NSW Southern Rivers Catchment Management Authority
Djuuwin Women's Perspectives on the Moruya Deua River Catchment

Research undertaken by
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WARNING

Contains reference to people who have passed away: text and images.

FRONT COVER IMAGE

NERELLE, PRINCESS MORUYA TRIBE 1880. Original negatives taken by Charles Kerry in 1880. Reproduced with permission from the State Library of Victoria; accession No: H20918/21 / Image No: a15112.

DISCLAIMER

Information contained in this report was understood by the authors to be correct at the time of writing. The authors apologise for any omissions or errors.

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Acknowledgements

This report acknowledges that Aboriginal people with historical and cultural links to the land and waters across the Moruya Deua River Catchment share a common concern for the condition of the natural environment. Whilst some of these links are generations old and some more recent, the participation of Aboriginal community members in natural resource management is vital for the health of the land and waters and the well being of the community.

My special thanks to the following Djuuwin women who participated and gave of their time and experiences of the Deua River; my sister Kerry Boyenga, Iris White, Aunty Daught (Deanna Davison), Loretta Coppin, Heather May, Linda Carlson, Vivienne Mason, Lynnette Stewart, Aunty Eileen Hampton, Doris Moore, Michelle Davison and Cheryl Davison. Author and resident of the catchment Jackie French kindly allowed us to visit significant places along Majors Creek, otherwise inaccessible. Thank you for sharing your local knowledge with us.

I would respectfully like to acknowledge those who have passed away, who gave of their time and knowledge so freely to keep our culture alive. They include but are not limited to, my grandmother Ursula Rose Connell, my mother Patricia Jean Ellis, Mary Duroux, Aunty Linda Cruse, Ann Thomas, John and Ailsa Mumbler and many more too numerous to name. Mary Duroux confirmed the women's stories of the Deua River, in particular Bakers Flat site, and passed on knowledge of cultural practices and ceremony as they related to the Deua.

Thank you also to Susan Dale Donaldson for her dedication to the project, to Sue Feary for her research into the archaeology across the catchment, to Sonia Bazzacco for working on the funding opportunities and Krystal Foran and Kerry Boyenga who assisted with the background research. The team has been supported by SRCMA Catchment Officer Aboriginal Communities Karen Lee, who made herself available when required. Doug and Helen Coreau allowed us to use Katinya Educational Centre, located within the catchment area. Thank you.

It is worth noting that the Djuuwin Women's Lore Council (DWLC) is no longer registered as an Aboriginal Corporation because the members did not wish to be bound by Government regulations. Like in the past, Djuuwin women have regained the freedom to hold women's cultural activities without having to provide in-depth reports and continue undertaking cultural teachings and learning at their own discretion. Djuuwin women do not divide the community into separate groups of children, youth, men and/or women, the family unit including the extended family is considered the prime focus. For any issues in the Aboriginal community to be dealt with successfully in the community the focus must be the entire family unit.

Patricia Ellis

Executive summary

To date, Aboriginal women's cultural knowledge relating to the Deua Moruya River Catchment has not been adequately recorded and as a result Aboriginal women's cultural knowledge of and attachments to the Deua Moruya River is not reflected in the management of the river and broader catchment. This historically derived imbalance is not unique to this area and is not surprising given a great majority of the relevant historical information was recorded by non-Aboriginal men and on the rare occasion by Aboriginal men. Understanding the management of natural resources from women's perspectives and giving consideration to the broader historical, social and cultural context, allows for greater understanding and recognition of Aboriginal cultural value systems.

Initiated by the Southern Rivers Catchment Management Authority (SRCMA) in response to concerns raised by Djuuwin women, the Djuuwin Women's Perspectives on the Moruya Deua River Catchment Project aims to address historical gaps by identifying an approach for the ongoing identification and management of Aboriginal cultural heritage across the catchment in time for the development of the Moruya Deua Catchment Health Plan.

The project research team comprised local Koori woman Patricia Ellis and anthropologist Susan Dale Donaldson with a major contribution from archaeologist Sue Feary. Krystal Foran and Kerry Boyenga assisted with historical background research, natural resource planner Sonia Bazzacco advised on funding opportunities whilst Karen Lee from the SRCMA assisted with the mapping, helped organise the cultural camp and liaised with the NSW OEH.

This project has enabled an extensive amount of archival material to be located, collated and combined with known archaeological information and previously recorded oral histories about the catchment. Following background research, a women's culture camp was held to document and transmit relevant cultural knowledge amongst participants. A limited amount of additional community consultation was also held, as was an opportunistic visit to a private property in the upper catchment to view sites of significance.

This report should be viewed as a historical narrative combined with *some* contemporary women's perspectives on cultural heritage management, rather than a broadly consulted and participatory process. This report is not about Aboriginal women's business it is about giving Aboriginal women a voice and it is this voice that has led to the collation of cultural heritage values associated with the Moruya Deua River Catchment.

Djuuwin women's cultural connections to the Moruya Deua River catchment relate to gender specific mythological story places created in the dreamtime era, and are expressed through their desire to be on country, to reconnect with culture and kin and share their cultural knowledge with other women. Women are the primary carers of women's cultural places, and their ongoing role as custodians of the land and waters is expressed in their concern for the future management of the natural resources and cultural heritage values. Because Aboriginal ontology broadly and geographically conceptualises nature and culture and does not isolate elements across the landscape, the Aboriginal women's perspectives, aspirations and cultural roles documented in this research report, have been integrated to ensure the complexity of cultural values is encompassed.

Many layers direct the management of the river and catchment, including statutory principles and the constantly shifting localised cultural, social and economic contexts. By documenting cultural values and community aspirations from a koori woman's perspective, a number of key opportunities and pathways for Aboriginal men and women's involvement in natural resource and cultural heritage management across the catchment have emerged. Some examples of these opportunities are:

- Cultural maintenance opportunities
  - Cultural camping / oral history collection / sharing stories
  - Basket and net weaving / canoe building
  - Spear / fish hook and line making
  - Fishing and seafood gathering, preparing and consuming
  - Collection and preparation of bush foods and medicines
  - Checking important cultural places are in good condition

- Establishment of a catchment based ranger group
  - Pest eradication
  - Hazard Reduction / fire fighting
  - Flora and Fauna surveys and revegetation work
  - Cultural Heritage Protection / site registration

- Use of Aboriginal-Owned Lands
  - Development of Plans of Management
  - Undertake CH&NRM on Aboriginal lands and adjoining portions.

Key recommendations of this report aim to support the ongoing participation of Aboriginal people in the management of the catchment, along with the development of opportunities enabling Aboriginal people access and use of culturally relevant places and resources. Moreover, given the protection of the identified tangible cultural heritage values is considered equally important as maintaining and transmitting intangible cultural values, the registration of previously recorded archaeological sites across the catchment is imperative. The development of a ranger group has the capacity to address each of these primary aims, particularly if implemented in conjunction with the raft of available planning tools such as the development of a Culturally Sensitive Landscape Layer in council Development Control Plans and consideration of this information when revising relevant National Park and State Forest Plans of Management. Other recommendations relate to LALC and privately owned lands, as well as sharing cultural values as a way to improve the general publics understanding of the catchment.

Overall, the researchers have found the naturally occurring boundaries of the catchment to align with cultural affiliations to a greater extent than say LALC or LGA boundaries, making the catchment an ideal basis for a cultural investigation. This catchment-based approach to cultural research is a first for this region and possibly the state. It is hoped that the report be used to attract funding and to guide the development of sustainable and culturally appropriate natural resource and cultural heritage management programs across the catchment, as guided by female Aboriginal custodians.

SECTION ONE: background of project and description of catchment

Project outline and approach

Aboriginal women's cultural knowledge relating to the Deua Moruya River Catchment has not been adequately recorded to date and as a result Aboriginal women's cultural knowledge of and attachments to the Deua Moruya River is not reflected in the management of the river and broader catchment. Accordingly, the aim of this project is to identify cultural heritage values associated with the Moruya Deua River Catchment, as relevant to female Aboriginal custodians, and to identify a culturally appropriate approach for the ongoing identification and management of Aboriginal cultural heritage across the catchment. This project has also enabled an extensive amount of archival material to be located, collated and combined with known archaeological information and previously recorded oral histories about the catchment.

Research done elsewhere in NSW, particularly that done by Dennis Byrne and Maria Nugen in the mid north coast[1], has shown that combining the three sources of information – archaeological, written and oral and is a powerful tool for demonstrating Aboriginal people's cultural links and ongoing connections to land and sea country. The method of layering multidisciplinary fields of expertise across the scope of a naturally occurring river catchment, not been done in relation to Aboriginal cultural heritage in this region before.

- Firstly, archaeological reports and heritage site registers relevant to the catchment were reviewed. This information is important for demonstrating scientifically, such matters as antiquity of occupation by Aboriginal people, changes in resource use over time, type of technology used and the like. Of course, the archaeological record is incomplete, as many items simply do not preserve.

- Secondly, historical and ethnographic records were reviewed and collated. By utilising ethnological and historical data to understand the archaeological evidence, the cultural factors affecting subsistence are discernible.

- Thirdly, Aboriginal oral history collections dating back to the 1960s were reviewed. These oral histories offer a rich and dynamic form of self-representation and in most part support the findings in the archaeological and historical review.

- The project also incorporated community consultation and participation. A Djuuwin women's culture camp was held to document and transmit relevant cultural knowledge and to seek advice on cultural heritage management options, as relevant to female custodians of the catchment. A single opportunistic field trip was also undertaken to Majors Creek and a number of other individual consultations were undertaken.

Given the low attendance rate at for instance the cultural camp, the project consultation phase is not to be considered thorough / broad. Subsequently, this report should be viewed as a historical narrative combined with some contemporary women's perspectives on cultural heritage management.

[1] Byrne and Nugent 2004

Participants in one or more of the consultation processes include Deanna Davison, Iris White, Michelle Davison, Cheryl Davison, Kerry Boyenga, Loretta Coppin, Heather May, Linda Carlson, Vivienne Mason, Lynnette Stewart, Aunty Eileen Hampton and Doris Moore.

It is anticipated that the research undertaken during the course of this project period will contribute to the CMAs internal catchment management planning processes, to the development of the Eurobodalla Shire Development Control Plan and other planning tools used by NPWS and SF.

Description of the Moruya Deua River Catchment

The Moruya Deua River Catchment covers 1,550 square km of rugged mountain ranges west of Moruya, NSW. The catchment encompasses rainforests, wet and dry sclerophyll, dune systems, swamp complexes and an estuarine system. The Deua River winds 80km from Hanging Mountain to the ocean at Moruya Heads, changing its name to the Moruya River at Kiora, 20km from the mouth. Water feeds into the Moruya – Deua River via numerous named and unnamed creeks including the German, Running, Dry, Jillaga, Georges, Little Conn, Conn, Right Hand, Parsons, Left Hand, Curmulee, Limestones, Wyanbene, Beamer, Wild Cattle, Falls, Wheel, Woolla, Mulway, Reedy, Moodong, Oban, Stockyard, Neringla, Telowar, Bettowynd, Frogs Hole, Mudmelong, Majors, Bains, Oaky, Araluen, Sawpit, Bells, Bald Stoney, Little Oaky, Big Oaky, Pigeon, Nosebag, Spring, Merricumbene, Dry [#2], Sawpit [#2], Kennys, Coopers, McGregors, Knowles, Badgerys, Daleys, Oulla, Donovan, Burra, Coondella, Diamond, Donalds, Mungerarie, Wamban, Spring, Golden, Dwyers, Candoin, Dooga and Ryans Creeks.

The catchment encompasses a great diversity of vegetation, geology, landforms and soils. All these environmental variables have had an influence on the way Aboriginal people used, occupied and managed the area. The dry forests of the rugged mountain ranges in the upper catchment would have offered very different challenges and opportunities to Aboriginal people when compared to the flat, well watered and resource rich estuarine landscapes of the lower reaches of the river. Some 60% of the catchment is composed of rugged mountains up to 1,000 metres high, 30% is composed of undulating hills, and 10% is flat coastal plains (Eurobodalla Shire Council, 2000).

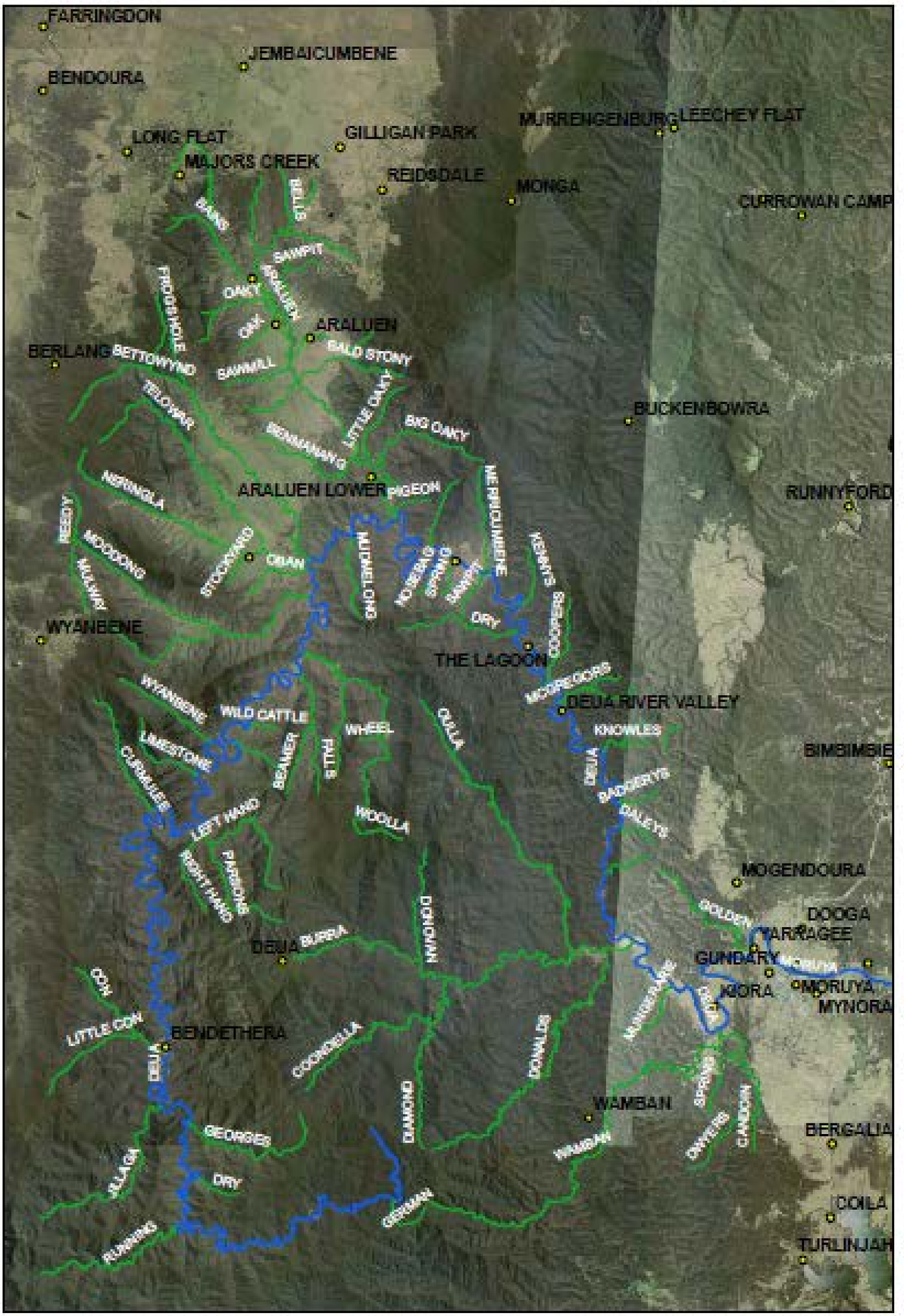

Figure 1: Moruya Deua River Catchment. Source: Southern Rivers CMA

Figure 2: The upper Deua catchment. Source: http://kingshwytodiscovery.com

The majority of the catchment is still naturally vegetated, because there has been only limited development since white settlement. This has been due primarily to the inaccessibility of the mountainous terrain of the coastal ranges, making it unsuitable for agriculture.

Most human impacts are confined to the lower catchment around what is now Moruya, and the flatter sections of the Araluen Valley in the upper catchment, both being first settled by white people in the 1830s. Early white settlers built roads, cleared forests and filled in swamps to cultivate the soil and raise livestock and carry produce to markets. These two areas were linked by construction of the Shoebridge Track in 1836, which almost certainly followed a traditional Aboriginal route.

The discovery of gold at Araluen in the1850s had a major impact on the river as sediment from alluvial mining and dredging flowed downstream and silted up the river. The Moruya township was proclaimed in 1885 with the rich alluvial flats immediately surrounding the estuary progressively cleared for agriculture, dairy and beef production before and after proclamation. Settlement extended upstream from Moruya, alongside the river, producing the distinctive vegetation pattern visible today (Figure 3).

Figure 3: Historic vegetation clearing along Deua River

Apart from extensive historic and current logging of some of the forested sections of the catchment and small-scale agriculture at Bendethera, there was minimal development in the upper and central catchment areas. However, by the 1880s, cavers had found the karst landscapes in the limestone areas, at Wyanbene, the Big Hole and Bendethera caves. The cave areas were protected from 1897 and in 1979 Deua National Park and Badja Swamps Nature Reserve were declared. There have been numerous additions to the national park system and today most of the catchment is now within Deua and Monga National Parks.

Current Management arrangements

Management arrangements across the catchment are led by a number of key organizations at all levels of government. Roles and responsibilities are determined by various statutory requirements, strategies and plans, as outlined below.

The **NSW Two Ways Together** is a 10-year plan (2003- 2012) that outlines ways for Aboriginal people and the government to work together through partnerships. It commits the NSW Government to work with Aboriginal people to lessen and remove social disadvantage and to ensure all citizens of NSW share in the benefits the state has to offer. The Plan establishes ways to make sure that Aboriginal people have a strong voice in planning and deciding how their needs and aspirations are met. Seven priority areas were identified through consultation with Aboriginal people who said these areas were the most relevant to their lives and future well-being, these being health, housing, education, culture and heritage, justice, economic development, and families and young people.

The two key pieces of legislation for the management of water in NSW are the *Water Management Act 2000* and the *Water Act 1912, administered by the* **NSW Office of Water**. The object of the *Water Management Act 2000* is the sustainable and integrated management of the state's water for the benefit of both present and future generations. The *Water Management Act 2000* is based on the concept of ecologically sustainable development – development today that will not threaten the ability of future generations to meet their needs. The Act recognises that:

- the fundamental health of our rivers and groundwater systems and associated wetlands, floodplains, estuaries has to be protected
- the management of water must be integrated with other natural resources such as vegetation, soils and land
- to be properly effective, water management must be a shared responsibility between the government and the community
- water management decisions must involve consideration of environmental, social, economic, cultural and heritage aspects
- social and economic benefits to the state will result from the sustainable and efficient use of water

The **South Coast Regional Strategy 2006 – 2031** was devised by the NSW Government Department of Planning to guide the development of new Local Environment Plans [LEP] and Development Control Plans [DCP] for a number of local governments including the Shoalhaven and the Eurobodalla. LEPs and DCPs will in turn guide future developments across the region.

One of the identified regional 'environmental' challenges, to improve the understanding of Aboriginal Cultural Heritage values and to be able to incorporate this information into land use planning and natural resource management processes, is complemented by the strategy to ensure that Aboriginal heritage values are protected and that development in significant cultural landscapes is limited [NSW 2007: 5, 9]. An identified outcome is to identify and map Aboriginal cultural heritage to assist in the conservation and maintenance of Aboriginal cultural heritage amidst the predicted urban growth and development. Actions outlined include:

- Councils are to ensure that Aboriginal cultural and community values are considered in the future planning and management of the local government area;
- The Department of Planning and Councils will review the scope and quality of the existing statutory lists of heritage items and ensure that all places of significance are included in the heritage schedules of local environmental plans;
- The cultural heritage values of major regional centres [i.e. Batemans Bay] and major towns [Moruya, Narooma], which are to be the focus of urban renewal projects, will be reviewed with the aim of protecting cultural heritage;
- Local environmental plans will include appropriate provisions to protect coastal towns, along with associated natural and cultural landscapes. The aim will be to protect conservation Aboriginal values, amongst other things, to reinforce with economic value for tourism.

The **2007 Southern Rivers CMA Catchment Action Plan (CAP)** is required under the *NSW Catchment Management Authorities Act 2003* which ensures Catchment Management Authorities (CMAs) are responsible for NRM in their catchment, including investment in management activities, native vegetation protection, water management and community engagement.

The Catchment Management Authority Catchment Action Plan (CAP), which incorporates other plans relating to the catchment such as estuary management plans, aims to achieve long-term sustainable environmental management throughout the catchment. The (CAP) states that one of its guiding principles is that natural resource management must light a path towards reconciliation between Aboriginal values and those of other Australians. More specifically, Target C3 states that "... from 2006 indigenous communities will be better engaged in natural resource management planning and resources and opportunities as "Care for Country" are increased." Other targets in the CAP detail the commitment to partner with Aboriginal communities to protect sites of cultural significance and develop and implement natural resource management enterprises. Examples of activities that would support this target includes cultural heritage mapping protection, and Aboriginal aquaculture strategy and restoration programs. Also included are capacity-building measures such as natural resource management training and education programs.

In summary, as relevant to this plan, the CMA CAP targets include:

- Management target C3: From 2006 indigenous communities will be better engaged in natural resource management planning and resources as opportunities to "Care for Country" are increased.

- Management target C4: By 2016 there will be an increase in community awareness, knowledge and skills in relation to natural resource management and an increase in the adoption of practices that improve natural resource outcomes.

- Biodiversity target 1: By 2016 there will be an improvement in native vegetation condition and an increase in connectivity and extent.

- Management target B5: By 2016 vertebrate pest species will be controlled in key locations.

- Management target B6: By 2016 priority weed species will be controlled in key locations.

- Water catchment target: By 2016 river and water body health will be maintained or improved in priority stressed river sub-catchments and priority high conservation value rivers.

- Water management target W5(a): By 2016 an additional 2000ha of riparian vegetation will be managed for improved riverine ecosystem condition.

- Water management target W5(b): By 2016 streambed and bank stability over 150 km of priority watercourse will be rehabilitated and protected through the construction of a minimum of 50 streambed and bank control structures.

- Coastal and Marine Targets: By 2016 the condition of coasts, estuaries and the marine environment will be maintained or improved through active management, best management practice and strategic research.

- Management target CM1: By 2016 the condition of coastlines will be maintained or improved through the development and implementation of natural resource management plans.

- Management target CM2: By 2016 the condition of estuaries will be maintained or improved through development and implementation of natural resource management plans (including estuary management plans).

- Management target CM3: By 2016 best management practices will be developed and adopted by aquatic/marine industries.

National Parks across the catchment are managed by the **NSW Office of Environment and Heritage** in accordance with the 2006 Far South Coast Escarpment Parks Draft Plan of Management. Far South Coast Escarpment Parks include Monga NP, Deua NP, Gourock NP, Wadbilliga NP and Badja Swamps NR all across the upper catchment area. Given that Deua and Wadbilliga NP together protect 56% of the Moruya Deua River system, the plan is an important document to consider in this project. The plan acknowledges that parts of the landscape are spiritually, ceremonially and archeologically significant, that some places are associated with gender specific knowledge, whilst other places relate to important post contact history and or are valued for the maintenance of cultural connections to country such as teaching and resource collection places. It recognises that the Deua NP contains a number of locations associated with bush food and medicine.

Giving consideration to these acknowledgements, the plan aims to protect cultural heritage values including sacred, sites, special places, and cultural stories and the ability to re-connect with this heritage and provide opportunities for cultural use and cultural renewal by Yuin people by facilitating the transfer of cultural knowledge, customs and stories, ceremonies and other cultural practises. Overall the plan encourages Yuin people to continue cultural practises and maintain knowledge specific to the parks [2006: 14 – 15].

More specifically, the 2006 draft plan of management for the South Coast Escarpment makes note of the preparation of a 'wild resource use policy' specific to the park; it encourages a traditional knowledge / naming project 'to capture surviving traditions, place names, knowledge, skills, customs, practises and beliefs' associated with the park and aims to support the ongoing participation of community groups in the management of the parks [2006: 90].

Plans of Management direct the future management of lands. It is important for the Aboriginal community to have a say when each plan is reviewed or updated to allow for the incorporation of Aboriginal perspectives. The inclusion of Aboriginal views in existing plans, in relation to cultural heritage and natural resource management varies across the Region, in part reflecting the changes in the government's understanding and appreciation of Aboriginal cultural heritage and the aspirations of the Aboriginal people to be directly involved in the management of their traditional lands. Key aspects of existing plans of management for public lands across the Region, in relation to cultural and natural resource management have been summarised below.

State Forests across the catchment are managed by the **NSW Department of Primary Industry (Forests NSW)**. State Forests within the catchment include Moruya, Wandera, Mogo, Buckenbowra, Bolaro near the coast and Tallaganda west of Majors Creek.
As a result of the RFA, State Forests have the potential to assist the local Aboriginal community by engaging them in the following areas:

- Training and employing Aboriginal work crews to undertake hazard reduction burning and fire fighting across State forests in the southern region;
- Planning works for NRM;
- CH protection;
- Provide rangers with maintenance works and associated training;
- Identify joint management lands in FMZ 1, 2 and 3a;
- Assisting work crews to complete for future contracts in areas such as track maintenance and recreational site improvements;
- Assess private forested lands (aboriginal owned) for forestry potentials, including mapping and an estimation of income that could be generated from forestry pursuits;
- Assisting work crews to compete for future contracts; and
- Apply for community services funding with Forestry NSW for cultural mapping for planning purposes.

NSW Department of Primary Industry (Fisheries and aqua culture) operates under the *Fisheries Management Act 1994* (the Act), which relates to the management of the fishery resource in NSW. A number of sections of the Act provide for the making of regulations to support the Act and ensure that its various provisions operate to their fullest extent. In recognition of Aboriginal peoples' cultural fishing needs and traditions, several significant Act amendments commenced in early 2010. They included:

- Extending the objects of the Act to now explicitly recognise the connection Aboriginal people have with the fisheries resource;
- The addition of a definition of Aboriginal Cultural Fishing to enable Aboriginal people to take fish or marine vegetation for cultural fishing purposes;

- The establishment of the Aboriginal Fishing Advisory Council (section 229) to ensure that Aboriginal people play a part in future management of the fisheries resource;
- Specific provisions under Section 37(c1) of the Act for issuing authorities for cultural events where fishing activities are not consistent with current regulation. This provision caters for larger cultural gatherings and ceremonies.
- Aboriginal persons becoming exempt from paying a recreational fishing fee under 34C of the Act.

