



An Indigenous Cultural Heritage Management Plan for the Bundanon Trust Properties



By

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Front cover images

Top left: Burrawangs at Riversdale – an important traditional food source for Indigenous people. Photo: S Feary

Top right: Axe grinding grooves at Earie Park. Photo: J Walliss

Bottom left: Pulpit Rock, an important cultural site for local Indigenous people. Photo: Bundanon Trust website

Bottom right: Working on country. Graham Smith, Nowra LALC Sites Officer surveying for Indigenous sites at Riversdale. Photo: H Moorcroft

Warning

This document contains images, names and references to deceased Indigenous people.

Acknowledgements

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Executive summary

This is a cultural heritage management plan for the protection and management of Indigenous cultural heritage of the Bundanon Trust properties. The plan was commissioned by the Bundanon Trust, which is responsible for the management of the properties. The plan defines Indigenous cultural heritage as being inclusive of the tangible (archaeological), the intangible (spiritual) and associated memories, storylines and cultural traditions and recognises that it relates to pre-contact and post-contact Indigenous history. The interests and rights of local Indigenous people in participating in management of their cultural heritage are also acknowledged.

Reflecting Arthur Boyd's empathy with Indigenous culture, the Bundanon arts and teaching and education programs have a strong tradition of encouraging Indigenous involvement, from targeted programs for Indigenous youth to 'welcome to country' celebrations. The plan adopts a 'themes and values' approach to build on these existing connections between Bundanon and Indigenous people. The themes examine the main aspects of Aboriginal culture – cosmology, traditional life, cross-cultural connections and contemporary life and demonstrate how they are expressed at Bundanon - constructing the cultural landscape of Bundanon as a value. The other value is conceptual, where culture and nature are integrated, allowing Indigenous worldviews to be expressed at Bundanon through both the arts and 'caring for country'.

Information for developing the themes came from a comprehensive review of literature and heritage databases of previous archaeological research in the region, which identified that no archaeological sites were previously recorded for the properties. This was complemented by systematic archaeological investigation across all the properties, in partnership with the Nowra Local Aboriginal Land Council. Very few sites were found suggesting that this part of the Shoalhaven catchment did not support a large Indigenous population in traditional times. The location of the properties at the tidal limit of the river, as well as near a major topographic boundary, are put forward as a possible explanation, as Indigenous groups were often divided along coastal and inland lines.

Review of the ethnographic and ethnohistoric literature demonstrates a substantial Indigenous presence in the area at white contact, including Indigenous workers on pastoral properties around Burrier, close to the Bundanon properties. The rich oral history of Indigenous life in the mid-20th century tells of the critical role of Indigenous workers in the labour force, particularly bean and pea picking, which was a defining characteristic of Indigenous south coast culture at this time.

Contemporary Indigenous society is vitally interested in protecting its heritage and having a voice in managing the natural environment. Local Indigenous people are engaging with the Bundanon Trust,

in the political milieu of land rights, creating a basis for ongoing partnerships in heritage and land management.

The plan describes the Trusts' responsibilities in relation to federal and state heritage legislation and draws attention to other plans and policies relevant to managing and protecting Indigenous cultural heritage.

No Indigenous heritage plan can be effective without an appreciation of the social and economic challenges faced by today's Indigenous populations. The aims of the plan build on the existing engagement between Indigenous people and the Bundanon Trust and take it further. They give the Trust a clear role in contributing to overcoming Indigenous social and economic disadvantage through not only its arts programs but also through facilitating Indigenous people working and being on their country. The plan identifies thirteen categories in three main areas; cultural heritage protection and management, engagement with the local Indigenous community and expansion of the arts programs to include cultural traditions. The plan makes twenty recommendations for achieving effective outcomes in these three main areas.

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Part A - Introduction

1 Purpose of the plan

The Indigenous Cultural Heritage Management Plan (hereafter 'the plan') recognises the traditional, historical and contemporary connections between local Indigenous people and the Bundanon Trust properties, located on the Shoalhaven River, near Nowra on the NSW south coast. The plan provides recommendations for ensuring that this Indigenous cultural heritage is adequately recognised, protected and managed. It also supports and enhances Indigenous participation in protection and management of their cultural heritage on the properties, as well as promoting a closer integration of the arts, culture and nature within the broader landscape of the lower Shoalhaven valley.

2 Background to the plan

The plan builds on the existing recognition of Indigenous cultural heritage and the well established arrangements between local Indigenous people and the Trust. Work associated with the Bundanon arts programs has fostered this recognition as well as strengthened relationships with local Indigenous people. The Bundanon Trust Revised Strategic Plan 2007- 2011 identified a more strategic approach to operations and required the commission of an Indigenous cultural heritage plan. Adding to this commitment, the Bundanon Trust Reconciliation Action Plan 2010 encourages more formal partnerships with Indigenous people, greater respect and understanding of Indigenous cultural heritage and greater engagement with Indigenous people. This Indigenous cultural heritage plan is the vehicle to address these requirements and aspirations of the Trust. The plan in turn will inform the development of the Bundanon Trust Properties Master Plan.

3 Structure of the plan

The plan is presented in five parts. Following the introduction in Part A, Part B describes the setting of the Bundanon Trust properties and principles for guiding the management of Indigenous cultural heritage. Part C reviews and analyses the information sources using four key themes. These themes are then integrated to form two principle Indigenous cultural heritage values for Bundanon in the context of the broader cultural and environmental setting of the lower Shoalhaven region. It is intended for the content of Part C to be a basis for preparation of public information on Indigenous heritage, reflected in relevant recommendations in Part E. Part D identifies the main issues, threats and opportunities related to the protection of the key themes and values of Indigenous cultural heritage of Bundanon. The final section of the plan, Part E, sets out recommendations for management of the Indigenous cultural heritage of the properties, including processes for consultation with Indigenous people. The recommendations are arranged according to thirteen broad categories, together with some suggestions to fulfill the recommendations. In order to undertake future evaluations and monitoring of performance in regard to protecting Aboriginal

cultural heritage, the Trust may wish to formulate the recommendations into objectives against which actions can be measured.

4 Development of the plan

Development of the plan involved the following steps:

- **gathering information**
 - reviewing relevant existing published and unpublished literature including reports on previous archaeological investigations and numerous historical records and reports on non-Aboriginal exploration and settlement of the region
 - undertaking database and register searches including the national and state heritage registers, the NSW Office of Environment and Heritage (OEH)¹ Aboriginal heritage register and the Shoalhaven Local Environmental Plan
 - reviewing all existing policies and plans and any other reports relating to the Bundanon Trust properties and relevant to this plan
 - conducting an archaeological field survey to find and record Indigenous sites, to follow up anecdotal information on sites and to establish a model for predicting the presence of archaeological sites on the properties
 - approaching the Board of Nowra Local Aboriginal Land Council (LALC) for cultural knowledge about the properties and to include them in development of the Plan.
- **consultation**
 - consulting with the Nowra LALC² - this involved attending LALC meetings to inform members about the project and get their views, providing a progress report and engagement of an Indigenous sites officer to participate in field survey
 - numerous discussions were held with the CEO of the LALC to arrange a field day with local knowledge holders but this had not eventuated before submission of the final report
 - arrangements were made to interview Indigenous men Richard Scott Moore and Gerry Moore from Illaroo Farm, in regard to their knowledge of and involvement with the Trust properties. However, the meetings and interviews did not eventuate
 - consulting with other stakeholders as identified by the Trust including Trust staff, and people with long associations with the properties, for example, Indigenous and non-Indigenous artists and former staff

¹ Formerly the Department of Environment, Climate Change and Water (DECCW)

² In accordance with the brief, consultation with Aboriginal people was confined to the Nowra LALC whose boundaries include the Trust properties.

- advice was also sought from the OEH Aboriginal Cultural Heritage Officer regarding Indigenous local knowledge holders. The people he identified are not members of the Nowra LALC and were not approached at this time
- **compiling information and identifying key themes and values**
 - compiling information from:
 - literature review
 - consultation outcomes with both Indigenous and non-Indigenous stakeholders
 - field survey results
 - from the information and consultation, identifying key themes and values that reflect the Indigenous cultural heritage of the Bundanon Trust properties
- **identifying issues, threats and opportunities** associated with protection of the Indigenous cultural heritage themes and values
- **developing recommendations**
 - for the protection of Indigenous cultural heritage themes and values
 - for addressing the issues
 - for removing, reducing or mitigating the identified threats
 - for making the most of the opportunities
- **developing a process for future evaluation and monitoring of the Trust's performance in managing Aboriginal cultural heritage.**
 - for the implementation, monitoring and review of the plan
- **preparing a draft plan and getting feedback**
 - seeking feedback from the Trust and Trust staff on concepts and a draft report to inform the final plan
- **finalising the Indigenous cultural heritage management plan for the Bundanon Trust properties**

Part B – The setting

5 Environmental setting

5.1 Location

The Bundanon Trust properties are located on the northern side of the Shoalhaven River, two hours drive from Sydney and about 20 kms by road west of the regional town of Nowra. Refer to Figure 1.

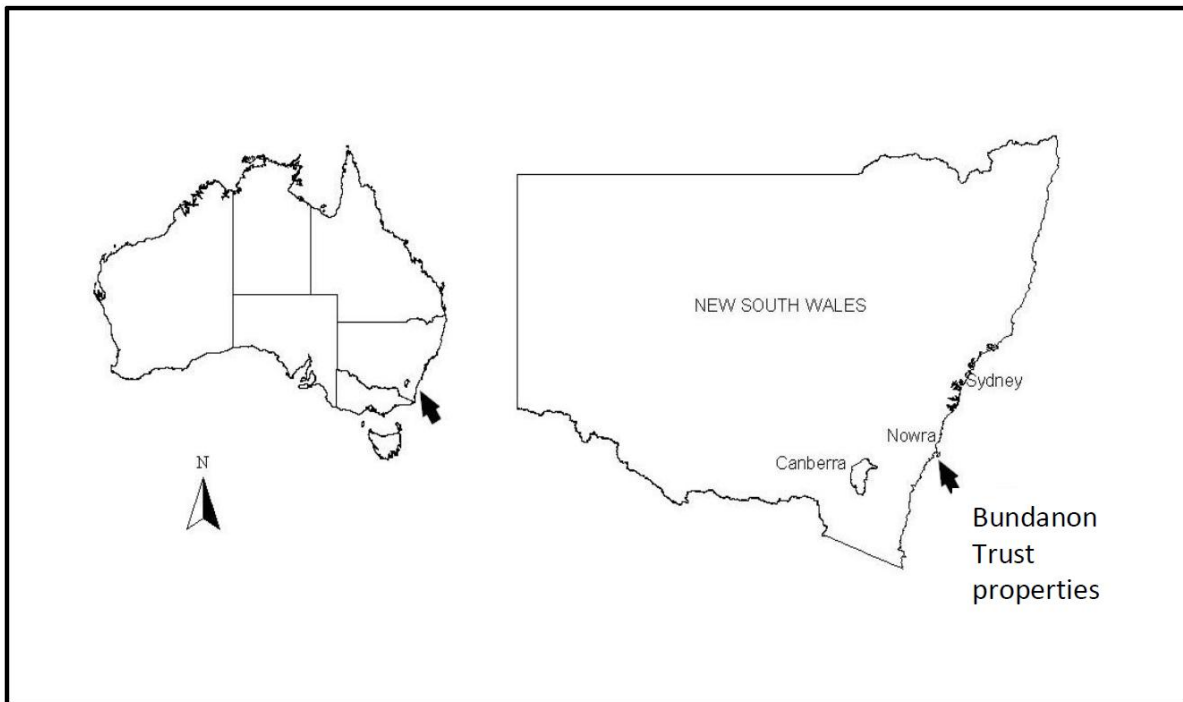


Figure 1: Location of Bundanon Trust properties

Although this plan is for the Bundanon Trust properties, the Indigenous cultural heritage setting is wider and multilayered, comprising the properties themselves; the immediate surrounds which include the river with its associated gorges, undulating foothills and steep escarpments; and distinctive topographic features of a broader cultural landscape, all connected through storylines and cultural traditions.

The Bundanon Trust properties are located within a rural landscape towards the upper tidal limit of the Shoalhaven River which flows out to the sea at Shoalhaven Heads (Figure 2). The properties include: Bundanon, Riversdale, Earie Park 1 and Earie Park 2 (managed in sympathy with the other properties). In total the properties amount to 1100 ha in size (Figure 3).³

³ The properties as shown on the map include a number of permissive occupancies and special leases

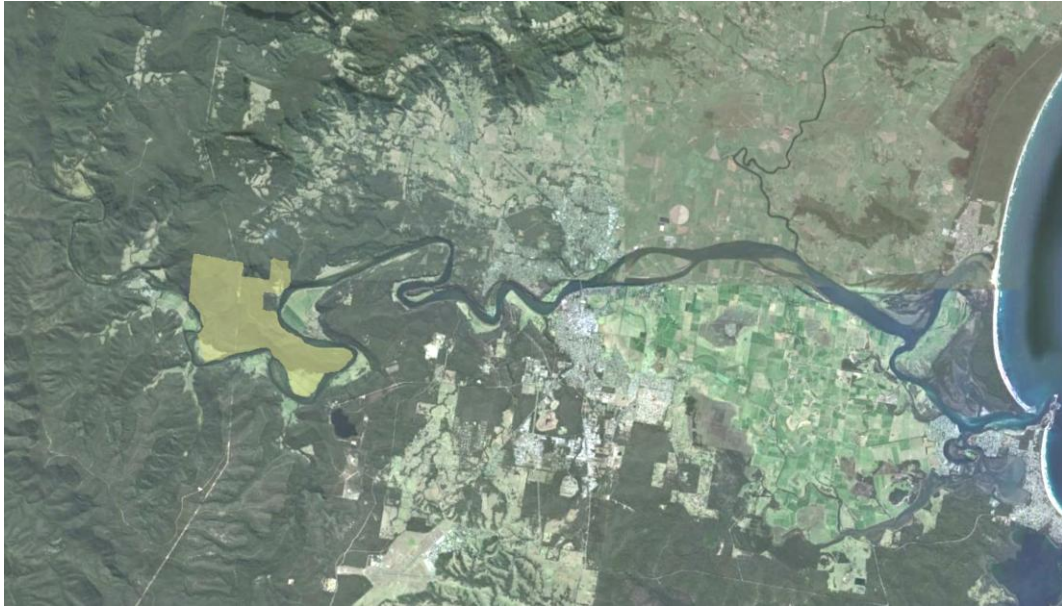


Figure 2: Aerial photo of the lower Shoalhaven region showing the Bundanon Trust properties (light green)

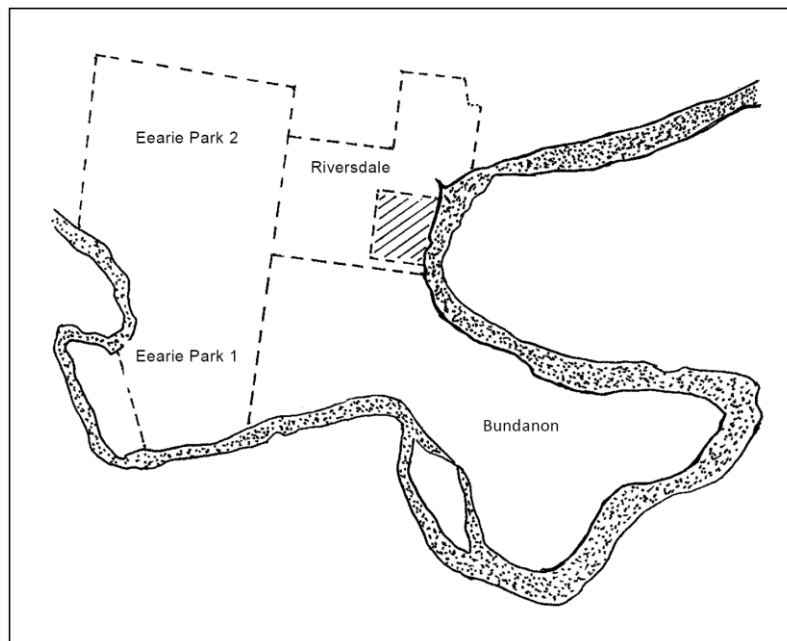


Figure 3: Map showing boundaries of Bundanon Trust properties. Source: Bundanon Trust (adapted from)

5.2 Landforms

The Bundanon Trust properties are located on the northern banks of the Shoalhaven River at the southern edge of the Sydney Basin Bioregion. The properties are situated in an area which represents an overlap zone between the plateau hinterland of the upper Shoalhaven region and the coastal floodplains of the lower Shoalhaven. The topography is dominated by escarpments and outcrops in the northern and western portions of the properties, undulating slopes with several small creek lined valleys falling to terraces and floodplain along the southern and eastern portions adjacent to the

river. The sandstone escarpment and outcrop portions of the properties encompass a number of large rock platforms on the plateaux, as well as overhangs and rock shelters below. Some of these rock shelters and overhangs have views down to the river and beyond. The creek lined valleys include steep upstream sections with occasional rock benches in the creeks themselves. The creeks widen as the valleys open up downstream prior to draining into the Shoalhaven River. The properties are located immediately downstream of the tidal limit of the Shoalhaven River at Burrier Crossing.

For the purposes of this plan, and to reflect traditional Indigenous use and occupation of the place, the landform categories of the properties are classified as:

- high plateaux/high sandstone escarpments – high flat areas with steep drop-offs
- steep upper slopes and creek lines
- mid slopes and creek lines
- lower slopes and low escarpments – gently sloping down to river, with cliffs just above river
- riverine flats and terraces
- prominent natural features (such as hills or distinctive river bends)

5.3 Geology and soils

The properties are located towards the southern end of the Sydney Basin geological formation. The underlying geological units of the area encompassing the properties all belong to the Permian Age sandstones and siltstones of the Shoalhaven Group (formed between 270-250 million years before present) and are Nowra Sandstone, Snapper Point Formation and Wandrawandian Siltstone (Young and Young 2007). Differential erosion of the sediments within the sandstones has formed deep rock overhangs, once attractive to Indigenous people as places to camp or to do paintings on the walls. The riverine flats and terraces of the properties have Quaternary alluvium deposits overlaying the Permian geological units (Young and Young 2007).

5.4 Vegetation

Vegetation on the riverine flats and terraces of the properties has been significantly cleared by non-Indigenous settlers for improved pastures. Infestations of the noxious weed lantana cover much of the lower and mid slopes. In some places the infestations are impenetrable. However, areas of the lower escarpment, steep upper slopes and upper creek lines, as well as the plateau and high escarpment areas are dominated by native vegetation. The plateau vegetation is characterised by open woodland. The steep upper slopes and creek lines are open forest with some rainforest species associated with the creek lines. There is evidence of previous forestry activity in some areas.

