Aboriginal people lived in harmony with the environment and lived in towns and camps covering areas, which they travelled for hunting and gathering. Aboriginal people today retain a strong attachment to their environment through their land and culture. Many could be significant to particular Aboriginal communities as they provide a direct link with their traditional culture.

The Yuin area is made up of many language groups, including the Dharumba, Djirringanj, Djuwin and Deua. Aboriginal people inhabited the Yuin area geographically divided by clan groups living by the sea, the ‘Katungal’ or ‘Guthaga’ meaning sea, along the Shoalhaven River to the Victorian border. The Yuin area is also geographically divided by clan groups living by the sea, the ‘Katungal’ or ‘Guthaga’ meaning sea, along the Shoalhaven River to the Victorian border. The Yuin area is also geographically divided by clan groups living by the sea, the ‘Katungal’ or ‘Guthaga’ meaning sea. The Yuin area is also geographically divided by clan groups living by the sea, the ‘Katungal’ or ‘Guthaga’ meaning sea.

Aboriginal people have occupied the south coast region of NSW for tens of thousands of years. Many recorded and unrecorded archaeological sites exist throughout the Eurobodalla Shire, which is of special significance to Yuin people. These sites and places held a spiritual focus and were the custodianship of Aboriginal people, which was passed on through generations. They held the remains of traditional (pre-contact) and historic (shared history) occupation by Aboriginal groups, including the Dharumba, Djirringanj, Djuwin and Deua. Aboriginal sites and places are landscapes and environments which they travelled for hunting and gathering. Aboriginal people today retain a strong attachment to their environment through their land and culture.

Aboriginal Cultural associations across the Eurobodalla Shire today reflect past practices. Spiritual links still exist and Aboriginal sites are still used today. However, past practices can no longer continue to be important to local Aboriginal people. Traditional Aboriginal knowledge of land and plants is held by Aboriginal families across the Eurobodalla Shire. Many of these heritage objects will not be known until the site is recorded within the Eurobodalla Shire boundary.

Aboriginal sites are the physical remains of a unique group of people who created a cultural landscape across 40,000 years. There is evidence of this everywhere, in rock art, stone tools and artefacts. Archeological sites where the significance to Aboriginal culture. These sites and places contain one or more Aboriginal relics or a combination of cultural landscape features, including cultural landscape features, including cultural landscape features, including cultural landscape features, including cultural landscape features.

The DEC consults regularly with Aboriginal communities to ensure that as many Aboriginal sites are protected as possible. The Aboriginal Heritage Information Management System (AHIMS) of the DEC maintains a register of recorded Aboriginal heritage sites across NSW within the Aboriginal Heritage Information Management System (AHIMS). The register holds approximately 47,000 Aboriginal sites (source Gary Currey DEC March 2006) of which 1,500 are recorded within the Eurobodalla Shire boundary.

The number of sites being registered is increasing as a result of improved ability of the community, consultation with Aboriginal people, the increasing recognition and protection works. The Minister for the Environment may declare a site an ‘Aboriginal place’ when it is of special significance to Aboriginal culture and heritage. The kinds of place-based matters or reasons that can be declared as significant to Aboriginal culture and heritage. The kinds of place-based matters or reasons that can be declared as significant to Aboriginal culture and heritage. The kinds of place-based matters or reasons that can be declared as significant to Aboriginal culture and heritage. The kinds of place-based matters or reasons that can be declared as significant to Aboriginal culture and heritage.

Aboriginal sites and places are fragile and subject to weathering and natural erosion. You can help protect them by following these guidelines:

- avoid touching the site with your hands or feet;
- do not try to re-groove the site;
- leave any artifacts, vegetation or rocks as they are;
- take your rubbish with you.

Aboriginal sites and places are dynamic as they change over time. The protection and preservation of Aboriginal sites and places is essential for the survival of Aboriginal culture and heritage. The DEC consults regularly with Aboriginal people about Aboriginal sites and Aboriginal culture so that the opportunity to be involved and consulted in the conservations of their heritage is maintained. The kinds of place-based matters or reasons that can be declared as significant to Aboriginal culture and heritage. The kinds of place-based matters or reasons that can be declared as significant to Aboriginal culture and heritage. The kinds of place-based matters or reasons that can be declared as significant to Aboriginal culture and heritage. The kinds of place-based matters or reasons that can be declared as significant to Aboriginal culture and heritage.

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Aboriginal Heritage in the Eurobodalla

Open Camp Sites
These sites are mostly surface scatters of stone, sometimes associated with rock art. Aboriginal people have shown them to have significant scientific and cultural value. It is important that artefacts are not removed from the position in which they are found.

Scattered Trees
Scarred trees are becoming rare in New South Wales as the trees decay and fall over or are burnt. Aboriginal people caused scars on trees by removing bark to make canoes, containers, shields and to build temporary shelters. They also cut toeholds in trees to make them easier to climb and allowed them to use the tree as a lookout, hunt for possums or beehives or cut bark higher up in the tree. These trees are still significant to particular Aboriginal groups.

Advice on the preservation of these relics may be obtained from the Department of Environment and Conservation.

Ceremonial Grounds
These are sites where initiation ceremonies, marriage alliance ceremonies, tribal meetings, and other important social functions were held. They are places of great significance to Aboriginal people. Some Boranup sites, which hosted one or two raised earth rings, were used for male initiations.

Aboriginal Reserves and Missions
Aboriginal Missions or reserves are important places to Aboriginal people. Although Aboriginal people were often moved to reserves by force and were restricted by harsh regulations and often insensitive white overseers, the reserves became home to many people, where their families were born, lived and died. Historic cemeteries at many reserves are still cared for by the local Aboriginal community, even if they no longer live at the reserve.

Burial Sites
A variety of methods to dispose of the deceased were used depending on particular practices of different groups. Aboriginal people were amongst the first people to cremate their deceased. Some cremation sites in New South Wales are known to be 38 000 years old. Burials in rock shelters, middens, camp sites, sand dunes, boorooloos and burial grounds are common in New South Wales. Burials may be marked by stone arrangements, carved trees or other features.

Occupation Sites
These are places with evidence of past habitation. They include stone tools, fireplaces and occasionally food remains such as shells, bones and plant seeds.

Shell Middens
These sites occur on the coast and along the edges of rivers and lakes to both coastal and inland zones. A midden is a deposit composed of accumulations of edible shellfish. It may also contain fish and animal bones, stone tools and ritual and ceremonial materials. These remains show how Aboriginal people used the surrounding habitats.

Rock Shelters With Archaeological Deposit
In outcrops of rock such as sandstone or granite, overhangs may have one or two types of shelters. Aboriginal people lived in them, foraging, hunting, and making and using stone tools and other items. Discarded tools and food remains become part of the deposits. Archaeologists can excavate these deposits in order to study the patterns of Aboriginal life. Their scientific value when undisturbed is high.