The *Marine Parks Act 1997* provides the legislative framework for the establishment and management of the **Marine Park Authority (MPA)** and marine parks within NSW. The MPA reports jointly to the Minister for the Environment, and the Minister for Primary Industries. However, the day-to-day management of marine parks is overseen by the MPA and the Minister for Primary Industries. The *Marine Parks Act 1997* currently allows for cultural resource use within marine parks where the activity:

- is undertaken in accordance with the provisions of the *Fisheries Management Act 1994*;
- is permitted by the marine park zoning plan as described within the *Marine Parks (Zoning Plans) Regulation 1999*;
- does not involve targeting protected species; and
- is not contrary to a marine park closure.

The initial stages in the development of a Cultural Resource Use Agreement for the Batemans Marine Park have begun, as recommended by the Batemans Bay Aboriginal Advisory Group. When complete, the agreement will relate to the lower section of the Moruya Deua Catchment including Ryans Creek and Malabar Lagoon.

Many opportunities and restrictions for Aboriginal participation in NRM and enterprise development also exist at the local government level, depending on LEP and DCP conditions. The Moruya Deua Catchment falls within two local government areas, that is, the Eurobodalla and Palerang Shires.

The **2009 Moruya / Deua River Estuary Management Plan** was prepared for the Eurobodalla Shire Council and applies to the estuarine reaches of the Moruya / Deua River and its major tributaries including Wamban, Malabar and Mogendoura Creeks. The plan identifies 'cultural heritage sites', as a significant feature of the catchment [2009:3]. The plan also identifies the impact of erosion on cultural heritage sites along the riverbank, but classifies the matter as a low priority [7 / table C1]. Other important cultural heritage management actions are identified in the plan, including the development of interpretive signage and the repatriation of a scar tree, the former having been achieved.

Under the *Environmental Planning and Assessment Act* 1979 local governments across NSW are required to develop a **Local Environmental Plans** (LEP) – a rule book for development activity across each local government area. The State Government's new Standard Instrument will coordinate and standardise LEPs across NSW, making improvements to the management and protection of Aboriginal heritage. Listing an Aboriginal cultural area as a 'heritage conservation area' in an LEP invokes automatic requirements for consultation with the Aboriginal community when development may affect listed items. To date there is only one 'Aboriginal Items' and no 'Aboriginal Heritage Conservation Areas' listed in the two relevant LEPs, however following research undertaken for the Eurobodalla Aboriginal Heritage Study, twelve Aboriginal Heritage

Conservation Areas form part of the draft Eurobodalla LEP currently being considered by the Department of Planning.

Eurobodalla and Palerang Council' also have **Development Control Plans** to provide guidelines on a broad range of development issues, some of which may be useful in the ongoing management of identified Places of Aboriginal Heritage Significance. Stage four of the Eurobodalla Aboriginal Heritage Study recommended that a specific chapter on Aboriginal heritage form part of Council's DCP to address the concept of culturally sensitive lands (CSL)[2]. Although the new LEP provisions adequately address Aboriginal Heritage Items and specific Places of Aboriginal Heritage Significance, the Department of Planning considers the less tangible spatial and spiritual elements are better addressed in the DCP, which has greater flexibility.

Under the **NSW Aboriginal Land Rights Act**, NSW is divided into Local Aboriginal Land Council regions, each one having Local Aboriginal Land Councils to take care of Aboriginal people's land interests. As detailed in the map below, the Moruya Deua River Catchment falls within the jurisdiction of five Local Aboriginal Land Council regions, although the actual river lies within three. Mogo and Cobowra LALC areas cover the majority of the river system between Con Creek and the Coast, the Bodalla LALC area covers the headwaters surrounding Hanging Mountain, the Batemans Bay LALC area covers the Majors Creek and Araluen Creek whilst the Wagonga LALC area covers Running and Jillaga Creeks.

[2] Barry and Donaldson 2006

Figure 4: LALC boundaries overlain on catchment. Source; Southern Rivers CMA.

SECTION TWO: Cultural Heritage Values of the Moruya Deua River

Aboriginal cultural heritage along the Moruya Deua River Catchment reflect pre-contact and post contact values, which combine to create a significant cultural landscape for Aboriginal men and women today. Travelling routes, scar trees, camping places, mythological story sites and shell middens have retained their ancient values and meaning and can be understood in the context of more recent heritage values such as those associated with the seasonal picking industry, logging, fishing, recreation and the collection of natural resources of cultural significance. Places associated with these themes, for instance, with fishing and cultural teachings, become interlinked with each other over time and form part of the broader cultural landscape along the coast and inland to the mountain ranges. The Moruya River has provided economic and spiritual sustenance to Aboriginal people for thousands of years.

Scale, time and context are all dimensions relevant to the investigation of heritage values. What is important at the family / clan level may not necessarily be of importance at the regional level. Attributed values also vary over time, seasonal cycles and political and social contexts. No less value is attributed to a place as a result of it only being utilised once every winter or even once every decade. The particular tangible cultural attributes of the river relate to the collection of natural resources, from shellfish for food, to reeds for making baskets, to bark for making canoes whilst the intangible values relate to the Dreamtime past, transmission of cultural knowledge and totemic connections.

Who occupied the Moruya Deua River Catchment?

An Aboriginal land tenure system has existed across Australia for many thousands of years. Aboriginal social organization to the Moruya Deua River Catchment, in the past as well as in the present, can be described by different types of groupings including tribal, sub-tribal, clan and linguistic.

On a linguistic level, the study area is associated with the *Dhurga* [Thoorga / Durga] language region which extends between Wallaga Lake, Braidwood and Lake Conjola / Jervis Bay. The Dhurga language is a dialect of a language that existed in a variety of forms including *Dhurga [*Thoorga/Durga], *Djirringanj, Thurumba* or *Mudthung* and *Tharawal*[3]. To the west of Braidwood, the Dhurga language region meets the Ngarigu language region and to the northwest the Gundungurra[4].

The coastal area was tribally affiliated with the *Yuin* (*Murring*) people recorded by Howitt in 1904 as extending from the Shoalhaven River in the north, to Cape Howe in the south and west to the Great Dividing Range. In 1844 Robinson and later Howitt and Mathews, recorded a number of intermarrying groups across the south coast and nearby mountain ranges. They found that the Kudingal [Katungal] 'live by the sea coast by catching fish' and the Paiendra [paien = tomahawk] live in the forest and source food by climbing trees. The Paiendra were also called 'waddymen' by early settlers in reference to their practise of climbing trees in search of game for food[5].

[3] Egloff, Peterson and Wesson 2005.
[4] Eades 1976
[5] Howitt 1904

Within the *Katungal* group smaller named groups have been identified. For instance, the term Moruya was recorded during the early contact period as *Moorooya* [Flanagan 1833], *Moriuaa* [Flanagan 1837] and *Moyoru* [Oldrey 1843] being the name of an Aboriginal group occupying the present day Moruya area[6]. Documentation from the early settlement period indicates the term Moruya means 'black swan', although the Dhurga term for this species is *gunya.* In relation to the origins of the term Moruya, the following was detailed in a 1904 science journal article:

> *'Cobowra now called Moruya: A Petermom Aboriginal native of the Moruya district, who is now 75 years old, states the reason they called where Moruya now stands. Cobowra was, owing to the Moruya River being crossable on foot where the bridge now crosses the river on the main southern road in Moruya. None of the old residents recollect the native name of Moruya…..' 1904: 104*

A further coastal exogamous division was recorded between Cape Howe and the Shoalhaven; the *Guyangal* [guya = south] occupying the southern area between Mallacoota and the Moruya River, and the *Kurrial* [[kurru = north] who occupied the northern area between the Shoalhaven and the Moruya Rivers, including the Braidwood district[7]. It is here that we see how the Moruya River becomes a natural boundary between two tribal divisions. Within the Kurrial division, Howitt found there to be an unnamed clan associated with the Braidwood district[8].

In 1825 Lt Sadlier found there to be two Aboriginal tribes in the Braidwood region, the Munkata and the Alleluen [= Araluen][9]. At that time of Sadliers visit to Braidwood, there were 90 members of the Munkata group and 110 members of the Alleluen group[10]. It has been surmised that the term 'Munkata' derives from the Dhurga word 'Mundaba' meaning tomahawk, which accords with Howitt's description of the mountain dwellers as 'Paiendra [paien = tomahawk]. The term 'Araluen' was recorded in 1904 in the follow way:

> *'…Arralyin: place of water lilies. Previous to the advent of gold mining there were a number of lagoons in the Araluen Valley where the water lilly [nymphea alba] grew freely, and the corns or seeds of which formed a staple article of food with the Aborigines……'. 1904: 104.*

Also recorded during the early contact period was the Aboriginal group named *Kiyora* [Flanagan 1833] or *Kiora* [Oldrey 1842] who occupied territory to the west of Moruya [= Kiora]; the Aboriginal group named *Gundaree* [Oldrey 1842] who occupied territory on the south side of the Moruya River [=Gundary]; the Aboriginal group named *Mullinderry* [Morris 1832] or *Mullandaree* [Flanagan 1833] or *Mulendary* [Oldrey 1843] who occupied the Mullenderre Creek area; and the Aboriginal group named *Dooga* [Oldrey 1842] who occupied the Dooga Creek area. The term *Mokondoora* was also recorded [Oldrey 1842] as a place name, rather than the name of a group of people and refers to the Mogendoura Creek area[11]. Jineroo, Crockbilly, didel, Araluen and Wigwigley are some of

[6] See Robinson 1844, Mathews 1902, Morris 1832, Oldrey 1842 in Goulding 2005. Wesson 2000: 141.
[7] Clark, I.D 2000.
[8] Howitt 1904
[9] Smithson 1994
[10] Smithson 1994
[11] Wesson 2000

the names given to tribal groups across the upper catchment area[12]. These localities are known by the same names today.

A man by the name of Bindelramma / Pindallrama or King Timothy was recorded by Morris as being present at Batemans Bay in 1832 at a blanket distribution. He was awarded a breastplate, which reads 'Timothy Chief of Merricumbene', a location within the catchment. From this we can assume that Merricumbene was a focal place of some cultural importance. Pindallrama later collected blankets at Buckenbowra in 1834; his fate following this encounter is unknown. Another unknown is the precise causes of death and subsequent burial of 80% of the Aboriginal population across the south coast region between 1842 and 1889.

Figure 5: Gorget presented to Timothy Chief of Merricumbene [Edmond O Milne Collection# 1985.59.378][13].

Following a detailed synthesis of historical records, Wesson surmises that the identity of the man in Charles Kerry's 1863 photo of the 'King of the Moruya tribe' was Mimina / Nimina otherwise known as Pretty Dick or Jack Brown. He was recorded across the region at blanket distributions from 1832 onwards and was granted two breast plates in his lifetime, one of which reads 'Pretty Dicky King of the Clyde River: Moruya, Batemans Bay and Braidwood'[14].

[12] Smithson 1994
[13] Troy 1993
[14] Wesson 2000

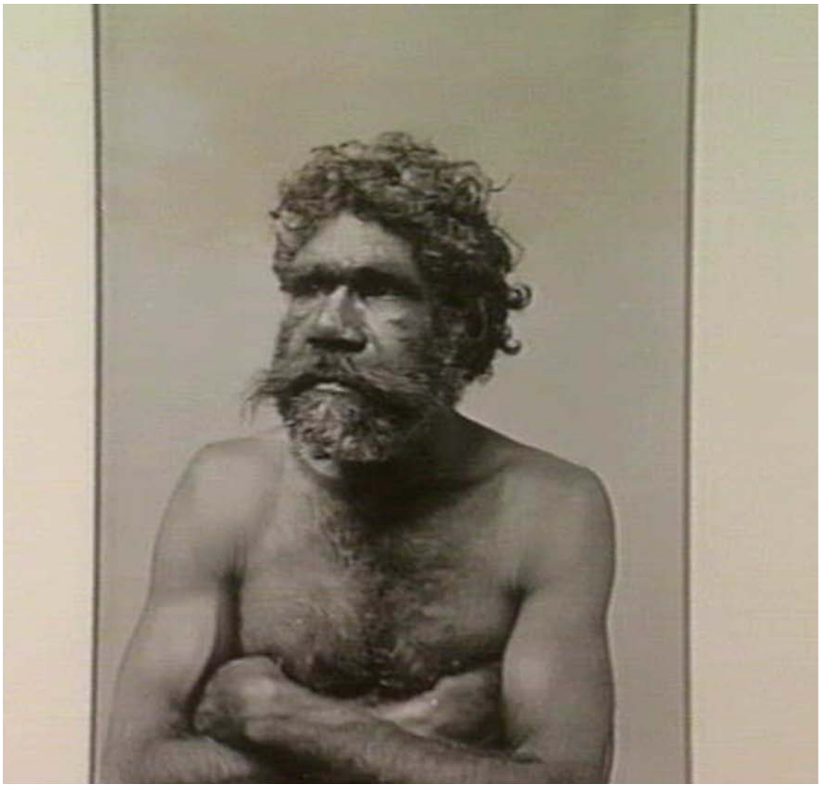

Figure 6: KING OF THE MORUYA TRIBE 1863. Original negatives taken by Charles Kerry. Reproduced with permission by the State Library of Victoria[15].

Other connections recorded between people and places across the Moruya Deua River Catchment relate to conflict caused by grouping many tribes together and the subsequent Diaspora from the Braidwood / Majors Creek area. As described by Egloff et al [2004] Braidwood became a 'melting pot of Aboriginal groups from Goulbourn, Bungonia, Jembaicumbene, the Shoalhaven and local people'. Either as a result of colonial upheaval or in accordance with routine tribal conflict resolution, an intertribal battle took place between the Braidwood and Moruya tribes in the 1830s in the Kiora area, west of Moruya[16] and in 1846 it was reported that many Braidwood 'blacks' were driven to the seacoast where they remain [Allan in Egloff 2004: 46].

The movement of people from the ranges to the coast occurred over a number of years. Jane Brown seems to have left Braidwood by 1835, Walloo alias Mr Hunt who was a 'full blood initiated man who had his upper incisor removed' was in Braidwood at least until 1834; in 1872 after being declined the gazettal of a reserve for Araluen Billy, Mondalie alias Jack Bond moved to Moruya; Mary O'Brien was born at the Majors Creek goldfield in 1860 remained in Braidwood until 1880 and Margaret Bryant was recorded as being at Mongarlowe Reserve in 1885. By 1890 there were only four women and two children remaining in Braidwood and by 1900 there were no Aboriginal people in the Braidwood although the Bond family returned to Majors Creek in 1881; Mary Ann Willoughby remained at Mongarlowe with her children in 1902 before shifting to Majors Creek and Sydney, and the Thomas family lived at Jembaicumbene until at least 1909[17].

[15] Accession No: H20918/11/Image No: a15091
[16] Goulding 2003
[17] Egloff, Peterson and Wesson 2004

Figure 7: NERELLE, PRINCESS MORUYA TRIBE. Original negatives taken by Charles Kerry in 1880. Reproduced with permission from the State Library of Victoria.[18]

Certainly there may have been others 'hiding' across the region, as detailed by local landholder:

> *Ned Wisbey told me stories of the last indigenous people to live in the valley, using part of Wisbey's land to grow vegetables. 'Old Jack' was also a cabinetmaker and made coffins, and his wife 'Nelly' loved Kurrajong trees and white irises. He buried her by a Kurrajong stand and then planted white iris below it. The irises were still by the trees when he showed them to us in the 1990's. The Wisbey's had helped keep 'Old Jack' and Nelly safe from the people who had tried to take them away down the coast. Per comm. Jackie French [landholder Majors Creek] 18.12.2012.*

During this period a number of reserves were being gazetted along the coastline for 'use by Aborigines' including one at Mongarlowe in 1879, two at Moruya between 1883 and 1885, a large one at Wallaga Lake in 1891 and one at Batemans Bay in 1902. Many of the people once associated with the Paiendra tribe associated with the upper catchment area, found themselves in Katungal country surviving 'by the sea coast catching fish'. Although a diversity of traditional, historical and contemporary cultural attachments to the catchment have developed in response to variations between coastal and inland ecologies and a result of differing historical experiences, the land, waters and people are connected through kinship and cultural links across Yuin country.

[18] Accession No: H20918/21 / Image No: a15112.

The archaeological heritage of the Moruya Deua River Catchment

This section of the report reviews all the available archaeological evidence relevant to the Moruya catchment area including reports and heritage registers[19]. The Moruya Deua River Catchment contains large numbers of Aboriginal archaeological sites. These sites are tangible evidence for thousands of years of Aboriginal settlement in the catchment area and preserve valuable information about traditional Aboriginal life. No new fieldwork has been conducted for this project. Based on the review, patterns and modes of traditional Aboriginal life for different sections of the catchment area are suggested. The report also identifies archaeological sites thought to be of special scientific or cultural significance worthy of additional recognition or protection.

What are archaeological sites?

Archaeological sites are generally defined as physical evidence resulting from human behaviours that occurred in the past. Together with their environmental context, these sites form the archaeological record. In Australia, the archaeological record is often divided into Aboriginal archaeology, relating to Aboriginal history prior to white contact, and historical archaeology which is concerned with the history of white settlement. In reality, the archaeological record is far more complex; for example there are many overlaps between Aboriginal and historical archaeology, sometimes called contact archaeology.

All states in Australia have legislation for protecting Aboriginal sites, and it is often legal definitions that determine what a site is. In NSW Part 6 of the National Parks and Wildlife Act protects Aboriginal sites. The Act defines physical evidence as

> 'objects, *any deposit, object or material evidence (not being a handicraft for sale) relating to Indigenous and non-European habitation of the area that comprises New South Wales, being habitation both prior to and concurrent with the occupation of that area by persons of European extraction, and includes Aboriginal remains.*

Natural features such as rock pools used for trapping fish can only be legally protected if gazetted as an *Aboriginal Place* under the Act. Gazettal as an Aboriginal place gives 'object' status to a natural feature and enables its legal protection.

Archaeology often uses information from other disciplines such as anthropology and geology in order to explain what is found in an archaeological site. For example, a study of Aboriginal stone artefacts together with geological research into the source of the stone, and anthropological research into tribal boundaries can present a strong argument for trading of stone between certain tribal groups. Additionally, local historical records may refer to ceremonies where the stone could have been traded.

[19] This section was compiled by Sue Feary.

Creating archaeological sites

In their day to day life, Aboriginal people carried out many activities that resulted in a tangible product, such as paintings in rock shelters, piles of shells from processing food, scars in trees from removing bark or wood, or stone flakes from tool making. Thousands of generations of these activities have built up the archaeological record. A wide range of archaeological sites in southeastern NSW give glimpses into a complex and diverse society that has changed over time and adapted to tremendous environmental change, such as rises in sea level and major social change such as white settlement.

Different activities produce distinctively different types of sites. The types of Aboriginal archaeological sites recorded in southeastern New South Wales include:-

Stone artefact assemblages

This is the most common site type in southeastern Australia, and can range in size from a single stone artefact to many hundreds of stone artefacts. The former may represent a fleeting one-off visit or movement along a traditional route while the latter could be the result of extensive and prolonged periods of stone tool manufacture. Artefact scatters tend to be found on flat, well-drained land close to potable water, often at the junction of tributaries with main rivers. In rugged terrain they tend to occur along ridgelines, representing transitory movement. In wide river valleys such as sections of the Deua River, they may be found on river flats and terraces.

Most artefact scatters are composed of simple flakes, with no retouch or secondary working and are generally interpreted as being the debitage or waste from the manufacture of tools such as spear points, knives and scrapers. Sometimes retouched flakes or evidence of use wear is found. Ground implements such as edge ground axes, hammer stones, anvils, grinding dishes and top stones, are rarely found today, as many thousands were collected as curiosities during the early years of settler history.

Artefacts are usually found as a result of ground disturbance or erosion, which removes the uppermost sediments to reveal underlying deposits. In forested areas it is common practice to conduct surveys along fire trails and vehicle tracks, because these are the only places where the bare ground is exposed and artefacts can be seen.

Rock shelters with art and/or cultural deposits

Rock shelters are places where natural weathering has eroded away a rock face to produce a cavern that shows use and/or occupation by Aboriginal people. Rock overhangs with occupation evidence are usually high enough to stand up in, with dry, flat floors. They mostly occur in sandstone, but are occasionally found in granite, where weathering has produced a suitable cavern. Limestone caves generally contain some evidence of Aboriginal occupation, which is usually confined to the cave entrance, although burials have also been found deep inside caves.

Rockshelters have cultural deposits in their floors, containing stone artefacts, charcoal from ancient fires, and faunal remains. If undisturbed, these deposits, offer enormous potential for archaeological investigation and have revealed the oldest and most reliable dates for Pleistocene Aboriginal occupation in southeastern Australia. A few rock shelters

have axe-grinding grooves on areas of flat sandstone within, on top or just outside the rock shelter.

Southeastern Australia has many rock shelters with paintings on their walls and roofs. The rock art of south eastern Australia has a distinctive style, often depicting animals, hand stencils or anthropomorphs. There are some paintings that appear to show Daramulen, the creation being. Yellow, orange and red ochres have been used, as well as white pipe clay and charcoal[20].

Axe grinding grooves

These comprise elongated grooves almost always in sandstone, created when a stone hatchet edge is shaped by grinding the harder rock of the axe against the softer sandstone. They can occur singly or in groups, and are generally close to a water source as water is essential for grinding. Regionally, axe grooves are found in a range of locations, including flat rock surfaces along creeklines on high plateaux, on large pieces of isolated rock, and in and above rock shelters.
It is possible that the grooves do not just represent a utilitarian activity of axe head sharpening, but have another function, possibly to mark routes of movement or the presence of a particular feature.

Middens

Shell middens are created as a result of shells being discarded after removal of the meat for consumption or bait. Aboriginal families collecting shellfish at the same place over many generations once or several times a year, causes layers of shell and other discarded organic and inorganic material to build up. Some middens contain only a few shells on the surface, while others extend over hundreds of square meters or are many metres deep. The large middens may represent large groups of people remaining in the same place for a few weeks, whereas the smaller midden may be one-off 'dinner time camps of a hunting party or a family on the move.

Because shells are made from calcium carbonate which are alkaline, middens are very good for preserving organic remains including plant material and the small, delicate bones of fish and birds. They are a very important source of information about traditional diet.

Burials

Traditional burials on the south coast were often in shell middens in sand dunes. Further inland, rockshelters or caves were sometimes used. Burials have also been found deep in caves. There are historical records of burials marked on the ground by circles of stones or by circles of scarred/carved trees. Most burials are only found because they have been disturbed by development or erosion. Usually they consist of ancestral bones laid out according to local tradition, but sometimes they have grave goods associated with them. In 1993, a 7,000 year old burial of two people near Cooma, southwest of the Deua Catchment, contained several items including magnificent necklace of around 300 kangaroo teeth (Figure 8)

[20] Officer 1991

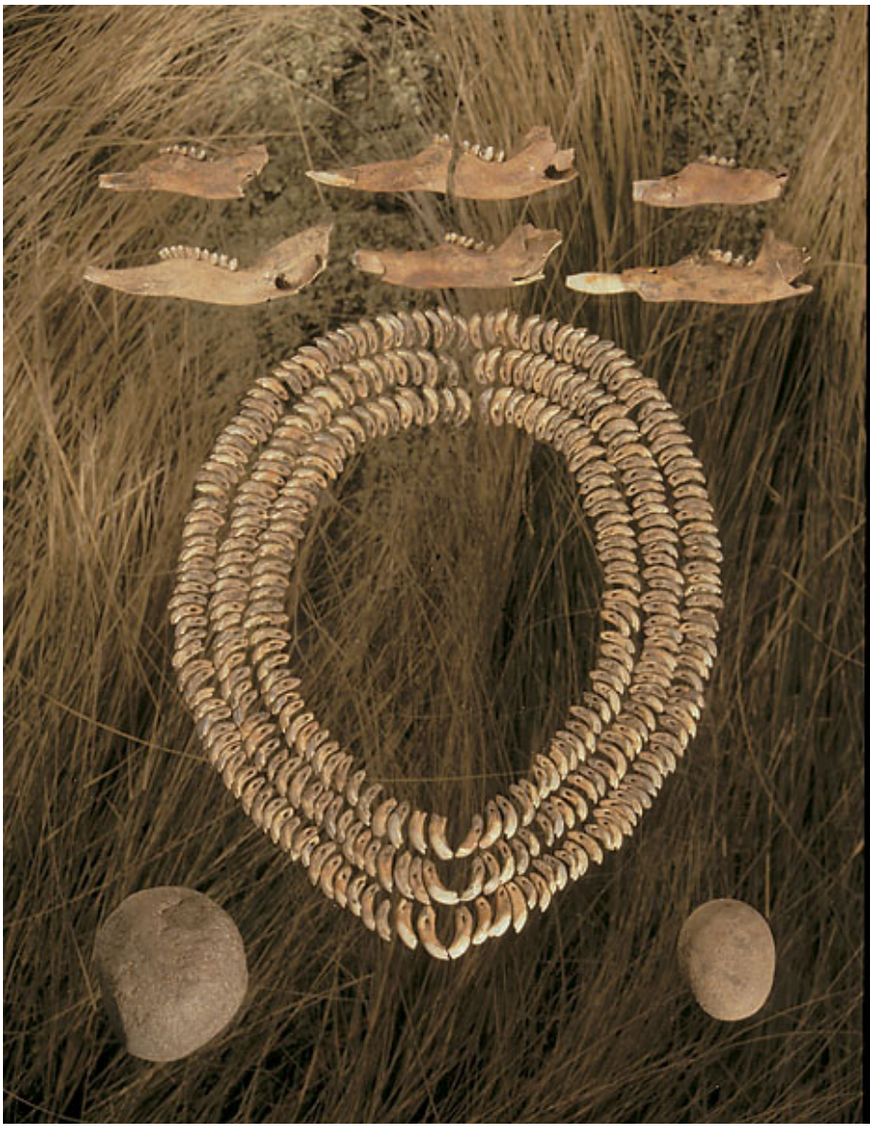

Figure 8: Rare grave goods. A kangaroo tooth necklace from a burial site near Cooma. Source: GEO magazine

Scarred trees/modified trees

These will only be found where mature trees/forests are still extant. Bark was used for making a wide range of implements such as bowls, shields, huts or bark canoes.