5.5 Climate

The climate of the lower Shoalhaven region is meso-thermal. It has warm summers and cold winters and has relatively uniform seasonal rainfall. Summer temperatures range from 16.1°C to 25.8°C and winter temperatures from 6.2°C - 15.8°C. The mean annual rainfall of 1143 mm is relatively uniformly distributed throughout the year.⁴

5.6 Geomorphology and hydrology

The Shoalhaven River, together with its steep sandstone gorges, alluvial terraces and floodplains, is the defining natural feature of the region. As well as being a constant source of inspiration for Arthur Boyd's paintings, the river's presence has deeply influenced human settlement for thousands of years. From its source in rugged terrain south of Braidwood on the southern tablelands, the river flows approximately 300 kms in a generally north-easterly direction to reach the ocean at Shoalhaven Heads, east of Nowra. The Shoalhaven estuary and floodplain area is one of the most extensive and diverse in south-eastern NSW and extends 50 kms upstream from the ocean.⁵

The Bundanon Trust properties are located close to the most upstream reach of the estuary, at Burrier. Here, the water is strongly affected by freshwater flows from the catchment (from small freshes to major floods). Tidal circulation is strongly attenuated and salinity may be reduced for extended periods after major runoff events. This section may also become quite saline and carry large numbers of jellyfish in extended warm dry periods. The Shoalhaven River Estuary Management Plan notes that some landscapes in this section of the river have significant cultural (visual amenity) and natural value, and prescribes high levels of protection (Shoalhaven City Council 2008).

Evidence of Indigenous occupation and use of the Shoalhaven River can be found along most of its length, from middens of freshwater mussels near Braidwood (Attenbrow 1984), to explorers' sightings of Indigenous people in bark canoes at its mouth (Berry in Organ 1990: 231).

The character of the Shoalhaven River estuary and its coastal floodplain are not static and there is abundant geomorphic evidence in riverbank sediment profiles for a highly variable and dynamic system. Indeed the human history of settlement in the lower Shoalhaven has been one of adapting and responding to catastrophic flooding wrought by the river. Flood histories prior to establishment of dams suggest that flooding occurred around every ten years, with the 1870 flood rising to a height of 6.7 metres (Antill 1982). This would have had a profound influence on Indigenous patterns of movement and settlement.

⁴ See Bureau of Meteorology website <http://www.bom.gov.au>

⁵ <http://www.oceanwatch.org.au/wp-content/uploads/2010/02/CS1-Shoalhaven-Catchment.pdf>

6 Administrative context

The Bundanon Trust properties are within the parishes of Illaroo and Nowra, County of Camden in the City of Shoalhaven. In 1993 Arthur and Yvonne Boyd gifted the Bundanon properties of Bundanon, Riversdale and Beeweeree to the nation. A further gift of Earie Park by the Boyds and the Nolan Estate added to the properties.

According to the Bundanon Trust Constitution the properties encompass private freehold land, permissive occupancies and special leases. Two of the permissive occupancies are currently subject to land claims by the Nowra LALC under the *NSW Aboriginal Land Rights Act 1983*.

The Bundanon Trust properties are held and retained by the Bundanon Trust, which is a company under the Commonwealth's *Corporations Act 2001*. The Commonwealth of Australia is the sole member of the company. The Trust oversees the management of the Trust properties and operations as reflected in its constitution. The Trust's board of directors, which includes members of the Boyd family and the local Shoalhaven community, report to the Commonwealth Minister for the Arts. The day to day management of the Bundanon Trust properties is carried out by Trust staff. The Trust receives funding from the Australian Government as well as numerous other public and private sector sources.

7 Current engagements with the Indigenous community

The Bundanon Trust has an active and diverse agenda for engaging with Indigenous people at local, national and international levels. The desire to connect with Indigenous Australians is an influence of Arthur Boyd, whose deep respect and appreciation of Indigenous culture inspired some of his paintings.

Most of the Trust's initiatives involving Indigenous people are associated with the creative arts and include several programs designed specifically for Indigenous people. An Indigenous Arts Reference Group provides overall guidance to an Indigenous Arts Development Program (due to finish in 2011). The three key areas of the program are - skills and art development, supporting and enhancing professional Indigenous art practice, and engagement of a regional Indigenous audience. Under this program, Bundanon has achieved a number of one-off and ongoing initiatives, including residency partnerships, community workshops, schools programs and Bundanon Blak (Bundanon Trust 2009).

The Adopt a School Program gives priority to schools with high Indigenous enrolment and the Outreach Program targets disadvantaged and at risk community members which often have a high Indigenous component. Bundanon Blak was a three year Indigenous arts program which included a range of activities aimed at mentoring and inspiring Indigenous youth. It was attended by over 200

students, including many from local schools and is now incorporated into the Trust's broader arts and education programs.

Local Indigenous artists are employed on an as needs basis as workshop tutors and performers and local and regional Indigenous artists also participate in residency and other programs such as SiteWorks. The Gerringong based *Boolarng Nangamai* group of Indigenous artisans has been hosted several times and their artists have been employed. A number of Indigenous artists have participated in the Artists in Residence Program.⁶

In addition to the arts programs, local Indigenous people are invited to carry out 'welcome to country' celebrations prior to major cultural events, which may extend to informing visitors of the cultural significance of the surrounding landscape and the traditional stories associated with it. The Trust also liaises regularly with the Nowra LALC over a range of matters associated with management of the properties.

In previous years, the Trust has endeavoured to extend its involvement of Indigenous people by employing a cadet horticulturalist on the properties.

The above discussion clearly demonstrates the commitment of the Trust to engaging with Indigenous people, with a particular and strong focus on the arts programs. The 'welcome to country' celebrations also acknowledge prior Indigenous ownership of the land and ongoing connections with it.

Maintaining and strengthening communication with the local Indigenous community more widely is a key result area of the Reconciliation Action Plan and is identified as a requirement in the brief for this current plan.

8 Guidelines and responsibilities

The effective management and conservation of the Indigenous cultural heritage of Bundanon is shaped by a number of factors. These factors include:

- defining Indigenous cultural heritage
- understanding the legislative context in which the Trust must operate
- adopting best practice guidelines and standards for managing and protecting Indigenous heritage

⁶ For more information on the Indigenous arts program see <http://www.bundanon.com.au/content/indigenous>

- acknowledging the policy and planning context of this plan

8.1 Defining cultural heritage

This plan recognises that Indigenous cultural heritage is about the connection of people to country and to each other. Indigenous cultural heritage is represented in many ways and encompasses both tangible and intangible elements. It includes places of cultural significance, archaeological sites and objects such as stone tools, scarred trees, rock art, axe grooves and bora grounds. It includes story lines, ceremonies, language and ways of doing things. Indigenous cultural heritage is also about knowledge of the country and the elements and connections in the landscape. It is about passing on this knowledge to younger generations. This plan also recognises that the Indigenous cultural heritage of the Bundanon Trust properties is situated in the broader landscape of the lower Shoalhaven region, as well as at a larger scale, involving Indigenous traditional and historic connections to the entire south coast of NSW.

8.2 Understanding the legislative context

Commonwealth legislation

As mentioned earlier, the Bundanon Trust properties are held and retained by the Bundanon Trust, a company under the Commonwealth's *Corporations Act 2001*, with the Commonwealth of Australia being the sole member of the company. The properties are publicly listed Commonwealth owned properties. Under Section 528 of the *Environment Protection and Biodiversity Conservation Act 1999* (EPBC Act), a body corporate which has been established under a law of the Commonwealth, or a company in which the whole of the shares or stock, or shares or stock carrying more than one-half of the voting power, is or are owned by or on behalf of the Commonwealth, is a Commonwealth agency. Under Section 525 of the EPBC Act, an area of land owned or held under lease by a Commonwealth agency is a Commonwealth area.

The Bundanon property (this refers to the individual property of Bundanon, not the collective properties known as the Bundanon Trust properties), including the landscape, is on the Commonwealth's Register of the National Estate (RNE). The register is a statutory register and the federal Environment Minister is required to consider the register when making decisions in relation to the EPBC Act. From February 2012 the RNE will no longer be a statutory register and all references to it will be removed from the EPBC Act. Places on the RNE may be transferred to the relevant heritage lists under the EPBC Act and the EPBC Act may be amended to make the RNE is a statutory list under the Act. The Bundanon Trust Area is a nominated place under the Commonwealth Heritage List. This is a list of places of heritage significance owned or controlled by the Australian Government.

The particulars described above indicate that the Trust has responsibilities under Commonwealth legislation relating to the protection and development of the properties. The EPBC Act protects matters of national environmental significance. It also protects the environment in Commonwealth areas or in areas under the management or control of a Commonwealth agency in regard to actions taken by Commonwealth agencies including in Commonwealth areas. Under the EPBC Act, the environment includes not only the natural and physical resources, but also includes people and communities, the qualities and characteristics of locations, places and areas, heritage values of places, and the social, economic and cultural aspects. Places include places on the Register of the National Estate and places on the Commonwealth Heritage List.

Generally this means, for the purposes of the EPBC Act, that the Trust must not take any action (a project, a development or an activity) that has, will have or is likely to have a significant impact on the environment. If proposed actions are to have, or likely to have, a significant impact on the environment, then the proposal must be referred to the Minister. The Australian Government has developed guidelines to assist agencies to determine the significance of impact of proposed actions and the referral process (Department of the Environment, Water, Heritage and the Arts 2010).

NSW legislation

National Parks and Wildlife Act 1974: The *National Parks and Wildlife Act 1974* (the NPW Act) is the primary legislation for protection of Aboriginal cultural heritage in New South Wales. The Office of Environment and Heritage (OEH), Department of Premier and Cabinet, is the government agency currently responsible for administration of the NPW Act. One of the objectives of the Act is:

*the conservation of objects, places or features (including biological diversity)
of cultural value within the landscape, including, but not limited to:
(i) places, objects and features of significance to Aboriginal people, and
(ii) places of social value to the people of New South Wales, and
(iii) places of historic, architectural or scientific significance
(NPW Act 1974, Section 2A(1)(b))*

Part 6 of the *National Parks and Wildlife Act 1974* (NPW Act) provides specific, blanket protection for Aboriginal objects and declared Aboriginal places by establishing offences of harm.

Aboriginal objects are defined as any deposit, object or material evidence (not being a handicraft made for sale) relating to the Aboriginal habitation of the area that comprises NSW, being habitation before or concurrent with (or both) the occupation of that area by persons of non-Aboriginal extraction, and includes Aboriginal [skeletal] remains.

Aboriginal places are places declared so by the Minister administering the NPW Act because the place is or was of special significance to Aboriginal culture. It may or may not contain Aboriginal objects. A gazetted Aboriginal Place gives legal protection to natural landscape features of cultural significance such as mountains or waterholes by affording them the status of ‘object’ as defined under the NPW Act.

Harm is defined to mean destroying, defacing, damaging or moving an object from the land, and carries substantial penalties. There are a number of defenses and exemptions to the offence of harming an Aboriginal object or place. One of the defenses is that the harm was carried out under an Aboriginal Heritage Impact Permit (AHIP), issued by the Director-General and for which the conditions were not contravened. An AHIP is required if a development or activity is going to result in harm to a known Aboriginal object or place. The process for obtaining an AHIP and the relevant application forms can be found on the OEH website.⁷

The issuing of an AHIP is contingent on the proponent undertaking Aboriginal consultation in accordance with the procedures described in ‘Aboriginal cultural heritage consultation requirements for proponents 2010’ (DECCW ud). Briefly, this is an inclusive process aimed at ensuring that any Aboriginal person or group who may have an interest in being consulted about a particular development is formally provided with the opportunity to do so. One of the steps in the process is placing an advertisement in relevant newspapers and providing all Aboriginal groups who register an interest with relevant information through written reports and formal project meetings.

Amendments to the NPW Act in 2010 introduced the offence of ‘strict liability’ which relates to the offence of harming an Aboriginal object, whether or not the person knows it is an Aboriginal object and is committed even if the harm was unintentional. The common law defense of honest and reasonable mistake of fact applies to strict liability offences. Anyone who exercises **due diligence** in determining that their actions will not harm Aboriginal objects has a defense against prosecution for the strict liability offence if they later unintentionally harm an object.

The Due Diligence Code of Practice for the Protection of Aboriginal Objects in NSW (the Code) explains and provides practical guidance about due diligence. Due diligence obliges people whose actions may affect Aboriginal cultural heritage to take reasonable steps (precautions) to consider if

⁷ <http://www.environment.nsw.gov.au/> and follow the culture and heritage links.

Aboriginal objects may be present and avoid harm to that heritage. If harm cannot be avoided they are required to apply for an AHIP.⁸

Due diligence also encompasses Codes of Practice adopted or prescribed by the regulations. Certain types of archaeological investigation, such as test excavations, may no longer require a permit. A permit is not required if the archaeologist (on behalf of the proponent) adheres to the Code of Practice for Archaeological Investigations of Aboriginal Objects in New South Wales (DECCW 2010).

The new amendments also state that the carrying out of low impact acts or omissions as prescribed by the Regulation are a defense to a prosecution. These include acts such as grazing, or maintaining fire trails but apply only to situations where no Aboriginal objects or places are recorded or known.⁹

Summary and implications: The Aboriginal heritage legislation as it applies in NSW has been covered in some detail, because it is the most relevant to the Bundanon Trust properties. Importantly, the preparation of this Plan, with its concomitant search of the Office of Environment and Heritage's Aboriginal site register, archaeological fieldwork and production of a predictive model demonstrates that the Trust has followed due diligence as defined by the new regulations. This means that if at any time Aboriginal objects are harmed, the Trust has strict liability as a defense and will not be subject to prosecution. However, if objects are to be harmed, the Trust must first obtain an AHIP.

Shoalhaven Local Environmental Plan: The general zoning of the properties under the Shoalhaven Local Environmental Plan is environment protection made up of *7(e) Environment Protection 'E' Escarpment Zone* and *7(d1) Environment Protection 'D' Scenic Zone*, with much of the lower floodplain areas of Bundanon, Riversdale and Earie Park 2 as *1(a) Rural 'A' Agricultural Production Zone*. Under the LEP much of the surrounding landscape, including Pulpit Rock, on both sides of the river is zoned either similarly to the Bundanon Trust properties with environment protection zone 7 (d1) and 7 (e), as well as rural 1(a). The objectives of the environmental zones are to conserve and enhance scenic quality, natural and cultural features and the landscape. The escarpment environmental zone has additional objectives to protect ecological values, natural vegetation and habitat links between conservation areas. In the environmental protection zones, a limited range of developments can occur with consent.

The LEP lists Bundanon as a heritage item under Schedule 7 (Heritage Conservation), including the Bundanon Homestead, outbuildings and the natural landscape. There is no specific reference to

⁸ <http://www.environment.nsw.gov.au/resources/cultureheritage/NPWAct/110103npwfacts6.pdf>

⁹ <http://www.environment.nsw.gov.au/legislation/NationalParksAndWildlifeAct1974.htm>

Aboriginal heritage of the properties under the LEP. Also listed in Schedule 7 are Wogamia House, Bamarang Homestead and cemetery, and various historic features at Watersleigh. Bundanon, Burrier Ford and Wogamia House are also listed as heritage items of state significance.

8.3 Adopting best practice guidelines and standards

Ask first – A guide to respecting Indigenous heritage places and values

Ask First is the Australian Heritage Commission's 2002 guide to consulting and negotiating with Indigenous peoples in regard to Indigenous heritage issues. The guide outlines a process for identifying and managing Indigenous heritage including tangible and intangible heritage as well as places. Its emphasis is on asking the Indigenous community first before taking any action relating to Indigenous cultural heritage. Ask First complements the Burra Charter (see below) as it informs the decisions and actions on the actual management of Indigenous cultural heritage. The objectives and actions found in this Indigenous cultural heritage plan recognise the process and principles of Ask First.

The Burra Charter

The Burra Charter and associated guidelines are considered the best practice standards for the management of cultural heritage, including Indigenous cultural heritage, in Australia. The Charter was developed by the Australian National Committee of the International Council on Monuments and Sites (ICOMOS). Relevant to this plan, the charter defines a place, cultural significance, fabric, conservation, maintenance, preservation, setting, related place, associations and interpretation. The charter outlines a process for assessing cultural significance of heritage as well as conserving heritage concomitant with its significance.

Closing the gap

In 2008 the Australian Government committed to closing the gap on Indigenous disadvantage. With the support of all levels of government and from the business sector and wider community, the Australian Government outlined a framework to progress the commitment. The framework focuses on a number of particular initiatives such as the Indigenous Economic Development Strategy and the Working on Country – Indigenous Rangers Program. This plan recognises this commitment and the responsibility the Trust has in helping to close the gap, in the context of the local community with its relatively high Indigenous population.

8.4 Policy and planning context

There are a number of policy and planning instruments that govern the operations of the Bundanon Trust and the management of the properties. Of particular relevance to this plan are the following documents.

Constitution of the Bundanon Trust

The Bundanon Trust, as with any company, legally operates under the principles of a constitution. The object of the company (the Trust) as stated in the Constitution of the Bundanon Trust *‘as a celebration of the importance of the Arts and the Australian landscape in the lives of Australians, to enhance particularly through creative activities at “Bundanon” education in the Arts and the Australian landscape’* has significantly influenced the formulation of this plan, particularly in linking Indigenous heritage with the arts and the local landscape.

Other parts of the constitution have also informed this plan, including recommendations for increased Indigenous involvement in cultural heritage protection on the properties, increasing understanding, appreciation and conservation of Indigenous cultural heritage in a broader and more integrated context, and formalising existing partnerships with Indigenous organisations.

The Bundanon Trust Strategic Plan 2007-2011 (and Revised Strategic Plan)

Under the strategic plan, the Trust has recognised the need to increase Indigenous involvement in its arts programs and in its education and outreach programs. It has also recognised its obligation for environmental management and to conserve and protect Indigenous cultural heritage. Key objectives and recommendations in the strategic plan that have specifically informed the development of this Indigenous Cultural Heritage Management Plan are:

- develop an Indigenous Heritage Plan
- research and develop a program for Indigenous artists including residences and mentorships
- develop and promote special programs to provide access for local and regional, Indigenous and disadvantaged communities, including those with disabilities and the government schools sector
- foster partnerships with regional and national Indigenous communities and develop support programs for Indigenous artists
- strengthen and maintain Bundanon’s outreach and special programs to reach differentiated audiences, including Indigenous community, community organisations and local and regional government schools and families

Under the strategic plan, many of these programs are being implemented, resulting in an increase in participation of Indigenous artists and youth in the Trust's activities e.g. the Bundanon Blak Indigenous Youth Arts Program.

Although not specifically aimed at increasing Indigenous involvement in managing Indigenous cultural heritage, there are other key actions under the Strategic Plan that have not only informed the development of this Indigenous Cultural Heritage Management Plan but will also complement the recommendations outlined in Part E.

The Bundanon Trust Master Plan

Under the strategic plan, a Master Plan is to be prepared to guide the operation of the Trust over the next 10 -20 years and help align the Trust's business and infrastructure initiatives with its vision. This Indigenous Cultural Heritage Management Plan, together with a Land Management Plan, will be used in developing the Master Plan, in relation to the protection of the properties' cultural and natural values.

The Bundanon Trust Reconciliation Action Plan

The Reconciliation Action Plan (RAP) outlines the actions that the Trust will take to '*engage with Indigenous communities and organisations, both on the NSW South Coast and nationally*' (Bundanon Trust 2010). Through implementing the RAP the Trust aims to develop more formal partnerships with both local and national Indigenous communities as well as instill a greater understanding and respect for Indigenous cultural heritage and engagements. The objectives of the RAP have been considered in the development of this Indigenous Cultural Heritage Management Plan and there are many parallels between the two plans.

