cultural Heritage Study South Coast New South Wales. Report to Eurobodalla Shire Council.

National Library of Australia – image collection.

Outcomes and management recommendations:

- Preliminary investigation demonstrates that the cemetery contains graves from the late 1800s to the present day, of which many are either unmarked or are invisible. The LALC appears to hold no records of graves in the cemetery.
- The Wallaga lake community wish to improve levels of maintenance of the cemetery and also to find out who is buried in the cemetery and where they are buried. Information is also wanted about burials outside the cemetery. The LALC has some funding and some preliminary oral

history research has commenced, but this does not identify the locations of the graves. A list of burials has been obtained from the Moruya Historical Society and this has been combined with the oral history list (see Appendix 3)

- A project involving substantial archival research, Aboriginal consultation and specialised Ground Penetrating Radar research is recommended to obtain accurate and detailed information on the cemetery. Archival research into the records of the Aborigines Protection Board is recommended.
- Maintenance of the cemetery, specifically cutting the grass is an urgent priority to demonstrate respect for the ancestors and also to enable access for research. The grass cutting should not be with a ride on mower as this may damage unmarked graves. Whipper snipping is the preferable approach.
- Appendix 5 outlines an approach for undertaking research on the graves and for using the information for the memorial wall

SECTION THREE: Summary of recommendations, actions and priorities

This section outlines report recommendations based on research outcomes. Agency / organization based actions are listed according to heritage places visited and community and environmental priorities are noted.

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

CWC project places	Outcomes and recommendations	Agency / group responsible
Durras Beach Cave	Not visited – see appendix two.	Batemans Bay LALC, DECCW and Shoalhaven City Council.
Durras Lake reburial.	Not visited – see appendix two.	Batemans Bay LALC and DECCW.
Batemans Bay, Thomson's conflict.	Not visited – see appendix two.	Batemans Bay LALC and ESC.