Stone arrangements/Bora grounds

Stone arrangements and bora grounds are associated with ceremonial activity, and often occur on hill tops or flat high plateau, usually in remote locations. Bora or bunan grounds often comprised two raised earth circles joined by a pathway. If they occur on river flats they would certainly have been destroyed as a result of agricultural activity.

Quarries

These are outcrops of rock suitable for manufacturing flaked stone artefacts or for making stone hatchets or axe heads. Geological maps of the area show the presence of porphyry, a rock type used to flake artefacts on the far south coast.

Fish traps

These were often made of rock forming a horseshoe shape, the fish were trapped as the tide rose and the exit was sealed by adding more rocks. Brush, sticks and woven baskets were placed at the outlet of shallow lagoons and creeks, trapping fish for future use. Some fish traps were naturally formed and highly utilised.

AHIMS does not have any recorded fish traps in or near to Batemans Marine Park. Given the extensive evidence for fish traps on the north coast and around Sydney it seems unlikely they were not used on the south coast. They were not always made from durable materials; often brush was used, which would just rot away over time (see Colley). Fish traps vary in design and location depending on the most effective way of catching the target fish species.

There is abundant anecdotal evidence among the local Aboriginal population for the existence of fish traps, some of which have been recently investigated and recorded. In historic times, people also used European structures for catching fish. Near Ryans Creek on the southern side of the Moruya River, part of the retaining wall built along the banks of Moruya River in 1909 created a pond in which fish could be trapped and this was used in historical times by local koori people [Figure 8].

Figure 8: Man made rock wall constructed to retain the river bank, also traps fish on the outgoing tide.

Cultural use of the rock wall is described by Georgina Parsons:

> *There are naturally occurring and man made fish traps located in an inlet draining into the Moruya River in the Ryans Creek vicinity. Mullet would get trapped when the tide goes out. The fish were very easy to catch here. Foods found in the Ryans Creek area includes: flat head, bream, black fish, sting rays, eels, sharks, oysters, bimbullas, leather jackets, mud and mangrove crabs, gum from the wattle, rabbits, parrots, black swans, jerry wonga. Oysters were gathered on the large round boulders protruding from within Ryans Creek. The mud crabs would hide within the mangroves. The area is still used today as a place to collect bush foods, fishing and collecting shellfish, camping and meet family [Georgina Parsons 14.12.2005].*

In summary stone artefact scatters are the most commonly recorded site type. Middens are also very common along the coastline. All other sites are much less common; stone arrangements and fish traps probably being the site types least recorded. Each site type reveals something about traditional Aboriginal life and together they can produce a rich picture of many aspects of Aboriginal life from ceremonial activities to stone tool manufacture to routes of movement.

Finding and recording archaeological sites

The main ways that archaeological sites have been found and recorded in southeastern NSW has changed considerably over the last eighty years or so. Aboriginal rock engravings around Port Jackson were noted from the earliest days of white settlement[21]. Early anthropologists and other white settlers with an interest often made detailed drawings and descriptions of sites and places used by Aboriginal people. 18th and 19th century approaches to investigation of Aboriginal sites were largely driven by a belief that Aboriginal people were a curious race that was dying out and the imperative was to collect as much information as possible before their extinction (???xxxx). This led to large amounts of Aboriginal material culture and skeletal remains ending up in private collections or museums.

In the early 20th century, romanticism for the Australian bush and a dawning realisation of the need to preserve it, led to bushwalking clubs whose fit and adventurous members frequently found evidence of Aboriginal occupation in very remote locations.

From the late 1960s, academically based archaeologists were keen to give Aboriginal culture a respectable antiquity on the world stage. At this time, Aboriginal culture was believed to go back less than 10,000 years. As well as the explosive discovery of 30,000 year old human burials at Lake Mungo in western NSW, systematic excavations were also occurring on the south coast at Bass Point (Bowdler 1970), Burrill Lake, Currarong, and Durras North (Lampert 1966; 1971). Pleistocene age dates for Bass Point and Burrill lake not only proved that Aboriginal people were there, but also indicated that many Pleistocene aged sites may have since been drowned by rising sea levels.

Once very old dates were established for Aboriginal culture, interest turned to investigating the relationship between Aboriginal society and the natural environment, with development of models and hypotheses about sustainable use of resources, seasonal

[21] Attenbrow 2010

movements, camping in proximity to resources, routes of movement and the like. The focus also began to move away from the coast into the forested hinterland. Originally it was thought that Aboriginal people didn't spend much time in forests, but that was partly because nobody had really looked for sites in forests. On the south coast, it was the intensification of logging to feed the woodchip mill at Eden that led to protests about impacts of logging on forest biodiversity and Aboriginal heritage[22]. A number of forest surveys were conducted, including in the Wandella and Dampier State Forests in the Deua River Catchment. These and other surveys demonstrated that Aboriginal people used and occupied the forested hinterland in much greater numbers than originally thought. Recent excavations in the sandstone escarpment country in the Clyde River catchment have also shown that the forested hinterland has also been occupied since the Pleistocene rather than just the last few thousand years[23].

Today, most archaeological investigations are done as part of environmental impact assessments for specific developments. They tend to be small-scale and individually they generally contribute little to our understanding of traditional Aboriginal culture. Since most of the Deua Catchment is undeveloped, much of it has never been investigated and current investigation is focussed on the lower catchment around Moruya.

Interpreting the evidence

It is clear from looking at any map of recorded sites that they are not distributed randomly across the landscape. The distribution patterns of recorded Aboriginal sites are a factor of three main influences:-

Patterns resulting from traditional behaviours, such as preferences about where to camp, location of resources, routes of movement, storylines, or position of ceremonial sites. The natural environment had a strong influence on traditional hunter/gatherer life, which is not surprising given the close spiritual relationship between Aboriginal people and the natural world. Archaeological research throughout Australia shows that there is generally a strong relationship between site occurrence and certain environmental characteristics (see creating archaeological sites above)

Land use history and practices, which lead to environmental change at large and small scales. Thus logging may remove scarred trees, mining destroys everything in its path, land clearing for agriculture and residential subdivision exposes and disturbs artefact scatters. Bora grounds get bulldozed. Rock art is impacted by too many people visiting or graffiti and even minor activity such as dune stabilisation may uncover a burial. It is very unusual to find a site that has not been disturbed in some way and this must be taken into account when interpreting the function, age or meaning of a site.

The distribution pattern is also a function of **where people have looked, recorded, and submitted information to NPWS on sites.** Most sites are recorded in places where most development is occurring, such as the coastal strip. Some landforms are more affected than others by development, such as flat land along the coast, giving an impression that these were also the preferred locations of Aboriginal people, which may or may not be the case.

[22] Feary 2007
[23] Boot 2002

Some sites are more visible than others. Shell middens are very visible and also very robust and obvious whereas other sites, such as fish traps or toeholds in trees in thick forest can be much more difficult to find. This visual and recording bias gives the impression that shellfish were very important in the diet when in fact they may not have been as important as fish, which rarely leave any evidence.

In summary, large empty areas on a map of Aboriginal sites could be explained by one or all of the above factors.

Archaeological sites in Moruya Deua River Catchment

Information sources

For the purposes of this project, information on the numbers and types of archaeological sites within the catchment has been obtained from OEH AHIMS and no fieldwork has been conducted. The heritage register has been accessed for maps and site cards. AHIMS contains only sites that have been recorded and for which site cards have been submitted to OEH. Thus it is only a partial listing, reflecting where people have looked, recorded and submitted site information. The standard of information on AHIMS is also very variable; in particular many of the older records have minimal information and/or vague locational information. AHIMS also contains thousands of archaeological reports prepared by archaeologists, which contain detailed information on what was found and its cultural significance.

Figure 9 shows archaeological sites recorded in the catchment as they appear in AHIMS as at February 2012. It is difficult to estimate the exact number of sites in the catchment as AHIMS does not categorise sites by catchment. The best estimate for recorded archaeological sites in the Moruya/Deua Catchment is around four hundred[24]. The vast majority of sites are stone artefacts, although many are recorded as single artefacts, which biases the record somewhat. Shell middens are the most common site type in the coastal strip, and many of these also contain stone artefacts. Other archaeological site types present include burials, scarred trees and rockshelters, although in very low numbers. There are no records of axe grooves or bora grounds/stone arrangements. The absence of any sandstone outcrops suitable for grinding axes may explain the lack of axe grooves. Stone arrangements/bora grounds are generally in very remote area such as on mountaintops and may not have been found yet or have not been recognised for what they are. There are also no recorded art sites, although there is anecdotal evidence for an art site somewhere on Larry's Mountain, west of Moruya (Donaldson 2006).

As can be seen in Figure 9, there is a very distinctive pattern of site distribution. The vast majority of sites occur on the coastal plain, a landform that only covers 10% of catchment. While this may reflect a traditional preference for the coastal environment, it may also be a function of survey effort and site visibility as discussed earlier. Probably it is a mixture of these two reasons. Certainly, the amount of new development on the coastal plain, including subdivisions and new infrastructure has led to the recording of many sites. NPWS requirements for detailed archaeological investigations in the archaeologically rich areas Bingi and Congo areas has also generated a large number or reports and sites for these

[24] Sites recorded during the ESC 2011 Connecting with Country project have not yet been entered on AHIMS, nor have the hundred of sites recorded by Doug Williams as part of a Cobowra LALC project in 2006.

areas[25]. However, the presence of important resources such as silcrete and ochre quarries was likely to have been an important factor in traditional times. A preference for living on the resource-rich coast as opposed to the rugged and resource-poor hinterland may also have been a factor.

The other distinctive feature of the site distribution pattern in Figure 9 is the lines of sites in the northeast and centre of the map. These relate to archaeological surveys conducted in Monga and Deua National Park and Wandella Dampier State Forests. Because of the thick vegetation cover and steepness of the terrain the surveys were mostly confined to existing tracks and trails and cleared areas such as camping grounds, car parks and old log dumps.

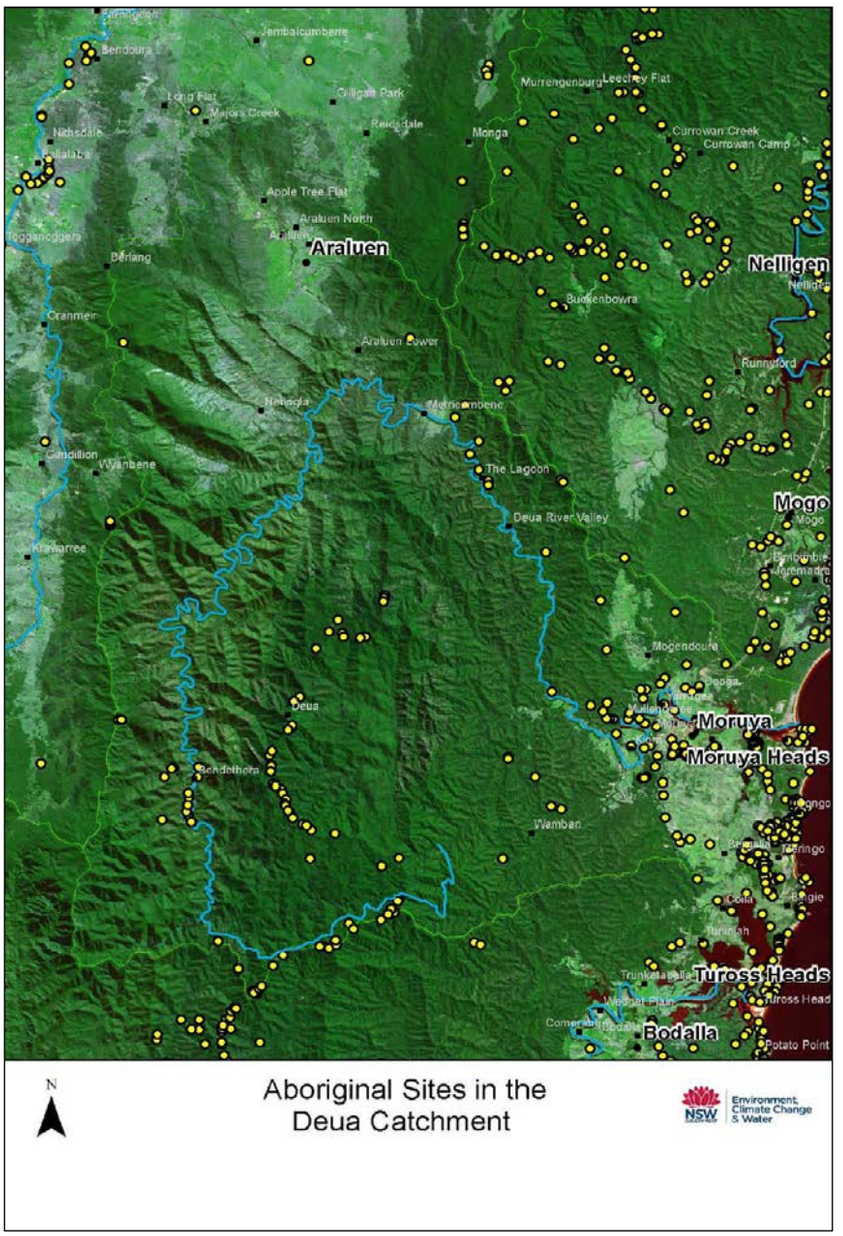

Figure 9: Recorded archaeological sites in the catchment. Source: OEH

[25] The large numbers of recorded sites in these areas prompted NPWS to establish protocols for test and salvage excavations for individual house blocks.

Archaeological research in the Deua/Moruya River catchment

Archaeological investigation in the catchment has been occurring since the late 1970s, but has been very uneven, with most occurring on the coastal plain around Moruya, particularly at Congo and Bingie. There has been much less archaeological investigation in the hinterland, due to inaccessibility and lack of development. The sites that have been recorded have resulted from sampling small sections of the rugged terrain of Deua and Monga national parks and the state forests. Little survey work has been conducted in the Araluen area in the northwest of the catchment.

Much of the investigation in the catchment has been associated with environmental impact assessments for a range of developments, such as residential subdivision, roads, NPWS facilities and forestry activities. Investigation has taken the form of surface field surveys over large and small areas, test and salvage excavations and lineal surveys. There have also been a number of accidental discoveries of human skeletal remains.

Exceptions to the development driven investigations has been academic research, mostly south of the catchment, concerned with how Aboriginal people moved between the coast and forested hinterland. Early researchers such as Poiner and Attenbrow (1976) suggested a minimal use of the hinterland with a strong coastal focus. Later researchers such as Boot (2002), recorded numerous new hinterland archaeological sites and suggested a much greater use of the hinterland, based on resource availability that was not necessarily always seasonal.

Over 40 archaeological excavations have taken place within the Eurobodalla Shire, but very few radiocarbon dates have been obtained from the deposits. This is probably due to one of several reasons; developers were not prepared to pay for radiocarbon dates, Aboriginal communities did not want material submitted for dating, or there was no suitable material for dating. The oldest dated site in the Deua catchment appears to be around 4,000 years BP, from an excavation done at the site of the Anglican College site at Broulee. Salvage excavation at the development site involved twenty test pits excavated across open areas with flaked stone artefacts recovered from most. Charcoal collected from hearths gave two dates; Modern (Wk-8842) and 4130±100 BP (Wk-8843)[26]

Allen (2004) obtained two radiocarbon determinations from four test pits excavated at Native Way, Congo. The rich archaeological deposits were in linear Holocene sand ridges and gave a C14 date of around 2,300 years BP, suggesting that the area was occupied shortly after the landform had formed. Also in Congo, Williams conducted test excavations in a single housing lot on Congo road and retrieved charcoal from the base of the excavation, which gave a C14 date of 1400 years BP[27].

Moving to the hinterland, as part of his PhD research, in 1991 Phil Boot excavated an open site in what is now Monga National Park, in the northeastern section of the catchment. The site consisted of a surface assemblage of more than 800 artefacts on Quart Pot Road, located on a broad flat topped ridge in the Buckenbowra valley. The one metre square excavation revealed hundreds more stone artefacts and basal charcoal was dated at 2870± 60 BP (Boot 2002). Boot also excavated a site in Wadbilliga National Park,

[26]Moffitt 2001
[27]Williams 2007

immediately south of the Deua catchment. One metre square trench was excavated in the floor of this small rockshelter on Bourkes Road, formed at a contact zone between conglomerate and granite. A small amount of cultural material was found, which gave a date of 4210±50 BP (Boot 2002). The upper levels of this site indicate that Aboriginal people were occupying the rockshelter at white contact.

Table 1: Dated archaeological sites in and near the Deua catchment

LOCATION	DATE Years BP)	REFERENCE
Quart Pot Road	2870	Boot (2002)
Broulee	4130	Moffitt (2001)
Bourkes Road	4210	Boot (2002)
Native Way, Congo	2300	Allen (2004)
Congo Road	1400	Williams (2007)

The lower catchment

It is beyond the scope of this study to do a detailed evaluation of all previous archaeological work undertaken in the lower catchment. Table 2 gives a summary of the results of the majority of the archaeological investigations undertaken since the 1970s as contained in the AHIMS report catalogue. Close to 100 reports have been written and hundreds of sites have been recorded. Unfortunately many have since been harmed as a result of developments that led to their discovery in the first place.

Figure 10: After the survey is over. Braemer Farm subdivision, Moruya

Table 2: previous archaeological research in the lower catchment

Report	Author	Type/location	Results
Report on Archaeological subsurface testing of Lots 2, 3, and 4 DP797649, Congo Road and Hicken Street, Congo, South Coast, NSW	Allen J 2000	Test excavations, Congo	37 augers over 4 Lots, One lot had shell, bone and 138 artefacts, mostly silcrete. Disturbed, possible washing away of cultural material.
Subsurface archaeological testing of a proposed 2 lot subdivision , Bingi Road, south coast, NSW	Allen J 2002	Test excavations	35 artefacts, along ridgeline mostly silcrete, flaking floor..
Subsurface archaeological testing of Lot 6, Coila View Lane, Bingi, south coast, NSW	Allen J 2002	Test excavations	Same site but not in sensitive area , a few artefacts
Subsurface archaeological testing of Lot 8 Coila View Lane, Bingi, south coast, NSW	Allen J 2002	Test excavations. Salvage	134 artefacts salvaged by Cobowra LALC. Little found in test pits, but large site in the NW corner of Lot
	Allen J 2004	Test excavations, Moruya Heads	Intact estuarine midden, high artefact density, 40 cm thick midden layer. Scientifically significant
Salvage excavation of archaeological deposits on Lot 101, DP 1029041 and Lot 5, DP17145, 10-12Native Way South Head, Moruya, NSW 2537	Allen J 2004	Salvage excavation [of site above] Moruya heads	Linear beach ridge, 4 test pits, intact below 40 cms, 700 artefacts recovered, mostly quartz and silcrete. Dated to c 2,300 yrs BP shortly after formation of dune ridge. More disturbed than originally thought.
An archaeological assessment of a proposed Telstra cable route between Congo and Moruya, NSW subsurface testing	Australian Archaeological Survey Consultants PL (Rob Paton) 1998	Lineal survey	2 artefact scatters at Congo.
An archaeological survey of a proposed facility upgrade at Grey Rocks, Eurobodalla NP	Barber M 1999	Grey Rocks Headland	5 artefacts scatters, 2 lfs and midden

An archaeological salvage of a site on Bingi Road, South Coast, NSW	Barber M 2000	Salvage excavation	Low density artefacts, in a saddle
The collection of 5 artefact scatters from Bergalia Park, near Moruya, south coast, NSW	Barber M 1998	Salvage collection	Artefacts collected
A test excavation of an archaeological site on Bingie Road, South coast NSW	Barber M 1999	Test excavation	38 artefacts from 9 test pits, site 62-7-0210
An archaeological salvage of a site on Bingie Road, south coast , NSW	Barber M 2000	Salvage excavation	Above artefacts were salvaged.
An archaeological survey of Lot 258 DP752137, Bingie Road, south coast NSW	Barber M 2001	Areal survey	I large artefact scatter across knoll and spurlines and 1 small site
Subsurface investigation of a proposed road in Lot 258 Bingie, south coast, NSW	Barber M 2001	Test excavation	22 shovel probes, low density but extensive, part of sites in vicinity
An archaeological survey of a proposed subdivision on Bingie Road, south coast NSW	Barber M 2001	Areal survey	1.5 ha, 18 artefacts found, belong to site above 62-7-0210
An archaeological survey of a proposed two lot subdivision, Bingie Road, south coast NSW	Barber M 2001	Areal survey	4.7 ha, 138 artefacts, belong to site above. On same knoll, mostly silcrete
An archaeological survey of the route of the 66kv transmission lines from Batemans Bay to Mossy Point and from Moruya to Narooma	Barz 1979	Lineal survey Moruya to Narooma	Range of landforms, sparse artefact scatters, Ifs, middens, scarred tree, 2 quarries
Report on results of archaeological field investigations of Eurobodalla Council roads, prior to commencement if improvement works.	Boot P 1994	Lineal survey	1 IF, could be part of a larger site, survey area highly disturbed.
Report on results of archaeological field inspections of Eurobodalla Shire Council roads at Points Parade South and Points Parade North, Congo	Boot P 1999	Lineal survey	1 artefact scatter, 2 IF.
Report on results of archaeological field inspections of Lots 402,403,404 DP239174 AND Lot 1 DP 38219 Congo Road	Boot P 1999	Lineal survey	Midden fragments, artefacts; previously recorded site

Report on results of archaeological field inspections of Lots 1, 2, 3 and 4 DP 797649, Congo Road and Hicken St, Congo.	Boot P 1999	Lineal survey, Congo	Re-recorded a site, identified a PAD
Survey for Aboriginal archaeological sites at proposed gravel extraction sites on the Deua river and Burra creek near Moruya NSW	Byrne 1986	Areal survey for sand/gravel, Burra Creek quarry	No sites, highly disturbed by previous quarrying
An archaeological survey and assessment of vacant land at 12 Charles Moffitt Drive, Moruya Heads, NSW	Carter C 2003	Proposed subdivision Moruya Heads	Sparse occurrence of shell and artefacts
Cultural Heritage Study: residential dwellings (dual occupancy), Lot 2 and Lot 81, Congo South Coast. Report to D and D Edwards.	Dearling C 1999	Areal survey, Congo	1 site with 18 artefacts, mostly silcrete
Proposed residential subdivision Moruya	Dibden 2004	Areal survey of Braemer farm	2 artefact scatters, possible midden.
Proposed residential subdivision Moruya subsurface test excavation	Dibden 2005	Test pitting, 222 test pits at Braemer	307 artefacts across test pits
Moruya south estate proposed residential subdivision, Moruya, NSW	Dibden 2006	Areal survey Moruya south estate	2 artefact scatters
Proposed Residential subdivision, Lot 69 DP 752151 South Head, Moruya, NSW. Aboriginal archaeological assessment	Dibden J [NSW Archaeology] 2006	Areal survey	50 ha (Brae), found 2 artefact scatters, predicted more
Proposed subdivision 72 Spring Place Bingie NSW .Archaeological assessment	Dibden J 2008	Areal survey	Low visibility, 2 artefact locales recorded.
Archaeological excavations at Congo camping ground, Eurobodalla National Park. Preliminary report**.**	Feary S 2010	Congo	Extensive midden deposits, currently being analysed by a student at University of Sydney.
Archaeological test excavations at sites MS! and MS2 and pumping station PS/11 and PS/14, Moruya Heads sewerage scheme, NSW	Hughes P 2000	Test pitting of MS1 and MS2, plus 2 other areas	Ms1 disturbed MS2 sandfill and imported artefacts. Two additional locations found - MS3 15 artefacts and midden MS4 quartz knapping floor
Archaeological test excavation at the extension of site MS4 (NPWS site 58-4-0936) into part Lot 101 DP806080, Newstead Road, Moruya, NSW.	Hughes 2002	Re-excavation of MS4	Large, intact site extending into adjacent residential allotment. High artefact and shell density. Mostly quartz artefacts. Scientifically significant

An archaeological assessment of Lot 2 DP 791115, Gum Leaf Drive, Congo, NSW	Hughes P 2002	Areal survey, Congo	
A cultural heritage assessment of Point Parade (South) and Gum Leaf Drive, Congo, for road construction	Hughes P 2002 2000?	Lineal survey, Congo	137 artefacts, associated with new and previously recorded sites. Mostly silcrete. Away from water source
An archaeological assessment of Lot 55 DP 21869, 7 James St, Congo, NSW	Hughes P and Sullivan M 2005a	Areal survey	Found a few artefacts, predicted more would be present
Archaeological salvage of Aboriginal site 58-4-1126 on Lot 55 DP21869, 7 James St, Congo, NSW	Hughes P and Sullivan M 2005b	Salvage excavations	Found 2 artefacts in test pits
An archaeological assessment of a proposed rural subdivision at Berriman Road, Congo	Kuskie P 1993	17 ha areal survey, Congo	1 small artefact scatter. Away from silcrete sources and water
An Aboriginal archaeological assessment of road improvements proposed by ESC, near Meringo, south coast of NSW	Kuskie P 1998	Lineal survey	
An Aboriginal heritage assessment of the proposed Bangalay estate residential subdivision, Lot 2 DP534555, South Head Road, Moruya heads, South coast of NSW	Kuskie P and Webster V 2003	16 ha proposed subdivision, west of Moruya heads	8 sites, over 500 artefacts, some shell. Recommended test pitting.
Archaeological survey Reservoir Road, Moruya, NSW.	Navin Officer 1995	Lineal Survey Wamban Rd to Moruya reservoir	1 previously recorded isolated find along 3 ha of road.
Turlinjah sewerage scheme archaeological subsurface testing of the tertiary treated wastewater pipeline easement	Navin Officer 2003	Test excavation	Turlinjah waste water pipeline. Large site Coila lake foreshore. 205 artefacts excavated, down to 1.6 .m. Mainly silcrete
An archaeological assessment of Lot 140 DP 856799 Bingie Road, Bingie, NSW	Moffitt K 2001	Lineal survey	
Further investigations of Aboriginal archaeological sites at the proposed Eurobodalla Anglican College site, Broulee, NSW	Moffit 2001	Excavation	
An archaeological investigation of the Moruya to Narooma water pipeline route.	Paton 1986	Lineal survey Moruya-Narooma	3 artefact scatters, along existing easement, ridgeline/hilltop situation
An archaeological assessment of a proposed sewerage scheme at Moruya Heads.	Paton 1997	Areal survey, sewerage scheme	2 sites with sparse artefacts and middens (MS 1 and 2)
An archaeological; assessment of a proposed OFC route between Congo and Moruya	Paton R 1997 & 1998	Lineal survey	2 artefacts scatters (one with 65 artefacts), 1 IF and 2 PADs. Test excavation showed low density artefact deposits
Sub-Surface Archaeological Investigations at the	Paton R 2007	Test excavation	Surface survey found 2 small artefact