Part C – Key themes and values

9 Themes and values approach

Under traditional Aboriginal law, everything is connected. Ways of doing things reflect traditional law, the importance of the natural environment and peoples connections to the landscape/seascape and to each other. The natural environment and cultural environment are inseparable (Rose 1996). The geographical proximity of the properties help to create a landscape unit, which together with the philosophy of the Trust to integrate nature and culture in public arts programs, offer a unique opportunity to adopt an Aboriginal worldview for managing the cultural heritage of the Bundanon Trust properties.

The properties are situated in a wider cultural landscape that is centred on the Shoalhaven River, particularly the lower reaches of the river. Indigenous Australians have had connections with the lower Shoalhaven region for thousands of years.

In managing the properties, it is the desire of the Trust to recognise and respect the traditional custodians of the Bundanon properties and to protect and conserve the Indigenous cultural heritage of the area. As stated earlier, it is also its intention to foster and strengthen existing partnerships. In doing so, the Trust as a partner, has the capability to provide and nurture opportunities for local Indigenous people to meet their cultural responsibilities for looking after country and heritage.

Using an integrated approach, this plan has identified themes and values that reflect the Indigenous cultural heritage of the properties and acknowledge the traditional custodians. It does not focus on specific archaeological sites or objects associated with the properties but instead it looks at them in the broader landscape context. This approach is one of interconnectedness of everything which is the foundation of Indigenous views all over the world.

The themes are:

- Indigenous cosmology
- Traditional culture and society of Indigenous people of the lower Shoalhaven valley
- Cross cultural history after white contact
- The aspirations and futures of Indigenous society

While acknowledging the chronological basis for the themes, a linear or simple history is in no way assumed. They are merely a useful tool for expressing the Indigenous cultural heritage of the Bundanon Trust properties and each theme tells a different story of Indigenous peoples' connections to the region. From these main themes, two important values can be derived.

The values are:

- the cultural landscape
- the space and place of Bundanon (note this refers to all the Bundanon Trust properties)

These Indigenous cultural heritage values are intended to conceptualise Bundanon as not just a physical place but a multidimensional creative space that encourages, promotes and actively supports the interconnectedness of people, nature, culture, arts and the environment.

The Indigenous cultural heritage themes and values of the Bundanon Trust properties are illustrated below in Figure 4.

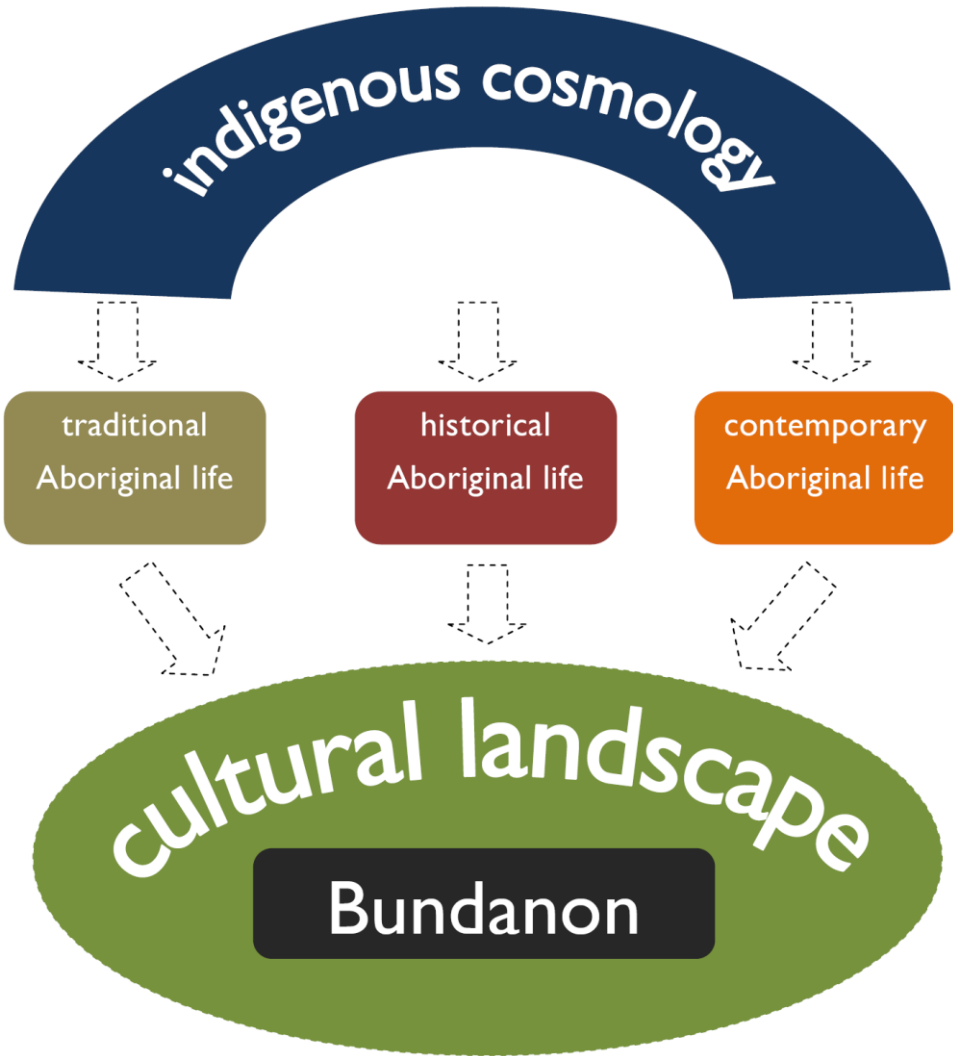


Figure 4: Indigenous cultural heritage themes and values of the Bundanon Trust properties

The themes and values discussed below are premised on two knowledge systems. One is the knowledge arising from the rationalist scientific endeavour of archaeological and anthropological

research and the other is traditional knowledge embedded in the Creation narratives and cosmology of Indigenous Australians. Both knowledge systems are different, but both are considered valid for identifying and assessing cultural heritage in the context of this plan (see previous section on defining cultural heritage). Sources of information for compiling thematic information are derived, therefore, from archaeological evidence, ethnographic and ethnohistoric records, and Aboriginal oral traditions. All sources and the methodologies by which they are utilised have their own set of limitations, so the final picture is never complete or without internal contradictions.

Oral history: Traditionally Indigenous societies held all knowledge orally (and still do), passing it down through generations via storytelling, song lines, teaching and ritualised cultural activities such as initiation ceremonies. The type of knowledge bequeathed on a person depended on his/her age, gender and the position he/she held in the social structure, usually at a number of levels. Indigenous knowledge underpinned sustainable use of environmental resources, cultural traditions, belief systems, kinship associations and everything required to live and flourish in close alignment with nature. Colonial history has seen much of this traditional Indigenous knowledge disappear in south eastern Australia, together with the social structures and processes that facilitated transfer of knowledge across generations.

Previous oral history research projects undertaken with local Indigenous people have recorded some information on the lower Shoalhaven valley. In 2004, DECWW published a booklet containing the oral histories of nine local Indigenous women, which contains references to the lower Shoalhaven (DEC 2004).¹⁰ In 2005 DECCW published a compilation of oral history recordings as part of the Lower Shoalhaven River Valley Aboriginal Cultural Mapping Places Project (Waters and Moon 2005). It is likely that local Aboriginal communities have compiled oral histories for their own families; however, these are not generally accessible to non-Aboriginal people.

Archaeological data: A considerable amount of archaeological investigation has been undertaken in south-eastern NSW since the 1960s, as a result of academic research and increasingly, through cultural heritage assessments associated with environmental impact assessment for proposed developments. As a result, large numbers of archaeological sites are recorded in the Shoalhaven region, particularly around Nowra and Bomaderry and new sites continue to be recorded. The archaeological record is always an incomplete one as it preserves only the physical evidence from the past. Many activities, such as ceremonies, have left no physical trace. Furthermore, physical remains

¹⁰ This booklet is one of a series of regional Indigenous oral history booklets produced by DECCW.

are prone to decay if the preservation conditions are poor; hence inorganic items such as stone artefacts are often all that is left.

Historical records: British settlers of the late 18th century were of the belief that the Indigenous inhabitants of Australia were a dying race, prompting several official studies by anthropologists and government officials, aimed at gathering as much information as possible before the inevitable extinction. Records of early explorers and settlers often contain observations of traditional Indigenous life and although done through the often racist lenses of colonial imperialism, they are a valuable and sometimes only, insight into traditional life. Artworks of early settlers also capture traditional Aboriginal life such as Samuel Elyard's painting of an Aboriginal corroboree in the Shoalhaven region¹¹ and the poignant portraits of local 'chiefs' painted by Rodius.¹²

Other valuable sources of information on traditional Indigenous demographics and social structures are the blanket issue records (1833-1844), census data, and records of the Aborigines Protection Board.

It must be remembered that in these populous areas of Australia, traditional life was severely disrupted very soon after white exploration. The behaviours observed by early settlers and anthropologists may be more a reflection of the impacts of white settlement than of traditional behaviours. For example, as early as 1818 explorer Charles Throsby was actively sought out by an Aboriginal man who had been his guide previously (Pleadon 1990:32). This search, presumably prompted by a need for food or money, would have taken the man far outside his traditional lands. Ethnographic records can also contain conflicting information which can be difficult to interpret and reconcile. This information can also conflict with the memories of Indigenous people captured in oral history research.

10 Themes

10.1 Indigenous cosmology

Indigenous Australians' explanations of the creation of the natural world are sometimes referred to by non-Indigenous people as the Dreaming or Dreamtime. According to Indigenous traditions, in the distant past, Dreamtime beings made the world - the land, the sea and the sky, and everything in it, including human beings. These beings are still alive today and are exalted through traditional story

¹¹ This artwork is in a private collection accessed by Peter Bindon during his Honours research (Bindon 1976)

¹²See <http://www.uow.edu.au/~morgan/illart1.htm> regarding other artists who painted Shoalhaven Indigenous people

lines and are part of land and nature, making the landscape a sentient being. Aboriginal people's connections with the natural world is therefore a deeply spiritual one (Rose 1996).

From the perspective of an Indigenous hunter-gatherer in traditional times the natural landscapes of the lower Shoalhaven region were the spiritual and economic base for survival. Spiritually, the landscape is imbued with meaning, embedded in prominent topographic features such as Coolangatta Mountain, Cambewarra Mountain, Pulpit Rock and the Shoalhaven River itself. C. W. Peck in his 1925 book on Aboriginal legends quotes two creation/dreaming stories for the Shoalhaven River entitled 'Vicious birds' and 'The Fish and the Crayfish'. Other stories connect the Shoalhaven River with the Devils Hands rock art site at Mundamia, east of the Bundanon Trust properties.

... the devil once lived up the Shoalhaven River at Braidwood [headwaters of the Shoalhaven], and he got washed down in the floods. That [the Devils Hands rock shelter] was the only place where he could actually grab a hold of the rocks to climb out of the current. And when he climbed, because he was so mad and angry at being washed down he burnt his handprints in as he climbed up and out of the shelter to safety (DEC 2005:67; Bindon 1976).

A recent discussion with Cheryl Davison, who was an Indigenous artist in residence at Bundanon, revealed a similar story about the devil being washed down the river.¹³

Such storylines connect distant places and reflect Indigenous people's holistic understanding of the landscape. The storyline may also trace the movement of people between the coast and tablelands/highlands as part of a big ceremonial cycle bringing together tribal groups from many different areas.

Perhaps the most well known Aboriginal story about the Shoalhaven River is of Billy Bulloo, which appears in various forms in many publications. It was told to a writer and collector of narratives, Roland Robinson, by Percy Mumbulla from Wallaga Lake in the 1950s and is produced in full below. The story about gold mining demonstrates Aboriginal people's capacity to adapt to the events of colonial history by incorporating them into traditional story telling.

¹³ Discussion held at Air Raid Tavern, Moruya, Feb 2011

Old Billy Bulloo was a clever old man.
He had three wives.
He'd never go out fishin' on a calm day.
But if the sea was rough – mountains
high – he'd jump in his canoe
an' get his fish by spearin' em.
A mullet, he never travels in the calm.
He waits for the wind to blow a gale.
Soon as ever he feels that wind on him –
cold –he jumps out of the water.
He's feeling for that westerly wind.
When that wind blows you see the water
black with leapin' mullet, thousands
an' thousands of leaping mullet:
that's when old Billy Bulloo used to get his fish

Old Billy Bulloo found the gold
on the Shoalhaven. He'd go to the publican in Nowra an' trade his gold
For tucker or a bottle of rum.
Lots of white men tried to foller him up.
But when he got to the bush he'd lose 'em.
The last of my people he told
Was my old granny.
While she was in her health and' strength,
She wanted to take us out an' show us
Where it was. But you know
What young fellers is – they're here
Today an' gone tomorrer (Robinson 1989:41).

At the top of Billy Bulloo's Canyon, in the steep gorge country west of Bundanon, axe grinding grooves have recently been recorded, demonstrating Indigenous people's association with the area from pre-contact times (Knight 2009) Today, this is a special place for local Aboriginal people¹⁴ (Figure 5).

¹⁴ This site was recorded during recent archaeological fieldwork with some Aboriginal people who had not visited the area for many years (Knight 2009). Visiting Billy Bulloo's canyon and finding the site was an emotionally charged experience for them.



Figure 5: Looking down Billy Bulloo's Canyon from the axe groove site. Photo: S Feary

A Shoalhaven man, Buthring, gave the name of the Shoalhaven River in the vicinity of Bomaderry Creek as *Dhooroong – Jamben yam*, although he could not explain its meaning (Organ 1990:473). In another interview with a different person, the Shoalhaven River was named *Burray* or *Burral*, possibly referring to a different section of the river (Organ 1990:468).

Several significant places overlook the river. Pulpit Rock, so loved by Arthur Boyd and one of his reasons for purchasing Bundanon, also has connections with local Indigenous people. During interviews for the Lower Shoalhaven River Valley Aboriginal Cultural Mapping Place Project, local Aboriginal man David Thomas remembers while picking peas at Bamarang [probably in the 1950s-1960s], looking up at Pulpit Rock and seeing the outline of a man with a spear standing on the cliff. In the same study, Aboriginal man George Perry talks about caves in Pulpit Rock being the home of the 'little hairy man - a Dooligal - and old yellow boy'. As a child he was too scared to go up there. He said the electric fences in the paddocks were to keep the hairy man from stealing the cows (Waters and Moon 2005). These stories about Pulpit Rock coincide with other local Indigenous peoples' stories (D. Ely pers. comm. 2/5/2011).

In her 1863 memoirs, Louisa Atkinson¹⁵ refers to an Aboriginal man, Jim Vaugh, a 'chief' of the Shoalhaven tribe, native name *Yarrowambie* who claimed several mountains on either side of the Shoalhaven, which he called Cooloolodel [Coolendal] and Illarro [Illaroo] (Atkinson 1863a). The description suggests he was naming the spiritual features marking the boundaries of his traditional country.

Further downstream on the north of the Shoalhaven River, the prominent Coolangatta Mountain is of immense spiritual significance to all south coast Aboriginal people. The mountain was a place where after death, the spirits departed the earth. Anthropologist R. H. Mathews, who recorded the information from an unknown source, possibly Buthring, describes rock outcrops on the mountain's north-eastern side where feet marks have been left from people/spirits jumping off (Thomas 2007). The story is a long one, which recounts the spirit leaving a body to go to another place via cabbage trees and vines. To the west, Cambewarra Mountain (*Gumbeengang*) shelters a little hairy man in a cave on top of the mountain (Organ 1990).

Bundanon staff have referred to the spiritual significance of 'Arthurs Hill', as told to them by Indigenous elder Max Harrison. The hill is a prominent feature on the Riversdale property and its importance as a place for men's business has been corroborated by local Indigenous men Cecil McLeod and Richard Scott Moore, who have 'sung' the hill prior to a major public event at Riversdale (D. Ely pers. comm. 2/6/2011).¹⁶

Knowing about, caring for and responding to this sentient landscape was fundamental to traditional Indigenous life in the lower Shoalhaven region.

10.2 Traditional Aboriginal life

Regional archaeology

The Pleistocene-aged¹⁷ antiquity of Indigenous occupation of south-eastern Australia was revealed through archaeological investigation of shell middens at Bass Point, near Gerringong and a rock shelter at Burrill Lake, both on the south coast of NSW, which produced radiocarbon dates of 15,780 years BP and 20,760 years BP (Before Present) respectively (Mulvaney 1975). At the time of their initial occupation, these now coastal sites were some 20 kms inland from an ocean with levels considerably below that of the present. The stratified contents of the cultural deposits demonstrated

¹⁵ Louisa Atkinson (1834-1872) is a well known writer and naturalist whose parents had property in the lower southern highlands and at Budgong on the Shoalhaven. Her father had agricultural dealings with Alexander Berry.

¹⁶ The authors have not personally found any written or oral references on the significance of Arthurs Hill

¹⁷ Geological time period from approximately 1.6 million years to 10,000 years BP (before present)

temporal changes from a predominantly terrestrial diet to one more focused on the marine environment, in response to sea level rise.

The coastal hinterland, comprising the rugged coastal ranges, sandstone escarpments and deep river valleys, once thought to have been unoccupied during the late Pleistocene, also contains at least two sites of this antiquity, on a tributary of the Shoalhaven River approximately 60 kms¹⁸ south southwest of the Bundanon Trust properties (Boot 1993). However, the overwhelming majority of dated sites from the NSW coast and hinterland are less than 5,000 years old, suggesting a population increase or redistribution in response to the final rise and stabilisation of sea level. Subsequent formation of lagoons, coastal lakes and estuaries with their rich resources would have been attractive to the Indigenous hunter-gatherer population, reliant on the seasonal availability of plant and animal foods and other resources for their subsistence economy and ceremonial cycles.

The Shoalhaven River has one of the largest deltaic -estuarine ecosystems in south-eastern NSW and following the final rise and stabilisation of sea level some 5,000 years ago, the newly created swamps and wetlands would have supported a wide range of edible birds, fish and mammal species, as well as plants for food, fibre and medicine. The natural flooding regimes of the river would have necessitated seasonal occupation, probably by small mobile family groups, camping on well drained higher ground situated above the flood level. Alternatively, areas of the delta may have been occupied when not in flood and temporarily abandoned during floods. Figure 6 shows the distribution pattern of Aboriginal sites associated with the Shoalhaven delta, as currently recorded on the Aboriginal Heritage Information Management Systems (AHIMS) database held by the NSW Office of Environment and Heritage. This patterning shows a concentration of sites on more elevated land around the fringes of the low lying, resource rich swamps, lagoons and wetlands. This is probably an accurate representation of traditional occupation patterns, as it indicates avoidance of low lying, poorly drained lands and strategic positioning to have access to a wide range of resources, including potable water.