Brae, Moruya, NSW			scatters. 50 ha, 257 shovel pits, 247 artefacts, concentrated in certain areas. Possible scarred tree
Archaeological and historical sites in land use on the south coast of New South Wales, Vol. 4	SullivanM and Gibbney H 1978	Areal survey Eurobodalla Shire. First systematic survey	211 sites, mostly coastal middens, rockshelters at head of Deua River.
An Aboriginal archaeological assessment of a proposed subdivision of 759 Congo Road, Lot 68 DP 21869, Congo, south coast of NSW.	Webster V and Kuskie P 2001	Areal survey	
An Archaeological Survey of a selected area of Bergalia Park, near Moruya, south coast of NSW	Williams D 1996	Areal survey, Bergalia Park	6 small artefact scatters, 1 isolated find in 73 ha, poor ground visibility
An archaeological survey of Lot 1 DP 873826, Meringo, near Moruya, south coast NSW	Williams D 2004 [2 reports]	Areal survey	
Archaeological subsurface probing at Bangalay estate, Moruya heads, south coast NSW	Williams D 2005	Test excavation, Bangalay Estate, Moruya heads	88 test pits in 8 transects recovered 590 artefacts.
An archaeological assessment of Lot 2 DP 1080227 Congo Road, Congo, Near Moruya, South Coast NSW	Williams D 2006	Areal survey	A few shell fragments but high archaeological potential.
Archaeological subsurface probing of Lot 2 DP1080227, 692 Congo Road, Congo, near Moruya, South Coast NSW. Report to Professor Badger.	Williams D 2007	Test excavations	Imported fill on top. Probing along transects , found >1000 stone artefacts and dense shell midden to 1.7 m depth. Almost all *Cabestana splengeri.*
Archaeological survey, Lot 23 DP 1075824, Eurobodalla Shire, Bergalia, near Moruya, South Coast NSW	Williams D 2008	Areal survey	No sites found, but site recorded previously. Poor visibility.
Archaeological inspection of Knowles creek bridge works, Araluen Road between Moruya and Araluen, NSW south coast hinterland	Williams D 2008	Inspection of bridge footings	A few stone artefacts observed on top of excavated sediments, but provenance is uncertain.
The Congo silcrete quarries: an archaeological survey of a selected area at Congo, near Moruya, south coast NSW	Williams D and Barber M 1995	Areal survey of 516 ha	25 open campsites, 5 isolated finds, 7 silcrete outcrops. Silcrete dominant raw material, but local silcrete not used in local tool making
An archaeological survey of the Congo Camp Ground, Congo Point, near Moruya, South Coast NSW	Williams D 1997	Areal survey, Congo	Re-located ochre quarries and large midden in campground. High cultural significance and research potential where midden undisturbed,

As well as work by professional archaeologists, a local Congo resident Jim Simms has recorded many sites around Congo including ochre quarries, middens, artefact scatters and a fish trap. His site cards for the Congo camping ground contain valuable detailed sketches showing the location of midden exposures. He conducted recordings over several years and was able to demonstrate that an extensive midden deposit extends across the entire camping ground, with variable degrees of exposure. The densest deposits were recorded as occurring on the south side of the area, against the base of the ridge leading to Congo Point. His records indicate the presence of archaeological deposits one metre thick in places. NPWS is currently waiting analysis of cultural material from the Congo camping ground, excavated in 2009 (Feary 2009)(Figure 11).

Figure 11: Excavating the site in the Congo camping ground

The cultural value of coastal middens was described by Georgia Parsons:

> *'…… Put it this way, we know Aboriginal people used this area before us and that there were people before them who also used this place. So, these middens at Ryans Creek 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 in Donaldson and Feary 2011.*

Figure 12: midden in bank of Malabar Lagoon

The recently completed Eurobodalla Shire Connecting with Country report [Donaldson and Feary 2012] has recorded several new sites including large middens around Malabar lagoon (Figure 12). The sites of the lower catchment are mainly middens, some very large and generally containing the remains of shellfish collected from the immediate environment. Middens near creeks and estuaries tend to contain mostly *bimbula* or whelks whereas those on headlands and behind rocky shore platforms contain species from the rocky shores of the ocean. Large middens containing a mix of these species show how Aboriginal people positioned themselves to take advantage of a range of resources areas.

The midden at Newstead Road was excavated and found to contain mainly *bimbula*, whelks and rock oyster. It is very large; up to 30 m long by 7 m wide and buried under 20 cm of sand. The numerous artefacts were made from locally available silcrete. The site is thought to be about 3,000 years old (Hughes 2002).

Various surveys and test excavations for proposed subdivisions, eg Braemer have shown that flat well drained ground that is slightly elevated and near potable water is likely to contain hundreds of artefacts, indicating prolonged periods of occupation and stone tool manufacture Paton 2007). Much less common are other site types such as scarred trees, burials and ceremonial grounds, although they are present. Ceremonial grounds recorded in the 1970s on the Moruya River and adjacent to Coila Lake have not been able to be verified yet. There are also many known sites that are not recorded, such as a 'toe hold' tree at Coila Lake, which is known to local farmers; apparently it was used by Aboriginal people to spot fish in the lake [see figure below][28]. It is highly likely that sites like this one were also present within the Moruya Deua River Catchment.

[28] Donaldson and Feary 2012

Warner 1964 H1 CS: image # 9070 tree showing tomahawk foot holes.

Moving away from the coast and up the steep Deua River valley, both surveys and sites become much less frequent. The provenance of artefacts noted at Knowles Bridge when footings were being dug has not yet been verified (Williams 2008). It is expected that surveys along river flats and terraces in this area would reveal artefacts and possibly freshwater mussel middens.

The big bend

Mongo National park lies to the north east of the big bend in the Deua River. This highly dissected escarpment country was archaeologically unknown until 1991 when Phil Boot conducted surveys along tracks and trails as part of his PhD research. He found large numbers of sites, all stone artefacts, in the Buckenbowra valley and concluded that major river valets and broad well watered ridgelines were favoured places for camping and moving (Boot 2002). Boot's surveys recorded 44 sites in the national park, mostly isolated finds, although they are probably all part of a single, large site. Boot excavated one of the largest open sites and obtained a date of almost 3,000 years BP.

Parts of national park were resurveyed in 2002 as part of an Aboriginal cultural heritage study for the newly declared Monga National Park (Goulding and Freslov 2002). The survey concentrated on places where NPWS was intending to develop, but managed to cover a range of different landforms. An additional 14 sites were recorded, comprising 107 stone artefacts. The largest sites tended to occur on well-drained land, in sheltered

locations near water, whereas the smaller sites were often on saddles, possibly reflecting movement (Goulding and Freslov 2002). The site distribution pattern is very similar to that found in other escarpment forests (Byrne 1983).

Few sites are recorded in the Araluen valley on the other side of the big bend, due probably to absence of any surveys and the steep and rugged nature of much of the area.

The upper catchment

This area also contains lines of sites, reflecting surveys along firetrails and roads located along ridgelines in this extremely rugged country. Some of the very first forest-based surveys were conducted here in the 1980s when it became apparent that logging operations were likely to be disturbing as yet unrecorded sites. These investigations pioneered new sampling designs for site survey in steep terrain with very limited visibility, by developing predictive models based on landforms and other environmental variables (Byrne 1984). Byrne sampled part of the Wandella-Dampier State Forests with a focus on flat areas where sites would be most likely to occur. He found 27 small artefact scatters of which 26 were on ridges, mostly in saddles, 1 on a summit and 1 on a river flat. He also found that sites did not go above 760 metres above sea level. Byrne noted the correlation between the presence of sites and logging roads and log dumps, but concluded that they all needed flat ground (Byrne 1983). Byrne conducted further surveys in 1984, which targeted five areas and found 10 additional sites, all small artefact scatters.

According to AHIMS two rock shelters are located in the Minuma range close to the headwaters of the Deua. These were first recorded in the 1970s and have not been re-visited.

The upper catchment was investigated where it occurs within Deua National Park. Byrne (1983) conducted a limited survey by dividing the area into Riverine, ridge and tableland zones. Almost all of the 16 sites were found in the riverine zone as opposed to the more usual ridge tops. The riverine sites were large and situated on low spurs at the base of ridgelines running down to the river. Stone for artefacts was obtained from pebbles in the river. Figure 13 shows part of the area surveyed by Denis Byrne (Byrne 1983).

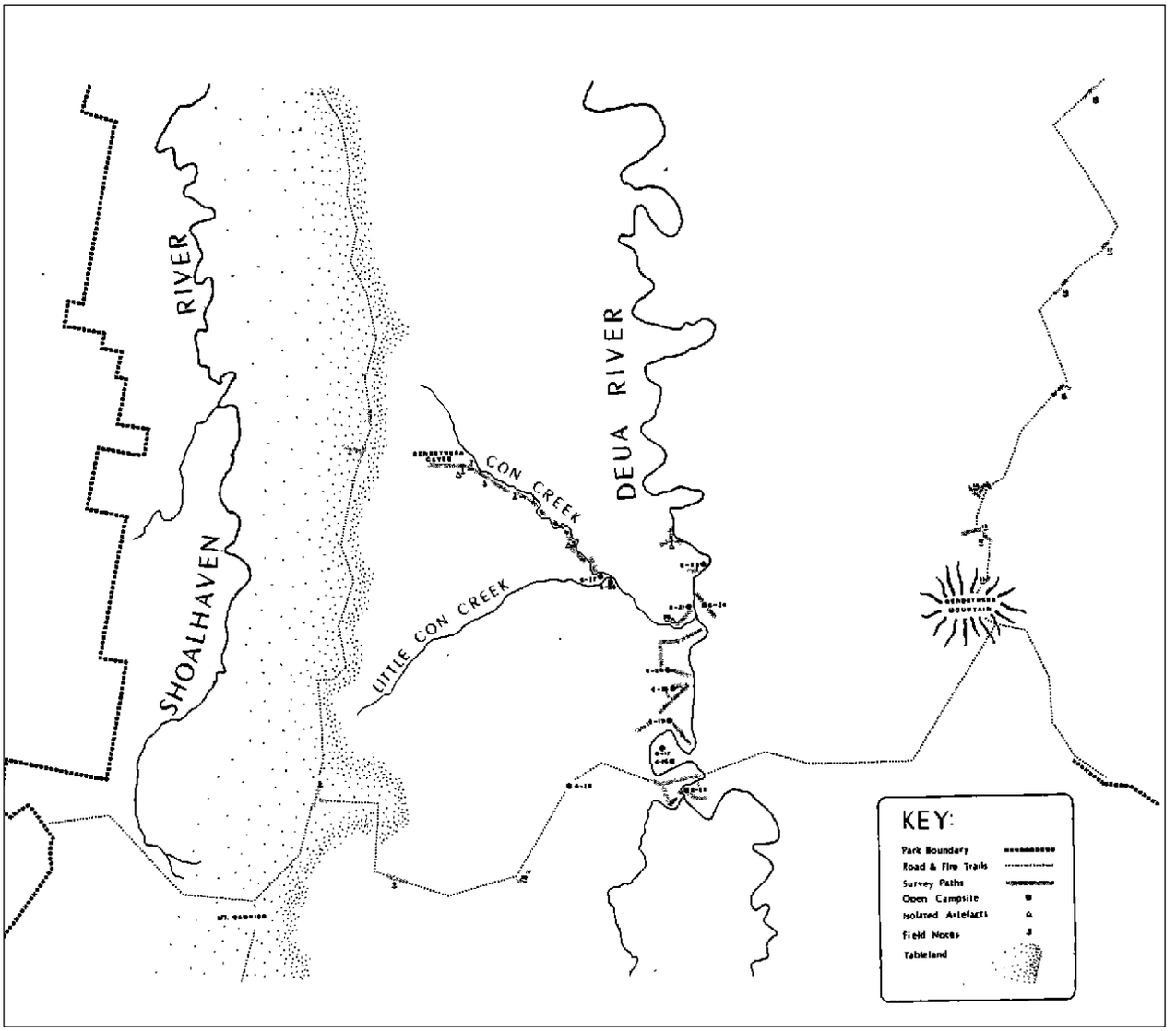

Figure 13: Byrne's 1983 survey of Deua NP

Part of this area was also resurveyed by Boot during his PhD research, with findings broadly in agreement with Byrne. Sites were found in major river valleys and broad well-watered ridgelines. Boot found that most artefact scatters were in zones with patches of moist forest within large areas of dry forests. Quartz artefacts were very common, as quartz could be sourced south of the Deua River (Boot 2002).

One of the most recent surveys of the catchment was undertaken in 2006 by archaeologist Doug Williams, together with members of the Cobowra LALC. A report and site cards from this survey are still forthcoming, but field notes on the investigation of Bendethera have been made available. Williams noted the potential for archaeological deposits in the floor of Gin's cave at Bendethera but did not observe any archaeological evidence during his inspection (Williams 2006 in Feary and Donaldson 2011). A number of community members participated in this survey, which was also used as a sites training program. Karen Lee and Trisha Ellis were two of the survey workers and made the following reflections:

I would love to see the survey of the Deua River complete and a management plan put in place. The sites are disappearing. Up the top of Mericumbeene there is a quarry, that all needs to be protected. We could register the sites we recorded with Doug. At the moment there is no management of the archaeology. If these sites are not registered then they are still being destroyed. We can always get them register them after this project. It is important that we don't disclose the location of the sites because, given some of the attitudes, if people know where the sites are they will be destroyed. Trisha Ellis 30.11. 2011

When we started surveying the Deua Catchment from Hanging Mountain, along the fire trails we found silcrete, which would have been quarried at Congo. We found ochre at Woolla fire trail, really red ochre. There were artefacts nearby too. If you walk to the coast along the ridges where the fire trails are the route to the coast is quite clear. Some ridges had hundreds of artefacts and others had isolated sites. On a lot of these high points you can see the ocean. Along the last row of mountains you can see the Shoalhaven catchment one side and Deua on the other. We went into Ginns cave from Little Conn Creek. It would be good to see how the tracks all link up with the other tracks around to the west and south and north. There is evidence along all those trails of people walking those ways. Because it is so remote these places are protected, you wouldn't want to make too many new roads and if they did you'd need to do an archaeological survey. It would be good to get the report off Doug. It is important to protect sites along the river, along the road, are at risk of being destroyed. Karen Lee 30.11.2011

The relationship between Aboriginal people and karst landscapes (usually limestone caves) is an interesting one as there are numerous references in the historical literature to burials and other features associated with karst landscapes (Spate1993). As well as the folklore surrounding the naming of Gins cave at Bendethera (various speculations in Moruya Examiner), there are karst areas on in the west of the catchment with potential cultural associations. There are possible stone arrangements on the ridge to the east of Marble Arch near the Big Hole in the tablelands section of Deua National Park. Local folklore has it that Clarks cave in the Wyanbene Cave complex was used by Aboriginal people. There is some very faded evidence or possible art and there are mounded areas nearby thought to be graves, but not necessarily Aboriginal (Spate 1993).

Intangible heritage values: understanding the unseen

In the beginning there was Daramulan

According to local Aboriginal creation mythology *Daramulan* gave form to the land and waterways, created animals [including totems] and humans, gave power to 'clever people' and defined the overarching Aboriginal Lore[29]. The story about the focal ancestral spiritual being of the southeast coastal region, was told to Howitt in 1904, as described below:

> *'...long ago there were no women and men on earth, but only animals, birds, reptiles and so on. There were no trees and the earth was bare and like the sky, as hard as stone. Daramulan lived on the earth with his mother Ngal albal. He placed trees on the earth. At this time when the earth was only inhabited by animals, the land extended far out where the sea is now.*
>
> *The Thrush, Kabboka, went out hunting, killed a wallaby and gave some of it to the other birds. These, looking at it and smelling it complained, 'it is going rotten', and complained about it. The Thrush, being very much enraged, while the others were out hunting, commenced to dance and sing the Talmaru dance until he caused a furious gale of wind to arise. Whirlwinds swept leaves, sticks and dust into the air, and torrents of rain fell and drowned the whole country and all the beings in it except some who turned into fish and some who crawled out on the land and became men and women. Some say that just two escaped, a man and a woman, who climbed onto Mount Dromedary and from whom all our people are descended. Daramulan, at this time, went up into the sky with his wife and mother.....'.*

As this creation mythology reveals, the landscape beyond the Moruya Deua River Catchment is culturally connected through mythological story lines. Gulaga [Mt Dromedary] lies to the south of the Deua and can be seen from Hanging Mountain. In another related mythology, Gulaga itself symbolises the mother, her two sons Najanuka [Little Dromedary Mt] and Baranguba [Montague Island] nearby. All three features provide a basis for Aboriginal spiritual identity, for both Aboriginal women and men and remain deeply precious to the Aboriginal community in the region[30].

Although Gulaga is a women's Dreaming place, as described by Rose, 'on Gulaga there are places for everyone, and there are places only for women. There is knowledge that women and men hold and teach separately, as well as knowledge that they hold and teach together.....'[31]. The gender differentiation in the stories retold here are quite clear as is the case with most dreaming stories across Australia, as explained by Rose:

> *'.....Dreamings travelled; they were sometimes in human form, and sometimes in animal or other form. But whatever form, they were almost inevitably either male or female. Dreaming men and women sometimes walked separately and thus created gendered places. There are now women's places and men's places; places that are associated with one or the other because the*

[29] Rose, James, Watson 2003
[30] Rose 2007
[31] Rose 1996

dreaming made it that way. There are varying degrees of exclusion; places where men can go but must be quite, places where they can look but not stare, where they can walk but not camp, and then the places that men can not go at all, ever. ….and of course the same is also true with respect to men's places, men's country……' 1996: 37 – 38.

It is understood that seven pools along the Moruya Deua River hold ritual significance relating to the process of learning and acquiring knowledge, as described in the section below. Goulding [2002: 12] found the Moruya River to be associated with Aboriginal women's mythology. The creation mythology relating to each of the seven pools and indeed the Dreamtime formation and naming of the Moruya Deua River has not been documented to date, however a woman's myth relating to one of the seven pools located at **Bakers Flat** was recorded, as describe by Trisha Ellis:

The story was explained to me, if you go to Bakers Flat you can see that the rocks lined up, they look like women kneeling into the water. I was told they were washing the roots of the bull rush and setting the dilly bags to clean the burrowang seeds. There was suppose to be one woman on the side of the bank keeping guard, making sure no one would sneak in. On one occasion the woman lay resting in the sun and fell asleep. Some men came past and noticed that the woman keeping guard was not doing her job, so the men turned her into stone as punishment for not being vigilant. Someone in my family told me that story when we were camping at McGregor's Creek...

Dithol [Pigeon House Mt] to the north as seen from the upper catchment area, is another sacred place with mythological connections to the Moruya Deua River as described by Mackenzie in 1874:

'…..Men, or Kurrakurria [sort of little birds] were playing. The eel starts out of a hole. They ran down to spear him. Went all the way to Pundutba. Thence to Pulinjera. Thence all the way to Moruya, found the deep water. Then all the men and women went along the bank, all the way to Biriry and Yirikul. News went over then to Mirroo, where the two Jea [Fishing Hawk]. Then those two went thence up to the sky. Then those two saw the fish; then those two stuck the spear into him. Then went into the water, then up the beach, fetched out the eel. Men and women were glad, took the eel then and roasted him. They slept, the eel was burning. The pheasant came out and put him in the jukulu [bark off the excrescence of a tree, used as a vessel for holding honey or other food], took the eel out of the fire and carried it away to Didthul. The men and women got up. 'Where's that fish belonging to that pheasant'? They fought for that fish. The pheasant cut off the eels head and stuck it up, then called it Didthul….'

This is one of only a few Dreamtime stories directly relating to the Moruya River documented in the early settlement period. The dreamtime characters went 'all the way to **Moruya, found the deep water. Then all the men and women went along the bank, all the way to Biriry and Yirikul**….'. We do not know where Biriry and Yirikul, but as suggested by the description, they are located somewhere along the Moruya – Deua River.

Another Dreamtime story relating to the Moruya area was published by C Stowe [Mrs K Langloh Parker] in 1930. Unfortunately the name of the storyteller is not known:

'...Long, long ago a black man, leaving his two wives and his little girl at his camp, went hunting. While he was away another black man, who had been watching for his chance, came within sight of the camp. The wives saw this stranger, and so that he could not camp too near them they sent the little girl with a light to make a fire for him where he was. At first he seemed very grateful, but presently pretended that the ants annoyed him, so that he could get no rest, so the little girl moved the fire a little nearer to her mother's camp. First by one excuse and then another he got his fire moved nearer, and nearer, until he was quite close to the women's camp.

Watching his chance, he sprang upon the two women, and with his waddy knocked them senseless. He then took them away to his camp, which was in a very deep opening in a steep mountain. There was no water there, yet he kept them strictly prisoners. Each time he went away hunting he drew after him a rope of twisted vines, which was fastened to a stringy bark tree at the top of the cliff. In their rocky prison the two women were kept and cruelly treated. Sometimes he kept them for days without water, then when they were almost mad with thirst he offered them a loathsome draught. This treatment made them watch for a chance to escape. At last it came.

The man forgot to draw up his ladder after him. The two women used it to get to the top, where they hid themselves in the scrub until the man returned. As soon as he got down to his camp they drew up the rope, leaving him with no means to escape. He begged them to let down the rope, but they only taunted him and spoke as hard as they could at him. When they last saw him he was frantically scraping up and scratching together heaps of sticks and stones, uttering all the most doleful cries which are heard today in the sweet notes of the Lyrebird, whose haunts are in the southern mountains, for it was a Lyrebird that this man was changed. The Aborigines say they have seen his old camp in a range on the south bank of the Moruya, between Wambean and Kulwarry.....'.

Although the location of the '.....old camp in a range on the south bank of the Moruya, between Wambean and Kulwarry.....', is yet to be determined, this description reminds us that the Moruya Deua River Catchment is directly linked to the nations network of dreamtime mythologies. It is also seen as being interlinked with the surrounding landscape as described below:

The Moruya River is not only sacred due to the source of fish, but also due to the connection it provides to the land and the ocean [John Brierley 3.5.2006 in Donaldson 2006].

Ritual meaning

The ritual use of a place refers to the way in which a group of people act in an organised and repeated manner to express their religious beliefs. Ritual behaviour relates to a broad range of activities including food preparation, the cycles of life and sustaining ecological diversity. The Moruya Deua River Catchment is associated with a number of specific ritual activities as well as broader cultural actions such as fishing and camping, which also contain ritual elements.

Barlow also describes the 1890 ritual use of the **Con Creek and Ginn's Cave** in association with a knowledge acquisition ceremony**:**

> *'at the dead of the night of the 17th April, the old man took the echidna, killed it and put it into the fire to roast. The whole assembly kept profound silence. When it was sufficiently roasted, he divided it into equal parts, corresponding to the number of tribes present, each taking their portion to their camps, and then dividing again into individual portions, which each ate. At the break of day one and all proceeded to the river, to perform what were evidently intended as solemn ablutions. They washed themselves from head to foot before actions, as if of most serious import…the elder men and women proceeded to the entrance of the cave, a distance of about 3 miles. It must be understood that Gin's Cave and Mountain is situated on a tributary of Con Creek..'* [32].

A further ritual association relating to Gin's Cave was noted by Barlow in 1890[33]:

> *'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…'*

An additional description was noted in 1930 by King[34]:

> *'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'*

The intangible ritual associations to Gins Cave and Con Creek continue to be important to Aboriginal people today. The area has been archeologically assessed, however the outcomes of the assessment have not been determined as yet.

Ritual meaning is also expressed through song. Jimmy Little senior sang a song to Janet Mathews in 1965 at Yarragee, Moruya about gathering oysters[35]. Jimmy indicated he learnt the song from his mother who was a member of the Monaro tribe. It describes how all the younger generation of the Wallaga Lake tribe used to be sent out to gather oysters; Jimmy was part of this generation. When they returned they cooked the oysters on a big fire on the beach. The older members of the tribe ate first and then the babies ate. After this the younger people were able to eat what was left. This song was performed many years ago at a corroborree at Wallaga Lake.

Ritual meaning is also expressed in cultural practises, for instance when fishing, as described below:

> *'….We have always fished from the bridge down the Ryans Creek. 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*

[32] Moruya Examiner on the 3rd April 1889, 25th April 1890, 6th June 1890 and 21st November 1890.
[33] Moruya Examiner 1886.
[34] The Shoalhaven 14/6/1930 by R. King
[35] Mathews 1965 AIATSIS LA1016A. MS 1965.

back into water as an offering before you took it away. We still come down here fishing. We got nippers and the men use to put the net along there. I use to live in the caravan park and when I was poor, I'd fish to get food. It has all been removed now.....' Trisha Ellis 16.2.2011 in Donaldson and Feary 2011.

Donalds Creek is said to be associated with traditional Aboriginal women's birthing rituals, as described by Trisha Ellis.

In the water hole at Donalds Creek, there is a foetus with the umbilical cord attached to a vulva. Women would sit in the pools and give birth. Donalds Creek is a spiritual, significant place; the men camped up and around the river about 500m away where they found the axe heads. We know Donalds Creek was a major camping area.

The area remains precious to Aboriginal women today, although the site is no longer used in the ritual sense.