¹⁸ 'As the crow flies'

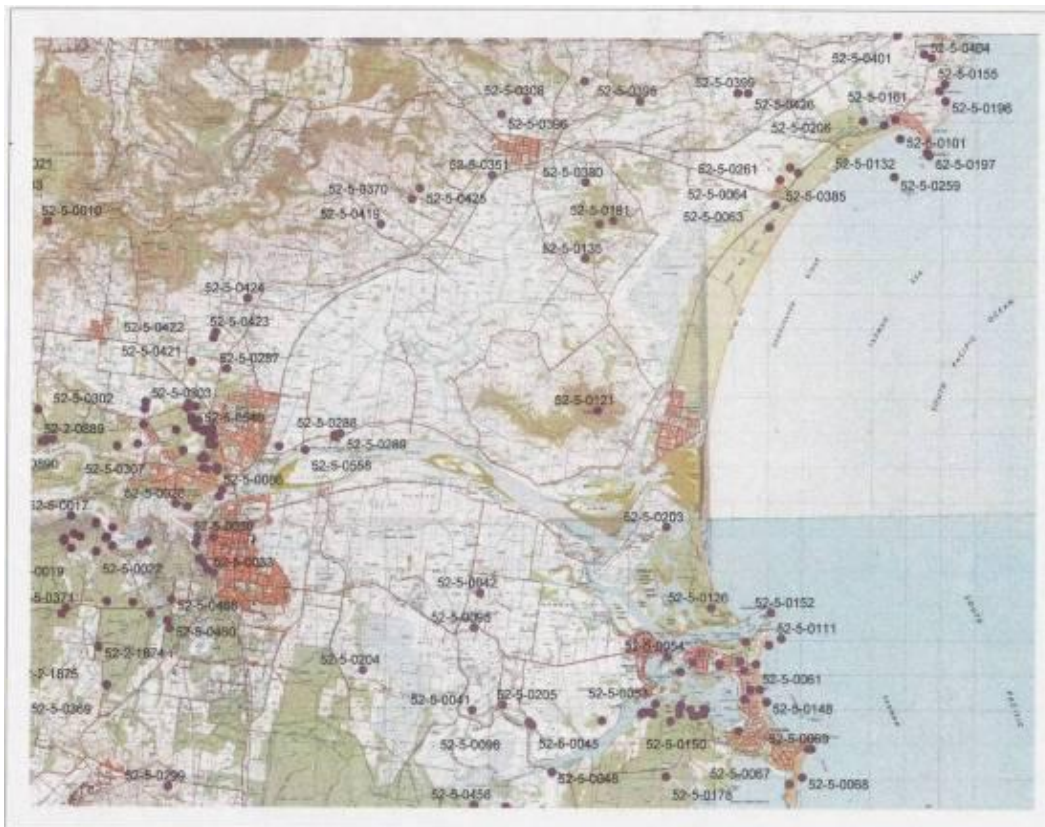


Figure 6: Recorded Aboriginal sites associated with the Shoalhaven delta. Source: OEH 2011

Some of the earliest archaeological research in the Shoalhaven Region was conducted by the Shoalhaven Antiquities Committee, established in 1963 *'for the purpose of preserving the Aboriginal Tribal Grounds and historical tribal relics within the [Shoalhaven] Shire'* (Antill 1982:237). They recorded a large number of sites in the lower Shoalhaven region, including rock shelters, many with paintings, ceremonial grounds, axe grinding grooves and extensive stone artefact scatters, generally associated with tributaries of the Shoalhaven River. One of the recommendations of the committee was for sites to be recorded prior to construction of new dams and flooding of sections of the Shoalhaven River valley. In the 1970s, archaeologist Peter Bindon re-recorded many of the art sites along what is now Bens Walk for his Honours thesis (Bindon 1976) (refer to Figure 7). In 1991 Kelvin Officer conducted further detailed recordings and analysis of some of the art sites as part of a National Parks and Wildlife Service (NPWS) project on south coast rock art conservation (Officer 1991).

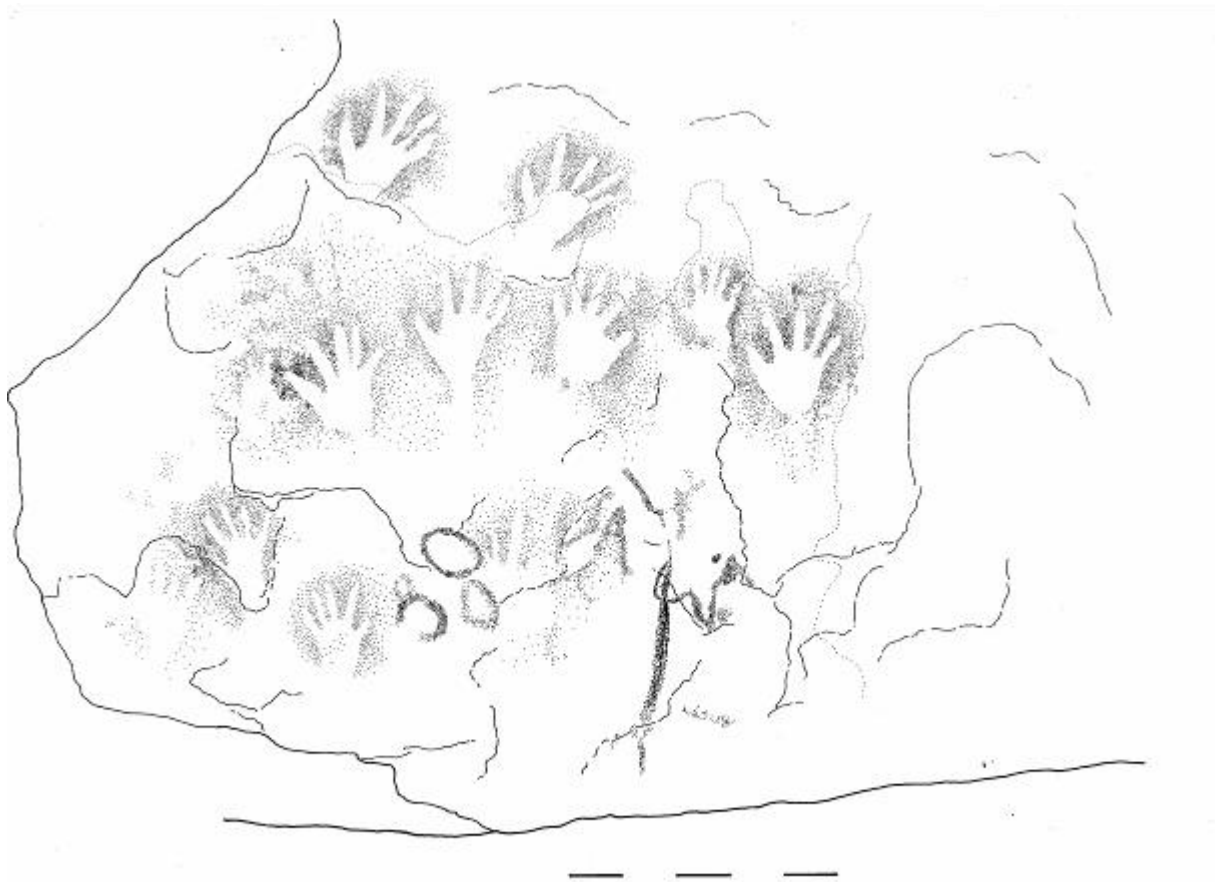


Figure 7: Reproduction of Devils Hands painting. Source: Officer (1991)

A concentration of more unusual site types occurs in the Mundamia Creek area, where rock art, scarred trees and a bora ground were recorded by amateur anthropologist C. C. Towle in 1941. Towle was shown many of the sites by local bushwalker J A Cole who fortunately took photographs for which glass plate negatives still survive. These are a valuable tool for demonstrating what has happened to sites over time. For example, today nothing remains of the stone arrangement or scarred tree that Cole recorded at Mundamia (Bindon 1976), although the area continues to be of great cultural significance to local Aboriginal people. The photographs also show that many of the rock art sites have deteriorated. Vandalism and graffiti together with the effects of rock exfoliation, deposition of salts and weathering have faded and obscured the art motifs.

In 1991, not far from Mundamia Creek at Cabbage Tree Flat, Aboriginal skeletal remains were uncovered as a result of erosion of the bank of the Shoalhaven River (Donlan 1991). The remains comprised a few cranial bones and were not dated and have since been repatriated to another location. The bones were described as being found 2-4 metres above high tide mark on a steeply sloping collapsed bank of the Shoalhaven River, and were thought to be *in situ* (Donlan 1991).

Given the history of flooding on the Shoalhaven River, it seems an unlikely location for a burial, as Aboriginal people would have not buried their dead in a place prone to flooding unless it occurred at a time when river flooding was much less common. Skeletal remains representing at least three Aboriginal individuals have recently been uncovered in sand dunes at Shoalhaven Heads, during upgrading of the sewerage treatment works (Feary 2011).

The closest dated archaeological site to the Bundanon Trust properties area is at Bomaderry Creek where a rock shelter was excavated in 1968 and 1970 by Ron Lampert from the Australian Museum (Lampert 1981). The excavation produced nearly 3000 stone artefacts. The fauna and flora remains were interpreted as exploitation of inland rather than riverine resources and the site had a basal date of 1930 BP (Boot 2001).

In addition to the research orientated investigations described above, a large number of archaeological investigations, mainly associated with proposed developments have been carried out. These include lineal surveys for new transmissions lines and the like, aerial surveys for new subdivisions and systematic archaeological excavations. A list of reports on these investigations and summaries of their findings can be found at Appendix 2.

The most valuable and pertinent study on Aboriginal heritage conducted in the area was commissioned by NPWS (now OEH) in 2002 (Waters and Moon 2005; Goulding and Schell 2002; Clarke and Kuskie 2006). Prompted by the gazettal of several new protected areas in the lower Shoalhaven catchment, the study encompassed archaeological investigation, historical research and oral history recording with Aboriginal knowledge holders. The study is one of the most comprehensive heritage assessments in the region. This area contains many recorded sites on AHIMS and includes all site types – scatters of stone artefacts, paintings in rock shelters, axe grinding grooves, scarred trees, burials, stone arrangements and bora/ceremonial grounds. In some cases several site types occur together, such as art, axe grooves and artefacts in a single rock shelter.

The archaeological component of the lower Shoalhaven heritage study identified and mapped all previously recorded sites and used sophisticated GIS mapping to develop a predictive model for identifying the presence of certain types of sites. Fifteen sites were identified during the field survey, of which eight had not been previously recorded. The project included Bundanon and Riversdale within its study area but they were not surveyed, as the project was targeting new NPWS reserves. However, the careful analysis of site patterning and the predictive model refinement as a result of fieldwork have critically informed this Indigenous cultural heritage management plan for the Trust properties, including the archaeological field survey component.

More recently, archaeological studies were undertaken to develop a model for predicting archaeological site patterning across the whole of the Shoalhaven Local Government Area. In 2009, field surveys were conducted in a number of areas, including Colymea Nature Reserve opposite Bundanon on the southern side of the river, and the plateau and gorge country at Tolwong, 34 kms west of Bundanon, where the river has carved out steep, narrow gorges, crossable at only a few locations where steep ridges slope down to river. Despite the ruggedness of the area and the difficulty of river crossings, a number of sites, including axe grinding grooves and extensive artefact scatters, were recorded in this location, demonstrating that traditional Indigenous use of the Shoalhaven region extended inland, beyond the resource rich lower reaches.

Figure 8 shows the location of all recorded sites currently listed on AHIMS in the area of interest for this plan. The recorded sites result from the archaeological investigations described previously and in Appendix 2, as well as opportunistic recordings by members of the public or government agencies. The dots on the map do not represent all sites, in fact they are probably only a very small percentage of extant sites and an even smaller percentage of sites that are no longer extant, having been destroyed by natural processes such as weathering of art motifs or by human activity such as development, collection or vandalism. Furthermore, archaeological survey effort is uneven across the area, being a consequence of archaeological investigation associated with developments, hence the concentration of sites around residential areas and towns such as Bomaderry and Nowra. In particular, there is a marked drop off in recorded sites moving westward up the Shoalhaven River valley. While the rugged nature of the hinterland and paucity of resources may have made the areas less attractive than the coast and estuary to Indigenous people, the long presence of Morton National Park, established in 1969 and the concomitant lack of development may also contribute to the relatively blank areas on the map.



Figure 8: Map of AHIMS sites in vicinity of Trust properties (pink dots are recorded sites)

The archaeological evidence of the Bundanon Trust properties

The AHIMS does not contain any records of Aboriginal sites on any of the properties; although several are recorded nearby (see Figure 8). There are also no records of any systematic archaeological surveys having ever being undertaken on the properties, which is probably a function of the relatively limited amount of development that has taken place. The properties may have been visited by the Shoalhaven Antiquities Committee in the 1960s and they, and members of the public and other visitors may know of sites but this information does not exist on any registers held by government agencies. It is also likely that local Aboriginal people are aware of the existence of sites on the properties, but if so, they have not been registered.

It is understood from Trust staff that no Aboriginal heritage assessments have been done as part of environmental impact assessments for developments that have occurred on the properties. This may be because the Shoalhaven City Council advised that Aboriginal heritage assessments were not required and/or that the Trust was unaware of the legislative requirements for such assessments to be done. The absence of any recorded sites on AHIMS has no doubt contributed to a belief that there were no Aboriginal sites on the properties.

As with archaeological sites elsewhere in the lower Shoalhaven region, a long history of periodic flooding of the Shoalhaven River, combined with a post-contact history of disturbance through agriculture, pastoralism and infrastructure installation may have destroyed much of the archaeological evidence, if it existed in the first place.

Discussions with Trust staff and other people connected with the properties in various ways revealed anecdotal information on several potential sites. Some of these were followed up during field survey and others have been authenticated through photographs. For the remainder it has either not been possible to obtain any further information or the information turned out to be spurious.

A limited amount of archaeological investigation was carried out to inform this Indigenous cultural heritage management plan, involving four days of fieldwork on land and by water. A sampling design was developed which identified six major landforms:

- high plateaux
- steep upper slopes, escarpments and creek lines
- moderately steep mid slopes and creek lines
- gentle lower slopes with small escarpments and creek lines
- riverine terraces and flats
- prominent natural features, such as hills or major river bends

Previous archaeological research in the area was used to determine which site types were most likely to occur in each of the landform types. Transect sampling was done in each of the landform units by a team of three people (Sue Feary, Heather Moorcroft and Graham Smith of the Nowra Local Aboriginal Land Council).

Despite intensive scrutiny, very little archaeological evidence was found. Sites recorded include two sets of axe grinding grooves; a possible pebble tool; a possible stone axe blank; and a possible core utilised during stone artefact manufacture (see Appendix 1 for the full fieldwork report). Subsequent assessment of the possible axe blank by an independent expert archaeologist was that it was unlikely to be artefactual. The absence of any other stone artefacts associated with the possible core also suggests that it is not artefactual. Because of this uncertainty and the relatively high potential for artefacts to be present at this location (Haunted Point), further archaeological investigation will be a requirement for any developments at this location (see Appendices 3 and 4).

The absence of sites is considered to be a true reflection of the archaeological footprint on the properties, as survey was as thorough as could be expected given limitations arising from impenetrable lantana. The surveyed areas contained many landforms normally considered to have a

high to very high probability for containing sites. As such, the results of this study challenge prevailing theories of traditional Aboriginal occupation of the Lower Shoalhaven region particularly those pertaining to occupation of riverine environments. It was expected from the modeling, that the river corridor would contain stone artefact scatters and occupied rock shelters such as those found along Nowra Creek.

Regional anthropology and ethnography

At contact, Indigenous people were judged to be uncivilized by settler society, due to an apparently aimless nomadism and few material possessions. Ironically the social organisation, kinship structures and connections with the natural environment were too complex to be understood by most non-Indigenous people; hence the ethnographic and ethnohistoric records are replete with contradictions. The role of the Shoalhaven River as a traditional tribal and/or language boundary is a case in point. It has been suggested that major geographical features, such as rivers functioned as boundaries between different tribal or language groups (Peterson 1976). Tindale (1974) identified the Wodi Wodi (also spelt/or known as Wodiwodi, Woddi Woddi, Illawarra, Tharawal) people as occupying the area from (approximately) Stanwell Park in the north to the northern bank of the Shoalhaven river, with the river forming a boundary between the Wodi Wodi and the Wandandian (also referred to as Tharumba, Kurialyuin, Murraygaro, Jervis Bay) people on the south side of the river. The term Wodi Wodi was first recorded in 1875 from the testimony of Lizzy Malone, daughter of a woman of the Shoalhaven tribe, who said it was the language spoken by the Aboriginal people of the Illawarra (Navin Officer 2007).

The Wandandian people appear to be a subgroup of large Yuin tribes¹⁹ whom Howitt in his late 19th century work on Aboriginal life in south-eastern Australia, describes as occupying the land between the Shoalhaven River and Cape Howe (NSW/Victorian border) and inland to the coastal range (Howitt 1996). Conversely he also states that Yuin was the general name for all tribes between Merimbula and Port Jackson, which is similar to RH Mathews, who placed the Yuin from south of Sydney to the Victorian border (Thomas 2007).

Howitt identified two sub-tribes within the Yuin, called the Kurial (north) and Guyangal (south), as well as a division into coastal (Katung) and inland (Paiendra) people (Howitt 1996: 82).²⁰ The Kurial-

¹⁹ There is a large literature on the meaning of the term 'tribe'. It has been called an artificial unit of analysis, in that it detracts from smaller groups and their function (Clark 1990 in Wesson 1994). It could derive from a tendency of observers to pay attention to large gatherings of people such as at corroborees, which are not representative of the social organisation of daily life which is small family groups and clans.

²⁰ This may represent seasonal movement of the same people rather than separate groups.

Yuin northern sub-tribe comprised three smaller groups, one called the Gurungatta-manji, described as being in the lower Shoalhaven river districts. It is interesting to note that the word Gurungutta is very similar to some alternative names and spellings for Coolangatta Mountain.

Untangling the connections between language boundaries and boundaries based on other social groupings is difficult. Using the records of Mathews and Tindale, Eades has drawn a linguistic boundary between the northern Dharawal and southern Dhurga speakers, from about the middle of Jervis Bay. There is good linguistic evidence that people of Jervis Bay spoke Dharawal²¹, so making the lower Shoalhaven Aboriginal people speakers of the Dharawal language, although there would have been high level of overlap between the two large language groups (Eades 1976). According to some researchers, a language called Mudthung (Thurumba) was spoken between the Shoalhaven River and Ulladulla, reaching inland to the Great Dividing Range. The language is described as being a dialect of Thoorga (Dhurga) (Wesson 2000: 157), rather than of Tharawal, giving further support to the linguistic overlaps in the vicinity of the Shoalhaven. In her memoirs, Louisa Atkinson notes that the dialect of Shoalhaven and Berrima Aborigines was the same (Atkinson 1863b). This seems unlikely, as, although the highland and coastal groups would have interacted on a regular basis, they are recorded as coming from two distinct language groups (Tindale 1974). The languages may have sounded similar to the untrained ear; or it may be the influence of colonisation, forcing more movement of people and mixing of languages. For example, 'King' Neddy Noora received a breastplate in 1834 identifying the Shoalhaven as his country when in fact he was from Berrima. He had been Oxley's guide during his 1819 expedition (Anthill 1982), explaining his presence in the Shoalhaven.

The extent to which the river was a social barrier is thus difficult to determine, but there are no historical references to battles between people from each side, only the 'Shoalhaven blacks' against others (Organ 1990). It is possible, that like the Murray River, it was not a major boundary (Navin Officer 2007).

Within these larger functional and linguistic groupings were many smaller groups, probably comprising extended families, land owning clan groups, or groups based on gender or age or moiety classifications. These small groups were often mistakenly referred to as 'tribes' by white people. The historical records show that there was a group called the 'Burrier Blacks' south of the Shoalhaven in the vicinity of Earie Park (Organ 1990) and the blanket issue records show that Shoalhaven people

²¹ Stories of Bundoola from Jervis Bay recorded by Mackenzie in 1873 were in Dharawal language.

identified themselves as belonging to several groups associated with the Shoalhaven, naming Numba, Woregy, Muroo and Shoalhaven (Organ 1990).

An 1853 reference by a farmer at Terara, to a king of three tribes (probably clan groups) – Worrige, Jervis Bay and Burrier (Organ 1990) - suggests 'tribal' territories inclusive of the coast to at least the tidal limit of the Shoalhaven River. This is further supported by explorers' records of being guided from Burrier all the way to Jervis Bay, indicating intimate knowledge by the Aboriginal guide of and rights to be on a large area of country, from the coastline at Jervis Bay, inland to the escarpment. This also supports Tindale's boundaries for the Wandandian people.

Traditional Indigenous life on the lower Shoalhaven would have involved extended family or clan groups moving through their country, in response to the seasonal availability of resources, including plant and animal foods, medicines and raw materials for tools and shelter. Obtaining and processing resources was based on an intimate and detailed knowledge of ecosystems and the impacts of human exploitation on them. This knowledge was gained through oral traditions passed down through generations in the context of ritualised rites of passage such as initiation ceremonies. Country was managed through fire, to encourage green pick for kangaroos, to clean it up and to facilitate movement and visibility. Although there is no direct evidence, it is likely that seeds of some useful plant species were collected and scattered around campsites to provide food during future visits, as occurred elsewhere in Australia (Hynes and Chase 1982).

The ethnographic evidence indicates that the river was important for travel, with references to canoes made from the bark of certain species of eucalyptus trees and rafts made from the trunks of the cabbage tree palm (Thomas 2007). Fish were also caught from the river, by men with spears and women in bark canoes with hook and line (Atkinson 1863b).

Attendance at ceremonies was an important social mechanism for bringing small groups together for a range of activities such as trading, marriage, information exchange and to settle disputes. Ceremonial grounds are known from nearby Mundamia, Broughton creek, and Numbaa, and further a field at Moyean Hill and possibly Coolangatta Mountain (Organ 1990). Various rituals such as increase ceremonies and those of a secret or sacred nature maintained and renewed people's connection to the land and reminded them of their responsibilities for looking after it.

Rock art sites are not common in southeastern Australia and the suite of rock art sites downstream from Bundanon suggest that this part of the south coast had special significance, although it is not known whether the art is utilitarian, functional or associated with ceremonial activity.

There are few direct ethnographic references to Indigenous people on the Bundanon Trust properties at white contact, but their presence in pre-contact times can be reasonably extrapolated from descriptions of Aboriginal people in the broader area of the lower Shoalhaven.

In summary, the Indigenous people who included the Bundanon Trust properties in their traditional country, were part of the larger Yuin group (sometimes referred to as the Yuin Nation by Aboriginal people today), possibly within a smaller group called Gurungatta-manji, with close ties and associations with the Wodi Wodi people to the north. They spoke a dialect of the Dharawal language or possibly Mudthung (Thurumba). They lived in small mobile clan groups, such as the 'Burrier Blacks', managing their own tract of country according to traditional law and customs. They came together with other family groups for specific activities such as kangaroo drives or burning country. Large groups of up to 500 people came together for major ceremonies such as the one observed at Broughton Creek in 1881 (Goulding and Waters 2005).

Bennett's analysis suggests that by the late 1800s, despite the impacts of early exploration and settlement Indigenous people were still practicing traditional patterns of movement, ceremony and resource collection, moving around their country, staying close to or on the river (Bennett 2000).

10.3 Historical Aboriginal life

Indigenous people's lives were dramatically altered by the arrival of the First Fleet, and within the uneasy intercultural space of colonial history, Aboriginal people interacted with white settlers in many different ways and there are many publications and much debate on this subject, e.g. Attwood and Foster (2003). This section looks at several historical periods of particular relevance to the Lower Shoalhaven and demonstrates their connections with the Bundanon Trust properties and surrounding landscapes.

The papers of explorer George Bass contain numerous references to seeing Aboriginal people on the south coast and Shoalhaven during his reconnaissance in the late 1700s. There are fewer references to observations in the reverse:

Jim Vaughn, 'chief' of the Shoalhaven tribe, remembered and described the visit of the first white people to Shoalhaven, being at the time on the coast and seeing them while hidden from rocks, land from a boat (Atkinson 1863b:2)

The Shoalhaven region is fortunate in that its first white settler in 1822, Alexander Berry was a prolific note taker and his diaries contain numerous references to Indigenous people, mostly associated with work on his estate at the foot of Coolangatta Mountain. Coolangatta estate was also a blanket issue location between 1833 and 1844, generating lists of Aboriginal people who received

blankets, with details of gender, age, name and tribal affiliation/place of residence. Berry's records of Aboriginal people have since been extensively researched for regional historical compilations (Organ 1990) and to comprehend the nature and extent of the Aboriginal people workforce at Coolangatta station (Bennett 2000; 2005).

Diaries and memoirs of settlers who took up land holdings along the Shoalhaven River also contain references to Aboriginal people. These include the diaries of James Thomson who owned property at Burrier from around 1846, the Biddulph brothers who owned Earie Park from around 1855 and the writings of Louisa Atkinson whose family had property at Budgong. Michael Bennett's report to the NSW Aboriginal Land Council on Aboriginal communities in the Illawarra and Shoalhaven 1796-1900 makes little mention of Aboriginal people working on any properties other than Berry's at Coolangatta (Bennett 2000), demonstrating that this type of information can be hard to find.

Other sources of information on traditional Indigenous demographics and social structures are the blanket issue records (1833-1844), census data, and records of the Aborigines Protection Board, much of which has been documented in Michael Organ's excellent book on the Aborigines of the Illawarra (Organ 1990). Goulding and Waters (2005) have compiled a detailed Aboriginal history of the Shoalhaven LGA which has references to traditional Aboriginal life. Goulding and Schell (2002) collated archival material on the Aboriginal history of the Lower Shoalhaven valley, which says little about the Bundanon Trust lands. The contact history below is organised into broad themes representing the passage of colonisation on local Indigenous people, up until recent times.

Exploration

From the beginning, Aboriginal people have assisted British exploration, giving of their extensive local knowledge while acting as guides for explorers in an unfamiliar country. Crossing major rivers, such as the Shoalhaven, was a major barrier to exploration and movement. In 1796 when the survivors of the wreck of the Sydney Cove made their way north from Point Hicks in Victoria, they crossed the Shoalhaven with the help of Aborigines with their simple and effective bark canoes and rafts.



Figure 9: Indigenous bark canoe. Source: <http://australianmuseum.net.au/image/Aboriginal-bark-canoe-NSW/>

In 1797, George Bass named the entrance to the Crookhaven River, Shoals Haven, noting the difficulty of getting the boat over the large gravel shoals at the river mouth. He continued upstream probably as far as the present Nowra, assessing the land as good for agriculture but with settlement not encouraging due to an unsafe river entrance. In 1805, the Shoalhaven was again the focus of European exploration by Lieutenant Kent and his pardoned convict surveyor James Meehan. Like Bass before them, they found the river entrance too treacherous and their boat was wrecked. They found it later, after it had been *'hailed out by natives and covered in bark'* (Pleadon 1990:26), enabling them to survey around 40 kms of the Shoalhaven River, as far as present day Burrier, after which they could get no further upstream.

A party led by Surveyor George William Evans set out in 1812 to find a land route between Jervis Bay and Sydney, arriving at the Shoalhaven River via Flat Rock Creek, where they crossed near the present day Nowra Animal Park, using a bark canoe possibly made by their Indigenous guide Bundle. Ongoing interest in developing Jervis Bay as a port prompted further exploration for a land route between Sydney and Jervis Bay via the southern highlands and in 1818, a party led by Charles Meehan, and including Charles Throsby, Hamilton Hume and Joseph Wild set off with two Aboriginal guides, Broughton who was in Throsby's employ and Bundle, who may have been same man who was with Evans in 1805 (K. Campbell, unpublished ms.). After several failed attempts at crossing the Shoalhaven in the steep gorge country, the party split. Meehan continued to attempt a crossing in the upper reaches of the river, but was unsuccessful. He met up with Aborigines who told him a boat was the only way to get across the wide and deep expanse of water (Pleadon 1990).

Meanwhile Throsby took the two Aboriginal men with him to the lower Shoalhaven where they eventually crossed at the natural shallow ford at Burrier (Purreah), at virtually the same location reached by Kent and Meehan in their boat in 1805, described as 'an excellent ford, not two feet deep' (Throsby in Pleadon 1990:33). They came across several groups of natives, who were variously friendly or hostile. A native from one of the groups guided them to Jervis Bay via Currambene Creek, suggesting that he had intimate knowledge of and rights to be on country, from the coastline at Jervis Bay, inland to the escarpment.

In 1819 Oxley, Meehan and Hamilton Hume, together with Broughton were still looking for a land route between Jervis Bay and Sydney. They met up with natives, friends of Broughton, who guided them on to Nowra Hill from where Oxley returned to Jervis Bay. He too reported that the Shoalhaven was not suitable for settlement because of the dangerous river entrance. Meehan and Hume returned to Burrier, camped at Meadow Creek and crossed the river, just north of Throsby's crossing place and the same as Kent and Meehan. The ford was described as having a '*hard pebbly bottom ... 60 metres wide with a very rapid flow*' (Pleadon 1990:39). Evidence of high floods was noted by Meehan.

The exploration period ended in 1822 with Alexander Berry's journey up the Shoalhaven River. He traveled as far as Burrier, where he was stopped by a long rapid, '*150 yards wide and very shallow*' (Pleadon 1990). Unlike those before him, Berry considered the Shoalhaven to have good prospects and he settled at the foot of Mount Coolangatta, heralding more changes to traditional Aboriginal life.

Cedar getting

At the same time as the Shoalhaven region was being explored for good agricultural land, the commercial value of red cedar (*Toona ciliata* var. *australis*) was also being recognised. Red cedar was prized for the colour, density and finish of its wood. The tree can attain heights of over 50 m and diameters of up to 3 m above the buttresses, often with long clear boles. It prefers rich volcanic or alluvial soils, and is restricted to moist gullies or closed rainforest habitats where it is protected from fire and the soils stay moist. The species has been referred to as the 'tree that built a nation' as it was the source of Australia's first export (Vader 2002).

Kent had noted the presence of cedar during the 1805 expedition, but full exploitation of cedar did not begin until 1811 when the ship *Speedwell* travelled 15-20 miles upstream (probably to Burrier again) and returned with a load of cedar bound for Sydney. The crew commented on both the fierceness and the large numbers of natives they encountered along the river. By 1812 there were

nine ships bringing large quantities of cedar down the river, from sawyers' camps and sawpits located in the bush (Figure 10).



Figure 10: Sawyers camps, Shoalhaven district, NSW 29/12/1883. Source: National Library of Australia (Dargavel 1995:19).

The cedar getters made use of Aboriginal peoples' ability to find red cedar trees:

we nearly always had a blackfella with us, his keen eyesight being useful to pick out the bare branches in winter, or the delicate reddish green foliage of the cedars in spring (Vader 2002)

Aborigines also crewed on boats carrying timber on the Shoalhaven River and at least one, Black Dick, was engaged as a sawyer in 1827 (Bennett 2000).

The cedar getters were rough men, better known for their ability to fight and consume huge quantities of rum rather than for their compassion. Their work was hard and dangerous and in many ways they were as much social outcasts as were the Aborigines. These must have been very uneasy times with murder, rape and violence commonplace events. Little attempt was made by either side to establish equitable arrangements. But the cedar getters had to develop some rapport with local Aborigines because they needed to learn how to obtain food from the land to feed their families whose meagre supplies often ran out before new shipments came in. At the same time they lived in fear of reprisal from stealing their women and food. Rum was probably the means by which negotiations took place (Feary 2007).

Clashes between cedar getters and Aborigines in the Shoalhaven were violent and historical records contain numerous references to attacks by Aboriginal groups on the cedar getters' bush camps, with subsequent reprisals. The onslaught on the cedar resource was equally violent and on 3rd December 1814, a 'Government Public Notice' was published which prohibited the Shoalhaven Cedar Trade.

*There being Reason to believe that the Indulgence which has been occasionally granted to Masters and Owners of Vessels,, to resort to and bring Timber from **Shoal Haven**, is subject to considerable Abuse; Notice is hereby given, that no Permission to resort thither will be granted in future; and all persons are hereby prohibited from cutting down or removing Timber from the **Shoal Haven** after the present Date, on Pain of Prosecution*²²

According to various authors, clashes between Aborigines and cedar getters was the main reason for halting the cedar trade, because the quantity of cedar taken was very small in comparison with Berry's exploitation of cedar from 1822. Regardless of the reason, logging of cedar was followed by clearing of the remainder of the forest, taking away the lifeblood of traditional life and opening the land up for agriculture.

Clashes between Aborigines and settlers continued, as shortly afterwards, in 1815, a party of three cedar cutters were found to have been murdered by natives '*soon after their arrival at Shoalhaven*' (Perry 1954:30 in Navin Officer 2007). One body was eventually located. This incident made the new white inhabitants afraid of the Aborigines for ten years (Bayley 1975 in Navin Officer 2007).

Early agriculture

Alexander Berry took up the first land grant in the Shoalhaven in 1822, and his extensive records contain detailed records of Aboriginal life, most of it concerning his own Coolangatta estate. Many Aboriginal people worked on his properties until 1900, including at Coolangatta, Numbaa and Broughton Creek, undertaking a wide range of farming duties (Bennett 2005). Berry was soon followed by settlers taking up land along the Shoalhaven River and it is difficult to know whether this was repeated at other Shoalhaven properties, which were generally smaller and held by less influential and well-off people than Berry. Many early farming families supplemented their diet by gathering '*wild vegetables which could be found using the aboriginal knowledge of the day*' (Lamond ud:12), implying that Aboriginal people were present in the area. Bennett (2000) suggests that

²² State Records of NSW, Colonial Secretary Correspondence 1788-1825, SZ 759, copy at Reel 6038 and 4/17730 Reel 6044.

Aboriginal people were still able to practice traditional hunting and gathering at this time because not all land had yet been taken up by agriculture.

Bundanon was an early grant, owned originally by Richard Henry Browne and sold to Dr McKenzie on 1838. Early records make no mention of Aboriginal people but they must have been around because the 1891 Aborigines Protection Board records list 133 people living in the Shoalhaven of which only 20-30 were at Coolangatta estate (Bennett 2000). Louisa Atkinson, writing in 1863 estimated around 100 Shoalhaven Aborigines 'some years since' (Atkinson 1863b).

In 1853 the Wardlows owned Riversdale, and the Biddulph family was at Eearie Park by 1854. Either Aboriginal people were already there or came as a result of settlement at Eearie Park because in 1876 a breastplate was found by the Biddulph family at the 'blacks camping ground, Sandy Point'.²³ The breastplate was engraved with the words 'Nemmit, 1825, Chief of the Sutton Forest Tribe'. This may be the same person as Louisa Atkinson's 'Jemmy Meretts,' son of 'chief' Jim Vaugh (Atkinson 1863b).

Kennedy also owned Long Reach and Comerong Island. Apparently Aboriginal people camped on the Long Reach property (Goulding and Schell 2002:62). The Glanvilles who resided at Wogamia from 1844-1900 were said to have been kind to Aboriginal people, an association continued at Wogamia by the Emerys who are said to have adopted an Aboriginal child (Goulding and Schell 2002:62). William Elyard who owned the Orchard Farm at Brundee from 1838-1850, employed three Aboriginal men. His son Samuel Elyard painted many scenes of Aboriginal life, including of a corroboree that may have taken place in the local area (Bindon 1976).

Another early family, the Thomsons of Burrier refer to Aboriginal people in their records. The Thomson family is descended from the convict Mary Reiby who was given a grant of 800 acres at Burrier in 1825. Her grandson James Thomson worked Burrier from around 1846, and as he had no labour source, he befriended the local Aborigines (which may be why they became known as the Burrier Blacks), including the tribal leader Boongong Nibbitt. He lived with his tribe (probably clan group), near the property and worked for Thomson in return for food (Lamond ud). Thomson's diaries indicate that Aborigines were being paid cash, something very uncommon for the time, for threshing wheat. There are also indications that Aborigines wanted to do their own farming as there is a reference to a 'Barefooted Jimmy' wanting to buy bullocks.

²³ State Library of NSW records, courtesy Jim Walliss

The McKenzie and Thomson families were friends and on 1/1/1854, Thomson dined at Bundanon and returned to find the 'blacks had got into the store and broached the grog'.

The Biddulph diaries also contain a number of references to Aboriginal people and a selection for the period 1880 – 1890 is given below.²⁴

"Ted got a cask of water before breakfast & brought up a bark from black's camp when he came back from school" Biddulph diary entry 18/3/1880

"The Black gin came for some grub."

Biddulph diary entry 24/9/1880

"Theo went up to black's camp at Flat Rock."

Biddulph diary entry 26/9/1880

"Black gin bought a horse."

Biddulph diary entry 27/9/1880

"Black gin brought some fish."

Biddulph diary entry 1/10/1880

"Ted shot a wallaby & gave it to the blacks"

Biddulph diary entry 27/10/1882

"Saw six blacks going up the river."

Biddulph diary entry 2/4/1888

"Black's dog bit Jacky when he was net fishing with Tottie"

Biddulph diary entry 5/4/1888

"Miss Needham (visitor) went back to Bundanon after dinner, as High McKenzie) has sent a black boy to carry her valise."

Biddulph diary entry 1890

²⁴ Courtesy Bega Valley Historical Society

Several inferences can be made from the above observations. Firstly, camps were on or near the property, enabling Indigenous people to remain on country and continue hunting and gathering of traditional foods, while working for white people. Secondly, goods were being exchanged between Aborigines and white settlers in the context of a negotiated arrangement. Furthermore, it shows that Aboriginal men were employed at Bundanon. This is supported by an interview with Elinor Dillon for the Bundanon Conservation Management Plan. A hut known as the singlemans hut was built between 1860 - 1870 and according to Elinor was originally built for an Aboriginal man who worked on the property (Freeman 1997).²⁵

The reference to purchase of a horse by an Aborigine also suggests an element of self determination – ‘the black gin may have bought a horse for stock work on a property’ Biddulph diaries – see above. A reference to Aborigines applying to Berry for some seed potatoes to plant on his cleared ground a few miles up the Shoalhaven River also suggests independence (Organ 1990:207). This is supported further by a reference to another son of Jim Vaugh, Burrara Jacky (probably Burrier Jack) selecting an island in the Shoalhaven River at Burrier where he; ‘erected a log hut for himself and wife and cultivated maize and pumpkins’ (Atkinson 1863b:3).