Seven rock pools along the Deua, including one at **Bakers Flat**, are associated with a knowledge acquisition ceremony for both men and women[36].

'....There is a story associated with the Deua River to do with becoming a bugeen – a clever man or woman. They need to go through seven pools along the Deua, one of which is at Bakers Flat. We know where some of the pools are. They had to collect particular rocks from each of the seven pools and go through the cave at twin peaks. If you made it through the cave, that was the end of the initiation process. I have never been to the cave; John Mumbler has. Women and men did the journey, I don't know if they did it together or not. The journey ends at the cave at Twin Peaks, where once you get through the pools and the cave, you become a bugeen. Different people tell you different stories for the same place. Some people have been taught different things. Trisha Ellis

Majors Creek Gorge is said to be associated with a knowledge acquisition ritual for women as local landholder Jackie French describes:

'Since first coming here in 1974 I have been told about the significance and traditions of the Major's Creek gorge by several people locally, one of whom was brought up by the women she called 'the black gins' but as a term of love and respect. She was white but when the indigenous people were, in her words 'rounded up by men on horses with dogs and taken away in carts down to the coast' the women left certain items and traditions with her. They told her that it was important that those items and traditions stay with the land. She felt that she was bound by the traditions and was keeping them, and the items, until the black women returned and could take them again.

When i met her she was in her 90's. No woman of her extended family or acquaintance had shown any interest in the traditions- I gathered quite the contrary- and for several reasons she decided that I should be the recipient of the knowledge. One of those was that she knew I lived at the Major's Creek gorge and she had been told that was an important place for women. Young women went up the gorge to certain areas while the older women waited for

[36] Donaldson 2006b

them. She also told me of the significance of the Kurrajong trees to women, both practically, with their many uses- she said that whatever you needed, especially when times were bad, food or rope or water or light, the Kurrajong could give you and because they helped to make women strong.

She said that when the 'black gins' came back that things would be different, people would understand about the things that matter, especially the land. She offered to show me items. I thought she meant artefacts and that she had never got round to showing them to me, but now I think that perhaps she did show them to me when she took me around the land, and that I didn't understand that they were the things that were important. Per comm. Jackie French [landholder Majors Creek] 18.12.2012[37]*.*

French shared some of the knowledge she had acquired with koori women who visited her property during the course of this project. Much of this information is sensitive and is this not reproduced in this report. Key recommendations associated with the heritage values have been identified, as detailed below.

Totems

The term 'totem' is used to describe the complex inter-relationship between people and the natural world, the two providing mutual benefits to each other through a spiritual, yet tangible inter-dependency. Although the term 'totem' is not widely used by Yuin people, the cultural practise exists across Australia including in parts of New South Wales [38].

Totems can stand for or represent an aspect of the natural world as well as provide kinship links between the people or group whom identify with a particular totem, as well as kinship links to the natural world[39]. Accordingly, totem species become part of a koori person's extended family.

When investigating indigenous people's kinship with the natural world with Yuin people residing at Wallaga Lake on the south coast of NSW anthropologists Rose, James and Watson [2003: 39- 40] found that:

> *"…….. totemism is a dynamic system set within a broader context of respect and care. The two sacred mountains are central to this broader context; they are sites of origin, of connection, and of teaching. Here, mutual caring between human and non – human kin, and between land and living things is a dynamic reality……..'*

Rose et al identified three primary aspects to cultural forms of mutual caring[40]. Firstly, totemic connections are expressed as a general worldview or cosmological framework in which 'dreamtime' ancestral creator beings made totems. Secondly, the connections between humans, plants, animals, birds and fish are evident at a variety of personal and social grouping levels including family, tribal and ceremonial.

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[37] See also Eurobodalla's forgotten high country heritage in Canberra Time 27.4.2008: 14. http://cmhr.anu.edu.au/ageing/pdf/Canberra%20Times%20report.pdf

[38] Elkin 1938 and Rose, James and Watson 2003

[39] Rose 2003

[40] Rose 2003

Thirdly, the relationship developed between a person or group and a totemic species allows for mutual protection and assistance through ongoing environmental interactions.

Overarching each of these facets is the need to teach each generation the value of respect and obligation in relation to totems. Accordingly, cultural teaching places are integral components to the cultural landscape in relation to totem species and their habitat.

There are a number of different forms or categories of totems including personal totems, gender totems, family or clan totems, tribal totems and totems relating to the specialised powers of 'clever people'[41]. Some totems span each of these categories, for instance the Pacific Black Duck, *Umbarra.*

Umbarra was the late King Merriman's personal totem and as well as a tribal totem for all Yuin people. It has also become a symbol of the Wallaga Lake community and it's resistance against further land loss. From this perspective we can see how the Black Duck has become an important element in the formation of an identity for contemporary Yuin people, who as a result of restrictive protectionist and assimilation policies of the past, may not have been informed of their personal or family totem[42].

Rose et al identified totems as being passed through the generations by both men and women[43]. Mariah Walker of Wallaga Lake describes how many of the totems in this region are birds whose significance is passed onto succeeding generations. They are thus referred to as 'family birds'. Mariah has inherited the Plover as her totem from her late father Alex Walker [Mariah Walker 5.6.2006 in Donaldson 2006]. Whilst Trisha Ellis's personal totem is the Crow; Trisha's mother's personal totem was Willy Wag Tail; her grandmother's personal totem was the Magpie. Trisha's daughter's personal totem is the Peewee. Other personal totemic species, within the Yuin area, include the Kookaburra, Pigeon, and the Mo Poke. These totems are not passed down as such, but are personally identified and recognised during ones life [Trisha Ellis 4.2.2006 in Donaldson 2006]. Georgina Parson's '*bujangal*', or spiritual bird is the Sea Eagle. She is not permitted, in accordance with Aboriginal Lore, to eat the Sea Eagle [Georgina Parsons 14.12.2005 in Donaldson 2006].

Totems continue to be valued by the Koori community today. Koori knowledge holders often speak of protecting their totemic species by not eating or killing it, and taking care of the habitat that sustains it. For instance Warren Foster and others take notice of irregular behaviour of the Black Duck – a warning that trouble is coming [per comm. Warren Foster 2.11.2010]. Vivienne Mason will not eat duck, of any form, in respect to her tribal totem [per comm. Vivienne Mason 1.6.2010]. The late Eileen Morgan describes the taboo in the following way:

> *".....People from the south coast, mainly, as far as I know around Wallaga Lake, they never eat a black duck because that's their sacred bird. It's just been the symbol of tribal people and as each generation has been handed down, you just don't eat a black duck because that is your totem. They can eat many other animals and birds they see. I've never known an Aboriginal person, especially around this area, to eat black duck....'. Eileen Morgan 1993 [AIATSIS SCV C43.aif].*

[41] Rose, James and Watson 2003
[42] Rose et al 2003
[43] Rose et al 2003

Mary Duroux's family totem was the Tawny Frogmouth Owl, and her personal totem was the Echidna [Mary Duroux 6.2.2006]. The Tawny Frogmouth totem connected Mary to the Haddigaddi family and it remained relevant to her until her recent death. Mary Duroux expressed concern for the future of the Gunya [Black Swan], the tribal totem for the Moruya area; because they mate with one another for life and lay their eggs in one place, if their nests were to be damaged they would have 'nowhere to lay their eggs and would die soon enough' [Mary Duroux 6.2.2006 in Donaldson 2006]. We have seen Local Aboriginal Land Councils across the shire revegetate areas in order to protect a family of black ducks and install a duck crossing sign adjacent to a busy highway notifying drivers of the regular webbed footed pedestrians.

The Brown family clan totem was the Bell Minor. Nan had kinship ties with the Bandicoot and her personal totem was the Magpie. Mum's totem was the goanna. We have all got totems. Mine is the crow, my daughter's Aboriginal name means sea eagle but I think her totem is the peewee!

Umbarra Pacific Black Duck (Anas supercilosa): K Vang and W Dabrowka © Bird Explorers. Source The Waterbirds of Australia 1983, Pringle JD Angus and Robertson/National Photographic Index of Australian Wildlife Sydney

Table 3: Totemic species

KNOWN ABORIGINAL TOTEMIC SPECIES ACROSS THE MORUYA DEUA RIVER CATCHMENT			
BIRDS			
COMMON NAME	SCIENTIFIC NAME	DHURGA NAME[44]	REFERENCE / SOURCE OF INFORMATION
Pacific Black Duck	Anas superciliosa	Umbarra	Donaldson 2006 Cruse, Stewart and Norman 2005
Pelican	Pelecanus conspicillatus	Gurung-aba	Howitt 1904: 133
Crow	Corvus coronoides	Waagura	Donaldson 2006 Renwick & the Wreck Bay Community 2000. Costermans 2002. Howitt 1904: 133
Eagle Hawk	-	Munyunga	Howitt 1904
Willy Wagtail	Rhipidura leucophrys.	-	Donaldson 2006 Hardwick, RJ 2001
Australian Magpie	Gymnorhina tibicen	Diriwun	Donaldson 2006 Cruse, Stewart and Norman 2005
Magpie Lark [Pee Wee].	Grallina cyanoleuca	-	Donaldson 2006
Grey Magpie	-	Bilinga	Howitt 1904: 133.
Black Swan	Cygnus atratus	Gunyung	Donaldson 2006
White Breasted Sea Eagle	Haliaeetus leucogaster	-	Donaldson 2006. Cruse, Stewart and Norman 2005
Laughing Kookaburra	Dacelo novaeguineae	Gugara	Donaldson 2006 Cruse, Stewart and Norman 2005
Boobook [Mopoke]	Ninox novaeseelandiae	Googoog	Donaldson 2006
A small owl	-	Jaruat	Howitt 1904: 133.
A small owl	-	Tiska	Howitt 1904: 133.
Tawny Frog Mouth	Pogargus strigoides	-	Donaldson 2006
Glossy Black Cockatoo	Calyptorhynchus lathami	Nyaagaan	Donaldson 2006 Cruse, Stewart and Norman 2005

[44] H Hale 1846 [1968]. See also Eades, Kelloway 1976 and Howitt 1904

White Breasted Cormorant	Phalacrocorax fuscescens,	Berimbarmin	Howitt 1904: 133.
Water hen	-	Ngariba	Howitt 1904: 133
FISH			
COMMON NAME	SCIENTIFIC NAME	DHURGA NAME	REFERENCE / SOURCE OF INFORMATION
Bream	Acanthopagrus australis	Burimi	Howitt 1904: 133
ANIMALS			
COMMON NAME	SCIENTIFIC NAME	DHURGA NAME	REFERENCE / SOURCE OF INFORMATION
Kangaroo	-	Kaual-gar	Howitt 1904: 133.
Emu	-	-	Howitt 1904: 133.
Bush Rat	-	Wungalli	Howitt 1904: 133.
Kangaroo Rat	-	Guragur	Howitt 1904: 133.
Dingo	Canis lupus	Merigong	Howitt 1904: 133.
Bandicoot	-	Merrit-jigga	Howitt 1904: 133.
Echidna	-	Janan-gabatch	Howitt 1904: 133.
REPTILES			
COMMON NAME	SCIENTIFIC NAME	DHURGA NAME	REFERENCE / SOURCE OF INFORMATION
Lace Lizard	-	Burnagga	Howitt 1904: 133.
Brown Snake	-	Murumbul	Howitt 1904: 133.
Black snake	-	Gumbera	Howitt 1904: 133.

Further research on the habitat of totemic species is currently underway, as initiated by the Eurobodalla Shire and community members. At this stage we know of a number of key places valued as habitat for special species, including the two small, unnamed swamps located along the Moruya River bank between Garlandtown and Malabar Lagoon and Trunkettabella Lagoon [45]. It is hoped that further research defining places associated with totemic species will lead to their protection and acknowledgement.

[45] Donaldson 2006

Bush dwellers

Across the region, Aboriginal people maintain a belief in a forest dwelling creature known as a Duligal. The 'Tulugal' story was recorded in 1846 by Horatio Hale, he noted that:

> *'At the Muruya River the devil is called Tulugal. He was described to us by a native, as a black man of great stature, grizzled with age, who has very long legs, so that he soon overtakes a man, but very short arms, which brings the contest nearest an equity. This goblin has a wife who is much like himself, but still more feared, being of a cruel disposition, with a cannibal appetite, especially for young children. ……'*

The 'doolagarl' story also appeared in Roland Robinson's 1958 collection of stories, as described to him by Percy Mumbler[46]:

> *' A doolagarl is a man like a gorilla, he has long spindly legs. He has a big chest and long swinging arms. His forehead goes back from his eyebrows. His head goes into his shoulders. He has no neck. A dooligarl makes you weak and tired. You can't walk. Your mate gets weak. You have to bustle about, make a fire, you don't want to let that fire go out. If the fire goes out, you go to sleep and the dooligal comes. He lifts up your blanket. He tickles you. If you laugh and wake up he grabs you, puts you under his arm and walks off with you. He tears off your arms, tears you to pieces. He bashes you against a tree and eats you. ..'.*
>
> *An injured man in the bush near Tathra, was watch by a dooligal and not injured, although he died from injuries anyway. 'The dooligal came over to where the old man lay behind the log. The old man was clever and called out and spoke to the Dooligal. That hairy man stayed and looked after the old fellow all night. When daylight was coming, the hairy man left. A hairy man can't talk. He sings out 'coo o oo ee'....because he wanted to say 'well I am going to leave now'.... 123.*

In 1904 Mathews recorded details about another bush dweller known as a 'Wallanthagang', said to reside across the south east coast of NSW, as described below[47]:

> *'.....Wallanthagang was a small man like creature, but very thick set and strong. He wore a lot of pretty feathers in his hair, and carried a large bundle of light spears. He obtained his food by catching parrots, which he speared in the feet, so that their body might not be damaged for eating. ....He had a bag slung over his body in which he carried these birds. Only one of these men has ever been seen at the same time, and his camp fire has never been observed, nor any place where he has been camping or resting. The clever old black fellows can sometimes hear one of these animals calling out yau, yau, yauh.....'.*

[46] Robinson 1958
[47] Mathews 1904

Stories and experiences with these creatures continue across the region today, as described by Trisha Ellis:

> *'....The bush spirits that people talk about, the Duligal was 8 foot tall. Then there was the little hairy men that played tricks on you they would pretend to be something else. These little lads are called Wathargidal, if you cook fish or meat after dark and they'd come into your camp and move your tent. They mess with your head and they can be dangerous. I did not believe stories about these, but after I saw them, now I know. Nan had lots of stories. White people call them Yowie and Yetti and big foot. I think it is a herbivore, but old Aboriginal people were sent to live with them to learn the ways of the bush. I have only ever seen the big ones. There was also a ceremony done with the native cherry tree to break powers of bush women called 'marlimus', they are afraid of women and torment men, they are beautiful and their singing entices men. .....*

Travelling routes and meeting places

Aboriginal people formed and utilised tracks to move across Australia. Travelling routes exist along the entire length of the southeast coastline, extending between the coast and inland ranges along creeks and ridge tops. Movement across the landscape took place for a variety of reasons including for food gathering, acquisition of raw materials, ceremonial meetings and religious occasions, trade and exchange, warfare and fighting, marriage and communications[48]. For instance, Howitt observed the mountain dwelling Paiendra men from Braidwood travelling to Moruya to find a Katungal wife.

In 1853 up to 800 Aboriginal people from coastal and Monaro tribes walked to Araluen to meet to resolve a dispute[49]. The coastal tribe are said to have camped at **Weedy Flat** whilst the Monaro people camped at **Araluen,** they fought together at **Apple Tree Flat** and after half an hour resolved their dispute before a peaceful corroborree, which extended over three days.

In 1865 Sergent Brennan observed a gathering of over 50 Yuin people near Moruya[50]. People gathered from Bega, Narooma, Shoalhaven, Jingera, Braidwood, Araluen and Moruya. Brennan observed the dance, which took place over three quarters of an hour. He described the body adornment, choreography and the role of the women, as both musicians and dancers:

> *'....the musicians were many; then women comprised the orchestra. Their leader was an old woman of about 40 years. She had an instrument resembling a tambourine, made from stretched possum skin nailed over a rim of wood, which she beet with a nulla nulla. Each of the other women used a shield and a nulla nulla to keep in time. ...The old women commenced to sing a plaintive air in a loud soprano voice. The song was taken up gradually by each of the other women until all ten were in full chorus.....as each woman tired she was replaced by another as accomplished. .....'.*

[48] Peter Kabaila 2005
[49] Kennedy in Maddrell 1978
[50] Correspondence from Brennan to McFarland, 31st March 1873 as cited in Smithson 1994

Exactly where **'near Moruya'** is yet to be determined. Almost 20 years later, over 130 Aboriginal people from Braidwood, Batemans Bay, Moruya and other locations walked to the Bega area to participate in a ceremony on Mumbulla Mountain[51]. Many traditional travelling routes would have been used on these occasions.

Bendethra, at the junction of the Con Creek and Deua River, is recognised as a traditional meeting place holding regional significance. As documented by Reginald Hebert Barlow in 1890, a ceremonial gathering took place at Bendethra involving Aboriginal people from the Gundary tribe, Moruya[52]. People use to go to Bendethra to collect the seasonal influx of Bogong moths and to drink the water, which filtered through limestone rocks. The water is known to have healing qualities[53]. Gathering for seasonal ceremonies was one of the uses of the interlinked routes, as described by surveyor Reginald Heber Barlow in 1890:

> *' an annual gathering of neighbouring tribes was held at Bendethra and always at the same season of the year [autumn]. This yearly visit to Bendethra had at least a two-fold purpose. We can well imagine how at these times our young natives met for the first time her who was to be his future bride. .....the sight chosen for the encampment was situated at the junction of the Conn Creek with Deua River, at the back was the much dreaded Gin's Mountain and Cave. The camp was arranged in perfect and systematic order and seemed under the command of chiefs and elders. For such a large congregation gathered vast quantities of provisions...each selection took different routes in search of game, and came back with an abundance. The Wallaby, both black rock and common, were in abundance, whilst the bear seemed to have come down the mountain on purpose for the occasion. The bird game in those days was far more plentiful than now, and the river teamed with fish. ...'. Barlow for the Moruya Examiner 1890.*

We do not know how precise these descriptions are but we do know Barlow made a number of trips to the cave around 1889 and 1890 to investigate the possibility of expanding the settlement, 'there will be room for thousands', and establishing mining operations given the 'general prospect of a rich silver development'[54].

The importance and nature of barter, including local barter in the south east Australian region was researched by McCarthy in 1939 who ascertained that Yuin ceremonies involved people travelling from the Monaro and Shoalhaven, the Snowy River, Moruya, Twofold Bay and Bega[55]. He notes,

> *'.....there was held a kind of market ....at some clear place near the camp, and a man would say, 'I have brought such and such things', and some other man would bargain for them At these 'markets' shields, boomerangs, opossum fur strings, bone nose pegs, grass tree spears, fighting clubs, opossum rugs, spear throwers, baskets, bags, digging sticks were exchanged ..'*

The primary track throughout the Moruya Deua River Catchment follows the Moruya Deua Valley linking the coast to the inland ranges. Joining this track, a further route extends north linking the Clyde River and the Moruya Deua River as recorded in 2002

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[51] Howitt 1904
[52] See related discussion in Wesson 2000
[53] Donaldson 2006b. See also Donaldson 2002.
[54] Moruya Examiner on the 3rd April 1889, 25th April 1890, 6th June 1890 and 21st November 1890.
[55] McCarthy 1939

by Goulding [2002: 12]. This northerly track follows the Mongarlowe River and the Merricumbene [fire trail] ridgeline before leading into the Deua Valley in the vicinity of Merricumbene Creek. Ancient tracks have also been recorded between Moruya and Braidwood; Moruya and Mumbulla [Biamanga] Mountain; between Moruya and Bodalla; Moruya and Bendethra; Murramarang to Moruya via Batemans Bay, Nelligen and Runnyford and Ulladulla to Moruya via Buckenbowra.

As the archaeological data suggested, campsites along the Deua River were frequented as overnight stopovers compared with the more permanent coastal camps, as described by Iris White:

> *The main difference between the Deua Valley and say the Tuross is that there was work along the Tuross River that allowed people to stay there. There was nothing like that here, there was no work along the Deua, well there was further down on the flats, but not in the upper section. I never heard of Aboriginal people working on the Peach Farms. Also, I think that in the early days the Deua area was used more as a travelling route and not so much as a place to permanently live; people either stayed by the coast where there was plenty of food or had their place further up the mountain range. It is very very rugged up here. Iris White 17.12.2011.*

As with the entire coastline, Moruya Heads is part of a coastal travelling route linking people and resources together. Oral histories record usage of the area in the 1940s as families walked along the coast, particularly between Wallaga Lake and Ulladulla, camping along the way on the flatlands at Garlandtown and close to Moruya Heads[56].

There is also evidence to suggest Aboriginal people marked their travelling routes. Often mountains were used as 'beacons' or reference points to ensure the correct path was being followed. Goulding found the Murrengenburg Mountain to be used in this way[57]. Local landowners are known to have used a series of bunya trees to guide their way on route between the inland ranges and Moruya [per comm. Jackie French 18.12.2012[58]].

Below is a photo of Ted Thomas marking the area where he camped in the upper catchment area in the mid 1980s.

[56] Donaldson 2006
[57] Goulding 2002
[58] See also John Blay 2012

Ted Thomas constructing a rock cairn on a private property in the Deua Valley, Moruya mid 1980s. Photo source: Jeff Aschmann

A number of sections along the Moruya Deua River system continue to be valued as meeting places, as described by Iris White:

> *Our memories associated with the river are around camping, fishing and swimming. Having picnics, that is where you catch up and talk with people. Even those people who moved to Moruya, you'd catch up with people around the river, at the parks and wharfs. Before they were proper parks, I think they were natural meeting places. Iris White 17.12.2011*

Resource collection and traditional ecological knowledge

Archaeological studies provide physical evidence to show that Aboriginal people continued to collect shellfish on the south coast through the early contact period[59]. As Aboriginal people became involved in new economic development opportunities, traditional coastal camps such as the ones at Moruya North Head, were frequented during weekends and holiday periods – fishing and shellfish collection continued. Unlike other cultural practises across the southeast region, fishing practises and coastal connections have not diminished[60].

Throughout the early settlement period, Aboriginal people continued to rely on fish and indeed they shared the marine resources they acquired with the newcomers. In 1833 Flanagan noted that the 250 Aboriginals present at Broulee depended 'more on the sea than bush food'[61]. Cameron found that the very earliest days of settlement, Europeans were also dependant for survival upon food supplied by the Aborigines. Mrs Celia Anne Rose who arrived in Moruya in 1837, recalled 'the

[59] Colley 1997

[60] Cruse, Stewart and Norman 2005

[61] Organ 1990

shortage was at times acute. Aboriginals saved the settlement several times from starvation by supplying fish and oysters…'[62].

> *I have tried to fish traditional way, but it is easier to use modern tools. Before European contact there would have been more fish around Moruya. I learnt how to skin the leather Jackets, to gut the fish and to say thank you to the fish for sacrificing it's life so that we could eat it. Mum taught me that and we never took more than what we needed and if we ended up with too much we'd share it. We never wasted anything. We fished all along the river to the pumping station, but the fresh water fish taste like mud. I value the fish and the plant life along the river.*
>
> *I learnt how to fish on the break wall at Moruya Heads. Mum was one of the best fisherwomen I knew. She taught me different ways to fish. We got squirt worms from behind the hospital, and put them on a long shank hook. Instead of throwing the line in, we'd drag the line along. We ended up with buckets of whiting; see there are particular types of fish that like particular types of bate. She used to use the limpets for other types of fish. That was down near the break wall, I am not a fan of fresh water fish. As a kid I remember putting in a net where the water changed from fresh to salty, it was brackish at Kiora and we'd catch a lot of fish there. If you can contain pools of water, you could make a paste out of wattle flowers and stun the fish.* Trisha Ellis *30.11.2011*

The stupefy and collect method of fishing was observed in the Deua River in 1872 by Police Sergeant Brennan, as described in his diary:

> *'…..The exact locality is about eight miles up the river from it's junction with the Araluen Creek. The river runs a serpentine course for many miles before reaching the locality alluded to, at which spot it gradually becomes broader until its placid waters disappear in some places in the sand leave occasional waterholes in the river's course…..the mountains too, which are covered with a dense scrub, rise abruptly on each side at this spot, necessitating the traveller on horse back to seek the bed of the river for a passage. Here were men, women and children divided into three divisions, each division having possession of a waterhole. On the bank near each waterhole was stationed a young black, killing and bagging the fish thrown out, four or five splendid fires appeared on the same side of the river. About 50 dogs were soon in an uproar, the gins were immediately in arms to stay their dogs. …….when the blacks decided to fish a waterhole, they collect a considerable quantity of leaves and bark of a certain tree, generally known by Europeans at tea tree and others as hickory……the leaves and bark are scattered through the water, after which a couple of blacks take long sticks and insert them under the stones and into the cervices likely to contain fish. This being done, about three quarters of an hour are allowed to elapse by which time all the fish in the waterhole will have floated to the surface, apparently lifeless. They are thrown onto the bank and secured, the fish however are only stupefied and soon recover from the narcotic effects of the hickory….'.*

Stringy bark was valued by Aboriginal women for making fishing lines. Ecological knowledge associated with making and using traditional lines has been transmitted to the current generation of women, as described:

[62] Cameron 1887

Yellow stringy bark is probably the most prized of all the stringy bark because it has more elasticity to it, compared to the other stringy bark species. The inside of the bark, you could pull of thin stings, and twist them together. The way the women used the bark is that they twisted it in such a way so that the fibres went against each other so that they locked in place. It makes a strong string used for fishing. You have to cure the rope to make it water proof. We boiled up gum off the black wattle, and put the rope in. It made it water proof for a period of time….I have made fishing lines 3m long and fashion a hook from abalone or pipi. I have made stringy bark and black wattle fishing lines and have glued the hook on using resin from the black boy. It takes me three hours to twine two meters of stringy bark line for fishing. Once it is twisted, we boil it in black wattle to cure it. The black wattle made the line water proof. *It is so much easier using a modern line and hook, but I enjoy making them. There is a demand for traditional lines and not many people know how to make them. The men would use the women's lines and weave them into net, which of course is more productive than putting in a single line.* Trisha Ellis *30.11.2011*

Figure 14:Natural Fibre Fishing Line from Ulladulla. Held By The Australian Museum, Sydney [E54636**].**

Although this line originated in Ulladulla, a similar type would have been manufactured across the Moruya Deua River Catchment. Interestingly, Shillings found that fishing and other marine harvesting was and continues to be an important activity for Aboriginal women as a means of subsistence, a means of maintaining health, a social and cultural activity, and a means of spiritual

connection with the land and water[63]. In relation to women and fishing, Dr Sandra Bowdler notes the following:

> *'……women were seen to spend much time fishing. Here we have one of the clearest instances of the division of labour according to technique. Men invariably used the four – pronged, bone-barbed spear; women fished with hook and line using a shell hook and a vegetable fibre line……".*

Figure 15: Shell Fish Hook From Port Jackson Held By The Australian Museum, Sydney [E018401].