Protectionism and assimilation

During the late 19th century and particularly after the passing of the Robertson Land Acts²⁶ in 1861, settler populations increased and towns, industry and transport routes became established in the Shoalhaven. Mechanisation of many farm activities reduced the need for a big labour force and Aboriginal people became increasingly marginalised. No longer able to access their traditional hunting lands, they became more reliant on government rations and were suffering from poor health and the effects of alcohol, disease and severe social disruption. In short they became a problem. The Aborigines Protection Board (APB) was established in 1882 to administer reserves and ‘look after’ Aboriginal people. The three Aboriginal reserves of most relevance to the Shoalhaven were Roseby Park at Orient Point near the mouth of the Shoalhaven River, Wreck Bay Reserve at the southern end of Jervis Bay and Wallaga Lake Reserve near Bermagui on the far south coast. Other reserves such as La Peruse and those on the north coast were also important because people frequently moved

²⁵ Elinor Dillon [nee Rothwell and daughter of Julia Edith McKenzie and John Rothwell, born 1907]

²⁶ In 1861, the passing of Crown Lands Act by NSW Premier John Robertson opened up free selection of Crown land by permitting any person to select up to 320 acres. He intended to reduce the power of the squatocracy and give poorer purchasers access to land and to increase farming and agricultural development in New South Wales. Close settlement of pastoral lands further dispossessed Indigenous people from their traditional lands. <http://foundingdocs.gov.au/item-sdid-80.html>

between them, either forced or on a voluntary basis, in search of work or to reconnect with family members.

One of the reasons for establishing the Roseby Park Reserve in 1900 was to house Aboriginal people no longer required for labour on Berry's Coolangatta Estate, although disease in the camps on the estate was given as the official reason. Also established was The United Aboriginal Mission's Bomaderry Infants Home, which took Aboriginal children away from their families to become what is now called 'the stolen generation'. Many local children who were sent there were transferred far afield such as to Kinchela and Cootamundra.

At this time, the farming community was suffering severe labour shortages, exacerbated further by the advent of the First World War in and Aboriginal people were increasingly in demand as a labour force for local farms and in the timber industry. Farmers began growing beans and peas for the Sydney market in the 1930s creating further opportunities for Aboriginal people as seasonal workers. Aboriginal people played a significant role in the seasonal work provided by bean, pea and corn picking and were encouraged by farmers to live on or close to their farms during the picking season. Farmers also transported pickers to and from reserves and fringe camps to their farms during picking time and seasonal work reached a peak in the 1950s and 1960s. However, harvesting machinery introduced in the 1970s, combined with a downturn in the coastal bean market, caused the work to gradually cease (Chittick and Fox 1997).

By the 1950s Nowra had the highest Aboriginal population on the south coast and Aboriginal families were camped in the showground, waiting for housing (Bell 1956). In 1954 the demographer J.H. Bell listed Aboriginal population figures at five camps in the Shoalhaven area: Brown's Flat (60), Worrigeer (40), Bomaderry (50), South Nowra/Brown's Hill (50) etc. The dwellings in fringe camps were of poor construction, barely providing adequate shelter, and lacking essential services. Numbers fluctuated in direct response to the crop picking seasons. Many people moved south to Bodalla and Bega to pick beans, peas in the season. At other times they worked at the Port Kembla steel works, and on local construction jobs, including dam construction. They returned to the stations when there was no work, resisting Government policies of assimilation into the wider community (Bell 1956).

The Aboriginal settlement at Worrigeer included various Aboriginal families, who lived in tents and 'little shacks' (Chittick & Fox 1997:70). Many resided on a seasonal basis, depending on the availability of 'picking' work. Harold Harrison recalls that many camps were established specifically for seasonal work, and refers to the situation at Worrigeer:

At that time there was the bean picking all around, and peas. They started up in 1932 along the coast. Like, a big farm at Nowra was Lamond's and the main one was Bo Campbell...And this is when Worrigea was set up because the Lamonds wanted someone to do their pickin'. So they gave 'em that bit of property there at Worrigea. The Lamonds lived down Terara Lane and they got that land for the Littles around that time, and for the Hickeys and Williams. So we stayed there for a while at Worrigea, and other people came too (Chittick & Fox 1997:89).

The oral history research conducted over the last decade or so is a rich source of information on Indigenous employment on local farms on the Shoalhaven River. George Perry described traveling along the old Bamarang Road to pick beans on Laddie Young's property – bounded by Colymea Creek, Yalwal Road and Bamarang Road, opposite Bundanon (see Figure 11).



Figure 11: Aerial photo of possible location of Laddie Young's property (in pink)

When we was camped up at Laddie Young's sometimes we'd walk down there, Joe Mundy was with us. Old Laddie Young used to grow beans and that up there see. Mum used to work down there, if we're goin' to go picking we used to come down there, walk along the road. Catch the milk truck back, we used to walk along that road ... Go along the river, you know, get things out of the river, go along there ... Yeah, we used to go out to Emery's and catch the truck back (Waters and Moon 2005:45).

Laddie Young also had an orchard where George Perry used get fruit and trap rabbits and swim in the creek (Waters and Moon 2005:59).

Both George Perry and Sonny Simms recall working at Wogamia, both inside the house and in the paddocks. George used to travel in the milk truck from the Browns Hill fringe camp to Wogamia, where his mother was a housemaid.

At Wogamia they picked peas and beans, pumpkin and corn, up there for the Emerys and for Bo Campbell. Peas and beans all through that area back up there, for Foster Emerys. All that river frontage area they picked beans and peas and corn. All those river areas, all them grassed areas. They'd come down this old Wogamia Road... (Sonny Simms, in Waters and Moon 2005:93). See Figure 12.



Figure 12: Wogamia, historical bean picking place (in pink)

The oral history reports make numerous references to Indigenous people employed by Bo Campbell who apparently had farms at Terara and also on Burrier Road. Both Bo Campbell and his father had Indigenous men and women working for them, up to 93 in one day. He thought they were excellent workers but noted that today machines were doing all the work (Chittick and Fox 1997:108). Jean Wellington recalls picking around the 1950s, along Illaroo Road:

Well, we used to come out here, way down that road...on the north, Illaroo Road way. 'Cause there was water all around... there was an old farm house we used to live in...And we used to pick, I was fifteen going on sixteen when we went there...I used to look after Aunty Dolly's daughter while they went picking...We used to live in an old house down there and just walk a little way along there to do the work picking. We might live there a month or so until their paddocks were finished and then we'd move on to somewhere else ... (Waters and Moon 2005:103).



Figure 13: Bean picking paddocks, north side of Shoalhaven, c.1930. Wollongong City Library (Waters and Moon 2005:102).

During the mid-20th century Indigenous men were also a significant part of the workforce in the timber industry. They worked as fallers in the forests and in the numerous sawmills that sprung up on the south coast, where they highly regarded for their skills as benchmen. Their close historical association with the timber industry was one of the reasons that Indigenous people did not side with green groups during the protests over wood chipping in the forests of the far south coast (Feary 2007). Cecil Stewart recalls there was a sawmill on or near Earrie Park, near a farm owned or run by a man called Don Scott:

Yeah, lived at the sawmill, come home weekends. Go up Monday morning, come home Friday evening...He'd give them milk and eggs ... they built them old weatherboard houses and that, cut the timber out at the sawmill ... It might have been a couple of years I think Dad worked there for (Waters and Moon 2005:91).

In 1962 the Shoalhaven Council appointed an Aboriginal Welfare Committee to investigate the welfare of Aboriginal people living in the area. Investigators were appointed to make inspections of places where Aboriginal families were being housed, including Roseby Park, Brown's Flat and Worrigea (Antill 1982). As a result, it appears that Aboriginal people were forced to move from Worrigea to the Brown's Flat camp in the 1960s. In the late 1960s John Hatton, the then deputy president of Shoalhaven Shire, worked with Percy Mumbler and others to have cottages built for the Snowy Mountains scheme erected on council land at Brown's Flat. Most of the houses were built in Mumbulla Street and were referred to by Aboriginal people as 'Silver City'. The introduction of new housing saw the end of Worrigea camp with people moved to 'Mumbler Street' (Chittick and Fox 1997:195).

A continuation of the assimilation policy was based on a belief that the best way for Aboriginal people to thrive was to forego their cultural traditions and become like white people. The Aboriginal Welfare Board closed some Aboriginal reserves or let the buildings run down, to encourage residents to find work off the stations and live in the broader community. However, Aboriginal people continued to live on the old reserves and in the early 1990s, the Jerrinja Tribal Council gained title to part of the reserve. Similarly, the old Wallaga Lake Reserve and Wreck Bay Station are now owned by the Merrimans Local Aboriginal Land Council and the Wreck Bay Aboriginal Community Council respectively. All three locations became centres of Aboriginal activism for land rights and social justice through the late 20th century (Chittick and Fox 1997; Goodall 1996).

10.4 Contemporary Aboriginal life

The 2006 census figure for the Aboriginal population of the Shoalhaven Region²⁷ is 3,311 (see Table 1), which represents 3.7% of the total population of the Shoalhaven Region; somewhat above the national average of 2.3%. Jervis Bay Territory is excluded from the calculations because the high Indigenous population is not representative of the rest of the region.

Nowra is the largest town in the region with the highest absolute and proportional numbers of Indigenous people. The statistics for Culburra represent the historical concentrations of Indigenous families on the old Aboriginal reserve at Roseby Park.

²⁷ Shoalhaven is part of the larger Indigenous region of Queanbeyan. The Shoalhaven is an Indigenous area whose boundaries are not the same as the Shoalhaven City Local Government Area. See website.

Shoalhaven (A)	Indigenous	Non-Indigenous	Unknown	Total	Indigenous	Unknown
Culburra/Orient Point	211	3,048	156	3,415	6.2%	4.6%
St Georges Basin	409	9,299	427	10,135	4.0%	4.2%
Nowra	1,718	22,931	1,516	26,165	6.6%	5.8%
Shoalhaven (A) - Rem	976	45,481	2,235	48,692	2.0%	4.6%
Total	3,311	80,762	4,333	88,406	3.7%	4.9%
Jervis Bay Territory	209	155	10	374	55.9%	2.7%

Table 1: Aboriginal population of the Shoalhaven region

Source: <http://www.abs.gov.au/AUSSTATS/abs@.nsf/DetailsPage/4705.02006?OpenDocument>

When the demographic data is examined for the 36 small areas that comprise the Shoalhaven Local Government Area, it can be seen that the Indigenous population is not evenly distributed across the LGA. The proportions of Aboriginal people range from very low (0.6% at Berry) to quite high (9% for Nowra). Areas of public housing at West Nowra and Worrigeer, have relatively higher proportions, while the tourist focused coastal areas have lower numbers.²⁸

The Bundanon Trust properties fall within the boundaries of the Nowra Local Aboriginal Land Council (LALC), based in Bomaderry on the site of the Bomaderry Aboriginal Children's Home. The boundary of the Nowra LALC is shown in Figure 14.

LALCs were created by the 1983 NSW Aboriginal Land Rights Act, to set up a governance structure for Aboriginal communities and to enable claiming of land. In recognition of the historical, government policy-driven legacy of alienation of Aboriginal people from their traditional lands, and the resulting admix of Aboriginal people from many different places, including other reserves and missions, the Act does not require any proof of traditional connection in order for a land claim to be made. Instead, the land need only be vacant crown land, not required for an essential public purpose. The close settlement of the Shoalhaven following exploration and first settlement by Berry in 1822, generally means that any left over land is of no agricultural value or part of timber reserves or reservations for other public purposes such new town sites, new infrastructure, national parks or protecting water catchments.

²⁸ <http://www.shoalhaven.nsw.gov.au>, community profile. Note: Wreck Bay Aboriginal Community is excluded as it is not part of NSW.



Figure 14: Portion of LALC map showing boundaries of Nowra LALC. Source: <http://www.alc.org.au/>

As with most LALCs, the Nowra LALC has been quite successful in claiming land in its area, from small allotments of unreserved urban land to extensive tracts of bush such as at Yarramunmun to the west of Nowra. The land rights process in NSW has been both a cohesive and a divisive force in the local Indigenous community. Many local traditional owners, who choose not to be associated with LALCs, are resentful of ‘outsiders’, who join the LALC and gain title to land perceived as not belonging to them and this leads to inter and intra family conflict. Conversely, the LALC system has given a strong voice to local Indigenous communities, and contributed to self-determination through enabling land ownership and facilitating economic and social independence. For example the Nowra LALC has several land claims over crown land, including some with permissive occupancies surrounding Riversdale and Bundanon, some of which have been granted (see Figure 15).

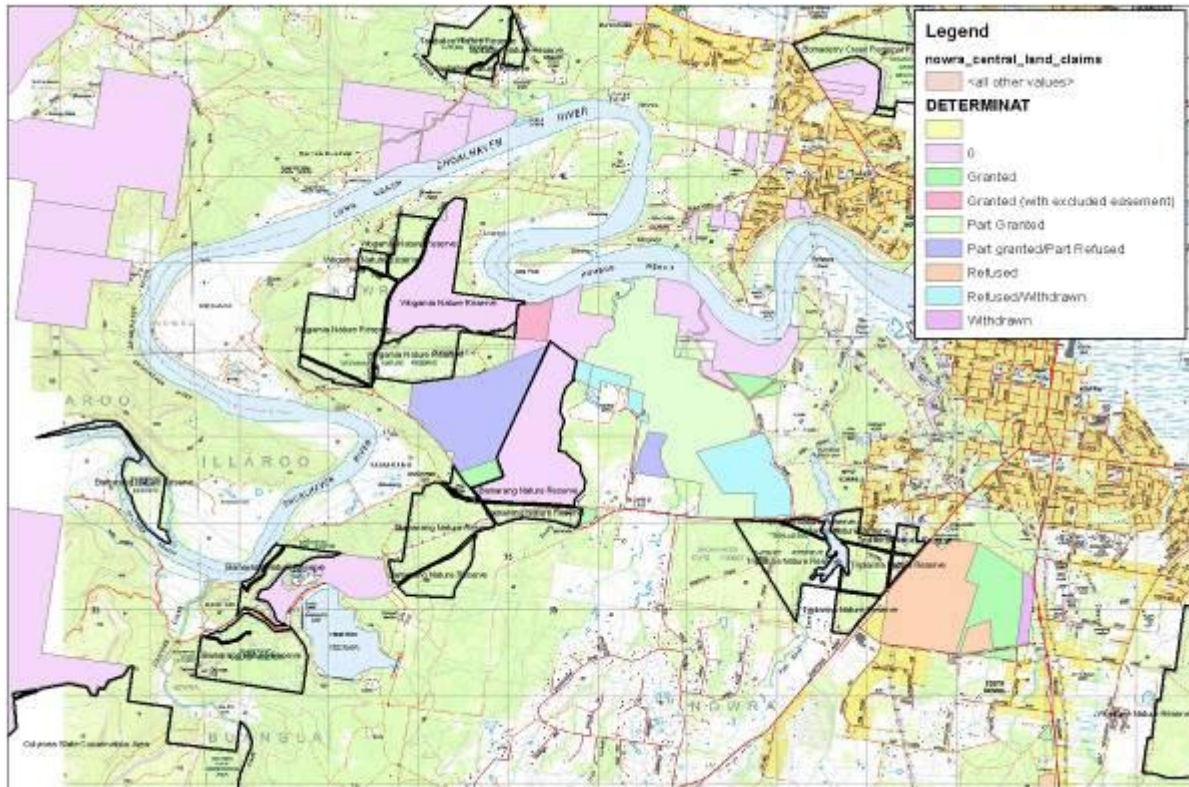


Figure 15: Aboriginal land claims in the lower Shoalhaven. Source: NSW NPWS

Additionally the *Native Title Act 1993* (Cwlth) has prompted the formation of various groups who have made application for native title over a number of areas, although none have been successful thus far in the Shoalhaven region. Currently no native title claims are registered for any areas in the vicinity of the Bundanon Trust properties (Native Title Tribunal website, accessed 13/6/2011).

Indigenous people are actively involved and visible in the local community; as practitioners in health and education, in the construction industry, in sport and in heritage assessment work. Indigenous representatives of a range of community groups represent their interests on numerous committees and government departments have employment targets for Indigenous people. Nevertheless, there are high levels of unemployment among the Indigenous population, and as with Indigenous communities across Australia; they fare poorly against most of the indicators for measuring social and economic disadvantage.

Although largely integrated into the broader community, local Indigenous people continue to practise their cultural traditions where possible and to pass on traditional knowledge. For instance, Aboriginal men from Oolong House have been taken upstream on the river by elders to renew fishing

skills as part of a rehabilitation program (Waters and Moon 2005:125).²⁹ Despite modernity, spiritual connections to the natural environment remain strong and there is an overwhelming desire for their heritage to be protected and for their rights and interests as first peoples to be recognised.

Indigenous communities are also directly involved in heritage management through the mandatory consultation requirements of Part 6 of the National Parks and Wildlife Act. If Aboriginal objects are to be ‘harmed’ in the meaning of the Act, consultation must be undertaken by the developer as stipulated in ‘Aboriginal cultural consultation requirements for proponents 2010’ (DECCW ud).

Table 2 is a list of Indigenous groups who have registered an interest with OEH in being consulted on matters associated with regulation of Aboriginal heritage in the Shoalhaven LGA.

Jerrinja Local Aboriginal Land Council
Jerrinja Consultants PL
South East Coast Gadu Elders Aboriginal Corporation
Merrimans Local Aboriginal Land Council
South Coast Aboriginal and Elders and Friends Group Organisation
Lionel Mongta, Yuin Traditional Owner
Walbunga Aboriginal Corporation
Nowra Local Aboriginal Land Council
Ulladulla Local Aboriginal Land Council

Table 2: Indigenous groups registered with OEH, March 2011.

Several Indigenous owned and run enterprises exist in the region, including Illaroo Farm adjacent to Bundanon, which houses the Mia Mia Aboriginal Corporation. Other groups are involved in land resource management through catchment management committees and advisory committees with NPWS.

²⁹ From an account by local Aboriginal man George Perry

11 Values

11.1 The cultural landscape of Bundanon

The cultural landscape of Bundanon is one of the two Indigenous cultural heritage values identified in this plan. Cultural landscapes are: ‘... those areas which clearly represent or reflect the patterns of settlement or use of the landscape over a long time, as well as the evolution of cultural values, norms and attitudes toward the land’ (Brown 2010). Figure 16 shows the various elements that comprise a cultural landscape.

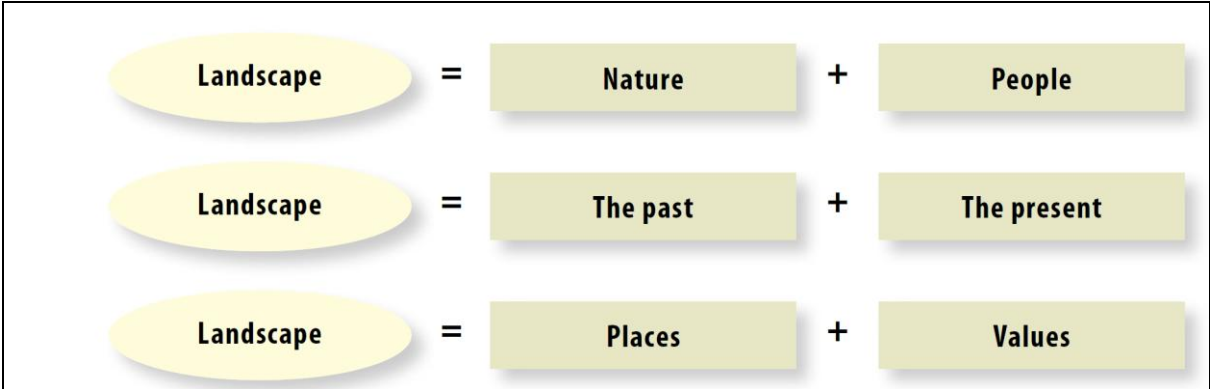


Figure 16: Elements of a cultural landscape. Source: Brown 2010

The landscape that encompasses the Bundanon Trust properties encapsulates a long history of human attitudes towards the land and evolution of cultural values and norms. From the information sources of oral histories, historical records and archaeological evidence an understanding of these changes towards the land and evolution of values and norms can be developed. The landscape, with the river as its focus, has been central to the economies and lives of people in the area. The cultural landscape is created by layers: of connections between people and nature; of attachments and associations to particular places; and of links between the past, through Indigenous cosmology, to the present and future.

Indigenous cosmology of the lower Shoalhaven region represents the first layer of a cultural landscape. The spiritual and cultural importance of Pulpit Rock and other prominent places along the river, as well as the river itself, has influenced the lives of local Indigenous people for generations, from traditional times to the present.

Prior to British exploration and settlement in the late 18th century, the Indigenous population of south-eastern Australia lived a traditional life as subsistence hunter/gatherers and fishers, based on an intimate knowledge of, and reverence for, the natural environment which they managed primarily through use of fire. Patterns of archaeological sites give an indication of how people occupied the land and utilised its resources. Generally in the region, camp sites comprising scatters of stone artefacts are found on elevated well drained areas close to water and a range of resource zones

(Clarke and Kuskie 2006). Rock shelters, often with art, are commonly associated with sandstone overhangs along tributaries. Axe grinding grooves occur where fine grained sandstone is exposed in platforms. Scarred trees may still exist where there is remaining old growth eucalypt forest.

The work undertaken for this plan has shown that the physical evidence for traditional life in the area of the Bundanon Trust properties is limited to a small number of sites, being mostly axe grinding grooves occurring in the creeklines in remote locations. This limited evidence is in stark contrast to the surrounding environment which contains many recorded Aboriginal sites.

The apparent paucity of Indigenous archaeological sites on the properties defies a simple explanation. It is possible that camp sites containing artefact scatters on river terraces have been washed away by repeated flooding over thousands of years or that land use practices have caused the destruction of sites. Additionally, there are numerous rock shelters potentially suitable for occupation but most appear to be too far above the river to have been utilised either for camping or rock art. Furthermore, the ethnography suggests that Aboriginal people divided themselves into coastal and inland people (refer to Section 10.2). It is possible that the location of the Bundanon Trust properties close to the tidal limit of the Shoalhaven River meant that the area was used more as a transition or overlap area by both groups. People moved through the area for hunting and other reasons as evidenced through early explorers' observations but may not have been an area where people spent extended periods of time. Freeman (1997) points out the historical significance of Burrier as an important point of contact between timber getters, gold miners and pastoralists, as it was the only river crossing. The location of Burrier at the tidal limit may have also played a role in traditional Indigenous life.

Turbulent and often brutal decades of colonisation heralded the demise of traditional Aboriginal life in southern Australia. Government policies of the 19th and early 20th centuries determined relations between Aboriginal and non-Aboriginal populations from one of protectionism, then assimilation and finally self-determination from the 1960s. Early policies resulted in dispossession of many Aboriginal people from their traditional lands, but despite this, the Indigenous population of the region has maintained and renewed its connections with the land and sea, through agendas that are variously political, economic, cultural or environmental.

As described in sections 10.3 and 10.4 during these times, local Indigenous people continued their associations with the landscape that encompasses the Bundanon Trust properties. These associations are further layers in this cultural landscape, of which the Bundanon Trust properties sit. Most of the evidence of post contact history is in the historical records and oral histories rather than in the archaeological record. For example, the role that Indigenous people played in early exploration of the

region has left little tangible evidence but is immensely important as part of local Aboriginal identity. Other historical events such as the stolen generation and the assimilation policy are reflected respectively in places like the Bomaderry Homes and the Nowra fringe camps. Perhaps the period of history which is the most represented in oral histories is the contribution Aboriginal people made to the workforce, particularly after WW11 when labour was short (see Waters and Moon 2005; Bell 1956; Bennett 2005).

Contemporary Indigenous associations with the region are often formed around issues associated with rights and social justice, as well as cultural identity. Claims for native title and for land rights under state legislation have led to an increase in Aboriginal land ownership in the region. New governance arrangements associated with land ownership have been both beneficial and divisive in the community. The local Aboriginal community is working with a number of government agencies, such as OEH and CMA, to facilitate greater involvement in the management of natural areas. These partnership arrangements are enabling increased access to country, practicing of cultural activities and the passing of traditional knowledge - all of which are critical for cultural identity.

All these events and their significance to Aboriginal people although not directly associated with the Bundanon Trust properties, are influential in creating the layers of the cultural landscape. It is important is to recognise and acknowledge those places having little physical evidence but referred to in oral histories and historical records.

The Indigenous cultural landscape of the area is a product of all these layers. Cosmology, traditional and historic life, and contemporary society all impart cultural meanings on the natural environment. It is clear from the above discussion that the cultural landscape is created by both physical and non-physical elements, and continues to evolve and change in a cross cultural context.

While there is legislation to protect tangible elements, the situation is more complex for protecting places of historical or spiritual significance that have no physical expression. This means that fully understanding of a cultural landscape requires effective and ongoing dialogue with the relevant Aboriginal people.

11.2 The space and place that is Bundanon

The space and place that is Bundanon is the other Indigenous cultural heritage value identified in this plan. The idea of space and place reflects a marriage of Indigenous world views with those of Arthur Boyd and the Bundanon Trust. It has two major components: the arts program and the management and protection of the properties natural and cultural assets.

When Arthur Boyd gifted the properties to the nation in 1993, it was borne out of his *'often stated belief that 'you can't own a landscape' and the deeply felt wish that others might also draw inspiration from Bundanon'* (Bundanon Trust 2011). The idea that landscapes can't be owned by humans has strong synergies with Aboriginal world views of a connection to country that does not impose control and ownership. Maybe it was Boyd's understanding of Indigenous worldviews that prompted him to at one stage to consider offering the properties to the Indigenous community (transcript of interview with Elinor Dillon, Bundanon Trust).

Developing the concept of the space and place of Bundanon requires a collaboration of two worldviews, each existing separately but being essentially the same. Within each of the worldviews there is an integration of elements of 'culture' and 'nature'. In the Indigenous worldview, management of the land, including its spiritual places and resources, is undertaken through a cultural filter that lays down the laws and customs for what is popularly known as 'caring for country'. Abundant research across Australia has demonstrated that the capacity to care for country and to be on country is critical to the cultural identity, health and wellbeing of Indigenous people. In south-eastern Australia, highly developed urban spaces have left little room for Indigenous people to practise their cultural traditions and pass down knowledge to next generations. Large naturally vegetated areas such as in national parks offer opportunities to care for country through joint management agreements, but opportunities on private land are more limited. The Trust properties are one area with potential for 'caring for country' pursuits.

The Boyd worldview is embodied in the principle object of the Trust *'as a celebration of the importance of the Arts and the Australian landscape in the lives of Australians, to enhance particularly through creative activities at "Bundanon" education in the Arts and the Australian landscape...'* Other parts of the Trust's Constitution advocate appreciation, understanding and conservation of the environment, the natural and cultural heritage, the broader landscape of the river and the Shoalhaven region (Bundanon Trust Constitution ud). Many arts programs, for example, the SiteWorks program, integrate culture and nature, through programs and events that use the environment as inspiration for the creative arts. An example is Leah Gibb's project of the *'a story of interaction between people, water, land and lives lived, of how the river shapes us'*. Figure 17 is a visual depiction of the two worldviews explained above.

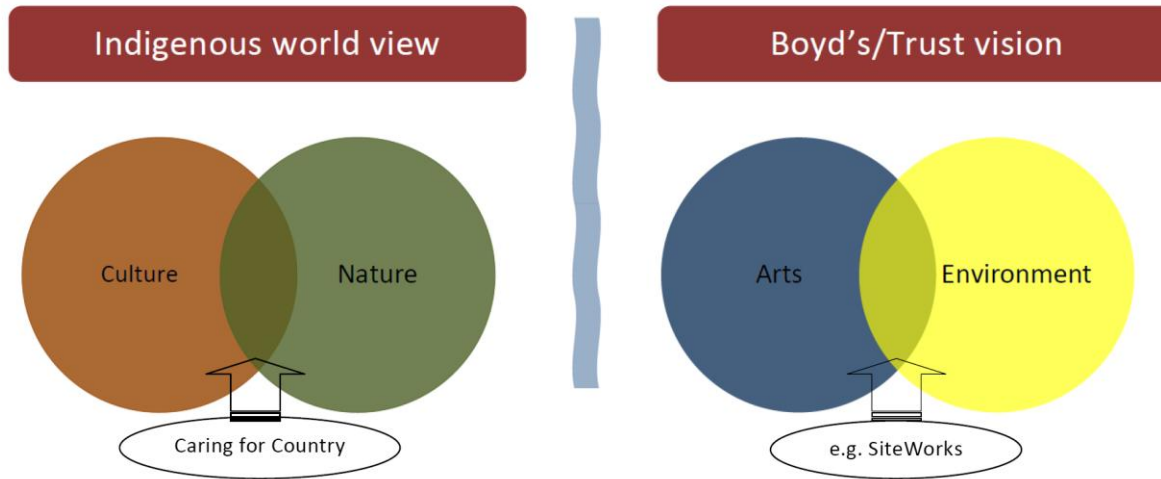


Figure 17: Parallel worldviews? Boyd's and Indigenous peoples

The synergies of these two worldviews creates a unique opportunity for the Indigenous community to connect with the Bundanon landscape in many and varied ways. Currently, there are several arts programs aimed at Indigenous people and there have been a number of Indigenous artists in residence. The Trust has also initiated engagements with the Indigenous community through activities with local schools, often targeting disadvantaged youth and in 'welcome to country' celebrations for public events (see Section 7). The Trust's promotional material generally includes references to Indigenous culture and presents a sense of Bundanon embracing Indigenous culture and heritage as part of its identity.

Indigenous involvement in other aspects of the Trust properties is less apparent, particularly in land management, which is the other important component of space and place at Bundanon. Currently, local Indigenous communities have limited involvement in managing and protecting the natural and cultural landscape of the Trust properties. In order to give more weight to the land management and 'caring for country' the next section of the plan discusses potential opportunities for increased levels of Indigenous involvement in land management, with an aspirational goal of equal weight given to the two components of both worldviews. A diagrammatic representation of the amalgamation of worldviews is shown in Figure 18.

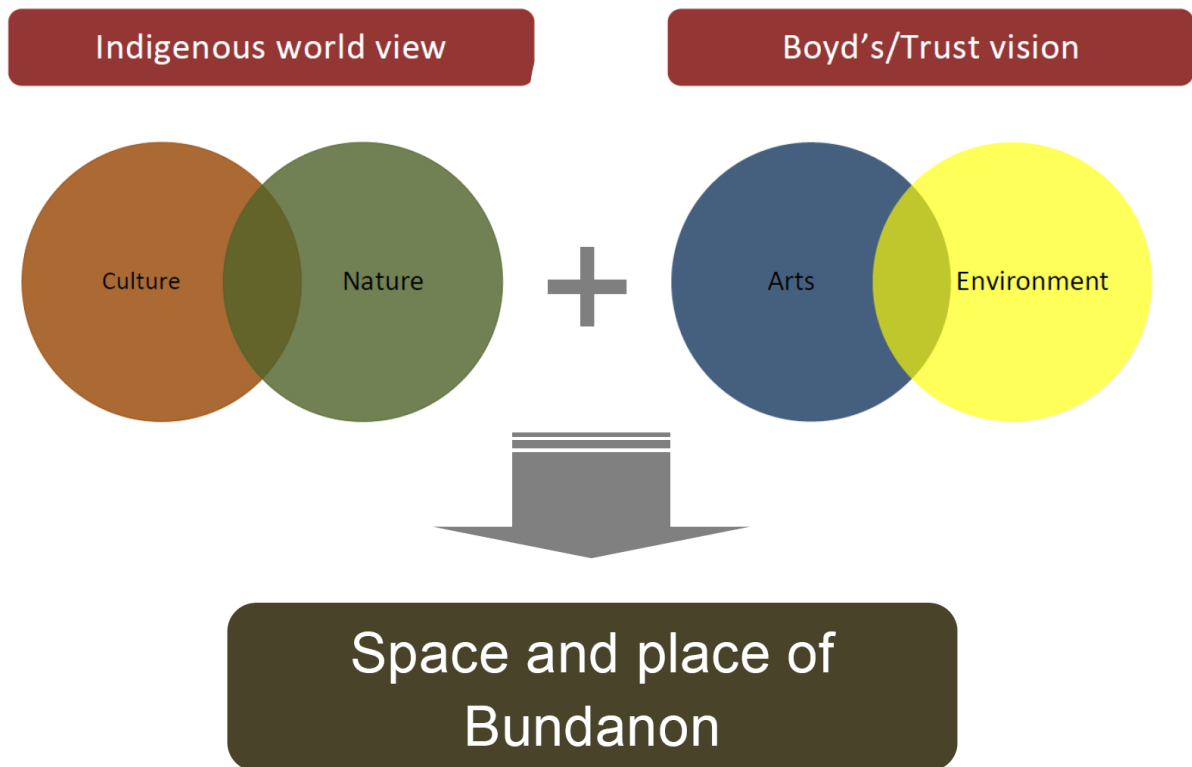


Figure 18: An amalgamation of worldviews at Bundanon

In fulfilling the vision of Arthur Boyd and his family, the Bundanon Trust has created a space that emphasizes the integration and connectedness of nature, culture and art in the landscape. This space is alive and promotes dialogue between these elements as well with the Indigenous community. This space also reflects the Indigenous perspective of country, with everything being connected. This space, intentionally or unintentionally, is creating the conceptual place of Bundanon. There are no other places like this.

Part D – Issues, threats and opportunities

The Bundanon Trust recognises the need for effective and continued management of the Indigenous cultural heritage of the properties. For this commitment to be achieved, a number of current and potential issues, threats and opportunities need to be addressed.

12 Opportunities for more local Indigenous involvement

Indigenous people from the local Shoalhaven region and elsewhere are involved in the Bundanon Trust properties primarily through the arts program. The arts program has expanded over recent years with the addition of specific projects aimed at increasing Indigenous participation, particularly at the local level. The Indigenous Youth Program, Bundanon Blak, is one such project. The Trust has gained respect for such initiatives in both Indigenous and non-Indigenous communities.

There is capacity to build on the success of projects such as Bundanon Blak by providing new and different opportunities for involving local Indigenous people in the Trusts' arts programs. In particular, programs centred on the renewal and revitalization of cultural knowledge and traditions are often attractive to Indigenous people. Activities such as storytelling, weaving, growing, collecting and processing bush foods and medicines, and visiting sites are important for reconnecting people to their land, rebuilding cultural identity and building pride in culture. Although there are only a few Aboriginal archaeological sites on the Trust properties, many other sites, including rock art sites, occur in close proximity. There may be opportunities to work with the Nowra LALC and local knowledge holders to undertake guided tours of local rock art sites as part of the Bundanon experience. This could encourage familiarisation of local rock art styles by Indigenous and non-Indigenous artists as well as providing economic development opportunities for local Indigenous people.

Many Indigenous artists visiting Bundanon are outside their country (their traditional lands), and need to create an identity while at Bundanon. For example, **r e a**, a Gamilaraay women from north-eastern NSW in her site specific work for SiteWorks used a word from her language to represent her presence in a landscape that is not her country (Bundanon 2010 Artworks Program).³⁰ Formalised processes for engagement of local knowledge holders to communicate information on local culture and protocols would build on the intent of the RAP, give Indigenous visitors a sense of belonging and strengthen links with local Indigenous people.

³⁰ This Indigenous artist did receive an introduction to country from local Aboriginal people.

In the past, an Indigenous person was employed as a cadet horticulturalist (see Section 7). Despite the Trust's desire to employ Indigenous people across the spectrum of activities, currently opportunities are associated mainly with the arts programs, usually on a short term. However, there may be opportunities for local Indigenous people to be more involved in the actual management of the properties, outside of the arts program and the public events. Indigenous employment in more land management type work would not only promote further partnerships with the Indigenous community, it would deepen the respect from visiting Indigenous and non-Indigenous people and be seen as proactive in assisting Indigenous people re-establishing connections to country. Creating conservation partnerships with local Indigenous communities for greater involvement in the management of the properties would contribute to the Indigenous cultural heritage value of the space and place that is Bundanon.

13 Impacts on Indigenous cultural heritage from existing management activities and proposed developments

The Master Plan for the Bundanon Trust properties may advocate various types of development and changes to land use. Even if sustainable and consistent with relevant planning and policy documents (see Section 8), future development has the potential to impact negatively on Indigenous cultural heritage values and places. The investigations conducted for this plan have not identified any values or places that would preclude all or any particular potential development or land use changes. Arthurs Hill has been identified previously as a place of cultural significance which may preclude developments or activities that are deemed by Indigenous people to impact on that cultural significance.

The majority of sites recorded for this plan occur in remote areas of the properties that are unlikely to ever be directly impacted by development, although they may be affected by other activities such as putting in a firebreak. It should be noted that the systematic surveys for archaeological investigation included areas of high and low potential and it was concluded that the paucity of recorded sites was not a function of sampling design, but more a true reflection of site absence. Nevertheless, coverage was not total and there is always a chance that sites may be present. In these circumstances it is common practice to adopt a precautionary approach by using a predictive model and conducting heritage assessments in areas of medium-to high probability, for new developments or for any activities associated with management and operations, such as upgrading fire trails or installing new infrastructure. Generally new developments should be avoided in areas of high archaeological potential, although in the case of the Trust properties, little has been found in areas thought to have high archaeological potential based on existing models.

Appendix 3 presents a predictive model for the range of archaeological site types likely to be present, to guide the location of potential new developments and for determining whether a heritage assessment is required prior to any activity likely to impact on the site type predicted to be present. Appendix 4 presents the guidelines for assessment as required under the NSW legislation and refers to the self-assessment guidelines for Commonwealth agencies for the purposes of the EPBC Act.

The above discussion relates to tangible Indigenous heritage associated with pre-contact Indigenous occupation. However, as Section 10 demonstrates, there may be culturally significant places and features within and surrounding the Trust properties associated with cosmology or post-contact history that have no tangible expression. With the exception of the Red Hands rock art site, Pulpit Rock, and Arthurs Hill, places associated with spiritual and cosmological values have not been identified during preparation of this plan. However further oral history research may identify additional places with spiritual and cosmological value in the future. The assessment guidelines include a requirement to consult with a range of Aboriginal people to ensure that unrecorded places of spiritual value are identified.