> According to Bowdler, shell-fishing hooks were introduced or developed 600 years ago. It has been found that, women both made and fished with lines and hooks [DECCW 2010: 19] and that this method was employed from the mid-north coast, including Port Stephens and the Hunter region, down to the south coast. Fishing lines were often made out of young kurrajongs trees [DECCW 2010: 19].

Wood and bark were used to make shelters. Two types of bark shelters were observed in the Braidwood area, one being conical and the other being a flat lean to. Of course early settlers relied on and adapted the bark techniques refined by Aboriginal people over the years[64]. Canoes were also made from bark, as described by Barlow in 1892:

> *'……A large sheet of string bark is taken off a tree and after being well examined to see that there are no twig holes in it, its outside is taken off to be more pliable to form into a canoe. The two ends are then thinned down to a thickness of no more than three sixteens of an inch, and commencing of the centre the boat builder gathers the end together the same way a seamstress pleats the skirts of a dress, then with two or more wooden pins of a few inches in length which he passes through the pleats and binds together with chord of some kind or another, performing the same to the other end. Two or three sticks are then placed across the canoe to keep it opened and they are kept there by chord also. The canoe is completed. It may be large enough for two or more, but seldom more than two. The mode of propelling is simple in the extreme. Two small blades of thin bark about twice the size of the human hand are held one in each and the paddler kneels with his face towards the*

[63] DECCW Roberts and Shilling 2010
[64] Smithson 1994

bow. Should water get into his canoe, he simply uses his small paddles and bales out by throwing the water behind him…'. Moruya Examiner February 5th 1892.

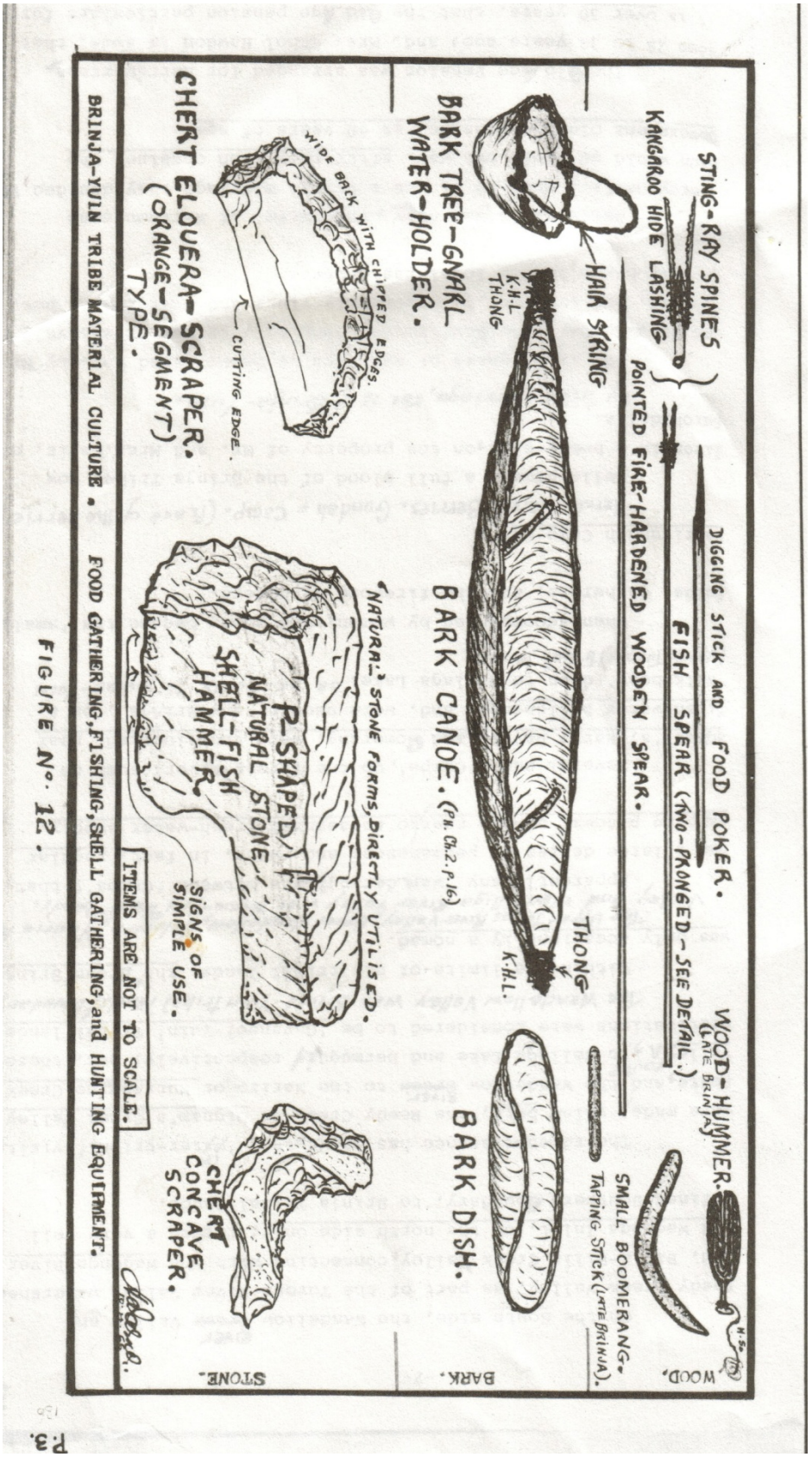


Figure 16:Bark canoe and other items sketched by Harry Warner in 1963.

In 1965 David Carpenter talks to Janet Mathews at Eurobodalla about the method for making paddles to power and steer canoes[65]:

> *'…..Now stringy bark is about the smallest hole (yes). When you could get that. Once you warm that over the fire, well you just either roll it up right up about the small. Well all you gotta do is just bruise the ends and pierce the holes in it and tie it with a vine, and you got your paddle made…'.*

Terrestrial resources including possums and kangaroos, were also valued for food and warmth, as described by Wilson in 1838[66] and by Howitt in 1904:

> *'….Both male and females wear cloaks made from a number of skins of the possum, kangaroo or other animals joined together. In cold weather the fur is worn turned inward, making a warm and comfortable garment. …..protection against bad weather. The skins…..are prepared when recently taken from the animal , by stretching them out upon the ground with small wooden pegs, the inner side being scrapped with a shell, until they are made perfectly clean and pliable. The skins when dried are stitched together with a thread made from the long tendons of the muscles about the tail of the kangaroo, which when dried are capable of being divided into threads of almost any degree of fineness. The needle is formed of a piece of bone and a number of these skins sewn together form the cloaks in general use. Among both male and females many have a sort of tattooing, or ornamental marks scratched upon the inner part of the cloak, according to the taste of the owner……'.*

The xanthorrhea, bracken fern, Burrawang seeds, matt rush and a range of fauna species were also a valued resource, as described below;

> *We use the black boy bush; the bottom of the bush contains our fire making kit. I am named after that plant. The first name I was given was 'Mara' which means female warrior. Anne Thomas gave me my second name 'Minga' – which means the strength of the bush. One of the strongest plants in the bush is the black boy, minga, and it is used as for special ceremonies. The stalk when young and green can be used as a spear, the leaves have a purpose and so does the base. The saw dust inside the shaft can be used to make fire. People would always keep a piece of black boy in their fire making kit. I have another name, but that is only known by women. Trisha Ellis* 30.11.2011

> *Bracken fern, I remember Nan picking the crosier off the bracken fern for a salad, it tasted like walnuts but you need to pick it before the crosier opened because it was toxic. The fronds were used for insulation under kangaroo skin bedding. Brackens also stabilise banks. It had a lot of uses. The young bracken leaves can sooth wasp and bull ant bites, any thing in the bush near where it grows. Everything is connected. Trisha Ellis 30.11.2011*

> *Burrawang leaves were used in roofing on rough shelters. Burrowang seeds are toxic, the casenogenics are absorbed through your skin. Women got the white sap from the native figs, like the one at 8 mile, the sap was rubbed over their hands like a protective barrier, that is what the women would coat their*

[65] Carpenter 1965 recorded by Mathews at Eurobodalla in the AISTSIS South Coast Voices Collection.
[66] Wilson J, 1838 Gunbal Painting, oil on canvas from Braidwood, New South Wales, Australia, "Gunbal (alias Judy) third Gin of Moravenu/ Chief of the Wig Wigly tribe/ Co. St Vincent/ N.S.W. Sept 1. 1838". Accession No: NGA 80.741. In this painting Gunbal is wearing a possum skin cloak.

hand with before they collected the seeds. They would place the seeds in a dilly bag and lie them in a running creek. The water would leach out the toxins over a period of time. When they saw fish nibbling at the seeds they knew the toxins had gone so they roasted them, pounded them and made damper. If you see a grove of burrawangs, they are usually where the women camped. It was a women's job to make the bread. Trisha Ellis 30.11.2011

Matt Rush is what we made our carry cases. I still collect Matt Rush, one of the most important things about Matt Rush is that you can pull out new shoots and chew on them. It is sustenance between meals. If you boil new shoots, you can make a soup for elderly people. The seeds on the spiky flower pod can be collected into a bowl. The Matt Rush needs to be dried out in the shade for a few days. Once it has dried out, and when your ready to use it, you need to soak it in water. It ends up looking like a raffia coaster, or a place mat. You do a blanket type stich and can join it to itself; the needle is part of the stem. You keep on going to make a basket or a fish trap. It is so strong and so very important. It grows in fresh water areas. We also made mats to eat off, from the Matt Rush. There are so many things we make from Matt Rush, it is really important. Trisha Ellis 30.11.2011

People use to eat platypus and long neck turtles, water dragons, bass, eels were a staple part of our families diet in the past, Nan hated eel, I am not sure if it was her totem or not. Along the edge of the water is the bull rush, the tubors were eaten, and the native carrots, *before you get the native yams you have to wait for the plant to die and follow the vine to the root. They were cooked on the coals. I don't know of any shellfish up the Deua, there might be some. Mum and Nan lived on parrots and bush lemons once. Mum use to shoot the parrots; they did not have money to buy meat. They ate wonga pigeons and parrots. Trisha Ellis 30.11.2011*

Many specific places across the Deua River Catchment continue to be valued as resource collection places. Malabar Lagoon has been utilised throughout the 1900s and to the present day as a resource collection place. Camping also took place here from time to time. At the junction of Malabar Lagoon and the Moruya River is the 'Moruya Weir', an associated place also valued for resource collection. Malabar Lagoon continues to be valued as a recreational place. Families meet here to fish, swim, and eat.

The Ryans Creek area is documented as containing pre contact significances; through the early contact period to the present day. The midden site indicates prior use of the area as a gathering for resource consumption site[67]. Glenduart is well regarded as a place to collect natural resources, both from the river and the surrounding landscape. An artefact scatter located along the northern banks of the Moruya River, in the immediate vicinity of the historic Glenduart Cemetery indicates prior use of the area, possibly as a tool manufacture, trade or storage site[68].

The presence of a scarred tree in the Yarragee area, on the southern banks of the Moruya area indicates use of the area for canoe manufacturing and or ceremonial purposes[69]. Yarragee continues to be used for recreation purposes and family

[67] Ellis and Nye 2001
[68] Ellis and Nye 2002
[69] Ellis and Nye 2001

gatherings, providing good access to recreational and food gathering activities. Like Yarragee, the Kiora area is utilised as a meeting and recreation place. The area between Kiora and the junction of Wamban Creek and the Moruya River continues to be used as a fishing place. A scarred tree west of the Moruya River, north of the Araluen Rd, in the Kiora area indicates previous use of the area for canoe building or other ceremonial purposes[70]. Fishing and collecting crayfish in Monga National Park area in the 1970 and 80s was also recorded by Goulding [2002: 11].

Other oral history collected in relation to the use and value of natural resources across the catchment have been collected below:

> *'……I was told by different people about how people use to live around Malabar Lagoon. Now we can see they did, today, what I had been told has proved to be totally accurate. We have found a big midden on a point; it is quite a big area. It's got oyster shells, welks and a few bimbulla; the vegetation covers up a lot of the site. You can see dense midden material down the rabbit burrows, quite deeply and the deeper the midden the older it is. This looks like a couple of families have camped here for a long time, the midden looks ancient. People who camped here would have been protected from the southerly winds. There must have been fresh water somewhere around here. You can't camp for a long period of time without fresh water. This is a great midden……Trisha Ellis 14.2.2011 in Donaldson and Feary 2011.*
>
> *'……The river use to be shallow, they could cross over to Beryl's at Garlandtown. I remember they'd catch eels near the swamp - that was <u>fresh water.</u> They wash their eels at the swamp and come back. …Georgina Parsons 9.2.2011 in Donaldson and Feary 2011.*
>
> *'…. People were getting oysters from Malabar Lagoon before they made it a Sanctuary Zone. When people went fishing they collected mussels while they were waiting. I remember collecting 'drifters' from here, the oysters that have fallen away from the others. I am not big on oysters, but mum and I came here fishing, especially from the bridge [weir] and on the southern side of the lagoon. We have never been able to get access to the north side of the lagoon…..' Trisha Ellis 14.2.2011 in Donaldson and Feary 2011.*
>
> *'… I used to come to Malabar Lagoon and get oysters, not just when we were fishing, anytime if we needed a feed. …' Arthur Andy 14.2.2011 in Donaldson and Feary 2011.*
>
> *'….. I think that Aboriginal people should still be able to collect the shellfish and bush foods and medicines, and everything we subsisted on traditionally. We had our ways to ensure stocks are maintained and regenerated. I don't support the use of the area for commercial gain, but I believe that cultural use should be encouraged. Cultural use of Malabar Lagoon, like family camping or someone coming here for a picnic. Some of these places could be made into a park where people could come over in boats and have a picnic. I think after today I am going to go canoeing a lot more, I like it! ……' Trisha Ellis 14.2.2011 in Donaldson and Feary 2011.*

[70] Ellis and Nye 2001

'….. We got fish out of the hole near Ryans Creek, it was manmade 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 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 in Donaldson and Feary 2011.

'…All along the riverbank and down onto the point near Ryans Creek 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 in Donaldson and Feary 2011.

'….. My sister loved oysters. She loved oysters so we'd bring her to Ryans Creek when she visited. She loved vinegar and lemons on them. We'd sit here for the day and have oysters and more oysters. I was probably last here 10 years ago. ….Doris Moore 15.2.2011 in Donaldson and Feary 2011.

'….My Grannys came to Ryans Creek 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 in Donaldson and Feary 2011.

'…..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….'……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 in Donaldson and Feary 2011.
Carol and her family camped at Moruya North Heads with the Brierley family. The two families fished off the Moruya Beach. Carol Larritt 23.1.2006 in Donaldson 2006.

Maureen sees 'the swamp', adjacent to Bali Hai, Garland Town, as being a 'vital' connection to her and her family. On weekends her mum 'Millie' would gather the washing and carry it down to the swamp where there was a copper permanently set up at the swamp edge. The water was then used for boiling and tanning the nets in or for cooking lobster. Maureen's Aunty Lizzie played a major part in Maureen and her older brother's earliest years. As kids

they were taught how to hunt specific foods around the swamp edge such as turtle and turtle eggs, and shown how to identify animal's footprints. They were also taught about the different variety of foods around the bush and what was edible. Maureen Davis 19.12.2005 in Donaldson.

Maureen Davis recalls her father Roy collecting parts of the mangrove plants from 'ghost gully', the wetland along North Head Road, immediately west of Garland Town. Roy would shape the Mangroves into boomerangs using broken glass. He burnt animal figures, koalas, kangaroos and kookaburras into the surface. The area has been home to a hawk for many years as well as to 'duligal' spirit beings. Beryl Brierley also remembers there being bellbirds, whip birds and lyrebirds in the area [Maureen Davis and Beryl Brierley 19.12.2005 in Donaldson].

Pa Brierley owned an oyster lease along the north side of the Moruya River at 'Ghost Gully'. Maureen and her family would go there on a regular basis to do some fishing. They would take a loaf of bread and knife to open the oyster's and have them with bread [Maureen Davis 8.6.2006 in Donaldson 2006].

'.... 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 in Donaldson 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 though for 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.....' Georgina Parsons 15.2.2011.

Beryl Brierley recalls large 'gatherings' of people at Brierley's Homestead, North Moruya Heads. Jimmy Little Senior 'Coonkus' camped here as he passed through town, and was always singing or dancing, and would paint up and do corroborees; he was a good storyteller and dancer. There was an Aboriginal camp on the flats adjacent to the airport. There were many

walking tracks throughout the area and a lot of Aboriginal camps, especially at Christmas time. The Campbell and Parsons families camped there, as well as families who passed through with seasonal picking and fishing work. Beryl Brierley 19.12.2006 in Donaldson 2006.

During the 1940s Doris Moore lived on the flatland adjacent to the 'Brierley's Homestead'. They had a fresh water spring and well. Doris recalls rowing to school, from Garland Town to Newstead. Doris Moore 14.12.2005 in Donaldson 2006.

Around Bakers Flat and all along the Moruya River the she oak cries in the wind. The needles cover the ground, so if the kids were to get lost, their parents could hear the cry of the she oaks. If the kids stayed there, it was not only comfortable, but snakes don't like going over the needles, so the kids would be safe. Also, if they got thirsty, they could suck on the green cones, to stimulate saliva. Trisha Ellis 30.11.2011

Trisha Ellis and her family regularly camped at 8 Mile along the Deua River. 8 Mile had a good swimming hole. The family collected, and continue to collect bush medicines along the Deua River, including sarsaparilla and bloodwood. Trisha's Nan showed her how to process the native tobacco (not the introduced plant). There are lemon trees and passionfruit vines all along the Deua River. The area is seen as a teaching ground [Trisha Ellis 4.2.2006].

We camped mainly around McGregors Creek. As kids we also camped at Kenny's Creek at the Deua NP camping ground, even now we canoe down to McGregors Creek. It was important for Nan that we kept coming up here to camp, because that way she could teach us about the places she knew. Nan died in 1977 that was mum's mum. Nan showed me stone arrangements, and talked about ceremonies around McGregors Creek. We always had picnics at 8 mile, as kids the water was so deep; we could barely touch the bottom. Nan and mum also picked peas and beans up here somewhere, but I am not sure where. Nan was born at Bowraville but her people grew up at Currowan Creek and Turlinjah in this area. She came back here because this was her country. Pop Connell legally adopted mum and he was from Narooma. This was always their country; their family was originally from here. Nan was a Dixon before the Brown family adapted her. I learnt how to swim in fresh water, you can't find anything more beautiful than the Deua River and the fact that you've got these connections with people at certain places and going to places reminds us of these people, our family. We use to walk around and Nan would talk and talk to us. Trisha Ellis 30.11.2011

Traditional knowledge of the ecology relates to the use of flora and fauna for food, medicines, tool manufacture and spiritual purposes, as summarised in table 4.

Flora species of cultural value across the Moruya Deua River Catchment	
Coastal species	
Warrigal spinach	*Tetragonia tetragonioides*
Pig face	*Carpobrotus glaucescens*
Seaberry saltbush	*Rhagogia candolleana*
Coast Bearded Heath	*Leucopogon*
Coast wattle	*Acacia sophorae*
River Mangroves	*Aegicerias corniculatum*
Boobialla	*Myoporum boninense*
Geebung	*Persoonialimearis*
Flax Lilly	*Dianella sp*
Swamplands	
Swamp lilly	*Crinum pedunculatum*
Tall Saw sedge	*Gahnia clarkei*
Freshwater species	
Bullrush	*Typha sp*
Rainforest species	
Pittosporum	*Pittosporum undulatum*
Wombat berry	*Eustrephus latifolius*
Lilly Pilly	*Acmena smithii*
Kangaroo Apple	*Solanum aviculare*
Sarsaparilla	*Smilax glyciphylla*
Pink wood	*Eucryphia moorei*
Common cider	-
Horehound	-
Match head	-
Dry Sclerophyll Species	
Native yams	*Thysaotus spp.*
Bracken fern	*Pteridium esculentum*
Tall Saw sedge	*Gahnia clarkei*
Variable Saw sedge	*Lepidosperma laterale*
Tailed Rapier Sedge	*Lepidosperma uroohorum*
Drooping mistletoe	*Amyema pendulum*
Blue Leaved Stringy Bark	*Eucalypus agglomerata*
White String Bark	*Eucalyptus globoidea*
Kurrajong	*Brachiton populneus*
Spiny headed Mattrush	*Lomandra longifolia*
Spear grass tree	*Xanthorrhoea resinosa*
Black She Oak	*Allocasuarina littoralis*
River oak	*Casurina cunninghamiana*
Yellow Stringybark	*Eucalyptus muellerana*
Native cherry	*Exocarpos cupressiformis],*
Native Raspberry / bramble	*Rubus parvifolius*
Golden Wattle	*Acacia pycnantha*

Burrawang	*Macrozamia communis*
Waratah	*Telopea oreades*
Spotted Gum	*Corymbia maculata*
bloodwood	*Corymbia gummifera*
Wet sclerophyll	
Black wattle	*Acacia Mearnsii*
Bracken fern	*Pteridium esculentum*
Native Grape	*Cissus hypoglauca*
Yellow Stringybark	*Eucalyptus muellerana*
Spiny headed Mattrush	*Lomandra longifolia*
Pittosporum	*Pittosporum undulatum*
Fauna species of cultural value across the Moruya Deua River Catchment	
Fresh water species	
Eel	-
Long Neck Turtles	-
Water dragons	-
Bass	-
Wonga pigeons	-
Parrots	-
Estuarine / marine / rocky shore species	
Flathead	*Platycephulus sp*
Black bream	*Acanthopagrus butcheri*
Blackfish	*Girella elevata*
Stingray	*Myliobatis australis*
Sea Mullet	*Mugil cephalus*
Green eel	*Alabes dorsalis*
Shark	*Galeorhinus galeus*
Oysters	*Ostrea angasi*
Cockles	*Anadara trapezia*
Leather jackets	*Nelusetta ayraudi*
Mud and mangrove crabs	*Scylla serrata / Decapoda: Brachyura*
Pipis	*Donax deltoides*
Whiting	-
Tailor	-
Flounder	-
Sole	-
Garfish	-
Prawns	-

Table 4: Culturally significant flora

Working and finding another place to live

One of the earliest settlers in the Araluen area was Badgery who brought cattle into the area in 1828. Badgery was shortly followed by Thomas Braidwood Wilson who established Braidwood Farm in the 1830s and by 1841 he had 50 Aboriginal men, women and children living on the farm, employing between 12 – 20[71]. Around the same time dairy farmers took up land along the coast, although as highlighted by Goulding, expansion in the dairy industry was limited due to a goldfield reserve, which stretched the length of the Araluen Valley[72]. The gold rush associated with the Araluen Gold Fields, which extended from Mogo to Nerrigundah and out to Majors Creek, developed from the 1850s and by 1861 the character of the land and waterways was dramatically altered after the passing of the *Crown Lands Alienation Act* which increased the use and availability of land in the region[73].

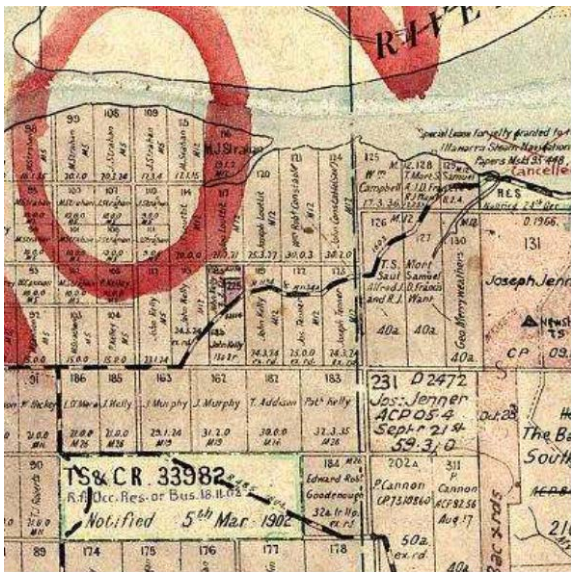
Growing settlements combined with the gold rush led to the establishment of the Monga sawmill in 1860, which employed many local Aboriginal men, including the Chapmans, Parsons and Scotts as late as the mid 1900s[74].

Throughout the same period the seasonal farm industry also developed across the region, supported by a predominantly Aboriginal labour force. Aboriginal people worked along the Moruya River from farm to farm including at the McKay, Loutitt and Hunt farms along the north side of the Moruya River, and Dionts, Palmers, Turners, Murphys and Macintoshs on the south side of the Moruya River. At various times, Booth, Smith, Crocker and Fitzgerald operated sawmills in the Moruya Township, all of which employed Aboriginal people.

Aboriginal families visiting Moruya to work in the seasonal farm industry throughout the mid 1900s would camp at Ryans Creek and collect natural resources from the creek, river, riverbanks, and nearby bushland. Seasonal peas, corn, potatoes and beans pickers based at Macintosh's farm, located on Ryans Creek, would regularly visit Ryans Creek to collect mussels and go for a swim. The area continues to be valued today for its natural resources and as a place to camp and pass on cultural practises[75].

As noted above, this intense period of colonial occupation had devastating impacts on Aboriginal movement and self-reliance and in response the NSW Lands Department allocated portions of land across the state 'for the use of Aborigines'. According to Goodall, 'reserves notified on the south coast were usually on coastal, sandy land, intended as a residential base from which to fish…' [1982: 34]. In 1883 an area of land was 'Reserved for Mr Campbell and road metal ….. Neighbours cattle graze on it. Not used by Aborigines ….' [APB 1883] at Moruya Heads, in the vicinity of the present day South Head Rd and Spinnaker Place.

[71] Clarke in Goulding 2002
[72] Goulding 2002
[73] Goulding 2006
[74] Goulding 2002
[75] Donaldson 2006



[1659] Department of Lands,
Sydney, 13th July, 1875.

RESERVE FROM SALE ON ACCOUNT OF ABORIGINAL W. CAMPBELL AND ROAD METAL.

HIS Excellency the Governor, with the advice of the Executive Council, directs it to be notified, that in pursuance of the provisions of the 4th section of the Crown Lands Alienation Act of 1861, the land specified in the Schedule appended hereto shall be reserved from sale on account of Aboriginal W. Campbell and road metal.

THOMAS GARRETT.

MONARO DISTRICT.

No. 246. County of Dampier, parish of Moruya, portion 118, containing 24 acres 2 roods 32 perches: Commencing at the south-east corner of J. Kelly's portion 113 of 24 acres 3 roods 24 perches; and bounded thence on the west by the east boundary of that land bearing north 26 chains; on the north by a road 1 chain wide dividing it form J. F. Louttit's portion 117 bearing east 10 chains; on the east by the west boundary of J. Kelly's portion 119, bearing south 26 chains; and on the south by a road bearing west 10 chains to the point of commencement.

[Ms. 75-2,173; M. 12-1,459]

Figure 17: Details of the reserve set aside for Campbell, Moruya 1883

Interestingly, in 1880 four boats were provided to Aboriginal people in the 'Moruya District' to support their involvement in the local fishing industry and by the turn of the century almost 20 fishing boats were provided to south coast Aboriginal people / families[76], as reported in the Moruya Examiner:

> *'We are happy to hear that another Aboriginal has been supplied with a boat. It is the least we can do in return for the splendid country we have usurped from them'. Thursday 2nd June 1881 Moruya Examiner.*

It is important to note that Aboriginal people continued to occupy lands outside of the reservation system. Oral and documented histories reveal how Aboriginal families

[76] Organ 1990 and Goodall 1982

camped at the Moruya Lagoon in the early 1900s, located in the vicinity of the present day Gundary Oval. The families camped there would spear eels and fish; 'it must be remembered that the tribes on the coast were then very large....over one thousand Aboriginal have been seen camped around the Moruya Lagoon...'[77]. The term Gundaree [= Gundary] was recorded as the name of an Aboriginal group who occupied the Moruya and Deua area[78]. A number of Aboriginal people in the area today directly descend from Sally, an Aboriginal woman from the Gundary tribe[79].

In 1944 Doris Moore attended the one teacher Newstead School. Mrs Macintosh taught there between 1937 – 1960. Doris went to Newstead School with the Parsons and Mongta families and her brothers Roy, Ted, Bob and sisters Agnes and Catherine. Her brother Jim and sister Jean also attended Newstead School, but before Doris's time. Jane Duren's children attended Newstead School. A generation later, Jane Duren wrote a letter to King George V about the lack of educational services for her grand children attending Batemans Bay Public School [Doris Moore 14.12.2005 in Donaldson 2006]. In 1942 Lionel Mongta began school at Newstead, Moruya. Lionel's experience of schooling here was mostly good, because it was 'a mixed school without stigma' [Lionel Mongta 2.1.2006 in Donaldson 2006].

In the 1950s fringe camps were established at Garlandtown providing close access to seafood resources. The area is closely associated with nearby quarry work and the Brierleys, a fishing family who reside and utilise the river, primarily in the area adjacent to the airport now known as 'Brierley's Boat ramp'[80]. The Moruya Army Barracks were also located at Garland Town and have become intertwined with Aboriginal history as many Aboriginal people served in World War 1 and World War 11.

Oral histories associated with work and camping places within the catchment have been collated here:

> *Roy Davis worked driving the train transporting granite from the Moruya quarry to the rock wall and two of his brothers Ted and Bob worked on building the Break Walls at Moruya Heads. In 1928 Walter Davis worked at the Quarry as a 'quarryman', whilst Walter Brierley worked as a 'Crane Dogman' [Maureen Davis 19.12.2005 in Donaldson 2006.*
>
> *Doris's father Walter 'Jerry' Davis worked at the Moruya quarry when it reopened. Doris remembers 'ferreting' with Ernie above the quarry and playing around the two submerged boats; one was near the quarry wharf, which has since rusted away, the other one was at the Moruya Weir, it is still there today [Doris Moore 14.12.2005 in Donaldson 2006].*
>
> *Linda Colburn camped on Diont's farm, Moruya, to pick for a week or two. She was with her twin sisters; they would hitch a ride from Bodalla, and return when the work had been complete [Linda Colburn 11.5.2006 in Donaldson 2006].*
>
> *Albert Solomon picked peas at Palmers farm on the Moruya River. Loutitt's farm near the aerodrome grew sac choline. Turner and Reed also had farms in Moruya [Albert Solomon 11.4.2006 in Donaldson 2006]*

[77] Barlow 26th January 1888 Moruya Examiner
[78] Wesson 2000
[79] Donaldson 2006
[80] Donaldson 2006b

Symalene took her children to pick beans at Moruya farms, whilst living at Mogo. ' I wasn't a real good picker, but made a bit of money. I took my kids along…'[Symalene Nye 15.11.2005 in Donaldson 2006].

Georgina lived at the Macintosh's farm where her parents worked. She recalls swimming from Macintosh's farm to Ryans Creek. At the time they lived at Macintosh's farm in wooden houses devoted to the pickers [Georgina Parsons 14.12.2005 in Donaldson 2006].

Crokers sawmill was originally located in the vicinity of the 'old Moruya Caravan Park', east of the Moruya Town Wharf. It was later relocated to the vicinity of the Moruya Bus Depot. Lots of Aboriginal people worked there [Margaret Harris 9.3.2006 in Donaldson 2006].

Doris's father Wally 'Jerry' Davis worked at the Crokers sawmill in Moruya. He always wore a white shirt to work; most people thought he had an office job. He moved to Stony Creek when the Crokers shut down. Two sawmills were owned by Croker [one of which relocated to near the Moruya rubbish tip] and the other was owned by Ray Smith [which subsequently was taken over by Fitzgerald] [Doris Moore 14.12.2005 in Donaldson 2006].

William Davis Snr worked at Roger Croker's Sawmill in Moruya [William Davis Jnr 22.5.2006 in Donaldson 2006].

Ray Smith's sawmill was once owned by Croker. It was located opposite the town Wharf in Moruya on the South side of the river. Maureen's grandfather Walter Davis was employed here for a number of years. Croker's sawmill was later moved to the back of Moruya near the Waste Disposal Dump. Crokers sawmill used to be managed by Ray Smith. Maureen's father Roy Davis worked at this sawmill during the 1960s when Ray Fitzgerald was the manager. There were many Aboriginal men employed here including Danny Parsons; William Davis Snr; Basil Andy and Terry Connell [Maureen Davis 19.12.2005 in Donaldson 2006].

During school holidays and on weekends, William remembers having family drop in and, if there were too many people, large gatherings would take place at Ryans Creek, North Head, Moruya, Congo and or Bingi where you could always get a feed [William Davis Jnr 22.5.2006 in Donaldson 2006].

During the 1960s, Margaret and her brothers and sisters would collect shellfish from Ryans Creek. Margaret almost drowned in the tidal rock pool; she sank in quick sand as the tide was rising. Even today, when Margaret's sister visits, they take some bread and vinegar to Ryans Creek and collect oysters to make an oyster sandwich. They collected 'gum' from the 'gum tree', or wattle tree, 'there is nothing like the taste of gum..' [Margaret Harris 9.3.2006 in Donaldson 2006].

Georgina lived at Shelley Beach with her father. He made a bush hut with a blanket for a roof; the walls were made from stretched chaff or corn bags stitched together. The corn bags were also stitched together to make doonas. Her father dived for muttonfish, lobster, and mussels, off Toragy Point. He caught the fish to feed his family and made damper in hot sand. One butcher sold the family 'mutton flaps' from the lamb's ribs. Bush foods found in the

area included: broad leaf bush for medicine, sarsaparilla, blue grass, which came out once a year. The powder from the inside is boiled up and used for medicine, ink weed for sores. The climbing wild raspberry was also collected [Georgina Parsons 14.12.2005 in Donaldson 2006].

Toragy Point is used as a lookout point by the Brierley family, with a view to the south over 'Pedro Beach'. John knows Dolphin Beach, south of the Moruya River as 'Pedro Beach' [John Brierley 3.5.2006 in Donaldson 2006].

I have lived in the area for 30 years. The Moruya River offers me many resources; I like the many species that are there. At some stage we were catching Bass from further up, so the fresh water is coming down that far, after a lot of rain we were catching Bass at the Moruya Bridge. We use to fish in the Malabar Lagoon, it is a shame to see this area closed off. Yarragee, we have been fishing here for thirty years. We had picnics and bbqs there and my kids learnt how to swim there. I haven't been too much further up; it is so nice up there. Not many people go further up the river, but when I first went up there, I couldn't believe how nice it was and to see where it originated from I was so surprised at how beautiful it was. More people should go up the river and have a look. Now that I have been up the river, I know why the river is so clean, it is so pristine and alive. The river should be promoted more. Linda Carlson 30 11 2011

SECTION THREE: Where to from here?

Synthesis of information

This project has enabled an extensive amount of archival material to be located, collated and combined with known archaeological information and previously recorded oral histories about the catchment. Basing the geographical scope of the investigation on a river catchment has proven to align more closely with cultural affiliations compared with a LGA or LALC area, for instance. This catchment-based approach to combining multidisciplinary fields of expertise has not been done in relation to Aboriginal cultural heritage in this region before.

It is estimated that there are about four hundred archaeological sites registered with AHIMS across the Moruya Deua River Catchment as at March 2012. Of course this number only reflects where people have looked, recorded and submitted site information to AHIMS. Accordingly, areas not surveyed may also contain sites and at least two hundred more sites are known to have been recorded, but yet not registered.

The vast majority of registered sites across the catchment are stone artefacts. Shell middens are the most common site type in the coastal strip, and many of these also contain stone artefacts. Other archaeological site types present include burials, scarred trees and rockshelters, although in very low numbers. Early researchers such as Poiner and Attenbrow (1976) suggested a minimal use of the hinterland with a strong coastal focus. Later researchers such as Boot (2002), recorded numerous new hinterland archaeological sites and suggested a much greater use of the hinterland, based on resource availability that was not necessarily always seasonal.

Over 40 archaeological excavations have taken place within the Eurobodalla Shire, but very few radiocarbon dates have been obtained from the deposits. The oldest dated site in the Deua catchment appears to be around 4,000 years BP, from an excavation done at the site of the Anglican College site at Broulee.

The project's historical research has revealed complex and ongoing cultural connections to the Moruya Deua River Catchment, in terms of economic exploitation, social networks, ritual activities and spiritual associations. Many Aboriginal place names that were recorded during the early contact period continue to be used today in various forms including Araluen, Moruya, Dooga, Merricumbene and Mogendoora. The 1872 description of an Aboriginal family accompanied by many dogs, stupefying, collecting, cooking and sharing fishing 'eight miles up the river from it's junction with the Araluen Creek' and the 1874 retelling of an ancient mythology linking the Moruya River to Dittol [Pigeon House Mt] are just two classic examples of how important it is to bring collate the little information that exists about this particular catchment. The upper catchment area always was remote and rugged country that few ventured into. This remains the case today.

Oral histories collected over the past 50 years offer a rich and dynamic form of self-representation and in most part support the findings in the archaeological and historical review. Hundreds of stories about camping, fishing, singing, working, travelling, teaching, sharing and knowing and utilising the cultural landscape have

been combined to reveal the continued importance of the catchment today for Koori women and their families.

The project's culture camp documented and transmitted relevant cultural knowledge amongst a group of women and identified a number of key cultural heritage management options, as relevant to female custodians of the catchment. A single opportunistic field trip to Majors Creek successfully established networks between a local landholder and project participants and identified some progressive cultural heritage initiatives for women for the future.

Combining the historical, archaeological and oral history information together is a useful way to show the diversity and ongoing nature of Aboriginal people's cultural links to an area. As evidenced in this report, Aboriginal people used and occupied the Moruya Deua River Catchment for many thousands of years prior to European penetration into the region. Links with the past through the identification and protection of archaeological items are a very important feature of Aboriginal contemporary connections to the catchment. Continued cultural use of the Moruya Deua River and surrounding bushlands focuses around weekend camps, family picnics, daily encounters with the lower section of the river, painting, fishing and sharing memories of past events, particularly about events involving kin who have passed away and the Duligal.

Many Aboriginal people continue to maintain and utilise traditional resources and observe cultural practices across the Moruya Deua River Catchment. Women's cultural knowledge relating to gender specific places and use of the ecology continues to be valued and passed onto younger generations on a daily basis, and more so during family picnics and camping trips. Given that not all Aboriginal people have the relevant cultural knowledge, it is extremely important that those who have knowledge be able to pass information on to those who do not, in an appropriate setting.

This report is not about Aboriginal women's business it is about giving Aboriginal women a voice and it is this voice that has led to the collation of cultural heritage values associated with the Moruya Deua River Catchment. This report should be viewed as a historical narrative combined with some contemporary women's perspectives on cultural heritage management, rather than a broadly consulted and participatory process.

Recognition and involvement

A broad range of cultural heritage values have been identified across the Moruya Deua River Catchment. Based on existing plans and agreements, many opportunities for Aboriginal participation in NRM are provided for across the catchment on public lands managed by local and state governments. In the main, these plans and agreements are not applied to their full extent. Cultural Heritage Management issues and opportunities also exist on private lands across the catchment. Given ongoing community education and the further development of local networks, cultural heritage can also be managed on private lands.

> **"... In the management of Country between Government and Aboriginal people, the two most important issues that people believed needed to be addressed were (i) the recognition of Aboriginal heritage and connection to Country (82%) and (ii) the meaningful involvement of the Aboriginal community in decision-making (63%)... " SRCMA 2008**

The common barriers hindering the attainment of identified goals are funding, communication, training, capacity levels, human resources, and a general lack of understanding about what potentials exists. From an Aboriginal perspective, underlying these barriers is a general lack of understanding and or respect for Aboriginal custodianship. A description of Aboriginal custodianship is outlined below, followed by key recommendations aimed at improving the application of existing management arrangements and to create new opportunities where required.

Custodianship of the land and waters today

Custodianship of the land and waterways is a position inherited by Yuin people from their ancestors. Custodial obligations have been refined over thousands of years and originate in the spiritual connections between Aboriginal people and the land, as exemplified by the Dreamtime. To many Aboriginal people, the entire landscape is imbued with a spirituality, which is intertwined with them as custodians of the land and water for which they have ongoing responsibilities to care for. Yuin custodianship can also be understood as the culturally engrained care and concern for the natural world. Custodial rights are expressed in a number of ways including through song, dance, painting, carving, story telling and totemic affiliations. Sadly, custodial rights and responsibilities were denied during the early post contact period through the locking out process. Aboriginal people's role to care for the land and waters across the catchment was diminished if not destroyed [eg Braidwood / Majors Creek Diaspora]. People want to reclaim their role as custodians, as carers of the catchment, as described below:

> *I always go back to family connections, but the mountains and the rivers are special to us. I came here when I was being carried on dad's shoulders, so I was very young. Dad use to tell us his connections to the area. I wasn't down here in this area permanently until after I was married when I came back*

down. The endangered species, like quolls, it is sad to see them go. There were bandicoots up here at night and a type of swamp rat. The danger to the environment is mainly, feral dogs, pigs, cats, rabbits, they need to be sorted out. Now that the wombats are not being eaten, there are too many of them and they are wrecking the banks too. Deanna Davison 17.12.2011

"....Our connection to Majors Creek is through Donald Johnson, a Broulee man who married a Mary O Brian from Majors Creek. The information I have says he married her at Majors Creek. We know the Johnson family was from Broulee. Donald Johnson married Mary O Brian, and they had children one of whom was Mary Jane Johnson. Mary Jane Johnson married grandfather Edward Waker and Edward Walker was the grandson of Tunungrabren who is referred to in historical records 'King of the Moruya Aboriginal People'. So our connections to the southern part of the River, the northern part as in Broulee and up to Majors Creek. Mary Jane Johnson married Edward Walker, they had children including my grandfather Reggie. When Grandfather Edward died in Berry granny Mary Jane remarried Burt Penrith. Grandfather Burt's nickname was 'Napru'. Some people can sense the spiritual side of things in their country and the Majors Creek area feels good; I can't sense that anything bad happened there, so it would be good to go back. There would be a lot of sites around that area. I would like to see Aboriginal people reconnecting with the Deua; it is so peaceful. Iris White 17.12.2011.

Coastal 'cultural' camps, meeting places and holiday camps are evidence today of Aboriginal people's continued connection with coastal resources and the need to share traditional fishing practises with younger generations. The links between pre-contact tradition and contemporary ways can be seen in the way fishing customs have been maintained in terms of procurement and processing methods, as well as sharing practises. Passing on cultural knowledge occurs on a daily basis and can be fostered through the establishment of cultural teaching places, but not all agree:

The transmission of cultural knowledge cannot be formalised. All the factions within the community stop people from learning. There are not many people who know about culture. The 60 and 70 year olds were not allowed to learn anything; they are punished on the missions if they talked about culture. It is the people who have come after them that have picked up on things. My generation have learnt from the generation before them. I learnt from my grandmother. I have been able to keep my knowledge by practising it, by camping and talking and teaching and doing. Having women from out of area, with skills, come in to teach us, would not be inappropriate because people use to meet and teach. Elders and knowledge holders would come and teach the south coast groups....Basic concepts can be learnt from other women.....Trisha Ellis 17 12 2011

Many of the people who were historically denied of their Aboriginal identity are also learning about custodianship:

There are so many people with an Aboriginal background and if they were willing to acknowledge their past, they too might be interested in the cultural side of things. There is a real stigma about being Aboriginal; I have felt that since I have found out my background. The more I learn the more I know about to live with the environment, look after it. I think we need to learn from the lessons learnt in the past. People lived with the environment here for a

long time; they had respect for the land and listened to people who know how to live with the environment. I'd like to learn more about this area, Loretta Coppin 30 11 2011

My Aboriginal history is here. My mother grew up at Benandarah, I have always known I was Aboriginal; mum always said 'we had Aboriginal blood'. When I was on my own I began to learn a bit about my heritage, and was told it doesn't matter about the colour of your skin, it is about the connection with the land. I have been back down the coast for 5 and half years. I use to come down the coast with my aunty often, I met my grandmother, but I never got to meet her mother, she was born at a reserve at Ulladulla. That generation was not proud of being Aboriginal but she was widowed twice and had to raise 9 children at a time when they were taking the children. She had fair skin so she got away with it, so they didn't talk about it as a way to protect their kids. There really was a silent generation as well as a stolen generation. I have always felt a spiritual connection with the south coast; I have always felt like this was my place. I knew that by coming back down the coast, I knew I would re connect and I have. The ways have been passed on without being spoken about. I can stand in spots and feel a strong connection. It is the ancestors I am feeling, I don't know, but I do know what I feel. I have been learning the Dhurga language because I know the importance of language and history. If you loose language you loose history and culture. Heather May 30 11 2011

Western view along Moruya River from The Anchorage waters, Moruya Heads. Taken by Susan Dale Donaldson 2007.

Recommendations

Although never systematically calculated, positive links have been identified between Aboriginal participation in Natural Resource Management (NRM) and health, education and employment outcomes. Community participatory can lead to empowerment, which in turn can lead to a multitude of benefits such as economic independence, so it is hoped that further opportunities will emerge from this research to increase Aboriginal participation in NRM from the present level of 5% across NSW[81]. The key concepts of participation and empowerment underlie the following recommendations.

Funding opportunities for these recommendations may be available through the Indigenous Protected Area (IPA), Indigenous Land Corporation, Community Action Grants, Lead Environmental Community Groups Program and other avenues outlined in Appendix three.

It should be noted that this report was developed with minimal community input and no fieldwork. Accordingly, the activation of each recommendation will require community input and participation.

Formation of interagency / community partnership committee

Given that only 0.52 per cent of NSW land is Aboriginal-owned[82], the scope for Aboriginal involvement in Natural Resource Management on Aboriginal owned land is limited in NSW compared with the Northern Territory for instance. Subsequently, one of the primary challenges associated with maintaining Aboriginal people's cultural links to country, is finding ways to enable Aboriginal people to make full use of the opportunities that exist in natural and cultural heritage management across *all tenure types* within the catchment.

It is thus recommended that a regional interagency – community working group be established to progress some of the Cultural Heritage and Natural Resource Management ideas developed in this report and to further identify opportunities for Aboriginal participation across the catchment. It may be possible to establish this working group under SRCMA Aboriginal board members.

The development of an interagency catchment based working group would be a direct and sustainable way for multiple agencies to action their targets relating to Aboriginal cultural heritage and general involvement in NRM across their various jurisdictions / tenure types and for the local Aboriginal to a/gain employment and b/ access and connect with country.

Registration of previously recorded sites

A number of major archaeological site complexes across the catchment are currently being damaged and in desperate need of protection. Funding is required to support the process of registering previously recorded sites [Williams et al] and associated reporting to outline cultural heritage protection measures. Given the initial archaeological survey across the catchment involved a training component, it would be appropriate to continue and finalise the project in the same way.

[81] Hunt, Altman and May 2009
[82] Hunt, Altman and May 2009

Moruya Deua River Culturally Sensitive Landscape Layer: Eurobodalla Aboriginal Heritage Inventory

This report has identified key areas of Aboriginal cultural heritage significance associated with archaeological, historical, ethno botanical and spiritual values along the Moruya Deua River that require protection and acknowledgement. It is recommended that the draft Moruya Deua River Culturally Sensitive Landscape [CSL] layer for the Eurobodalla Aboriginal Heritage Inventory be further developed to include these additional values.

A limited amount of fieldwork and mapping is required for this task; the seven culturally sensitive water holes and associated caves along the Deua River Valley and adjacent range lands need to be located as well as the '.....old camp in a range on the south bank of the Moruya, between Wambean and Kulwarry.....', and 'along the bank, all the way to Biriry and Yirikul....', if possible.

It is hoped that sites registered on AHIMS can be incorporated into this CSL layer, as well as an archaeological predictive model to ensure archaeological sites not recorded are also afforded protection [as per Bryne 1984].

Cultural landscape mapping

Cultural mapping involves the mapping of a broad range of cultural heritage values encompassing intangible and tangible assets, associated with the past, present and future. It is a useful process for cultural maintenance and to support the protection of places and resources of cultural value across all tenure types. Creating a cultural heritage GIS layer across the catchment is a very useful way to feed into the various plans of management across the catchment[83]. A cultural mapping project could add to the information collated thus far by:

- Identifying locations for cultural camping [SF and NP]
- Identifying locations for wild resource collection
- Undertaking further archaeological surveys and site damage
- Recording further relevant oral history and mythological stories
- Enabling the reconnection between people and country
- Surveying and giving recognition to Aboriginal cultural places named in the historical and oral record, eg Merricumbene, Dooga Creek, Apple Tree Flat, Donalds Creek, Bakers Flat, Moruya Lagoon, Ginn's Cave, Majors Creek, Araluen etc.

Sharing cultural values as a learning tool

Although not statistically proven, it is evident that only small number of users of the Moruya River have experienced or understand the upper catchment area and even less know about the Aboriginal values, particularly across the mountain ranges. It is recommended that a cultural education process be initiated as a way to improve people's understanding of the natural and cultural values of the catchment and in turn to improve how people use it. Educational resources should be developed in conjunction with cultural tours and appropriate site interpretation.

[83] See Yorta Yorta Nation Aboriginal Corporation 2010.

Surveying private lands

As a way to establish relationships between property owners and Aboriginal Custodians at a local level, and to enable the continuation of cultural connections, voluntary, property-based cultural heritage assessments could be offered. Aboriginal sites officers could inform property owners about the pre- and post-contact heritage values through artefact identification and sharing relevant Traditional Ecological Knowledge (TEK), as a way to influence ongoing land management practises.

Three private property owners within the catchment have requested such a survey as a result of this project; Jeff Aschmann [lower catchment, Araluen Rd], Jackie French [Majors Creek Gorge] and another landholder in the Majors Creek area. In the words of one landholder: *'I'd be delighted if there could be an archaeological survey of our property, and if any of the women's traditions that belonged to the land here could be continued'.* CMA Catchment Officer Karen Lee could facilitate this process. A number of project participants have also expressed an interest in providing cultural advice as part of this process.

It is noted that landholders need to be aware that certain obligations exist under the NPW Act, in relation to the registration of identified sites.

Knowing and working on Aboriginal owned lands

There is limited understanding about the location of and opportunities / restrictions associated with Aboriginal owned land across the catchment. Limited understanding about the conservation and cultural significance of these lands does not necessarily indicate an absence of significant species, vegetation communities and cultural values, but may instead result from a lack of survey work conducted in these areas.

It is recommended that a comprehensive survey of flora, fauna and cultural heritage be undertaken on Aboriginal Owned portions across the catchment to map and determine applicable zonings, identify possible threats to areas of natural and cultural significance including weeds, erosion, pests and fire management issues. The development of site-specific plans of management could follow to identify works required on these lands. Mentoring support for Aboriginal people would be required in the areas of:

- Flora and fauna
- Archaeological
- Vegetation management; and
- Fire management and associated training.

An established plan could also provide a basis for applying for grants, developing cross-border partnerships and capacity building.

Maintenance and transmission of cultural knowledge

In the 2008 SRCMA survey of Aboriginal people investigating caring for country in this region, more than half of the people surveyed felt they held an average or less than average level of traditional knowledge. However, more than 80% of Aboriginal people were interested in visiting country to learn about traditional knowledge if they had the opportunity to do so[84].