It is also possible that the Trust properties contain places of historical significance to Indigenous people although none were identified from either the historical records or the oral history, with the possible exception of the singlemans hut at Bundanon. Places such as the old sawmill possibly located on Earie Park or old bean picking locations have associative value for local Indigenous people but may not be protected under any legislation. Good channels of communication with local Indigenous groups should ensure that any development or activities likely to impact on these values are discussed and Indigenous views sought. Some development can potentially enhance associative values. For example future interpretation of the singlemans hut could include references to Indigenous associations.

Various activities associated with management of the properties may not trigger a formal assessment process but may impact on unrecorded sites. For example, replacing footings of buildings located on high river terraces may disturb artefact scatters that are not visible due to grass cover. Under these circumstances, monitoring of the excavation by the Nowra LALC would be appropriate. Activities such as river bank stabilisation, grading fire trails or large scale removal of lantana may also have the potential to impact on sites and should be subjected to some level of heritage assessment.

14 Knowledge and information management

There is a vast literature on Indigenous culture and history in the lower Shoalhaven region (see Section 10). Some of this information is not easily accessible to the Trust because it is not published, and/or it is not in the public domain. Having such information more easily accessible would enable

Trust staff to both further their own knowledge and use it in interpretation and education programs. Ultimately it will facilitate protection of the Indigenous cultural heritage of the properties.

Sharing knowledge and information on Indigenous cultural heritage can enhance non-Indigenous people's understanding of Indigenous culture generally. A greater understanding can help overcome prejudices and racism and bridge the gap between non-Indigenous and Indigenous people. The Trust is in a position to take an advocacy role in this because of its visitor program and because of the strong Indigenous representation in its charter. However there is a need to ensure that any Indigenous cultural information is used in a culturally appropriate way. Protocols to guide use of cultural information in the public domain are important for respecting the intellectual property rights of Indigenous people. While the Trust is sensitive to this issue, there is a need for an explicit statement of intent in regard to use of protocols in determining what is culturally appropriate. Appendix 5 provides guidelines as a basis for developing cultural protocols.

Sharing knowledge and information specifically on the Indigenous cultural heritage themes and values of the Bundanon Trust properties as described in Part C, sends a strong message on social justice to the wider community which may help facilitate greater appreciation of those values by the broader community.

15 Loss of traditional and historical knowledge

One of the main impediments to effective management of Indigenous cultural heritage in southern Australia is loss of Indigenous traditional knowledge about places, sites and stories, arising from historical legacies of dispossession. Indigenous peoples' knowledge is held orally and passed down through generations and frequently contains information not found in the written record. Oral knowledge imparts power and identity to the Indigenous person who holds it; hence loss of knowledge is tantamount to loss of power and identity. Throughout NSW a greater realisation of the richness of the oral record and a desire by Indigenous people to have their knowledge recognised has resulted in numerous cultural mapping projects, which have identified important cultural places and complemented the archaeological and historical records (Byrne and Nugent 2004; Feary and Donaldson 2011).

Oral history research carried out with Indigenous informants and knowledge holders in the Shoalhaven region has documented a significant amount of local knowledge (DEC 2004; Waters and Moon 2005). As Section 10 shows, this research produced a rich history of Indigenous connections with the lower Shoalhaven, particularly for the early-mid 20th century. However, there are few direct references to either traditional or historical connections with the Trust properties, suggesting the need for more oral history research focused specifically on the properties.

Indigenous people with traditional and/or historical knowledge on the Trust properties may have been interviewed but were not asked the appropriate questions. Conversely, there are Indigenous people in the broader community who have not been interviewed and are not affiliated with the Nowra Local Aboriginal Land Council living at Wreck Bay, in the Illawarra, on Jerrinja LALC or are part of Nowra based elders groups. Oral history research outside the Nowra LALC was beyond the scope of this plan.

The Trust, with its existing connections in the Indigenous community, is well placed to facilitate the documentation and revitalization of local Indigenous knowledge. This would not only help build a more coherent and equitable 'Bundanon story' it would also help facilitate intergenerational transfer of knowledge within the Indigenous community. Two potential approaches are:

- undertake further oral history research with Indigenous knowledge holders from a wide area, to complement existing research, by targeting the Bundanon Trust properties
- facilitate and encourage the Indigenous community to come to Bundanon outside of attendance at arts related events and activities³¹

The latter could include annual picnic/barbeque days with the local Indigenous community. The bringing together of several generations of Indigenous people 'on country' has proven to be very successful in improving Indigenous health and wellbeing as well as providing an ideal venue for the transfer of traditional knowledge and the teaching of traditional skills.³²

In addition to Indigenous people's knowledge of the Trust properties, past and present Trust staff hold a considerable amount of historical information, including information on the location of Indigenous sites. While some of these have been followed up for this plan and verified or otherwise, there are several which have yet to be authenticated.³³ Much of this information is held orally and as such can be vague and contradictory, particularly in regard to locational details. Detailed documentation of information held orally by past and present staff may assist in accurately determining the location of some places.

³¹ This plan notes objectives in the RAP to encourage Indigenous community attendance as arts events.

³² NPWS permits 'culture camps' within their protected areas. These are extremely well attended and invariably result in extremely positive feedback.

³³ Jim Walliss informed the authors of 2 sites, but was unable visit them due to an injury.

Part E - Managing Indigenous cultural heritage of Bundanon

The recommendations and suggested actions found in Part E of this plan relate to the protection and enhancement of the themes and values (Part C) , as well as reducing the threats, addressing the issues and making the most of opportunities (Part D).

16 Aims of the plan

- local Indigenous people with cultural connections to the Trust properties to be actively involved in management of the natural and cultural heritage of the properties
- the Trust to be widely recognised for its respect and understanding of Indigenous cultural heritage and values and for its role in addressing Indigenous social and economic disadvantage.
- the tangible and intangible Indigenous cultural heritage of the Trust properties to be protected and maintained for existing and future generations
- the Trust to be running integrated programs that promote the connection between people, nature, culture, arts and the environment

17 Recommendations

The following recommendations have been grouped into thirteen broad categories to demonstrate their relationship to the information presented in Parts C and D of this plan. Some recommendations may relate to more than one category. Table 3 shows the linkages between categories and recommendations and also explains the rationale for each recommendation.

In addition to the recommendations in Table 3, it is recommended that copies of this plan are provided to the Nowra LALC, OEH (NPWS), Shoalhaven City Council, the Australian Institute of Aboriginal and Torres Strait Islander Studies, and Southern Rivers Catchment Management Authority and the relevant Commonwealth agencies.

Category 1

Recognition of Indigenous cultural heritage as being both tangible and intangible, and inclusive of traditional, historical and contemporary associations with the Trust properties.

Category 2

Promoting the Indigenous cultural heritage values of the Trust properties in the context of the broader cultural landscape of the lower Shoalhaven valley.

Category 3

Encouraging and promoting formal recognition, and where possible protection, of the Indigenous cultural heritage values at a landscape scale, including outside the Trust's boundaries.

Category 4

Significant Indigenous cultural sites and values of the Bundanon Trust Property are adequately protected for future generations of Indigenous and non-Indigenous people.

Category 5

Continued engagement of Indigenous people in the Trust's arts programs.

Category 6

Developing and implementing a viable long term program for increasing local Indigenous participation in management of the Trust properties.

Category 7

Ensuring there are effective systems for storage and access of information relating to Indigenous cultural heritage.

Category 8

Any public activities and interpretive material with an Indigenous component are presented in accordance with the agreed protocols for use of cultural information.

Category 9

Encouraging a greater public understanding of the diversity, dynamism and changing nature of Indigenous culture and society and in particular, the contribution Indigenous people made to the early economic development of the region.

Category 11

Developing an integrated arts and culture program that facilitates cultural revival through, for example, use of weaving and renewal of local art styles.

Category 12

In accordance with the Reconciliation Action Plan, development and implementation of a formalised and regular consultation process with the Nowra Local Aboriginal Land Council

Category 13

Ensure that legal consultation requirements are being met in regard to liaising with other Indigenous groups where developments are planned for the properties.

Recommendations	Relevant category/s	Reasons for recommendations
1. The Trust approach Shoalhaven City Council in regard to listing Pulpit Rock as a heritage item in the Shoalhaven LEP and on the NSW Heritage Register.	3	Pulpit Rock is on Shoalhaven City Council land. Oral history research has demonstrated the cultural significance of Pulpit Rock as part of the traditional Indigenous landscape. Pulpit Rock also features strongly in Arthur Boyd's art.
2. Continue building existing partnerships with land management agencies and neighbours, including NSW NPWS, SCC, SCMA and Illaroo Farm, to develop cooperative cross tenure approaches to land management and heritage based programs.	2, 3	Looking after country at the landscape level gives recognition to the connectedness between places in the Indigenous landscape.
3. Develop a cultural awareness program to be delivered to Board members and staff of the Trust consistent with the Reconciliation Action Plan 2010. Consider working with the Nowra LALC in developing and delivering the program.	9	Demonstrates respect for Indigenous culture and Indigenous connections to the properties.
4. Continue the Welcome to Country program for public events involving knowledge holders from the local Aboriginal community.	1, 5	This could be packaged with cultural briefings for Indigenous people coming to Bundanon from elsewhere in Australia.
5. Undertake targeted oral history research with local Indigenous knowledge holders to complement previous oral history research. Preferably adopt a broad approach to	1, 3	Previous oral history programs have revealed limited information on the Trust properties as has consultation with the Nowra LALC in preparing this plan. Further work may reveal more specific information about Indigenous

include knowledge holders living at Jerrinja, Illawarra and Wreck Bay.		connections with the properties. Knowledge of the Indigenous heritage of the properties is relatively more reliant on oral knowledge because of the paucity of tangible archaeological evidence.
6. In conjunction with the Nowra LALC and other Indigenous groups, develop and implement a mechanism for familiarising and informing visiting Indigenous artists about local Indigenous culture.	5, 6, 12	This is implied but not specifically stated in the RAP (also see 4 above).
7. Establish a program of annual 'back to country' picnic/barbeque days with the Nowra LALC and other local Indigenous groups.	5, 8	This builds on existing engagements with the Land Council and other interested Indigenous people outside the arts program. It also assists in reconnecting people to country. Facilitating stronger relationships between local Indigenous people and the Trust.
8. Allocate funding for an Indigenous cadetship in land management, with a mentoring program to encourage the student. Undertake this in collaboration with the Nowra LALC to ensure their support.	6	This will enable an Indigenous person to work on country, which will have spin-off benefits in the wider Indigenous community. It will involve attending TAFE Certificate III in Conservation and Land Management. Mentoring could involve a local elder and liaison with Indigenous staff of NPWS who work locally (the Ranger for the nature reserves adjoining the properties is a local Indigenous man). Funding could be sought from the Commonwealth's Working on Country Indigenous funding program.
9. Consider contracting local Indigenous owned businesses for land management programs such as weeding and	6	This provides employment, economic opportunities and builds capacity for local Indigenous business. It also contributes to Commonwealth social justice

revegetation.		<p>agendas.</p> <p>This could be cross-referenced to revegetation programs recommended in the Land Management Plan</p>
10. Conduct heritage assessments for any activities that have the potential to impact on Indigenous cultural heritage using the predictive model and the assessment guidelines outlined in Appendices 3 and 4.	1, 4, 13	<p>The predictive model identifies likelihood of archaeological sites being present, which informs the need or otherwise for a full heritage assessment. Consultation with local Aboriginal people to identify places of cultural significance is required. Follows legislative state and federal obligations. Refer to Part B.</p>
11. Review and update procedures for assessing routine operations to ensure that Indigenous cultural heritage matters are addressed.	1, 4	<p>Routine operational activities such as slashing, track and road maintenance, weeding should be checked for any impact on Indigenous cultural heritage.</p>
12. Establish an annual monitoring program to assess the condition of all known heritage sites and prescribe site protection works where appropriate. Any site protection works or monitoring should where possible involve the local Indigenous community.	1, 4, 5	<p>The monitoring program could involve:</p> <ul style="list-style-type: none"> • an annual inspection • setting up permanent photo monitoring plots • producing a brief report describing condition and any changes compared to previous inspection • noting existing or potential threats to the integrity of the site e.g. erosion, potential developments, etc • recording Indigenous people's views
13. Abide by the assessment guidelines in Appendix 4 if any further heritage sites are found as a result of management	4,13	<p>NSW has a standard procedure for dealing with Aboriginal objects. As the Trust properties have had a heritage assessment via this plan, the Due</p>

operations or development.		Diligence Guidelines apply.
14. Expand the existing Indigenous arts program to include workshops on traditional weaving and knowledge on plant harvesting and resource utilisation, in partnership with local Indigenous arts groups and Jim Walliss.	11	This will contribute to the renewal and revitalization of cultural traditions through practicing traditions and passing on knowledge. The Gerringong based group, <i>Boolarng Nangamai Aboriginal Art and Culture Studio</i> and Jim Walliss have considerable expertise in this area.
15. Design and establish a native plant garden to be used for supply of weaving and string making materials, in partnership with local Aboriginal community. Source plants from the local area and interpret the garden in terms of the cultural and scientific knowledge of the plants.	6, 11	This initiative will enrich the weaving program, by showcasing the whole process, from growing the plants through to the final product. It will assist in cultural renewal and developing the garden will contribute to connections with country and in caring for country. There are numerous Indigenous organisations and individuals with relevant expertise.
16. Within the arts program, consider working with the Nowra LALC and relevant government agencies in developing a program of guided tours of local Aboriginal rock art sites in the lower Shoalhaven region.	2, 3	See Section 12 for a discussion on this topic. This would enrich the Indigenous experience for all visitors to Bundanon, by raising awareness of local rock art styles and their antiquity in the region. It will potentially provide opportunities for the LALC for economic development by running commercial guided tours. Liaison with Office of Environment and Heritage will be required.
17. Consider introducing knowledge and appreciation of local Aboriginal art styles into the arts program with a view to their greater recognition at a national scale.	2, 3	See above. This is aimed at expanding people's knowledge and understanding of Indigenous art as not being confined to dot paintings from the desert.
18. Use information in Part C as a basis for a publication on the Aboriginal heritage and history of the Bundanon Trust properties, in consultation with the local Aboriginal community.	2	One important task in preparing this plan was to compile accurate and detailed information on local Indigenous culture and history to facilitate its use in education and interpretive programs. Although much information is available it tends to be in disparate sources that can be difficult to access.

19. Establish and maintain an Indigenous cultural heritage section of the existing Bundanon library/study centre.	1, 2, 7	The reference list and Appendix 2 of this plan are a basis for developing a comprehensive resource centre.
20. Develop protocols for use of Indigenous cultural information in Trust material going into the public domain.	8	Indigenous people have strong views on what cultural information should be in the public domain and how it should be referenced/attributed. Conflict can arise over individual/family rights over knowledge, including language. Information in Appendix 5 may assist in developing such protocols.

Table 3: Table of recommendations

18 Implementation

Best practice Indigenous heritage management for the Trust properties, should be achievable through developing strategies and specific prioritised actions based the recommendations presented in this plan. For each recommendation in Section 17, one or more actions will be required. Some of these actions are implicit in the wording of the recommendations while others will need to be formulated. Specific prioritised actions have not been provided, as this is the wish of the Trust. It is anticipated that the recommendations and ensuing actions will be incorporated into the Trust's Master Plan and operational systems such as annual works programs or monthly work unit plans. It is intended that the actions will be allocated time frames according to the priority rating as well as assigned responsible officers/work groups and a budget.

Any Indigenous cultural heritage plan is reliant on building and maintaining strong partnerships at numerous levels. Fortunately the Trust has already built many such partnerships. Some new partnerships will be required to implement the plan, and some existing partnerships will need to be strengthened. Many of the recommendations rely on working in partnership with organisations and government agencies such as National Parks and Wildlife Service, the Southern Rivers Catchment Authority and neighbours to the properties. Some recommendations also require the Trust to consult and work with the local Aboriginal community, such as the Nowra Local Aboriginal Land Council, Shoalhaven Elders Group and local Indigenous art groups. Some recommendations will be able to be carried out with no additional funding, while others will require specific and possibly additional funding.

Some of the recommendations will be pertinent to the contents and intent of the Land Management Plan, and the Master Plan should identify and facilitate synergies between the two plans.

19 Monitoring and adapting the plan

This plan should be considered a living document which can stand alone as well as being incorporated into the Master Plan. Trust staff will regularly monitor how the plan is doing and collect information to check that the values identified in the plan are being protected and conserved, that the issues are being addressed, the threats are being removed, reduced or mitigated, and the opportunities are being taken up. In order to assess effectiveness, the recommendations need to be developed into actions against which performance can be measured. The Trust can then assess the effectiveness of the plan by whether the aims of the plan are being addressed, primarily through implementing the recommendations.

As with any planning process, things change over time. Adoption of an adaptive management model will enable flexibility in responding to situations where best practice heritage management is unable

to be achieved. This may be because there have been changes to the legislation, in technology, environmental changes, administrative changes or even that social circumstances have changed. Therefore some recommendations may no longer be appropriate. At each annual monitoring stage recommendations that are no longer relevant or appropriate should be reviewed and modified to meet the current circumstances. These changes are to be reported to the Trust.

20 Review

During the last 12 months of the plan, the Trust will be responsible for ensuring that the plan is reviewed, in collaboration with stakeholders, including the Nowra LALC. The outcome of the review may require a new plan to be developed for the following five years or it may result in this plan being retained with new or modified recommendations.

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Glossary

In this plan, unless otherwise stated, the following definitions apply:

Aboriginal – first inhabitants of the Australian continent. In this plan it also has the same meaning as Indigenous people or Indigenous Australians.

Bundanon – refers collectively to all the properties owned, leased or occupied by the Bundanon Trust in the parishes of Illaroo and Nowra, Country of Camden, in the Shire of Shoalhaven, NSW. It includes the properties known as the “Bundanon property”, “Riversdale”, “Eearie Park 1” and “Eearie Park 2”.

Bundanon property – has the same meaning as described in part (a) in the Schedule of the Constitution of the Bundanon Trust. It refers to the property where the Bundanon Homestead is located and includes the land portions 12, 13, 14, 15 and 118, Lot 12 and the unnamed portion known as “the Island” in the Parish of Illaroo, County of Camden in the Shire of Shoalhaven, NSW.

Bundanon Trust properties - has the same meaning as “Bundanon” above and refers collectively to all the properties owned, leased or occupied by the Bundanon Trust.

Cultural awareness training – a common practice in large organisations is to provide training to non-Indigenous staff about Indigenous history and culture. The training is usually conducted by Indigenous people and aims to overcome prejudice by building respect for other cultural traditions.

Cultural revival – programs for the re-learning and revitalization of traditional skills that may not have been used for a long time. Language, dance and art programs are examples of cultural revival.

Caring for country – this is a commonly used term to describe Indigenous systems of natural resource management and often involves use of traditional ecological knowledge. Facilitating Indigenous people back on country is seen as a significant contribution to improving Indigenous health and wellbeing.

Appendices

Appendix 1: A report of an Aboriginal archaeological survey of the Bundanon Trust properties

Appendix 2: Summary table of previous archaeological research in the lower Shoalhaven region

Appendix 3: A predictive model for Aboriginal archaeological sites on the Bundanon Trust properties

Appendix 4: Guidelines for assessing the impact of development proposals on Aboriginal heritage

Appendix 5: Public use of cultural information