The cultural knowledge acquired by indigenous people through generations of direct contact with the environment is maintained by ongoing connection to country, by being on country. Cultural knowledge about the environment is referred to as traditional ecological knowledge, indigenous knowledge, indigenous environmental knowledge and ethno-botany**.** Camping provides a space where one feels free, is able to think better and a place to provide children with hands-on lessons about cultural practises to do with, for instance:

- Basket weaving
- Spear making
- Shell work and Jewellery
- Painting
- Fishhook making and net weaving
- Bush tucker and medicine collection and preparation
- Fishing and seafood collection techniques
- Cooking – bread, sea foods
- Canoe Making
- Remaking middens
- Story telling

In relation to this need, culture camps and day-use areas across a variety of ecological systems, need to be identified by the Aboriginal community as a way to allow for a variety of cultural activities, depending on the natural environment.

An opportunity may exist for the ILC to purchase of Katinya Educational Centre, located on Womban Creek, within the lower catchment area. This opportunity and purchase process is supported by the community but requires further investigation.

Report distribution

Given one of the primary objectives of the report is to inform management of the catchment, it is recommended that key land management agencies be provided with the report for consideration. At the very least they should be notified of the recommendations that relate to their areas of interest; NPWS when revising Plans of Management, registering sites and developing cultural interpretation signs; ESC when developing their internal heritage inventory and SF when negotiating cultural resources use and identifying cultural camping areas. The report is best placed as a tool for land management and community education.

[84] Fenton and Rickert 2008

Development of a koori ranger group

The opportunities for Aboriginal people to be involved in NRM across the catchment are vast and to date have involved short-term contracts with limited opportunities for capacity building. The Catchment Management Authority, NSW Rural Fire Service, State Forests NSW, NSW Office of Environment and Heritage and Local government agencies all provide opportunities for Koori people in on-ground work across Natural Resource Management.

It is recommended that these agencies collaborate to develop a more sustainable seasonally based work program for a koori ranger group (weed management, track maintenance, fire regimes) interspersed with seasonally independent activities (rubbish collection, road maintenance and picnic area management) and the annual maintenance of public areas.

Involving koori people in routine maintenance work and other NRM projects is one way to facilitate the process of reconnecting people with country. As an example, work opportunities exist in the following areas:

Pest Species Eradication Work
- Removed Weeds Of National Significance (WONS)
- Removed rural, coastal and other weeds
- Debris collection[85]

Hazard Reduction/Fire Fighting
- Fire fighting work and training with DECCW / SF

General Field Construction Work
- Track construction
- Footpath maintenance

Fauna/Flora
- Fauna and flora survey on Aboriginal lands
- Revegetation projects

Tourism
- Discovery Rangers – NPWS
- Sharing Traditional Ecological Knowledge

Cultural Heritage Protection and Monitoring potentials include:
- Check condition of previously recorded sites, eg the two rock shelters in the Minuma range close to the headwaters of the Deua, not revisited since being recorded in the 1970s.
- Participate in archaeological survey work [eg finalising Williams survey]
- Participation in the formation and review of various plans of management.
- Erosion control [Donald's Creek, Kenny's Creek Campground]
- Formalise track in sensitive areas [Donalds Creek]
- Cultural landscape mapping
- Record oral histories / stories.

[85] Marine Debris Collective http://wha-marinedebris.blogspot.com/p/history-and-statistics.html

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APPENDIX ONE: Project information agreement

INFORMATION AGREEMENT
NSW SOUTHERN RIVERS CATCHMENT MANAGEMENT AUTHORITY
MORUYA DEUA RIVER CATCHMENT
DWYUIN WOMEN'S PERSEPCTIVES PROJECT

PURPOSE FOR WHICH THE INFORMATION WILL BE COLLECTED:
To date, Aboriginal women's cultural knowledge relating to the Deua Moruya River and broader catchment area has not been recorded. As a result, Aboriginal women's cultural knowledge of the Deua – Moruya River is not reflected in the management of the river. This project aims to address this gap and to contribute to the development of the Eurobodalla Development Control Plan. This activity will also act as a scoping study to develop an approach and methodology for an on-going heritage study in respect of the Deua-Moruya River.

Background research will be carried out to collate women's cultural heritage information (oral and historical). Dwyuin women with cultural and historical links to the Deua – Moruya catchment will gather together on country to share stories about the river and the catchment. Gender specific cultural stories will be shared, along with knowledge of archaeological and historical places along the river. The women's camp will have a strong focus on transmission and recording of cultural knowledge and the development of culturally relevant management objectives.

PUBLIC / CONFIDENTIAL INFORMATION: Information will be treated in accordance with instructions received by individual informants [Aboriginal and non Aboriginal]. Information described as confidential will remain confidential. Information described as public, will be available to the public.

INDIGENOUS CULTURAL AND INTELLECTUAL PROPERTY RIGHTS: The SRCMA acknowledges the cultural and intellectual property rights of Aboriginal people who have participated in this planning process.

COPY RIGHT: The Southern Rivers CMA hold the copyright to any publicly available information collected for the purposes of this project. Without written permission from the SRCMA information may not be used for purposes other than those agreed [*see purpose above*].

INFORMANT

Name:
Contact:

INFORMATION COLLECTOR:

Name:
Contact:

INFORMANT INSTRUCTIONS

THE INFORMATION WILL BE RECORDED USING [circle]:

Audio video/camera written

APPROVAL FOR FUTURE USES OF THE INFORMATION [circle]:

A publicly available planning report YES / NO

RESTRICTIONS ON ACCESS TO THE INFORMATION [circle]:

Gender family OTHER

PERMISSION TO USE INFORMATION PREVIOUSLY COLLECTED: I do / do not give permission for information previously collected for another project to become incorporated into the publicly accessible CMA / report [please name other project]:

SIGNATURES

Signature of information collector: Date:

Signature of informant: Date:

INFORMANT'S NEXT OF KIN?
Name:
Contact:

APPENDIX TWO: Women's cultural gathering notice



ATT: To Aboriginal Women who have a cultural association with the Deua River and surrounding catchment.

Dwyuin Women's cultural focus on the Deua – Moruya River, Gathering and sharing information NSW.

Dwyuin women with cultural and historical links to the Deua – Moruya Catchment will gather together on country to share stories about the Deua – Moruya River and broader catchment area.

Gender specific cultural stories will be shared, along with knowledge of archaeological and historical places along the river.

The women's camp will have a strong focus on transmission and recording of cultural knowledge and the development of culturally relevant management objectives.

Caring for our Catchment

Women's gathering.

Where: **Katina Educational Centre,**

Dwyers Creek Road. Moruya NSW

When: **September October 2011**

Time: **9.00am to 4.pm following day**

Bookings essential. All accommodation and meals provided. Transport provided if needed.

Are you interest in:

- *Sharing your stories about the Deua River*
- *Aboriginal Cultural Sites of the Deua*
- *Bush foods and medicine*
- *Basket making and use of natural resources of the Deua*
- *Dreamtime stories of the Deua*
- *Water Management and quality*
- *Weed management*
- *Wild dogs and feral animals*
- *Land usage-Aboriginal Land*
- *The future of the Deua River*

APPENDIX THREE: Relevant grants and programs

Numerous grants and programs exist for funding small, medium and long-term cultural and natural resource management projects. This includes funds to implement projects, build capacity, assist in administrative costs and provide volunteer assistance to existing organisations. The following is a summary of the grants and programs available at the time of writing this report.

Caring for our Country

Caring for our Country is an ongoing Australian Government initiative that seeks to achieve an environment that is healthier, better protected, well managed, resilient and provides essential ecosystem services in a changing climate. It commenced on 1 July 2008 and integrates the delivery of Commonwealth's existing Natural Resource Management Programs, the Natural Heritage Trust, the National Action Plan for Salinity and Water Quality, the National Landcare Program, the Environmental Stewardship Program and the Working on Country Indigenous Land and Environmental Program.

The current business plan sets the targets for investment in 2012–13 to achieve the government's five-year Caring for our Country outcomes. The business plan provides guidance to potential applicants on the types of proposals which the Australian Government is seeking to fund to address these targets. Priorities listed in a business plan relevant to projects discussed in this plan are:

- Community skills, knowledge and engagement,
- Biodiversity and natural icons and
- Coastal environments and critical aquatic habitats.

These targets are aligned to deliver outcomes against the six national priority areas. Projects of relevance to this document include:

- Those which directly involve Indigenous organisations or groups to achieve Caring for our Country outcomes eg recording and use of Traditional Ecological Knowledge,
- Engage community organisations in coastal and marine rehabilitation, restoration and conservation actions,
- Protect and minimise disturbance to sensitive coastal and marine areas, including working with Indigenous communities to protect Indigenous cultural landscapes and culturally sensitive sites,
- Improve near-shore coastal ecosystems such as inshore reefs and seagrass meadows by reducing local stressors (for example, fishing pressure, water

quality, or habitat disturbance) or implementing sustainable practices including Indigenous traditional use,

- Enhance the skills and knowledge of Indigenous Australians, volunteers and communities in the delivery of on-ground actions in saltwater country through the use of traditional ecological knowledge, existing land and sea country management plans, local knowledge and best available science,

- Reduce the impact of weeds and invertebrate pests in at least four priority areas to be defined through the annual Caring for our Country business plans and

- To increase the area of native habitat and vegetation that is managed to reduce critical threats to biodiversity and enhance the condition, connectivity and resilience of habitats and landscapes.

There are three types of grants available under the Caring for our Country Program:

Community Action Grants

These are the small grants component of the Australian Government's Caring for our Country initiative that aims to help local community groups take action to conserve and protect their natural environment. The grants are targeted towards established local community-based organisations that are successfully delivering projects to protect and enhance the natural environment. Each year, investment proposals are sought from environmental, Indigenous, Landcare and Coastcare for grants of between $5000 and $20 000 (GST exclusive) to take action to help protect and conserve Australia's natural resources and environment. The grants are available to groups currently operating in the environmental and sustainable land management sector, as well as to established and emerging Indigenous organisations. Community Action Grants support local activities such as tree planting, revegetation, dune rehabilitation, field days, improving land management practices and the recording and use of traditional ecological knowledge. The Community Action Grants round will opened early 2012.

Open call applications

In this business plan, applications are invited through the open call investment process for projects between $20 000 and $500 000 (GST exclusive). The open call investment process is the principal way in which funding for projects can be sought under this business plan. It provides the opportunity for diverse groups and organisations to obtain funding. The closing date for applications is 9th February 2012.

Environmental Stewardship Program

The objective of the Environmental Stewardship Program is to maintain and improve the condition and extent of targeted matters of National Environmental Significance, as listed under the Environment Protection and Biodiversity Conservation Act 1999, on

private land. To date the program has targeted the conservation of listed ecological communities on private land. The program uses competitive tenders and other market-based approaches to engage private land managers in financial contracts for up to 15 years to manage targeted ecological communities. The Environmental Stewardship Program has been extended for another four years, to June 2015. http://www.nrm.gov.au

Indigenous Land Corporation (ILC)

The Indigenous Land Corporation (ILC) was established in 1995 as an Independent Statutory Authority of the Commonwealth Government. The purpose of the ILC, as defined in the *Aboriginal and Torres Strait Islander Act 2005*, is to assist Indigenous people acquire and manage land to achieve economic, environmental, social and cultural benefits.

The ILC provide funding for property based projects which assist Indigenous landholders with conducting land management projects on their property. Assistance must relate to the managed use, care and improvement of Indigenous held land. Examples of the types of projects that ILC may fund, but are not limited to include:

- Construction of fences to protect areas of cultural and environmental significance,
- Acquisition of equipment to assist with land management,
- Propagation and planting of native trees and plants and
- Weed and pest animal eradiation.

Applications are due on 31st March 2012. See http://www.ilc.gov.au

Indigenous Cultural Support Program (ICS)

The Indigenous Cultural Support (ICS) program supports the maintenance and continued development of Indigenous culture at the community level. ICS funds activities that encourage culturally vibrant Indigenous communities and contribute to the cultural well-being of Indigenous individuals and communities. The program supports activities that:

- Support the maintenance of Indigenous culture,
- Support new forms of Indigenous cultural expression,
- Support Aboriginal and Torres Strait Islander peoples' engagement in cultural activities and
- Promote Aboriginal and Torres Strait Islander wellbeing by strengthening pride in identity and culture.

Applications close on 2nd February 2012. See www.arts.gov.au/indigenous/ics

Biodiversity Fund

The Biodiversity Fund provides grants to help land managers store carbon, enhance biodiversity and build greater environmental resilience across the Australian landscape. To do this, it will fund eligible land managers for activities which restore, manage and better protect biodiversity on public and private land. It will also provide support to land managers who wish to take advantage of emerging opportunities in the new carbon market. The Biodiversity Fund will provide support to establishing new carbon stores or better managing carbon stores of existing native habitat.

The Biodiversity Fund will invest in three main areas:

- Assist land managers expand native habitat on their property through planting mixed vegetation species appropriate to the region,
- Assist land managers to protect, manage and enhance existing native vegetation in high conservation areas on their land for its carbon storage and biodiversity benefits and
- Control the threat of invasive pests and weeds in a connected landscape.

Applications close 31st January 2012. See http://www.environment.gov.au/cleanenergyfuture/biodiversity-fund

Indigenous Heritage Program

The Indigenous Heritage Program (IHP) is an ongoing competitive annual grants program which provides support to the identification, conservation, and promotion of heritage places important to Aboriginal and Torres Strait Islander people. As well as delivering strong heritage outcomes, the Indigenous Heritage Program supports the achievement of the Government's Indigenous policy objectives and the Council of Australian Governments' (COAG) commitment to Closing the Gap on Indigenous Disadvantage.

The IHP will provide grants for projects which:

- Conserve Indigenous heritage places,
- Identify Indigenous heritage places,
- Undertake planning for Indigenous heritage places,
- Interpret or explain Indigenous heritage places and
- Construct keeping places to house remains and/or objects that require restricted access.

Individual project funding for organisations will in general be available up to a maximum of $100 000 (GST Exclusive). Individual applicants can apply for funding up to $5000 (GST Exclusive). See http://www.environment.gov.au/heritage/programs

NSW Aboriginal Heritage Projects

This funding stream provides money for projects *that* conserve, promote and increase understanding of Aboriginal heritage in NSW. Projects that are eligible for funding must fulfil one or more of the following criteria:

- Provide or assist in the interpretation of culturally significant Aboriginal places, including physical site interpretation such as walkways, signs, trails, mapping of tracks or places,
- Record or document significant Aboriginal community events, including contemporary community events,
- Focus on mission housing and reserves,
- Focus on grave sites and cemeteries conservation and restoration,
- Contribute to Aboriginal tourism,
- Encourage communities to record oral histories and collections to increase understanding between generations and communities,
- Research of a place, an area or event/s,
- Educate communities on their cultural heritage through media such as brochures, DVDs and publications and
- Undertake physical conservation works arising from site planning and history projects
- Grants up to $75,000 are available for Aboriginal heritage projects.

Applications are open all year for this program. See http://www.heritage.nsw.gov.au

Protecting our Places Program

The aim of the Protecting our Places Program is to protect land that is culturally significant to Aboriginal people and to support education projects about the environment and its importance in Aboriginal life. The objectives of the Protecting our Places Program are to restore or rehabilitate Aboriginal land or land that is culturally significant to Aboriginal people and to educate Aboriginal and other communities about the local environment and the value Aboriginal communities place on their natural environment.

The program funds small projects valued at $2000-$35000. The 2012 funding round is yet to be announced but is expected to open in March and close in June 2012.
http://www.environment.nsw.gov.au/grants

Indigenous Community Volunteers

Indigenous Community Volunteers (ICV) is a non-government registered charity. ICV works in partnership with Aboriginal and Torres Strait Islander people to promote their well-being. ICV works nationally with Aboriginal and Torres Strait Islander communities, organisations, businesses, families and individuals to facilitate community development projects. Communities control ICV projects. The community nominates the volunteer capabilities they require and select the particular volunteers they need.

An application to this program simply involves a phone call. See http://www.icv.com.au/about-icv

APPENDIX FOUR: The legal framework

Current legislation provides a number of limitations as well as opportunities in relation to the management of Aboriginal cultural heritage and Aboriginal people's involvement in the management of natural resources across land and waters.

The *NSW Aboriginal Land Rights Act 1983* recognises that the State of NSW was traditionally owned and occupied by Aboriginal people and that land is integral to Aboriginal culture. Aboriginal Sites Officers at Local Aboriginal Lands Councils undertake Aboriginal Heritage Assessments in accordance with their statutory functions relating to Aboriginal Heritage protection detailed in section 52[1][m] of the *NSW Aboriginal Land Rights Act* 1983. This act allows Aboriginal people, through the LALCs, to claim vacant crown land.

The Native Title Act 1993 allows for the recognition of Native title rights to land and waters across Australia. To date there have been two determinations of Native Title in NSW: the Dunghutti people's determination at Crescent Head in 1997 and, in 2007, a consent determination was made recognising the non-exclusive native title rights and interests of the Githabul people over 13 State Forests and nine National Parks in north-east New South Wales.

Indigenous Land Use Agreements (ILUA) are provided for under the *Native Title Act*1993, a beneficial process in terms of Aboriginal land management strategies. Eight ILUAs have been registered in New South Wales, one of which is within the Eden LALC region: the 'Twofold Bay ILUA' covering the multipurpose wharf. Other Aboriginal groups across the state have utilised the native title agreement-making process to secure and define land management arrangements to customary lands, regardless of tenure. The Bundjalung people of Byron Bay for instance have two Indigenous land use agreements which have allowed for additional Crown Land to be added to existing National Parks and Nature Reserves and for Crown Land around a culturally significant lake to be reserved and co-managed by custodians as a Nature Reserve.

Government's responsibility for cultural heritage management is enshrined within three acts: the *Heritage Act*1977, the *Environmental Planning and Assessment Act* (EP&A) 1979 and the *National Parks and Wildlife Act* 1974.

In NSW, heritage laws have evolved with the aim of protecting the archaeological remains of the pre-contact period. Although the *National Parks and Wildlife Act 1974* (as amended) applies to all land tenure types across the state, it falls short of protecting Aboriginal heritage values other than those defined as 'objects'. By legislative definition a object is any 'deposit, object or material evidence relating to Indigenous and non-European habitation of the area that comprises New South Wales, being habitation both prior to and concurrent with the occupation of that area by persons of European extraction, and included Aboriginal remains'[86]. An Aboriginal Heritage place associated with non-archaeological, non-material features, can be protected under the *NPW Act* 1974[87], if it has been assessed and declared by the Minister as an 'Aboriginal Place'.

[86] NPW Act 1974, Section 5.
[87] NPW Act 1974, Section 84.

Within the *Environmental Planning and Assessment Act 1979*, the definition of the 'environment' incorporates cultural and social values. Under this act, each Council's Local Environmental Plan (LEP) requires a Heritage Impact Statement if a development is proposed at a place of known or potential Aboriginal heritage significance. Although local government is able to 'conserve places of Aboriginal heritage significance', there are no Aboriginal Heritage Conservation Areas listed in the Palerang Shire Council LEP, however there are 12 identified in the 2012 draft Eurobodalla LEP.

The NSW *Heritage Act 1977* offers protection to heritage places *if* these places have been assessed and in turn listed on the State Heritage Register, in relation to post-1950 'historic sites'. Some Aboriginal places may fall within this definition. The 1999 amendments to the NSW Heritage Act passed the responsibility for identifying, assessing and managing items of local significance to local government.

The *Environment Protection and Biodiversity Conservation Act 1999* (the *EPBC Act*) is the Australian Government's central piece of environmental legislation. It provides a legal framework to protect and manage nationally and internationally important flora and fauna, ecological communities and heritage places — defined in the Act as matters of national environmental significance**.** The *EPBC Act* focuses Australian Government interests on the protection of matters of national environmental significance, with the states and territories having responsibility for matters of state and local significance. Department of the Environment, Water, Heritage and the Arts (the Department) administers the *EPBC Act*.

The objectives of the *EPBC Act* of concern to this report are to:

- provide for the protection of the environment, especially matters of national environmental significance;
- enhance the protection and management of important natural and cultural places (Department of Environment, Water, Heritage and the Arts n.d.);
- Recognise the role of Indigenous people in conservation and the ecologically sustainable use of Australia's biodiversity, and the promotion of the use of indigenous knowledge and the cooperation with the owners of such knowledge (National Oceans Office 2002); and
- Allow Aboriginal and Torres Strait Islander people to continue traditional and non-commercial hunting, food-gathering or ceremonial or religious activities in "commonwealth reserves". However, such activities may be restricted by regulations made to conserve biodiversity and are expressed to affect the traditional use of the area by Aboriginal people (National Oceans Office 2002).

The objectives of the *Native Vegetation Act 2003 (NV Act)* are to provide for, encourage and promote the management of native vegetation on a regional basis in the social, economic and environmental interests of the State. Further, the objectives of the NV Act include to:

a) Prevent broad-scale clearing unless it improves or maintains environmental outcomes;

b) Protect native vegetation of high conservation value having regard to its contribution to such matters as water quality, biodiversity, or the protection of salinity or land degradation;

c) Improve the condition of existing native vegetation, particularly where it has high conservation value; and

d) Encourage the revegetation of land, and the rehabilitation of land, with appropriate native vegetation.

A simplified definition of native vegetation is where:

- Groundcover comprises greater than 50% live indigenous species, and 10% or more of the area has some form of vegetative cover whether dead or alive, OR
- Indigenous species over storey percent cover is at least 25% of the corresponding vegetation class benchmark.

The *Threatened Species Conservation Act 1995* provides for the conservation of threatened species, populations and ecological communities of animals and plants (although the Act does not specifically apply to fish). The Act sets out a number of specific objects relating to the conservation of biological diversity and the promotion of ecologically sustainable development.

The Act sets up a Scientific Committee, whose functions include:

- Identifying and classifying (as endangered, critically endangered or vulnerable) the species, populations and ecological communities with which it is concerned, and
- Identifying key threatening processes that may threaten the survival of those species, populations and ecological communities.

The *Coastal Protection Act 1979* makes provisions relating to the use and occupation of the coastal region in order to preserve and protect these areas whilst encouraging sustainable use of the areas. The Act also facilitates the carrying out of certain coastal protection works.

State Environmental Planning Policy (SEPP) No. 44 – Koala Habitat Protection encourages the conservation and management of natural vegetation areas that provide habitat for Koalas to ensure that permanent free-living populations will be maintained over their present range across 107 local government areas (LGA). Eurobodalla LGA is one of these LGA in which the subject site is located. Local councils cannot approve development in an area affected by the policy without an investigation of core Koala habitat. The policy provides the state-wide approach needed to enable appropriate development to continue, while ensuring there is ongoing protection of Koalas and their habitat. SEPP 44 aims to identify areas of *potential* and *core* Koala Habitat. These are described as follows:

- *Potential Koala Habitat* is defined as areas of native vegetation where the trees listed in Schedule 2 of SEPP 44 constitute at least 15% of the total number of trees in the upper or lower strata of the tree component; and
- *Core Koala Habitat* is defined as an area of land with a resident population of Koalas, evidenced by attributes such as breeding females, and recent and historical records of a population.

State Environmental Planning Policy SEPP No. 14 – Coastal Wetlands: This policy ensures coastal wetlands are preserved and protected for environmental and economic reasons. Land clearing, levee construction, drainage work or filling may

only be carried out within these wetlands with the consent of the local council and the agreement of the Director General of the Department of Planning. Such development also requires an environmental impact statement to be lodged with a development application.

Commonwealth and State legislation covers fisheries in waters adjacent to the catchments; NSW regulations are detailed in the *Fisheries Management Act 1994*. The overall objectives of this Act are to conserve, develop and share the fishery resources of the State for the benefit of present and future generations. In particular this Act aims to conserve fish stocks and key fish habitats; to conserve threatened species, populations and ecological communities of fish and marine vegetation; to promote ecologically sustainable development, including the conservation of biological diversity; to promote viable commercial fishing and aquaculture industries and quality recreational fishing opportunities; to share fisheries resources appropriately between the users of those resources; to provide social and economic benefits for the wider community of New South Wales; to recognise the spiritual, social and customary significance to Aboriginal persons of fisheries resources; and to protect and promote the continuation of Aboriginal cultural fishing.

The *Fisheries Management Act 1991* defines the Australian Fishing Zone (AFZ) and provides for the majority of Commonwealth fisheries offences. It underpins domestic and foreign compliance work and provides enforcement powers to protect Australia's valuable fishery resources. Responsibilities in relation to ecologically sustainable development (ESD) are set out in section 3(1)(b) of the *Fisheries Management Act 1991*. This is the requirement to manage the long-term sustainability of fisheries resources for the benefit of all users and interest groups both now and in the future. This requires that stocks be maintained at a sustainable level and, where necessary, rebuilt to ensure maximum inter-generational equity. It also requires managing fisheries so as to minimise the impact of fishing on biological diversity and ecosystem habitat. As part of this process, research into environmentally friendly fishing methods and by-catch minimisation is seen as a priority (Australian Fisheries Management Authority n.d). Fishing licenses are issued under the *Fisheries Management Act 1991*.

In 2000, forum workshops were held for representatives of Aboriginal groups to discuss interest in the development of a National Indigenous Fisheries Strategy. Following is a summary of concerns:

- There is a perceived lack of accommodation of traditional indigenous fishing practices. By contrast, in the USA 50% of the total fisheries allocation of Washington State belongs to the Indigenous population.
- There has been a decline in the participation of Aboriginal people in commercial, recreational and aquaculture fisheries.
- Aboriginal people have an insufficient meaningful presence and participation in the processes of managing and conserving fisheries resources (National Oceans 2002).

Some support from Indigenous Business Australia for Indigenous fishers in Victoria (abalone) and the Northern Territory (mud crab) indicates that some strengthening of Indigenous commercial engagement is possible, but aquaculture has been assessed as the most likely avenue for Indigenous employment and economic benefit in the future (Durette 2007; Tedesco & Szakiel 2006 in Hunt et al 2009). International experience suggests that engagement in commercial fisheries could

have significant economic impact, but the slow development of common law rights in resources in Australia has been a problematic institutional hurdle compared to the experience of Canada and New Zealand (Hunt, Altman and May 2009).

There are also a number of international laws and declarations that relate to Indigenous rights and natural resources, the primary document being the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Article 3 of the UNDRIP states, "Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development…'; Article 20(1) states that Indigenous peoples have the right to be secure in "… the enjoyment of their own means of subsistence and development" and to participate freely in "… all their traditional and other economic activities"; Article 26(2) establishes the rights of Indigenous peoples to own, use, develop and control "… lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use".


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